The Christian Advocate.

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STARS.

BY EDGAR FAWCETT.

O darting stars, when shadows fall,
And watch your splendors glimmer o'er us,
And we order at what hour of all
You shine the loveliest from afar.

When early gazers mark
Your doubtful orbs at twilight's close,
While down the mellow sapphire dark
Steal the first fluid rays you send;

Or on languid nights that hold
The dusky earth in tranquil rest,
When all your glories wear the gold
Buttercups in a meadow's breast;

Or on chilly nights that wake
The katydid's harsh-throated band,
Or in the breezeless noon you take
Its pale, ethereal dewy hand;

Or upon wintry gales arise,
That air the june and rock the pine,
And when your flashes turn the skies
To one white arch of throbbing fire;

Still I watch your radiant host
Through every change with new delight,
And know not when to love you most,
Dear sacred mysteries of the night!

News of the Week.

DOMESTIC.

WASHINGTON, Dec. 26.—The following was received at the War Department:

San Francisco, December 25.—To the Adjutant General, Washington: Kautz has just received the following from Capt. Bowle, Arizona, dated the twenty-fourth:

Lieuts Rucker and Toney, of the Sixth Cavalry, have returned. They struck the party that killed the mail-rider December 14, east of Stein's Peak range, and killed one. Five days later they struck them in Old Mexico, surprised rancheria 31, destroyed the camp, captured eighteen horses, fifteen saddles, and a lot of stuff which the renegades had taken from the train. Fifteen dead Indians were found on the ground and more were killed. The mail was recaptured.

—McDOWELL.

The War Department to-day received dispatches in relation to the events that have just transpired in San Elizario and El Paso counties. The only information given out at the department is that all is now quiet there, and that Col. Lewis, who commands in San Elizario, has been ordered to assist the sheriff in making arrests, to prevent violence against all persons arrested, and to protect the citizens from being pillaged or in any way interfered with by the mob. It is unofficially stated, however, that United States troops were called upon to assist in making arrests of parties connected with the killing of Judge Howard and others; that in doing so resistance was offered and two of the mob were killed, and that subsequently two of the persons arrested were taken out and lynched by the Rangers.

NEW YORK, Dec. 27.—Advices from Valparaiso to November 28 state that a rebellion was organized in Punta Arues, for the purpose of exterminating Capt. Gulzalde, chief of the garrison. The governor was at first entirely unable to quell the rebellion.

The rebels, after cruelly assassinating the captain, set fire to buildings, including the hospital, with all the patients in it. The church and house of the priest have escaped injury. The rebels stole $7,000 from the treasury and robbed all the houses of commerce. Of the houses composing the colony, only about half remain standing. The total number of killed is forty, with fourteen wounded.

Advices from Ecuador state that the Conservative revolution has been quelled, and the Columbian army has recrossed the frontier into Columbia, and the future political prospects of the country are as uncertain as ever.

The coffee crop of Guatemala is large and is being brought forward rapidly for shipment. Guatemala has refused to recognize the government of Gen. Guardia, in Costa Rica, which circumstance is ominous of trouble between the two States. As they are situated, however, with their other three neighbors between them, there will not be much danger of war, unless Nicaragua, Honduras and Salvador, one or all, become involved, which does not seem probable at present.

FOREIGN.

LONDON, Dec. 25.—A dispatch from Woolwich to the *Daily News* says: It is fully expected that the Royal Arsenal will shortly receive an extensive order.

Returns were forwarded last week to the war office showing what number of guns and ammunition and stores each department can produce at short notice.

The Vienna correspondent of the *Times* reports that Gen. Skobeleff, with a division of infantry, two regiments of cavalry and half a brigade of artillery, has occupied the town of Trojan, near Trojan Pass.

The *Daily News'* correspondent, in a letter dated December 17, states that when the Turks made their sortie they left thousands of sick and wounded in Plevna starving and unattended. These unfortunates remained in this state three days, and hundreds of them died. Over a thousand were buried.

A thousand corpses come from the hospital daily; undoubtedly many who were not quite dead have been buried. The bodies of those killed in the battles lie unburied around Plevna.

Turkish prisoners are encamped among them and are almost starving. Plevna is one vast charnel-house, surpassing in horror anything imaginable.

ST. PETERSBURG, Dec. 25.—An official telegram states that the sudden drifting of ice on the Danube has torn away the bridge at Ibrail. A Russian steamer is frozen in, and is unable to approach the bridges. The Grand Duke Alexis among the communications cannot be reshaped for the present.

BERLIN, Dec. 25.—Philip Veit, the celebrated German fresco painter, is dead.

BOSTON, Dec. 27.—The *Times'* correspondent at Vienna says: Intelligence from Constantinople leaves little doubt that the rejection of the Turkish note by the powers has caused the war party to recover full sway. Above all, the rejection produced in the feelings of the Sultan by the humiliating rejection of the note is deemed incurable.

A Russian official dispatch states that the prince of Roumania, commanded by Colonel Baratinoff, who commanded the steamer Vesta in the alleged affair with the Turkish ironclad Fetzi Bonlend, has returned to Sebastopol from a cruise in the Bosphorus, bringing as a prize the Turkish transport steamer Messina, with seven hundred Turkish troops on board as prisoners.

LONDON, Dec. 28.—The *Times'* correspondent at the headquarters of the Russian Rustchuk army says: The snow is over two feet deep, and all operations are suspended. Two soldiers and many beasts have perished. The transport service to the bridges crossing the Danube at Sistova and Petroshani is interrupted.

There are no sledges to replace the wagons rendered useless by the snow. The quartermaster's department has declared that it cannot supply food for the cavalry here. One regiment of Cossacks is about to start for Roumania to obtain provisions.

The *Advertiser* publishes the following in an official form: We understand that the Sultan has solicited the British government to approach the Czar with a view to bring about peace; and the British government has consented to do so.

The *Times'* Paris dispatch says: Negotiations are proceeding for the reception of a papal nuncio in Mexico.

ROME, Dec. 28.—The Pope had a consistory at the Vatican to-day. Monsignores Moretti and Pelligrine were nominated cardinals. Some bishops were appointed. The Pope read a short allocution, thanking the cardinals for their solicitude concerning his health, and asking them to pray to God to help the church, and preserve unimpaired the mind of its head, whose body was ailing.

LONDON, Dec. 31.—The *Times'* Paris correspondent says it is rumored that the Spanish government is likely to take serious steps to mark its displeasure at Isabella's conduct.

The *Daily News'* Bucharest correspondent states that intelligence has been received there that the bridge at Petrohani, the last one which remained across the Danube, was carried away; a few boats occasionally cross, but the passage is hazardous. Several persons have already been drowned.

A special to the *Daily News* from Plymouth reports that the whole Channel fleet and all commissioned ships under repair have been ordered to be ready for sea January 15.

The *News* dispatch from Aldershot says the Ninetieth Regiment has been ordered to be in readiness for immediate embarkation for Cape Town.

A special to the *Times*, dated Cape Town, December 11, says: Sir Bartle Frere told a deputation that he considered the situation on the Caffre frontier extremely dangerous, and that he had written home for troops. Every available soldier and the sailors from the man-of-war Active left Cape Town for the Caffre frontier on the tenth instant.

BOGERT, Dec. 31.—After an exceedingly difficult passage over snow-covered mountains and frozen footpaths, the vanguard of a Russian division has occupied the Balkan passes between Arat Kenak and Sophia, and cavalry has already been stationed on the Sophia road. The Turks were taken by surprise, consequently the Russians lost only five wounded. Along the eastern front—namely: the River Lom—the Turks have withdrawn from all positions.

West Texas Conference.

APPOINTMENTS.

San Antonio Dist.—J. C. Walker, P. E. San Antonio station, H. S. Thrall; San Antonio City mission, J. S. Woods; Floresville circuit, A. G. Nolan; Elm Creek mission, E. G. Duval; Leesville circuit, E. H. Holbrook; Medina circuit, J. B. Dibrell; Rancho circuit, E. Y. Seale; Seguin station, W. J. Joyce.

San Marcos District.—O. A. Fisher, P. E. San Marcos station, J. S. Gillett; San Marcos circuit, J. B. Denton; Mountain City circuit, J. W. Vest; Lockhart circuit, B. Harris; Thompsonville, J. W. Brown; Gonzales circuit, W. H. H. Biggs; Blanco and Pedernales circuit, J. C. C. Black, L. M. Barnes.

Victoria District.—A. A. Killough, P. E. Victoria station, F. T. Barnes; Sandies mission, J. J. Hunnicut; Clinton circuit, J. W. DeVilbiss; Baxville circuit, N. W. Keith; Texana circuit, J. F. Denton; Hallettsville circuit, W. G. Cocke; Moulton circuit, A. F. Cox; Concrete circuit, J. F. Cook; Lavaca River mission, W. H. Killough.

Corpus Christi District.—R. H. Belvin, P. E. Corpus Christi station, C. M. Rogers; Rockport circuit, M. A. Black; Lagarto circuit, J. E. Vernor; Oakville mission, L. W. Harrison; Beeville circuit, T. S. Garrett; Helena circuit, H. G. Horton; St. Mary's mission, C. R. Shapard; Gabriel circuit, P. G. Wools.

Uvalde District.—W. T. Thornberry, P. E. Kerrville circuit, L. Kingsbury; Uvalde circuit, A. J. Potter; Eric City circuit, W. Monk; Benton City circuit, T. J. Thomasson; Saldual circuit, H. T. Hill; Bandera mission, H. W. South; Manardville mission, to be supplied; Brady City mission, to be supplied.

Mexican Mission District.—A. H. Sutherland, P. E. Corpus Christi mission, J. Tafolla; San Diego and Presenas mission, T. R. Mendiuez; San Antonio mission, J. M. Casanova; C. Martinez; Lodi and Medina mission, C. Rodriguez; Laredo mission, G. Paz; Rio Grande City mission, D. Garcia; Hidalgo mission, C. Rivero; Eagle Pass mission, J. Acosta; assistant superintendent of mission, to be supplied.

Transferred.—Jos. Norwood, to Texas Conference; D. M. Stovall and G. C. Stovall, to East Texas Conference.

San Marcos was selected as the place for holding the next session of the West Texas Conference.

Delegates to the General Conference.—Clerical—H. S. Thrall, J. S. Gillett. Reserves—J. G. Walker, J. W. DeVilbiss. Lay—M. N. Shive, Col. P. C. Woods. Reserves—John M. Moore, S. R. McKie.

THE MEXICAN WORK.

There is one presiding elder's district among the Mexicans, ably administered by Rev. A. H. Sutherland. Here follow the facts and figures:

Corpus Christi Mexican Mission—Rev. E. Rodriguez. People preached to, 300; members of the church, 52; additions the past year, 12; 12 adults and 11 infants baptized; 1 Sunday school, 1 teacher and 20 pupils; 1 house of worship, valued at $1,500.

San Diego and Presenas Mission—Rev. Dornteo Garcia. People preached to, 500; members of the church, 153; 16 adults and 9 infants baptized; 1 house of worship, valued at $400; 3 Sunday schools, 4 teachers and 78 pupils.

San Antonio Meriedo Mission—Rev. J. M. Casanova. People preached to, 500; 85 members of church; 55 adults and 18 infants baptized; 2 Sunday schools, 3 teachers and, 50 pupils.

Lodi and Georgetown Mission—Rev. Guadelupe Paz. People preached to, 100; members of church, 60—all gathered in the past year; 46 adults and 20 infants baptized; 3 Sunday schools, 2 teachers and 52 pupils.

Medina Mexican Mission—Rev. J. Acosta. People preached to, 300; the missionary organized a church the past year of 21 members; 15 adults and 21 infants baptized; 1 Sunday school, 1 teacher and 40 pupils.

Laredo Mexican Mission—Rev. Jas. Tafolla. People preached to, 100; he has organized a church the past year of 9 members; baptized 3 adults and 2 infants.

Rio Grande City Mission—Rev. C. A. Vivero. People preached to, 250; members of the church, 20, of whom 12 were added the past year; 12 adults and 5 infants baptized; 1 Sunday school, 1 teacher and 12 pupils.

Hidalgo Mexican Mission—Rev. Joseph Norwood. People preached to, 300; members added the past year, 30; 19 adults and 14 infants baptized; 2 Sunday schools, 4 teachers and, 55 pupils.

The secretary of the West Texas Conference alluded to the following incident: "An intelligent lady said to me: 'I had a company of Mexicans shearing my sheep; and, would you believe it, *they had prayers* both night and morning. On the Sabbath they had some kind of meeting. One of their number talked, and they all prayed and sang.' Said the lady: 'These were Mr. Sutherland's men.' Nay! rather these were men of God, led by Bro. Sutherland and his co-adjutors to the living streams of salvation, and to the green pastures where they may dwell in safety."—*Texas Christian Advocate.*

Texas Conference.

APPOINTMENTS.

Galveston District.—B. D. Dashiell, P. E. Galveston—St John's, A. E. Goodwyn; St. James, to be supplied; Bay mission, to be supplied (by P. E. Nicholson;) Houston—Shearn church, R. T. Nabors—B. T. Kavanaugh, sup.; Washington Street mission, P. P. Reese; Harrisburg and Clear Creek mission, P. H. Saffold; editor of *Texas Christian Advocate*, I. G. John.

Austin District.—J. W. Whipple, P. E. Austin station, W. Shapard; Swede mission, Carl Chanquist; Austin circuit, W. Wooten; Live Oak mission, J. L. Murray; Cedar Creek, J. Dimmitt; Bastrop, F. L. Allen; Winchester, A. L. P. Green; Elgin, D. Morgan—J. M. Whipple, sup.; LaGrange, F. B. Rodgers; Southwestern University, F. A. Mood.

Chappell Hill District.—R. Alexander, P. E.—Chappell Hill, T. W. Rogers—J. Matthews, sup.; Travis circuit, R. T. Beasley; Brenham, E. S. Smith; Hempstead mission, P. C. Archer; Bryan, H. V. Philpott, S. J. Graves; Bryan circuit, to be supplied (by J. Mickle;) Independence and Burton, L. S. Lemons; Caldwell, W. G. Neims; Elby mission, J. W. Kelley; Giddings, Milton, H. Porter; Lexington mission, to be supplied (by J. Sealy;) J. C. Miller, president Soule University; E. D. Pitts, president Chappell Hill Female College.

Huntsville District.—S. C. Littlepage, P. E. Huntsville, J. E. Meredith; Dodge mission, to be supplied (by E. A. A. Stocking;) Willis and Montgomery, G. S. Sandle; Cold Springs, I. Z. T. Morris; Prairie Plains, C. S. Farrington; Madisonville station, C. H. Brooks; Madisonville circuit, G. H. Pharr; Zion, S. Whitworth; Anderson, J. M. Pugh; Navasota and Millican, P. W. Archer; Courtney and Plantersville, J. M. Wesson; F. T. Mitchell, president of Andrew Female College, and agent for Andrew Female and Mitchell Colleges.

Columbus District.—R. W. Kennon, P. E. Columbus, E. A. McAshan—W. Smith, sup.; Weimar, J. T. Williams; Flatonia, to be supplied (by W. H. Cooper)—C. J. Lane, sup.; Eagle Lake mission, S. H. Williams; San Felipe, J. H. Chamblee—G. D. Parker, sup.; Richmond, O. T. Hotchkiss; San Bernard mission, S. H. Brown; Columbia and Brazoria, U. C. Spencer; Velasco, H. H. Brookes; Matagorda, W. M. Shockley.

Transferred.—T. R. Curtis, to Los Angeles Conference; Jos. Norwood, to West Texas Conference.

Superannuated Preachers.—J. G. Johnson, W. C. Lewis, A. B. F. Kerr, T. W. Blake, J. H. Davidson, A. Hinkle, J. M. Turner, O. Fisher, N. A. Cravens.

Located at their Own Request.—A. G. Beaumont, T. B. Buckingham, J. C. Huckabee, J. S. Clower.

The following are the delegates to the General Conference: Clerical—R. Alexander, H. V. Philpott, I. G. John. Reserves—F. A. Mood, J. W. Whipple. Lay—J. D. Giddings, J. D. Thomas, J. C. C. Winch. Reserves—J. H. Shapard, A. R. Kilpatrick, T. W. Folts.—*Texas Christian Advocate.*

Arkansas Conference.

APPOINTMENTS.

Little Rock District—A. Hunter, P. E. Little Rock—Second Street, L. M. Lewis; Spring Street, Alonzo Monk; Collegeville, J. C. Rhodes—J. M. Cline, sup.; Maumelle, L. M. Keith; Little Rock circuit, D. J. Leake; Lonoke station, S. G. Colburn; Austin, E. M. Winburn; Hickory Plains, W. R. Gardner; Carlisle, J. R. Moore; White River, W. J. Rogers; DeWitt, R. H. Sanders; Little Prairie mission, to be supplied; Arkansas Female College, L. M. Lewis.

Pine Bluff Dist—W. H. Browning, P. E. Pine Bluff—Main Street, C. F. Evans; West End, A. D. Jenkins; Plum Bayou, C. D. McSwain; Swan Lake, to be supplied (by A. West;) Auburn, T. P. Minor; Star City, J. R. Cason; Lenty, J. C. Biglow; Toledo, R. W. Evans; Benton, S. N. Burns; New Edinburg, J. A. Anderson; Mount Olivet Academy, J. P. Holmes.

Arkadelphia District.—B. G. Johnson, P. E. Arkadelphia station, C. Pope; Clark, A. B. Winfield; South Fork mission, R. M. Traylor; Tulip, W. J. Davis; Princeton, R. C. Atchley; Malvern, George Hare; Hot Springs station, A. R. Winfield; Hot Springs circuit, B. E. Mitchell; Mount Ida, E. Garrett; Amity, D. T. Holmes; Murfreesboro, to be supplied (by George Logan)—W. J. Scott, sup.

Monticello District.—E. N. Watson, P. E. Monticello station, H. Jewell; Mount Pleasant, F. D. Van Valkenburg; Selma, W. H. Hagan; Lacy, John W. Haskew; Palestine, J. A. Biggs; Warren, John F. Carr; Hamburg station, W. H. Vaughn; Hamburg circuit, W. C. Dunn; Bartholomew, J. R. Sherwood; Poplar Bluff and Beech Creek, John J. Jenkins; Eudora, B. Monk; Arkansas City and Luna mission, John Pryor; Warren High School, John H. Riggin.

Camden District.—D. H. Linebaugh, P. E. Camden station, C. C. Godden; Camden circuit, E. L. Gaddy; Ouachita, T. H. Ware; Falcon, J. M. G. Douglass; Louisville mission, to be supplied; Magnolia, H. H. Watson; Eldorado, A. C. Biggs; Lapeel, W. M. Crowson; Hampton, to be supplied (by J. H. Baird.)

Washington District.—James Atkins, P. E. Washington, John McLaughlin; Prescott station, J. R. Harvey; Hope station, C. O. Steele; Mineral Springs, H. D. McKinnon; Center Point, G. W. Matthews; Saline, R. P. Wilson; Dallas, J. D. Whitesides; Ultima Thule, to be supplied (by J. W. Eads;) Lockesburg, Z. T. McCann; Richmond and Rocky Comfort, L. B. Hawley; Little River, E. M. Whitmore; Texarkana, H. Townsend; Bright Star, H. Armstrong; Prescott High School, Thomas W. Hayes.

Delegates to the General Conference—Clerical—Andrew Hunter, A. R. Winfield and E. N. Watson. Reserves—Horace Jewell and W. H. Browning. Lay—W. E. Guise, W. H. Wheeler and S. M. McGhee. Reserves—A. A. Key and W. S. Jeter.—*Western Methodist.*

AMERICAN BIBLE SOCIETY.—The stated meeting of the board of managers was held at the Bible House on Thursday, December 6.

Recent letters from Dr. Bliss reported the commencement of a tour in Asia Minor, en route for Beirut. Letters of thanks for grants of books or money were presented from correspondents at Honolulu, Christiana, Geneva, Genoa, Nanking and elsewhere.

Numerous grants were made of books for sale and distribution at home and abroad, amounting in number to about 22,000 copies, of which 23 volumes were in raised letters for the blind, and 8,814 for circulation abroad. The receipts for November were $32,737; copies of Scriptures issued, 54,194.—*New York Christian Advocate.*

Alabama Conference Proceedings.

Ques. 1.—Received on trial: Cicilius L. Clifton, Robert N. Ledbetter, Henry C. Holleman, James E. Powell, Isaac F. Bilbro.

Q. 2.—Who remain on trial?—John Wesley, Charles R. Pilley, J. W. Menefee, Ed. E. Cowan, Dugald H. Carmichael.

Q. 3.—Discontinued—W. H. Hasty at his own request.

Q. 4.—Admitted into full connection—Howell M. Moss, James B. Anderson, Bascom C. Glenn, Wade P. Dickinson, Orion S. Perry, John R. Peavey, Gilbert M. Roper, Joseph C. Johnson.

Q. 5.—Readmitted—None.

Q. 6.—Received by transfer—T. R. Hill, from Tennessee Conference; A. J. Coleman, from Mississippi Conference; Julian C. Brown, from North Alabama Conference.

Q. 7.—Deacons of one year—J. O. Keener, R. S. Holcombe, C. H. Kelley, James M. Crews, Francis M. Peterson, Ritchie J. Briggs, John P. Sanders, James S. Rencher, Andrew J. Lamar, W. D. Owen, Wade J. Weatherby, Preston Nash, Ransom A. Mlears.

Q. 8.—Traveling preachers elected deacons—James B. Anderson, Joseph C. Johnson, Bascom C. Glenn, Walter P. Dickinson, Orion S. Perry, John R. Peavey, Gilbert M. Roper.

Q. 9.—Traveling preachers ordained deacons—James B. Anderson, Joseph C. Johnson, Bascom C. Glenn, Walter P. Dickinson, Orion S. Perry, John R. Peavey, Gilbert M. Roper.

Q. 10.—Local preachers elected deacons—Wm. H. Jennings, Isaac F. Bilbro, Jesse P. Chapman.

Q. 11.—Local preachers ordained deacons—J. E. D. Braswell, Jackson L. Smille, Isaac F. Bilbro.

Q. 12.—Traveling preachers elected elders—Leander C. Calhoun, R. W. Briggs, William A. Rice, John A. Green, Thos. Y. Abernethy, Joshua S. Peavey.

Q. 13.—Traveling preachers ordained elders—Leander C. Calhoun, R. W. Briggs, William A. Rice, John A. Green, Thomas Y. Abernethy, Joshua S. Peavey.

Q. 14.—Local preachers elected elders—None. J. D. Platt was recognized as elder from the Methodist Protestant Church.

Q. 15.—What local preachers are ordained elders?—None.

Q. 16.—Located this year—Julian C. Brown, at his own request; W. S. Turner, at his own request.

Q. 17.—Who are supernumerary?—John H. Lockhart, R. M. Mlears.

Q. 18.—Who are superannuated?—Z. Dowling, W. B. Adams, E. W. Storey, J. W. Jordan, H. J. Hunter, Charles Strider, J. T. Roper, T. S. Abernethy, F. L. B. Shaver, J. J. Tatum, J. F. Talley, A. S. Dickinson.

Q. 19.—Died during the past year—None.

Q. 20.—Are all the preachers blameless in their life and official administration?—Yes.

Q. 21.—Number of local preachers and members in the several circuits, stations and missions of the Conference—Local preachers, 107. Members, white, 20,403; colored, 2.

Q. 22.—Infants baptized, 1,100.

Q. 23.—Adults baptized, 1,207.

Q. 24.—Number of Sunday schools, 357.

Q. 25.—Number of Sunday school teachers, 2,448.

Q. 26.—Number of Sunday school scholars, 14,210.

Q. 27.—Amount necessary for superannuates, widows and orphans of preachers, $6,500.

Q. 28.—What has been collected on the foregoing account, and how has it been applied?—$4,247.55.

Q. 29.—What has been contributed for missions?—Foreign, $2,370.15; domestic, $2,370.65. Sunday schools for missions, $733.85; other sources $561—total, $783.85.

Q. 30.—Next Conference to be held at Mobile.

FIRST METHODIST NEWSPAPER.—The following account of the first Methodist newspaper is taken from Tyerman's Life of the Rev. George Whitefield, vol. 1, p. 471: "J. Lewis started the first Methodist newspaper ever published, and succeeded in securing Whitefield, Cennick, Harris and Humphreys as its principal contributors. The title was: 'The Weekly History, or An Account of the Most Remarkable Particulars Relating to the Present Progress of the Gospel. London: Printed by J. Lewis. Price, one penny.'"

The newspaper was a small folio of four pages, and the first number appears to have been issued on April 11, 1741. In No. 4 the editor says: "The Rev. Mr. Whitefield intends to supply me with fresh matter every week." The periodical was continued [illegible]

What a Book Can Do

[illegible]

Burial of Dr Bledsoe

[illegible]

MARRIED.

[illegible]

Be always at leisure to do good, never make business an excuse to decline offices of humanity.

The Christian Advocate.

THURSDAY, JANUARY 3, 1878.

AUTUMNAL MUSINGS.

BY MRS. L. CRARY SADLER.

After the spring and the summer
April's sunshine and rain,
After the birds and the flowers
Autumn is here again.
Bronzing the leaves of the forest
Shaking the window-pane.

After the spring and the summer
In every grave yard there
Is many a new-made hillock,
At home is a vacant chair
No more shall the dearly-loved one
Sit there at the evening prayer

Father and mother are weeping
As they think of the absent one
Under the sod in the grave yard
Low lies the cherished son
Under the sod is the casket,
The jewel the savior hath won

After the spring and the summer
Over and over is wet and cold.
Our dear aged mother is sheltered
Safely at last in the fold
Inside the walls of jasper,
Walking the streets of gold.

And over there in "God's acre"
Was a little grave to fill;
At home is an empty cradle,
Unrocked, in the corner still.
The dear little one that was lent us
Will greet you on Zion's hill.

And the mother's tears are falling;
Though the little one's life was long,
It was lovely as well as any
That lies under the autumn's leaf
Gathered in the reaper's sickle
With end the mother's grief.

From the storms of life and its winter
To the land of refuge we flee;
Even now, from the beautiful city,
The gleam through the portals we see;
By faith and the gates we are nearing,
That will open for you and for me.

Christ Man's Archetype

Plato was probably the first in promulgating the archetypal theory as it relates to forms. Since his day there has been much written and no small amount of controversy among scientists concerning it; and as yet it is an unsettled question. It is, however, a doctrine, when considered scientifically and theologically, well calculated to overthrow evolution.

The archetypal theory, as now understood by theologico-scientists, is that all created things, animate and inanimate, are copies of original models that existed in the mind of God from all eternity, or, as expressed by one writer: "God's thoughts before they are actualized into or represented in creation." Consequently, as God is unchangeable, every genus and species of the animal and vegetable kingdoms are now, and must continue unto the end of time, the same that they were when called into existence by the fiat of the Almighty.

The Scriptures to some extent sustain the archetypal doctrine as just stated. In Genesis ii, 4, 5 we read: "These are the generations of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field *before it was in the earth*, and every herb in the field *before it grew*." In Psalms cxxxix, 16, David says: "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned when as yet there was none of them." In Hebrews viii, 5 St. Paul says: "Who serve unto the example and shadow* of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for see, saith he, that thou make all things according to the pattern shewed thee in the mount." On this passage Dr. Clarke says: "The whole Levitical service was a representation and shadow of heavenly things. It appears, therefore, absurd to say that the priests served *unto the example or representation* of heavenly things; they served rather unto the substance of these things, with appropriate *representations and shadows*." Again, Hebrews ix, 23: "It was therefore necessary that the pattern of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." On this passage Dr. Clarke says: "There is no doubt that everything in the tabernacle—its parts, divisions, ministry, etc.—as appointed by God, were *representations of celestial matters*; but how far, and in what way, we cannot now see."

It appears, then, that the doctrine of archetypes is sustained by the Scriptures, and Dr. Clarke in his comments favors it. If so, there is more implied in the words of the Lord God when he said, "Let us make man in our image, after our likeness," than a moral image alone; but also a physical image. It is, at least, inferable that Christ himself was the archetypal model after which man was constructed, both morally and physically—the word which was made flesh, foreseeing, or present seeing from the beginning (for he is represented as the "Lamb slain from before the foundation of the world"), the form he would assume in his incarnation. He made man in the image, after the likeness of that form. The doctrine that the body assumed by Christ is the archetype of man is strengthened by what St. Paul said to the Philippians (iii, 20, 21): "For our conversation is in heaven, from whence we also look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." I am aware that some persons may object to the archetypal doctrine from what St. Paul said to the Hebrews (ii, 16:) "For verily he took not on him the nature of angels, but he took on him the seed of Abraham." Dr. Clarke says the marginal reading of this passage is: "*He doth not take hold of angels, but of the seed of Abraham*;" "which," he says, "is greatly to be preferred to that of the text. Jesus Christ, not intending to redeem angels, but to redeem man, did not assume the angelic nature, but was made man, coming directly by the seed or posterity of Abraham, with whom the covenant was made that in his seed all the nations of the earth should be blessed; and it is on this account that the apostle mentioned the *seed of Abraham*, and not the *seed of Adam*." The text, however, does not say he took on him the *nature of man*, but the *seed of Abraham*. As to the human nature of Christ, he was a perfect, sinless man, liable to hunger, thirst, weariness, pain and death, and in these things, as expressed by St. Paul, he was "made like unto his brethren."

If, then, the archetypal doctrine be true, surely the dignity of man's origin is great and grand; and not only grand in his origin because he was made morally and physically in the image of Christ, but still grander in his destiny, in hereafter being made like unto the glorified body of Christ, a glimpse of which glory Peter, James and John were permitted to see on the mount of transfiguration. But before we can even hope for this great and glorious destiny we must in this world become like Christ—be transformed by the renewing of our mind, purified from the least and last remains of sin, and possess the mind that was in Christ Jesus; for without holiness of heart we can never see his face in peace.

W. SPILLMAN.

ENTERPRISE, Miss., Nov., 1877.

* *Unto the example and shadow.*—Translated by Macknight: *With the representation and shadow.* This translation is favored by Dr. Clarke.

Melchisedek.

The introduction of this wonderful character is a surprise almost startling. We were almost prepared to narrow the world's righteousness unto Abram's family—like a single luminary in a benighted sky. When Abram had rescued Lot, and was returning a victor to the plains of Mamre, his path is crossed in the valley of Shaveh by Melchisedek, king of Salem, and priest of the most high God. This priest brought out bread and wine, and blessed Abram, and received tithes from him. In the Psalms David describes the Messiah as priest forever, "after the order of Melchisedek." Once again is he mentioned by Paul, then the lamp of history is extinguished, and up to the present we are left to conjecture: Who was Melchisedek? Referring to Smith's Bible Dictionary, we find various and still unsatisfactory surmises. There is the Jewish tradition that he was the patriarch Shem, and, without citing the authorities, that it was "an angel sent of God," "the Holy Ghost," "the Messiah," "the Son of God." In a foot-note the editor emphatically says: "Melchisedek was no Canaanite." He thinks it "incredible that a priest of an excommunicated and accursed race should be superior to Abram, the father of the faithful, and heir of the world." In other words: "Can any good thing come out of Canaan?" Indeed there are many things, long ago discoverable, to remind one of Christ—the bread and wine, a priest, king of Salem (or peace). The incredulity of the author above cited brings to our mind another instance, as mentioned: "Can any good thing come out of Nazareth?"

There is another biblical character, grandly isolated, over whom history has pondered, but hesitates where, in time's calendar, to place him. "There was a man of Uz, whose name was Job," and of whom God said: "There is none like him in the earth, a perfect, an upright man, one that feareth God and escheweth evil." He first appears in a priestly office, and at the same time manifests a tender, fatherly oversight. "It may be," said he, "that my sons have sinned and cursed God in their hearts." Thus did Job continually." When dire calamities came upon him, his substance and children swept from him, he exclaimed: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." The mean object he depicts himself is but too familiar to all Bible readers to need any recapitulation here. This greatest of all the men of the East had become "a by-word of the people," scorned by friends and servants, utterly forsaken. Again are we reminded of a time when the great Shepherd was smitten, and "the sheep of the flock were scattered abroad," and he was forsaken of all men.

How pathetic the passage where Job depicts the shortness of man's life: "He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not." How universal that query of the soul: "If a man die, shall he live again?" In the passage, "I know that my Redeemer liveth," and, "In my flesh I shall see God," Job's faith seems to have spanned the entire Christian dispensation. The lofty language that characterizes the entire book of Job is suggestive of Arabic origin; but none the less so is the introduction of Melchisedek, "king of Salem and priest of the most high God." Perhaps the more general term, Oriental, better designates the style of each. After Job's afflictions were ended he lived an hundred and forty years. Is it an unscriptural suggestion that Job (one who weeps) should now be changed to Melchisedek (king of justice,) and that he should dwell in Salem (perfect peace?)

MERIDIAN, Miss., December, 1877.

Methodism in Prophecy.

COVINGTON, LA., Nov. 2, 1877.

MR. EDITOR: Will you be so kind as to publish the inclosed copy of a letter from the Rev. J. H. Muse, of Amite City, La., as it may draw attention to a subject which "every Methodist ought to know?"

That the great spiritual movement indicated in the latter part of the book of Revelation is and will be fulfilled in Methodism, I see very little room to doubt. The learned Benzelius admitted that the prophecies indicated this reformation to occur between 1730 and 1740, the exact time of the rise of Methodism; and Mr. Fletcher declared that "Methodism is the fulfillment of God's ancient promise of restoring apostolic religion to the world," and added: "Though this subject *will be better understood in another generation*." See his letter to Mr. Wesley in 1775, volume 4, page 238.

The book also, as Dr. Ahrens notes, "is an all-sufficient compendium of the prophecies in general," while it gives a succinct history of the rise, character and design of Methodism. Yours,

G. T. VICKERS.

P. S.—I thank you for your unprejudiced notice.

AMITE CITY, LA., Oct. 8, 1877.

REV. GEORGE T. VICKERS—*My Very Much-Esteemed Brother:* Your excellent book, "Methodism in Prophecy," came to hand in due time; but as I was then too busy to peruse it, I handed it to Bro. Thompson, of the Mississippi Conference, who, after retaining it for some time, returned it to me with the most unqualified indorsement of it, and the highest encomiums as a great success. Since its return I have carefully read it myself, and have found it a source of unspeakable delight. To me the book of Revelation has been a sealed book; but in my judgment the seals are broken and the book opened, and what was dark and incomprehensible before is no longer enveloped in mystery.

That there may be errors of a minor character in your interpretations, which I cannot detect, is possible; but that they are in the main correct I have not the shadow of a doubt. That the wonderful events recorded in your excellent treatise should have had a place in the prophetic chart is most reasonable. That a living ministry should have sprung up of the Puritan school and character in the eighteenth century after the lapse of ages of a non-progressive and passive gospel—in whose wonderful lives it is easy to perceive the all-pervading and controlling sentiment announced by St. Paul to the world—a sentiment which wrought such wonders in his life and character, to wit: "The love of Christ constraineth us"—was an event which, in the portrait of the coming history of the church and the world, the seer of Patmos could hardly have failed to note. I rejoice that the book is written and that I have it in my possession.

There are also excellencies of authorship which the intelligent reader will not fail to perceive. It manifestly embodies in a small space the fruits of a vast amount of labor and research; while I beg leave to add that the subject of the treatise is exceptionally kept fairly and fully before the mind of the reader, while the author remains in the background, or is seldom seen. Humbly invoking the divine blessings upon the precious little book, as well as on its author,

I remain yours truly,

J. H. MUSE.

For sale by R. J. Harp, 112 Camp street, New Orleans. Price, $1.

There wants nothing but a believing prayer to turn a promise into a performance.

The Conference.

MR. EDITOR: I am so glad that I went to the Conference on Saturday. It did me good to hear you and others say so many good things about the life of our good Bishop Marvin. Then I went to the missionary meeting at night. O what a rich display of spiritual life was brought forward from the Revs. Carter, Daves and Goodwyn, and then closing up, with a handsome sum of cash, by the Rev. Mr. Mathews! Next morning at nine o'clock came the love-feast, a score or more testifying about the love of Jesus. Then at eleven o'clock the Bishop—the first time I ever saw him. I heard all that he said. I tell you it was a feast to me. I was born in Virginia, August 4, 1815. Father and mother both died in November, 1820—in the same week. In August, 1832, I was convinced that living in sin was wrong—under the preaching of Rev. John Early, our late Bishop. I have tried to be a consistent Methodist ever since, and intend to try and do my duty as long as I live. Wishing you a long and happy life, I am yours in Christ,

J. M. ROBERTS.

WASHINGTON, LA., Dec. 22, 1877.

Buddhism a Better System of Religion than Brahminism

Dr. Field says in his letters "Around the World:"

In coming from India to Farther India we have found not only a new race, but a new faith and worship. While Brahminism rules the great southern peninsula of Asia, Buddhism is the religion of Eastern Asia, numbering more adherents than any other religion on the globe. Of this new faith one may obtain some idea by a visit to the Great Pagoda. The Buddhists, like the priests of some other religions, choose lofty sites for their places of worship, which, as they overtop the earth, seem to raise them nearer to heaven. The Great Pagoda stands on a hill or rocky ledge, which overlooks the city of Rangoon and the valley of the Irrawaddy. It is approached by a long flight of steps, which is occupied, like the approaches to the ancient temple of Jerusalem, by them that buy and sell, so that it is a kind of bazar; and also by lepers and blind men, who stretch out their hands to ask alms of those who mount the sacred hill to pray. Ascending to the summit, we find a plateau, on which there is an inclosure of perhaps an acre or two of ground. The pagoda is a colossal structure with a broad base like a pyramid, though round in shape, sloping upward to a slender cone, which tapers at last to a sort of spire, over three hundred feet high; and as the whole, from base to pinnacle, is covered with gold-leaf, it presents a very dazzling appearance as it reflects in the rays of the sun. As a pagoda is always a solid mass of masonry, with no inner place of worship—not even a shrine or a chamber like that in the heart of the Great Pyramid—there was more of fervor than of fitness in the language of an English friend of missions, who prayed, "that the pagodas might resound with the praises of God!" They might resound, but it must needs be on the outside. The tall spire has for its extreme point what architects call a finial—a kind of umbrella, which the Burmese call a "htee," made of a series of iron rings gilded, from which hang many little silver and brass bells, which, swinging to and fro with every passing breeze, give forth a dripping unsical sound. The Buddhist idea of prayer is not limited to human speech; it may be expressed by an offering of flowers or the tinkling of a bell. It is at least a pretty fancy which leads them to suspend on every point and pinnacle of their pagodas these tiny bells, whose soft aerial chimes sound sweetly in the air, and, floating upward, fill the ear of heaven with a constant melody. But however puerile it may be in its forms of worship, yet as a religion Buddhism is an immeasurable advance on Hindooism. In leaving India we have left behind Hindooism, and are grateful for the change, for Buddhism is altogether a more respectable religion. It has no bloody rites like those of the goddess Kali. It does not outrage decency nor morality. It has no obscene images nor obscene worship. It has no caste, with its bondage and degradation. Indeed the scholar who makes a comparative study of religions will rank Buddhism among the best of those which are unbiblical. If he does not find in its origin and in the life of its founder much that looks like inspiration. There is no doubt that Buddha, or Gaudama, if such a man ever lived (of which there is perhaps no more reason to doubt than of any of the great characters of antiquity,) began his career of a religious teacher as a reformer of Brahminism, with the honest and noble purpose of elevating the faith and purifying the lives of mankind.

Goethe said that the thought of endless life was sometimes oppressive to him, because there must be a period when further progress was impossible. But he was reassured on this point when he looked up to the stars. The poet felt that in revealing such depths of space to him they hinted at intellectual distances which no soul could out-travel. In the same spirit Kant said: "Two things fill me with perpetual awe—the moral law and the starry heavens."

An Irish clergyman once paused in his discourse and thus addressed the congregation: "My dear brethren, let me tell you that I am just half through my sermon; but as I perceive your impatience, I will say that the remaining half is not more than a quarter as long as that you have heard."

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as 'mourn their loss,' etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

WILLIAM E. BEAIRD was born in Bibb county, Ala., August 24, 1821, and died near Orrville, Dallas county, Ala., November 2, 1877. He grew up to manhood in his native county, coming to Dallas county in 1845, in which he resided over thirty years. In this county he married Miss Sarah Boon (in September, 1851,) an accomplished lady, having been educated in the Centenary Female College at Summerfield, Ala. She and four children—two sons and two daughters—survive him. Bro. Beaird filled, as well as any man, the relations of husband and father, most tenderly and carefully meeting all the claims of these relationships. Just a little while before his death he manifested very peculiar and touching tenderness in bestowing his blessing upon his little grandson, about a year old.

While the wife and children feel keenly their great loss and heavy bereavement, yet they can rejoice that he has not only left them the means of support, but that which is better—the excellence of a good name. As a citizen he was highly respected, fulfilling promptly all obligations growing out of this relation. He was characterized for the highest order of integrity and fidelity in all his business transactions. For many years he had belonged to the Masonic fraternity, and had attained to a most eminent and honored position in the mystic brotherhood, filling for about twenty years the office of worshipful master in his lodge, and serving for some time as an officer in the grand lodge of the State. Before reaching manhood he joined the Baptist Church, but for a few years after coming to Dallas county he was not identified with the church. In 1858 he joined the Methodist Church, at Bethel, near Selma, Ala., and from that time until his death he was fully devoted to the cause of the Master, striving to live the life of the righteous.

He had for many years held an official relation to the church, filling the offices of steward and trustee. He was almost invariably elected to represent his pastoral charge in the District Conference. At the time of his death he was the senior steward on the Orrville circuit, Alabama Conference. To the ministry and the various interests of the church he gave a liberal and cheerful support. In the church's institutions of learning he felt the warmest interest, and to them he gave his fullest support and most willing patronage. For several years he had suffered with a bronchial affection, but seemed to be well, and was very active in his attention to business; but about midsummer his health began to fail, and although for some time he seemed to rally, yet he continued to decline until compelled to keep his bed; and soon disease did its work. Owing to his condition and the difficulty of conversing, he did not talk a great deal on his death-bed, yet he gave satisfactory testimony of his acceptance with God, and of his readiness to pass from the labor and suffering of earth to the rest and bliss of the better land. His end was peace. He was buried at Bethel church, where he first united with the people called Methodists.

He has passed over the Jordan of death, and has reached the bright coast of the heavenly Canaan.

J. W. SNUGGS.

MRS. ROSANNA SNYDER departed this life on the tenth of September, 1877, at the residence of her son, Caleb H. Snyder, in Franklin parish, La. She was born in Sunbury, Pa., March 16, 1805. Her maiden name was Grier. She was married to Daniel Snyder on the thirteenth of December, 1831, with whom she left her native State and moved to Natchez, Miss., in the year 1840. They afterward moved to Waterproof, La., in the year 1852. At this place she lost her husband, with yellow fever, in the year 1853. This was a heavy blow to her, and not only shut out the light from her household, but left her in a position of dependence, which is the common lot of widowhood. She was now the mother of eight children, some of them grown, but most of them dependent upon a widowed mother for support. This was truly a trying time for her, but yet it tended to develop a native decision and independence of character, of which she was possessed, and she commenced the struggle of life afresh and in earnest, with a determination to keep herself and children above want; and whatever her hand found to do, she did it with an energy characteristic of her life. But she was not left to struggle alone. One of her sons, then about fifteen years of age, stepped forward and took a father's place as far as he could fill it, left school, entered into business, and gave up his earnings to assist his mother in supporting the family, and their united efforts secured for them the comforts of life. As her health might be well said, when the cares of the family rested upon her, "that she looketh well to the ways of her household, and eateth not the bread of idleness." She endeared herself to her children by her self-sacrificing devotion to their welfare and interests, and the attachment existing between mother and children was strong and abiding.

Being raised by pious parents, she was always religiously inclined, though it was late in life before she gave formal expression to her feelings by uniting with the church of God. In the meantime her entire influence over her children was of a religious character, and whenever opportunity presented she required of them a punctual attendance at Sunday school and on the public worship of God, and such solicitude is even now having its effect in shaping the character of her children. She united with the Presbyterian church at Trinity, La., in the year 1870, where she was then making her home. From Trinity she moved to Franklin parish, La., and spent the remainder of her life with her son, C. H. Snyder, who had been her support in the feebleness of old age. The end of her earthly journey was now drawing nigh—her step was growing feeble, and the light gradually fading from her eye—and when her children and friends would part from her it was always with the sad feeling: "It may be the last time." But yet, while the life-current was growing more sluggish, her Christian character was fast ripening and maturing into a resignation of mind that could say: "Not my will, but thine, be done"—willing to stay awhile longer on earth for her children's sake, but ever ready to depart. Though not altogether unlooked for, her call was sudden—no time for parting words, and seemingly without pain and without a struggle, without fear or alarm, she quietly and quickly passed from life to death, and, we trust, from death to glory.

A. M. WALLS.

DIED, at the home of her uncle, John T. Booth, in Whistler, Ala., AUGUSTA F., daughter of W. G. and Addie V. Booth, of Beech Springs, Neshoba county, Miss., aged nineteen years. The subject of this brief memoir was converted, baptized and taken into the church of her choice (Methodist Episcopal Church, South,) under our present pastor, Rev. William S. Wade. The writer of these lines was with her during the most of her illness, and I have never seen so much patience and fortitude exhibited in any sufferer. Our pastor told her, several days before she died, that recovery was hopeless, but she was calm—seemed resting in her Savior's arms, and waiting only his bidding to cross over to the other shore. When told that she had only a few hours to live, she answered: "I am willing to go." Being asked if she had any wish or request, she replied: "I would like to see my mother; but if it is not possible, tell her to meet me in heaven." On one occasion I referred to a Sabbath school lesson, as he was also requested, and asked her if she fully understood its import, she in the presence of the audience replied in a decisive and emphatic voice: "I mean that I am ready to go." I then asked her if she could say that she could trust in Jesus, she responded: "It is my Father's will for me to go, I know it will be his good pleasure to give me an abundant entrance into his kingdom." Thus has passed away, in the bloom of spring, one of those rare beings whom to know was to love; whose earthly work, completed, has made life for us more earnest, with a desire to meet in heaven one we loved so dearly. Though the friend of one fleeting year, yet what pleasant memories clasp around the brief twelve months in which our little romance of grace, in our social circle, in our order of Good Templars, in our social circle, we miss her sweet smile and her winning manners. Well and truthfully can it be said of her: "She hath done what she could." God give the mother and sisters grace to bear their unlooked-for bereavement, and grace to meet her where sorrow never comes!

A FRIEND.

ROBERT HENRY FORD, youngest son of Judge J. M. Ford, died at the residence of S. B. McCutchen, in the city of Shreveport, on the morning of November 3, 1877, in his twenty-fifth year.

I was with him often, and talked with him freely and fully during his sickness. He was willing and anxious to talk of death, heaven and life eternal. He was impressed from the beginning that he would die. He had been a member of the church some time, but had never made an open, satisfactory profession of regeneration. He was not fully assured of his acceptance with Christ. But before the end came—and that, too, when physicians and friends thought all danger had passed, and that he would recover—he was clear and pronounced in his religious life. A few hours before his death, as I left him, sitting up, he joined in, in a clear, ringing voice, and during the prayer that followed, with hands clasped and eyes closed, he seemed in the very presence of the Father—to breathe the atmosphere of heaven. He was in his twenty-sixth year. He died young, but he died in Jesus. His venerable father, the aged and revered Judge Ford, though so pained to give up his boy, inspired us all by his supreme trust in God and faith in Jesus. He was a preacher, ministering to the help and preparation of his son.

"The Lord gave and the Lord hath taken away." We follow our Heaven-bound friend, father, friend, gone on the shining way.

J. T. DAVIS.

MARY ADELAIDE, daughter of Capt. W. L. and Mrs. A. Lutz, died of spinal fever, October 21, 1877, on Shell Island, Calahoula parish, La., aged about seven years, eight months and seventeen days.

She conversed with her parents freely in the solemn hour of death, expressed her confidence in the Savior, and entire resignation to death. Her father read to her the Scriptures during her sickness, from which she drew much comfort, especially from the ninety-fifth psalm, and enjoyed family worship. It was her request that the family would inform her when she was dying, as she wished to know it so she could bid them all good-by. For several hours before her death she was unconscious. Her patience in her sufferings was remarkable, not uttering a word to repel her lips. She was a quick, meek and gentle disposition—one of those sweet spirits that illuminates so much in the sacred debates of the family circle. But while we know that she is for the first time in her life, each member feels the loss. But to the parents and friends it is a comfort beyond measure to know she died in the hope of living with Jesus. And no doubt the Father of mercies will sanctify her early death to the everlasting good of her parents, brothers and sisters.

J. H. STONE.

ON Sunday evening, July 29, the death-angel came and bore away to the spirit-land a sweet cherub from the household of Charles E. and Euphrosia E. Millican, near Waxahachie, Ellis county, Texas. Their dear little Viola, only five years old, was sick just one week. God took her to himself. She was a sweet and intelligent child—a model of every virtue that could adorn the life of one so young. Bright in life, calm in death, happy in glory, little Viola is not dead, but sleepeth in the arms of him who said: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

J. E.

Spiritual hunger cannot be satisfied by general resolutions, stereotyped speeches and formal prayers; but only by closer communion with Christ, and personal effort of one soul for the welfare of another soul.

The Christian Advocate.

THURSDAY, JANUARY 3, 1878.

BISHOP MARVIN'S MISSIONARY TOUR.

BY BISHOP KENNER.

Freighted with love he outward went,
Touching the continents along,
As angels once far down were sent,
Laden with light and purest song—

The Flowery Kingdom still and dark,
Where sleeping myriads lay around,
Waiting the Spirit's vital spark,
Of resurrection's trumpet-sound;

The Indian realm where Brahma reigns,
Where living pyres taint the air,
Where Kali's rage the Thug sustains,
And strangled victims track her lair.

There Ganges' superstitions wave
Blest where starving mothers die;
Whose sins its waters cannot lave,
Though thousands to its margin fly.

By Horeb, where Elijah stood,
Along the shore where Miriam sang
O'er Egypt's host, beneath the flood—
To Israel's about the echoes rang.

Where reflected the bright-eyed Pyramid
Back to the Sun his burning gold,
And in this blazing altar hid
The sons of the Sun, Pthin's son of old—

The highest labor left by man,
While searching for the "unknown God"
Near where the opulent river ran
That turned to blood by Moses' rod.

Through a causeway made of mud,
The Prophet rider with hoods of steel,
To quell th' arch Dragon in his den—
O Son of Man, bring down thy heel!

Once on to Zion's golden hights,
Her lofty bulwarks built by God,
Whose glory burned in burning lights—
Of every torn an angel's rod,

Bore David's harp and David's call,
Stirred by the air that Heaven breathed,
Rang down the ages' roll:
"Praise ye the Heaven to be praised."

The greatest Son of David's line,
Whose smile was pleased for sinful man,
Whose lifeless life—the Spirit's wine—
Ran in purple currents ran.

Now all this glory swept and gone,
For them blights that scathed and cursed,
A great and precious world alone
In chains of salvation bound.

The Golden Horn, the Moslem's hope,
Where rich steel gleam and perfumes waves,
Where Orthodox Turk, so fierce and bold,
The Prophet's faith and Islam imbibed.

Where Christ's cross on dark'ning Olivet,
Saw upholds his ancient Throne—
Of half the world there's no defense
But in the Savior's prayer alone.

A seer from Calvary's height,
The light of stroke of Easter's fire,
Soon rings was a million light,
Still streaming upward—higher, higher.

Faith sees a brighter than light,
Its God on earth's throne in glory,
And on the hills of light, eternal sight—
Glories of life, of life triune.

Far in advance the polar sands
Flecking above the blood-bathed dead,
Its glory waits o'er heathen lands—
How long, O Lord! O Christ our Head!

Full round the world—an angel's flight—
He preaches the cross his Master bore,
Then soaring upward, lost in light,
With rapture gazing His eternal shore.

DECATUR, TEXAS, Nov. 27, 1877.

Sunday School Helps for 1878.

One very great benefit of the uniform lesson system is seen in the valuable helps which it has furnished for Bible study. In addition to the works mentioned below, our readers must not forget that our own *Sunday School Magazine*, with its notes on the lessons, is one of the best, and that Dr. Summers' commentaries are admirably adapted to the use of teachers. Other things being equal, we should use our own publications. The New York *Methodist* gives a list of some excellent publications in the following article:

As we draw near to the close of each year the question arises: What helps should we select for the coming year? We propose in this article to call attention to some of the best publications that have come to our notice. As to the text-book itself,

THE BIBLE.—While there are many publishers, and Bagster has long been peerless, we believe, after careful examination, that the Teachers' Bibles published by the American Tract Society are unsurpassed by any, and in some particulars more desirable for teachers than Bagster's. The maps, tables, index, text-book and concordance are better than any other, which I believe to be true also of the binding. They are cheaper in price than the English publications of the same grade.

COMMENTARIES.—Of these, Dr. A. Clarke's, or Henry's, Lange's or Patrick's are each standard works. Henry's is particularly suggestive in exposition and practical lessons; Lange more critical.

Perhaps a more available book for general use of teachers is that of Jamieson, Fancett and Brown, which is not as full as either of the above. Of the more modern, and hence having the advantage of more recent investigation and criticism, the best are *The Speaker's Commentary*, vol. 3, published by Scribner, Armstrong & Co., New York, and *Whedon's Commentary*, vol. 4, published by the Methodist Book Concern, New York.

The *Speaker's Commentary* is a large book, costing at retail $5. The text is of the authorized version, A. D. 1611, with marginal references. The different renderings are given, and the notes embody amended translations. The comments are explanatory and critical. They present, in a concise form, yet in large type, the results of the investigations of the learned carried on during the last half century. Fuller discussions and elaborate treatises on difficult passages or important subjects are placed at the end of the chapters in which they occur, or at the end of the volume. This will be found a valuable assistant to every teacher and an excellent commentary for the family. Vol. 3 includes Second Kings to Esther, and covers the books of our lessons in the first six months.

Whedon's Commentary, vol. 4, from First Kings to Esther, is a much smaller and much cheaper volume than the one just referred to. It is prepared by some of the best biblical scholars of our own land, and is available for popular use. It has maps and illustrations that add largely to its value. Its notes are clear, complete, exegetical, pervaded with scriptural spirit, and loyal to truth as held by the evangelical churches. This volume is prepared by the Rev. Milton S. Terry, A. M. It is printed in the style of Barnes' Notes, and shows conscientious critical research, clear exposition, and many practical and devout reflections. Teachers may consider themselves safe in buying either of these volumes; blessed is that teacher who can own both.

Monday Club Sermons, published by Henry Hoyt, Boston. This book is larger than former volumes, and several new writers are introduced. Each lesson of the year has an entire chapter. Some are critical, all are practical, devout and instructive. It will be found especially helpful to superintendents in summing up in a clear and practical manner the lessons studied. Here are new lines of approach to the important teachings of the Scriptures under consideration, well illustrated and enforced.

Selected and Original Notes.—A deservedly popular help is that prepared by the Rev. E. N. Peloubet, of Boston, and published by Henry Hoyt, No. 9 Cornhill. The notes are critical, explanatory, illustrative and practical. Each lesson is introduced with connecting links, contemporary history, writers, prophets, etc. It has four excellent maps and a chronological chart, presenting in parallel lines the kings and prophets of Judah and Israel. Over two hundred different authors are quoted from, and it is almost as good as having many commentaries. The gist of what each one says is presented where additional light is thrown upon the word.

Notes on the International Lessons, Old Testament, by the Rev. J. E. Todd. New Testament, by the Rev. M. B. Riddle, D. D. This is a very superior help, published by the Congregational Publishing Society, Beacon street, Boston. Each lesson has a carefully prepared introduction, giving connecting history and contemporary history. The comments show careful preparation and ripe scholarship. It may be safely used as a traveler would his guide-book in passing through the lessons of the year. The scriptural references are many and appropriate; the maps and chronological tables are not equal to those of Peloubet.

The Lesson Compend, published by the Methodist Book Concern, is a much smaller book than the above, and is a compilation of brief comments, well selected and arranged, from nearly two hundred authors. It is a convenient and suggestive help, and costs only sixty cents.

The Sunday School Journal is published by the same house as above, and gives very excellent critical and exegetical notes, illustrations and practical thoughts. Monthly to clubs of six, fifty-five cents each for the year.

The Leaf Cluster, for primary classes, is unequaled. Its pictures help the minds of the little ones to grasp the truths of the lesson. They are designed by the inimitable Frank Beard, and should be displayed on the wall of every primary school.

The Berean Question-Book, by the same house, is the best for general use. An effort has been made to adapt it to all scholars. Complaint is made that it is much mixed, and some are anxious for graded question-books.

Peloubet's Graded Question-Books are three in number, and each good, though that prepared for the advanced classes does not equal the Berean.

Todd's Question-Book for older scholars is one of the very best in the market. It follows the lines of the notes referred to above by the same author. For younger scholars Mrs. William Barrows prepares the *Little Pilgrim Question-Books*, in the form of questions and clear and concise answers. It has numerous illustrations, and is one of the best of that grade.

The Berean Lesson Leaf we think the best published, all things considered. Each sheet of four pages contains a month's lessons. *Every Sunday* the same matter as above on one page or sheet for each Sunday, while the other side contains notes and explanations designed to aid the scholars in their study of the lesson; memory lessons, doctrines, etc.

The Westminster Question-Book contains excellent material, but is in too small print.

Caoutchouc-Making on the Amazon.

Narrow paths lead from the hut through the thick underbrush to the solitary trunks of the India rubber trees; and as soon as the dry season allows, the woodman goes into the seringal with a hatchet in order to cut small holes in the bark, or rather in the wood of the caoutchouc-tree, from which a milky-white sap begins to flow through an earthenware spout fastened to the wound. Below is a piece of bamboo which is cut into the shape of a bucket. In this way he goes from tree to tree until, upon his return, in order to carry the material more conveniently, he begins to empty the bamboo buckets into a large calabash. The contents of this are poured into one of those great turtle shells which on the Amazon are used for every kind of purpose. He at once sets to work on the smoking process, since, if left to stand long, the gummy particles separate, and the quality of the India rubber is hurt. This consists in subjecting the sap, when spread out thin, to the smoke from nuts of the Urucury or Uassa palm, which, strange to say, is the only thing that will turn it solid at once. An earthenware "bowl without bottom," whose neck has been drawn together like that of a bottle, forms a kind of chimney which placed over a heap of dry red-hot nuts so that the white smoke escapes from the top in thick clouds. The workman pours a small quantity of the white rich milk-like liquid over a kind of light wooden shovel which he turns with quickness, in order to separate the sap as much as possible. Then he passes it quickly through the dense smoke above the little chimney, turns it about several times, and at once perceives the milk take on a grayish yellow color and turn solid. In this way he lays on skin after skin until the India rubber on each side is two or three centimeters thick and he cushions the *plancha* done. It is then cut upon one side, peeled off the shovel and hung up to dry, since much water has got in between the layers, which should dry out, if possible. The color of the plancha, which is at first a bright silver gray, becomes more and more yellow, and at last turns into the brown of caoutchouc as it is known in commerce. A good workman can finish in this way five or six pounds an hour. The thicker, the more even, and the freer from bubbles the whole mass is, so much the better is its quality and higher the price.—*"From the Atlantic to the Andes," in Scribner.*

Hints on the Care of the Eyes.

There are, perhaps, more individuals who ascribe their weakness of sight to a use of their eyes under an insufficient artificial illumination than to any other one cause. In a great many instances this may not be strictly true, but there can be no doubt that faulty artificial light is one of the most productive causes of a certain class of injuries to which the eye can be exposed. The two sources of trouble with the ordinary artificial lights are—first, that they are not pure white; and, secondly, that they are unsteady. The first defect is found in all artificial lights except the lime, electric and magnesium lights; the second especially in candles and gas. The yellowness is, in a measure, counteracted by using, in the case of lamps and gas, chimneys of a violet or blue tint, and the flickering of the gas may be obviated largely by employing an Argand burner. All things considered, a German student lamp furnishes the most satisfactory light. The next best is gas with an Argand burner. The chimneys of both may, as above suggested, be advantageously of a light-blue tint.

The position of the light in relation to the body is of great importance. If a shade is used on the lamp or burner (it should, by preference, be of ground, or "milk" glass, never of colored glass), the light may stand directly in front of the body and the work be allowed to lie in the light under the shade, which will protect the eyes from the glare of the flame. If no shade is used the back should be turned to the source of light, which ought to fall over the left shoulder. The same rule applies in the management of daylight. In this case the light should come from behind and slightly above, and fall directly on the work, whence it is reflected to the eye. It should never fall directly in the face.

The light in the room during sleep is also not without its influence. As a rule, the room during sleeping hours should be dark; and, in particular, care should be taken to avoid sleeping opposite a window where on opening the eyes in the morning a flood of strong light will fall on them. Even the strongest eyes are, after the repose of the night, more or less sensitive to the impression of intense light. The eyes must have time to accustom themselves to the stimulus.

Attention should be called to the injurious effects that sometimes follow reading on railroad cars. On account of the unsteadiness of the page, reading under these circumstances is exceedingly trying to the eyes, and should never be persisted in for any considerable length of time.

During convalescence from severe illness the eyes are generally the last to regain their lost power. Especially is this the case with women after child-birth, and too much care cannot be taken to put as little strain upon the eyes as possible at this time.—*Dr. S. M. Burnett, in Scribner.*

Giving.

The *American Wesleyan* asks and answers four queries suggested by First Corinthians xvi. 1-2:

I. Who are to give? "Every one of you."

II. How are you to give?

1. Our contributions should be made devoutly, as an act of worship, and consequently as a part of the services of God's house.

2. We are to give according to our ability, or "as God has prospered" us.

3. This involves system in the amount of our benefactions.

We are to give "freely;" not grudgingly; but "with cheerfulness," as unto the Lord.

III. When are we to give?

1. We are to give not at some indefinite and "convenient season;" when no sacrifice or self-denial would be experienced, our offering costing us nothing, but statedly, on "the first day of the week."

2. This is a fitting time for an undue love of the world to be discovered, and "covetousness, which is idolatry," to be exposed, and the sanctuary an appropriate place for selfishness to be crucified so thoroughly that we can fill the measure of God's requirements.

3. God has united giving with the service of his house; what, therefore, "God hath joined together let none of us put asunder."

4. Here we would protest against auditing the accounts of the church, and the transaction of such business as may and ought to be attended to on the part of the society or its representatives on a week-day.

IV. Why are we thus to give?

1. Because it is the order of God, and his modes are always the best, and when faithfully and minutely observed, success is inevitable.

2. God challenges the church to test his plan of systematic giving, assuring them of abundant blessings.

3. When this shall be done, all seeming excuses for the friends of the church to adopt doubtful or sinful appliances for replenishing the treasury of the Lord will be at an end. Church fairs, church lotteries and pew-renting will be among the things that were.

Religious Intelligence.

—Fifty thousand Churchmen, it is said, have signed a petition asking for the repeal of the public worship regulation act.

—The estimated value of the property of the Methodist Church in New Jersey is $5 000,000. There are 300 churches and 200 parsonages.

—The British Wesleyan Missionary Society has now *seventy-six* young men under training in the Richmond Theological Institution for the foreign missionary work.

—According to the Year-Book of Trinity Church, of New York city, the total amount of property held by the corporation is $7,000,000; the annual revenue is $500,000.

—During the past summer an English mission yacht, called the Evangelist, traversed the southern coast of England and distributed Bibles and Testaments in various languages, and other religious reading, to all of the vessels it met.

—The *Southern Churchman* does not like the present mode of representation in the House of Deputies of the General Convention of the Protestant Episcopal Church, though it does not state what its particular objections are. It quotes from Bishop White the prediction: "It may in future be the cause of the severing of the bond of union."

—The great controversy among missionaries in China in regard to the Chinese word for God shows no signs of abatement. The *Chinese Recorder* is obliged to announce in its July-August number that the articles already received will be published in the next two numbers; but after this year the magazine will be closed to the discussion of the question.

—Bishop Burdon (Anglican) of China, has a large diocese to travel over. It takes him six months to make the round of the missions, and he has to travel 5,000 miles. At Fuhchan he baptized during his recent visit 150 adults and confirmed 500 persons. This mission was established in 1850, and gained its first convert in 1860. Now it has 1,443 native Christians and 259 adults were baptized last year.

—The American Missionary Association, which labors in behalf of the colored people, the Indians, and the Chinese on the Pacific coast, met at Syracuse, N. Y., recently. The income for the past year for missions, church extension, and education amounted to $200,695; expended and due, $179,297. A year ago the debt was reported at $193,232. It is now $62,816, a reduction of $30,416. It has been accomplished by the economy of the administration in the reduction of the appropriations, where it could be done without seriously injuring its efficiency, and realizing from the sale of assets, now for the first time available.

—The missionaries in India of the Basel society gives exceptional testimony on the caste question. Unlike all other missionaries, they have no trouble with it. In their report they say that "caste is no difficulty in our congregations. There may perhaps now and then be a reluctance about marrying into a caste essentially lower, and very ignorant people may have some misgivings about being too intimate with Christians from a lower caste, although even these things are almost limited to those of our places which border on the districts where caste Christians are. But we may safely say that by far the most general rule is that our Christians do not think of caste distinctions; that in the Lord's Supper not the least trace of it can be discovered; that in social intercourse nothing is discovered of caste; that in our boarding schools all castes, from the Brahman down to the Pariah and the Holeya, freely participate in the same meals; and that even intermarriages between Christians of different castes are so common and so natural that they are not even noticed as anything exceptional. And more than this, not only our Christians, but also many of the heathen who have to do with us, think it a matter of course and a very great progress, which is a recommendation of Christianity, that we have done away with caste. It would, indeed, now be the most difficult thing to introduce it again, as hundreds and hundreds of the second and third generations of our Christians are sprung from a mixture of castes."

—The United States of Colombia seems to be a hard field for Protestant missionaries. We stated recently that the Southern Presbyterian Board had withdrawn its missionaries from that country, on account of failure to make any impression on the people. The Roman Catholics have a hold on the country which will not easily be loosened. The Northern Presbyterian Board has a mission at Bogota, in charge of the Rev. W. Weaver, who describes, in the *Foreign Missionary*, a tour he made recently. He visited two important cities, but was unable to accomplish anything in either, so "firmly were they held by priestly rule." In the smaller places he could generally get a small audience of men and boys. At Fusagasuga he succeeded in awakening quite an interest. He called on the cura, who was friendly and liberal, and did not hesitate to attend the conference, which was appointed for discussion on the points of difference between the Protestant and Catholic religions. He approved Mr. Weaver's sermon and prayer as good Catholic doctrine, and when the conference broke up tracts were offered and eagerly taken. All this work, of course, is merely preliminary, and before the next meeting is held interest may lapse into indifference. Mr. Weaver says: "At times I meet persons who want Testaments, or who show in some other way a decided interest. But even these, as a rule, drop the matter when they learn that it is not a matter of money, politics or philosophy. I have sometimes thought that these southern countries were in sort of drainage for the northern. I have scarcely met in my reading a single phase of thought, however abstract, which has not its representatives in this country."—*Independent.*

Our Young People.

THE LITTLE QUESTIONER.

Say, mamma, where does Santa Claus stay?
Is his house in the sky or the ground?
Does he know, when he's on the way,
Where each little one may be found?

When he comes and looks over my bed,
And finds me asleep, all alone,
Will he know little Nell he is dead?
Will he know where his spirit has gone?

Do they hang up their stockings in heaven?
Can he visit dear Bennie up there?
I hope if he can, he'll be given
Such "pretties" as angels can wear.

A pair of wings white as the snow,
A little gold crown for his head!
Santa Claus will be sorry, I know,
When he finds out the baby is dead!

Don't cry, mother dear, for he's blest
Gentle Jesus has him in his care!
And when we lie down to our rest,
He, too, will be angels up there!

MONROE, Louisiana. JUANITA.

From Our Little Friends.

BAYOU CLEAR, LA., Nov. 15, 1877.

DEAR MR. EDITOR: I have seen so many letters from little boys and girls in the children's column of the ADVOCATE, and having never seen any from Bayou Clear, I concluded to write you one from this place myself. I love your paper, because ma loves to read it, and my dear grandma, who is now in heaven, lived it dearly. She used to teach little sister and me our catechism and Sunday school hymns. One was, "I want to be an angel." Our Sabbath school is not as flourishing as it once was. Besides having a church and Sunday school, we also have a temperance club—a local affair—called "Temperance Rangers." It was organized three years ago, and has accomplished great good. Next year we expect to have a good day school, with L. L. Upton, of Farmerville, La., as teacher.

Your little friend,

STUART L. CAMPBELL.

OAKWOODS, St. Tammany Parish, La.

MR. EDITOR: I am a little girl eleven years of age, and a reader of the ADVOCATE. We have a Sunday school and preaching here. We came from Virginia last spring, since which time I have been going regularly to a German school. I can read, write and understand the German, but I cannot speak it well yet. I like Louisiana very much. When we arrived here I was very glad to go out of doors and look at the flowers and play on the grass. Most of the little people ask questions, so I will ask one too: Where is the word "confectioneries" found in the Bible? Your little friend,

SUSIE EVERS.

HIGH HAVEN, LINCOLN CO., MISS., October 12, 1877.

DEAR MR. EDITOR: I am an occasional reader of your paper. I am fourteen years of age, and am trying to learn something about the Bible. I have read the New Testament through four times with my teacher. I am also reading the Old Testament through this year with her. Our lesson now begins at the sixteenth chapter of Jeremiah. Do you think I will be faithful, and finish this year by reading two chapters a day? I want to ask the little boys and girls a question: Where is the word "lady" found in the Old Testament?

Your friend and well-wisher,

SARAH LOUISA COWART.

PEARLINGTON, Miss., Nov. 11, 1877.

DEAR EDITOR: I am a little girl nine years old. We have a very good Sabbath school in this place. I attend regularly. My father is the superintendent. Rev. I. W. Cooper is our preacher this year. He is a very good man, and we think a great deal of him. Tell Pearl McCracken that "Sardis" is found in Revelation iii, 1. Which is the shortest verse in the Bible? Your little friend,

REBECCA BROWN.

WATERPROOF, LA., Nov. 5, 1877.

DEAR MR. EDITOR: The sign given to King Hezekiah was that of the shadow of the sun going back ten degrees on the dial of Ahaz. It was Manasseh who began to reign at twelve years of age, and reigned fifty-five years. What was the sin of Jeroboam, the son of Nebat?

Your friend,

JAMES B. ROONEY.

GREENVILLE, ALA., Nov. 5, 1877.

DEAR MR. EDITOR: I am a little girl twelve years old, and a member of a large and interesting Sabbath school, which I attend regularly, and always try to have a good lesson. Now, Mr. Editor, let me ask the little boys and girls a question: How many orators are mentioned in the Bible? Your little friend,

ESTELLE STEINER.

A Word to American Boys.

Meantime, I say, revel in the dawn. Rejoice in your young strength and life; aim high, and build your castles like brave young architects, only taking care to dig the foundations deep, and to lay them with care and patience. Whether you will ever be able to build on them such brave and lofty towers and halls as you dream of now matters comparatively little to you or your country. A thousand accidents or chances will determine in the coming years what the superstructure shall be—accidents and chances we call them for want of a better name—which you cannot control in the outset, but which will be controlled and settled for you.

What materials you will have to work with, who can say? To one may be given marble to another jewels and precious stones, will be served out in the great work-shop of the world. You cannot make your choice; it will be made for you. But this you can and must do, and should be doing now. You can so prepare the ground and the foundations that whatever material shall come to your hand hereafter shall surely be made the most of, and used in the best way; so that whether you have to build marble palaces, or log-huts, the work shall be faithful and strong, and fit to stand the stress of the wildest weather, and the wear and tear of time.

What are these foundations but the principles and habits which underlie the character of the man, and which can only be laid to good purpose by the boy? Truthfulness, self-control, simplicity, obedience—these are the great corner-stones to be welded and bound together by the cement of patience. "If I had only one word to speak to my boys," said one of the wisest and best educators of our time, "it should be patience, patience, patience, over and over again." The world is getting into such a feverish hurry, and we are going so fast, that we are all in danger of missing the best things in life—the common sights and sounds which lie by the wayside on every stage of the journey, and nowhere in greater profusion than on the first stage. This is our trouble, and likely to be more and more the trouble of our children.

But, happily for us, our boys are the least affected by the disease of any section of society. The upper school boy, unless he is a mere shiftless, no'er-do-weel (a very small section of any community), is, as a rule, more than content with his daily life—he is rejoicing and glorying in it. And his daily life repays him with interest. He stands there at seventeen or eighteen on the verge of manhood, a boy still in heart, full of enthusiasms and aspirations, but with an intellect and body patiently and carefully trained, looking hopefully to the next step in life, but unwilling to hurry it—the best poised and most equally developed human creature, take him all round, that our life can show. He has not sold his birthright, and the grand morning hours of life, when boyhood is maturing, have passed slowly over him, leaving behind them a bouquet and fragrance which will sweeten the coming years, and a reserve of strength for the labor and heat of the approaching midday.—*Thomas Hughes, in St. Nicholas.*

Showing the Way.

A king who had several sons promised to give each of them a kingdom. But he wished them to travel for some time. They asked the king which way they should travel, and he said he would give them a lamp, which would shed its light on the right path.

They went on for some time very happily, and when they were in difficulty they took out their lamp, and it never failed to show them the road; and, though it did not always point out the pleasantest path, yet they were enabled to overcome the difficulties they met with, and still went on peacefully.

But after a time they began to be unkind to each other, and they forgot their father, and did not like to be guided by the lamp. So they took some clay and covered up one side of the lamp, that it should only shine the way they wished; and then, at last, they covered up the lamp altogether, and they chose only the pleasantest path.

But there is often a thorn under the rose, and so they found it. They got into a great deal of trouble. A friend met them and told them that they were in the wrong road; and when he looked at their lamp he saw that it was all covered up. He took off the clay, and it shone the right way, as before.

Now what does this friendly lamp mean?

O the Bible; I knew that in a minute. "Thy word is a lamp unto my feet, and a light unto my path."—Psalms cxix. 105. How nicely this verse suits the parable.

Yes, it does; but will it apply to you? Are you making God's word your guide? You are young, but you have as much need to be led in the way as a grown-up person, for children are easily drawn aside. Take this lamp with you, and you will go safely and happily through life.

But how can anybody cover up the lamp?

The Jews covered it up with their traditions. "Ye have made the word of God of none effect," said our Savior, "through your traditions." And sin, and prejudice, and pride, hide the light of truth from the minds of many persons now. Pray for the Holy Spirit, that by its blessed teaching you may understand the Bible, and also your heart be inclined to obey its precepts. This will be a nice short prayer for you: "Cause me to know the way wherein I should walk."—*Children's Friend.*

A man may talk virtuously, but if he lives in secret an impure life his unconscious influence for evil will destroy the effect of his words. Character influences independently of its professions, and this influence of character is the heaviest weight in the scale of life.

A good inclination is but the first draught of virtue; but the finishing strokes are from the will, which, if well disposed, will by degrees perfect; if ill disposed, will by the superinduction of ill habits quickly deface it.—*South.*

The chief properties of wisdom are to be mindful of things past, careful of things present, and provident of things to come.

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A New Volume.

With the beginning of another volume of the ADVOCATE we take occasion, as usual, to have a few words with our subscribers and agents. We are now half through the eighth year of our control of the columns of this paper. During these years we have made a great many friends, and we are not aware that any personal estrangements have been created. We feel under obligations to our brethren of the ministry, and especially of the patronizing Conferences, for the uniform courtesy with which they have treated us, for the contributions which many of them have made to our columns, and for their efforts to extend our circulation.

We need not remind them that our dependence on them is almost absolute for the enlargement of our subscription list. The grounds of this dependence are that the publication of the ADVOCATE is purely a benevolent religious enterprise, undertaken for the benefit of our preachers and people, and for the advancement of Methodism. We cannot, however, claim the assistance of our pastors unless a paper is furnished that merits the patronage of the church. This we have done. Our paper will bear comparison with other religious journals. It is certainly worth the money that it costs, and it can only do good wherever it goes. We send it out as the pastor's helper; to aid him in the religious instruction of his people, as a medium of religious intelligence, and as an organ for the exposition of our institutions, and the relation which members of the church sustain to them. By working for the ADVOCATE the pastor is working for the church, and most directly promoting the intelligence and spirituality of his charge. It is a work that lies in the path of pastoral labor, and can be performed in the course of pastoral visiting, and by occasional appeals from the pulpit.

As a matter of fact, there never will be a broad-minded, liberal, connectional spirit where our religious literature is not circulated. Where the habit of reading a church paper has not been formed we are sure to mark a lack of interest in the enterprises of the church, and an inadequate support of the ministry. The individual is made a connectional man, and brought into sympathy with the spirit and undertakings of the whole church by means of the weekly religious paper. We shall never reach the true standard in regard to missions, education and ministerial support until we become a reading people. It is the glory of Methodism that it carries the gospel to the poor, the illiterate, and to those who are utterly destitute of gospel privileges. It is all the more needful that our converts should have the advantages of the instruction and culture which the ADVOCATE supplies. The reading type of piety is as much superior to the unreading as sunshine is superior to moonlight.

Then the ADVOCATE has its spiritual message to the hearts and consciences of the people—a message of warning, encouragement and consolation. It goes to the sick-room, to the house of mourning, and to out-of-the-way places, where preaching is not often heard. It affords wholesome reading for the family, and becomes the fireside companion of the aged and infirm. The children become interested in its columns, and through it become more thoroughly attached to the church, and more fully imbued with the spirit and genius of Methodism. By its weekly visits our people are brought in contact with the freshest currents of living thought, and are put in vital communion with the great movements of the universal church. We have subjected our own views and convictions to the severest self-scrutiny, lest our official connection with the ADVOCATE should make us over-earnest on this subject. But we feel that our words are words of truth and soberness when we reiterate convictions long held: that the circulation of our church literature is vital to our highest success, and an essential element in the mission of Methodism. It is a reading age, and if our publications do not reach our people, some others will. The enemy, through the press, is fearfully busy sowing tares, and we must, by the same means, diligently sow the good seed of the kingdom.

No pastor should rest content until he succeeds in putting a church paper into every family in his charge. In doing this he is about his Father's business, and working in perfect accord with his mission as a preacher of the gospel. He will meet with discouragements in this as in other departments of church work. But he should aim to place a paper in every family, and continue to work to this end, just as he labors to promote Bible-reading, family prayer, and all the duties of personal religion. Persistent and hearty effort will tell, and ignorance, narrowness and stinginess will gradually give way. It is a lamentable fact that not one-half of our seven hundred thousand members read a church paper. And this fact indicates something worse than hard times. It exhibits a want of taste for reading, and an alarming indifference to the church and its affairs. The fact is a revelation of character and condition which should arrest our serious consideration. It must be the endeavor of the preachers to wake up this mass of inertness, and mental and spiritual torpor, and to stimulate a taste for religious reading. Those who take no religious paper are the ones who most need it, and hence every new subscriber's name, by so much, diminishes this pitiable destitution. By obtaining a new reader you put windows into his spiritual house, through which the light streams in, and you furnish an observatory from which he can obtain a view of the religious world—the tents of Israel and the tabernacles of Jacob. The introduction of a religious paper will be the beginning of a new spiritual and connectional life in the family and in the church, and will often lead to an awakening to duty scarcely less pronounced than the conversion of the soul.

In the performance of our editorial duties we are endeavoring to co-operate with the preachers and laymen in extending the church of our choice, and in spreading scriptural holiness through the land. We crave in this work the hearty support and the prayers of our brethren. We are not authorized to speak for the publisher, but as editor we shall do the best we can under the circumstances; and yet we can do but little without the earnest assistance of our brethren. Office work and other duties prevent us from attending many District Conferences and camp meetings. In securing subscribers, and in advancing the interests of the ADVOCATE, we are compelled to look to our friends of the ministry, and to the large-hearted laymen who love the church. We verily believe that it is an interest that is second to none except the preaching of the gospel, and one that merits ten-fold the attention that is given it. All we ask is that our friends do what they can for us in connection with their other duties. Pastors and presiding elders are in positions to do much at very little inconvenience to themselves, and without interfering with their other work. Will they charge themselves with this business of the ADVOCATE, and give it its deserved prominence in their plans for building up the church?

We hope that this new volume may be the best and most widely circulated of any during the past, and that our publisher may have deliverance from all financial embarrassments, and be able to take measures for the improvement of the publication committed to his charge.

The Sick.

There is an almost impassable gulf between the well and the sick. It is nearly impossible for a stout, hearty, cheerful person, in the full tide and flush of health, to fully sympathize with the weak and emaciated invalid. The world, as seen through the languid eyes of illness, is very different from the world as enjoyed by the robust and strong. It is not easy for the well to put themselves in the place of the sick, so as to be perfectly considerate, tender and helpful. In nothing do those who are habitually well need to be more careful and thoughtful than in ministering to those who are the victims of bodily affliction.

We can well imagine that the Savior was most perfect in his ministry to the sick, and that his sympathy for them was intenser and deeper than that which men commonly feel for sufferers not related to them by the nearest ties of kinship. "Himself took our infirmities, and bore our sicknesses." The most Christ-like natures will be as their Lord in relation to the afflicted. They will so far make their infirmities and sicknesses their own, that they will be gratified to minister to the unfortunate. The invalid can go to Christ for support and consolation, having the assurance that he enters into the depths of his sufferings, and that in his exaltation and glory "we have not a high priest which cannot be touched with the feeling of our infirmities." The great Physician is about the bed of pain to feel for the sufferer, to support him in his agony, and to sanctify the dispensation of suffering. Dear friends and kindred are around us to alleviate our pains as they may, but there is an unseen form that bends over us, watches every symptom, and feels for us more than all others.

Among the commendations which the King shall bestow upon the blessed of his Father is this significant sentence: "I was sick, and ye visited me." In a sense other than redemptive, Christ bears our infirmities and sicknesses. He feels them, sympathizes with us in them, and by supporting bears them for us. Beyond this, he identifies himself with the sick in such wise that in ministering to them we are accounted as ministering to him. The sick saint is to us in the place of the Lord himself, and what we do for a brother is counted as a kindness done to the Master. Christ has made himself very near to the sick in thus bearing our sicknesses, and making the sick the representatives of his own person. This affliction is picked out, as one of many, and somehow peculiarly honored and exalted above the rest.

The sick are so disposed to murmur, and to question the Providence that is over them, that it is well for us that we have these special allusions to a condition that is as trying as it is really gracious. And then in our hours of feebleness and pain we are tempted to write bitter things against ourselves, and to interpret the dispensation as a rebuke for unfaithfulness. Sometimes it may be so, but invalidism for us may have other meanings. It may be to manifest forth the glory of God, and to give the world such exhibitions of grace as can be given in no other way. The personal end is a beneficent one. If not needful for our salvation, it may be a means of bringing us nearer to God, and of preparing us for a brighter crown in heaven. Without it we might have reached heaven; but we should have come short of the far more exceeding and eternal weight of glory. To us there is nothing more wonderful than the resignation, patience and spiritual sweetness which the devout invalid exhibits. While they tell us of the power and reality of religion, they rebuke our ingratitude and unbelief. This world would be the worse for it if there were no sickness in it. It is a discipline to those that suffer, and a means of grace to those who minister to the afflicted.

Perhaps we are not ordinarily as earnestly bent on ministering to the sick as we should be. Which of Christ's suffering ones have we neglected? If the stroke has fallen upon our own households, upon our immediate friends, or upon those who have wealth and everything at their command, there may be no occasion of self-condemnation. But do we seek out the sick who need religious consolation and material aid, and count it a privilege to visit them? Do we pray for them habitually, and enter into their trials, and watch for every opportunity to alleviate their condition? But beyond this passing admonition we have aimed to say a word of comfort to those of our readers who have been sorely tried by personal affliction. The pastor's visits may, from necessity, be few, religious friends may not be at hand, and it may be timely in us to strengthen the weak hands and confirm the feeble knees.

It is the lot of all to be sick some time. The fever comes to prostrate us, the vital powers are nearly exhausted, and then the tide of life begins to return. And there is a sickness at length in which there is no convalescence. However often we have gone to the margin and returned, the time comes when we go down into the flood never to return. The attack now upon us may not be critical, but God is showing us the path that leads to the other shore. This time we do not go to the end, but the next, or the next, or the next, and we shall not come back. The sickness of which we recover has this thoughtful lesson: It is well if it be laid to heart.

There are those who through life are strangers to health. For them there is no hope of physical comfort and activity in this life. They are shut out from the busy world, and from its pleasures. They can only think, suffer, pray. And yet the place is hallowed by manifestations of grace and by visions of glory. Without Christ the confirmed invalid would be most miserable; but with him the couch of pain and the chamber of suffering are invested with supernatural light. Do our afflicted ones realize the gracious help of Christ in all its fullness? Do they endure as seeing him that is invisible, and restfully and tranquilly do they lean upon the arm of Jesus? By the manner in which they submit to the mysterious providence they may preach as no other preacher can. There is no pulpit like this, and no call to preach that has a diviner stamp. Farthest from what is possible in angels, and yet nearest them in beauty, is the ministry of sanctified suffering. Sermons from the ordinary pulpit, however eloquent, are as incongruous babblings when compared with the testimony of a soul that triumphs over pain and rejoices in the furnace of affliction. We may suffer so that Christ shall be glorified, and so that what we have thought to be a poor, blighted life shall bring more stars to our crown than if we had never known the loss of health.

The Master's Joy.

The standards by which we measure all things here are gross and material. The measure of intellect accorded by the world is generally so base, in both kind and degree, that the noble mind spurns the meed of praise tendered. Byron has been berated by some as ungrateful to an admiring world because he scornfully threw away the honors conferred upon him. Poe has been called by harsh names for like reasons. I do not propose to be the apologist of either of these two in regard to their whole character; but I think I can understand why they acted thus toward those who intended to do them honor. Every one has observed how the world pays court to him who has accumulated wealth. "Shrewd man," "strong, clear-headed," etc., are epithets freely bestowed, yet how many of the richest men are the veriest blockheads except in counting interest or taking a mortgage!

The measure of virtue is equally unjust. We see that frequently, even where we ought to expect a better and clearer power of discrimination to prevail. Take, for example, two men at a revival of religion. Suppose both to have professed faith in Christ; but the one, with placid countenance and perhaps a few tears, relates clearly and calmly his experience, while the other jumps up and shouts: "Glory! hallelujah! My soul's happy!" and the like. Now, listen to the popular verdict. Everybody says of convert No. 2: "What a bright conversion! How full of religion!" etc.

Our ideas of heavenly joy partake too much of the same nature. The material, the sensual, engross our attention and draw us away from the higher joys that belong to heaven. It is not that I believe religion here lacks for visible manifestations, or is unattended with outward emotion; but he who would know the volume of the waters of the sea will never form an accurate idea by watching the spouting of the whale or the blowing of the porpoise. I believe that heaven will possess all the material joy, beauty and grandeur that really belong to this world, and immeasurably more; but that these will make up even the tithe of the celestial bliss I do not believe. I do not believe that they are the Master's joy.

Scripture to explain Scripture: St. Paul, speaking of our Redeemer, says: "Who, for the joy that was set before him, endured the cross, despising the shame." Here it is very plain that there was only *one* joy set before him, viz: the salvation of the world from degradation and misery. It was the joy of love and mercy triumphing over vengeance and judgment. Jesus, who had from eternity enjoyed all the glory of heaven, did not, of course, leave it merely to come to earth and reach it again through suffering and shame. But he came to earth with the purpose of creating a *new* joy in heaven—a joy that should be so peculiarly his as to be termed, by way of distinction from all the others: *The Master's joy.* There was the joy of having created the sinless—a joy forever. There was the joy of having upheld the magnificent structure of the universe—a joy to last with the age of suns and the glitter of constellations, to abide with the hoary grandeur of snow-capped mountains and blossom with the perennial beauties of the lands of unfading spring-time. But the joy of restoring a lost world, of introducing among the choirs of heaven a new anthem, to which all others should be but lessons of practice on the scale, was *the* joy that was set *before* him. If there could be a past to Deity, all the other joys were in that past. If there could be a *future* to the Eternal, it could only be in multiplying his present glory by the future enjoyment of it by the myriads who were to be redeemed from their fallen estate.

If this explanation be correct, then it follows that the words, "Enter into the joy of thy Lord," are of peculiar significance as to what the Christian must *be* and *do* before he can enter. The mere profession of faith in God is not enough. We are to inquire what have been our feelings and actions *manward*, as well as *Godward*. Have we loved *man*? Not the beautiful, strong, intellectual, noble, rich, happy, successful, but the deformed, weak, ignorant, stupid, degraded, poor, miserable, unfortunate? *How* have we loved man? From a sense of dependence on social amenities, or of constraint under the divine injunction: *Thou shalt?* Or has it been free, unconstrained, spontaneous? Has it been our *joy* to love man—to do good to him? A few years ago a young lady in Alabama wrote to me, asking me to secure a situation for her, saying: "I want to get where I can earn an honorable living by my own exertions, and then I'll snap my fingers in the world's face." A young lady of *spirit*; but what a spirit to call itself *Christian*! High-toned, but O what discord—like the snapping of the main string of the wondrous musical instrument which angels would fain learn to play upon!

What is the joy of heaven to be to him who enters there? The joy of finding there one soul, at least, saved by our individual instrumentality. Or should this not be, at least the consciousness in ourselves, and the fact published by our Master in the presence of an assembled universe, that we sincerely desired and earnestly endeavored to save others from death. If Jesus' joy is to be in *all* the redeemed, our individual share must be in those whom we labored through him to save.

A question, then, for our daily self-examination, whether we be high or low in the offices of the church visible, is: "Are we trying to save others?" A bird does poor flying with one wing—a man does poor running on one leg. A Christian makes poorer speed to heaven than either if he is trying to get there by himself. Poor crown his should be ever get it, with not a star or plume upon it, and none to say: "I am glad to meet you here; for had it not been for you I should not have been here."

T. A. S. A.

Albert Taylor Bledsoe, LL. D.

As I have been intimately associated with Dr. Bledsoe during my pastorate at Alexandria, and found on a closer acquaintanceship that he possessed as noble qualities of heart as of intellect, I desire to give a slight tribute to his memory, and to present some reflections on his character as revealed to me during our intercourse. He possessed *a very loving and generous nature*. This may not be well known, as he has been judged to be harsh and unkind, because his polemical writings were thought to indicate such a spirit. A more confiding and loving man I never knew. He seemed to feel that he could pour out his inmost soul to the man he called his friend, and he never disguised his feelings anywhere, so that he freely spoke what other men think, and *conceals*, and therefore his eccentricities were just as patent as his nobler traits, and men often forgot his greatness while they remembered his faults. He would deny himself anything for those he loved; and although, with frugal habits and a selfish regard for his own good, he might have saved a competency, yet his generosity and liberality ever kept him poor. In more than one instance has he been known to give away large sums to help his friends, and even to involve himself to aid them. He *never regarded possible evil consequences from the performance of duty*. He could not be politic, or refrain from expressing his opinion, cost what it might. He resigned the ministry of the Protestant Episcopal Church, when the question of support was one of importance, because he could not conscientiously teach doctrines he did not believe. He left her membership to become a Methodist, when this step cost him the friendship of many, who thought "that the only church fit for a gentleman;" and in the Methodist Church he made some enemies because he would plainly speak his mind, regardless where the truth struck and hurt. The fear of man was, I believe, never felt by him. His whole course was marked by *a supreme love for the truth*. He never flinched when it led him into new regions. Where truth was, God was; and he sought God by the truth, and no man sought it more intently and humbly than he. For years he meditated on the divine government before he saw any consistent scheme, and his Theodicy cost him the thought of a score of years; while his Cosmos, left incomplete, engaged him in profound investigations for some length of time. Had he not loved truth supremely he would have hastened and given the world books they would have been glad to buy, but containing thoughts too crude to satisfy his conscientious soul. Every paragraph of his works was weighed and sifted over and over again before it left his hand for print, and he has never felt called on to alter a line or define a thought of his more important works. His patience and perseverance in laboring on occult themes could only have been produced by a conscientious devotion to truth. And he ever manifested *an utter hatred for error*. And this led him into the use of weapons in controversy which made him often appear very severe. But any one can readily see that this was more because of his supreme love for truth than a mere wanton desire to wound.

Calling things by their proper names, he sought to make error hideous, and its advocates ridiculous, and used unsparingly the critic's knife; only, however, as a skillful surgeon would wound—the better to heal. A good man has fallen.

Uneasy will ever be the head that dares to think for itself; but rest has come at last to our brother, and friend and foe alike may regret his departure, and even join in dropping loving tears on his grave.

W. K. BOYLE.

Baltimore Episcopal Methodist.

Mississippi Conference.

The sixty-second session of the Mississippi Conference was held in Jackson, Miss., Dec. 5-12, 1877. The weather has been perfectly delightful. The Conference was organized by the election of W. H. Watkins, D. D., president. Bishop McTyeire arrived in time to preside on the second day, and he remained with us to the close. Dr. McFerrin was with us until after Sabbath. The Committee on Public Worship did not spare him. They appointed him to make two addresses and three sermons—all which he did in the happiest style. How can Methodism get along without him? Jackson is a central place; the attendance was large, and I think the session was enjoyed by all.

The memorial service was most sadly interesting. Papers were read and addresses made upon the two of our number who had died—Calvin C. Watkins and Jesse McKay—and upon Bishop Marvin, who belonged to us all. The memorial service had been published, and the hall of the House of Representatives was filled with ladies and gentlemen. The narration of the Rev. J. L. Forsyth excited the deepest interest. Bishop Marvin acknowledged Bro. Forsyth to be his spiritual father. What a privilege to be, under God, the means of bringing such an incomparable ministry into the church! By resolution of Conference I send you herewith the resolutions adopted in reference to him, to be included as part of our official minutes.

Our figures show a growing condition. Seven were admitted on trial—I. D. Wall, D. F. Guice, R. F. Flowers, J. T. Graham, H. M. DuBose, J. S. Calhoun, J. S. Hutton. Eight remain on trial—C. A. Powell, B. F. Jones, T. C. Bradford, B. S. Rayner, W. W. Simmons, I. W. Cooper, D. M. Rush, F. Ball. Two are discontinued—C. J. Phillips, T. W. Adams. Three were admitted into full connection—M. B. Sharbrough, W. W. Dominick, G. W. Brown. Three were readmitted—G. M. Gilmore, W. W. Hopper, P. H. Napier. Two were received from other Conferences—W. B. Andrews, from the Pacific, and Hiram R. Caldwell, from the North Mississippi. Two traveling preachers were ordained deacons—M. B. Sharbrough, G. W. Brown. Five local preachers were ordained deacons—J. S. Hutton, C. A. Powell, T. J. Miller, A. D. Miller, W. B. King. Five traveling preachers were ordained elders—D. A. Little, L. R. Featherstun, D. C. Langford, L. S. Parker, D. P. Bradford. Two local preachers were ordained elders—W. T. Beall, R. C. Bethea; four were located—L. Carly, T. B. Walden, L. P. Meador, D. Merchant; two have died—J. McKay, C. C. Watkins. Whole number of white members, 21,871—a net increase of 245 over last year; local preachers, 161—decrease of 9 since last report; 1,011 infants have been baptized, 888 adults. Sunday schools, 213; teachers, 1,165; scholars, 7,552. Amount paid to Conference claimants, $1,718.75—$381.25 short of the allowance; for Bishops, $914.80—this is $14 80 over the assessment; for foreign missions, $1,657 60; for domestic missions, $1,596.75. The next Conference is to be held at Meridian. The brethren resolved to raise the remainder of their assessment to save the Publishing House.

C. G. ANDREWS.

JACKSON, MISS., Dec. 12, 1877.

Nashville Christian Advocate.

DEATH OF REV. WILLIAM WADSWORTH.—Rev. J. M. Weems, writing, Hazlehurst, Miss., December 26, 1877, says: "Bro. William Wadsworth died, at his home near Hazlehurst, on Christmas evening, at seven o'clock, of pneumonia." Rev. William Wadsworth was a member of the Mississippi Conference, and but a few weeks ago appointed to the Scotland circuit. We saw Bro. Wadsworth at the recent Conference at Jackson. He was then apparently in excellent health. A good man has been suddenly called to his reward.

A STRAW.—Last fall, when, by a construction of the law by the postmaster here, the publisher was compelled to drop his free list altogether, Bishop Marvin was among the first to remit his subscription and to order the paper to his address. At the Conferences and in his intercourse with the people the Bishop on occasion was sure to urge the circulation of religious papers. He came up from the people, and knew the value of our church literature in educating and quickening the churches.

Books and Periodicals.

VITAL MAGNETISM — ITS POWER OVER DISEASE. By Frederick T. Parson. New York: Adams, Victor & Co., publishers, 1877.

This volume, 12mo, 235 pages, purports to be a statement of facts developed by men who have employed this agent under various names, as animal magnetism, mesmerism, hypnotism, etc., from the earliest times down to the present. The therapeutical and anæsthetic effects of vital magnetism are discussed and illustrated, and the status of the practice in America and Europe is exhibited. Without yielding to all that the magnetic doctors claim, we may safely venture to believe that there is something in the system.

FLOSSY AND ROSSY STORIES. By Margaret H. Eckerson. Boston: D. Lothrop & Co.

These stories are both entertaining and instructive, and told in a style to interest little children. The volume is a 12mo of 171 pages, illustrated with taste, and beautifully bound.

THE NINETY-AND-NINE. By Elizabeth C. Clephane. Designs by Robert Lewis. Engraved by William F. Dana. Boston: D. Lothrop & Co.

This song is a popular favorite, and most widely known as sung by Mr. Sankey at the Moody revival meetings. It is published in this volume with exquisitely executed illustrations, depicting to the eye the scenes which the poem describes. The volume, in binding, typography, paper, and in the quality of the engravings, is a perfect gem.

—The Complete Preacher for December has five sermons. The preachers are C. D. Wadsworth, D. D., Pere Hyacinthe, Charles F. Deems, D. D., C. H. Spurgeon, Joseph Parker, D. D.

—Our Sunday School periodicals for January, 1878, have been received. They are up to the desired standard, and promise well for the new year.

Superannuated.

There was not a preacher in the Texas Conference whose heart was not filled with sadness, says the *Texas Christian Advocate*, when Dr. Alexander, with eyes suffused with tears, arose and asked for Rev. N. A. Cravens and Dr. O. Fisher a superannuated relation. Their labors have been known in all the churches for the past half century. Few men on the effective list have led more souls to the cross and received more members into the church than these faithful men of God. Their power in the pulpit has been felt in revivals, in which hundreds have been converted all over the Southwest.

These cases would not appear so sad—for man is mortal—if the church had made any adequate provision for its worn-out ministers. When we looked on the gray hairs of these war-worn veterans, and then thought of the meager pittance that will be handed them after a year's waiting, we felt, if there were no reward beyond the grave, the preacher's life afforded him a miserable recompense in his declining years.

Many of the preachers in the Conference are only a few years behind these faithful leaders of the evangelical host of other days, and with their sympathy for brethren who so reluctantly retired from the open field of battle came the thought: "In a few years the Conference will assign to us the same relation." May God's richest blessings rest on these noble soldiers of the cross, and may their declining days be as peaceful and happy as their past career has been successful in winning souls to Christ.

TO THE PREACHERS IN THE LOUISIANA, MISSISSIPPI AND ALABAMA CONFERENCES.—*Dear Brethren:* Will you please take up the collections for relief of the Publishing House during the present month? The balance due from

Louisiana Conference is	$1,284 11
Mississippi Conference	1,210 95
Alabama Conference	1,199

A. H. REDFORD, Agent.
NASHVILLE, TENN., Jan. 1, 1878.

The address of Rev. D. G. W. Ellis is Shuqualak, Miss.

Publisher's Department.

SHAKESPEARE IRON WORKS.—The above works are operated by gentlemen who are amply provided with every means and appliance for making anything required in their line of work. The corps of workmen are thoroughly skilled mechanics, and are able to make every class of machinery, from the heaviest to the most delicate pieces, required for steamships, sugar mills, cotton factories, etc. See advertisement.

MEN'S AND BOYS' FURNISHING GOODS.—The advertisement of Capt. Walshe will be seen in our paper. This old and popular dealer is offering the finest stock ever brought to this market, at unusually low prices. Our country friends can send for what they want, the price to be collected on delivery. There is no more honorable merchant in the city.

READ the advertisement of Dr. F. Wilhoft's Anti-Periodic or Fever and Ague Tonic, under the head of Business Notices. This medicine has gained quite a reputation, not only among the public, but with many of the medical practitioners. Dr. Wilhoft is one of the most eminent physicians in the city.

LARD OIL AND STEARINE.—Mr. Frederick Good, manufacturer of oils of various kinds, has a card on this page. Machinists and others who must procure only pure oils would find it to their interest to give Mr. Good their orders.

ARTIST PHOTOGRAPHER.—Go to W. W. Washburn's, corner of Canal street and Exchange alley, if you want first-class work at reasonable charges. Call and see his handsome gallery.

T. W. BOTHICK'S card appears again in this issue of the ADVOCATE. To those who know Mr. Bothick it is unnecessary for us to say anything. To those who do not, we have to say that his establishment is the largest and best-ordered of any we know of in the South. All orders intrusted to him have his personal attention, or the attention of his most careful assistants. Mr. Bothick has been engaged in the undertaking business here for a number of years, and is highly esteemed by all classes. We commend him to our friends.

NEW ENGLAND ORGAN COMPANY. Our old friend, Philip Werlein, is the sole agent for the New England Cabinet Organ. The above company is one of the most responsible in Boston, and every instrument which they turn out of their immense place is fully warranted. These instruments are very highly spoken of in the Eastern papers, as will be seen by reference to the advertisement; and we can see Mr. Werlein, who will give all information about the first-class instruments.

THE air of perfection, cleanliness and home-like comfort which is so apparent at the American House, it seems, is one of the characteristic features of that well-regulated establishment. To those desiring to economize this particular item of expense will be pleased to learn that the proprietors of the house have reduced its rates to $3 and $3.50 per day.

ATTENTION is directed to the card of Fraenzel & Fulse. Those gentlemen have lately entered into partnership for the purpose of carrying on a general commission business, as heretofore, and solicit a share of the interests of the customers of the late firm of Fraenzel & Co.

EUREKA YEAST POWDER.—A superior article. See ADVT. on reading page.

SWEETNESS WITHIN THE REACH OF ALL.

By the ingenuity of Dr. Price we have now before us the most delicious confectionery. His Cocoa Bonbons surpass in flavor and grade of chocolate anything we have ever seen, which is also the opinion of all who have partaken of them.

BUSINESS NOTICES.

OLD TESTAMENT WALL MAP OF PALESTINE.—Especially designed to illustrate International Sunday School Lessons from January 1st to July 1st, 1878. Compiled from the best authorities. Showing every place in Palestine mentioned in the Old Testament, the locality of which is known. With an historical reference list, quite new and in improved method of reference by which any place can be readily found. Size 3×4 feet. Printed on cloth, handsomely colored. Price, including postage, $1.50; mounted on rollers complete, $2. Address orders to the Adv. and Publishing House of the Evangelical Lutheran Synod, St. Louis, Mo.

THE BEST PROOF for the fact that *Dr. F. Wilhoft's Anti-Periodic or Fever and Ague Tonic*, is the most reliable chill Tonic in the world, will be the statement that Finley & Thompson, the large wholesale druggists in New Orleans, guarantee that it cures Chills and Fever in every instance, and if it fails does not charge any Quinine, Arsenic, Strychnine or any other poisonous drug. For sale by all druggists.

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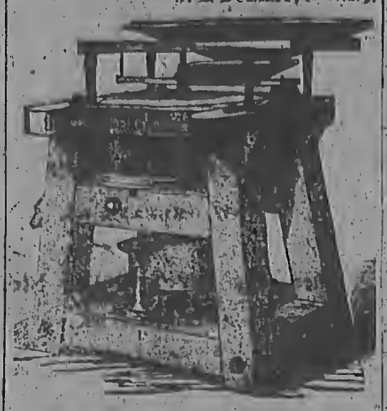

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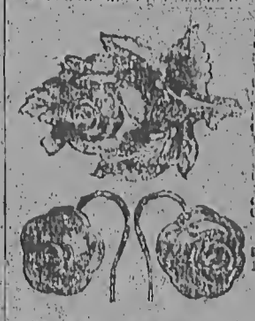

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EXTRACT FROM THE
ELEVENTH ANNUAL STATEMENT,
NEW ORLEANS, MAY 17, 1877.

Premiums for year ending April 30, 1877...$567,767 10
Losses paid within the year..... 233,575 73

Cash Dividends for the Year:

Interest (semi-annually)..... 10 per Cent.
Premiums..... 20 per Cent.
Assets, April 30, 1877..... $1,282,908 06

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ED. A. PALFREY, President.
JOHN CHAFFE, Vice President.
THOS. F. WALKER, Secretary.

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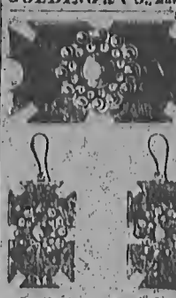

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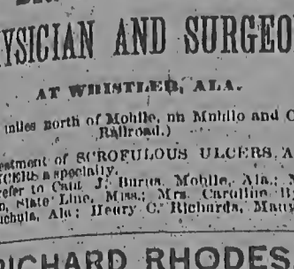

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NEW ORLEANS, Monday, Dec. 31, 1877.

The outlook for business for the year we are just entering seems to be very hopeful. Many merchants from the interior towns and the country are here purchasing goods, and the commission merchants of the city are kept busy disposing of consignments.

The cotton received at this port to this date exceeds that received for the same period last year more than 500 bales, while the corn disposed of aggregates, it is thought, at least fifty per cent. more than last year. The sugar crop has been seriously curtailed, but the loss will not be as great as anticipated. Comparing the business of New Orleans for the past year with that of the Northern cities, we think that our people have little to complain of.

The demand for money is considered light and the offerings fair. Exceptional commercial paper is quoted at 9@10 per cent.; A1 12@15; loans on collaterals, 9@12; A1 mortgage, 10. State consols are stronger, and premium bonds steadier; the former are quoted 80@81, and the latter 32@33. The general impression prevails that both city and State bonds will be higher after the holidays are over.

Gold is quoted in New York at 102¾, and here 103@103½.

Below will be found the report of the condition of the cotton market:

COTTON.—This staple is in continued active demand. There were no advices from Liverpool or New York to-day; nevertheless the market was steady and firm at yesterday's quotations, and sales were reported of 8,700 bales on that basis. We note that good cottons are still scarce and in demand.

The official closing quotations of the Cotton Exchange were as follows:

	To-Day.	Yesterday.
Low Ordinary	7¾	7¾
Ordinary	8¼	8¼
Good Ordinary	9⅛	9⅛
Low Middling	10¼	10¼
Middling	10⅝	10⅝
Good Middling	11¼	11¼
Middling Fair	12	12

Sales to-day, 8,700 bales. Market firm.

COTTON STATEMENT.

In store and on shipboard Sept. 1, 1877	21,856
Gross receipts since yesterday	19,211
Gross receipts previously	815,853—831,064
Total supply	856,220
Exported to-day	7,567
Exported previously	529,523—537,090
Total stock this day	319,130
Total stock this day last year	366,902

The exports to-day consisted of 5,132 bales to Havre and 2,435 to New York.

Net receipts since Saturday	16,028
Receipts from other ports	2,363
Net receipts last Sunday and Monday	18,164
Net receipts this day last year	17,352
Net receipts since Friday	26,638
Net receipts same time last week	26,914
Net receipts same time last year	23,123
Net receipts since September 1	603,181
Net receipts same time last year	657,538

The cotton on shipboard, as per account of the Cotton Exchange, is as follows: Liverpool, 43,824 bales; Havre 38,650; Bremen, 11,706; Mediterranean, 2,734; North Sea, 5,109; Spain, 1,080; Mexico, ——; coastwise, 7,814; total, 110,326 bales. This, taken from the stock at noon, as noted at the Exchange, leaves in presses 208,804 bales.

The movement at ports for three days, up to noon to-day, is given below:

	Received since Sept. 1.	Same time last year.	Same time last year.
New Orleans	26,013	26,913	24,123
Galveston	6,047	11,467	7,631
Mobile	9,852	13,044	7,393
Savannah	6,954	11,676	9,672
Charleston	13,084	8,955	5,901
Wilmington	1,492	2,113	408
Norfolk	6,262	7,085	4,126
Baltimore		864	73
New York	1,826	1,670	2,501
Boston	3,841	1,861	846
Philadelphia	241	721	300
Other ports			
Total	68,211	81,805	64,118
Receipts at ports since Sept. 1			2,411,148
Receipts same time last year			2,511,442
Receipts same time year before			2,211,752

The exports from all United States ports, consolidated, as per telegrams to the Cotton Exchange, for three days have been as follows:

	Liverpool.	Coast.	Other.	Total.
This week	10,215	10,267	6,583	27,065
Last week	31,245	4,897	10,383	46,525
This week last year	31,104	6,388	3,600	41,092

RECEIPTS AT UNITED STATES PORTS SEPTEMBER 1 TO DECEMBER 31.

	1877.	1876.	1875.
New Orleans	664,149	666,468	646,955
Galveston	206,395	350,161	274,631
Mobile	231,857	212,958	216,574
Savannah	380,444	351,662	278,983
Charleston	300,197	302,421	289,122
Wilmington	85,670	72,704	57,760
Norfolk	230,561	357,818	238,470
Baltimore	9,892	5,993	11,200
New York	41,918	34,869	84,823
Boston	53,425	41,226	26,271
Philadelphia	13,416	28,271	21,275
Various	61,662	40,145	27,360
Total	2,511,066	2,678,712	2,352,555
Balance season		1,366,812	1,785,340
Total season		4,045,524	4,137,895
Net corrections		80,629	67,779
Overland and Southern consumption		436,985	436,642
Total crops		4,471,309	4,642,316

Everybody is willing to take up the cross on a high hill where all the people see him, but crosses that nobody sees him take he does not assume so readily.

Many a minister has been afflicted with *insomnia*, but with his hearers too often the affliction is the other way.

Report of Dealers' Cash Prices

AT WHICH

COUNTRY ORDERS CAN BE FILLED.

REVISED AND CORRECTED WEEKLY.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton sweeps	$4 00	— —
Cotton sweeps	3 00	4 50
Cultivators, Diam. and shovel-tooth	6 25	9 00
Cultivators, riding and walking	20 00	35 00
Shovels and spades	6 25	14 00
Axes	9 50	13 00
Shovel plows	3 00	5 50
Half do. with cutters	5 00	8 00
Manly's double-shovel plow	5 00	7 00
Straub's corn mills	115 00	180 00
Corn mills, Coleman's	130 00	425 00
B. J. West's corn mill	300 00	— —
Tennard seeding and pea planter	15 00	— —
Cotton planter	15 00	— —
Wagons, Carts, &c.:		
Wagon, two-horse	65 00	75 00
Wagon, four-horse	100 00	115 00
Wagon, two-horse, thim, skein	65 00	75 00
Wagon, four-horse	90 00	100 00
Cane wagon	— —	300 00
Ox wagon	80 00	125 00
Ox cart, complete	115 00	— —
Cane cart	110 00	115 00
Tongue cart, complete	— —	120 00
Plantation cart	— —	65 00
Bagasse cart	65 00	75 00
Iron, ₩ lb.:		
Swedes, assorted	7	7½
Hoop	4½	7½
Sheet	4½	7
Nail rods	9	10
Castings, American	4½	5½

BUILDING MATERIAL.

Bricks, ₩ 1,000:		
Lake	10 50	14 00
Country	9 00	12 00
English fire	45 00	47 00
Lime, ₩ bbl.:		
Western	1 50	1 75
Cement	2 00	2 25
Plaster Paris	2 25	2 50
Lumber, ₩ 1,000 feet:		
Flooring, dressed	15 00	35 00
Flooring, rough	15 00	35 00
Ceiling, dressed	14 00	35 00
Weatherboards, dressed	14 00	30 00
Weatherboards, rough	— —	14 00
Scantling	14 00	18 00
Shingles, ₩ 1,000	2 75	4 25
Nails, best brands	3 20	— —
Smaller sizes proportionately higher	— —	— —
Glass, ₩ box of 50 feet:		
French, 8 by 10	— —	3 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 15 to 18 by 20	4 25	4 75
White Lead, best, ₩ lb	8	10
Paris Green, ₩ lb	30	— —
Pat. Dryer, ₩ lb	12	14
Whiting, ₩ lb	— —	1¾
Putty, in bladders, ₩ lb	— —	4¾
Linseed Oil, ₩ gall	— —	70

SASH, BLINDS AND DOORS.

Window Sash, 12 lights:

Size of lights.	Sash, per pair. Unglazed.	Glazed.	Blinds, per pair.
8x10	4 00	$1 40	$1 60
10x12	55	1 75	2 00
10x16	80	2 75	2 70

Sash Doors:	Single.	Double.
2 feet x 7 feet	$3 40	$3 70
2 feet x 8 feet	4 00	— —
3 feet x 7 feet 6 inches	— —	5 80

Panel Doors:

2 ft. 10 in. x 7 ft. 1¾ in. thick	$2 75
2 ft. x 7 ft. 1¾ in. thick	3 55
3 ft. x 7 ft. 1¾ in. thick	$3 30 — —

GROCERIES.

Butter, ₩ lb.:		
Western, good to creamery	20	25
New York dairy, good to creamy	27	33
Coffee, ₩ lb.:		
Rio, fair	20¾	21
Rio, good	21¾	22½
Rio, prime	23	24
Java, choice O. G.	— —	34
Candles, ₩ lb.:		
Star, best brands	— —	18
Chocolate, ₩ lb.:		
Cocoa	28	60
Sweet	18	33
Canned Fruits, ₩ doz.:		
Peaches, strawberries and pears	2 25	3 50
Corn Meal, ₩ bbl.:		
Best, K. D	2 75	3 00
Cheese, ₩ lb.:		
Factory	— —	14
N. Y. cream and English dairy	15	15
Fish:		
Mackerel, extra No. 1, in bbls	— —	24 00
Mackerel, extra No. 1, in kits	2 25	3 00
Sardines, quarter boxes	— —	15½
Flour, ₩ bbl.:		
Superfine	— —	— —
XX	— —	— —
XXX	5 75	6 25
Choice XXX	6 50	6 75
Choice family	7 00	7 50
Fruits:		
Dried apples, ₩ lb	6½	7
Dried peaches, ₩ lb	9½	10
Raisins, ₩ quarter box	— —	80
Raisins, ₩ half box	— —	1 60
Raisins, ₩ whole box	— —	3 75
Bananas, ₩ bunch	1 00	3 00
Crackers, ₩ lb.:		
Soda	6	8
Butter	6	7
Sugar	8	9
Gingernuts	9	13½
Oil:		
Coal, in cans, best	26	30
Coal, in barrels, best	20½	22
Insurance, in cases	— —	50
Lamtrano, in barrels	— —	35
Lard, in barrels best	1 10	1 12
Molasses, in barrels		
Coumen	— —	36
Fair	36	40
Prime to choice	50	55
Golden and Roquet syrups	95	1 00
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	— —	5
Ordinary	5¾	6
Fair	6¾	6¾
Prime to choice	6¾	7¾
Soap, in boxes, ₩ lb.:		
XXX Palm	7	— —
Keller's magnolia	— —	5
Keller's olive	— —	6¾
Starch, ₩ lb	4½	5
Salt, in sacks:		
Fine	1 20	35
Coarse	1 05	1 10
Sugar, in bbls.:		
Good fair	— —	8¾
Prime	8¾	9
Choice	9¼	9¾
Yellow clarified	10	10¾
White clarified	10	11¼
Crushed	12	12¼
Powdered	12	12¼
Spices, ₩ lb.:		
Allspice	— —	18
Pepper	— —	20
Cloves	— —	60
Cinnamon	— —	32
Tea, ₩ lb.:		
Black Oolong	80	1 00
Green imperial	75	1 25
Tobacco, manufactured, ₩ lb.:		
Chewing, common	45	50
Chewing, fair	50	55
Chewing, prime	60	65
Chewing, choice	85	1 00
Barokiug	40	1 00

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow choice	80	85
White scarce	80	85
Mixed	— —	— —
Oats, ₩ bushel:		
St. Louis	42	45
Texas	— —	— —
Galena	42	45
Bran, choice, ₩ 100 lbs	— —	95
Hay, ₩ ton:		
Prime timothy	19 00	20 00
Ordinary	17 00	18 00
Cow Peas:		
Whippoorwill	— —	— —
Mixed	— —	— —
Clay	— —	— —

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	10	11
Shoulders	6¾	7
Sides, clear rib	8	8¼
Sides, clear	8¾	9
Hams, sugar cured	12	14
Mess Pork, ₩ bbl.	13 50	14 00
Dry Salted Meats:		
Shoulders	5	5¾
Lard, ₩ lb:		
Choice, in tces and pails	9½	10
Choice, in tierces and barrels	8¾	9

BAGGING STUFFS.

Bagging:	
Jutia	none here
Jute	12½ 1
Ties, Arrow, best, per bundle, 20 lbs and buckles	— — 2 50
Twine, hemp	13½ 14

SUNDRIES.

Leather, ₩ lb.:		
Sole, hemlock	27	32
Sole, oak	35	40
Harness	35	45
Calf skins, ₩ dozen	20 00	75 00
Texas, rough, ₩ lb	24	26
Fertilizers, ₩ ton:		
Stearn's raw bone superphosph.	55 00	— —
Stern's fine-ground bone	45 00	— —
Cotton Seed:		
In sacks	11 00	— —

DRY GOODS.

Brown Domestic, ₩ yard:		
Standard brands, ¼	7	9
Standard brands, ¼	9	11
Bleached Domestic, ₩ yard:		
Choice brands, ¼	8	10
Choice brands, 4-4	9	12½
Calico, ₩ yard:		
Common brands	4½	5½
Sprague, Allen & Hamilton	6¼	7¼
Ticking, ₩ yard:		
Common brands	10	12½
Good	15	25
Osnaburgs:		
Eight ounce	11½	13½
Stripes	10	12½
Checks	14	18
Denims	13	15

BOOTS AND SHOES.

Batchelor mud boots, ₩ doz	36 00	48 00
Common mud boots, ₩ doz	— —	30 00
Common brogans, ₩ doz	12 00	15 00
Batchelor brogans, ₩ doz	15 00	18 00
Russets' brogans, ₩ doz	18 00	19 50

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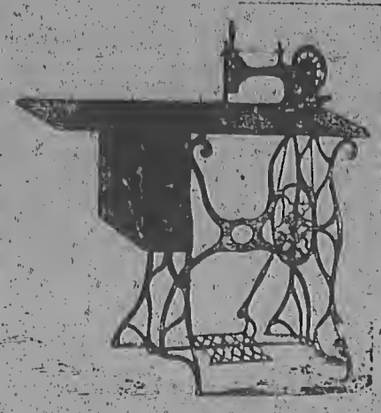

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Religious Notices.

THE district stewards of Meridian district are hereby called to meet in the Methodist church at Meridian on Friday morning, January 18, 1878, at half-past ten o'clock.

27 JOHN A. ELLIS, P. E.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

MOBILE DIST.—FIRST ROUND.

Franklin Street and Toulminville	Jan. 5, 6
St. Paul's	12, 13
Whistler	19, 20
Eastern Shore, at Daphne	26, 27
Stapleton, at Stockton	Feb. 2, 3
St. Frane's Street	9, 10
Pensacola	16, 17
Warrington	17, 18
Milton and Yellow River	23, 24
Citronelle, at Citronelle	Mar. 2, 3
Powelton and Pollard, at Powelton	9, 10
St. Stephen's, at Pine Grove	16, 17
Bladen's and Oktuppa, at Piney	23, 24
Grand Bay, at Grand Bay	30, 31

3 S. H. COX, P. E.

EUFAULA DIST.—FIRST ROUND.

Beulah, at Providence	Jan. 5, 6
Glennville, at Glennville	12, 13
Uhula, at Jernigan	19, 20
Henry, at Abbeville	26, 27
Eufaula, at Eufaula	Feb. 2, 3
Enon and Midway, at Enon	9, 10
Perote, at Perote	16, 17
Pea River, at Liberty chapel	23, 24
Clayton and Louisville, at Clayton	Mar. 2, 3
White Pond, at Bethel	9, 10
Columbia, at Pleasant Hill	16, 17
Newton, at Newton	23, 24
Ozark, at Ozark	30, 31

27 HENRY D. MOORE, P. E.

GREENSBORO DIST.—FIRST ROUND.

Demopolis	Jan. 5, 6
Forkland	12, 13
Livingston	19, 20
Belmont, at Wesley Chapel	26, 27
Gainesville	Feb. 2, 3
Cuba, at Chestnut Grove	9, 10
Butler, at Bright Water	16, 17
Union, at Sharon	23, 24
Greene and Eutaw	Mar. 2, 3
Havana	9, 10
Newberry	16, 17
Greensboro	23, 24

27 A. H. MITCHELL, P. E.

UNION SPRINGS DIS.—FIRST ROUND.

Greenville circuit, at Spring Hill	Jan. 5, 6
Greenville	12, 13
Troy	19, 20
Brundidge circuit, at Williams' chapel	26, 27
Cidar Springs	Feb. 2, 3
Calhoun station, at Mount Meigs	9, 10
Tuskegee and Macon	16, 17
Pine Level circuit, at Sabina	23, 24
Rocky Mount circuit, at Rocky Mount	Mar. 2, 3
Hutchinson circuit, at Rutledge	9, 10
Oakey Streak circuit, at Oakey Streak	16, 17
Fort Deposit circuit, at Lockhart's	23, 24

The district stewards will meet at Montgomery March 26, 1878.

27 G. H. BLUE, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FIRST ROUND.

Brownsville circuit	Jan. 12, 13
Tranquil circuit	19, 20
Yazoo circuit	26, 27
Silver Creek circuit	Feb. 2, 3
Yazoo City	9, 10
Raymond circuit	16, 17
Spring Ridge and Forest Hill	23, 24
Oak Hill circuit	Mar. 2, 3
Sharon circuit	9, 10
Camden and Soule circuit	16, 17
Canton	23, 24
Madison circuit	30, 31
Jackson circuit	Apr. 6, 7
Jackson station	13, 14

The district stewards will please meet me in Canton, March 23, at three o'clock, at the Methodist church. (27) F. M. HATHORN, P. E.

BRANDON DIST.—FIRST ROUND.

Newton, at Newton	Dec. 29, 30
Morton and Forest, at Forest	29, 30
Lake, at Lake	Jan. 5, 6
Brandon	12, 13
Fannin, at Union	19, 20
Prairie mission at Mount Zion	24
Walnut Grove, at Walnut Grove	26, 27
Carthage, at Carthage	Feb. 2, 3
Union, at White Plains	9, 10
Homewood, at West's chapel	14
Raleigh, at Sylvarena	16, 17
Trenton, at Polkville	23, 24
Rankin, at Wesleyana	Mar. 2, 3

The district stewards will meet at Forest on Saturday, December 29, 1877.

27 WILL H. LEITH, P. E. Forest, Miss.

VICKSBURG DIST.—FIRST ROUND.

Vicksburg station	Jan. 5, 6
Cayuga, at Cayuga	12, 13
Warren, at Bovina	19, 20
Dover, at Dover	26, 27
Mount Olivet, at Wesley chapel	Feb. 2, 3
Port Gibson station	9, 10
Rocky Springs, at Rocky Springs	16, 17
Clover Hill and Choctaw, at Meyersville	23, 24
Rolling Fork, at Rolling Fork	Mar. 2, 3
Fayette, at Fayette	9, 10
Kingston, at Kingston	16, 17
Natchez station	23, 24

The district stewards are requested to meet me at the Methodist church in Vicksburg at eleven A. M. on Friday, January 4, 1878.

27 JAMES A. GODBEY, P. E.

MERIDIAN DIST.—FIRST ROUND.

Meridian station	Dec. 29, 30
Scooba circuit, at Scooba	Jan. 5, 6
Wayne, at Scott's chapel	12, 13
Enterprise station	19, 20
Lauderdale to be left, at Pleasant H.	26, 27
Marion, at Coker's	Feb. 2, 3
Spring Hill, at Shubuta	9, 10
Philadelphia, at Pine Grove	16, 17
DeKalb, at Pleasant Ridge	23, 24
Waynesboro, at Waynesboro	Mar. 2, 3
Paulding, at Paulding	9, 10
Ellisville mission, at Bethel	16, 17
McGowan, at McGowan	23, 24
Enterprise circuit, at Sukalopa	30, 31

3 JOHN A. ELLIS, P. E.

BROOKHAVEN DIS.—FIRST ROUND.

Brookhaven and Wesson, at Brookhaven	Jan. 5, 6
Beauregard, at Beauregard	12, 13
Hazlehurst station	19, 20
Georgetown, at Georgetown	26, 27
Pleasant Valley and Zion, at Zion	Feb. 2, 3
Bethel, at Bethel	9, 10
Scotland, at New Hope	16, 17
Meadville, at Meadville	23, 24
Crystal Springs station	Mar. 2, 3
Brandywine, at Sarepta	9, 10
Summit, at Summit	16, 17
Bogue Chitto mission, at Eleepzer	23, 24

The district stewards will meet at Hazlehurst January 19. (3) W. E. M. LINFIELD, P. E.

WOODVILLE DIST.—FIRST ROUND.

Wilkins	Dec. 29, 30
Jackson and Plain	Jan. 5, 6
Bayou Sara	12, 13
East Feliciana	19, 20
Wilkinson	26, 27
Woodville	Feb. 2, 3
Buffalo	9, 10
St. Helena	11
Amite	16, 17
Clinton	23, 24
Magnolia	Mar. 2, 3
Tickfaw	16, 17
East Baton Rouge	21

The district stewards will please meet me at eleven o'clock on Saturday, March 2, 1878.

27 JAMES A. GODBEY, P. E.

SEASHORE DIST.—FIRST ROUND.

Amite City, at Amite City	Dec. 29, 30
Ocean Springs, at Ocean Springs	Jan. 5, 6
Moss Point, at Moss Point	12, 13
East Pascagoula	19, 20
Chickasaw, at Cross Roads	26, 27
West Pascagoula, at Woolmarket	Feb. 2, 3
Handsboro, at Coolville	9, 10
Pearlington, at Pearlington	16, 17
Carriere, at Breeding	23, 24
China Grove, at China Grove	Mar. 2, 3
Columbia, at Columbia	9, 10
Mount Carmel, at Liberty	16, 17
Westville, at Skiffer	23, 24
Enon, at Enon	30, 31

The district stewards will please meet me at Springs on January 5.

27 THOMAS PRICE, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIS.—FIRST ROUND.

Mansfield	Dec. 29, 30
Caddo	Jan. 5, 6
Pleasant Hill	12, 13
Leesville	19, 20
South Rosepine	26, 27
North Rosepine	Feb. 2, 3
Shreveport A	9, 10
Shreveport B	11
Mooringsport	16, 17
Springville	23, 24
Fort Polk	Mar. 1
Logansport mission	2, 3
Natchitoches	9, 10
Natchitoches circuit	16, 17
Alexandria	23, 24

The district stewards will meet at Natchitoches on Wednesday, at 10 o'clock, A. M., January 2, 1878.

27 ROBERT RANDLE, P. E.

DELHI DIST.—FIRST ROUND.

Bastrop	Dec. 29, 30
Monroe and Floyd	Jan. 5, 6
Trenton	12, 13
Lind Grove	19, 20
Ravville	26, 27
Winnsboro	Feb. 2, 3
Oak Ridge	9, 10
Waterford	16, 17
Tensas mission, at Tensas Depot	23, 24
Madison, at Delta	Mar. 2, 3
Lake Providence	9, 10

27 JAMES L. WHITE, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Patterson, Berwick and Morgan City	Jan. 5, 6
Franklin	12, 13
New Iberia	19, 20
Abbeville	26, 27
Grand Bayou	Feb. 2, 3
Vermillionville and Perkinsville	9, 10
Washington	16, 17
Opelousas and Grand Coteau	23, 24
Lake Charles and Grand Chenier	Mar. 2, 3
Grand Cheniere	9, 10
Sugartown and Calcasieu mission	16, 17

The district stewards' meeting will be held at Opelousas, February 24, 1878.

J. D. HARRIS, P. E.

MISCELLANEOUS.

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READ! READ!

EDWARDS' DEPOT, Oct. 18, 1877.

I SAW SIDE 3 the No. 6 Diebold safe purchased of you, pass through the large conflagration and remain forty-eight hours in the burning ruins. The iron on the sides and front was very much burned out. Considering the extreme heat to which it had been subjected, we feel greatly gratified at its contents but judge of our joy and surprise when on opening it we found all our books and papers in good condition.

S. D. CURRIE & CO.

The above is a sample of the testimonials being daily received from all parts of the country.

A large assortment of these celebrated Safes always on hand, at prices as low as first-class work can be made. Write for estimates, etc.

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, JANUARY 10, 1878. NO. 2.

TWILIGHT.

AFTER THE FRENCH OF VICTOR HUGO.

Child, go and pray—for see! the night is here!
Through cloudy rifts the golden lights appear;
The hill's faint outline trembles in the mist;
Scarcely is heard a distant chariot—list!
The world's at rest; the tree beside the way
Gives to the evening wind the dust of day.

Twilight unlocks the hiding-place of stars;
They gleam and glow behind night's shadowy bars.
The fringe of carmine narrows in the west,
The moonlit water lies in shining rest;
Furrow and footpath melt and disappear;
The anxious traveler doubts the far and near.

It is the hour when angels stoop to earth
To bless our babes amid our careless mirth,
The little ones with eyes upraised in prayer,
With tiny, folded hands and white feet bare,
Ask at this twilight hour a blessing dear
Of Him who loves his little ones to hear.

Then, while they sleep, a cloud of golden dreams,
Born in the calm of day's declining beams,
Waiting in shadow till the hour of night,
Fly to each couch and scatter visions bright;
As Hymen bees seek honey-laden flowers,
Dreams hover near in slumber's peaceful hours.

O cradled sleep! O prayers of childhood blest!
O baby voice, speaking a loving breast!
Thy happy prayer the darkness sinketh light,
To nerve to song the solemn sounds of night;
As 'neath his wing the birdie hides his head,
Thou shelterest by thy prayer thy cradle bed.

Appleton's Journal.

News of the Week.

DOMESTIC.

NEW YORK, Jan. 1.—Considerable excitement and indignation were manifested at the Produce Exchange yesterday upon the announcement that Jewell Bros., proprietors of the Brooklyn City Flour Mills, had made an assignment, late on Saturday night, to George P. Sheldon. Liabilities between $200,000 and $300,000, besides debts to half a dozen or more members of the Exchange, amounting to over $100,000.

There are smaller amounts which will increase the individual debts to $150,000. It is also stated that the Equitable Life Insurance Society holds a mortgage on the mills for $60,000, and J. M. Fisk & Co. a second mortgage for $90,000. One hundred failures and assignments were reported in this city in December, with aggregate liabilities of nearly $8,000,000. Eighty-nine failures, in which the assets and liabilities have been ascertained, show liabilities $7,701,391, and assets $4,118,775.

This is the heaviest record for any month of the year, and is an increase of twenty-five per cent. in number and three hundred per cent. in amount over the record for the month of November.

The creditors of Thomas Keech, superintendent of the Bureau of Repairs and Supplies, who was formerly a builder, yesterday elected Henry Tophan assignee. Schedules showed liabilities $270,000. No assets.

NEW YORK, Jan. 2.—T. G. Lambert, ex president of the American Popular Life Insurance Company, convicted of swearing to a false annual report, was arraigned for sentence and spoke two hours. He claimed he was hounded down by the press, and the witnesses against him were interested. He asked for the lightest sentence possible.

Judge Brady said the prisoner deserved to be punished, and the court without sympathy or regret sentenced him to five years in the State prison.

RICHMOND, VA., Jan. 3.—Reports from points in Louisa and Hanover counties state that a shock of earthquake was felt last evening about seven o'clock. The shocks are said to have been accompanied by a roaring sound.

SAN FRANCISCO, Jan. 4.—A large body of unemployed workingmen marched to the mayor's office, and a committee waited upon him and demanded work or bread, suggesting that they be set to work on the streets or other public improvements.

The mayor addressed the crowd, stating his inability to take such action, and counselling application, when necessary, to the various benevolent organizations. The speech was received in sullen silence. A crowd to the number of several thousand then marched to the new City Hall lots, where they were addressed by those agitators, Kearney, Wellock, and others, the speeches being to the effect that they must help themselves by force if other means failed.

SHREVEPORT, January 4.—At the special election held yesterday, to fill the vacancy in the Legislature from Caddo parish, the Democrats elected their candidate by 380 majority. The colored voters broke away from the Republican ranks, and voted largely for the Democratic nominee.

FOREIGN.

PANAMA, December 27.—The Pacific Steam Navigation Company's steamer Atacama was lost about eight P. M., November 30, at the mouth of the Copiaho river, on the coast of Chili. Over one hundred lives are believed to have been lost, including all the officers of the steamer.

CONSTANTINOPLE, Jan. 2.—The troops under Ferid Pasha, defending the Ichtiman defile, have been reinforced. It is believed the defile is now impregnable.

A junction between Gens. Melikoff's and Terkassoff's corps, south of Erzeroum, is believed to be imminent.

The Russians are advancing toward Bathurt, where the Turks are concentrated in force. A battle is expected shortly.

Gen. Lorismelkoff has gone to Pitlis, and Gen. Heyman has succeeded him. It is thought the attack on Erzeroum will be delayed until Melikoff's return, which cannot be before the end of January.

VIENNA, Jan. 2.—A special dispatch to the *Political Correspondence*, dated Constantinople, December 31, says: The idea of opening direct negotiation with Russia meets with increasing favor at the Porte. The reason why this step has not yet been taken is the impossibility of ascertaining Russia's conditions of peace.

ROME, Jan. 2.—The Pope has authorized Cardinal Manning to negotiate with Great Britain for the removal of certain difficulties which delay the re-establishment of the Roman hierarchy in Scotland.

BOGOT, January 3.—Gen. Gourko fought a severe battle on the thirty-first of December, at Tasheson, before securing the Turkish intrenchments. The Russians lost 700 killed and wounded. The Turks retreated at nightfall toward Sophia, pursued by the cavalry. After a halt for rest and reorganization, Gen. Gourko resumed his advance upon Sophia.

BUCHAREST, Jan. 3.—Several Roumanian generals have arrived here from the field, indicating the suspension, for the present, at least, of active hostilities.

ST. PETERSBURG, January 4.—The semi-official Russian Agency says the reply to the British inquiry in behalf of the Porte stated that the decisions and acts of the imperial policy are guided by two considerations—putting an end to the constantly recurring disturbances, and avoiding complications by respecting the interests of third parties; assurances satisfactory to the British government and people were given concerning England's interests immediately after they were made known. These interests are no more menaced now than then, although Russia reserved the contingency of being compelled by military necessities to obtain peace under the walls of Constantinople. It depends upon England to avert this contingency by divesting the Porte of any illusion respecting English support. It is evident, if the Porte has ground to hope that the entry of the Russians into Constantinople would cause England to interfere, that it would do everything to bring about that contingency by refusing any conditions of peace.

A private dispatch announces that 40,000 Turks have retired into Roumania. The remainder of the Ottoman forces, numbering 70,000 men, *remain among the fortresses of the quadrilateral.*

Osman Pasha will be conveyed to the town of Reazan, 100 miles southeast of Moscow, where he will pass his captivity.

LONDON, Jan. 4.—The correspondent of the New York *Herald* at Cairo, Egypt, telegraphs that Henry M. Stanley called upon the Khedive yesterday, and was very cordially received. The Khedive had a long conversation with Mr. Stanley, about his great Central African exploration, and evinced deep interest in the subject. He spoke to Mr. Stanley in the highest terms of praise of his courage and extraordinary perseverance in the arduous work for which he has become celebrated.

Before Mr. Stanley took his leave the Khedive presented him with the decoration of Grand Officer of the Medjidie, as a mark of the appreciation of his services. The Geographical Society of Cairo last night entertained Mr. Stanley at a sumptuous banquet, at which many eminent men were present. Mr. Stanley has every reason to be pleased with the reception he has met with at Cairo.

LONDON, Jan. 5.—Many Fenian convicts have been pardoned, among them McCarthy and O'Brien, who were received in London by the Irish political prisoners' visiting committee. They are well, but look prematurely aged. No condition has been made as to their residence outside of the United Kingdom.

FLORENCE, Jan. 5.—Gen. Alfonso Ferrara La Marmora, a well-known Italian general and statesman, is dead.

BUCHAREST, Jan. 5.—The Russians have taken Sophia. The details are wanting.

LONDON, Jan. 7.—A special dispatch from Rome to the *Pall Mall Gazette* says:

"Prof. Baccelli, of Rome, and Dr. Bruno, from Turin, have been summoned for consultation in regard to the condition of the King. The left lower lobe of his right lung is congested; the whole right pleura is affected, and there is also intense intercostal neuralgic pain, affecting the entire abdomen. This being only the second day of the malady, it is impossible to predict the issue. When the news of the King's illness reached the Pope he asked the cardinals present: 'What will happen if the Vatican and Quirinal both become vacant?' The proposal to hold the next conclave elsewhere is promoted by the Ultramontane cardinals."

The *Daily News'* Bucharest correspondent says: An officer from the Czarowitch's headquarters states that Gen. Radetzky has crossed the Balkans through Schilpka Pass, the Turks having abandoned their positions previously, because of severe cold.

God uses men to perform his work. How important, then, that they be ever in working order. He who goes to battle with a blunted weapon courts defeat. He who desires to be used of the Lord in his work must seek that constant preparation which shall enable him to act at once under the impulsion of a divine hand.

Fear is the white-lipped sire of subterfuge and treachery.—*Mrs. Sigourney.*

The Outlook.

All the Annual Conferences have held their sessions, with the exception of the Baltimore, which convenes in March. We have had the pleasure of being present at nearly one-half the entire number, and everywhere have received words of encouragement in the prosecution of our work as book agent.

A year ago we reported to the church the embarrassed condition of the Publishing House, and asked for a contribution of $60,000 to aid in its relief. We believed then that a contribution of this amount would not only enable us to pass safely through the crisis that was upon us, but that it would place the house in a condition where the remainder of the debt could be funded at a rate of interest much smaller than we have been paying, so that the business could be carried on without embarrassment, and the liabilities be gradually reduced at the same time. In this opinion we were not mistaken. Although only $29,300.07 of the $60,000 for which we asked has been given us, yet that amount has afforded great relief, while the pledges made us by the several Annual Conferences, with almost entire unanimity, to raise and remit to us the remainder of their assessment within the next sixty days, has in a great measure restored the Publishing House to confidence in commercial circles, so essential to its success.

With the acceptance, on the part of the Annual Conferences, of the balance due from each of them of the $60,000 for which we asked, a fresh impulse has been given to the business of the house, and every department is showing an activity that indicates better times, and we again assure the church that this amount will accomplish what we promised.

While orders for books are increasing from every part of the connection, showing a purpose to circulate more widely the literature of the church, the manifest improvement in the periodical department is certainly gratifying. But few persons who have taken the *Christian Advocate* are failing to renew, while hundreds of new subscribers have, within the past few weeks, been entered on our books. In the Sunday school department our success is still more gratifying. Almost every school has renewed its subscription for the *Magazine, Visitor, Our Little People*, and *Lesson Papers*, while many of them have increased their amount over the past year, and others that had looked elsewhere heretofore for Sunday school papers have sent their orders to us, and are now placed on our list of subscribers. If present indications do not mislead us, we will be able to report to the General Conference a manifest improvement in every department of our business.

In the meantime we do most earnestly request our brethren to take up the collections promised us for the Publishing House immediately. Obligations confront us which we must meet at once, and on these collections we rely to meet them. Indeed they can be met in no other way. Will not the preachers everywhere at once ask of the people they serve the aid they have promised, and which is essential to our existence? Let the second Sunday in January be set apart to begin this work, and let each succeeding Sabbath witness the liberality of the church, until the work is completed.

We have yet "four months" in which to work before the meeting of the General Conference. Much can be accomplished in this brief period. If the preachers will enter upon the work of supplying their people with our church literature, many thousands of our publications will be sold during this time, and the list of subscribers for our periodicals be greatly increased. Men and brethren, help!

The following exhibit will show the amount each Conference has contributed toward the relief of the house, as well as the balance expected from them:

CONFERENCE.	Pledge	Amount Collected.	Deficit.
1. Denver	$150 00	$150 00	
2. Louisville	3,000 00	3,000 00	
3. Tennessee	4,500 00	2,000 43	$2,500 57
4. Kentucky	3,000 00	1,270 81	1,729 19
5. North Mississippi	3,000 00	1,497 45	1,502 55
6. Virginia	4,500 00	1,459 99	3,040 01
7. North Carolina	6,000 00	3,457 55	2,542 45
8. Alabama	2,500 00	1,340 70	1,159 30
9. Holston	2,500 00	1,327 56	1,172 44
10. Mississippi	2,500 00	1,289 02	1,210 98
11. Memphis	1,000 00	1,271 91	[illegible]
12. South Carolina	2,500 00	1,145 04	1,354 96
13. North Alabama	2,500 00	1,031 85	1,468 15
14. Missouri	2,000 00	872 47	1,127 53
15. Baltimore	5,000 00	870 55	3,929 05
16. Louisiana	2,000 00	747 07	1,252 93
17. South Georgia	2,000 00	699 11	1,300 89
18. Little Rock	1,000 00	609 30	390 70
19. North Texas	1,000 00	579 99	420 01
20. North Georgia	3,000 00	573 81	2,426 19
21. Pacific	600 00	456 95	143 05
22. East Texas	600 00	416 55	183 00
23. Northwest Texas	1,000 00	391 19	608 81
24. St. Louis	1,000 00	386 59	613 41
25. S. W. Missouri	500 00	385 00	115 00
26. Western Virginia	500 00	382 75	117 25
27. Texas	1,000 00	315 65	291 35
28. Florida	500 00	296 90	203 10
29. Arkansas	500 00	274 15	225 85
30. West Texas	1,000 00	274 70	726 21
31. White River	500 00	246 61	253 39
32. Indian Mission	150 00	129 19	20 81
33. Wyoming	150 00	119 56	30 50
34. Columbia	150 00	112 15	37 85
35. Cherokee Mission	150 00	93 40	56 60
36. Illinois	150 00	76 65	73 35
37. Los Angeles	150 00	61 55	88 45
Clinton		12 50	
Outside parties		171 50	
Total		$29,300 07	

A. H. REDFORD, Agent.

As in a town or city, immediately before sunrise, the extinction of the lamps announces the termination of darkness, so oftentimes, after the irksome night of sorrow, that probably seemed at one period as though it never would expire, the dawning of the day of relief and joy may be divined by the dying out of earthly confidences.

The Year 1877.

MR. EDITOR: At precisely twelve last night the great clock of Time struck, and the sound thereof echoed and re-echoed throughout earth's vast domains, and the year 1877 forever ended. How grand and yet how solemn the closing scene! The heavens were illumined with countless stars. The old watch-towers of Orion, Taurus and Major Canis were faithfully occupied. With blended symphonies the music of the spheres sank into soft wailings of farewell, amid the thunder-dirge of old Ocean's obsequies! The lamentation of heaven is heard far and wide in the low-moaning winds. The year is gone!

The year which has thus passed away was full of labor, conflict and sorrow, as well as of success, peace and triumph. During its slowly-rolling days millions of men toiled and struggled to keep soul and body together. Amid heat and cold, by day and night, through grief and joy, the mighty struggle went on. In home and distant lands the rage and wrath of nations is heard and seen in marching armies; the thunder and grapple of battle; the pale, bleeding, dying soldier; the shattered, flying, crying legions; the pursuing, boasting, cursing victors, while destruction and dismay mark the track of the march!

In the business and social circles perfidy, wickedness and crime have stalked abroad with bold and unblushing effrontery. Lasciviousness, giddiness and drunkenness have sent countless thousands into the vortex of ruin. "Man's inhumanity to man has made countless millions mourn."

To counteract the movements of wickedness the church of the living God girded herself with the armor of truth and light, and advanced into the camp of the foe. Among the unconquerable standard-bearers, in the march of the sacramental hosts, may be seen the tall, commanding form of the sainted Bishop Marvin! The year 1877 sees this *man of God* pressing his way *westward* to carry *light to the east*. The same year sees this same man of God forsaking this low abode and ascending heavenward, amid the ever-increasing splendors of eternal glory, to lead the church Godward! What an event! Aaron, the high priest, died upon Mount Hor, in the presence of Israel; Moses, the law-giver, died upon Mount Nebo, in sight of the promised land; but E. M. Marvin, one of the Bishops of the Methodist Episcopal Church South, died upon the summit of peerless fame, in the presence of the world, and in sight of heaven! Well, therefore, may it be said that when the great clock of Time struck 1877, the sound thereof echoed and re-echoed not only throughout earth's vast domain, but even into heaven and eternity.

But the year is gone; and in the bright sunlight of January the first, 1878, we enter upon this new year—this fresh and glorious token of God's abundant goodness and faithfulness.

To you, Mr. Editor, and all the readers of the ADVOCATE I wish a *happy New Year.*

ANGUS DOWLING.

EUFAULA, ALA., Jan. 1, 1878.

P. S.—Day after to-morrow I will start to Clayton, Ala.—my new work. A. D.

My Old Conference.

MR. EDITOR: The privilege of communing, through the ADVOCATE, with many whose names are dear to us is highly estimated, and revives pleasant memories of by-gone years—and sad, ones, too, when there comes through the living the memory of the dead. In the minutes of the last Mississippi Conference, in reading the appointments, there are the names of Jones, Cecil, Drake—three young ministers, the children of my beloved friends, Frank Jones, Sister Cecil, and the ever-lamented Dr. Drake, the memory of all of whom is very precious to me.

Frank Jones, a man of fine sense, a practical, judicious counselor, a fast friend of all the ministers, a lover of the church, a man of God, walking with him in a holy life—how glad I am his son has consecrated himself to that work his father loved so well! May God bless him!

Sister Cecil, a woman of wonderful power in prayer and of strong faith, laying hold of the horns of the altar, and commanding the descent of the Holy Ghost upon herself and the subjects of her prayers—one of the happiest Christians I ever knew. Thank God her son has received the anointing from above in answer to a mother's prayers!

And Dr. Drake—how shall I speak of this beloved man and minister, one among a thousand, take him all in all—an able minister, adequate to the demands of any position in the church, a Christian gentleman of the highest type, beloved of all, peerless in his social relations, a friend who never deserted a friend? His memory will be forever dear to the writer as long as thought and being last.

Blessed be God that he has another son in the ministry to take the place of the promising, beloved and lamented Winans, who bore the patronymics of two of the greatest lights of the Mississippi Conference for many years. May the mantles of the ascended prophets of God fall upon Perry, and may he be a burning and shining light in his day and generation. There are other names among the fathers in the Mississippi Conference that still linger as lights of the church, that it rejoices the heart of their brother in a distant field to see on record as the connecting links between two generations of ministers—the Joneses, and Watkins and Forsyth and Thompson, and my old friend, A. Day, who entered the Conference at the same time with myself in 1838, and many others who may now be considered among the fathers in view of their long and faithful service. God bless them all! They do not know how dearly I love them, and how ardently I hope to live with them forever, and sit with them at the Master's feet, and mingle my song of triumph with theirs and the blood-washed throng who sing to "him that washed us and redeemed us with his own blood; to him be glory forever and ever!" There are others in the prime of manhood who are making their impress upon the church—some in the zenith of their fame, and others rising stars, who promise much of usefulness in their generation—Andrews and Johnson and Featherston and Jones [illegible] A. B. and Lewis W. B[illegible] and Hunnicutt and Galloway and others.

They must pardon the liberty of an absent friend whose heart is often deeply moved in thinking over the past, musing upon the present and contemplating the future, far away in a strange land, but never losing sight of his native land and mother Conference. May she, the mother of Conferences, never lack the men who shall be worthy successors of the worthies who have adorned her annals, and added luster to her record as representative men in the grand councils of the church.

H. M. BOOTH.

LONGVIEW, TEXAS, Dec. 30, 1877.

TRANSIENT NEWSPAPER POSTAGE ON ALL DEADHEAD COPIES.—A dispatch to the Cincinnati *Gazette*, dated Washington, January 3, says: In conversation, to-day, Mr. Bissell, acting law officer of the Postoffice Department, admitted that, under his opinion of yesterday, the publishers of newspapers have no right to send deadhead copies to the President, or any other person, at pound rates of postage, and that all such copies must be prepared at transient rates, or the sending of them would, according to the letter of the law, subject publishers to prosecutions. The opinion would also apply to all papers sent free to institutions of charity or learning, or to any corporation or person. The large lists of publishers who responded to Secretary Rogers' request for free copies of newspapers will, according to Mr. Bissell, be hereafter liable to prosecution, in case the law is strictly enforced. Nothing can prevent its enforcement, unless the department should wink at the violation of the law. The rates of prepayment on the President's copies would be one cent on each two ounces or fraction for each paper sent. In short, according to the views expressed by the law officer, the opinion calls for a prepayment on all deadhead copies of newspapers at the above rates.

The Kimball movement for the payment of church debts is spreading. Mr. Kimball, since his great work in New York and Boston, has been at Dr. Tyng, Jr.'s, church, and provided for a debt of $100,000. In Chicago the First Presbyterian church, by an extraordinary effort, has cleared away an incumbrance of $50,000, and the Ada Street Methodist church has also obtained a clear title. St. Bartholomew's Episcopal church, of this city, which had a debt of $145,000, has in a very quiet way raised the whole amount in the past two months, relieving itself of a very pressing burden. Among the subscribers are William H. Vanderbilt and his son Cornelius, who gave $75,000.—*Independent.*

Young Jenkins was bound to be accurate, and he thus described the woman's costume: "She wore a suit of something or other, cut bias and trimmed endwise."

The Rev. Dr. Talmage, as is well known, says the *Independent*, is in the habit of discussing all current topics at his regular Friday evening meetings. Last week he had for his theme the newspaper, and we give below his opinions about investing money in that direction. His knowledge and experience in these matters should have great weight with the public. Dr. Talmage says:

"The first thing that strikes me in the history of this past week is the mortality among newspapers. Beginning with the extinction of the Newark *Morning Mercury*, which breathed its last on Tuesday, we have reports of similar fatality to newspapers in Chicago, and to one in New York, whose decease is expected in a few days, and we are hearing of others which are kept alive from day to day by unnatural stimulants. Indeed, in the last few weeks a newspaper has died almost every day. The disease is epidemic. It seems as if we are destined to have comparatively few dailies and weeklies. The large ones eat up the small ones. The most successful way to sink money and keep it sunk is to start a newspaper. The fallacy is abroad that almost any one can publish a paper. The world will have to learn that a newspaper is an institution, and that it wants infinite brains and almost infinite capital to establish one. If you have agricultural, or scientific, or educational, or religious ideas to present to the public, you had better charge upon the world through columns already established. It is folly for one who can't succeed in anything else to try newspaperdom. To publish a newspaper requires the skill, precision, boldness, vigilance and strategy of a commander-in-chief, and to edit a newspaper requires that one be a statesman, essayist, geographer, statistician and encyclopedist. To govern and propel a newspaper until it shall be a fixed institution and a national fact demands more qualities than any business on earth."

These are strong statements, and yet they are as true as they are strong. Money has been lost in railroad bonds, in banks, in insurance companies, in manufacturing, in real estate, in brown-stone fronts, in oil wells, in patent rights, and in all other directions; but we affirm that, in proportion to the amount, the loss has been far greater in newspapers—and particularly in *religious* newspapers—than in any other [illegible]. Nearly every dollar thus invested within ten years past has been sunk out of sight forever.

President Porter, of Yale, says: "There can be no serious objection to the presence of children of both sexes in elementary schools, for the most obvious reasons. But the reasons are as obvious, in my judgment, why boys and girls from the ages of fourteen to eighteen should not recite in the same class room, nor meet in the same study-hall, nor encounter one another in the same passages of a large public school. First of all, the natural feelings of rightly-trained boys and girls are offended by social intercourse of this sort, so frequent, so free and so unceremonious. Civilization of every description, and Christian civilization pre-eminently, is grounded in, is sustained by certain restraints of modesty and reserve in the relations of the two sexes. If in any of the stages of education we expose our growing boys and girls to that familiarity which offends or weakens modesty, we tend to barbarism and immorality. I have no objection to learned women, but I would have them remain women; and if they are to be perfect women, they must be trained as women, and womanhood in girlish years requires isolation and reserve, if nothing more." President Bartlett, of Dartmouth, has lately made a similar expression concerning co-education in colleges.—*Independent.*

DEPARTURE FOR MEXICO.—Bishop Merrill (who has episcopal supervision of the missions of the Methodist Episcopal Church in Mexico,) and Rev R. L. Dashiell, D. D., one of our missionary secretaries, says the New York *Christian Advocate* of January 3 sailed from New York on Saturday afternoon last, by the steamship City of Marterre, for Vera Cruz, by way of Havana. The steamer will stop in the latter port a full day. The party includes also Mr. Thomas W. Price, of Philadelphia (a lay delegate to the last General Conference, and member of the board of managers of the Missionary Society,) and Mr. Robert L. Dashiell, Jr., son of the secretary. They hope to reach Vera Cruz by January 10, and proceed thence to the Mexican capital. The annual mission meeting, which was set down for the city of Mexico, January 15, will be postponed until a later date, in order to afford the Bishop and secretary time for a previous thorough inspection of all our mission stations in that country.

There is as much reason why we should keep the Sabbath holy with our tongues as with our hands. If it be unsuitable to employ our hands about common and worldly things, is it not as unsuitable to employ our tongues? The Sabbath is a thermometer of the spiritual state of the soul.—*Jonathan Edwards.*

We are all immortal creatures—beings born for eternity—creatures that will never go out of existence. Eternity—vast, incomprehensible eternity—is before us; but salvation has been obtained by millions, and why not be obtained by us, since it is to be had freely in Christ Jesus?—*John Angel James.*

The Christian Advocate.

THURSDAY, JANUARY 10, 1878.

FULL MEASURE.

BY ANNA SHIPTON.

"Full measure, pressed down, and running over."

Thou givest, Lord, full measure,
And that is given for me;
Thou keepest safe each treasure
That I confide to Thee
Safe in the prison of Thy heart—
Safer they cannot be.

Thou read my heart's defection—
Why am I full of fears?
I think of Thy rejection,
And stay my faithless tears:
For the very wrong I fear calls me,
Thy tender touch endears.

Then give me, Lord, full measure
Of Thy rare spirit and free;
Give, Lord, at Thy good pleasure—
I'll prove it all with Thee,
And claim in Thy promised blessing
As mine, by Thy decree.

Lifted in Christ's.

"A Word Spoken In Due Season, How Good Is It!"

MR. EDITOR: It is often the case that a single sentence, and sometimes a single word, fitly spoken in due season, and applied to the conscience by the Holy Spirit, becomes effectual in the salvation of a soul. The following instance is illustrative of this fact:

Several ministers were holding a protracted meeting in a fashionable town with rather discouraging prospects. One evening a bevy of gay, fashionable, fun-loving young people entered the church, and took seats as remote from the pulpit as possible, where they engaged in the very unbecoming and irreverent practice of whispering and tittering during the services. Near the close of the exercises one of the ministers, without apparently noticing the conduct of the young people, was expounding and enforcing the first five verses of the thirteenth chapter of Luke, and closed his remarks by quoting, with emphasis and much feeling, the sentence: "Except ye repent, ye shall all likewise perish." None of this gay company seemed to notice a word uttered by the minister, except one young lady, whose ear caught the word "perish." "O what a word is that!" said she to herself as she rose up with her giggling companions to leave the church. "It seems to foretode an awful future to me." She spent some time with her gay and giddy companions before they separated for the night, but their gayety was gone. That word "perish" ominous of coming wrath, had fastened itself in her very heart, and gave alarm to all her thoughts. She was glad when the moment came to bid her associates in hilarity and mirth good-night, that she might retire to her room alone, and try to throw off the intolerable burden that had so suddenly and unexpectedly fallen upon her, and all apparently from that one word "perish!" Her first impulse was to go to bed and try to sleep off the terrible disquietude of her troubled heart; but while preparing for bed the angel of death seemed to be flapping his raven wings around her room, and uttering, in threatening tones, that alarming word: "Perish! perish! perish!" "O" said she, "what a word is that! It implies the wrath to come! It means to be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." In her perplexity and distress she was able to recall the whole sentence: "Except ye repent, ye shall all likewise perish." "Then," said she, "there is a condition of mercy connected with this awful word 'perish!' and by the help of God I will repent, and repent now, of all my sins, and pray earnestly that they may all be forgiven." So saying, she fell on her knees, and, after giving vent to her breaking heart in a flood of welcome tears, she poured out her soul in earnest, penitential prayer to God to forgive all her sins and accept of her for Christ's sake. For a few days she kept herself as much secluded from company as possible, and literally sought a pardoning God "with all her heart and all her soul." The burden of sin and conscious guilt was heavy, but the sweet moment of deliverance soon came. The surrender of the whole heart was made, the willingness to be saved on gospel terms was felt, and a voice, laden with peace and love, whispered in her heart: "Daughter, be of good cheer; thy sins be forgiven thee." One of the first promptings of her new-born soul was to make a public profession of faith in Christ by uniting with his people. She did not pause to put away her worldly ornaments and gay apparel, but, in her usual dress, immediately presented herself to the church as an applicant for membership. The pastor and church hesitated. "Her change has been so sudden and so unobserved by others—can it be real? Has she not in some way been deceived?" An account of her experience was demanded and given. It had all the elements of true "repentance toward God, and faith toward our Lord Jesus Christ," and she was received into the household of faith, and was ever thereafter a consistent, spiritual and useful member. How important it is, then, that we, as ministers and members of the church, should always let our "speech be with grace, seasoned with salt," that it may be "good to the use of edifying, that it may minister grace unto the hearers." Not only in our religious, but also in our social and even business conversations, we may often put in a word "good to the use of edifying," which may be so applied by the ever-present Holy Ghost as to administer reproof, instruction, comfort or encouragement to some needy soul. Ministers should simply do their whole duty in preaching "the gospel of the grace of God," for they know not what sentence, or even word, the Holy Spirit may apply to the awakening and salvation of souls.

Yours affectionately,

J. G. JONES.

PORT GIBSON, Mississippi.

The Christian's Mission.

God, in his infinite wisdom and goodness, has made ample provision for the salvation of every one, and at the same time has required every one to do something in return, and has prepared the means whereby the Christian may send beams of reflected light from the Savior, in some instances, in the most dark and obscure corners of the earth. Wherever "the love of God is shed abroad in the heart," and the Christian possesses "the mind that was in Christ," the light is continually manifesting itself.

"But," some will answer, "this view is too broad, too extensive, too general. There are individuals who are positively unable to be useful in any way. They are too poor to give anything, and too ignorant and unlearned to be useful as teachers. The Lord has not prepared them for fields of usefulness; and where he has given nothing, or so little, he does not and cannot, consistently with his infinite mercy, require anything in return." But we answer that this is only a surface view of the matter. The Lord has never created any one and allowed him to reach the years of discretion without preparing him in some way to be useful or instructive; and if we take away the Christian's work we virtually take away his "part out of the book of life."

True, every one cannot be eminently useful. Every one cannot go as a missionary to China or South America; nor is it necessary that every one should. Many cannot be eminent preachers of the gospel. Every one cannot have his efforts to do good published, and his own name placed conspicuously in the newspapers. You may be poor, little and unlearned, without influence and unknown; perhaps Heaven itself may not have given you rich endowments of body or mind; but still, if your heart be right with God, and you seek his glory rather than your own, you can find some field of usefulness. If you cannot cross the ocean and instruct some Chinaman in the way of life, seek a heathen nearer your own door. Persuade your wicked neighbor to go to church, or carry your erring playmate to Sunday school. Speak some word of comfort to the distressed, or bestow some token of love upon some friendless wretch, and thus let your light so shine that the world, seeing your good works, may be constrained to glorify God.

Again: If you are not able to cast your thousands into the treasury of the Lord, you can, like the poor widow, give your two mites; and if you cannot give it in money, you can bestow it in some other way. If you can do no more than divide your scanty morsel of bread with some starving creature, or admit some one, who is suffering from the piercing cold, into your humble cottage or around your cheerful fire, do not neglect to do this; for if you do it in the fear of God, the Lord will remember it to you for good, "for whosoever giveth unto one of these little ones a cup of cold water only, in the name of a disciple, shall not lose his reward."

The great obstacle, however, in the way of success is a disposition on the part of professed Christians to refuse to bear the cross, and a desire to go to heaven on flowery beds of ease—an indisposition to do small things because they are unable to do large ones, and a slavish fear that they will have to suffer persecution for the sake of Christ.

J. P. ROBERTS.

A Tribute.

MR. EDITOR: Please allow one of the least of the Master's servants a place in the ADVOCATE to give vent to his feelings in remembrance of our beloved Bishop Marvin. I shall never forget my first impression of Bishop Marvin. In December, 1875, I attended my first Annual Conference of the Methodist Episcopal Church South, which convened at Greenville, Ala. It was a season of refreshing to me to behold those advocates for Jesus assembling at the sanctuary of God, from the east and from the west, from the north and from the south, to report their labors of the year, and to worship the Lord together. I had never seen any of our Bishops. On the seventh of December, at night, I came into the Methodist church, and, after humble thanks to my gracious Lord for his goodness to me in permitting me to enjoy this gracious privilege, I took my seat. I thought: "O how good and how pleasant it is for brethren to dwell together in unity!" I was in the spirit of worship, Mr. Editor. My soul was happy, my heart was glad, when my attention was called to a gentleman walking along the aisle of the church. On beholding him my heart leaped with joy, and I was impressed with the words of our Lord Jesus: "Behold an Israelite indeed, in whom there is no guile." I resolved to note the seat of the stranger. But on he came; he passed by me, along the aisle into the altar, and on into the pulpit, and knelt in humble prayer. The stranger proved to be Bishop Marvin. My impression of him was more confirmed when he arose in the sweet songs of praise. He seemed to praise the Lord with his body, as with his soul and spirit. How precious was the gospel from his lips! I shall never forget his lecture to the preachers. How he exhorted them to a full and perfect consecration to the Lord and the church! "Go," said he, "to the silent grove, with your Bible in hand; there read, and wrestle with God in prayer for the gift of his Spirit. From your knees go to the church, burdened with the message of God, and in fellowship with the Spirit, and you will ever prove efficient preachers in the church of Christ." In the spring of 1876 Bishop Marvin attended the District Conference at Marianna, Fla.—before he took his tour around the world. Through the goodness of Bro. H. D. Moore, P. E., I was introduced to Bishop Marvin. I enjoyed the privilege of grasping his hand, on which occasion I could not restrain the emotions of my heart. I praised the Lord for the privilege I enjoyed. Afterward I felt exceedingly abashed to think of my boldness in approaching the Bishop; but I had not forgotten how he first impressed me. I esteemed him as the most holy man I ever saw. I hope to procure his writings in remembrance of him. I submit to the will of the Lord in taking his servant home. He has ceased from his labors, but his works will follow him.

JOHN WESLEY.

GENEVA, ALA., Dec. 24, 1877.

The Old and the New Year.

In Ecclesiastes it is said: "To everything there is a season, and a time to every purpose under heaven." There is not a more suitable time than the waning moments of a year for a Christian to review the past; and, as the twilight of the new year appears, to pray:

"O God, our help in ages past,
Our hope for years to come,
Be thou our guard while life shall last,
And our perpetual home."

As the Christian looks back for three hundred and sixty-five days, how varied the scenes and circumstances through which he has passed! How large and free the blessings bestowed, and the manifold mercies of God! As he looks at these he is ready to exclaim:

"Minutes and mercies, multiplied,
Have made up all this day of years;
Mingles came quick, and morsels were
More fleet and free than they."

But how often is it the case, when the Christian thus surveys the past and turns his eyes within, that he is filled with sorrow and deep penitence on account of duties neglected, privileges abused and precious time squandered. But, thanks be to God, the prodigal may return, and the penitent Christian, when he sees and feels his weakness, the sinfulness of his nature, and his liability to err, can then with confidence look to that "Advocate with the Father, Jesus Christ, the righteous," and who is "the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

How happy, then, such a Christian when the last moments of the old year die away, and the first moments of the new year are ushered in, to feel that "old things have passed away," and that he is a new man in Christ Jesus, with new resolves to be a Christian indeed, in whom there is no guile!

It is the privilege of the Christian, as day unto day is added to constitute the year 1878, to "add to faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity," with the full assurance, if these graces be in him and abound, that when his days are all numbered all "entrance shall be ministered unto *him* abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

W. SPILLMAN.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be *forwarded promptly* and immediately. Give only points of general interest such as will help the living. Details of funeral services, and such phrases as 'mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

REV. N. B. COOPER died at his residence in Bibb county, Ala., November 9, 1877, after a painful and protracted illness. Bro. Cooper was born in Athens, Tenn., October 25, 1826; moved to Rome, Ga., with his father, in 1843; thence to Alabama in 1849. He was married to Miss Margaret E. Litton, in St. Clair county, Ala., June 12, 1851, with whom he lived happily up to the time of his death—a period of twenty-six years.

At a Presbyterian camp meeting in Shelby county, Ala., in 1853, he professed religion, and soon after joined the Methodist Episcopal Church South under the ministry of Rev. J. T. Roper, sustaining the relation of class-leader for about two years thereafter.

He was licensed to preach October 13, 1855; filled a local preacher three years; joined the Alabama Conference in the fall of 1858; traveled, first, Centerville circuit one year, Antanga circuit two years, Perryville circuit one year, and supplied East Selma station one year.

Bro. Cooper was ordained deacon December 4, 1859, by Bishop Cavanaugh, at Eufaula, Ala.; located December 2, 1865.

From 1868, he was a great but patient sufferer from lumbar abscess. In anticipation of the change that awaited him he arranged his business and made his will. His mental faculties were unimpaired to the last. Gathering his mourning and sorrowing family around him, he bestowed upon each loved one his parting blessing and counsel. Death to him was shorn of its terrors, and he often spoke of it as of a pleasant journey. In addressing his sister, Mrs. Joseph Cox, a short time previous to his death, he remarked that he was equipped for the journey and ready to depart. His last words were: "Hallelujah! Bless the Lord!"

In order to give forcible expression to the high esteem and affection in which our beloved brother was held by his brother members of the Quarterly Conference of Randolph circuit, a committee was appointed by that body to draft suitable resolutions to that effect.

R. A. MEARS, P. C.

Whereas, Almighty God, in his providence, has seen proper to take our beloved brother, N. B. Cooper, from our midst by death; we, the members of the Quarterly Conference of Randolph circuit, feel keenly our loss, and his vacant seat forcibly impresses us with the fact that we, too, must soon pass away; therefore,

Resolved, That in the death of our much-esteemed and beloved brother the church has lost a good, faithful and devoted member, the community a noble, generous and kind man, and his family a true, loving, affectionate husband and father. Having many assurances of his perfect preparation to meet God, and his readiness to go and be with Christ, his Savior, we bow submissively to the will of him who doeth all things well, and realize that our loss is his infinite happiness.

Resolved, That we tender our warmest sympathies and hearty condolence to our elder (his beloved companion) and her family in their sad bereavement, and by our prayers will commend them to him who has promised to be a husband to the widow and a father to the orphan.

Resolved, That a copy of these resolutions be forwarded to the family of the deceased, and to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

J. W. BRAND, Chairman,
JOHN HANSBERGER,
JOSEPH L. COX, Committee.

MATTIE FRADEL, daughter of Daniel F. and Emma C. Barker, died in Lauderdale county, Miss., November 12, 1877, aged eleven years and twenty-two days. Little Mattie was kicked by a horse, on the twelfth of last month, on the right side. Her suffering was intense until death ensued. She was in great pain for four weeks. Notwithstanding her severe illness, she bore it with Christian patience and fortitude, rejoicing in a Savior's love, with many words of comfort and consolation for relatives and friends, such as: "I am going to live forever with the angels in heaven. I will soon be at rest. I will soon drink of the pure river of the water of life." At times she was very anxious to depart, and one day said to her ma: "Why don't you pray to Jesus to take me speedily? I would be so much better off. I would be a bright, shining angel, and could walk the golden streets and be forever happy." She begged her ma not to weep, and tried to cheer her with glowing descriptions of a beautiful home in the skies. When dying her pa told her he had prayed fervently for her recovery. She replied: "Pa, I'm not going to die. I'm going to live with God." It was delightful to witness the faith and love and simplicity of this childlike spirit. She asked: "Why do you weep? If you loved me as you ought you would rejoice because Jesus is coming to release me from sin and suffering." She expressed great anxiety for the salvation of every one with whom she was acquainted; and spoke to all who came near her—her medical attendant among others—and sent messages to absent ones. She asked her pa and pa to raise her brother and sisters to meet her in heaven.

Her grandparents on both sides, with many other relatives and friends, were present, and as the end approached she called them all to her bedside, one by one, to bid her good-by. When her little sisters and brother were brought she looked at them with intense affection, kissed them and pressed them to her fainting heart, and said: "Poor little things! I hope you will meet me in heaven." While some one standing by softly repeated the Savior's words, "Suffer the little children to come unto me," she shouted aloud the praises of God, and said: "Why don't you all shout? I'm so happy!" Every heart was moved to sympathy, and every eye save the dying one was suffused with tears; while her heart-stricken pa was taking his farewell, and upon his knees, in broken accents, resigned back to the Savior his precious boon that had been lent him but a few brief years; and the Savior doubtless stood ready to welcome her on high. I stood by her when the last flickering taper of life was about to be extinguished forever. I gazed upon the wasted form, and heard the last dying accents, and never did I hear a sweeter voice. It fell upon the ear like tones from the celestial city; and with her face lit up, as in the light of two worlds, I could but lift up my heart in prayer that we may all find the same soft pillow upon the bosom of our Savior for our dying heads.

AUNT MATTIE.

DIED, on the twenty-fifth of September last, at the residence of his parents, in Springville, near Coushatta, La., EUGENE A. TENRY, aged twenty-five years.

This brief announcement—to the stranger so commonplace—has lying back of it the crushed hopes and bleeding hearts of dear and loved friends. It is painful to look upon the scene. A pining wife and mother stands near, with grief beyond the telling. An affectionate father, a devoted mother, a tender, loving sister, a strong and manly brother, and heart-broken Cousin "Addie," who has known her own griefs—all, all reach out helpless hands, raise heavenward pleading, streaming eyes.

Eugene had never made a profession of religion. He had never joined the church. He was a Mason. He was kind-hearted. He was true to principle in business. He was a good son. He was a loving brother. He was a devoted husband. He loved almost to idolatry his wife and child. He was thoughtful of and kind to the poor. In his last sickness the father was his earthly priest and intercessor. He talked with the dying son of death and preparation for eternity as a father only could. He pointed him to the Lamb of God, and begged him to accept peace and pardon at the hands of Jesus. The father's letter, almost literally baptized with tears, lies before me, with assurances that Eugene did trust in Jesus and was saved. There is comfort in the thought—comfort to all. Eugene was strong physically. He gave promise of a long life. The business world seemed to meet him with a smile. Prosperity and temporal success were apparently not doubtful. The dear young wife and only child were taking a stronger hold upon his life. Father and mother, brothers and sister, friends and companions, deepened in life as life deepened in him. And yet he was taken! So young, so full of promise—he was taken. May the living lay it to heart. May the household, so grieved, be comforted. To thy hands, O blessed Master, would thy servant commit these dear friends!

MRS. ANN JANE GRACE, wife of G. B. Grace, and daughter of William and Margaret Johnson; was born July 12, 1815, in the county of Antrim, Ireland; was married to G. B. Grace, in Chambers county, Ala., September 22, 1835, and departed this life, at her home in Marion, Miss., October 25, 1877. She died in full hope of a blessed immortality. Our beloved sister professed religion and joined the Methodist Episcopal Church in 1831. I have known her some thirty-three or thirty-four years, and always found her a good, humble Christian lady. She was a dear lover of our Methodist doctrine and institutions. She was a lady of a fine order of mind. She read, thought and acted for herself. She leaves a husband, who has been and still is a warm friend of the church, and has for many years served the church in the capacity of class-leader and steward, and is still acting in the latter capacity; also nine children, six of whom were around her bed, when she died, to receive her farewell blessing. She is greatly missed by her children, her husband, the church, and the large circle of friends of the family. She was a model matron, conducting her family affairs with the greatest prudence, kindness and firmness. In the neighborhood she was kind to the sick, charitable to the poor, affable and agreeable to all. She lived and died, so far as I know, without an enemy among her large circle of acquaintances. As a church member she was highly useful and exemplary. Sister Grace was a great sufferer. She was confined to her bed for about twelve months, but she bore all with patience. During our protracted meeting, on the second Sabbath in September, though confined to her bed, she would often get happy and shout the praises of God. She would speak of the meeting, saying: "Our meeting." She seemed to be fully engaged in the work. When the final hour came she was ready, and could say, as did the aged servant of God: "Now, Lord, let thy servant depart in peace." And so she did, and now rests from trouble and sorrow, safe at home.

THOMAS V. ARMSTRONG.

DIED, at her residence in Shreveport, on the seventh of October last, after a long, lingering sickness, Mrs. EUGENIE K. ROSE, in the forty-first year of life.

Sister Rose was the daughter of Mr. and Mrs. Mark McCutcheon, whose memory is precious until this day to all lovers of Jesus throughout this country. She was married to Bro. W. Rose in 1854. She was reared in the Methodist Church. No other thought than to live and die a Christian an active member of the Methodist Church ever entered her mind. And she was indeed a practical, every-day, earnest Christian, loving her church and her kind. In common with many others, she had passed through the fire. Like the blessed, she learned obedience by the things which she suffered. In 1873 she lost her husband, and a sweet, interesting daughter, with yellow fever. Her self a victim of a lingering disease, she suffered much physical pain also. She was always patient, murmuring, complaining. Her religion sustained her to the last. It had been her support in life. It was her stay in sickness and in death. She was assured and confident to the last. No Christian, perhaps, in all the history of the church in this section died more assuredly in sight of heaven. She rests from her labors. She sleeps in Jesus. To the care of her only brother and sister, S. H. McCutcheon, of Shreveport, and Mrs. Haygood, of Texas, she left four interesting children, three sons and one sweet little girl—baby Bettie.

Jesus speaks strongly, lovingly in the dying in such a life, in such a death. Friends will remember the prayer the bereaved brother and sister, and the fatherless and motherless children.

J. P. DAVES.

ALVIN G. TOMPKINS was born in Carroll parish, La., November 1, 1836, and died at the residence of his mother, in Minden, La., November 20, 1877.

Bro. Tompkins spent a large portion of his life in Lake Providence, La., where, doubtless, he is still remembered. When the late war opened he was among the first to go to defense of his own native South. In the army it seems that he enjoyed the confidence of his comrades as a soldier and a noble Christian gentleman. In 1867 he commenced the publication of the Minden *Democrat*, which paper, and was the senior proprietor at the time of his death.

About 1857 he connected himself with the Methodist Episcopal Church South, and was known as a good and consistent member to the time of his end.

There is but one voice in this whole community with reference to him—that of regret and sorrow that he was so soon called away.

Doubtless he was ready; and hence we indulge a good hope that he now rests with the sweet by and by." May God our Savior bless the dear mother and the members of the family in their great loss.

At a church meeting of the Methodist Episcopal Church South, at Minden, December 2, 1877, the following preamble and resolutions were unanimously adopted:

Whereas, It has pleased Almighty God to remove from our midst Bro. Alvin G. Tompkins by the agency of death; therefore,

Resolved, That our church here and the community have met with a loss by his decease.

Resolved, That we offer to his dear mother and others of his relatives our deepest sympathies.

Resolved, That these proceedings be published in the Minden *Democrat* and the NEW ORLEANS CHRISTIAN ADVOCATE.

D. B. HAMILTON, M. D.,
WILLIAM HARRIS,
W. J. READY.

MRS. ANNIE MASSEY was born in [illegible] county, Texas, January 19, 1851, departed this life in this city, December 1, 1877, in her twenty-fifth year. In February of [illegible] year she became a member of the Methodist Episcopal Church, and for [illegible] six years was faithful to her vows. Six years in Batesville, Ark., and thirty in this city. She was a faithful and affectionate wife, good mother, a kind neighbor and a consistent Christian. When I knew her, long years ago, she was most cheerful and happy, the light of her home; but for fifteen years or more she was, with short intervals, the suffering victim of some brain affection, producing profound melancholy, and at times distressing tears. Her end was hastened by a terrible disaster. She and her daughter, Miss Marietta, were returning from Shreveport to the city on the steamer Lunas. The steamer took fire. Sister Massey and Miss Marietta escaped through a window into the river. Rising, Miss Marietta caught hold of her mother with one hand, and with the other seized the wheel of the boat, and with the energy of love and desperation held on till they were rescued. Sister Massey was seriously shocked and injured. She never rallied, and after a week fell asleep in the arms of redeeming love. Thank God, the poor racked and nerve-tortured body can find repose in the grave, and the troubled and anxious soul find eternal rest in the home of God! Her loved ones will cherish the memory of her virtues, will feel sure that her troubles are past, and will hope to meet her in the home of the good.

J. B. WALKER.

NEW ORLEANS, La., [illegible].

THE subject of this notice, BRADLEY JOHNSON, was born in Tennessee in 1797, and joined the Methodist Church when young. He was always over fifty years an and over a colored class. He professed His longest was the law of kindness, so endless and gentle were strangers to his He was twice married. He [illegible] Mo[illegible] March 8, 1865, and died in Saint [illegible] February 15, 1875. He moved from Tennessee to [illegible] county, Miss., and raised a large family. About eight years ago he moved with his son to Calhoun county, Miss., where he died in Pontotoc county, October 1877, when he was released by death and went to his home in the skies. We all loved old grandpa, as he was always called, for he served his church well for many years. Gentle and easy of [illegible] and was also a present help in trouble. He was a [illegible] Sabbath school, and at class and prayer meetings. His daily companion, will soon find him good. The void in the family circle can never be filled upon earth, but [illegible] his last hours he was fine in spirits; [illegible] he needed not the death-bed testimony, which we sometimes perhaps attach too much importance to, to the truth of [illegible] grandpa's Master. Church has lost one of her great pillars, not to say one of the brightest lights. We wonder at the grace of God in the [illegible] of so perfect a character, and shudder upon it the foreknowledge and beauty of holiness. He leaves an unblemished name as an inheritance to his family better than riches. His loss will severely be felt by all, but we must all be submissive in the presence of death.

M. C. LOCKE.

HOUSTON, [illegible] Texas, October 3, 1877, of typho-malarial fever, MARY ALEXANDRIA, aged eleven years and six months. Taken sick on his birthday, September 11, he lingered a patient sufferer four weeks. Too young to feel the loss of his father, Rev. R. H. H. Alexander, of the Louisiana Conference, his heart knew naught of sorrow till the death of his grandfather, Dr. H. M. Calley, six months before his own left him doubly bereft of fatherly care.

In January, 1876, he gave his heart to the Lord. He was happily converted while praying in his room. Since then his life and conversation have been such as becometh one professing godliness. Firm and unflinching in the discharge of duty, he always bore testimony to God's gracious dealings with his soul in the class-room and love-feast. He led family prayers. In his last sickness, when spoken to on the subject of death, he calmly replied: "Grandpa, I am not afraid to die. God knows what is best for me, and I am satisfied to leave it all to him. He will do what is best. If I live to be grown I might be a wicked man."

MAMMA.

Happiness is neither within us nor without us—it is the union of ourselves with God.—*Pascal.*

The Christian Advocate.

THURSDAY, JANUARY 10, 1878.

ANTICIPATION.

Skirting across the fields of snow
The westering sun makes haste to go;
This day, I know, he tried and sweet—
To-morrow thro' my longing feet.

With many a pause of happy rest
I've hasten'd all the To-day, my guest;
His stronger brother cannot be,
Methinks, in goodly company.

Holding in his mysterious hand
(I feel it, at will bless or blight my land)
Sorry yet longer, fair To-Day,
That feeling step in fear delay.

What songs have told my spirit's cheer,
What sunlight scattered o'er its way!
What dear companions round me hung,
While life and love and hope were young,

These with to-morrow fade apace,
Like seen from a beloved face;
And trusting half, yet half with fear,
I question: "What shall be instead?"

The sun drops deeper, night is chill;
The oracles I seek are still;
Yet herald star which glitters low
Seems beckoning on the way I go.

To-morrow? All that dear delight
Above the path to Hope
Your book of dream must be
Closed to-morrow kept for me!

—*Harper's Mag.*

Gen. Lee in Camp.

In his book on Gen'l R. E. Lee, Col. W. H. Taylor gives the following interesting facts:

During the time that Gen. Lee was in command of the Army of Northern Virginia, he was frequently visited by officers of high rank, who came to consult him on matters connected with the operations of their commands, and to receive his instructions. Sometimes these officers were invited to remain to dinner, and frequently they were asked to spend the night with him. Occasionally, when the General was not engaged in writing, he would, after the cloth was removed, call for a game of cards, and on such occasions he would play with any one who happened to be present. He was not a skilful player, and was apparently indifferent as to the result of the game. He was a good loser, and never showed any chagrin at his defeat, or any elation at his success. He was a fair player, and was always careful and deliberate. He was not a gambler, and never played for money. He was fond of children, and they were always welcome visitors at his tent. He would frequently have them brought to see him, and would converse with them in the most playful manner. He was very fond of dogs, and usually had a number of them about him. He was kind to his servants, and was very much attached to them. He was a good master, and was very much beloved by his servants. He was a good husband, and was very much beloved by his wife. He was a good father, and was very much beloved by his children. He was a good friend, and was very much beloved by his friends. He was a good citizen, and was very much beloved by his fellow citizens. He was a good Christian, and was very much beloved by his fellow Christians. He was a good man, and was very much beloved by his fellow men. He was a good soldier, and was very much beloved by his fellow soldiers. He was a good leader, and was very much beloved by his fellow leaders. He was a good commander, and was very much beloved by his fellow commanders. He was a good general, and was very much beloved by his fellow generals. He was a good officer, and was very much beloved by his fellow officers. He was a good man, and was very much beloved by his fellow men.

These brave men, and decide not only for yourself, but for them." "Yes," he replied, "it would be useless, and therefore cruel, to provoke the further effusion of blood, and I have arranged to meet Gen. Grant with a view to surrender, and wish you to accompany me."

Shortly after this the general, accompanied by Col. Marshall and myself, started back in the direction from which we had come to meet Gen. Grant, as had been arranged.

We continued some distance without meeting any one after passing our lines, but finally came upon a staff officer sent by Gen. Grant's order to say to Gen. Lee that he had been prevented from meeting him at that point, and to request that he would meet him on the other road. Gen. Lee then retraced his steps, and proceeding toward our front in the direction of Appomattox Court-House, dismounted at a convenient place to await Gen. Grant's communication. Very soon a Federal officer, accompanied by one of Gen. Gordon's staff, rode to where Gen. Lee was seated in a small orchard on the roadside. This proved to be Gen. Forsythe, of Gen. Sheridan's staff, who was sent by Gen. Sheridan to say that, as he had doubts as to his authority to recognize the informal truce which had been agreed upon between Gen. Gordon and himself, he desired to communicate with Gen. Meade on the subject, and wished permission to pass through our lines as the shortest route. I was assigned to the duty of escorting Gen. Forsythe through our lines and back. This was scarcely accomplished when Gen. Babcock rode up and announced to Gen. Lee that Gen. Grant was prepared to meet him at the front.

I shrank from this interview; and while I could not then, and cannot now, justify cowardice, I availed myself of the excuse of having taken my orders through the extent of our lines and those of the enemy, which I mentioned, and did not accompany my chief in this trying ordeal.

The scene witnessed upon the return of Gen. Lee was one certain to impress itself indelibly upon the memory. It can be vividly recalled now after the lapse of many years, but no description can do it justice. The men crowded around him eager to shake him by the hand; eyes that had been so often illumined with the fire of patriotism and true courage, that had so often glared with defiance in the heat and fury of battle, and so often kindled with enthusiasm and pride in the hour of success, moistened now; cheeks bronzed by exposure in many campaigns, and oftentimes begrimed with powder and dust, now blanched from deep emotion and suffered the silent tear; tongues that had so often carried assurance to the hearts of the enemy in that indescribable cheer which accompanied "the charge," or that had so often made the air to resound with the pean of victory, refused utterance now; brave hearts failed that had never quailed in the presence of an enemy; but the fervid and silent pressure of the hand told most eloquently of souls filled with admiration, love and tender sympathy for their beloved chief. He essayed to speak them but too full a heart paralyzed his speech; he soon sought a short respite from these trying scenes and retired to his private quarters, that he might, in solitude and quiet communion with his own brave heart, find be still. Thus terminated the career of the Army of Northern Virginia—an army that can never be equalled; but that, in obedience to the orders of its trusted commander, who was himself yielding obedience to the dictates of a pure and lofty sense of duty to his men and hope dependent on them, laid down its arms and furled the standards never lowered in defeat.

Pitt's Precocity.

William Pitt was born on the twenty-eighth of May, 1759. He was the second son of that William Pitt, first Earl of Chatham, who, as the great Commoner, led what the eighty-eighth Congress of the United States of America would not be, backed with the help of presidential edicts, this in fruitless contempt to the service of several campaigns, and it was only in the last years of the war, while the army was around Petersburg, that object-lesson was surreptitiously introduced into the baggage of the headquarters of the army. This disposed for a time the obsolete and obstinate plate; but on resuming "light marching order" at the time of the evacuation of Richmond and Petersburg the china which had been lowered by the spell was restored; the fires were again replenished and the service until the surrender of the army, when they passed into the hands of individuals who now preserve them as memorials of the great commander in the great war. Scarcely less to be admired than his sublime devotion to duty was his unshrinking self-control. General was naturally a passionate person and of strong passions, but it is a mistake to suppose that otherwise; but to hold these in complete subjection to his will and conscience. He was not one of those invariably amiable men whose temper is never ruffled, but when we consider the immense burden which rested upon him, and the number of causes for annoyance with which he had to contend, the wonder is that croppings out of temper which we, who were constantly near him, witnessed, were so few and of such comparatively mild character. One gallant gentleman, who had charge of the commissariat, and who served for the general a table, and when visitors were entertained, as actually occurred, the general shared his blanket with his aid, lying over close to the latter to his guest. His whole service was of the plainest character, and everything connected therewith was subordinate to the one great object of the campaign, and to the unpreparedness and disgust of the subordinates, designated for promotion, could not or would not be satisfied with the help of provisional officers, this in fruition continued to do service for

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Provoking Unto Love and Good Works.

In our associations with Christians this duty has been specially enjoined. Believers are to consider one another to this end. There is a way of provoking our brethren in a bad sense, and one which is in accordance with colloquial use. By harsh and indiscreet methods we may incite in them impatience, ill will, and induce in them greater indifference.

Reproof may sometimes be resorted to, provided we can use it wisely and in love. Reproof, as between brethren, must be made with calmness of spirit, and with that tenderness and respect which are due to our equals and friends. The *tone* of the rebuke may be more offensive than the rebuke itself, and may express bitterness and harshness, rather than a desire to help and guide the erring. A religious scold may be a good man, but he is not a useful one. We are not to suffer sin upon a brother, and often there is need of great moral courage to deliver our souls, but there is need also of peculiar grace to fit us for this very delicate duty. Timothy was directed to rebuke the Cretians sharply, "that they may be sound in the faith." Ministers and aged persons may sometimes resort to sharpness with young offenders, and with those over whom they have official oversight; but ordinarily, as fellow-disciples, our attitude toward one another must be that of equals, humbly but earnestly concerned for each other's spiritual welfare.

The spirit in which we consider one another may also be wrong. There may be a censorious disposition, a tendency to uncharitable judgment, and the occasion of administering rebuke is rather sought and enjoyed. Sometimes the admonition is given in a general way, and publicly, when it should have been given privately to the only individual to whom it could apply. There is danger of running into the temper and tone of the Pharisee unless we guard well our hearts and our words. Those who are given to habitual and indiscriminate rebuke are apt to gain this pharisaical character in the estimate of the church. If we cannot command the respect and confidence of those whom we would admonish, it will be better to depend upon other expedients. That thoughtful concern for others, which seeks only their good, and leads to self-sacrifice in their behalf, will not often be misconstrued. The reprover, however, must have a character and a manner to enforce his words, and to give them their desired effect. There are many provoking people in the churches—people who test all the grace and patience of the saints by their officious, impertinent and ill-timed efforts to administer rebukes to their brethren. They do not provoke to love and good works.

The way that is open to all is that of example. Love in word and deed will incite others to love. A life that is blameless will preach repentance and reformation to sinners, and it will touch the hearts and consciences of careless professors. The love that spends itself in generous giving, and in laborious, self-denying efforts to advance the cause of Christ, will quicken the slothful, and encourage and cheer the diligent. Here, as everywhere else, actions speak louder than words. The testimony to doctrine and experience is worth little without a life formed upon the gospel pattern. It sometimes happens that a careless soul is waked up and made the recipient of an unwonted blessing. He has the zeal of a reformer, but his witness does not have the weight he feels it ought. He must be content to live his revival for awhile. As a reclaimed backslider, he must not assume to be the teacher of those who have kept on in the right path, and who have kept themselves unspotted from the world. Fickle and unstable souls, inspired with a periodical zeal, and at intervals fired with the ardor of some new and often impracticable enterprise, are not likely to give a healthy stimulant to the life of the church. Steady work, love that never cools, and a pure and consistent conversation, are the elements of power.

Words uttered from a real and true Inspiration, and from a heart imbued with love, are timely and effective. The stirring exhortation comes with a refreshing upon the assembly when it is the overflowing of a warm heart, and when it is enforced by a well-known and holy life. If, however, we would consider one another to provoke unto love and good works, let us look mainly to a deep experience, and to a devoted example, as the means. Without these words are hollow and feeble enough, but with these the lesson needs no words for its enforcement. There is lack of liberality in the church. How shall we incite others to be more generous? Let us give more ourselves. There is negligence in attending the social religious meetings of the church, and in the Sunday school. There is not an aggressive spirit in enlarging the field of activity. What might not be done if all would put their shoulders to the wheel? It is worth considering whether our own consecration and diligence are up to the full standard. At any rate, let us act before we speak, and before we venture to condemn. It is possible to be so provokingly good, so faithful, so unselfish, and so filled with the Spirit, as that others shall be incited to the highest measure of diligence and zeal. Faithfulness has a double blessing—it enriches our own experience and heightens our own reward, while it becomes a source of strength and encouragement to others.

Special Pleading.

The New York *Tribune*, some time last October, came out in an article against the Louisiana Lottery Company. The article was headed, "Swindling on a Grand Scale." It seems that the company secured the services of Gen. G. T. Beauregard, of New Orleans, and Gen. J. A. Early, of Virginia, to superintend the drawings. The *Tribune* article has this paragraph:

"These are all well-known gamblers. They succeeded in getting a grant by bribing the Legislature of Louisiana. Since that time all investigations into the manner of obtaining the charter have been stopped by Howard and Morris, by simply buying up the investigators. Recently, it is said, Gens. Beauregard and Jubal Early have been persuaded, at an expense of $10,000 a year, to certify to the correctness of the numbers drawn from the wheel. This is advertised as a guarantee of fairness of the lottery. But persons who know anything about lotteries know that this certification amounts to nothing. The gamblers cheat simply by not putting into the wheel any numbers that draw prizes. If Gens. Beauregard and Early could say that they saw numbers which corresponded to numbers on the tickets sold placed in the wheel, it is thought that their services might be of use. It is known that the tickets sold bear certain combinations of numbers, while the numbers placed in the wheel are entirely different."

Gen. Early, in an article published in the *Picayune* and other city papers, replies to the charges of the *Tribune*, claiming that Gen. Beauregard and himself faithfully performed their duty, and that there was no possibility of cheating in the drawing. We do not believe that these gentlemen would countenance fraud knowingly; and whether it was possible for them to prevent it or not, we are willing to concede the sincerity of their convictions that it was. We object to the lottery not because there is cheating in the drawings, but because the institution, if honestly conducted, is corrupting and demoralizing to the people. The following, in Gen. Early's reply, is a remarkable attempt to vindicate what nearly all, who have the moral and industrial welfare of the country at heart, regard as utterly indefensible:

"I am perfectly aware of the fact that it has been charged that the charter of the Louisiana State Lottery Company was procured by bribery; and of the facts I know nothing. It has been charged also that every important act of the Louisiana Legislature passed since the beginning of reconstruction until the inauguration of Gov. Nicholls, including some very necessary laws, has been obtained by bribery not only of the Legislature, but also of the executive. Even the legislation of the United States Congress itself is not free from the suspicion of bribery, as is evidenced by the Credit Mobilier scandal, as well as other scandals of like kind.

"In my own State it has been charged that the funding bill was procured by bribery, and many persons believe the charge; but would the courts be authorized to go behind the act itself to ascertain the mode of its passage in order to declare it void?

"I know that by the terms of its charter the Louisiana State Lottery Company is bound to pay, and does annually pay, into the State treasury $40,000, which is appropriated to one of the noblest charities in America—the Charity Hospital, in New Orleans. I found the company operating under that charter, which has the force of a contract, and under the Constitution of the United States it cannot be interfered with in the prosecution of its business until its charter expires by its own limitation. It was therefore doing no wrong to the public interests or to public morality for Gen. Beauregard and myself to undertake to see that its drawings were conducted with entire fairness and integrity.

"If the lottery business constitutes gambling, so do most of the dealings in stocks, gold, etc., and I imagine few gambling operations can ever prove so disastrous to a people as those which gave title to the famous 'Black Friday.'

"I have had experience enough in life to learn that the propensity for 'taking chances' is so deeply ingrained into all human nature that men and women alike, including some members of the church, and occasionally a minister, will buy lottery tickets; and when they cannot get them in lotteries fairly conducted, they will take their chances in fraudulent gift enterprises and bogus lotteries, where they have no possible show for their money.

"That is to say, if the charter was procured by bribery, and if the managers were capable of resorting to such expedients, the generals are in reputable company because other bills have been passed in Louisiana and elsewhere by the same means. Because bribery has become common in securing legislation, it is a right and reputable thing to give aid and support to a company guilty of this expedient? That $40,000 to be paid annually to the Charity Hospital does not affect the principle on which lotteries are based. It is a tribute exacted of a great gambling institution for a charitable purpose; but it does not make gambling right, nor does it atone for the many evils which the lottery inflicts upon society. The lottery must go on until the charter expires, and, therefore, no wrong is done for these two distinguished Confederate generals to lend their names and indorsement to the detestable business! Because there is gambling in stocks, gold, and the like—gambling more disastrous than in lotteries—therefore the lottery is not to be condemned! If there are some methods of stealing worse than others, do these make any method good? Because there are some kinds of gambling pernicious and disastrous, which the law does not prevent, therefore a company chartered for gambling purposes is every way worthy the support of good men!

"Then 'the propensity for taking chances is so ingrained in all human nature.' As men are prone to evil, instead of trying to check it, it is best to charter institutions to promote and increase it! As people will gamble, it is right to give it legislative sanction, and that men of distinction should commend it! 'Some members of the church, and occasionally a minister, will buy a lottery ticket.' There is an argument indeed! Only *some*, however, and *occasionally* a minister. They are confessedly the exceptions. The churches condemn the lottery as a wicked and pernicious thing. Religious people defile themselves when they touch one of its tickets. If it were known that a minister bought one 'occasionally' he would be unfrocked, and his usefulness would be at an end.

"Gen. Early has probably made the best of a bad case, and his shallow sophistries only show how utterly indefensible is the cause he attempts to advocate. Surely, in his hands, the pen is not mightier than the sword. It is to be regretted that for any consideration the honored names of Beauregard and Early should be so sullied as to bring a blush to the cheek of those who have hitherto held them in honor. We would not blot out the record of their gallant and heroic services, but we sorrow over the fact that that record has been prostituted and soiled by their connection with an institution which the great majority of moral and religious men regard as subversive of the general welfare. The object of the Lottery Company in securing their services is manifest to all. Their indorsement is worth many thousands to the company. It needed the support of respectable and illustrious names, and by obtaining this recognition its influence for evil has been greatly enlarged.

"The charge which Gen. Early brings against members of the churches and ministers has, we hope, but slight foundation. The attitude, however, of the churches and ministers toward lotteries should in no case be equivocal. It is the duty of religious men to bear their testimony against all gambling institutions, and to exert their influence to the uttermost for their suppression. We are to seek to overcome the gambling propensity even as we seek to overcome all vicious propensities. The voice of the religious press and of the pulpit should be pronounced and persistent against this lottery business as one of the greatest curses that rests upon the community and the State.

Nothing New.

We see little reason in the temporary sensation which Mr. Beecher's recently-expressed views on future punishment have produced. He is evidently on the threadbare line of the restorationists. He has gone over to them, and brings them no new ideas—no additional arguments. In his sermon, published in the *Christian Union*, he says:

If, now, you tell me that this great mass of men, because they had not the knowledge of God, went to heaven, I say that the inroad of such a vast amount of mud swept into heaven would be destructive of its purity; and I cannot accept that view. If, on the other hand, you say that they went to hell, then you make an infidel of me; for I do swear, by the Lord Jesus Christ—by his groans, by his tears, and by the wounds in his hands and in his side—that I will never let go of the truth that the nature of God is to suffer for others rather than to make them suffer. If I lose everything else, I will stand on the sovereign idea that God so loved the world that he gave his own Son to die for it rather than it should die. Tell me that back of Christ there is a God who for unnumbered centuries has gone on creating men, and sweeping them like dead flies—nay, like living ones—into hell, is to ask me to worship a being as much worse than the conception of any medieval devil as can be imagined; but I will not worship the devil, though he should come dressed in royal robes, and sit on the throne of Jehovah. I will *not* worship cruelty. I *will* worship Love—that sacrifices itself for the good of those that err, and that is as patient with them as a mother is with a sick child. With every power of my being will I worship a God of love such as that.

The following paragraph contains the gist of the whole sermon, and the substance of its teachings:

Either God does not exist, or he has not the power, as Mill says he has not, to do what he pleases, or else infinite benevolence has a wider, larger, grander scope than we are accustomed to imagine. If we look at the phenomenon of suffering from the earthly point of view, and with the limitation of our faculties, and from our limited knowledge of moral uses and ways, darkness and doubt are not only extremely natural, but inevitable. But if it is true that all this vast multitude of human creatures are in the garden of the Lord, and that they are being treated according to their various conditions, and that they are to have some chances besides those which they have on earth, that they are to go up through other schools than those of time, then the whole aspect of the case is changed. That which makes the dealing to which the race are subjected so hard to bear is not that some men are ignorant (we are all ignorant), or that they are limited (we are all limited), but that they are seemingly neglected, and are denied such opportunities as we enjoy. It is this that makes the phenomenon of the world such as to stagger strong men, and make impossible, to many, faith in the loving, self-sacrificing nature of God. Take away the doctrine of the duality of things at death, conceive a final end to be accomplished by all this misery in the universe, and that it will be so transcendent that when you come to see the outcome of it all the foregoing suffering will be seen to have been insignificant—not worthy to be compared with the eternal weight of glory produced by it—and the trouble ceases.

One perplexing problem in Mr. Beecher's mind is the disposal of those who had not, and of those who have not the light of revelation. It is a sufficient answer that they have some light, that the Holy Spirit has ever been in the world, and striving with man, and that the use and improvement of the light given is all that God requires. The chance of the heathen for salvation may not be so good as ours, but a chance is given him nevertheless. He is only responsible for his opportunities, and for the measure of grace bestowed. By this law of equity and mercy he will be judged. Mr. Beecher thinks there are people too good for hell and not good enough for heaven. But there are degrees in glory, and also in the perdition of the ungodly. If we cannot draw the line of demarkation, the infinite Judge can and will. No mind will be swept into heaven, and no pure gold will drop into hell.

Mr. Beecher would simply take away the doctrine of the duality of things at death, and then there will be a probation of such character and extent as will vindicate the divine goodness, and, as we infer, will result in the final salvation of all. That he believes that this after-death probation will bring about the salvation of all is not very clearly expressed. But we may fairly conclude that this is his belief. He evidently thinks that God has the power to do what he pleases, and that the salvation of the human race is a work of power. God has the power, and he will use it to this end. But will he? Will he impinge upon man's freedom, and destroy it in order to save him? Can the will be forced without destroying the moral nature, and can power, exerted in the way of punishment, or otherwise, inevitably secure holiness? If under the very best conditions of gospel light there is a failure to reform and save men here, is it certain, or even probable, that a future probation would turn out any better? Is the present probation so imperfect that it must be supplemented by another? We have no warrant for such a supposition in the Bible, and if we were left to believe what we choose about it, it does not commend itself to our reason. We suspect that Mr. Beecher's present views have been reached by a recoil from the convictions of his early theological training. He is still a necessitarian, but holding to a necessity that damns none and saves all. The more reasonable and scriptural apprehension of the subject is: that man is free and accountable; that with whatever differences there may be in the light given, all may be saved if they will, and that the abuse and neglect of the present opportunity will end in the soul's irretrievable ruin. Never could language be more misleading and false than that of Christ and his apostles if there be no everlasting punishment for the finally impenitent.

Incidents of Travel.

MR. EDITOR: On the fourth of December, 1877, we left home to attend the thirty-second session of the Louisiana Annual Conference, which was to meet on the twelfth instant.

We had the choice either to go round by the way of New Orleans, or by Galveston, Texas, at a cost of $35 or $40, or to take the overland route, a distance of 175 miles, the latter of which we decided upon. Matching horses with the Rev. J. B. Cassity, a genial traveling companion, we set off in good style. This way lies mostly through a dense long-leaf pine forest. We have no means of making an estimate, but it seems to us that there is enough pine timber in Louisiana alone to fence up all the prairies in Texas, or to furnish the world with turpentine the balance of its existence. There is a great deal of land on the creeks and bayous which is productive, and on which any man of industry and energy can dig up a good living. The country generally is thinly settled. Sometimes you may travel 10 or 15 miles without seeing a house. Our route lay from 15 to 20 miles south and west of the projected railroad from Alexandria to Mansfield, which is under contract, and the State hands at work on it. But it is an amazing fact that many of these people are actually opposed to having a railroad—not only opposed to being taxed to pay for it, but opposed to it in toto. We were curious to know why. "Well," one said, "it will bring immigration into the country, and we don't want to be crowded." Just think of being crowded, and ten miles between houses! "Again, freights on railroads are so extravagant." Think of that, when, as it is, they have to haul from 20 to 60 miles, then pay any price for freights, and then wait from two weeks to months to get market returns! "Again, railroads bring diseases into the country; and again, railroads bring rats, which will be a pest to the country." But what can be expected of a people who to this day contend in your face that the sun revolves around the earth? We believe that nothing would facilitate the development of this region of country, physically and morally, more than an agent to travel through it in the interest of railroads, agriculture, immigration and education. Immigrants are passing over this inviting country every year by the thousands to go to the prairies of Texas, to perish for wood and water, while here they have abundance of both.

We got to Opelousas, the site of the Conference, on Monday, and had Monday evening and Tuesday to look round. We were there thirty-one years ago at the organization of the Louisiana Annual Conference. Of the place we could recognize the appearance of nothing save the prairie upon which the town stands. Since we were there a whole generation has passed away, which, according to common estimate, amounts to 10,000,000,000 of human beings. Of the preachers there, we recognized only two who were there at the first Conference, viz.: L. A. Reed and A. E. Goodwyn. Bro. Reed shows signs of age, but his religion is fresh and glowing. Goodwyn we remember as a stripling—a boy. We asked him if he remembered the bouquet he had in his hand in the Conference-room thirty-one years ago! He said: "Do you remember the leggins, spurs and saddlebags you let me have thirty-one years ago?" We were sent to Andrew chapel, in New Orleans, and he to a circuit, and we turned over to him our outfit—horse and all. By the by, there is no record in the minutes of Andrew chapel, or of our appointment for that year. Will the editor of books, in the next edition, fill that vacancy?

Since that day Goodwyn and I have met every year at the Conference sessions save one. Now he has developed into the full-orbed, ruddy, silver-locked, venerable minister of Christ. He transfers to Texas Conference, and we bespeak for our life-long friend a warm reception into the hearts of his adopted people. Here, at the first Conference, we met with T. O. Summers, a young-looking man with spectacles. The most we remember of him was at the missionary meeting. After several speakers, who took up a good deal of time in apologizing for not being prepared for the occasion, he was called out, and said he might "not be prepared, but if he was not he would not do as his brethren—publish his own disgrace by telling it."

Opelousas is peculiar for its Creole population and its Creole ponies. There seems to be but little change in its population, either in habits or place. The ponies are almost as numerous as Pharaoh's frogs. They look alike, are gated alike, and seem to be in the same state—neither poor nor fat—and always ready for service. Bishop Keener drove two of them all over the western division of the Confederacy during the war, kept ahead of the Federal army, and then, I believe, at the break-up sold them for a good price. Here we made the acquaintance of Dr. Foster, of Honduras memory, and so well known to the preachers of the Louisiana Conference. He reminded us, in his kindness to the preachers, of Dr. C. G. Young, of precious memory to the older members of this Conference. We were his guest during the Conference, and feel greatly endeared to the kind family. On Monday, at one P. M., the preachers received their appointments, we believe, with general satisfaction—ours a thirty-fifth appointment from Annual Conferences. On Tuesday morning we bid kind friends good-by and left for home. Four days and a half and we are at home again. Thanks to a kind Providence for health and safety!

By the constant recurring events witnessed in traveling, and the excitement incident to Conference-going, we had forgotten that we would be numbered among the aged; till one night at supper, when we asked the lady for a glass of milk, her husband said: "May be the *old gentleman* would like to have some cream with it?" *The old gentleman!*—must we bear the epithet? Only the other day, a boy—a child! However, such is the fate of all. The infirmities of age are upon us too often before we are ready for them.

J. P.

MANSFIELD, LA., Dec. 23, 1877.

SUNDAY SCHOOL MEETING.—The regular quarterly meeting of the New Orleans Methodist Sunday School Union will be held at the Carondelet Street church on Tuesday night, January 15, at seven o'clock. The public are invited to attend. Rev. Dr. Ahrens will deliver the address. The proceedings will be of interest, and we hope to see a large gathering of our Sunday school workers, and of all who are interested in the Sunday school cause.

We learn from the *Western Methodist* that Rev. Amos B. Jones, of the Memphis Conference, has been transferred to the Pacific Conference and appointed to St. Paul's station, San Francisco.

The same paper brings us the sad intelligence of the death of Rev. T. K. B. McSpadden, of the Indian Mission Conference. He died of pneumonia, at his residence near Park Hill, December 18.

We are glad to learn by a recent letter from Bishop Paine that he had quite recovered from the fatigue of his late trip and Conference labors, and that he was enjoying a cheerful and happy new year. May there be many such in store for him before he is called to enter his Master's joy.

We are under obligations to Rev. Dr. Ahrens for a copy of the minutes of the late session of the German Mission Conference. It is a very handsomely printed pamphlet of twenty pages. As it is all in German, we are compelled to limit our criticism to the outward appearance, which is altogether satisfactory.

To consolidate and methodize and complete what has been most successfully begun in former years—to turn theory into practice, to attack with vigor the great task of life, to cast out old evils, and by grace to exhibit a holy character—these are the duties of him who is growing old. The whole prospect is deeply serious, though it need not be alarming.—*J. W. Alexander.*

Ah, let a man beware when his wishes, fulfilled, rain down upon him, and so he is supremely blest!—*Ebuque.*

Books and Periodicals.

AROUND THE WORLD. By the Rev. E. R. Hendrix, A. M. With an introduction by the Rev. Bishop Marvin. Nashville, Tenn.: A. H. Redford. St. Louis, Mo.: L. D. Dameron, 1878.

The title describes the tour. It was literally around the world—starting from Missouri westward, and reaching the same point from the east after an absence of ten months and three days. Less than three months of this time would suffice for the mere travel, so that, as the author says, "we had over seven months for a somewhat careful though rapid survey of the field, aside from the general knowledge which comes from hurried travel through a country." A brief introduction of three pages is from the pen of Bishop Marvin, in which the reader will recognize the thought and style of the beloved and lamented writer. The volume closes with a discriminating, affectionate and beautiful tribute to the Bishop's memory. The letters of Mr. Hendrix were published in the St. Louis *Christian Advocate*, and had many admiring readers. They will be among the first to procure them in their present book form, and we trust that thousands who did not have access to them when originally published will secure a copy at once. The letters are well written, judgment and taste are exhibited in leaving out the commonplace incidents, and in relating only what is really entertaining and instructive. Mr. Hendrix has a good eye, he saw much that other tourists seem to have overlooked, and he tells us what he saw in simple and graphic style. Japan, China, India, Egypt, Palestine, Greece, Italy, Switzerland, Germany, France, England, are described as they are, and as they appear to-day. A very important and valuable feature of the work is that it gives special attention to the religious condition of these countries, and is particularly full and satisfactory in regard to Christian missions. We have read these letters with great pleasure and profit, and we would most earnestly commend the book to all. Our Sunday school libraries cannot be replenished by anything that will be more eagerly read, nor by anything more edifying. The letters of Bishop Marvin, now about to be issued, go over much of the same ground, and describe the same scenes; but the two tourists saw things and describe them independently of each other, and many things in one work will not be found in the other. Reading one will only heighten our interest in the other. We should be glad to have both volumes, to be read consecutively, and for purposes of reference and parallel reading. Around the World is a handsomely bound vol. of 508 pages. Price, $2. For sale by our Publishing House, Nashville, and by L. D. Dameron, St. Louis.

—Scribner's Monthly, volumes I. to , from November, 1876, to October, 7—Scribner & Co., New York. We have received from the publishers these two handsomely bound volumes of Scribner's Monthly. Each volume contains nearly nine hundred octavo pages, and makes a work of permanent value. These bound volumes are a rich treasury of choice literature, of art, science, discovery, oral history, and of discussions of the living questions of the day. The illustrations are very numerous, well executed, and add greatly to the attractiveness and value of the work. The editor of Scribner, Dr. J. G. Holland, is a man of genius, a spirited writer, and guided by an earnest and pure moral purpose.

—The Sunday School Times Scholars' Quarterly, first quarter, 1878, has been received. The publishers say: "The Scholars' Quarterly issued every three months from the office of the Sunday School Times has been greatly improved. Each number during the year will contain a handsome colored map, and a choice Order of Services," in addition to its other attractive features which have heretofore made it so popular. Price, 25 cents a year. John D. Wattles, publisher, 610 Chestnut street, Philadelphia, Pa.

—The London Quarterly, October, 1877—republished by the Leonard Scott Publishing Company, New York—has the following articles: 1. Memoirs of Odilon-Barrot. 2. History of the Mongols. 3. Casarism, Communism, Socialism—The Three Extreme Ideals. 4. Carriage Roads and Coaches. 5. Cotemporary Italian Poets. 6. The Lobster, Crab and Oyster Fisheries. 7. Alfred Austin's Poems. 8. The New Republic and Modern Philosophers. 9. Ordination and Confession. 10. The Liberal Party and Foreign Politics.

—Messrs. H. O. Houghton & Co., of Boston, publishers of the Atlantic Monthly, have just issued a fine full-size portrait of Whittier, the Quaker poet. The price of the portrait to all subscribers or purchasers of the Atlantic Monthly is but $1, and the picture, which is of unusual excellence and finish, is the work of Mr. J. E. Baker, one of the best crayon artists in the country. We are indebted to the publishers for a copy of this very superior picture.

—The National Repository for January, 1878, contains a well-executed engraving of Bishop Janes. The articles are: Christmas Tide, Illustrated; The Christmas Bells, Illustrated; Women of the Orient, Illustrated; Among the Thorns; The Pre-Christian Cross, Illustrated; German Methodism Before the Days of Wesley; A Chance Resemblance; The Story of Paradise; A Song Cluster; Editorial Miscellany. This is a very superior number of the National.

—The Galaxy for January, 1878, has: Paris Revisited; The Defeat of Justice; A Foreign Affair; The Bishop's Flagons at Monte Flascone; Hook, Thackeray and Dickens; The French Enchantress; Queen Esther; Ancient Swearing; Ariadne; A Legend of the White Horse; Duplication in Literature; Salome's Mistakes; Charlotte Cushman; Americanisms; Negro Labor in Virginia; Poetry in India; Driftwood; Scientific Miscellany; Current Literature; Nebulæ.

—St. Nicholas for January, 1878, is rich in good things. It was never more beautifully and profusely illustrated. Among a great many fine articles we note: The Ravens and the Angels; How Kitty Got Her New Hat; The Arms of Great Britain; A Letter to American Boys; The King and the Three Travelers; How to Make an Ice-Boat; Debby's Christmas; The Coolest Man in Russia.

APPLETON'S JOURNAL FOR JANUARY, 1878.—Up Among the Spiders is an article of great interest, telling how the great bridge between New York and Brooklyn is built. There are sixteen illustrations connected with this article. Among other articles of interest we note: Christmas in Wales; Lost on an Iceland Moor; Beethoven's Fifth Symphony; A Remarkable Beach.

Jesus must be Savior before he can be Friend; he must give the new nature that will be in unison with his own. Behold, he stands at the door and knocks. Admit him, and his entrance will transform your twilight life into joyous morn, and you will find that the winter is past, that the time of singing of birds is come, and all your life shall be festival.

MARRIED.

SWAYZE-TATE.—By the Rev. J. H. Shelton, at the residence of the bride's mother, on the twentieth of December, 1877, Mr. William H. Swayze to Miss Sue Tate, all of Hinds county, Miss.

SWAYZE—ROBERTS.—At the residence of Dr. Burwell, in Holmes county, Miss., by the Rev. J. H. Shelton, on the twenty-eighth of December, 1877, Mr. S. L. Swayze to Miss S. P. Roberts.

FAUNT LEROY—MURPHY.—By Rev. J. A. Parker, at Magnolia, Ark., December 24, 1877, Rev. T. K. Faunt LeRoy, of Plaquemine, Louisiana Conference, and Mrs. Eliza H. Morgan, of Magnolia, Ark.

BURNHAM—TAYLOR.—By Rev. Thomas J. Upton, at the residence of the bride's father, in Haynesville, La., December 13, 1877, Mr. D. S. Burnham to Miss Mittie Taylor, both of Claiborne parish, La.

WILLETT—WHITE.—By the same, at the residence of the bride's father, Mr. John M. W. White, December 23, 1877, Mr. J. K. Willett to Miss Mollie L. White, both of Claiborne parish, La.

KIRKPATRICK—CAPP.—By the same, at the residence of the bride's father, Mr. John M. W. Capp, December 23, 1877, Mr. J. T. Kirkpatrick to Miss Sarah E. Capp, both of Claiborne parish, La.

Publisher's Department.

SOUTHERN BANK.—This Statement, which is a condition, at our solicitation for officers some months ago, returned the former president, Thomas Layton, Esq., to the position he has so long occupied with honor to himself and credit to the bank. A semi-annual dividend of four per cent. has been declared, payable on the 10th instant.

STEAM ENGINES.—All persons wanting engines or machinery can find a full supply at R. J. Wyatt's, No. 115 Magazine street. He has secured one of Baxter's cane mills, and those of his readers who want cisterns or carpenter work done, call and see him, and you will go and tell others to.

OTTLEY.—Dr. Pope, one of the most eminent physicians of this country, and ex-professor of the University of Louisiana, having retired from his recent illness, is again at his office, where his old patients can find him ready for his regular hours.

JOHN FRANK & Co., dealers in leather and shoe findings, 12 Poydras street, have a card on this page. This firm is entirely reliable, and one of the best we know of in this city. Those interested should make a note of the above facts.

DIEBOLD SAFE AND LOCK COMPANY.—Read the advertisement of the above reliable company, and call and see Mr. A. Roy, the resident agent, who will be glad to give any information respecting these popular safes.

GUNS, RIFLES AND PISTOLS.—There is no better place to get anything in the above line than at A. Rhodes', 55 St. Charles street. He keeps a full supply of everything in the breech-loading line. Call and see him.

THE statement of the New Orleans National Bank is published in our paper today. The statement shows a good condition of the business of the bank, which will be gratifying to the stockholders.

ANY ONE in need of good wall paper at low prices will do well to mind the card on this page of Mrs. Henry Habert. This store is well known here as a good and reliable establishment.

M. H. APPLEGATE, the plumber, at 130 Poydras street, is fully prepared to do all kinds of work in his line at reasonable prices, and guarantees satisfaction. See his advertisement.

THE advertisement of W. C. Shepard & Co., crockery dealers, will be seen on this page. This firm has been established here for a number of years, and is considered one of the best in the city. We have had occasion very frequently to purchase from this house, and have never had any reason to complain of them. Orders will receive prompt attention, and our friends can rely upon getting their money's worth in purchases from this house.

THE air of perfection, cleanliness and home-like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well regulated establishment. To those disposed to economize this popular hotel offers an opportunity seldom found at so thoroughly a first class house, having reduced its rates to $3 and $4 per day.

EUREKA YEAST POWDER.—A superior article. Try it. See Rev. P. M. Goodwyn's card.

SWEETLY SCENTED.

Experience tells us that a sweet and delicate odor renders a person of the plainest features agreeable and attractive. A delightful odor from a lady or gentleman is always admired, and Dr. Price's Alkali Bouquet, Concealed Delight or Floral Riches will make all sweetly scented.

BUSINESS NOTICES.

THE utmost reliance can be placed on DR. HARTER'S FEVER AND AGUE SPECIFIC, both as to its innocent nature and its curative properties. For sale by all druggists.

AN ARTICLE of such genuine merit as DR. HARTER'S FEVER AND AGUE SPECIFIC soon makes itself known by the work it does. For sale by all druggists.

A SUCCESSFUL PAPER.—The *Youth's Companion*, of Boston, is one of the most enterprising sheets in the country. It has twice the circulation of any similar publication, and unquestionably merits its success.

COLDEN'S LIEBIG'S LIQUID EXTRACT OF BEEF AND TONIC INVIGORATOR regulates the bowels, tones the stomach, strengthens the nerves, inducing bright intellect, and joyous, vigorous health. J. L. Lyons, agent, New Orleans.

THE BEST PROOF *for the fact that Dr. F. Wilbert's Anti-Periodic for Fever and Ague Basic*, is the most reliable Chill Tonic in the world, we find in the statement that Finlay & Thompson, the large wholesale druggists in New Orleans, guarantee that it cures Chills and Fever in every instance, and that it does not contain any quinine, Arsenic, Strychnine or any other poisonous drug. For sale by all druggists.

A VALUABLE DISCOVERY.—Dr. C. W. Benson, a practicing physician, at 40 North Eutaw street, Baltimore, Md. (who has paid much attention to nervous diseases), has discovered that extract of celery and chamomile, combined in a certain proportion, invariably cures headache, either, bilious, dyspeptic, nervous or sick headache, neuralgia and nervousness. This is a triumph in medical chemistry, and sufferers all over the country are ordering by mail. He prepares it in pills at 50 cents per box. The Doctor is largely known and highly respected in Baltimore.—*Methodist.*

☞ These Pills can be ordered through any Druggist, or sent postage free.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, or stop pores, or leave black spots in the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 617 North Sixth street, St. Louis (Girardi Hotel).

NEW ADVERTISEMENTS.

W. C. SHEPARD & Co.,

NO. 29 CAMP AND 116 COMMON ST.,

NEW ORLEANS, LA.

$15 00 will buy an elegant Porcelain DeTerre (nearly equal to French China in appearance, and far more durable) DINNER SET, comprising 124 pieces, to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes.

Stone China DINNER SETS, Stone China TEA SETS, Decorated CHAMBER SETS, Rose French China DINNER SETS, Gold Band China TEA SETS, Table TUMBLERS, Table GOBLETS, } WHITE For PRICES

W. C. SHEPARD & CO.

SOUTHERN BANK.

NEW ORLEANS, JAN. 2, 1878.

A FINAL dividend of four per cent. on the capital stock of this Bank has been declared, payable on the 10th instant, under the following act, to wit:

THOMAS LAYTON,
WM. J. C. CLAIBORNE,
THOMAS JOHNSON,
ROBERT MOORE,
H. H. STANLEY,
WM. C. C. CLAIBORNE, JR.

And all the members of the Board of Directors, this day, THOMAS LAYTON, President, was unanimously re-elected.

C. GARR, Cashier.

SOUTHERN BANK, NEW ORLEANS, JANUARY 1, 1878.—At a meeting of the Board of Directors, the usual semi-annual dividend of FOUR PER CENT. was declared payable on the 10th instant.

J. GARR, Cashier.

BLYMYER M'F'G CO. BELLS

Church, School, Fire alarm, Tube-bond, low price, warranted. Catalogue with testimonials, prices, etc., sent free. Blymyer Manufacturing Co., Cincinnati, O. eow

CHEAP WALL PAPER.

WIDOW HY. HABERT,

Successor to P. Deleroux, Importer of French, English and American PAPER HANGINGS of all sorts and qualities, No. 100 CHARTRES ST., between St. Louis and Conti, New Orleans, La.

MARKET GARDENERS,

SEND FOR

Root's Garden Manual for 1878.

Full of instruction on Gardening topics, and price list of CHOICE SEEDS; sent for 10c., allowed on first order for Seeds. Address J. H. ROOT, Rockford, Ill.

JOHN FRANK & CO.,

IMPORTERS OF AND DEALERS IN

LEATHER AND SHOE FINDINGS,

TOOLS, OILS, ETC.

And manufacturers of Boot, Gaiter & Shoe Uppers,

No. 12 Poydras St., New Orleans.

WANTED—By a lady of experience, and an old resident of this city, a position as HOUSEKEEPER or TEACHER in a private school. Is fully competent to teach English and Music. Good references furnished. Address L. M. N., care ADVOCATE office, New Orleans.

T. W. ROTHICK,

UNDERTAKER,

271 CAMP STREET, NEW ORLEANS.

Embalming and Disinterring Bodies carefully shipped. Carriages and Cabs for hire.

NEW ADVERTISEMENTS.

A. BALDWIN, *President.* JESSE K. BELL, *Vice President.*

STATEMENT OF THE CONDITION OF

The New Orleans National Bank,

DECEMBER 31, 1877.

LIABILITIES.

Capital stock	$200,000 00
Surplus fund	25,000 00
Undivided profits	7,855 81
Circulation outstanding	179,000 00
Dividends unpaid	9,700 00
Deposits	613,120 72
Due to banks and bankers	25,342 58
Total	$1,050,923 31

RESOURCES.

Loans and discounts	$161,139 77
United States bonds	200,000 00
Premiums on United States bonds	3,000 00
Due from banks and bankers	18,810 52
Furniture and fixtures	2,000 00
Cash	311,972 05
Redemption fund with United States Treasurer	9,000 00
Total	$1,050,923 31

I certify the above statement is correct.
WM. PALFREY, Cashier.

JUST PUBLISHED.

THE SUNSHINE OF SONG.

A bright and sunny collection of New Songs, Ballads, and Songs with Choruses, and with Piano or Reed Organ accompaniment. A book quite American in character, with our own popular composers, and the class of Songs that are the greatest favorites.

Uniform in style, binding and price with the "World of Song," "Gems of English Song," and others of the "Library" series, and costs in Boards, $2.50; Cloth, $3; Fine Gilt, $4.

THE CLUSTER OF GEMS.

This is a valuable collection of pieces of a somewhat advanced character as to difficulty, and is suited to the tastes of advanced players. There are 288 pages, sheet-music size, and the pieces, which average about 3 pages each, are by Jaell, Spindler, Von Bulow, Lichner, Rubenstein, Ascher, Oesten, and other celebrities, Uniform in style, price and binding with the "Sunshine," described above, and with the 27 other books of the famous "Library" series.

In Boards, $2.50; Cloth, $3; Fine Gilt, $4.

For sale at all the principal music stores. Will also be mailed, post free, to any address, for the retail price. Change may be sent in postage stamps.

OLIVER DITSON & CO.,
BOSTON.
C. H. DITSON & CO.,
843 BROADWAY, N. Y.

French Millinery,
Berlin Zephyr Worsted,
AND
DRESSMAKING.

MME. ROSA REYNOIR,

NO. 9 CHARTRES ST., NEAR CANAL.

Begs to inform her patrons and the Ladies in general that the beautiful stock of Millinery selected by her in the North, and received direct from prominent Parisian houses, is now in store, and comprises all the newest shapes in FELTS, CHIPS, STRAWS AND VELVETS, trimmed in the leading style, and at lower prices than any other house in this city. Her stock of Berlin Zephyr Slipper Patterns, Java Canvas Mottoes, etc., is varied and complete.

The Dressmaking department is in charge of Mrs. M. Marsh, well known to this community as one of the most competent and stylish Dressmakers in the city.

Orders filled at short notice. Perfect fit and entire satisfaction guaranteed. 5p

☞ WHOEVER ☜

Appreciates Honest Dealing!

Will do well to call at

S. EHRLICH'S

CLOTHING HOUSE

21 St. Charles St., New Orleans.

Country orders promptly attended to.

Winona District High School,

BLACK HAWK, MISS.

SPRING TERM opens on Monday, JANUARY 7th and closes June 11, 1878.

$88 50 will pay all necessary expenses in the Collegiate Department. Terms: One-half payable in advance, one half at the close of the term.

The loss sustained by the burning of the building will partially embarrass the Trustees in the erection of a new building, but they hope to be able to open the Spring Term in a comfortable house.

We heartily recommend this institution as worthy of your support.—*Report of Trustees Conference Education.*

For further information address
E. W. TARRANT, President.

LADIES' HAIR STORE
AND
FANCY GOODS BAZAR.

G. T. SCHILLING,

159 ..... CANAL ST. 159

Keeps a large assortment of Fancy Goods of all descriptions. Human Hair (in all shades and colors), of all sizes and qualities. Jewelry, Latest Combs and Hair Ornaments, etc., made up in all qualities of goods and at the newest styles. A choice assortment of Puffs. Country orders promptly attended to. If goods are not as represented, he will refund the money immediately.

TO HAVE GOOD HEALTH THE LIVER MUST BE KEPT IN ORDER.

For Pamphlet, address DR. SANFORD, New York. eow

HAIR-GROWER.

WARRANTED to cure Dandruff, or any disease of the Scalp, and in nine cases out of ten make the Hair grow. Price, $1 per bottle. Made by

DONALD KENNEDY,

ROXBURY, MASS.,

AND SOLD BY ALL DRUGGISTS. 3p

J. F. BOURBACHER,

BOOT AND SHOE STORE,

237 ..... CAMP STREET 237

NEW ORLEANS, LA.

Keeps constantly on hand, from the very best manufacturers, a large assortment of Ladies', Gentlemen's, Misses', Children's, Boys' and Youths' Boots and Shoes at the lowest cash prices. Gentlemen's home-made Congress Boots at $4.50.

ESTABLISHED IN 1835.

LEEDS' FOUNDRY,

Cor. Delord and Foucher Sts.

WANTED.

AT LIND GROVE, La., a TEACHER to take charge of a school of fifteen or twenty pupils. A lady preferred, and one who could teach Music. Address DR. L. N. RENWICK, Lind Grove, La.

50 Elegant Mixed Cards, with name, 15c. Agent's outfit, 10c. BEAVY BROS., Northford, Ct. eow

$200 a month. Agents wanted to represent Child & Pratt, Chi'g'o, Ill. eow

NEW ADVERTISEMENTS.

A. ERKENBRECHER'S

SUPERIOR CINCINNATI SUPERIOR

STARCH!

ESTABLISHED 1842.

F. A. BEHAN, SOLE AGENT, No. 2 Tchoupitoulas St.,

NEW ORLEANS, LA.

PRICE LIST OF J. J. MARTIN'S

GREAT T DEPOT,

NO. 5 CAMP STREET, NEW ORLEANS.

TEAS.

OOLONG, Black—35c., 40c., 50c., 60c., 75c. Best at $1 per lb.
ENGLISH BREAKFAST, Black—[illegible] $1. Best at $1.20 per lb.
IMPERIAL GREEN TEA—35c., 40c., 50c., 60c., 75c., $1, $1.20. Best at $1.40 per lb.
MIXED TEAS—40c., 50c., 60c., 75c. Very choice, $1. Extra choice $1.20.

Also a choice assortment of Young Hyson, Gunpowder, Orange Pekoe, Flowery Pekoe, Japan, Assam, Mandarin and Paper Teas.

COFFEES.

GOOD RIO, parched or ground	25c. per lb.
CHOICE RIO	30c.
CHOICE CORDOVA	35c.
REAL OLD GOVERNMENT JAVA	40c.

NOTICE.—We will ship $5 worth or more of our goods, if prepaid, to any Express station on the Mobile or Jackson Railroad *Free of Freight*. Parties ordering less than $5 worth must send 25 cents extra for expressage. Packages of 1 lb. or less can be sent by mail for 1 cent per ounce. Remittances should be made payable to J. J. MARTIN, Great Tea Depot, 5 Camp street, New Orleans.

DANIELS MEDICATED SILK FOOT PROTECTOR.
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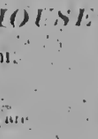

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BEES.—SWARMING.

When a swarm issues from a hive it is generally the cause of some excitement. This is not necessary. Have your apiary located near the house, so that the home folks can see when a swarm is coming out, but don't let them call all hands, and ring bells and gongs, like the Chinese in battle. Go quietly among them watch them, and when you see them near a place you would like them to settle, or they show signs of going away, pick up a handful of fine dirt and throw among them, or throw among them the sun-rays from a looking-glass. Throwing fine dirt will generally settle them. If they settle on the end of a limb of a tree shake them down on a spread sheet, on which the hive is placed. Brush some in to start them, and they will soon all go in. Should they settle on the trunk of a tree, or a thick limb, don't cut the tree or limb off, but place your hive convenient. Get a flat oyster can, and bend one side of it to fit; push the can up among the bees till it is filled, then empty it in front of the hive. Continue to do so till all are in. My wife carried a swarm of bees three hundred yards to a hive in this manner. After the bees are hived give plenty of ventilation until night, then close up. "Why, you talk as if bees do not sting," I hear some one say. I always wear a veil to protect my face. When bees are full of honey they will not sting, unless you pinch or bruise them. If you smell of whisky or tobacco I'll not be responsible for them, or you, as they hate bad odors. Move quietly among them—no quick movements. When brushing them into the hive use a feather or bunch of broom-straw.—*Vindicator.*

MILKING BY MACHINERY.—The *East Texas Baptist* has the following on this subject:

"An intelligent inventor has recently patented a cow-milking machine. The apparatus consists essentially of a glass globe, large enough to hold an average yield of milk which is connected by means of a flexible tube with an air pipe. Rising from the top of the globe are small pipes with metal lips. The mode of operation consists in suspending the globe underneath the animal to be milked, and inserting the tips of the small tubes into the teats. A partial vacuum is then effected inside the globe by means of the air-pump, and the milk is thus drawn forth. The advantages claimed by the inventor are that it prevents any loss of milk through spilling, and prevents entrance of dirt. Finally, it can be easily manipulated by anybody.

DRIED EGGS.—One of the novelties among the useful arts is that of drying eggs. An establishment of this sort is in full operation in St. Louis. The eggs are carefully "candled" by hand—that is, examined by light to ascertain whether good or not—and are then thrown into an immense receptacle, where they are broken, and by a centrifugal operation the whites and yolk are separated from the shell, very much as liquid honey is separated from the comb. The liquid is then dried by heat, by patent process and the dried article is left resembling sugar, and it is put in barrels and ready for transportation any where. This dried article has been taken twice across the equator in ships, and then made into omelet and compared with omelet made from fresh eggs in the same manner and the best judges could not detect the difference between the two.

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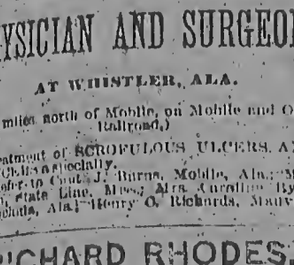

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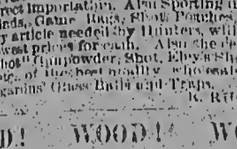

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THIS is an system of medication confined to Dr. Starkey & Palen, being Drugs Manufactured, Dispensed, & wonderful Vitalizer of the human body ever known. There are no similar cures a greater variety of diseases, and a larger proportion of patients than any other agent. For 4 years of large experience, fully confirm the expectation. The subscribers feel called upon to make known, and available to the sick, the wonderful Curative Power of the Compound Oxygen. It is the safest, surest and pleasant remedy in the world. Let all consumptives "inquire into" (read) and all sceptics examine, and we will send for our brochure of 140 pages, which gives many wonderful cures, and the strongest evidence of testimonials. Mailed free.

STARKEY & PALEN,
1109 & 1111 Girard St., Philadelphia, Pa.

PILES.

DR. W. S. WORTMAN & CO., 22 Pine street, St. Louis, positively cure Piles without knife, ligature or pain. Patients can attend to business. No charge unless cured; pay all expenses of travel; guarantee five years. Refer to Dr. J. R. McLean, known all over the United States and Europe as the McKellops and Edmondson drug firm of St. Louis; James Lugg, M. A. Wolff, Frank Shaprelgh, wholesale hardware, Main street; Hon. J. R. Thompson, Evil'sville, Ind., Senator; J. H. Speckle, Agt. N. W. Ins. Co., St. Louis; John Hughes, Agt. Hope & R., Edw. Mead, Jr., Jeweler, Fourth street; L. Bush, Waterloo Ferry, Ill.; Capt. Jerry Wade, Steamer Minneapolis, and others.

ASTHMA.

FOR YEARS I have treated by Inhalation Asthma, Bronchitis, Marasmus, Catarrh, Throat and Nasal Catarrh with good results.

DR. J. H. HAGENBUCH,
210 Walnut street, St. Louis, Mo.

ANGELL'S
HOMEOPATHIC PHARMACY.

CANAL STREET, near Carrollton, South Side, New Orleans, La.

Homeopathic Medicines, Books, Cases, and all other articles used in Homeopathic practice.

MISCELLANEOUS.

ESTABLISHED 1816.

CHAS. SIMON & SONS,

63 N. Howard Street, Baltimore, Md.,

IMPORTERS AND DEALERS IN

Foreign and Domestic Dry Goods,

WOULD call special attention to their extensive Russia's Crash, Crashes, Linens and Cotton Goods, Handkerchiefs, Linen Cloths, Men's and Boys' Wear, Comely Ladies' Ready Made Underwear, etc.

SAMPLES SENT FREE.

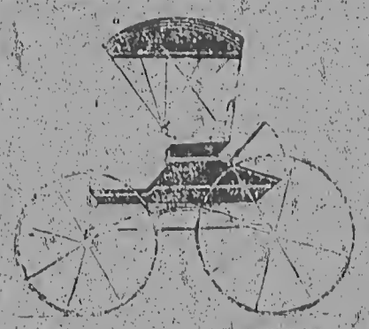
ALSO TO THEIR

Dressmaking Department.

Cloaks, Dresses, etc., made to order, promptly, in a superior manner, and at the latest styles, and moderate rates. Orders solicited. Rules for self-measurement, and samples of materials, with estimates of cost, sent upon application.

All orders sent by mail or express will be sent to us at our risk, as to charges, &c. Parties whose orders are not accompanied by the money, don't have to wait, as goods will be sent C. O. D. subject to examination, if desired.

Please mention this paper when you write.



J. A. CLEM, Manufacturer. HERBERT HOOD, Salesman.

J. A. CLEM & CO.,
MANUFACTURERS AND DEALERS IN
CARRIAGES, HARNESS, ETC.

103, Gravier and 12 Union Street.

SPECIALTY MADE OF CHILDREN'S CARRIAGES.

FURNITURE AND MATTRESSES
NO. 155 CAMP STREET.

THE undersigned has a large assortment of Furniture which he will dispose of at prices that will DEFY COMPETITION. Give us a call before purchasing elsewhere.

Furniture taken on storage. Repairs made at shortest notice. All Furniture and Bedding put in perfect repair and delivered to order. Moving, Packing and Shipping done at the lowest possible prices on application to

HENRY PFEIFF,
155 Camp street.

TAKE

NOTICE, that we are the sole manufacturers of Valentine's Meat Juice, and that the genuine article can be had only from us. Assure ourselves that Chantrelle with only 500 worth on hand, on which we will pay the Duty. Please call and examine our stock.

BRIDE & CO., 12 Clinton Place, New York.

GOODWIN'S Eureka Yeast Powder
Pure, Healthful.
HIGHLY COMMENDED BY

Prominent Physicians. Experienced Housekeepers. Perfect Satisfaction. Recipes sent to all Purchasers free. Sample can sent by mail, postpaid, for 35 cents. Orders promptly filled. Address

P. M. GOODWIN & Sons, Sole Manufacturers,

No. 122 Terpsichore St., New Orleans, La.

COAL ..... COAL.

H. & C. TYLER,

9 ..... CARONDELET ST. 9

will sell Pittsburg, Anthracite and Cannel COAL, from cars, to all customers, at the lowest market rates. H. & C. TYLER.

NEW ENGLAND CONSERVATORY OF MUSIC. Largest in the world. 37,000 students since 1867. 76 eminent professors. 115 lessons for $15. &c. TOURJEE, Music Hall, Boston.

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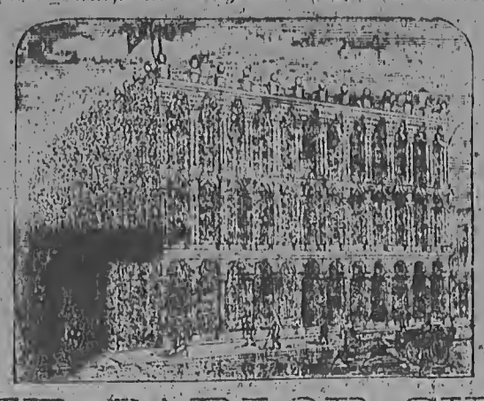
R. M. & B. J. MONTGOMERY.

FURNITURE EMPORIUM,

Corner Camp and Poydras Sts., New Orleans.

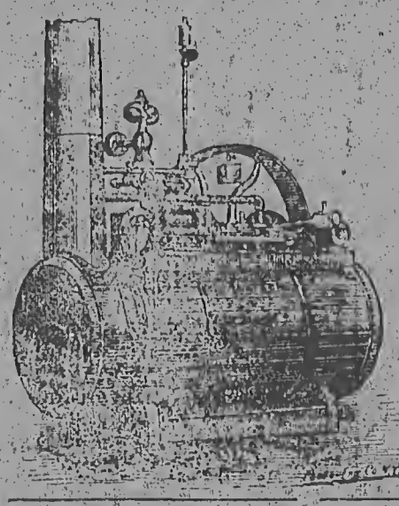


FINE PARLOR SUITS,

IN SILK, PLUSH, COTTOLINE, REPS AND HAIR CLOTH.

FINE BED-ROOM SUITS IN WALNUT, MAHOGANY AND ROSEWOOD, WITH FRENCH PLATE IN ARMOIRS and Dressing Views.

Fine Parlor Rocks, Reclining Library Sofas, Easy Rockers, Stands, Desks, Tables and Chairs. A large assortment of CORNICE POLES & MOULDINGS. A full line of Children's Furniture. A large stock of Walnut and Oak. Furniture suitable for the country packed and delivered free of charge.



PAYNE'S
PORTABLE
STEAM ENGINES.

WITH IMPROVED POWER,

Simple, Strong and Durable.

BEST PLANTATION ENGINE MADE

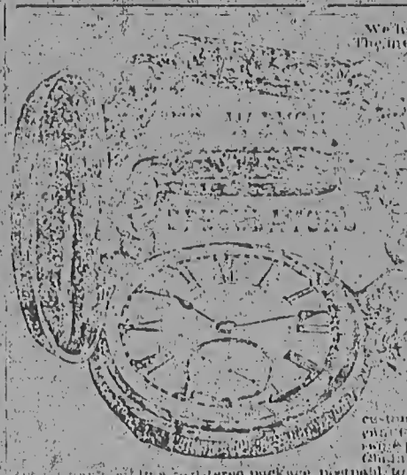
SEND FOR PRICE LIST, ETC.

B. J. WEST,
SOLE AGENT,

115 and 117 Magazine Street,

NEW ORLEANS.

Plantation Implements, Hardware, Saw Mills, Iron Pumps, Pulleys, etc.



We have the best Imitation Gold Watch in the market. The interior is a complete Counterfeit of a fine watch, so closely resembling it as to fool the best judges. But it differs from the genuine in this respect, that it has the evidence upon its face that it is not gold. Under the American Exposition Balance Beautifully Enamelled Dial and Stemwind Hunting Case and, in appearance, is a

GOLD WATCH THAT COSTS, Only $150 to $200.

It will wind a watch for a year, or so many days or hours as you may wish, and we are enabled to reduce the price of them to $10 each, with no clock Chain attached. They are sold on ridiculous measures and in quantities to suit purchasers where no agents are employed to introduce them. One is required, and give entire satisfaction. We send them by mail or express, on receipt of $12, to any part of the country, or it will be sent C. O. D. when the customer desires and remits $1.00 on account. These elegant Watches weigh about Fifty Pennyweights, and the cases are Solid Gold, Hunting Cases, and will last a lifetime. We also have a Ladies' size, of the same quality, which we will send for $10. Any watch not satisfactory can be returned in a registered package, postpaid, to us within the United States.

WE SELL THE WATCH WITHOUT THE CHAIN FOR $10.

J. BRIDE & CO., Clinton Place & No. 12 Park St., New York.

MILK OF MAGNESIA

THIS fine preparation known for all its good qualities and recommended by the Faculty, is manufactured only by CHARLES T. HESTON, Pharmaceutist and Chemist, 1130 SOUTH SIXTH STREET, PHILADELPHIA. The pleasant, delicate and perfect manner in which it performs its work of correcting acidity of the stomach, regulating the bowels, relieving nervous headache, and preventing sick headache, has caused it to be highly appreciated by all who have used it. It is the only preparation of Magnesia that can be taken in milk without curdling it. It is the only preparation of Magnesia that will not injure the most delicate stomach. It is the only preparation of Magnesia that will not make the bowels costive after using it. It is the only preparation of Magnesia that will not settle in the form of chalk in the bottom of the bottle. It is the only preparation of Magnesia that will not form crystals in the bottle. It is the only preparation of Magnesia that will not sour on the stomach. It is the only preparation of Magnesia that will not color the urine. It is the only preparation of Magnesia that will not make the water alkaline. It is the only preparation of Magnesia that will not make the urine alkaline. It is the only preparation of Magnesia that will not make the urine acid. It is the only preparation of Magnesia that will not make the urine neutral. It is the only preparation of Magnesia that will not make the urine sweet. It is the only preparation of Magnesia that will not make the urine sour. It is the only preparation of Magnesia that will not make the urine bitter. It is the only preparation of Magnesia that will not make the urine salty. It is the only preparation of Magnesia that will not make the urine fresh. It is the only preparation of Magnesia that will not make the urine stale. It is the only preparation of Magnesia that will not make the urine putrid. It is the only preparation of Magnesia that will not make the urine fermented. It is the only preparation of Magnesia that will not make the urine decomposed. It is the only preparation of Magnesia that will not make the urine rancid. It is the only preparation of Magnesia that will not make the urine musty. It is the only preparation of Magnesia that will not make the urine moldy. It is the only preparation of Magnesia that will not make the urine mildewed. It is the only preparation of Magnesia that will not make the urine spoiled. It is the only preparation of Magnesia that will not make the urine tainted. It is the only preparation of Magnesia that will not make the urine corrupted. It is the only preparation of Magnesia that will not make the urine vitiated. It is the only preparation of Magnesia that will not make the urine impure. It is the only preparation of Magnesia that will not make the urine foul. It is the only preparation of Magnesia that will not make the urine dirty. It is the only preparation of Magnesia that will not make the urine unclean. It is the only preparation of Magnesia that will not make the urine filthy. It is the only preparation of Magnesia that will not make the urine nasty. It is the only preparation of Magnesia that will not make the urine disgusting. It is the only preparation of Magnesia that will not make the urine offensive. It is the only preparation of Magnesia that will not make the urine repulsive. It is the only preparation of Magnesia that will not make the urine revolting. It is the only preparation of Magnesia that will not make the urine sickening. It is the only preparation of Magnesia that will not make the urine nauseating. It is the only preparation of Magnesia that will not make the urine loathsome. It is the only preparation of Magnesia that will not make the urine abominable. It is the only preparation of Magnesia that will not make the urine detestable. It is the only preparation of Magnesia that will not make the urine execrable. 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NEW ORLEANS MARKETS.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, Jan. 8, 1878.

The past week has been unmarked by any special activity of business. There has been a good deal of buying and selling in a quiet way, but no noteworthy change in the state of the markets.

The generally acknowledged success of the Eads jetties is very gratifying, and will have the effect of inducing large ships to seek this port, with the certainty of being able to get away well loaded. The export trade of the city has already received considerable impetus, with every indication of a large increase in the near future. There is some talk of a line of steamships from New Orleans to Brazil, and the Cotton Exchange of this city has voted, we understand, $1,000 toward defraying the expenses of a delegate to Washington to urge upon Congress the expediency of granting a subsidy to such an enterprise.

We give below the condition of the money and cotton markets, as reported by the *Democrat* of yesterday:

The offerings for discounts were fair on the street. Commercial paper was freely offered and steady.

Exceptional commercial paper, 9@10 ₰ cent.; A1 do., 12@15; second-grade do., —@—; loans on collaterals, 9@12; A1 mortgage paper, 9@10; second-grade do., —@—₰ cent. per annum.

Gold is quiet and easier.

Foreign exchange lower and only moderately active.

Sight is easier.

State consols barely steady at 97@98.

Premium bonds steady at 97@98. Stocks quiet."

Gold opened in New York at 102¼ and closed at 102. Here it opened at 102¼@103 and closed at 102⅝@103. Sales: $5,000, $3,000 and $2,000 at 103, $5,000 at 102⅞, and $8,000 at 102⅛@102½.

As regards cotton, the advices from Liverpool and New York being unfavorable, buyers were naturally cautious during the early part of the day. The demand was good, and buyers and sellers "locked horns," but later business became more active but irregular, and the market closed at Saturday's prices, some transactions, however, being made at ⅛c. below. The sales of the day footed up 4,600 bales.

The official closing quotations of the Cotton Exchange were as follows:

	To-day.	Prev'ous day.
Low Ordinary		
Ordinary		
Good Ordinary		
Low Middling	10c.	10c.
Middling	10¾	10¾
Good Middling	11	11
Middling Fair	12	12

Sales to-day, 4,600 bales. Good demand; market easy and irregular.

COTTON STATEMENT.

In store and on ship board Sept. 1, '77	21,556
Gross receipts since yesterday	14,099
Gross receipts previously	886,503 — 900,602
Total supply,	922,018
Exported to-day	23,023
Exported previously	562,715 — 585,738
Total stock this day	336,280
Total stock this day last year	267,189

The exports to-day consisted of 16,000 bales to Liverpool, 606 to Rouen, 2,250 to Bremen, 852 to Barcelona, 2,215 to New York, and 1,000 bales to the North via Evansville, Ind.,

Net receipts since Saturday	12,840
Receipts from other ports	1,859
Net receipts last Sunday and Monday	
Net receipts this day last year	4,150
Net receipts since Friday	10,958
Net receipts same time last week	26,033
Net receipts since September 1	722,178
Net receipts same time last year	692,488

The cotton on shipboard, as per account of the Cotton Exchange, is as follows: Liverpool, 45,816 bales; Havre 41,054; Bremen, 11,823; Mediterranean, 3,664; North Sea, 6,747; Spain, 245; Mexico, —; coastwise, 7,212; total, 117,280 bales. This, taken from the stock at noon, as noted at the Exchange, leaves in presses 219,171 bales.

The telegrams of the Cotton Exchange give the receipts from each Saturday up to noon to-day at 31,750 bales, against 37,323 bales last Sunday and Monday, 27,337 bales last year, and 36,707 the year before last.

The movement at ports for three days, up to noon to-day, is given below:

	Received, Same time last year.	Same time year before.	Exported, Same time last year.	Same time year before.
New Orleans	21,450	26,884	9,850	
Galveston	4,800	6,015	10,645	
Mobile	4,724	6,858	6,251	
Savannah	5,601	6,048	5,900	
Charleston	3,136	961	3,674	
Wilmington	409	1,469	881	
Norfolk	5,850	1,800	851	
Baltimore				
New York	2,800	1,000	2,317	
Boston	277	3,000	1,278	
Philadelphia	481	281	685	
Other ports				
Total	51,417	56,721	44,297	

Receipts at ports since September 1, 2,761,39
Receipts same time last year, 2,
Receipts same time year before, 2,

The exports from all United States ports, consolidated as per telegrams to the Cotton Exchange, for three days have been as follows:

	G. B. France.	Cont.	Other foreign.	Coast.
This week	55,445	5,740	2,439	88,241
Last week	16,241	10,267	6,535	2,600 — 35,643
This week last year	25,616	9,885	4,360	39,774

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

ARTICLES.	FROM	TO
AGRICULTURAL IMPLEMENTS.		
Cotton scrapers	$4 00	4 50
Cotton sweeps	4 00	— —
Cultivators, Diam. and shovel tooth	6 25	7 00
Cultivators, riding and walking	30 00	40 00
Shovels and spades	5 00	12 00
Axes	9 00	12 50
Shovel plows	4 50	5 50
Half do. with cutters	6 00	8 00
Double-shovel plow	4 50	5 25
Straub's corn mills	115 00	200 00
Corn mills, Coleman's	120 00	125 00
R. J. West's corn mill	200 00	— —
Tunnard's corn and pea planter	15 00	— —
Cotton planter	15 00	— —
Wagons, Carts, Etc.:		
Wagon, two-horse	65 00	75 00
Wagon, four-horse	100 00	110 00
Wagon, two-horse, thim. skein	65 00	75 00
Wagon, four-horse	90 00	100 00
Cane wagon	— —	200 00
Ox wagon	80 00	125 00
Ox cart, complete	115 00	— —
Cane cart	110 00	115 00
Tongue cart, complete	— —	120 00
Plantation cart	— —	55 00
Bagasse cart	65 00	75 00
Iron, ₰ lb.:		
Swedes, assorted	7	7½
Hoop	4½	7½
Sheet	4½	7
Nail rods	9	10
Castings, American	4	5½
BUILDING MATERIAL.		
Bricks, ₰ 1,000:		
Lake	10 50	11 00
Country	9 00	10 00
English Bre	45 00	47 00
Lime, ₰ bbl.:		
Western	1 80	1 75
Cement	2 00	2 25
Plaster, Paris	2 25	2 50
Lumber, ₰ 1,000 feet:		
Flooring, dressed	35 00	
Flooring, rough	15 00	30 00
Ceiling, dressed	14 00	25 00
Weatherboards, dressed	14 00	15 00
Weatherboards, rough	— —	14 00
Scantling	14 00	— —
Shingles, ₰ 1,000	3 75	4 25
Nails, best brands	3 50	— —
Shingles, sizes proportionately		
Glass, ₰ box of 50 feet:		
French, 8 by 10	— —	4 50
French, 10 by 12	5 75	6 00
French, 10 by 14 to 12 by 18	4 75	5 25
French, 14 by 18 to 18 by 24	4 25	4 75
White Lead, best, ₰ lb	— —	10
Paris Green, ₰ lb	30	— —
Pat. Dryer, ₰ lb	12	14
Whiting, ₰ lb	— —	1¾
Putty, in bladders, ₰ lb	— —	4¾
Linseed Oil, ₰ gal	— —	70
SASH, BLINDS AND DOORS.		
Window Sash, 12 lights:		
Size of lights.	Sash, per pair. Unglazed.	Glazed. Blinds, per pair.
8x10	1 40	1 60
8x12	1 75	2 00
10x15	2 75	3 50
Sash Doors:	Single.	Double.
3 feet x 7 feet	$3 00	$4 50
3 feet x 8 feet	4 00	— —
3 feet x 7 feet 6 inches	— —	3 50
Panel Doors:		
2 ft. 10 in. x 7 ft. 1¾ in. thick	— —	2 75
3 ft. x 7 ft. 1¾ in. thick	— —	3 85
3 ft. x 7 ft. 1¾ in. thick	3 50	— —
GROCERIES.		
Butter, ₰ lb.:		
Western	8	17
New York, good to creamy	30	31
Coffee, ₰ lb.:		
Rio, fair		
Rio, good	18	19
Rio, prime	19	19½
Java, choice O. G	— —	30
Candles, ₰ lb.:		
Star, best brands	14½	14
Chocolate, ₰ lb.:		
Cocoa	— —	— —
Sweet	— —	— —
Canned Fruits, ₰ doz.:		
Peaches, strawberries and pears	— —	— —
Corn Meal, ₰ bbl.:		
Best, K. D	2 70	2 65
Cheese, ₰ lb.:		
Factory	12	13
N. Y. cream and English dairy	15	15½
Fish:		
Mackerel, extra No. 1, in bbls	3 80	— —
Mackerel, extra No. 1, in kits	2 00	— —
Sardines, quarter boxes	— —	18½
Flour, ₰ bbl.:		
Superfine	4 00	4 25
XX	4 75	5 00
XXX	5 00	6 00
Choice XXX	5 25	6 50
Choice family	5 50	6 50
Fruits:		
Dried apples, ₰ lb	6	— —
Dried peaches, ₰ lb	10	12
Raisins, ¼ quarter box	5 50	6 00
Raisins, ₰ half box	1 10	— —
Raisins, ₰ whole box	1 85	— —
Bananas, ₰ bunch	1 00	2 00
Crackers, ₰ lb.:		
Soda	5	6
Butter	8	9
Sugar	8	9
Gingernuts	9	12½
Oils:		
Coal, in cases, best	40	45
Coal, in barrels, best	35	35
Linseed, in cases	— —	80
Linseed, in barrels	75	85
Lard, in barrels, best	80	85
Molasses, in barrels:		
Common	18	20
Fair	22	24
Prime to choice	30	35
Golden and Roquet syrups	— —	— —
Half bbls. 5c and kegs 10c. more.		
Rice, Louisiana, ₰ lb.:		
No. 2	5¾	5¾
Ordinary	5	5¼
Fair	5¼	5½
Prime to choice	5	6¼
Soap, in boxes, ₰ lb.:		
XXX Palm	6½	— —
Keller's magnolia	4½	— —
Keller's olive	5	— —
Starch, ₰ lb	4	— —
Salt, in sacks:		
Fine	1 10	1 15
Coarse	50	50
Sugar, in bbls.:		
Good fair	5¾	6
Prime	6¼	6¾
Choice	7	7½
Yellow clarified	8¼	8¾
White clarified	8¼	8¾
Crushed	8¼	8¾
Powdered	8¼	8¾
Spices, ₰ lb.:		
Allspice	13	— —
Pepper	13	14
Cloves	45	— —
Cinnamon	— —	— —
Teas, ₰ lb.:		
Black Congou	— —	70
Green Imperial	— —	90
Tobacco, manufactured, ₰ lb.:		
Chewing, common	40	45
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, choice	65	70
Smoking	— —	— —
GRAIN AND FEED.		
Corn, ₰ bushel:		
Yellow, choice	50	— —
White	56	— —
Mixed	— —	— —
Oats, ₰ bushel:		
80 pounds	— —	— —
Texas	— —	— —
Galena	37	38
Bran, choice, ₰ 100 lbs	80	85
Hay, ₰ ton:		
Prime	14 50	15 50
Ordinary	12 50	13 00
Corn Meal:		
Whippoorwill	— —	— —
Mixed	— —	— —
Clay	1 60	1 75
PROVISIONS.		
Bacon, ₰ lb.:		
Breakfast	9	9½
Shoulders	8¼	8½
Sides, clear rib	8¾	9
Sides, clear	9	9¼
Hams, sugar cured	11	12
Mess Pork, ₰ bbl	12 50	13 00
Dry Salted Meats:		
Shoulders	4	4¼
Lard, ₰ lb.:		
Choice, in cans and pails	— —	— —
Choice, in tierces and barrels	8¼	— —
BAGGING STUFFS.		
Bagging:		
India	— —	— —
Jute	12	12½
Ties, Arrow, best, per bundle, ₰ doz and knockers	— —	2 50
Twine, hemp	13½	14
DRY GOODS.		
Brown, Domestic, ₰ yard:		
Standard brands	7	9
Standard brands, 4-4	9	11
Bleached Domestic, ₰ yard:		
Choice brands, 4-4	9	10
Choice brands, 4-4	9	12½
Calico, ₰ yard:		
Common brands	7	8
Sprague, Allen & Hamilton	7½	8
Ticking, ₰ yard:		
Common brands	10	12½
Good	11	14
Osnaburgs:		
Eight-ounce	13	14
Stripes:	9	11
Checks	12	17
Denims	13	18
BOOTS AND SHOES.		
Balbriggan misf boots, ₰ doz	36 00	42 00
Common brud goods, ₰ doz	— —	30 00
Common brogans, ₰ doz	12 00	15 00
Bachelor brogans, ₰ doz	15 00	18 00
Rimmels' brogans, ₰ doz	16 00	19 00

SEWING MACHINES.

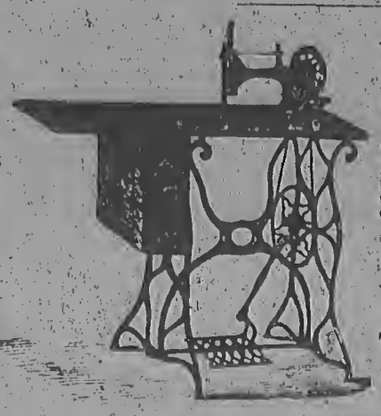
THE SINGER AGAIN TO THE FRONT!!

Great Reduction in the Prices

OF THE

WORLD-RENOWNED SINGER FAMILY SEWING MACHINE!

FOR CASH!!



The Singer Manufacturing Company, ever awake to the interest of the public, have determined to *put the price of their Machines* within the reach of every man, woman and child in the land.

The Genuine Singer Sewing Machine is now Offered at Prices Below the Rogue-Ones, or Any Other.

The fact that the only Sewing Machine which unscrupulous men have ever attempted to imitate is the Singer is sufficient evidence of its superiority over all others. There is no longer any excuse for buying any of the cheap Machines hawked about the country, with no claim for patronage but their cheapness.

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Special Notices.

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SAVE YOUR EYES!

Restore your Sight!

THROW AWAY your SPECTACLES,

By reading our Illustrated "PHYSIOLOGY AND ANATOMY of the EYE SIGHT." Tells how to Restore Impaired Vision and Overworked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eyes.

WASTE NO MORE MONEY BY ADJUSTING HUGE GLASSES ON YOUR NOSE AND DISFIGURING YOUR FACE. Pamphlet of 100 pages Mailed Free. Send your address to us also.

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Gents or Ladies, $5 to $10 a day guaranteed. Full particulars sent free. Write immediately, to DR. J. BALL & CO., (P. O. Box 957.) No. 206 West 33d Street, New York City, N. Y.

FULL MEASURE.

While most of the so called two-ounce flavoring extract bottles hold but one and one quarter ounces, and the four-ounce less than three ounces, Dr Price's Special Flavoring Extracts are full measure, strong, pure and natural as the fruit from which they emanate."

Religious Notices.

THE district stewards of Meridian district are hereby called to meet in the Methodist church at Meridian on Friday morning, January 18, 1878, at half-past ten o'clock.

27 JOHN A. ELLIS, P. E.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

MOBILE DIST.—FIRST ROUND.

Franklin Street and Toulminsville	Jan. 5, 6
St. Paul's	12, 13
Whistler	19, 20
Eastern Shore at Daphne	26, 27
Stockton at Stockton	Feb. 2, 3
St. Francis Street	9, 10
Pensacola	16, 17
Warrington	17, 18
Milton and Yellow River	23, 24
Citronelle, at Citronelle	Mar. 2, 3
Powhatan and Pollard, at Powhatan	9, 10
St. Stephen's, at Pine Grove	16, 17
Bladen and Okatuppa, at Isney	21, 24
Grand Bay, at Grand Bay	30, 31

3 S. H. COX, P. E.

EUFAULA DIST.—FIRST ROUND.

Reuben at Providence	Jan. 5, 6
Glennville, at Glennville	12, 13
Vibula, at Jernigan	19, 20
Henry, at Abbeville	26, 27
Eufaula, at Eufaula	Feb. 2, 3
Enon and Midway, at Enon	9, 10
Perote, at Perote	16, 17
Pea River, at Liberty chapel	23, 24
Clayton and Louisville, at Clayton	Mar. 2, 3
White Pond, at Bethel	9, 10
Columbia, at Pleasant Hill	16, 17
Newton, at Newton	23, 24
Ozark, at Ozark	30, 31

27 DENAY D. MOORE, P. E.

GREENSBORO DIST.—FIRST ROUND.

Demopolis	Jan. 5, 6
Forkland	12, 13
Livingston	19, 20
Belmont, at Wesley chapel	26, 27
Gainesville	Feb. 2, 3
Cuba, at Chestnut Grove	9, 10
Bittley, at Bright Water	16, 17
Gaston, at Sharon	23, 24
Greene and Eclaw	Mar. 2, 3
Havana	9, 10
Newbern	16, 17
Greensboro	23, 24

27 A. H. MITCHELL, P. E.

UNION SPRINGS DIS.—FIRST ROUND.

Greenville circuit, at Spring Hill	Jan. 5, 6
Greenville	12, 13
Troy	19, 20
Brundidge circuit, at Williams' chapel	26, 27
Chiles Springs	Feb. 2, 3
Cobbler mission, at Mount Meigs	9, 10
Tuskegee circuit, at Magnolia	16, 17
Pine Level circuit, at Salem	23, 24
Rocky Mount circuit, at Rocky Mount	Mar. 2, 3
Rutledge circuit, at Rutledge	9, 10
Dakey Streak circuit, at Dakey Streak	16, 17
Fort Deposit circuit, at Letohatchee	23, 24

The district stewards will meet at Montgomery, March 26, 1878.

27 G. R. BLEY, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FIRST ROUND.

Rienzi and the circuit	Jan. 12, 13
Tranquil circuit	19, 20
Yazoo circuit	26, 27
Silver Creek circuit	Feb. 2, 3
Yazoo City	9, 10
Raymond circuit	16, 17
Spring Ridge and Forest Hill	23, 24
Oak Hill circuit	Mar. 2, 3
Sharon circuit	9, 10
Camden and Smile circuit	16, 17
Canton	23, 24
Madison circuit	30, 31
Jackson circuit	Apr. 6, 7
Jackson station	13, 14

The district stewards will please meet me in Canton, March 29, at three o'clock, at the Methodist church.

27 F. M. FEATHERSTON, P. E.

BRANDON DIST.—FIRST ROUND.

Newton, at Newton	Dec. 29, 30
Morton and Forest, at Forest	29, 30
Lake, at Lake	Jan. 5, 6
Brandon	12, 13
Enondin, at Union	19, 20
Prairie mission, at Mound Zion	21
Walnut Grove, at Walnut Grove	26, 27
Carthage, at Carthage	Feb. 2, 3
Wilton, at White Plains	9, 10
Hunnewood, at West's chapel	14
Raleigh, at Sylvarena	16, 17
Pearl, at Pelahatchie	23, 24
Rankin, at Westbrooks	Mar. 2, 3

The district stewards will meet at Forest on Saturday, December 29, 1877.

27 WM. H. LAIRD, P. E., Forest; Miss.

MERIDIAN DIST.—FIRST ROUND.

Meridian station	Dec. 29, 30
Scottsville circuit, at Shumuta	29, 30
Wesley, at Shell's chapel	Jan. 5, 6
Enterprise station	12, 13
Lauderdale mission, at Pleasant Hill	19, 20
Marion, at Oliver's	26, 27
Spring Hill, at Spring Hill	Feb. 2, 3
Philadelphia, at Pine Grove	16, 17
De Kalb, at Pleasant Ridge	9, 10
Waynesboro, at Waynesboro	11, 24
Paulding, at Paulding	Mar. 2, 3
Jellysville mission, at Bethel	9, 10
McGowan, at McGowan	9, 10
Enterprise circuit, at Sukalma	16, 17

JOHN A. ELLIS, P. E.

YICKSBURG DIST.—FIRST ROUND.

Vicksburg station	Jan. 6, 7
Cayuga, at Cayuga	12, 13
Warren, at Rocky	19, 20
Bovina, at Bovina	26, 27
Mount Olivet, at Wesley Chapel	Feb. 2, 3
Port Gibson station	9, 10
Rocky Springs, at Rocky Springs	16, 17
Clover Hill and Chotard, at McIverville	23, 24
Rolling Fork, at Rolling Fork	Mar. 2, 3
Fayette, at Fayette	8, 10
Kingston, at Kingston	16, 17
Natchez station	23, 24

27 W. L. C. HUNSUCKER, P. E.

BROOKHAVEN DIS.—FIRST ROUND.

Brookhaven and Wesson, at Brookhaven	Jan. 5, 6
Beauregard, at Beauregard	12, 13
Hazlehurst station	19, 20
Georgetown, at Georgetown	26, 27
Pleasant Valley and Zion, at Zion	Feb. 2, 3
Beth-Eden Bethel	9, 10
Scotland, at New Hope	16, 17
Meadville, at Meadville	24, 24
Crystal Springs station	Mar. 2, 3
Brandywine, at Sarepta	9, 10
Summit, at Summit	16, 17
Bogue Chitto mission, at Ebenezer	23, 24

The district stewards will meet at Hazlehurst, January 19. W. E. M. LINFIELD, P. E.

WOODVILLE DIST.—FIRST ROUND.

Winans	Dec. 29, 31
Jackson and Plains	Jan. 5, 6
Bayou Sara	12, 13
East Feliciana	19, 20
Wilkinson	26, 27
Woodville	Feb. 2, 3
Buffalo	9, 10
St. Helena	16, 17
Amite	23, 24
Clinton	Mar. 2, 3
Magnolia	9-11
Tickfaw	16, 17
East Baton Rouge	23, 24

The district stewards will please meet in Clinton at eleven o'clock on Saturday, March 2, 1878.

27 JAMES A. GODFREY, P. E.

SEASHORE DIST.—FIRST ROUND.

Amite City, at Amite City	Dec. 29, 30
Ocean Springs, at Ocean Springs	Jan. 5, 6
Moss Point, at Moss Point	12, 13
East Pascagoula	19, 20
Chickasaba, at Cross Roads	26, 27
West Pascagoula, at Shilberry Grove	Feb. 2, 3
Handsboro, at Tonyville	9, 10
Pearlington, at Pearlington	16, 17
Covington, at Covington	23, 24
China Grove, at China Grove	Mar. 9, 10
Columbia, at Columbia	16, 17
Grand Cournel, at Venable	23, 24
Westville, at Skiffler	April 6, 7
Enon, at Enon	13, 14

27 THOMAS PRICE, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIS.—FIRST ROUND.

Felicity Street	Dec. 30
Louisiana Avenue	Jan. 6
Algiers	12
Baton Rouge	13
Lafourche mission, at Thibodaux	Feb. 16
Morena Street	17
Carondelet Street	24
Plaquemine and Brosse Tete at Plaquemine	Mar. 10
St. Charles Street	17

The District Conference will be held in Baton Rouge, beginning on Friday morning, April 5, 1878, at nine o'clock, A. M.

10 LINUS PARKER, P. E.

ASSESSMENTS FOR NEW ORLEANS DISTRICT, 1878.

The district stewards met in the Carondelet Street church, New Orleans, December 27, and made the following apportionment of the district assessments.

	Conference Claimants.	Foreign Missions.	Domestic Missions.	Bishops.	Church Extension.
Carondelet Street	$375	$35	$100	$95	$
Felicity Street	30	5	25	10	
Morena Street	20	5	20	10	
Louisiana Avenue	15	5	20	10	
St Charles Avenue	175	50	150	50	
Algiers	20	5	20	10	
Baton Rouge	10	5	25	10	
Plaquemine and Brosse Tete			20	10	
Lafourche mission		5	20	10	
Total	$1,200	$120	$450	$195	$

J. W. ADAMS, Secretary.

HOMER DIST.—FIRST ROUND.

Homer	Jan. 12, 13
Haydenville	19, 20
Vernon	26, 27
Indian Village	Feb. 2, 3
Lisbon	9, 10
Farmerville	16, 17
Coushatta	23, 24
Arcadia	Mar. 2, 3
Sparta	9, 11
Rochester	16, 17
Minden	23, 24
Ruchester	30, 31

The district stewards will please meet at Vernon quarterly meeting.

10 J. H. STONE, P. E.

SHREVEPORT DIS.—FIRST ROUND.

Mansfield	Dec. 30, 31
Leesville	Jan. 6, 7
Pleasant Hill	13, 14
Hesster	19, 20
South Rocster	20, 21
North Rocster	Feb. 3, 4
Grevegort	10, 11
Mooringsport	17, 18
Springville	24, 25
East Point	Mar. 3, 4
Logansport mission	10, 11
Natchitoches	17, 18
Natchitoches circuit	24, 25
Anacoco	31, 1

The district stewards will meet me on the 1st Sabbath of January, at Rosella.

27 RODNEY RANDLE, P. E.

DELHI DIST.—FIRST ROUND.

Rastrop	Jan. 6, 7
Monroe and Delhi	13, 14
Trenton	19, 20
Ethel Grove	20, 21
Bayville	Feb. 3, 4
Winnsboro	10, 11
Oakley	16, 17
Floyd	24, 24
Oak Ridge	Mar. 3, 4
Waterproof	9, 10
Tensas mission, at Tensas chapel	16, 17
Madison, at Delta	23, 24
Lake Providence	30, 31

27 JAMES L. WHITE, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Palmyra ville and Morganville	Jan. 5, 6
Franklin	12, 13
New Iberia	19, 20
Abbeville	26, 27
Indian Bayou	Feb. 2, 3
Vermilionville and Plaquemine Brulee	9, 10
Washington	16, 17
Buchanan and Grand Coteau	23, 24
Lake Charles and Grand Theurie	Mar. 2, 3
Grand Chenier	9, 10
Sulphur and Calcasieu mission	21, 24

The district stewards' meeting will be held at Opelousas February 24, 1878.

J. H. HARPER, P. E.

Special Notices.

THE SINGER MANUFACTURING CO.,

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MISCELLANEOUS.

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Some $25 to $100.

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NEW ORLEANS.

Leading Pianos & Organs

AT REDUCED PRICES.

Less than Manufacturers' prices.

DR. PRICE'S

Cream Baking Powder

Special Flavoring Extracts

Eminent Chemists and Physicians certify that these goods are free from adulteration, richer, more effective, produce better results than any others, and that they use them in their own families.

DR. PRICE'S Unique Perfumes are the Gems of all. Tetrathene, an exquisite Liquid Dentrifice.

USE STEELE & PRICE'S LUPULIN YEAST GEMS.

STEELE & PRICE, Mfrs., Chicago, St. Louis & Cincinnati

The above goods are sold by Messrs. Flash, Lewis & Co., John I. Adams & Co., Hartwell & Co., Burke & Thompson, New Orleans.

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BLANCHARD

FOOD CURE CO.,

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A 64-page Pamphlet, explanatory of the system, sent post paid to any address.

This is not a quack advertisement.

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BLOOD AND NERVE FOOD

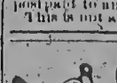
Or Tonic Extract of Wheat.

CURES NERVOUS DEBILITY, MENTAL PROSTRATION, LOSS OF SLEEP, DYSPEPSIA, CONSUMPTION, SICK HEADACHE, CATARRH, NEURALGIA, RHEUMATISM AND LOSS OF VITAL ENERGY.

The only reliable Brain Invigorator.

$1 PER BOTTLE, sent by Express or your Druggist for it.

☞ Circulars sent free.



$8, $10, $15 EACH.

OUR NEW GOLD METAL WATCHES (the only true imitation Gold Watches that are made with the latest improvements at the above prices. They are the beautiful Watch. Send direct to order a Watch or Chains from $1 to $6. Jewelry of the same. COLLINS METAL WATCH FACTORY 185 Broadway, N. Y., P. O. Box

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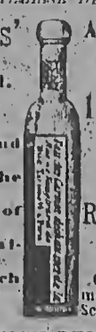
(EAU DE MELISSE DES CARMES)

300 Years' Reputation.



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Supported and sustained by the indorsement of the most eminent of French Practitioners.

Royal Letters Patent, Granted as recommended by the Paris School of Medicine.

A SOVEREIGN REMEDY FOR

DYSPEPSIA!

DISORDERS OF THE STOMACH, AND ALL NERVOUS AFFECTIONS.

Get the Genuine. Beware of Imitations.

SOLD BY ALL DRUGGISTS.

General Depot at BOYER'S, 59 Park Place, New York.

E. J. HART & CO., Wholesale Dealers, New Orleans.

How a "Diebold" Safe Stood the Test in the Recent Fire at Edwards' Depot, Mississippi.

W. W. CLARK, President. JOHN W. NORRIS, Vice President. D. TYLER, Secretary and Treasurer.

Another Southern Testimonial

FOR THE

DIEBOLD SAFE AND LOCK CO.

A. ROY, Agent.

ONE MORE VICTORY SCORED.

READ! READ!

EDWARDS' DEPOT, Oct. 18, 1877.

DEAR SIR: The No. 7 Diebold safe purchased some time since went through the large conflagration and remained forty eight hours in the burning ruins. The iron on the safe and front was very much bulged out. Considering the extreme heat to which it had been subjected, we feared greatly for the contents, but judge of our joy and surprise when on opening it, we found all our books and papers in good condition.

S. D. CURRIE & CO.

The above is a sample of the testimonials being daily received from all parts of the country.

A large assortment of these celebrated Safes always on hand, at prices as low as first-class work can be made. Write for estimates, etc.

New Orleans Branch Diebold Safe and Lock Company, 75 Canal Street.

A. ROY, Agent.

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ARTIST PHOTOGRAPHER,

AT HIS NEW GALLERY,

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IN THE SOUTH, in Every Style of the Art.

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*LITHOGRAPHERS AND BLANK BOOK MAKERS,

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, JANUARY 17, 1878. NO. 3.

RUMOR'S GROWTH.

Says Go-sip One to Gossip Two,
While shopping in the town:
"Old Mrs. Pry to me remarked,
Smith bought his goods of Brown."

Says Gossip Two to Gossip Three,
When buying her a gown:
"I've heard it said to-day, my dear,
Smith *got* his goods of Brown."

Says Gossip Three to Gossip Four,
With something of a frown:
"I've heard strange news—what do you think?
Smith *took* his goods from Brown."

Then Gossip Four to Gossip Five,
Who blazed it round the town:
"I've heard to-day such shocking news—
Smith *stole* his goods from Brown."

News of the Week.

DOMESTIC.

WASHINGTON, Jan. 8.—The report of the Commissioner of Agriculture estimates the tobacco crop at four hundred and forty million pounds, an increase over last year of sixty million pounds.

The cotton crop in October promised four and a half million bales, but a bad picking season to the end may reduce the crop a half million bales.

Referring to the sugar crop, the report says: There has been a fair prospect for an increase in the product of sugar over that of last year, but in consequence of bad weather for harvesting and securing the cane it is too early to say if the yield will be equal to that of last year.

The wheat crop promises to exceed that of last year seventy millions bushels.

NEW YORK, Jan. 8.—The annual meeting of the stockholders of the Great Southern Railway Company was held to-day. The report of the president shows a large amount of work done between Jesup, Ga., and Jacksonville, Fla., the road being nearly ready for the rails. It states that the company is well organized, as it is composed of men of capital and experience, and that the work will be pushed energetically.

JACKSON, Miss., Jan. 8.—The day has been spent in organization. After a spirited contest for speaker, Hon. W. A. Percy, of Washington, was elected on the fifth ballot. Govan and Halland were elected clerk and sergeant-at-arms respectively. In the Senate, officers will be re-elected.

TROY, Jan. 8.—The thermometer here is 12 degrees below zero, at Saratoga 18, Fort Edward 24 below, Glen's Falls 20, Whitehall 18, Smith's Basin 26, Cambridge 18—all below.

WASHINGTON, Jan. 9.—Capt. Eads received his $500,000 to-day on account of the jetties. In honor of the great engineer they propose calling them "Eads' Jetties."

SAN FRANCISCO, Jan. 11.—The steamer Belgic arrived, bringing advices from Hong Kong to December 4, and Shanghai to December 15. There was no abatement of the ravages of the famine in the northern provinces; vast districts being completely depopulated. There is no possible hope of relief this year, or perhaps next.

WASHINGTON, Jan. 14.—In the case of Benson vs. Beguin, from the Supreme Court of Louisiana, the Supreme Court here hold the civil rights acts of Louisiana to be void, as interfering with commerce between the States, a matter wholly in the jurisdiction of Congress. The chief justice delivered the opinion.

FOREIGN.

CONSTANTINOPLE, Jan. 8.—Official dispatches are published announcing that after two days' sanguinary fighting, Hafiz Pasha, commanding the Novi Bazar division, has reoccupied Kurschumli. The Servian loss is considerable.

Eyoub Pasha, commanding the civic guard at Novi Bazar also defeated the Servians, pursuing them to the frontier, and burning six of their military stations and destroying their intrenchments.

LONDON, Jan. 9.—The King of Italy died at 2.30 o'clock this afternoon.

ROME, January 9.—King Victor Emanuel received the consolations of religion before his death. In the afternoon the sacraments were administered to King Victor Emanuel, who received the priest with great serenity. The King then summoned Prince Humbert, the heir apparent, and his wife, Princess Margherita, to his bedside, with whom he conversed a few moments.

Afterward the military eruption increased. The King then summoned all those who were in the habit of approaching him. He addressed to every one present a few words, and a few moments after died. The news of his death soon spread through the city and caused great emotion among all the people. All the shops were closed.

Prince Humbert was proclaimed King of Italy. He confirmed the present ministers in their posts.

A Reuter telegram from Constantinople says: Turkish commanders in the field have been ordered to conclude an armistice with Russian commanders.

A special to the *Times* from Berlin says: Russia having consented to enter into negotiations for an armistice, even if the preliminaries of peace are not settled beforehand, the conclusion of a truce is probable.

LONDON, Jan. 10.—An insurrection in Crete commenced on Tuesday. Mr. Layard, British minister at Constantinople, requests that British men-of-war be sent there.

The *Times'* Bucharest correspondent telegraphs: A thaw has commenced, which, if it continues, will cause the movement of ice in the Danube to recommence and make communication more difficult than ever. It is utterly impossible now for horses and wagons to cross, and the Russian Intendance Department is helpless. Words cannot describe the situation on the Danube.

The Russians suppress telegrams with a view of preventing the state of affairs becoming known to Europe.

ST. PETERSBURG, Jan. 10.—The Grand Duke Nicholas has telegraphed the following to the Emperor from Dovitcha, January 9: I am happy to congratulate your majesty upon a brilliant victory gained this day. Gen. Radetzky, after desperate fighting, captured the whole Turkish army defending the Schipka Pass, consisting of 41 battalions, 10 batteries and 1 regiment of cavalry. Prince Mirsky has occupied Kephanlik. Gen. Scobeloff holds Schipka.

LONDON, Jan. 11.—The loss of Schipka is regarded in Constantinople as worse than the surrender of Osman Pasha. The Turkish force in the pass consisted of sixteen thousand, nearly all veterans, and the most valuable troops in the service.

LONDON, Jan. 12.—The Manchester *Guardian* has a special from Constantinople containing the following: Fugitives are flocking here from Philippopolis and Adrianople. Three crowded trains arrived on Wednesday evening and three on Thursday evening.

A special dispatch from Tottar Bazardjik to the *Daily Telegraph* says the Turks have burned the town of Schieteman, and intend to burn Topolintza and Mycopa valleys.

LONDON, Jan. 12, 3.50 P. M.—The largest fire for many years is now burning in Friday and Watling streets. The fire originated in the warehouse of Crocker, Sons & Co., calico printers. The whole block is threatened, but the fire is now believed to be under control.

The loss by the fire here to-day at the corner of Friday and Watling streets is over $1,000,000.

CONSTANTINOPLE, Jan. 11.—Server Pasha, minister of foreign affairs, and Namyk Pasha, will leave here for Kzanlik to-day to meet the Grand Duke Nicholas. They have been invested by the Ministerial Council with full powers to treat for peace.

A Marvelous Invention.

REMARKABLE EXPERIMENTS WITH MR. EDISON'S PHONOGRAPH—ASTONISHING RESULTS.

In the early part of November last the *Sun* printed a description of a new invention by Mr. Thomas A. Edison, called the speaking phonograph. Mr. Edison has since made an improvement, and has now succeeded in making an instrument that will record and reproduce any words or sounds produced or made within the proper distance of the mouthpiece of the apparatus. This apparatus is exceedingly simple. It consists of a cylinder four inches in diameter and ten inches long upon a shaft. A spiral groove, like the thread of a screw, is cut in the surface of the cylinder from end to end, and the same kind of a screw is cut in the shaft carrying it. Over this cylinder is secured a sheet of paper or tinfoil. Immediately opposite the cylinder, on an upright arm, is a speaking tube, one end of which is closed by a diaphragm. In the center of the diaphragm is a small point, like that of a pin, arranged so as to be exactly opposite the grooves upon the cylinder. When the cylinder is set in motion it rotates, and at the same time moves endwise. If, while rotating, a person utters a sentence in front of the tube the movement of the diaphragm causes the point upon it to indent the tinfoil, so that for every movement of the diaphragm the point indents the foil. If the movement is great a deep indenture will be made, and if small a shallow one is made, and thus every movement of the diaphragm is accurately recorded by indentations in the foil. To reproduce the sounds all that is necessary is to turn the cylinder back to its original position and start again; the point upon the diaphragm, riding in and out of the indentations, sets it in motion and thus reproduces all the original movements.

Mr. Edison had his improved machine on private exhibition in the Western Union Telegraph office on Monday, and President Orton and a number of other gentlemen connected with the company tested its extraordinary powers of repeating spoken words. On one occasion three gentlemen spoke in succession—the first in English, the second in Spanish, and the third in Hungarian—and the machine repeated the words so as to be heard distinctly by a dozen persons standing around the apparatus. "Old Uncle Ned" and a verse of a Spanish love song were next sung, and reproduced by the instrument to the satisfaction of all.

Mr. Edison says the machine is designed for practical use by business men, lawyers, etc. He is now making a new machine, which will have a plate sufficiently large to receive five hundred spoken words. Thus a man may dictate half a dozen letters before leaving his office and his clerks may write them out in his absence. If he should wish to say more he can remove the first plate and put in a second, and so on up to any number he may require.

So accurately are the words repeated by the machine that a gentleman who was present at the exhibition yesterday would not believe that the sounds were made by it. He insisted that it was a ventriloquial performance, and would not be convinced that it was not until Mr. Edison retired into another room while the instrument was worked by some one else.—*New York Sun.*

The Doom of the Wicked.

BY PROF. J. P. LACROIX.

The infinite fearfulness of the fruits of sin is not a doctrine of Christianity alone. It is also the teaching of nature and of conscience, and, in fact, of the whole circle of practical truth. It is not alone the Christian that stands in awe of the "death that never dies," that trembles at the thought that the "wages of sin is death," and that shrinks back at the truth that the soul that sinneth "shall die." All this would be felt and feared and trembled at were every Bible in the world burned to ashes, and every particle of its teaching erased from the memory of the race.

We do not say this rashly and at random; we say it in view of the ample verdict of all human history, of the deepest experience of past ages, and of the unquenchable voice of the universal conscience of mankind. And not only would the terror of a gaping hell be still left, though the Bible were swept away; but this terror would beset us with ten-fold greater force and terribleness; for without the Bible the terrific doom would threaten us all the same, without being relieved by the bright gospel path of escape.

We do the Bible and our own intellects a very great wrong when we regard the sacred book as a something so utterly different from the voice of conscience, and from the lessons of all high truth in general. The Bible is not a creator of truth. Things are not true because they are in the Bible; but they are in the Bible because they are true. Hell was not created by the Bible; it is in the Bible because it was a terrific fact long before the first line of the Bible was penned, and it would still be a fact had there never been a Bible. All classical literatures, all ancient tragedies, all pagan religions, are full of hell; and for the very plain and good reason that the inner sanctuary of man's moral nature, as well as the outward oracles of nature and of experience, are all reverberant of a threatening pit. There is no escaping this: it is simply an awful fact. We might foolishly wish that it were not a fact; but that would not alter the matter. Hell is not—as some childishly suppose—a dubious thing suspended upon a few controverted texts. A popular preacher may now and then win a gust of applause from the superficial by suddenly throwing himself athwart the wisdom of the ages, and by affirming that a certain biblical word does not signify what some people understand by hell. But what of that? Will his puny word reverse the universe? We repeat it, hell is not based on such a slender foundation, and cannot be jutted away by any such feeble breath.

Hell is as deep as sin. It is, in fact, but the counterpart of sin. God is not responsible for its existence. *Sin made it*, and so long as sin exists hell will exist. Hell is the inevitable fruit of sin. God is the greatest enemy of hell in the universe. Its torments come of sin. When we sin we thrust ourselves out of paradise. When we would retrace our steps our sins are found confronting us, and, with flashing swords, barring up our way. And the further we go in sin, the deeper and thicker is the army of drawn swords that cut off our hope of returning.

This is the terrific fact that even the pagan conscience has ever distinctly felt and proclaimed. Hence the desperate efforts of the pagan soul to reverse his doom by all sorts of painful rites, sacrifices and self-tortures. How can I escape the damnation of hell? How can I blunt the edge of those swords that joy sins have hung over my head? How can I quench the thirst of the avenger of blood whom I have justly aroused against my own peace? How can I bridge over the gulf which my guilt has digged about me on every hand? These are the questions that spring up universally among ignorant and wise, barbarous and civilized, wherever there are human hearts that feel and minds that think. These are the questions that account for the universality of religious rites. Priests did not invent these questions; but the questions invented the priests. Costly temples, revered priesthoods, bloody rites of animal and human sacrifice—all this is but the outward expression of man's universal consciousness of guilt; all this is but one phase of man's instinctive effort to escape the damnation of hell. Also, in the higher forms of ancient tragedy, the very same thought is omnipresent. The creative idea of the whole is: the dark fate that hangs upon wrong and sin. And the interest of the whole lies in the depletion of the many ways—sure, definite, inevitable—whereby the just doom of sin eventually overtakes, and, like a thunder-stroke, crushes the sinner.

It is no new thing, therefore, no special enactment of Christianity, when the Bible proclaims eternal misery as the fruit of unrepented, obstinate sin. It is simply an old truth—old as sin. And my opposition to this doctrine is simply evidence of pitiable ignorance not only of religion, but also of the clearest facts of philosophy and history. Nor can it be held that hell is simply a creation of dark ages of human infancy and ignorance. The attribute of universality is the test of truth. The fact that men have always and everywhere felt that sin entails a dreadful doom is proof that this doom is the true verdict of our primary beliefs and intuitions, than which nothing in the whole circle of knowledge is more certain. And beyond such proof nothing but a superficial and dangerous skepticism can wish to go.

To deny the dreadful doom that awaits the sinner is no less untheological than it is unhistorical and unphilosophical. It is not necessary to inquire whether hell consists of burning brimstone or burning consciences, whether it is material fire or moral wretchedness, or both. This is not the essential thing. The essential thing is the dreadful doom which is the fruit of sin—a doom that, in some degree, begins so soon as we begin to swallow the poison of sin, and which increases and intensifies with fearful significance the further we steep our souls in guilt.

This doctrine of the inevitable and inexpressible ruinousness of sin lies at the basis of all noble lives, and is the spring of all religious reformation. This doctrine was thundered forth from Sinai, proclaimed by the prophets, republished by Christ, and preached by the apostles. It constituted the watchword of the great Reformation of the sixteenth century, and, in a still more practical sense, of the great Wesleyan revival of the eighteenth century. Everywhere, always, the main spring of all high moral movements has been an awakened sense of the terribleness of the results of sin. How preeminently this was the case with Methodism from its very start need be repeated to no Methodist who has the least acquaintance with the alphabet of his own church's history. Its very inception lay in the intense, the unspeakably vivid conviction of a band of Oxford young men that the first and highest duty of man is to seek salvation from the ruin of sin. To use their own terse phraseology: "They constantly saw the danger of eternal death hanging over their heads." This conviction was not only the spring of their efforts to save their own souls—it was also the inspiration of their heroic labors to save others. Regarding themselves as brands plucked from the burning, they felt an unquenchable zeal and anxiety to save also others. And this great doctrine was the chief starting-point in their salvatory message to the masses. *First*, they convinced men of the reality of the doom which threatened them; *then* it was easy to induce them to accept redemption in Christ. And all modern, all contemporaneous experience is in harmony with this Wesleyan experience. Ignore the terribleness of sin, mystify its inherent destructiveness, and you take off all edge, all point from the gospel message. By proclaiming the plain old gospel truth, as Christ and the apostles saw best to state it, and sinners will be convicted and converted as it was in the beginning. God evidently understood himself when he gave the gospel; man will be wise to leave it as he gave it.—*Western Christian Advocate.*

India.

THE FAMINE IN MADRAS.

CALCUTTA, Dec. 16.—From Madras prospects are reported to be generally good. The total number on the works is now 208,567, or 20,280 less than last week, and in receipt of gratuitous relief 317,001, or 18,588 less than last week. In Mysore sowing and harvesting continue, and the standing crops are stated to be in good condition. The number on the works on the first instant was 60,271, and in receipt of charitable relief 19,480; being respectively 6,840 and 1,978 less than in the previous week. Great distress, however, is still said to prevail.

The following is an extract from the report of a special relief officer:

"When I began my system of taking circle by circle, I was quite unprepared for the misery I found. The distress in some villages is simply appalling. In some I have had to relieve nearly every soul, and I fear even then I have not done enough. To-day, in one village, there were only two people who had made any attempt at growing a crop. Formerly there were thirty families of ryotts and three of pariahs. Now seventeen houses are empty in the pariahs' quarter, and in the remainder not a human being was to be seen, save one, and he a living skeleton. In his house there had been seven brothers living together in one inclosure—twenty-seven in all, with women and children. Five of his brothers had died, with six women and six children. He had lost land, bullocks, sheep and everything he had, and had sown no seed. I gave this man twenty rupees for a pair of bullocks, five rupees for grain and five for food. One woman had lost 100 sheep and six cattle. Not a blade of grass was on her land, while everything was sold save some earthen pots, with a mother and three children to feed. I gave her ten rupees for seed and grain. In one house in another village there were three little, tiny children under charge of an intelligent child of eight years. The mother had left them. I wanted to feed the infants at once, but there was no food in the whole village. Bullocks and grain are what the poor creatures chiefly want, but they are thankful for anything."—*London Times.*

A man never looks so helpless and insignificant as when standing around in a dry goods store waiting for his wife to get through trading.

We can hardly learn humility and tenderness enough except by suffering.

District Stewards.

MR. EDITOR: In the ADVOCATE of the third instant, which was received by me on the fifth, my attention was attracted by two very impracticable calls for meetings of district stewards. The presiding elder of the Vicksburg district asked his stewards to meet him in Vicksburg on the fourth instant, while the presiding elder of the Brandon district summoned his stewards to Walnut Grove December 27. I don't like to speak for other people; but as for myself, I was never able to get anywhere the day before I knew I was wanted. Hence I didn't get to Vicksburg on the fourth. But under each of the calls is the number 27, which may indicate that the notices were first published December 27. If this were so, it would reduce the matter from an impossibility to an improbability. How could the presiding elder of the Brandon district expect a notice first published in New Orleans December 27 to reach all his stewards in time for them to meet him two days thereafter? Or how could the presiding elder of the Vicksburg district look for the assembling of all his stewards within one week after his notice had first seen the light in New Orleans?

Now I know it has been said that a meeting of district stewards was never held, and these brethren may have been influenced by the fact—if it be a fact—and made the calls as a matter of form, neither expecting nor desiring the stewards to meet, deeming the matter unimportant. In fact, Mr. Editor, the district steward has become, in the opinion of many, a useless official, and the office only a fit place for storing away men who *must* have an office, and who can't be utilized anywhere for the good of the church. Perhaps that was why they put me there. But I think the office honorable and important. It may be because I hold it, and can be made beneficial to the holder and to the church. And it is by no means impossible to have a meeting of the board of district stewards largely if not fully attended. My plan is this: Let the district stewards be made *ex-officio members of the District Conferences*, just as local preachers now are, and let the District Conferences be held in the early portion of the ecclesiastical year, instead of the middle or later part, as is usually done. In the Mississippi Conference the District Conferences might all be held before the first day of March. In this way, it seems to me, the district stewards could be got together and the finances of the district receive the attention they deserve, and the meeting of the district stewards be made a profitable occasion in every sense of the word. If holding the District Conference so early in the year would not be so advantageous to other interests of the church, let another be held in the fall, just as our Presbyterian brethren have semi-annual sessions of the presbytery.

J. L. FUTRELL.

NATCHEZ, Jan. 14, 1878.

Alabama Conference Assessments for 1878.

DISTRICT.	Domestic Missions.	Foreign Missions.	Church Extension.	Sunday Schools.	Publishing House.	Total.
Mobile	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Greensboro	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Selma	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Prattville	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Montgomery	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Eufaula	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Cahaba Spr's	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Marion	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Total	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

NOTICE.—The *Southern Review* will be regularly issued during the year 1878, there being enough material of Dr. Bledsoe's to fill the number of pages usually supplied by him to each issue.

During the year that portion of his latest work—The Christian Cosmos—which was complete at the time of his death, will be published, making, it is estimated, about two hundred pages. Each chapter of this work—a work complementary to the Theodicy—is a finished essay, which, after being carefully written and copied for the press, was revised by himself.

SPECIAL NOTICE.—Applications are daily received for a likeness of Dr. Bledsoe. If a sufficient number of these applications are made to cover the expense, it is proposed to have a large photo-lithograph made from an excellent photograph now in existence. The lithograph will be 13x10 inches, exclusive of margin, in Hoen's best style; the price, including mounting and mailing, not to exceed, to subscribers to the *Southern Review*, $1.50. If orders come in in time, the lithograph will be issued in April, 1878. Please send in applications as soon as possible.

Invade not the Past, reckless child of To-day!—*Owen Meredith.*

Note from North Mississippi.

MR. EDITOR: Let me thank you for speaking so highly of our (North Mississippi Conference) missionary anniversary. It was just the kind I have longed to see. I have often thought of a remark of the now sainted Munsey in an address while he was assistant secretary: "It is very doubtful whether the means so often used is any benefit;" and also that he doubted whether it was right. So have I; and I hope never to hear any more joking, etc., at an anniversary. It is too serious a matter to be jesting about—securing money to send the gospel to dying heathen. To run it into almost revelry seems out of place, and it leaves no impression for good. The influence of that anniversary in Holly Springs will be felt for years to come.

My people welcomed me back with a reception dinner, which was indeed pleasant both to us and to them. I wish all our people would learn to do so. It does good not alone to the preacher and family, but to them; for the precious truth, "It is more blessed to give than to receive," holds good here. The people enjoy the reception equally with the preacher and family; and then it gives him a feeling of welcome which enables him to enter right into the spirit of the work.

We have recently received quite an addition to our community in the way of immigrants from Indiana. They have already hunted up our church, and inquired the time of class-meetings, etc. I hope they will be a great help to us.

J. L. FUTRELL.

HOLLY SPRINGS, Miss., Jan. 9, 1878.

THE POWER OF THE BIBLE.—The chief duty of Protestantism is with the Scriptures. It is clearly to declare and publish them abroad. The Bible does not need any defense so much as it needs proclamation. It defends itself wherever it is known. Deep in every soul there dwells forever a witness to the truth, whose clear eye and steady voice will see and respond to it wherever it is known. We do not need to implore men to believe the truth. We only need that they shall apprehend it, and then we may defy them to deny it. And thus the Bible, as eternal truth, needs no other argument for its support than itself clearly preached.

There are defenders of the truth who think it otherwise. They treat the Bible as a weakly infant, which must be bolstered up and carefully sustained, lest it fall. And so they bring together their learning and philosophy, their human reasoning and research, which they use as proof to keep the Bible up, trembling all the while lest one of these should fail, and the truth, unsupported, sink to its hurt. But the Bible disdains all these appliances. It is no weakly infant. It has more than a giant's strength, and can not only stand unaided, but can walk forth alone, conquering and to conquer.—*Prof. Seelye.*

SABBATH DRINKING.—Delegates from several of the temperance organizations of this city met at the Bible House, on Camp street, last evening, at 7:30, to consider the propriety of petitioning the Legislature to pass a law prohibiting traffic, and especially the sale of liquors, on the Sabbath day. The meeting being informed that a committee of citizens had been created to act in concert with the temperance societies, the meeting appointed a committee to confer with the committee of citizens, and adopt measures to secure the introduction of a bill providing for the abolition of the present custom of stores and bar-rooms keeping open on Sundays. It is understood that a member of the House from this parish has volunteered his services to secure support for the measure.—*New Orleans Picayune, Jan. 15.*

Happy will you be if you learn what it is to find love no occupation. It is no use to ask what those who love God do with him. There is no difficulty in spending our time with a friend we love; our heart is always ready to open to him; we do not study what we shall say to him, but it comes forth without premeditation; we can keep nothing back. Even if we have nothing special to say, we like to be with him. Oh, how much easier it is to love than to fear! Fear constrains, fetters, perplexes one; but love persuades, comforts, inspirits, expands the soul, and makes one desire what is good for its own sake.—*Fenelon.*

LIVE UPWARD.—If you stand upon the mountain you may see the sun shining long after it is dark in the valley. Try to live up high! Escape, if you can, the malarious damps of the lowlands. Make an upward path for your feet. Though your spirit may be destined to live isolated, you cannot be alone, for God is there. Your best strivings of soul are there. Your standard ground should be there. Live upward! The cedar is always developing its branches toward the top, while the lower ones are dropping away. Let your soul-life be so. Upward! Upward!—*Cynosure.*

The Christian Advocate.

THURSDAY, JANUARY 17, 1878.

ANGEL OF PATIENCE.

BY J. G. WHITTIER.

Angel of patience! sent to calm
Our feverish brows with cooling balm;
To lay the storms of fear and pain,
And reconcile us unto pain;
The thirsts of wounded pride to still,
And make our own our Father's will,
O! how we need thee on the way,
With longings for the coming day.
We walk with thee, that angel kind;
And gently whispers: "Be resigned.
Bear up, bear on, the end shall tell
The dear Lord ordereth all things well."

Why Are Our Children Lost to the Church? No. 1

MR. EDITOR: The above question is one of moment of interest to every true Methodist. In collecting materials for the History of Methodism in the Mississippi Conference I have often had occasion to regret some of our primitive Methodist families through three or four generations. In many of those families two successive generations, with but few exceptions, have adhered to the church of their fathers and exemplified, in their holy and useful lives, the faith of their godly ancestors. In too many other Methodist families Methodism has become almost, and in some cases entirely, extinct. Some of the descendants of Methodist parentage have united with other churches, by which we have not only lost their numerical and financial strength, but the influence of their zeal and activity as Christians. But a large majority of those who have become estranged from our church have gone off with the world, and have ultimately died without a well-grounded hope of heaven.

I have lived long enough to see that children of Methodist parentage, and even Methodist preachers' children, can live and die without hope in Christ. I look around now and see a large number of Methodist children, from early youth to gray hairs, not only living in habitual sin, but, to all appearance, entirely alienated from the church of their fathers and mothers. Some of them seldom attend church at all; others go to other churches more frequently than to ours; while others who attend preaching in our churches associate mostly with outsiders, as though they did not wish to be considered identified with our church interests. Now why is this so? Have we no means of arresting this constant exodus of our children from us? Our people have their children baptized, and virtually promise to teach them "to believe all the articles of the Christian faith, and to obediently keep God's holy will and commandments all the days of their lives;" but in too many instances they utterly fail of success. Why is it so? I know that baptized children are free agents, and as such are capable of resisting all religious influences to their final undoing; but, as a general rule, I believe this would not be the case if from infancy they were lovingly and strictly "brought up in the nurture and admonition of the Lord." In the daily presence of a consistent Christian example. If it is really desirable to retain our children in church-fellowship with us—and I believe it is not only desirable, but on many accounts very important to their spiritual interests and eternal well-being—we may learn something on this point from our Roman Catholic and Hebrew neighbors. How few of their children ever renounce the religious faith in which they have been brought up! Not because their teaching has been scripturally orthodox—for we believe it has been mixed with many dangerous heresies—but because their parents and other religious teachers labor persistently to impress on their young and susceptible minds what they consider the great and damning sin of renouncing the religion of their forefathers. Now, if I conscientiously believe in the doctrines and polity of our church as scripturally orthodox, and feel willing, without any misgivings, so far as doctrines and polity are concerned, to risk my eternal salvation on their truth, why should I either neglect or hesitate to teach them plainly and persistently to my children? The command of the apostle is literally to "bring them up in the *doctrine* and *discipline* of the Lord."

In my next I propose to point out some of the causes of the perversion of our children from the church of their fathers.

J. G. JONES.

PORT GIBSON, Miss., 1878.

Prayer is needed not to prepare God to bless us, but to prepare us to receive God's blessing. In carrying to him our want we carry to him an open heart; and not even Almighty grace can give help to the soul that is closed against the great Father's loving help.

"Talents are best matured in solitude; character is best formed in the stormy billows of the world.—*Goethe*.

FOR THE ADVOCATE.

BE OF GOOD CHEER.

BY ISAAC N. MAYNARD.

There's a way up the mountain,
There's a way through the sea,
There's a way o'er the desert,
Though all pathless they be.
Put our trust in the Lord, and a light will appear,
And you'll see the bright pathway. Then "be of good cheer."

There's a way through the brambles,
There's a way through the snares
That beset all life's rambles,
In this dark world of cares.
O, yes, an angel our guardian is near,
And will lead thee safe through them. O "be of good cheer."

In the lightning and storm,
In the tempest and hail,
He will shield us from harm,
And no foe shall assail.
Joy of your heart! from the eye wipes the tear,
O! fear not, 'tis I—Son, "be of good cheer."

Though the burden be heavy,
O too heavy to bear,
Though we sink 'neath the weight
Of afflictions, despair,
Remember "the crown" is worn "over the bier."
The "cross" opens heaven. Then "be of good cheer."

So fatal not, despair not,
Though in darkness we roam,
Seeking happiness here,
This world's not our home.
Look up, like the flowers, and smile through a tear,
And you'll hear a sweet voice singing "Be of good cheer."

There is home for the singer,
There is hope for the saint,
There is rest for the weary,
Balm for every complaint,
If we all gracious, watchstands ever near
To lighten our burdens, smiling: "Be of good cheer."

There's a way up the mountain,
There's a way through the sea,
There's a way o'er the desert,
Though all pathless they be.
I am the light of the world. O follow me here,
And I'll lead thee to heaven. Son, "be of good cheer."

Dr. Muller.

WASHINGTON, D. C., Jan. 8, 1878.

MR. EDITOR: One of the most interesting matters I have met with in this city is the visit of the Rev. Dr. Muller (pronounced Miller,) of Bristol, England, the great philanthropist and man of faith. To say that the doctor is an extraordinary man would render it necessary that we agree upon a base-line of true manhood. I should rather say that he is eminently unextraordinary, and that the rest of us are extraordinary. I am comparing him with the rest of us as a minister.

Dr. Muller (why not write it *Miller* at once?) is by birth and education a Prussian, though since about 20 years of age has lived in England, and is the founder and proprietor of the world-renowned charitable institution of that city, which receives and disburses such vast amounts of charity-money without asking anybody for any. I will tell you more about the institution when I return from his meeting to-night, where he is to give some historic account of it.

He is 73 years of age, six feet high, straight and slender, weighing perhaps 140 pounds. His social manners are exceedingly familiar and simple. One gets well acquainted with him at once. He speaks our language with a considerable German brogue, but plain enough to be reasonably well understood. Being a university graduate, his language is unexceptionable, but he frequently hesitates a little in getting it straightened in English. He is as far from being an orator as any public speaker you will meet with. His voice lacks rotundity and force, while his gestures are anything but elegant or even graceful. His sermonic arrangement, if his sermons can be said to have any, is exceedingly natural, commonplace and simple. His earnestness is as though the very salvation of the congregations depended on the present effort. He brings the sinner to Christ quicker and by a shorter route than any man I ever heard before. The goodness of God in salvation, the greatness and the certainty of salvation, make up his theme. He brings the Christian and the Savior into more intimate and more affectionate communion than any man I ever heard before. His sermons are a simple talking to the people about religion, mingled with great comfort and encouragement.

To-day at 12 o'clock he preached to "preachers only." About a hundred were present. And it was a time of comfort and instruction. Seldom was ever a man listened to with such anxiety. His preaching is as simple as the Bible. He spoke very feelingly and at some length about the "temptation" to arrange and adapt our sermons to the ears and capacity of the educated and the better informed classes. He regards it a sore evil, instigated by the wicked one, greatly derogatory of the gospel, a *temptation* that must be overcome. After hearing him on this subject it seems to me a preacher would be ashamed to again go to work and fix up a fine sermon. He spoke in very high terms of the labors of Mr. Moody in Europe. But it was all easily accounted for—he trusted in God immediately and implicitly.

But this letter must suspend here until after I hear him to-night, for it is now nigh the preaching-hour.

Returned.—Notwithstanding the coldness of the night, and the sidewalks being so covered with ice as to render walking both difficult and dangerous, the church, one of the largest, was crowded to its utmost capacity, and many, no doubt, went away for want of room. The doctor put his personal religious experience and history, and particularly an outline of the history of his Orphan Institution at Bristol, into the form of a sermon—"If ye ask anything in my name," etc. He was converted while at the University of Halle, and at the age of about 22, if I remember right, found himself a Lutheran minister in Bristol, pastor of a small and poor church. He annulled the salary system, and put himself directly on the free and voluntary mode. From that day to this he has never had a stated salary. He wanted only a support, and that only when he needed it. And the immediate need has never been felt, though frequently he has been quite out of money and quite out of food, even up to the breakfast or dinner hour; but supply never failed. He never felt concern about that, for his application was to the Lord, and his trust in him. He had divine assurance in answer to prayer. The answers generally came in an unlooked-for way, but never failed to come. He was not concerned about the way.

He saw hundreds of orphan children in the city, and believed the Lord would take care of them in answer to prayer, and he proposed to be an instrument in such an enterprise, and prayed for divine guidance. He had no money, but the Lord had. He would not go to the rich. He wanted a house and $5 000. He rented a house, made known his intention, and the money came. His beginning was small—35 orphans. In a little over a year he needed three such houses; and the institution has constantly increased. He began in March, 1835. They now have 2,226 orphans, and spend more money each day than at the first they did in a year. His son-in-law has for a number of years been his principal assistant, and manager in his absence. They receive and disburse about $230,000 a year. They have a great number of schools and other means of fitting these children for life, and turn out about 250 each year.

Dr. Muller says he came to this country merely to preach the gospel and for no other special purpose. He has consecrated himself to the Lord and labors for him. His calls to preach here and there, in this city and elsewhere, are far beyond his ability to meet them. He expects to spend several months in this country, and travel about some. He tells me he expects to visit Nashville after awhile, but cannot now say when.

Now here is abundant scope for religious reflection. While it is undoubtedly true that God, in his providence, does occasionally raise up particular men for great enterprises, such as the prophets, apostles, Luther, Wesley, Muller and others, yet is it not true, or may it not be true, that he also rigs the same sort of lever-power under many or all the rest of us, to *raise* us up and we refuse to be raised? Are we not most of us indolently waiting for opportunities, when it is our duty to make opportunities? Are we not too easily contented with following the fashion—merely drifting on in about the average of Christian life and labor—when great and important fields of most profitable enterprise lie unseen just before us? Would not more simple faith, and confidence in God, in the ratio of a large percentage, stimulate us to far greater undertakings?

And if we can once get ourselves in the way of ministering the gospel—parents and pastors—so as to begin the implantation and incubation of it at the first—*the very first*—who can tell how many generations may pass before such feats as this of Dr. Muller will be commonplace? What but ourselves hinders it?

R. ABBEY.

FRESHNESS IN PREACHING.—The Bible has infinite variety. Freshness in preaching can be cultivated and maintained by the general and regular reading of the Bible; by critical study of particular passages; by theological studies, especially biblical theology, whereby things old and new are brought forth; by studying occasions, and adapting truth thereto; by studying human nature individually, as do physicians; by scrutinizing the religious and irreligious tendencies of the age, and ascertaining what fundamental truths are needful for the age; and especially by keeping in lively exercise the powers of invention, which can be done by reading books which are stimulating and suggestive, or by proper conversation. No material stimulus, whether of a liquid or of a smoky nature, should ever be used. Invention, or the analytical faculty, can be cultivated. Because, by proper methods, men do not form habits of freshness, so many ministers in middle life, when they should be at their best, are wanted by nobody.—*Dr. Broadus.*

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly, and limited lately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All notices received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a reproach.

MRS. ANN TORBERT, relict of the late James A. Torbert, died at her residence near Spring Hill, Marengo county, Ala., on the twenty-second of November, 1877, aged seventy-seven years. She was born, raised and educated in London, and, I think, was a communicant of the Church of England in early life. Some time in the year 1818 she came to America to join her mother, who had preceded her, and then lived in Mobile. A short time after her arrival she was united in marriage to Mr. James A. Torbert, who was then a commission merchant of Mobile, where they remained for a number of years. About the year 1834 Mr. Torbert, with his family, moved to Marengo county, and set their plantation in Spring Hill, where he died the following year, leaving his widow and four children to contend with the difficulties and sorrows of life. Sister Torbert was a woman of strong intellect, well educated and pious, and raised her children in the fear of God, and lived to see them all members of the church. She was in some respects an extraordinary woman. After the death of her husband she managed to keep her property and added largely to it, and when the most of it was taken from her by the ravages of the late war she submitted calmly and quietly to her misfortune, and although she was very old and feeble, yet she managed, by the help of her children, to live comfortably.

Mrs. Torbert was a kind, affectionate mother. She was ever kind and indulgent to her slaves. She loved her neighbors, and was very considerate of the poor. After the death of her husband she united herself with the Methodist church at Spring Hill, under the ministry of Rev. E. V. Levy, and had her children baptized. For several years I was with that church when she was able to get there. Sister Torbert contributed to all the benevolent enterprises of the church as far as her means would allow. The writer conversed with her freely a few hours before she died, and she gave every assurance of her faith in Christ. A short time after this conversation her children and friends came around her. She bade them farewell, and died without a struggle.

T. S. CHERRY.

MRS. R. C. W. HAYS, daughter of Rev. John and C. W. Ross, was born in Lipscomb county, Ga., December 4, 1838; married to George J. Hays August 25, 1858, and died at her residence in Neshoba county, Miss., December 9, 1877. Sister Hays embraced religion at the age of sixteen in Talbot county, Ga., at a protracted meeting held at the Hays church, in Talbot county, by the Rev. Thomas Coleman, a Methodist preacher, and joined the Missionary Baptist Church, and lived an exemplary member of the same for three years; after which time she united with the Methodist Church, of which her husband was a member. Bro. and Sister Hays moved to Mississippi in the winter of 1857 united with the Methodist Episcopal Church South at Philadelphia, Neshoba county, Miss.; continued faithful during the remainder of her life. Her life was an exemplification of pure and undefiled religion as a devoted mother, an affectionate wife, a kind neighbor. Her absence has created a void not to be filled. Her sympathy with the pilgrim and his family was practical. The entire community where she lived felt distressed at her illness and now mourn at her absence. I became acquainted with Sister Hays in January, 1860. I was the preacher on the Philadelphia circuit. I never had better friendship all my circuit than they were to me. I have been with them in the family a great deal from that time till this. I visited Sister Hays a few days before I went to Conference, prayed with her, and when I arose and bid her farewell she told me that she was ready for heaven; that she had no doubts, but felt she was going to heaven, and that all was well. I left, saw her no more, and when I returned she was gone to glory. Her daughter asked her, a few hours before she died, "If her faith was as strong in Jesus as ever," and her answer was: "It is." She requested her husband to have me to preach her funeral, which I will attend to, by the grace of God, on the third Sabbath in March next, at Union Ridge, Neshoba county, Miss., the place of her membership.

J. A. VINCE.

DIED, at his residence in Scott county, Miss., October 12, 1876, Hr. A. D. BANKS, in the forty-eighth year of his age. The subject of this memoir was born in Georgia on the fifteenth of December, 1827; moved, at an early age, to Dadeville, Ala., where he connected himself with the Methodist Episcopal Church, began the study of medicine, and graduated with first honors in Augusta, Ga. In 1849 he removed to Scott county, Miss., and was happily married to Miss Emma E. Eley, December 20, 1854.

Though he never connected himself with any church in Mississippi, his Christian principles were thoroughly exemplified in the practice of virtues; and while frugality was one of his strongest characteristics, he was just, beneficent and charitable. His generous mind was often in vogue and his thoughts bent upon the necessities of those below him. He gave to the poor those not sensible of the old adage, and for the public good as well as to those who would be instructed in the worship of him for whose sake he gave it.

As a physician Dr. Banks stood second to none in his community, where his professional career never be filled, being one of uncommon silence and reserve, he might have been considered a man of strong prejudices; but those who were intimately associated with him knew that he was mild, good and benevolent, full of generous regard for the public prosperity, compassionating distresses and relieving wants. As a parent and husband he was fond, faithful and forbearing. His wife and children rendered home inexpressibly dear to him. He died in peace—was rational to the last.

A FRIEND.

MRS. SALLIE A. TEER, wife of B. F. Teer, died, at her home in Red River parish, La., on Sunday, the twenty-third of December, 1877. Her maiden name was Higdon. She died in triumph of living faith, leaving many friends to mourn her loss. Sister Teer professed faith in Christ October 22, 1872, and joined the Methodist Episcopal Church, South. She has ever since been a bright and shining light in the church and community where she lived—loved and respected by all who knew her. Unbending integrity, the frankness with which she expressed her sentiments, and untiring industry were prominent traits of her excellent character. In her personal religious life she was a devoted Christian, adorning her profession by humility, unfaltering trust and fervent love to God. Not only her family, but the entire community has been bereaved by the death of our beloved sister. She leaves a husband (who is a devoted member and steward of our church) and four little children, and left with them her parting blessing—entreated her husband to bring up her children in the nurture and admonition of the Lord. She exhorted all to meet her in heaven. She suffered much in body during her illness; nevertheless, her faith was steadfast. Death had lost its sting, and she longed to depart and be with Christ.

She is safe at home—gone to meet those who have gone before her—gone to live with the angels and her Savior, and wait for us. We shall meet her again in a better, brighter world than this.

D. B. CHURCH.

Nashville and Texas Advocates please copy.

MRS. MARY LOUISA SMITH died at her home in Jackson county, Miss., November 19, 1877, aged thirty-three years. Mrs. Smith's maiden name was Vaughn. She was a native of Jackson county, in which she spent most of her life. She was married to William H. Smith February 5, 1863, and by her untimely death her grief-stricken husband is left with three children to mourn the loss of a precious wife and devoted mother. In early life she professed faith in Christ as her Savior, and during a long period of years she was an earnest and faithful witness-bearer for Christ, and a consistent member of the Methodist Episcopal Church South.

For many months this estimable Christian woman was a great sufferer, and throughout her protracted illness, and especially during her last hours, hers was an exemplary resignation, betokening the highest order of Christian faith. Meekness, patience, humility, gentleness and kindness were singularly blended in her character. She was won to speak no unkind word of any one, but ever possessed a kind and forgiving spirit. Death was no unwelcome visitor to her. He had no terrors for her. Many years ago she had made her peace with God, and lived and died in hope of "an immortal crown." When the last hour came, and weeping friends were expecting the final struggle, suddenly, without a groan, with scarcely a shudder, she sweetly fell asleep in Jesus. Hers was truly an honored life, a peaceful death and a triumphant victory.

A. M. CYNES.

JOHN EUGENE WILSON, son of John M. and M. A. Wilson, was born in Homer, Claiborne parish, La., July 5, 1851, and died October 19, 1877. Another bud of promise plucked by the ruthless hand of death, another home made desolate, another mother's heart wrung with anguish because her boy is not, but the Father had needed him, and called the beloved one "over there."

His father joined the Confederate army early in the struggle between the States, and his mother moved to her parents', who lived in Ouachita parish, with her only son, John, an infant. He had all the advantages of that training which a religious mother and pious grandparents could afford. He was protected from evil associations, and joined the Methodist Episcopal Church in August 2, 1873, under the ministration of Bro. E. G. Hocut. He was apprised of his condition, and spoke calmly of his near approach to death, and gave evidence that he was ready for the summons. He quietly bade adieu to his weeping friends, and peacefully fell asleep. All who knew him could but regret that one so young and so full of promise should have fallen so early. He counseled much to home, State and Church; but the ways of God are past finding out, and we bow with humble and broken spirits to Him who knoweth all things, and doeth all things well.

C. W. HORNE.

SISTER P. ANN BARRE was born September 15, 1811, in the State of Mississippi. Her parents moved from Mississippi to Alabama, and from Alabama to Jackson parish, La. Here she received her education. When she came to years of womanhood she was married to Bro. J. M. Barre December 21, 1837. She joined the church at Jones' camp ground in 1875, was baptized by Bro. John A. Miller, and lived with the people of God until July 7, 1877, when, in the fullest assurance of the faith, she departed to mansions of rest beyond the shores of time. Her third son, JOHN ALMER, fell asleep a few hours before his mother, aged four years. They were interred in the same grave. Thus within a few hours of each other they passed into the region of the blessed, and joined Mule on Calvin, who had died June 5, 1872, aged nine months. Sister Barre has two sons yet left to meet the scenes of life. May they early experience her religion, and, like her, when the messenger comes, be ready for the summons. What peace, what comfort to meet Christians! What an eternal, blissful, rapturous gain is heaven!

C. W. HORNE.

MRS. MARY E. NASH, wife of C. Nash, was born in Henry county, Ga., December 23, 1826, and entered upon her eternal rest, November 22, 1877. Her life, like the compass to the mariner, pointed out fully and clearly the latitude and longitude of her religious experience. It was like a beautiful day in the summer-time, gradually fading away into the twilight of evening. Her afflictions for ten months kept her mostly confined to her room. While thus cut off from the blessings of the sanctuary, and to a great extent from the social relations of life, she found comfort and peace in the presence of Christ, our Savior. The good must die as well as others; but how blessed are they in that trying hour! She conquered in the name of Christ, and that conquest has brought the reward anticipated. For many hours before the struggle was finished she was insensible, and left, in consequence of it, no testimony of her hope in her last moments. But she is on high, and enjoys the rest prepared for the people of God.

J. F. SCRUGGS.

MARK E. MOORE, son of Lemuel Moore, and nephew of Rev. Mark Moore, of Methodist notoriety, died, in his eighty-fifth year, at the residence of his son, William E. D. Moore, in Coosa county, Ala., on the eleventh of November, 1877, where he had lived, surrounded by many friends, since 1836, except an interval of four years, from the fall of 1860, in Texas. He was born in South Carolina, spent his early manhood in Georgia, and from that State served in the war of 1812. He married Miss Martha Dubose, and moved to Alabama while it was yet a Territory, settling in what was then known as Coosa valley. In early life he attached himself to the Methodist Church, and all along through his protracted journey in life exhibited his confidence and trust in the God of his salvation, and in death manifested a quiet and peaceful repose in that safe and unerring trust. Many friends in Alabama, Mississippi, Louisiana, Arkansas and Texas will recognize the familiar name heading this short notice with pleasant and joyous memory of the past; and for them I write this, honoring the memory of my father.

HIS SON.

Texas Christian Advocate please copy.

THE following preamble and resolutions were adopted at the fourth Quarterly Conference of Rocky Mount circuit, Alabama Conference:

Whereas, It has pleased almighty God, in his wise providence, to remove from our midst Bro. MICHAEL M. STRUTH, who was much beloved, and served so faithfully as steward for a number of years; therefore,

Resolved, That we, the Quarterly Conference of Rocky Mount circuit, bow with resignation to this sad dispensation of his providence, knowing that he doeth all things well.

Resolved, That our tenderest sympathies are extended to his dear orphan children, and our prayer is that their bleeding hearts may be solaced by the inexpressible presence of Jesus as father, counselor and immortal friend.

Resolved, That the above preamble and resolutions be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

J. A. GIBBENS,
P. WARNER,
ALFRED BRUNT,
Committee.

JAMES KELLY was born near Columbia, S. C., January 3, 1805, and died in Rapides parish, La., October 15, 1877. For three years before his death he was wrestling with a paralytic stroke, but no permanent relief was realized either from medicine or the kind and watchful care of friends. His sufferings did not blight his prospects of heaven, but rather brightened them by view of their relation to Christ. He realized that "no chastening for the present seemeth to be joyous, but grievous," and that "afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." After forty-one years of deep and varied experience he still professed his love for Christ, who redeemed him with his own blood, and declared that he was willing and ready to die and be with him. His life and death recommend to all the Savior who conquered death and hell as worthy of acceptance in this life. He rests from his labors and affections, and leaves a pure and hallowed influence in the church.

J. F. SCRUGGS.

JOSEPH CLINTON departed this life in Marion, Lauderdale county, Miss., October 23, 1877, aged seventy-three years.

In the death of Mr. Clinton the church has lost a staunch supporter, and the community an influential and useful member. Though not a member of the church, no man in the community contributed more liberally to its support than he. In making their quarterly rounds our stewards never passed him by. He was kind to the poor, and failed not to care for the afflicted. He professed conversion about nineteen years since, though from some cause he never saw proper to have his name enrolled on the class-book. The writer has known him intimately for the past nine years, and thinks he never knew a more consistent Christian. He leaves a Christian wife, who is an active member of the Methodist Episcopal Church South. May the good Lord comfort and keep her, so that she may eventually meet her now sainted companion where they will never again be called upon to separate.

J. C. BRACIN.

MRS. MINERVA BYRNE, wife of W. P. Byrne, and daughter of W. J. and Margaret A. Williams, of Santa Rosa county, Fla., died, at her father's residence, on the twentieth of October, 1877, after a short illness of catarrhal fever.

In the death of our friend we realize the uncertainty of life and the mutability of terrestrial things, as she was called home in life's early morning, in womanhood's beauty, with a joyous future in anticipation. She was a member of the Methodist Church South, and a regular attendant. She was characterized at all times with gentleness, kindness and modesty, and had many warm friends. She had been married only one month and seven days, and leaves a heart-stricken husband and many friends with whom we deeply sympathize to mourn her loss.

R. D. B.

DIED, in New Orleans, December 18, in great peace, after a protracted illness, Mrs. SYNELLA A., consort of John H. Riley, of Madison parish, La., aged twenty-three years and eight months. Deceased was a daughter of the late W. C. and Hester Ann Currie, of Carroll parish. Her last moments were cheered by the presence of husband, mother and sister, and her last words were: "Let me go!—let me go!"

DIED, November 5, 1877, in Polk county, Texas, little JOE, youngest child of J. D. and Lizzie Carnes. Scarcely six years of sunshine and shadow had little Joe gladdened his mamma's widowed heart, when he left her and went to his papa in heaven.

M. C. WATERS.

The Christian Advocate.

THE ... JANUARY 17, 1878.

... OF THE MONTHS.

TH...

Firstl... ...h of Janus,
Hop... ...rugget clad,
Com's ... ...rheum to pain us;
Firstl... ...ts of Janus,
Cover... ...ry canus;
Nim... ...d and bad,

After t... ...rother,
Bank... ...ion cling:
Mist bl... ...another,
After t... ...rother,
Heart-s... ...ch other,
Listen... ...spring.

Hark! t... ...hers follow,
Illume... ...herald labarted';
O'er hlo flies the shifting swallow—
Hark! for March thereto doth follow.
Swift hls born, by hot an hollow,
Wakes the flowers in wlfter dead.

Thou then, April, Iris' daughter,
Born between the storm and sun;
Coy as nymph ere Pan hall caught her,
Thou then, April, Iris' daughter,
Now are light, and rustling water;
Now are mirth, and mosts begun.

May the jocund cometh after,
Month of all the loves, (and mine:)
Month of mock and cuckoo-laughter,
May the jocund cometh after,
Birks are gay on roof and rafter;
Luckless lovers pink and pine.

June the next, with roses scented,
Languid from a slumber spell;
June in shade of foliage tented—
June the next, with roses scented—
Now her lips, still lamented,
Shuns the mournful Philome).

Hot July thereafter rageth,
Dog-star smitten, wild with heat,
Fierce as pard the hunter cageth,
Hot July thereafter rageth,
Traffic now no more engageth;
Tongues are still in stall and street.

August next, with cider mellow,
Laughs from out the purpled corn,
Look at back, a lusty fellow,
August next, with cider mellow,
Now in wake the sheafage yellow
Tells the tardies slow is borne.

Laden deep with fruity cluster,
Then September, ripe and ripe,
Hes about its basks I cluster,
Laden deep with fruity cluster,
Skies have now a softer lustre,
Thrice resound to day of flail.

Then thou then, too, of woodlands lover,
Dusk October, berry-stained;
Wall'st about to part thy plover,
Then thou then, too, of woodlands lover,
Feeling now are copse and cover
Forests now are sere and wanech.

Next November, limping, halter'd,
Blinded in a whirl of leaf;
Wont of want and travel tattered,
Next November, limping, halter'd,
Now the goodly ships are shattered,
Far at sea, on rock and reef.

Last of all the shrunk December,
Cowled for age, in sere and gray,
Facing-like a holding of beer,
Last of all the shrunk December,
Hide regarding, long remember'd
Life and joy must pass away.

Alfred Wright.

Hints to Liquor-Buyers.

There lies before us as we write a little book of twenty-four pages, entitled "Hints to Liquor Merchants." We have read it with considerable interest; and it has occurred to us that it affords equally valuable hints to liquor-buyers. It is published by William Rudkin's Sons, of this city, "practical chemists," and we shall make them no charge for this editorial advertisement of their philanthropic business.

Messrs. Rudkin's Sons are as modest as they are philanthropic. When one of the attaches of the *Christian Union* applied to them, some time since, for a copy of this suggestive little treatise the favor was respectfully declined. Messrs. Rudkin's Sons act on the aphorism of the Scripture, and do not willingly let their right hand know what their left hand does. The *Christian Union* is, however, a very earnest seeker after knowledge. The application was therefore repeated to a retail liquor-seller up-town; the little book of "hints" was furnished to him; and by him it was given in turn to the *Christian Union*. The publishers of the pamphlet forget the other aphorism about a candle not being made to put under a bushel; and they will pardon us for removing the bushel which they have put over it, and placing their candle in a candlestick, where it will give its light to a larger circle of interested readers.

The object of Messrs. Rudkin's Sons' little book is to tell the liquor merchant how to make a quality of domestic liquor fully equal to the imported article, at an immeasurably lower cost; and being "practical chemists," it is scarcely necessary to add that they furnish the liquor merchant with the materials—"plain and simple directions on each bottle." It ought also to be added that they give the liquor merchants their positive assurance that "we have never, in our long experience, met with a sample of flavoring extract manufactured from any substance injurious to health;" and in this view our readers will be gratified to know they are "sustained by the most eminent chemists in this country and in Europe." The liquor merchants, whose sensitiveness to the health of the community is one of their most distinguishing characteristics, will be equally delighted with this confident assurance. With this preface, which is evidently due to Messrs. Rudkin's Sons, we proceed to give from their hints to liquor merchants some extracts which may serve as hints also to the liquor purchasers.

To make good brandy, first purchase pure French spirit, which we understand to be pure alcohol. We confess ourselves not very thoroughly acquainted with this peculiar form of "practical chemistry," and if we mistake any of Messrs. Rudkin's Sons' directions, our columns will be open to the correction of our unintentional error. To forty gallons of spirit, properly colored, add one quart of glycerine, and two ounces of Messrs. Rudkin's Sons' brandy oil. "To imitate any particular brand, add a small quantity of the kind imitated." *About three gallons to forty will preserve the purpose.*" The italics are ours; for we desire to emphasize to the drinker of average brandy that, according to this recipe, in the very best brandy he gets one quart of real brandy to thirty of —— what is it? In the ordinary brandies he does not even get a drop. If the liquor merchant desires whisky, he adds whisky oil instead of brandy oil, same proportions; some very liberal dealers "use five gallons of rye whisky to thirty-five gallons of French spirit."

We might go on indefinitely with receipts for rum, gin, etc.; but advertising space in our editorial columns is limited. We pass on to the "pure foreign wines," the "real old port," the "fine old Madeira," the "mild claret" that "never hurt anybody." Here, for example, is a recipe for sherry:

"SHERRY.—Four ounces sherry oil; thirteen gallons pure spirit proof. Mix and add twenty seven gallons cider, fine quality; one gallon white sirup. *Three to five gallons of good foreign sherry added will improve.*"

We recommend those of our readers who want sherry to make their own; and if we may be permitted to make a suggestion, on a subject on which we are not connoisseurs, it would be that they make the cider serve their purpose without the additions. The fine old port is made of the same materials; the real color is given to it by a decoction of Malva flowers. "Weigh three pounds for each barrel, and, having separated the green part, steep the red petals only in warm water. These flowers have no medicinal effect, and give a beautiful color to water, wine or cider."

Claret, Muscat, Madeira, Malaga, and American grape wines are all made by the same simple process: French spirit, cider, glycerine, flavoring oils and coloring matter, in different proportions.

The purchaser of "pure foreign and imported liquors" ought to understand what he buys—what at least he is always liable to be buying. He ought to know that it is simply impossible to purchase a pure native wine outside of the country where it is made; that in London alone there is sold every year more Madeira than the whole Island of Madeira produces; that in one season, in a single city of this country there was sold as much California wine as the whole California coast produced; that a brisk trade is driven in champagne corks and imported bottles, which are required to be served over and over again year after year; that the custom-house mark is no guarantee, for by the laws of Great Britain the adulteration of liquor is allowed in bond; that the importer's assurance is no guarantee for the wines exported to the United States are doctored with alcohol before they leave the country where they are produced. "A good portion of the wine of France and Germany" says no less an authority than the Encyclopedia Britannica, "has ceased to be the juice of the grape at all in point of fact, the processes of sweetening, plastering, etc., are carried on to such an extent that it is scarcely possible to obtain a sample of genuine wine, even at first hand." Sherry is mingled with cheap brandy and flavored with sugar-candy and bitter almonds. Pale sherries are produced by plaster of Paris. Claret are manufactured on this side of the water; cochineal gives the color. Champagne is produced from rhubarb stalk gooseberries and sugar. The best wines are adulterated. The common wines have not a drop of the genuine article in them. Published books give the plainest directions for fabrication; brewers or druggists furnish the materials, and the process of adulteration, beginning when the wine is made, continued in the process of exportation, and perfected in the cellars is so all but universal that Messrs. Rudkin's Sons' business might not any longer to hide its excellence in pamphlets surreptitiously circulated.

If the *Christian Union* were to assert that adulteration is the rule, and that wines of commerce are often made without a drop of true wine in them, we should be accused of writing in ignorance and making prejudice serve for knowledge. We have therefore cut these "practical chemists" into court to tell what they know about the process, in order that if one reader choose to drink the ordinary "wine" of commerce, they may at least know of what they are always likely to be composed, and may, if they so call them by their right names.—*Christian Union.*

The Only Hope.

Frances Power Cobbe, the distinguished English authoress, appears in a late number of the *Contemporary Review*, a remarkable paper concerning death phenomena which are often seen in the last moments of dying persons. We give the close of the article:

May it not be that when that hour comes for each of us which we have been wont to dread, one of parting and sorrow—

"The last long parting of the shore
Of this wide world"

ere we "put off into the unknown dark"—we may do that we only leave, for a little, the friends of earth to go straight into the embrace of those who have long been waiting for us to make perfect for them the nobler life beyond the grave? May it not be that our very first dawning sense of that enfranchised existence will be the rapture of union with the beloved ones who we have mourned as lost, but who have been standing near, waiting lovingly for our recognition, as a other may watch beside the bed of a fever-stricken child till reason at length illumine the eyes, and with outstretched arms it cries: "Mother?"

There are some, alas! whom it must be very dreadful to think of thus meeting on the threshold of eternity, the wronged, the deceived, the forsaken. But for most of us, God be thanked, no dream of celestial glory has half the sweetness of the thought that in dying we are most—and meet at once—before we have had a moment to feel the awful loneliness of death—the parent, the husband, child, friend of our inmost soul, whom we consigned long ago, with breaking hearts to the grave. Their "beautiful" forms (as that dying lady beheld her brother and sister) entering our chamber, standing beside our bed of death, and come to rejoin us forever—what words can tell the happiness of such a vision? It may be awaiting us all. There is even, perhaps, a certain probability that it is actually the natural destiny of the human soul, and that the affections, which alone of earthly things can survive dissolution, will, like magnets, draw the beloved and loving spirits of the dead around the dying. I can see no reason why we should not indulge so ineffably blessed a hope. But, even if it be a dream, the faith remains built on no such evanescent and shadowy foundation, that there is one Friend—and he the best—in whose arms we shall surely fall asleep, and to whose love we may trust for the reunion, sooner or later, of the severed links of sacred human affection.

Prayer and Law.

There can be no real efficacy in prayer to God when it takes the form of a petition which must be either granted or refused; because "law" which reigns throughout the spiritual and material universe is an insurmountable obstacle to the efficacy of prayer. This objection has been triumphantly proclaimed to be "one of the most remarkable conquests of modern thought, into which no man can enter with an intelligent sympathy without abandoning the foundation that God will grant a particular favor to one of his creatures upon being asked to do so." So that while it may have been paid a noble in the superstitious and unscientific past for men to pray for rain, for health, for deliverance from pestilence, when these things were supposed to depend upon the caprice of an Omnipotent will; now that we have attained to a higher and nobler idea of the universe, and know that a shower is the result of certain atmospheric laws, and that death is the result of certain physiological laws which all society determine it, it is absurd to suppose that God will forego an interference; and so we may as well abandon the habit of prayer as a vain and useless superstition.

This is to say that nothing is impossible with the infinite God, which finite men accomplish daily by means of judicious application of the forces at their disposal—as for instance, though it is a law of nature that water shall flow downward, yet man, by the application of hydraulic pressure, can cause it to mount upward. Again, fire, when brought in contact with linen, will destroy it; yet we are able by the admixture of certain substances with the linen, to check the action of this law. Not that the law is annulled in either of these cases, as in others that might be cited but this particular law is overruled with other laws, is conditioned in its operations. Now, if God have not the same power to counteract or modify his laws if it seem good to him, than he has created a power greater than himself, and his own supremacy is disregarded. And in this case law must be understood to mean a mere customary, invisible fact of which we can give no reason, except that it is a matter of experience. Now such a self-sustained force is either self-originating, or else has escaped from the control of the being from whom it received its impetus, and so loses his liberty; and a being so fettered could not be omnipotent, could not be God. Hence such a conception of the laws of nature is in reality a denial of the existence of God. But assuming the existence of God as the first cause, that it is he who has created the universe and given it a system of laws by which all the parts shall work harmoniously together, then in our reading of law we are not dealing with a cause unintelligent, unsympathetic, free, but with the free will of an intelligent moral agent.—*Standard of the Cross.*

The Sure Foundation.

There are two errors which men are very apt to run into. One is the supposition that God takes little or no notice of our conduct in this world; the other, that worldly prosperity and adversity are to be considered as instances of the favor or displeasure of God, and that a man is just so much a favorite of Heaven as he is crowned with worldly prosperity. While we believe that God often interposes for the reward of virtue or the punishment of vice in this world, yet we are not to expect an exact display of the justice of God here, but must wait for that hereafter, when his ways to man shall be fully vindicated and every one receive the just recompense of his deeds.

The dispensations of God's providence are to be regarded as the means which infinite wisdom and goodness make use of to correct the evil tempers and passions of men. The great lesson which God is endeavoring to teach mankind is that of faith, trust and dependence on himself—the only sure foundation of virtue. That virtue which is built only on popular sentiment, or public good, or the fitness of things, depending on mode and fashion, the caprice and often the folly of men, cannot be permanent or entire. But the belief that God sees and regards all our actions, and the principles from which they proceed, and that he will in a future life judge us according to the law of the gospel and of that reasonable nature which he has given us, rewarding or punishing us according as our past lives have been, this belief fixes virtue on a sure foundation, carries its principles to the heart, and extends its influence through the whole life. It becomes the ground-work of that firm faith and trust in God which abides all trials, and remains unshaken by the storms and commotions of the world. *Christian at Work*

A man is called selfish not for pursuing his own good, but for neglecting his neighbor's.—*Ab. Whatley.*

Religious Intelligence.

—Sweden and Switzerland contribute the largest number of new members to the Mormon Church.

—The United Brethren in Christ report an increase this year of 4,882 members. The total is now 148,763, with 4,067 churches.

—The Universalists, according to their Year-Book for 1878, are now 35,595 strong, against 32,917 in 1876 and 31,071 in 1875. They have 691 church organizations, 765 church edifices and 722 ministers. Their parish property is estimated to be worth $6,978,110.

—As often as the marriage anniversary of the Maharajah Dhuleep Singh, of India, occurs, he joyfully commemorates it by giving $5,000 to the girls' school of the Egyptian mission of the United Presbyterian Church, which earned his gratitude by furnishing him with a wife from among its pupils. These helpful gifts have been continued several years.

—Mr. Davis has sent an account of a new inscription he has discovered north of the Pylæ Cilicis, inscribed in Hamathite characters. Unfortunately it is almost illegible; but among the few characters he was able to copy some well-known Hamathite ones. We believe that the Hamathite inscriptions copied by George Smith at Jerabbis will soon be published.

—As an indication of the great improvement made in communication with Central Africa, it may be stated that the Church Missionary Society received in the middle of November letters written on Lake Nyassa August 29. Capt. Elton and party had arrived at Livingstonia, and were about to proceed by the steamer to the northern part of the lake, to explore the country.

—The Dunkards are taking a new departure. At a general meeting held at Myerstale, Pa., recently they organized "The Brethren's Church Extension Union," the first society of the kind the denomination has ever had. The purpose of the union is to organize and extend the home mission work of the denomination, by sending out missionaries and ministers. The secretary is to be a salaried officer, which is an innovation.

—The *Alliance* has been investigating the subject of church debts in Chicago. It gives a total of $1,411,195 against which stands this qualifying circumstance: "In some cases mortgages have been reduced by partial payments, while still appearing on the books for the amount of the original indebtedness." The *Interior* thinks the *Alliance*'s table is not fair to the churches. The total is divided as follows: Presbyterian, $256,898; Congregational, $214,115; Methodist Episcopal, $180,781; Baptist, $53,099.

—Canon Scott Robertson's annual summary of British contributions to the 69 societies in Great Britain and Ireland which collect funds for propagating missionary work in foreign lands shows that in the financial year 1876-7 these British contributions amounted to $5,242,360. The general summary is as follows: Church of England societies received $2,120,605 "collections," or [illegible] societies, $754,540; Nonconformist societies in England and Wales, $1,565,855; Scotch and Irish Presbyterian societies, $791,740; and Roman Catholic societies, $82,395. Making a total of $5,242,360.

—The Rev. C. P. Hard, of the Methodist mission in the Madras Presidency, writes a very interesting letter, under date of August 8 about the famine in India. The famine embraces a territory with fifteen or eighteen millions of inhabitants, of whom not less than 500,000 have succumbed to the pangs of hunger and to the sickness which famine always breeds. The government has done nobly in relieving the suffering. It has employed over 600,000 men and women on public works, and distributed food liberally to the starving, who are gathered into relief camps. The women who are employed by the government number many thousands. They carry "on their heads, under the sharp rays of this Eastern sun, their loads of sand and bricks and mortar and timber throughout the working hours of the day and at night sleep in the fields or the extemporized hut camps; and often, when 3,000 of a camp rise in the morning, thirty corpses have been left on the ground." The government had expended, at the end of the year, over $15,000,000 by way of relief, and considerable money must have been raised by relief committees in England; and yet much more is needed.—*Independent*

—A writer in the *Church Times* reviews the progress of the Anglican missions in India, with special reference to the propagation of Ritualism in that mission field. He says both the English Church Union and the Confraternity of the Blessed Sacrament are represented in each of the three dioceses in India. He says: "There are belonging to the E. C. U., in the Calcutta branch, 39 members, of whom 14 are clergy. In the Madras branch there are 45 lay and 12 clerical members. In the Bombay branch there are 19 clergy and 67 lay members and associates; and at the head of the clerical members is the new Bishop of Bombay, who has, to his honor be it said, the courage to be a member of the E. C. U. With regard to the other great church society, the Confraternity of the Blessed Sacrament, we find that out of 91 chaplains under government in the dioceses of Calcutta 5 are C. B. S. priests. In Bombay there are 30 C. B. S. priests out of 50 chaplains and clergy at work in that diocese. In Madras there are 8 C. B. S. priests out of the 38 chaplains employed there. The statistics of the Madras Ward have not come to us; but there are some 40 members, both men and women, in the Bengal and Bombay Ward. The guild of the Holy Standard, which is open to all soldiers, for advancing, as opportunity occurs, church principles and reverent ritual, is also represented in India, and is doing good work there toward improving the condition of the garrison chapels."

Our Young People.

LITTLE CHILDREN.

Little feet may find the pathway
Leading upward unto God;
Little hands must learn to scatter
Seeds of precious truth abroad.
Youthful hearts may be the temple
For the Spirit's dwelling-place,
Childhood's lips declare the richest
Of God's all-abounding grace.

Little ones, though frail and earth born,
Heirs of blessedness may be:
For the Savior whisperath gently:
"Suffer such to come to me."
And in that eternal kingdom,
'Mid the grand, triumphal throng,
Childish voices sweet may mingle
In the glorious choral song.

Apples of Gold.

From Our Little Friends.

HAZLEHURST, MISS., Nov. 25, 1877.

DEAR MR. EDITOR: I am a little girl just ten years old. I am fond of Sunday school, and want to go every Sunday. We have such a good superintendent, and the whole Sunday school likes him so much—both teachers and scholars. Now I will tell you his name—it is Dr. Ben Catching. I had two sweet little sisters, who died of diphtheria last month, within two weeks of each other; and we miss them so much. They wanted to go to Sunday school very much. Their names were so pretty, too—Lucy and Katie. Jezebel was the wicked queen that Elijah prophesied should be eaten by dogs, near the walls of Jezreel; it is found in First Kings xxi, 23. I will ask a question: What verse in the Bible has every letter in the alphabet in it? I love to read the children's letters in the ADVOCATE.

Your little friend,

CARRIE B. NORMAN.

DOWNSVILLE, LA., Nov. 25, 1877.

DEAR MR. EDITOR: I have seen letters in the CHRISTIAN ADVOCATE from little boys and girls from every part of this State, but none from Downsville. I am going to school and learning very fast. I am studying spelling, Fifth Reader, penmanship and arithmetic. Mr. Hoeutt has been our preacher for the last two years, but he is gone, and I am sorry. He left last Tuesday for Opelousas. We have a new Methodist church at Downsville. It was finished last week. I must close by asking the little folks a question: Where is "washpot" mentioned in the Bible? Your friend,

WATTIE HAMMONDS.

PINE BLUFF, ARK., Dec., 1877.

DEAR MR. EDITOR: I am a little boy ten years old. My father takes your paper. He is a preacher in the Methodist Episcopal Church South at Pine Bluff, Ark. There was a little boy who wrote a letter for your paper, who wanted to know where the word "bonnet" was found in the Old Testament. It is found in several places. I will mention them: Exodus xxviii, 40; xxxviii, 9; Leviticus viii, 13; xxxix, 28; Isaiah lii, 20; Ezekiel xliv, 18.

Your little friend,

WILLIE EVANS.

P. S.—Papa has gone to Conference.

MOUNT HERMAN, ALA., Dec. 5, 1877.

DEAR MR. EDITOR: I am a little girl eleven years old. I am sorry to say we have no Sabbath school. It was at the brook Kishon where Elijah slew the prophets of Baal. It is found in First Kings xviii, 40. Rebekah rode the camel when she was journeying from her father's house to meet Isaac, whom she married. It is found in the twenty-fourth chapter of Genesis. God buried Moses; this we learn from the thirty-fourth chapter of Deuteronomy, sixth verse. Where did Aaron die?

Your little friend,

EMMA MALONA MOORE.

LOUISVILLE, ALA., Nov. 28, 1877.

DEAR MR. EDITOR: When I wrote to you before I was not going to Sabbath school. Since that time I have been going regularly. I will try to answer some of the questions in last week's ADVOCATE. Elijah slew the prophets of Baal at the brook Kishon; it is found in First Kings xviii, 40. I think it was the Lord who buried Moses. Who was the father of King David? Who did Paul cause to tremble?

Your little friend,

BELLE PAGE.

The Boy Who Kept His Word.

One day I heard the softest little tap-a-tap at the door, how as though made by a kitten's paw and, when I opened it, a beautiful little boy, with brown eyes, red lips and rich olive complexion, stood there perspiring, and holding his old battered hat in his sunburnt hands.

"Would you lend me a wheelbarrow to take some walnuts home?" I will bring it right back this evening," said he respectfully, and he appeared like a dear little gentleman.

"Be sure, my little man, I want to accommodate you," said I, laying my hand on his moist brow, and turning his sweet face fairly up to view; "but how do I know that you are an honest little stranger?" Your eyes and face look very honest, but sometimes a boy's eyes belie his truthful face. Yes, I'll lend you the wheelbarrow, and take your word for it that you'll bring it back this evening. But you look so tired and sweaty that I believe you'd like one of my nice cookies, would you not?"

"Yes, ma'am, thank you," said he; and then I put the sideboards on the wheelbarrow, and ran it out at the gate for him, and helped him fill a sack of nuts into it. In the evening, as we sat at tea, I heard the wheelbarrow coming up the dusty road with a creaking "wheek; wheek," and I felt rejoiced to know that my little stranger was a boy who could be trusted.

"I did bring it home now, didn't I?" said he, pulling along.

"Thank you," said I. "It does me good to meet a boy who regards his word as something sacred, because I think an honest boy will make an honest man," and I shook hands with the little fellow, and told him to sit down and rest.

He took off his hat and sat down, saying: "I can't stay long, because I have to get the cow for mother, and we keep her in Mr. Irving's pasture."

I learned who the child was—that he was the new blacksmith's son, and that he had a little brother and sister at home, and that "Sissy Zoa" was the darlingest baby in the world. I talked to him about keeping his word always, regarding it as something sacred—of building up a character for truthfulness; and for a few moments I talked little boy-talk as hard as I could. His big eyes watched me closely—he understood and appropriated every word I said. I gave him a cookie to eat then, and one for after he got home, and one apiece for the little brother and sister, and told him to mind what his mother had said about getting the cow, and that I believed he was rested, and had better go now; but whenever he wanted any favors hereafter I would not be afraid to trust him.

Oh, he walked off so royally! just as rich and honorable, and he took strides like a young Goliah! And I felt good to meet with a specimen of manly integrity in such a little lump of a boy. I felt a deep interest in the child, and resolved to watch him, and do him all the good I could.

The Suez Canal.

Year after year a vast climatic change is gradually more and more observable in eastern Egypt, or rather, to be more precise, in that belt of land ninety miles or so long by some thirty broad, which, extending between Suez and Port Said, is directly influenced by the water of the Suez canal. Before the canal was opened up there was scarcely a blade of grass in the region, except on the borders of the bitter lakes and round about the oasis of Ismailia. But now the whole face of the country is becoming changed. Everywhere along the line of the canal herbage of various kinds is springing up. It is, of course, known to every one that the water of the canal is salt; but, as it filtrates through the sand, it becomes capable of affording nourishment to vegetation. Then the large influx of water into the desert has affected the atmosphere. The rapid evaporation which takes place during the day gives rise in cool dews at night. Captains of Suez canal steamers declare that, even in the case of such a rarity as rain, the rain-fall is every year markedly increasing. The new verdure of portions of the desert itself attracts the clouds, according to a well-known natural phenomenon. It is also asserted that more and more each year the character of the northern portion of the Gulf of Suez is becoming assimilated to that of the Mediterranean. This is owing to that very steady, though gentle current which is known to flow through the canal in the direction of the Red Sea, where, as is natural, evaporation goes on at a greater pace than in the Mediterranean. It has been tested and found true that the water of the canal at the Suez mouth, notwithstanding that it has passed through ninety miles of burning desert, is cooler than that of the Red Sea ten miles or so south of Suez. Since the canal was opened there has been three-fold more water in the bitter lakes. This summer especially a change for the cooler has been noticed by numbers of observers in the desert which is "spanned by the bridge of water."

THE DIFFERENCE.—"Ah, mamma," said little Gertrude at dinner, "how poor the soup is! Really it is not good at all, and I want no more of it;" and she laid down her spoon as if it were a finished matter.

"I have not time now, my dear daughter, to prepare another better one, but this evening I promise to give you soup that you will call most excellent and delicate."

Gertrude was a poor woman's daughter, and after dinner she went out with her mother to pick up the potatoes that had been dug up over the field. They worked away putting up in sacks until sunset.

In the evening the mother prepared their supper, and first brought on the delicate soup. Gertrude tasted it, and cried out with delight: "Oh, what a difference between this and that which we had for dinner! This is so good, mamma; you have certainly done your best this time." As soon as she had finished it her mother laughed, saying: "This is the same soup, my dear, that you found so poor at noon, but it is good, this time, just because you have worked well this afternoon. Industry gives a good appetite, and hushes all complaints."

"God before and above all things!—such is the command, such is the law, and our very reason acknowledges it. Every interest should be sacrificed, every obligation canceled, for the furtherance of this supreme duty. You seek Jesus, you look for consolation and joy of the soul; serve God, pray to him, and you will thus come face to face with Jesus; you will find consolation of spiritual joy.

The destroyer of all successes is illusioned apprehension of danger.

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The Men to be Looked Out.

The qualifications, mentioned in connection with the appointment of the seven deacons, should serve as a guide in the choice of men for official position in the church. We do not see why they should not apply to all at least as a guide. They may be more imperatively and more completely demanded in some cases than in others, but the aim should be to approximate this standard of character and attainment.

"Honest report." A steward who has not this can do only harm. A class-leader who has not the confidence of his brethren cannot be their adviser in spiritual things. The preacher who does not command general respect as a pure and good man, even if he gets the ear, cannot reach the hearts and consciences of the people. If before conversion he was noted for lack of integrity and for gross immorality, his reformation must secure general belief, and that after a sufficient trial, before it is expedient to give him official place of any kind. It is conceivable that for certain crimes before conversion, or for certain crimes by which men fall after conversion, official position may be forever inexpedient. The disability is such that however penitent they may be, the church is embarrassed and injured by their prominence, and their usefulness is destroyed. There are some moral offenses in the ministry which should bar any subsequent restoration of credentials. The penitent offender may be received back into the church, but his sin may be of such a nature as to make his forfeiture of ministerial standing irrevocable. His good report is gone, and, while the church may help him to save his soul, it cannot bear the burden of infamy which he has brought upon himself. Officials in the church must not only be good men, but they must be men of honest report. In the judgment of charity they may be the one, while in fact they are not the other. Whether this be their misfortune or their fault does not decide their fitness as ministers, or as stewards, or as officers of any kind. Men of honest report are needed. A man's reputation may be good with some, but how is it with the most?

"Full of the Holy Ghost." This means at the least that they should be converted men. And, more than this, that they be pre-eminently spiritual. The functions of the deacons, as illustrated in Stephen's case, were partly those of witnesses and preachers, but they were also set apart to serve tables—to distribute the charity fund, and to look after the finances of the Christian community. They were chosen in view of having this fullness of the Spirit, and as having it before they were consecrated by prayer and the imposition of the hands of the apostles. Hands were laid upon them not to impart to them the gifts of the Spirit, but because they were already full of the Holy Ghost. Men may be of honest report, and wise in affairs, and may yet lack spirituality. They may be these, and not be converted men. And they may be converted men, and yet come short of that fullness of the Holy Ghost which the apostles enjoined. A ministry without this fullness of the Spirit is weak and comparatively worthless. The higher the responsibility, and the more completely ministerial the position, the greater is the need of this plenary unction. But in our official boards, and in those that have the management of connectional interests, is it not desirable that all should be distinguished by this copious anointing? Our preachers, bishops, missionary officers, Sunday school superintendents, and class-leaders can scarcely be regarded as qualified for their very spiritual duties without this fullness of the Holy Ghost. They must not only be converted men of honest report, but they must be aflame with the baptism of fire, and deeply experienced in the deep things of God. If this fullness, beyond the ordinary measure, be not theirs, a vital qualification is wanting. There is a spiritual element in the table-serving of the church, and our stewards and trustees should be selected with reference, in part at least, to religious character. They should be "not slothful in business, fervent in spirit, serving the Lord." They should be men who love Christ and the church, men of devout and prayerful minds, and men who feel that they are called to this important work of attending to the business of the house of God. We have met official boards and Quarterly Conferences in which this decidedly spiritual atmosphere was felt, and we have met others where everything was as coldly secular as the meeting of a board of bank directors. Our stewards, hardly less than our preachers, should be men full of faith and the Holy Ghost.

"And wisdom." This comes last in the inspired mention. Without wisdom honest report and fullness of the Holy Ghost would not suffice. A man may be blameless and spiritual, and yet he may not be qualified to be a preacher, or to fill any office in the church; grace is not always accompanied by the gifts. Eloquent preachers may be poor financiers and indifferent administrators. There arose a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministration. Wise and discreet management was needed here. The wisdom of the serpent must be united with the harmlessness of the dove. Good men are not necessarily wise in affairs. They may have spiritual fullness, and yet be wanting in judgment, in sagacity, in breadth of view. Wisdom must be under the guidance and control of the spiritual nature, and both of these qualities must be connected with honest report; but wisdom, as well as piety, there must be. The folly and mistakes of good men are manifold, and need no particular illustration. The business of our churches demands the hearty services of wise men, and wisdom is an element of character that cannot well be dispensed with in any who sustain official relations to the church. From the door-keeper in the house of God to the very highest places in its service there is need of wisdom. All we insist upon is that we have, in the qualifications of the deacons, as indicated by the apostles, the main essentials for all office-bearers in the church. In our administration of church matters, in judging of ministerial candidates, in the appointment of Sunday school superintendents, and in filling the official boards, we are to seek men who unite in themselves these elements of character and usefulness. If we cannot reach the ideal in many cases, we can approximate it, and thus increase the average effectiveness of all departments of the church and her institutions.

Neglecting Salvation.

Neglect causes countless losses and defeats; but its greatest and most disastrous achievement is the loss of the soul. This loss and disaster is intensified because it is a loss in despite of the God-like provisions of the gospel to save unto the uttermost, and to save forever. We can imagine a half-insane atheist demanding that there shall be greater exhibitions of power and wisdom to convince him that there is a God; but we cannot imagine how an impenitent man, who admits the reality of the saving provisions of the gospel, can ask or even imagine a greater salvation than that which has been revealed. In the great redemptive scheme the whole Deity is called into activity, and poured forth to "save rebellious man." God, the Father almighty, so loves us with pitcous and compassionating love that he gives, freely gives, his only and well-beloved Son as a ransom for us all. God, the eternal Son, so loves us that he becomes poor that we may be rich—makes himself of no reputation, but takes upon him the form of a servant, and, though having the brightness of the Father's glory, agonized and died upon the shameful cross. God, the eternal Spirit, so loves that he helps us, stoops to all our moral destitution, and raises us to newness of life. It does not seem possible to conceive of greater majesty, greater power, greater love or greater zeal than was displayed to "save a world of sinners lost." If we neglect this salvation, can we conceive of any greater or better-adapted method to save us? The universe affords, and can afford, no better, no greater plan.

It is a salvation that saves us and satisfies eternal justice. It is so great that it reaches up to the height of God, and all the demands of the law, holy, just and good; and so great that it reaches down to man in all the depth of his sin and woe. But great and well-adapted as are its provisions to save, we may be lost by neglecting to avail of its saving help. It is not necessary to be an atheist and deny the being of God, nor a deist and deny that he has given us any revelation of his nature and will, in order to fail of salvation, and perish forevermore. It is not necessary to violate all of the commands of either table of the law, to be given over to "lasciviousness, to work all uncleanness with greediness," to shut ourselves out from God, and bar and bolt heaven against our hopes. Not at all. We have only to "neglect." We may be moral, highly respectable, and meet the demands of worldly good citizenship. We may occasionally read the Bible, occasionally associate with pious people, sometimes present ourselves in the house of God, and even speak approvingly of Christ, his ministers and his church. Nay, we may historically believe all that the four inspired biographies say of the peerless life and atoning death of Christ. We may fully purpose in our hearts to seek God and consecrate our lives to his service, and we may listen to the gospel with so much attention, and so far yield to its power as to say: "Almost I am persuaded to be a Christian;" and yet if we "neglect" and do nothing more we shall not escape condemnation. We are like one in a boat on a stream—we have oars, and by their use we can overcome the current and move up stream. The current presses onward and downward. In the distance is heard the roar of the cataract over which the river plunges. We can pull up the stream; but we can neglect, and we need do nothing more—the current itself will bear us on, and bear us down with ever-increasing speed, and increasing nearness to the fatal plunge. Just do nothing—simply neglect—and time, like a rolling stream, will bear us away—away from Christ, from hope and from heaven. W.

Pray for Us.

Paul was not speaking lightly when he said: "Brethren, pray for us." He was not speaking at random. He was not uttering a commonplace compliment to their faith or Christian character. He was in earnest. He was never more in earnest. His soul was in the point of his pen—in the words he traced. He was speaking for all time and for all eternity. The design was not only to indorse the efficacy of prayer. It was not simply, in a careless sort of way, saying that he and others, ministers of Jesus, needed their prayers. It was also a strong assertion of the fact that they required, for their own personal salvation, a spirit of prayer for others. Praying for others is a strong feeder of personal faith. It brings out dormant sympathies. It quickens love and brotherly-kindness. It helps to do a very hard thing—"think on the things of another." It helps to empty self of self. It begins the work of abdication in favor of God and humanity. It is a self-working, self-uplifting lever.

But now, to be a little more timely and practical, Paul's doctrine is that ministers need the prayers of their people. It is fair to suppose that thousands of preachers have said, in the last month, entering upon new charges, or going back to old ones: "Brethren, pray for us." If they have uttered the Pauline prayer in the spirit of prayer, and if it has been received in the spirit of Jesus, abundant harvests will follow.

Pastors need the prayers of their charges as an expression of faith in them—of faith in their integrity and sincerity. It forms a vital connection. They pray for him as a man of like passions with others. He is only an agent, and through him the Principal is to be magnified. It will prevent them from unduly exalting the man. It stops effectually hero-worship. Praying for him, they will hear God through him—they will see Christ, and not the preacher. Praying for him, they will have faith in his message. They will not sit as critics upon his word. It will quicken attention and provoke devotion. Prayer for the pastor—not occasional and formal, but constantly and in the spirit thereof—is a strong expression of harmony with and personal sympathy for him. This is necessary as a matter of practical and real use to the members. If such active harmony with the pastor is not felt, faith will decay and the religious life will die out. The preacher, as "a man of God," will know, better than words can tell, each one who thus prays for him. His eye will beam with a strange light, and his heart feel a strange glow, when in the presence of such. He will see them in the congregation. He will be inspired to effort. He will to *them* preach with power. He is conscious of unfitness for the great work committed to his hands. He asks: "Who is sufficient for these things?" He needs the prayers of his people for himself as a man, as well as a pastor. He needs the strength of God and the power of Jesus. He is subject to temptations and fears and trials. He prays always for others. He needs their prayers in return. Then, as a matter of duty, as a matter of safety, as a matter of common justice, will *you* not pray for your preacher, this year, as you have never done? How long has your new preacher been in your midst? How long has your former pastor—loved, and returned to you—been back from Conference? *How often have you prayed for him? How* have you prayed for him? Have you lingered and *lingered* and LINGERED at a throne of grace for him? "Brethren, pray for us."

The Gospel in Spain.

Notwithstanding the violent opposition by the priests, and the general intolerance of the ruling powers of Spain, the gospel is making steady progress. A correspondent of the London *Record* Rev. John Roe writes from Seville, under date of October 20, that "at no time in the history of this country were the gospel prospects so bright and encouraging as they are at this present moment." He communicates the following facts:

"I have just visited the mission at Algeciras, Malaga, Puerta Santa Maria, Xerez and Seville, and I have been surprised beyond measure at what I have seen. Here in Seville there are as many as ten mission schools, having over 1,200 on the books, with an average attendance of 850. Seven of those schools are supported by the Spanish and Portuguese Church mission, two by the Presbyterians, and Miss Butcher conducts the other. I was very much pleased with the numbers, order and efficiency in the schools. The manners, answering and the singing were excellent. The education is thoroughly scriptural. There is no uncertain sound, no attempt made at compromise; all the children are taught the 100 texts, and well instructed in scriptural knowledge. Sankey's hymns, translated, are sung by the children with a native gusto. The children also answered well in general secular knowledge. But as much as I was surprised with the schools, the church surprised me much more. There are three churches here in full work, a fourth about to be opened, and a fifth in prospect. Four of these are supported by the Spanish and Portuguese Church missions, and the other by the Presbyterians. The exteriors of four of those churches are not much to look at, but their interiors are handsome, large, and, what is best, very well attended. The fifth is a large room attached to the schools at Garcia Perez. Two of these churches are very beautiful, viz.: the Presbyterian, and that which is about to be opened. All four had been Romish churches, which is very significant. The churches are all ministered to by natives, two of them being ex-priests. Such is a brief sketch of the effort that is being made to build up the Christian work here in this ancient city of Seville. But, what is also worthy of notice is the decay and decline of superstition here with the monastic system. No fewer than between thirty and forty ecclesiastical establishments have changed hands during the last few years. Of these, four are now in the hands of Protestants, five are barracks, two are prisons, one is a theater, many are public buildings, stores, private houses, etc.

"The mission at Malaga is very encouraging also. Mr. Smith went there a few months ago, and he has now a good congregation. Upward of fifty have joined the church. I have just received a letter from him, in which he says: 'Last Friday, after the prayer meeting, nine gentlemen presented themselves—one priest, one lawyer, two doctors, three professors, and two others.' Mr. Smith is about to establish two class schools in Malaga, a class of school which is very much needed. At Puerta Santa Maria the mission is in a very flourishing state. A second very large house has just been taken to provide for the increasing number of children in the schools, and the great increase at the church services. I was at the opening services in the new church, and I was very much pleased and surprised with what I saw. The Presbyterians have very successful missions at Cadiz, San Fernandez and Jerez, in South Spain. On the whole, Christians have much to thank God for the progress of the gospel in Spain. As for the present attempt at persecution, I look upon it as a great proof of the success of the missions. If no progress were being made there would be no attempt at persecution."—*New York Observer.*

Victor Emanuel's death removes from Europe one of the most able of its princes. By the unification of Italy he became the head of a powerful and influential State. He was a great soldier and statesman, and his achievements will stand among the most brilliant records of the history of the present century. By the addition of the Papal States to his kingdom the temporal power of the Pope ended. He was many years ago excommunicated by Pius the Ninth. There is an attempt on the part of the sympathizers with the Pope to make the impression that the King on his death-bed became reconciled to the pontiff, and repented of the policy which he had pursued. This is probably a mistake. The most we have seen bearing upon the point is found in brief dispatches like these:

LONDON, Jan. 11.—The *Daily News'* correspondent at Rome says: The Pope, on receiving news of the death of the King, said: "I expected it. I had pardoned him. Let us now pray for the repose of his soul."

ROME, Jan. 11.—The *Fanfulla* reports that Victor Emanuel said, on his death-bed: "I have always felt affection and deference toward the person of the Pope. If I have personally displeased him I am sorry, but in all my acts I have always had the consciousness of having fulfilled my duties as a citizen and a prince, and of never having committed anything contrary to religion."

The advocates for the restoration of the temporal power very naturally wish it to appear that Victor Emanuel was stricken with remorse and penitence on his death-bed for his course toward the papacy, and for his treatment of the Pope; but it seems that the King declared to the last that he had conscientiously "fulfilled his duties as a citizen and a prince, never having committed anything contrary to religion." King Humbert the First will probably follow in the footsteps of his father, maintaining the same policy in reference to the temporal power and religious freedom.

Political matters are more stirring now that Congress has entered upon the regular session, and that the most of the State Legislatures have convened. The most significant news from Washington—and this is not new now—is the threat to reopen the question of Mr. Hayes' title to the presidency, and to revive the sectional animosities which prevailed during Grant's administration. The majority of the people and Congressmen of both sections will, we believe, sustain Mr. Hayes, and discountenance the attempt of a clique of disappointed demagogues to unsettle the present peaceful condition of the country, and to stir up strife and ill will. At this writing neither the silver bill nor the bill to repeal the resumption act has been disposed of. In the North and West bank and commercial failures have been alarmingly numerous of late. It is surprising that our legislators do not at once settle the financial questions, so that suspense and uncertainty may no longer agitate commerce and depress the business interests of the country.

Rev. Thomas Mullett, formerly a member of the Louisiana Conference, Methodist Episcopal Church South, died at Lake Charles, Calcasieu parish, La., January, 1878. Bro. Mullett, we suppose, was about sixty years of age, a native of England, a man of good natural gifts, and possessed of a wide and varied store of information. In early life he followed the sea, and his history was one of remarkable adventure and strange vicissitudes. For many years he followed surveying in western Louisiana. His last illness was of several months' duration. Rev. J. D. Harper, who was with him from time to time during his sickness, informs us that he was resigned, at peace with God, and supported by the Master's presence.

The tenth session of the Louisiana Conference of the Methodist Episcopal Church was held at Baton Rouge, January 9-14, Bishop Harris presiding. J. C. Harrell is presiding elder of the South New Orleans district. Rev. Dr. J. H. McCarty is returned to Ames church. The Conference reports 8,[illegible] full members. Total benevolent collections, $949.45; for Bishops, $63.50. Receipts for ministerial support, $8,098. Missionary money appropriated by the Board of Missions for the support of the work, $8,000.

The Catholic press, says the *Central Christian Advocate*, is beginning to realize the extent of the defeat of clericalism in France, and is in the worst possible humor. MacMahon comes in for his full share of censure, and will never be forgiven that he did not accomplish a *coup d'etat*. Four of the new ministers are Protestant—heretics is the word which more fully expresses the Catholic indignation and disgust. The four Protestant ministers are Admiral Pothuau, Leon Say, General Borel and M. Waddington. The last, however, the minister of foreign affairs, is the bitter pill. M. Waddington is the son of an Englishman, was educated at Harrow and Oxford, is married to an American lady, and believes in republicanism of the American type. He was minister of public instruction and worship under Thiers, and has shown eminent abilities. That the Vatican should be compelled to treat with a Protestant French minister is a depth of humiliation that had never been dreamed of. Frenchmen of the best class who have been prominent in public affairs are said to express themselves freely that Protestantism is the hope of the republic.

No excellent soul is exempt from a mixture of folly.—*Aristotle.*

American Bible Society.

The stated meeting of the board of managers was held in New York January 3. The manuscript of the Dakota version of the First Book of Kings was received from Dr. T. S. Williamson, of Minnesota, for publication. Information was communicated that the Rev. J. W. Sanborn, a missionary among the Seneca, proposes to translate the Book of Psalms into their language from the Hebrew. Letters with requests for Bibles and Testaments were presented from Rev. Maxwell Phillips, of Yucatan; Rev. E. P. Hastings, of Ceylon; and Rev. C. H. Doering, of Bremen.

In respect to the controverted term for "Deity" in China, the board approved of a special report from the Committee on Versions to the effect that the present state of opinion among missionaries and translators unanimity among them seems not present to be impracticable; and therefore, while Tien-chu is preferable to any other term, it is inexpedient to take any action requiring that it should be used in all translations made at the expense of the society. An appropriation of $[illegible] for Bible work in India was made to the American Baptist Missionary Union, and various grants of books were made for circulation at home and abroad to the Presbyterian Board of Foreign Missions, the American Board, the Methodist Missionary Society, the American Tract Society, the Seamen's Friend Society, and to various auxiliary societies, district superintendents and other individuals, the total value of the grants being nearly $9,000. The receipts for December were $47,490; copies of Scriptures issued, 76,482.

Books and Periodicals.

LESSONS IN THE HISTORY OF LOUISIANA, from the Earliest Settlement to the close of the Civil War: To which are appended Lessons in the Geography and Products. By John Dimitry, A. M. A. S. Barnes & Co., New York, Chicago and New Orleans, 1877.

The volume is a 12 mo of 216 pages well bound, and contains maps and illustrations. It is arranged as a text-book for young learners, and questions and answers are adapted to their capacity. The history opens with the discovery of the Mississippi river by De Soto, and closes with the end of the late war. Both the historical and the geographical parts seem to have been prepared with care, and contain a vast amount of useful information.

THE NEW VOLUME OF THE LIVING AGE.—The new year of Littell's Living Age opens with the number for the week ending January 5. Owing to the recent establishment of important periodicals abroad—notably the Nineteenth Century in England—and to the simultaneous improvement of others, a fresh impetus has been given to foreign periodical literature; the ablest living thinkers and writers being enlisted in its service to an extent heretofore probably unequaled. The Living Age presents with satisfactory completeness what is most valuable in this literature. The publishers already announce, for early numbers of the new year, articles by Louis Kossuth, ex-Governor of Hungary, (on the Turkish Question,) Prof. Max Müller, Prof. Goldwin Smith, the Duke of Argyll, Rt. Hon. W. E. Gladstone, on Courses of Religious Thought, Richard A. Proctor, Prof. Owen and others (Studies in Science,) Frances Power Cobbe, Alfred Russell Wallace, Prof. J. C. Blackie, Edward A. Freeman, Matthew Arnold, J. Leslie Stephen, John Ruskin, and other eminent writers. In the department of fiction the best foreign authors will be represented in serial and short stories. The publication of a new story by William Black is to be begun in January, from advance sheets, and other attractions will follow. The volumes of this standard weekly magazine for the new year therefore promise to surpass even the previous ones in interest and in importance to American readers.

—The January-February number of the North American Review contains the following articles: Charles Sumner, Senator Hoar; A Crumb for the Modern Symposium, Prof. John Fiske; The Art of Dramatic Composition, Dion Boucicault; General Amnesty, J. Randolph Tucker; The English Aristocracy, W. E. H. Lecky; Reminiscences of the Civil War, Gen. Richard Taylor; The Origin of the Italian Language, W. W. Story; Epheans, Cyprus and Mycenæ, Bayard Taylor; Capture of Kars and Fall of Plevna, Gen. G. B. McClellan; Currency Quacks and the Silver Bill, Manton Marble; and notices of Woolsey's Political Science, Proctor's Myths and Marvels of Astronomy, Geikie's Life and Words of Christ, Sullivan's New Ireland, Bowen's Modern Philosophy, from Decartes to Schopenhauer and Hartmann, Avery's California Pictures in Prose and Verse, Lindermun's Money and Legal Tender in the United States, Victor Hugo's Histoirle d'un Crime, Cook's House Beautiful, Trowbridge's Book of Gold and Other Poems, Rhinzinger's Upper Egypt, and Habberton's Budge and Toddle. For sale by book-sellers and news dealers generally.

—We have received from Logan D. Dameron, agent Advocate Publishing House, St. Louis, the Pas-

's Pocket Record and Form-Book. is excellent work contains that rt of our ritual relating to baptism, rriage, burials, the Lord's Sup- reception of members, and suit- e Scripture readings for the sick. e blank parts of the book are ed and headed for all purposes for ch the pastor has need of records l memoranda. It is handsomely nd in morocco, with clasp, and ry way almost complete, conven- and desirable thing for pastors.

Wide Awake for January, 1878, very fine number, full of Christ- poems and stories, and very lovely illustrated. Among the excellent articles are: A Christ- Poem; The Little Savages of le Rock; The Child Toilers of on Streets; The Jolly Christ- of Sevens; Robin Hood's Mir- ; The True Story of King Marsh- ; A Christmas Charity; Plum ta Claus; Parlor Pastimes. Wide ake is published by D. Lothrop , Boston. Ella Farman, editor. a year.

Scribner's Monthly for January, ins: Jane Sigurd's Christmas illustrated; Dr. Schliemann at eme, illustrated; Fox-Hunting New England, Illustrated; Roxy, strated; Joe Hale's Red Stock- ; A Glimpse of Youth; The Last en, Illustrated; Birds and Birds, strated; His Inheritance; Pidgin lish; Unfulfilled, Illustrated; ow-Drops, Illustrated; Under the aroft Chestnut, Illustrated; The g of the Milkmaid, Illustrated; vailed, Illustrated; A New Anvil ons; A Century of Civil Service; er Many Days—A Study of Keats; wth of Cities in the United tes; Sonnets—1. Esther, 2. Vashti; fes of the Time; The Old Catti- ; Home and Society; Culture and ress; The World's Work; Bric- ac, Illustrated.

We have received from D. Lo- p & Co., publishers, Boston, 's Lesson-Book for Boys and , containing the International ly school lessons for the first second quarters for 1878, pre- for the youngest scholars. It very beautiful little volume. m the same publishers we have ived the Happy Year, a neatly ed, tiny volume, containing ions from Scripture, spaces for oranda, and the monthly calen-

The International Review, Jan- February, 1878, has the follow- articles: Thiers—A Sonnet; ents of National Wealth; The ol Harvest at Olympia; First ressions of Athens; Sumner's n History; Money and Its ; Imperial Federalism in Ger- y; Modern Love; The Count of Electoral Vote; Art in Europe, ; Cotemporary Literature. A. nes & Co., New York, publish- Price, $5 a year.

Golden Hours for January, 1878, es out with new cover and , and is handsomely illustrated. ong many interesting articles we : The Patient Stitch; The tmas Snow; Who Comes Down Chimney; The Polar Bear; Three le Stepmothers; The Wonder of ds; Elephants; Owldom. Pub- d by Hitchcock & Walden, Cin- ti; Nelson & Phillips, New k. Price, $2.50 per year.

Hobart's Old Testament Wall- of Palestine is especially design- to illustrate the International day school lessons, from January July 1, 1878. It is 30x16 inches , printed on cloth, and hand- ly colored. Published by E. F. rt & Co., St. Louis. Price, ; mounted on rollers, complete, We are indebted to the publish- for a copy.

Blackwood's Edinburg Magazine December.—reprinted by the nard Scott Publishing Company, York—has: The Tender Recol- ions of Irene Margetlieuddy, part Glasgie Mykelbie; Mine is Thine, ; The Opium-Eater; The ow's Cloak; The Parliamentary ess; Poems, by J. R. S.—An Un- k Game; A Man's Regret; At Door; The Storm in the East, 8; Index.

Frank Leslie's Sunday Magazine February, 1878, excels all its ecessors in the beauty and finish illustrations, and in the variety merit of its articles. We heartily mend this periodical to all who n first-class magazine for family ing and entertainment. Price, $3.

A Competitive Essay on the Salt- is the title of an excellent phlet by John W. Henderson, an introduction by Rev. James hatton, D. D. It is published by Franklin Print, No. 28 Camp t, New Orleans. For sale by R. arp.

Silhouette—First Series. Bos- Estes & Lauriat, 1878. A dozen more sketches on tinted paper, esenting scenes and adventures hild-life. It is a very beautiful unique work.

Vick's Illustrated Monthly Maga- for January is beautifully illus- trated, and filled with valuable in- formation for all who are interested in the cultivation of shrubbery, flow- ers and vegetables. Published by James Vick, Rochester, N. Y., at $1.25 a year.

—The Earnest Worker and the Children's Friend, published by the Presbyterian Committee of Publica- tion, Richmond, Va., have been re- ceived.

—The Monthly Monitor is the title of a small but neatly-printed sheet, published at Pine Bluff, Ark., and edited by Rev. C. F. Evans.

—Santa Claus Will Come To-Night is the title of a song and music, pub- lished by F. W. Helmick, Cincin- nati.

WISDOM.—Wisdom is justified of her children, and the highest type of wisdom—the Christian religion—will surely meet the warm approval of her children. We are not ashamed of the gospel of Christ, for it is the power of God unto salvation: We commend its universal offer; we rejoice in the truth it imparts; we glory in the gift of eternal life. This glorious gospel of God's blessed Son meets with the warmest reception in every Chris- tian's heart. We are compelled to say: "To whom shall we go but unto thee? Thou hast the words of eter- nal life. Thy day is the best of all days; thy words the words of eternal life; thy house the house of God and the very gate of heaven."—*Days- man.*

Josh Billings says: "There is no man who needs so much watching us the one who is always watching some one else."

MARRIED.

POWELL–LEE.—On the twenty-ninth of No- vember, 1877, at the residence of Col. I. James Lee, by the Rev. J. M. Patton, Mr. E. A. Powell, Jr., of Colorado, to Miss Allie Lee, of Sumter county, Ala.

LEE–PATTON.—On the twentieth of Decem- ber, 1877, at the Methodist Episcopal Church South, Brewersville, Ala., by the Rev. J. M. Pat- ton, Mr. W. R. Lee to Miss Mamie E. Patton, all of Sumter county, Ala.

The latter couple commence their married life by subscribing for the ADVOCATE, the money ac- companying the order. Fraternally.

J. M. PATTON.

CALHOUN–CHAPMAN.—December 25, 1877, near Grove Hill, Ala., by Rev. John S. Frazer, Rev. J. S. Calhoun, of the Mississippi Conference, to Miss Amelia Chapman, of Clarke county, Ala.

LAMAR–ELSWORTH.—On the eighth of Jan- uary, 1878, in the city of Mobile, by Rev. Dr. E. Wadsworth, Rev. Andrew J. Lamar, of the Ala- bama Conference, to Miss Martha Elsworth, daughter of Mr. John Elsworth.

LAWSON–MORRISON.—At the residence of the bride's father, in Jasper county, Miss., No- vember 29, 1877, by Rev. D. P. Bradford, Mr. Y. J. Lawson to Miss Lucy Morrison.

FOLEY–REED.—At the residence of the bride's father, in Jasper county, Miss., December 2, 1877, by Rev. D. P. Bradford, Mr. Sailers Foley to Miss Ellen Reed.

COOK–STEVENS.—At the residence of the bride's father, in Perry county, Miss., December 20, 1877, by Rev. D. P. Bradford, Dr. J. H. Cook, of Pershing, Jasper county, to Miss Annie Stevens.

PARDUE–FOSTER.—At the residence of the bride's brother, Capt. W. M. Brame, in Pershing, Jasper county, Miss., December 26, 1877, by Rev. D. P. Bradford, Col. W. M. Pardue to Mrs. M. A. Foster.

KELLY–COOK.—At the residence of the bride's father, in Jasper county, Miss., January 1, 1878, by Rev. D. P. Bradford Mr. J. H. Kelly to Miss N. E. Cook.

WILLIAMS–LAMPTON.—Near Chisenhall Grove, Miss., December 27, 1877, by Rev. P. Howard, Mr. Henry P. Williams and Miss Lucy Lampton.

THOMAS–REGAN.—January 1, 1878, by Rev. P. Howard, Mr. Josiah Thomas and Miss Sallie M. Regan, all of Pike county, Miss.

WILLIAMSON–RUSSELL.—In the Methodist Episcopal Church South, Lowndesboro, Ala., on Thursday evening, December 11, 1877, by Rev. J. M. Mason, Mr. Robert M. Williamson and Miss R. Bettie Russell, both of Lowndesboro.

PFEIFFER–JONES.—In Natchez, Miss., De- cember 25, 1877, by Rev. R. S. Woodward, Mr. Charles L. Pfeiffer to Miss Mary J. B. Jones.

BOATNER–MAYO.—By the same, January 1, 1878, at the residence of the bride's father, Dr. Mayo, in Vidalia, La., Mr. John S. Boatner to Miss Victoria J. Mayo.

BOATNER–PERRIN.—At the residence of the bride's father, in Benton, Ala., December 25, 1877, by Rev. C. H. Pilley, Mr. James H. Bowden to Miss Lula E. Perrin.

PILLEY–SHINE.—At the residence of the bride's father, Mr. W. P. Shine, in Oakey Street, Ala., December 19, 1877, by Rev. C. D. Pilley, Mr. Henry H. Pilley to Miss M. A. Shine.

TINSLEY–HAWKINS.—Near Oxford, Ala., January 3, 1878, by Rev. R. C. Roberts, Mr. W. M. Tinsley and Miss D. H. Hawkins.

WILLE–STEEN.—At the residence of the bride's father, near Brookville, Miss., January 3, 1878, by Rev. W. C. Black, Mr. J. H. Wille of Texarkana, Texas, to Miss Lucy Steen.

Publisher's Department.

THE distinguished meteorologist and weather prophet, Prof. Fox, of St. Louis, has issued his ANNUAL NATIONAL WEATHER AL- MANAC for 1878, in which he foretells the weather for every day in the year, explains the theory by which his predictions are based, gives directions by which the unscientific can foretell the weather, and other valuable matter. The whole constitutes a work of great practical value to every one, and is also indispensible in fami- ies. For sample copy and terms of sale send twenty cents to Col. THOMPSON, TIDE & Co., St. Louis, Mo.

NATIONAL SURGICAL INSTITUTE.—Dr. Bandy, surgeon-in-chief of the Southern division, at Atlanta, is now in the city, at 161 St. Charles street. The Institution which he repre- sents is one of the most famous in the country for its wonderful cures in all seemingly hopeless sur- gical cases. Dr. Bandy has a reputation second to none, and is accompanied by a mechanic in manu- facturing any necessary appendages. Let the afflict- ed call upon him, and he will give you his candid opinion as to whether he can or cannot relieve you.

COAL AND WOOD.—Our old, cus- tomer, H. H. Hussman, has an advertisement in this paper. We can recommend him to our friends. He is a clever man and a fair dealer. All kinds of fuel sold at the lowest market rates.

DENTIST.—Dr. Walker, Delord street, near St. Charles, is one of the most eminent in the city, and will give entire satisfaction to those who may need his services.

DRY GOODS.—Read Danziger's ad- vertisement in to-day's paper and send in your or- ders. There is no better place from which to get your dry goods.

CINDERELLA SHOE STORE.—Go to 502 Magazine street for your boo's and shoes. This house is perfectly reliable. See advertisement.

THE SOUTHERN BELLE.—This handsome little paper, devoted to fashions and ladies' literature, is published monthly, at 183 Canal street, and costs but fifty cents per year. It is ably edited, and gives particular attention to the fashions as rapidly as they appear. Subscribers learn how to make many useful ornaments, and patronize home talent.

MILLINERY.—Mme. Fricke, who is known to many of our readers as the popular dressmaker over Brassfinn's store, has in view of her increasing business, determined to seek a more central location, and will move shortly to Canal street, near the Varieties Theater. Her old friends and customers should make a note of this fact.

LUMBER.—Any one desiring to purchase lumber of any description would do well to consult Mr. W. H. Toomer, who has been in this business for many years, and is thoroughly posted. Mr. Toomer does a commission business, and will work for the interests of his patrons. He stands deservedly well in this community, and we cordi- ally commend him to our friends.

DRY GOODS.—Pepin & Broussard, 188 Canal street, offer special inducements to buy- ers at this time. Their stock is complete in every department. Orders from the country can be sent by mail or express, and satisfaction guaranteed in quality of goods and prices. Samples, with prices attached, will be sent on application.

BOOK-SELLER AND STATIONER.—The attention of our readers is called to the card of Frank M. Norman. He has a good selection of books and papers, and with a very tastefully ar- ranged establishment. Special attention will be given to the printing of visiting cards.

WOVEN WIRE BED.—Mr. Frank H. Wilson has taken the agency for the Southern states for Farnham's Wire Bed, and is prepared to fill all orders sent him. Those interested should not fail to call, and see Mr. Wilson, or address him at 19 Commercial Place.

MARBLE WORKS.—If any of our readers want anything in the marble line they should go to George Strand's, 158 to 160 St. Charles street. This gentleman stands high in this com- munity as an honorable man. His prices are rea- sonable.

EUREKA YEAST POWDER.—A super- ior article. Try it. See Rev. P. M. Goodwyn's card.

THE GEMS OF ALL ODORS.

Dr. Price's Unique Perfumes sur- pass in durability and natural flowery freshness those made in this or any other country. Persons who think perfumes poor, unless they come from abroad, should try Dr. Price's handkerchief odors. They are really exquisite.

BUSINESS NOTICES.

NATIONAL SURGICAL INSTITUTE.—Dr. Bandy, chief surgeon with competent corps of assistants, will open a monster at New Orleans, No. 161 St. Charles street, from January 15 to Feb- ruary 15, 1878. This visit designed to accom- modate those who cannot visit the Institute at At- lanta, Ga., Philadelphia or Indianapolis. The time the surgeons remain will be sufficient to effect a cure in cases of Piles and Fistula, diseases of the Eye and Ear, and those peculiar to com- mon women, and in manufacture and adjust arti- ficial appliances for the cure of club feet, crooked knees, hip joint diseases, curvature of the spine, and all other deformities of the human body. Consultation free.

Bishop MARVIN'S "To the East by Way of the West," and Rev. Eugene R. Hen- drix's "Around the World," with introduction by Bishop Marvin, now ready. Price of each book $2. AGENTS WANTED everywhere. Send for circular and terms to LOUIS D. DARRON, agent of the Advocate Publishing House, St. Louis, and get sample copies of either, or both, with terms to agents. The books are selling rapidly.

Of all the wonderful discoveries, per- haps none surpass that of extracting the Es- sence of Beef, which has proved such a blessing in the sick chamber. Leibig's Liquid Extract of Beef and Iron invigorator has the preference for Weakness, Depression, Consumption, Dyspepsia and Fevers. L. L. Lyons, agent, New Orleans.

REV. W. S. WADE, of Whistler, Ala., says: "I have seen Dr. Grace remove several cancers without the use of the knife, and with little pain." Card in this paper.

CHARMING PICTURES.—To Introduce their goods in Paris, E. Paton & Co., 162 William street, New York, will send a package of Decalco- manie Pictures, with illustrated Catalogue, to every reader of this paper who will send eight cents (stamps taken) for mailing expenses. These pictures are highly colored, beautiful, and are easily transferred to any object, so as to imitate the most beautiful painting. 1yw

THE utmost reliance can be placed on Dr. HARPER'S FEVER AND AGUE SPECIFIC, both as to its innocent nature and its curative properties. For sale by all druggists.

AN ARTICLE of such genuine merit as Dr. HARPER'S FEVER AND AGUE SPECIFIC soon makes itself known by the work it does. For sale by all druggists.

THE BEST PROOF for the fact that Dr. Price's Perfumes are the most reliable that can be found in the world, is, and in fact the only one that Finlay & Thompson, the large wholesale druggists of New Or- leans, guarantee that it cures Chills and Fever in every instance, and that it does not contain any- thing deleterious, such as Strychnine or any other poisonous drug. For sale by all druggists.

A VALUABLE DISCOVERY.—Dr. D. W. Benson, a regular practicing physician at 56 North Eutaw Street, Baltimore, Md., who has paid much attention to nervous diseases, has discovered that extract of celery and a well-known combination in certain proportion, by a system of cures he calls other pills, decapitate the roots or seat of head- ache, neuralgia and the worst cases. This is a tri- umph in medical discovery. All sufferers all over the country are ordered to call. He prepares it in pills at 50 cents per box. The doctor is largely known and highly respected in Baltimore.—*Episco- pal Methodist.*

These Pills can be ordered through any Druggist, or sent postage free.

POZZONI'S MEDICATED COMPLEX- ION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only prepara- tion that does not roughen the skin, coup sallee, or leave dark spots in the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all erup- tions. Price, 50 cents and $1 per box. Sold by drug- gists, and at depot, 607 North Sixth street, St. Louis (Lindell Hotel.)

NEW ADVERTISEMENTS.

SOUTHERN BANK.

NEW ORLEANS, JAN. 2, 1878.

AT AN election, on the twelfth ultimo, the fol- lowing gentlemen were duly elected Directors of this institution for the ensuing year, viz:

THOMAS LAYTON,
WM. C. C. CLAIBORNE,
BLAIRSH JOHNSON,
JOHN T. MOORE,
H. H. STANLEY,
WM. C. C. CLAIBORNE, JR.

And at the meeting of the Board of Directors, this day, THOMAS LAYTON, Esq., was unani- mously re-elected President.

J. GARR, Cashier.

SOUTHERN BANK.—NEW ORLEANS, JANUARY 2, 1878.—At a meeting of the Board of Directors, this day, a semi-annual dividend of FOUR PER CENT. was declared, payable on the 15th instant.

J. GARR, Cashier.

FRANK M. NORMAN,

Book-Seller, Stationer and Printer,

598 MAGAZINE STREET,

Between Josephine and St. Andrew.

Your name on 50 Visiting Cards for 30 cents. Upper City Circulating Library. Frames made to order. Catalogues free.

NEW ADVERTISEMENTS.

Attention, Country Readers!

SPECIAL BARGAINS IN

DRESS GOODS, BLANKETS,

SHAWLS, FLANNELS, WOOLEN GOODS, HO- SIERY, COTTONS, ETC.

BLACK GOODS.

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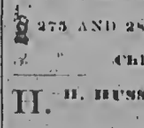

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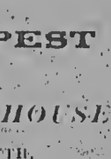

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ARTICHOKES AS FOOD.

So much attention has been excited of late in regard to artichokes as food for stock, especially hogs, that the following table, giving an analysis of their value as flesh and fat formers as against the other vegetables named, will be interesting. It will be seen that in carbonaceous matter—starch or its equivalent—the Jerusalem is only to the potato. In this connection it should be remembered that in the West no vegetables can be afforded to be raised as a sole crop for corn; but as adjuncts to keeping animals in health during winter, vegetables have a distinct value, and when fed in connection with corn assist the animal materially in the capability to assimilate and fatten on corn, but the cereal grains generally. The table is as follows:

	Parts Flesh	Parts Fat
Beets		
Carrots		
Parsnips	12	70
Mangolds		
Sugar beets		
White beets		
Artichokes		

Here it will be seen that potatoes contain 202 parts of nutriment and artichokes 158 parts in 1,000 parts; while the turnip that has made English agriculture all it is, proper contains only 41 parts in 1,000. What has made English agriculture progressive through the cultivation of roots is the fact that they may be fed on the land, with a gathering. In our climate the root crop must not only be fed, but they must be protected from frost. The artichoke is perfectly hardy of the easiest cultivations and swine may help themselves at will when the ground is not frozen.—*Georgia Grange.*

MOULTING, Miss. The following is a good method for preserving the leaves of mosses, ferns, etc. Wash them perfectly clean draining off thoroughly and drying partially, so as to remain flexible; then arrange upon the center of a slide. Over this place a pane of clean glass, and fasten the two together by clamping a "clip." Then, taking hold of the slide and glass, thus united, with a pair of forceps or tilers, hold them in the left hand, and with the right apply a little "jelly of glycerine"—which may be obtained from an optician's certainly, and perhaps from other places—along the edges of the two, allowing it to run under the glass by capillary attraction. When sufficient has passed, having a spirit lamp turned low, hold the forceps or clip (we use a spring clothes pin) firmly in the hand, and pass it backward and forward over the lamp until the glycerine boils, using care not to crack the glass by heating too rapidly. Clean the glass carefully and varnish with gold size. Mosses mounted in this way retain their beauty of color far better than when simply dried.—*Horsford Progress.*

Each day's work comes to us wrapped in a mystery which no human wisdom can explain or tell what in its completeness it will be when finished. There is, then, something brave and noble in the very act of hopefully accepting it, with whatever it brings of toil and pleasure, of high duties or burdens heavy to bear; in believing that according to the day so shall our strength be.

The beauty of holiness is a beauty that never fades. There is no decay from time, no deformity from over strain, and no loss of form or bloom from the sudden mutiny of the mind. And it hath not yet attained, neither is already perfect. It doth not yet appear what it shall be, but it daily gravitates toward the great white throne of God.

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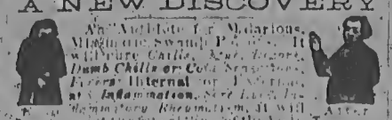

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Liberal but discriminating patronage bestowed upon
us in the past induces a continuance of the
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Sells and sells from 47 NORTH PETERS ST.,
Manufactory Carondelet, cor. Bet. Robin
and Bagatelle, New Orleans.
Have constantly on hand one of Hogsheads, Bar-
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large assortment of Hoop Poles. Orders promptly
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Palm, Olive, German, Magnolia and
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"CHEAP" IS MY MOTTO.
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Ladies' Hair Dresser and Wig-Maker,
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Hair for sale by the Lock or Oz. Bondeau, Spe-
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Advancements on Cotton, Hides, Wool, Corn and
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Factory—Nos. 248 to 252 South Liberty, and Nos. 1
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Samples sent prompt on application. Orders
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Pittsburg Coal delivered by boat-load or lesser quan-
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To meet the demand for our Cabins we have
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Home-Made Shoes at $3.50 a Pair.
City-made Boots and Shoes of all kinds and
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Dealer in all the choice brands of Havana and the
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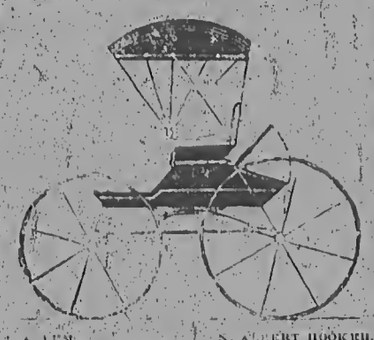

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Assorted Upper Sections.
All A Splendid Watch and Chain the with every $50 worth of Goods you Buy.
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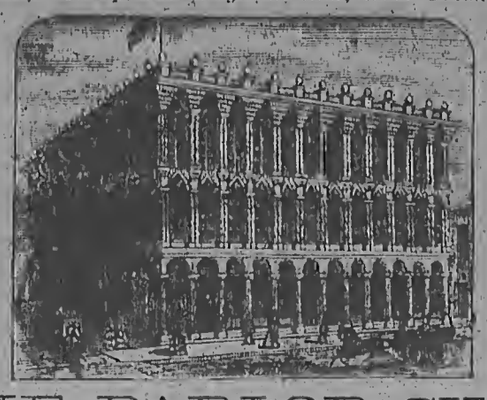

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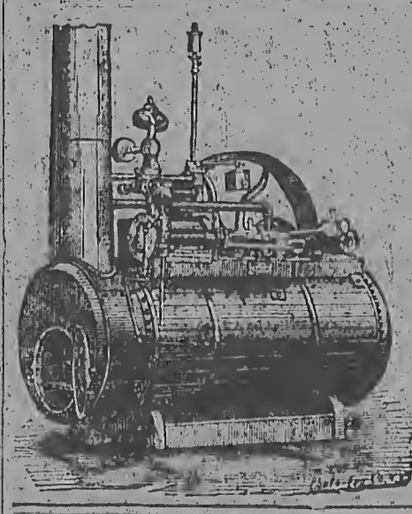
Fine Dining-Room, Hall and Library Suits, Fancy Cabinets, Stands, Desks, Tables and Chairs. A large assortment of FRENCH PLATE MIRRORS. A full line of Office Furniture. A large stock of Medium and Common Furniture, suitable for the country trade. Goods delivered free of charge.



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BEST PLANTATION ENGINE MADE.
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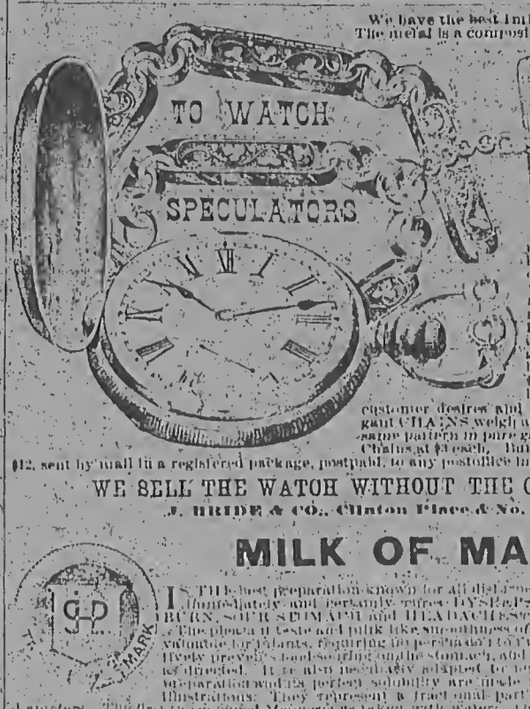
NEW ORLEANS,
Plantation, Implements, Hardware, Saw Mills, Glue Presses, Pumps etc.



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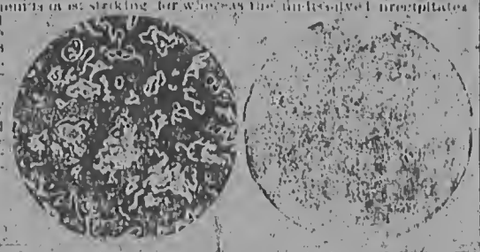

Be sure to get MILK OF MAGNESIA. Ask your druggist for it and refuse all others. It is entirely different from all other preparations of Magnesia. Physicians and others not already acquainted with this preparation can obtain explanatory circulars by addressing
C. H. PHILLIPS,
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LARGEST STOCK of Medicines, Books and other Homeopathic goods in the West. Orders filled promptly. Over 100 choice books and a few other articles at one-half price. Complete Price Lists and Circulars will be sent on application.
We respectfully call the attention of the public to the following list of valuable Remedies, which have been used with the greatest success for a number of years, and should be in the hands of every family.
Munson & Co.'s Camp & Cough Syrup has no equal in the treatment of Croup and Several Coughs. It gives immediate relief and cures permanently. Price, per bottle, 25 cents.
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Munson & Co.'s Whooping Cough Medicine. This remedy is very soothing in this distressing complaint, and will shorten the attacks and diseases. Bottle, 50 cents.
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Tinya Occidentalia. The Specific for Warts, Corns and all Excrescences of the Flesh. Bottle, 25 cents.
Gunther's Goitre Remedy.—The only remedy that will cure this disease. Price, 50 cents.
Humphrey's Homeopathic Specific Medicines.
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$1,000 IN GOLD.
To All Whom It May Concern.
THE directors of the Phosphoric Air Co., in good faith, offer the above reward for the sworn statement of two respectable citizens of any city or town where it will prove that PHOSPHORIC AIR, THE GREAT FRENCH REMEDY, has failed to permanently cure any form of CATARRH, Asthma, Epilepsy, or any form of Nervous or Mental diseases. One month's treatment, tubular, and instructions sent to any part of the country on receipt of $5.
Inhalation is the only way in which the Air passages and lungs can be reached.
Phosphoric Air cures by its effects upon the circulation, which is the only way disease can be eradicated from the system.
We will be happy to give a TRIAL PRICE to any who can call upon us so that they may experience its immediate beneficial effects.
Consulting Rooms of Phosphoric Air Co.,
91 Tremont Street, Boston.

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GLASS STAINERS.
Particular Attention Paid to Church Work.
Orders from all parts of the country promptly attended to.
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over Chronic Intermittent and Remittent Fever, and the enlargements of the Liver and Spleen often attending them, and, indeed, in all diseases of MALARIAL ORIGIN that they are regarded by the medical men of the surrounding country AS A SPECIFIC in all such cases. There are well-attested cases of this character, in which they have given prompt and decided relief after a failure alike of medical skill and of the most opted mineral waters of the mountains of Virginia.
These Waters are for sale in crates of one dozen 1 Gallon bottles at $1 per case, at the Springs. Springs pamphlets sent to any address. The season commences June 1.
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Proprietor of the celebrated Peychaud Bitters.

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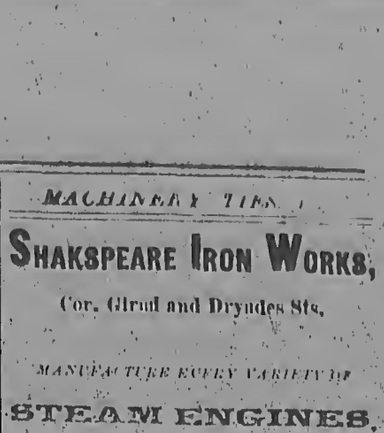
Estimates for Cotton Gins furnished on application.

Coleman's Simple Screw Press.



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Screw of pine, 6 inches square, and wrought iron. Platen has a heavy frame, is simple, strong, durable, and guaranteed to make a better impression than any press in the market. Send for circular. Manufactured by
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THE UNEQUALLED JAS. LEFFEL DOUBLE
TURBINE WATER WHEEL.
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STEAM ENGINES, STEAM BOILERS,
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Repairing neatly done. Foundry orders attended to.

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SEEDSMAN,
No. 7 Camp St., New Orleans.
A FULL STOCK OF
GARDEN SEEDS & FLOWER SEEDS,
Fresh, Pure and Reliable.
Seeds sent by mail. Also Fruit, Shade and Ornamental TREES, ROSES, etc.

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183 MAGAZINE ST., near Julia, New Orleans.
Orders from the city and country promptly attended to.

First-Class Visiting Cards,
25 all different..... 10c | 25 Autumn Leaf..... 10c
50 White..... 10c | 20 Snow flake..... 10c
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25 Bristol..... 10c | 25 Damask..... 10c
25 Floral..... 10c | 48 Scroll, with name, 10c
Send 3 2-cent stamps extra for each name when the order amounts to less than $1. When more I pay the postage and thus you save 6 cents on $1 worth. No other work in the world at any price. Money refunded if they don't suit. A. W. CANNON, 712 Washington street, Boston, Mass.

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Ornamental Wire Works.
DUFUR & CO., No. 36 N. Howard St., Baltimore, manufacture WIRE RAILING for Cemeteries, Balconies, etc., Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also, Iron Bedsteads, Chairs, etc.

Coal, Wholesale and Retail,
COAL by boat or barge load, delivered to planters on Upper or Lower coast. Steamers coaled at New Orleans and Baton Rouge.
Coal by cooks for shipment to country customers by rail or steamboat.
W. G. WILMOT & CO.,
65 Poydras street, New Orleans.

JEWELRY STORE.
A. Boitel, Watchmaker,
58..... COD STREET.....
Best in the world. The mighty ransom was such contemptible things as silver and gold could procure. Only by one price could the church of God be redeemed from hell, and that the precious blood of the Lamb—the Lamb without blemish or spot, the Lamb slain from the foundation of the world.

NEW ORLEANS MARKETS.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, Jan. 15, 1878.

We have very little to report in the way of change in the markets for the past week. Business seems to be moving along smoothly, and considerable doing in filling orders from the country by jobbers. There is a considerable stock of coffee now in first hands in the city, and several shipments reported on the way; which facts serve to depress the market somewhat for that article.

The money market is dull, and rates for loans consequently easier. It is to be hoped that the Bland silver bill, now pending in Congress, will be passed shortly. While its defeat would undoubtedly benefit the bond holders and bankers of the country, it would be at the expense of the merchants, planters, manufacturers and the industrial classes generally.

The New Orleans *Price Current*, to which we are largely indebted for figures in our report of prices, has an able article in Saturday's paper relative to taxation, which we would be glad to copy entire did our space permit. We have only space, however, for the following:

We have now before us official statements of the State and the city debt. The former presents a total of consolidated interest-bearing, including a part not yet funded, of $11,785,293.21, and the latter, including the floating, of $22,638,779.21, giving a grand total of only $34,424,072.42. This, it will be observed, is after the composition with the public creditors. The balance due on this settlement we hold to be binding upon the people, both legally and honorably.

To meet the interest on this debt, and pay the other obligations of the State and the city, it is indispensible that tax-payers should be prompt in meeting the requisitions upon them. There is no longer any just pretext, if there ever was any, to evade or resist payment.

We hold that both the State and the city governments should receive the cordial and patriotic support of the people, which can in no way be more effectually evinced than by prompt payment of taxes.

The support of the government is incumbent not only on every citizen, but on every resident and every absentee. The citizen whose liberty of action is assured by authority, the resident who is equally protected in person and in his vocation, and the absentee, whose revenues are dependent on the preservation of law and order by the public authorities, are all under honorable as well as legal obligations to support those authorities.

Below will be found the report of the cotton market, as taken from the *Democrat*:

The supply of cotton in the offerings to-day was fair, and the market opened and ruled easy throughout the day in consequence of the generally unfavorable advices from New York and Liverpool. At the latter place the market was weaker than last Saturday, and at New York spots declined ⅛c., although futures, at the close, were one point higher. The demand here was fair, and the sales reached 7,000 bales, at easy but not quotably lower prices.

The official closing quotations of the Cotton Exchange were as follows:

	To-Day.	Yesterday.
Low Ordinary		
Ordinary		
Good Ordinary		
Low Middling		
Middling		
Good Middling		
Middling Fair		

Sales to-day, 7,000 bales. Market easy.

COTTON STATEMENT.

In store and on shipboard Sept. 1, 1877		21,356
Gross receipts since Saturday	20,989	
Gross receipts previously	948,150 –	969,137
Total supply		990,493
Exported to-day	14,744	
Exported previously	622,241 –	636,985
Total stock this day		353,510
Total stock this day last year		255,187

The exports to-day consisted of 7,635 bales to Liverpool, 5,927 to Havre and 1,182 to Genoa.

Net receipts since Saturday		15,797
Receipts from other ports		2,188
Net receipts last Sunday and Monday		12,819
Net receipts this day last year		8,204
Net receipts since Friday		32,028
Net receipts same time last week		29,429
Net receipts same time last year		14,678
Net receipts since September 1		814,221
Net receipts same time last year		724,411

The cotton on shipboard, as per account of the Cotton Exchange, is as follows: Liverpool, 57,657 bales; Havre, 35,802; Bremen, 11,080; Mediterranean, 2,761; North Sea, 10,275; Spain, 556; Mexico, 619; coastwise, 4,592; total, 123,279 bales. This, taken from the stock at noon, as noted at the Exchange, leaves in presses 230,231 bales.

The receipts at all ports from twelve M. on Saturday to twelve M. to-day, as per Cotton Exchange telegrams, are 33,758 bales, against 31,762 bales last Sunday and Monday, 23,821 bales last year, and 31,966 year before last.

The movement at ports for three days, up to noon to-day, is given below:

	Received since Friday.	Same time last week.	Same time last year.
New Orleans	32,685	2,428	11,975
Galveston	3,482	4,350	5,338
Mobile	5,869	4,774	6,322
Savannah	5,173	5,761	6,021
Charleston	3,129	3,136	4,784
Wilmington	160	419	972
Norfolk	5,922	7,930	4,651
Baltimore		451	
New York	2,727	2,309	2,259
Boston	1,183	775	275
Philadelphia	428	483	149
Other ports			
Total	60,831	62,217	45,751

Receipts at ports since September 1	2,872,100
Receipts same time last year	707,906
Receipts same time year before	2,811,621

CARPETINGS—Ingrains, Extra Supers, Medium, Tapestry, Three-Ply, etc. Telegrams
FLOOR OIL CLOTH—English and American.
MATTINGS—200 rolls White, Check and Fancy.
WINDOW SHADES, Table and Piano Covers.
FURNITURE and CURTAIN GOODS in great variety.
BUBLAPS, Ta... Enamel OIL CLOTHS.
A. BROUSSEAU.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	From	To
Cotton scrapers	$1 00	4 00
Cotton sweeps	1 00	— —
Cultivators, Diamond shovel-tooth	6 25	7 00
Cultivators, riding and walking	20 00	40 00
Shovels and spades	5 00	12 00
Axes	9 00	12 50
Shovel plows	4 50	5 00
Half do. with cutters	6 00	8 00
Doubleshinned plow	4 00	5 25
Straub's corn mills	— —	— —
Corn mills, Coleman's	120 00	425 00
R. L. Weal's corn mill	300 00	— —
Tunnard's corn and pea planter	— —	— —
Cotton planter	15 00	— —

Wagons, Carts, Etc.

Wagon, two-horse	55 00	70 00
Wagon, four-horse	85 00	100 00
Wagon, two-horse, thim. skein	50 00	70 00
Wagon, four-horse	80 00	0 00
Cane wagon	190 00	210 00
Ox wagon	80 00	125 00
Ox cart, complete	— —	— —
Cane cart	110 00	115 00
Tongue cart, complete	— —	120 00
Plantation cart	45 00	60 00
Harness cart	65 00	70 00

Iron, ₩ lb:		
Swedes, assorted	7	7½
Hoop	4½	7½
Sheet	4½	7
Nail rods	9	10
Castings, American	4½	5½

BUILDING MATERIAL.

Bricks, ₩ 1,000:		
Lake	9 00	11 00
Country	— —	8 00
English fire	35 00	35 00
Lime, ₩ bbl:		
Western	— —	— —
Cement	2 00	2 25
Plaster Paris	2 25	2 50
Lumber, ₩ 1,000 feet:		
Flooring, dressed	15 00	35 00
Flooring, rough	15 00	18 00
Ceiling, dressed	14 00	25 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	14 00
Scantling	14 00	18 00
Shingles, ₩ 1,000	2 75	4 25
Nails, best brands	3 20	— —
Smaller sizes proportionately higher	— —	— —
Glass, ₩ box of 50 feet:		
French 8 by 10	— —	3 50
French, 10 by 12	3 75	4 10
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
White Lead, best, ₩ lb	— —	8
Paris Green, ₩ lb	— —	25
Put. Dryer, ₩ lb	12	15
Whiting, ₩ lb	1½	3
Putty, in bladders, ₩ lb	— —	3
Linseed Oil, ₩ gal	— —	70

SASH, BLINDS AND DOORS.

Window Sash, 12 lights:

Size of lights.	Sash, per pair. Unglazed.	Glazed.	Blinds, per pair.
8x10	60	$1 10	$1 60
10x12	75	1 75	2 00
10x16	80	2 75	3 00

Sash Doors:	Single.	Double.
3 feet x 7 feet	$3 60	$3 70
3 feet x 8 feet	4 00	— —
3 feet x 7 feet 6 inches	— —	3 50

Panel Doors:		
2 ft. 10 in. x 7 ft. 1½ in. thick	— —	$2 75
3 ft. x 7 ft. 1½ in. thick	— —	3 85
3 ft. x 7 ft. 1½ in. thick	3 50	— —

GROCERIES.

Butter, ₩ lb:		
Western	8	18
New York, good to creamy	30	31
Coffee, ₩ lb:		
Rio, fair	15	15½
Rio, good	18	18½
Rio, prime	19½	19½
Java, choice, O. G.	— —	31
Candles, ₩ lb:		
Star, best brands	13½	14
Chocolate, ₩ lb:		
Cocoa	— —	— —
Sweet	— —	— —
Canned Fruits, ₩ doz:		
Peaches, strawberries and pears	— —	— —
Corn Meal, ₩ bbl:		
Best, K. D.	2 55	2 65
Cheese, ₩ lb:		
Factory	11	12½
N. Y. cream and English dairy	14	15
Fish:		
Mackerel, extra No. 1, in bbls	23 00	— —
Mackerel, extra No. 1, in kits	2 00	— —
Sardines, quarter boxes	— —	15½
Flour, ₩ bbl:		
Superfine	4 00	4 25
XX	4 75	5 00
XXX	5 50	6 00
Choice XXX	6 25	6 50
Choice family	7 00	7 50
Fruits:		
Dried apples, ₩ lb	5	6
Dried peaches, ₩ lb	11	12
Raisins, quarter box	— —	90
Raisins, half box	1 75	— —
Raisins, ₩ whole box	1 35	— —
Bananas, ₩ bunch	1 00	2 00
Crackers, ₩ lb:		
Soda	5	6
Butter	6	7
Sugar	8	9
Gingernuts	9	12½
Oil:		
Coal, in cases, best	40	45
Coal, in barrels, best	35	35
Insurance, in cases	— —	50
Insurance, in barrels	— —	35
Lard, in barrels, best	80	85
Molasses, in barrels:		
Common	15	20
Fair	22	24
Prime to choice	34	31
Golden and Roquet syrups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb:		
No. 2	3½	3½
Ordinary	5	5½
Fair	5	5½
Prime to choice	6	6½
Soap, in boxes, ₩ lb:		
XXX Palm	6½	— —
Keller's magnolia	4½	— —
Keller's olive	5	— —
Starch, ₩ lb	4	— —
Nuts, in sacks:		
Fine	1 05	1 10
Coarse	85	90
Sugar, in bbls:		
Good fair	5½	6½
Prime	— —	— —
Choice	8½	8½
Yellow clarified	7½	8½
White clarified	8½	9½
Crushed	— —	— —
Powdered	— —	— —
Spices, ₩ lb:		
Allspice	15	— —
Pepper	10	11
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb:		
Black Oolong	27	1 10
Green imperial	30	90
Tobacco, manufactured, ₩ lb:		
Chewing, common	40	45
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, choice	65	70
Smoking	— —	— —

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow, choice	— —	— —
White	— —	55
Mixed	— —	54
Oats, ₩ bushel:		
St. Louis	— —	— —
Texas	— —	35
Galena	37	38
Bran, choice, ₩ 100 lbs	85	87½
Hay, ₩ ton:		
Prime	11 50	15 50
Ordinary	10 00	10 00
Cow Peas:		
Whippoorwill	— —	— —
Mixed	— —	— —
Clay	1 60	1 75

PROVISIONS.

Bacon, ₩ lb:		
Breakfast	9	9½
Shoulders	5½	5¾
Sides, clear rib	6¾	7
Sides, clear	7¼	7½
Hams, sugar-cured	10	11
Mess Pork, ₩ bbl	12 50	13 00
Dry Salted Meat:		
Shoulders	4¼	4½
Lard, ₩ lb:		
Choice, in kegs and pails	— —	— —
Choice, in tierces and barrels	8¼	8½

BAGGING STUFFS.

Bagging:		
India	— —	— —
Jute	11	12½
Ties, Arrow, best, per bundle, 30 ties and buckles	— —	2 50
Twine, hemp	13½	14

DRY GOODS.

Brown Domestic, ₩ yard:		
Standard brands, 7/8	7	9
Standard brands, 4-4	7	11
Bleached Domestic, ₩ yard:		
Choice brands, 7/8	8	10
Choice brands, 4-4	9	12½
Calico, ₩ yard:		
Common brands	5½	— —
Sprague, Allen & Hamilton	6½	9
Ticking, ₩ yard:		
Common brands	10	13½
Good	8	11
Osnaburgs:		
Eight ounce	11	— —
Stripes	9	11
Checks	12	13
Denims	13	15

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chickens	4 00	4 50
Young	2 00	2 50
Ducks	3 00	4 00
Geese	6 00	7 00
Turkeys	12 00	15 00
Eggs, ₩ dozen:		
Western	10	18
Louisiana	— —	— —

SEWING MACHINES.

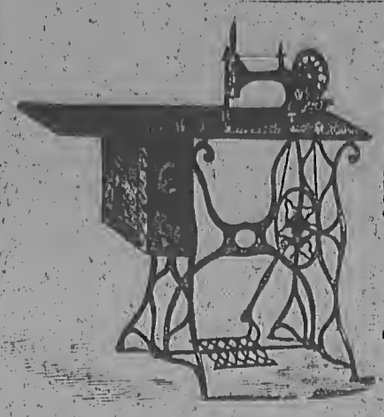
THE SINGER AGAIN TO THE FRONT!!

Great Reduction in the Prices

OF THE

WORLD-RENOWNED SINGER FAMILY SEWING MACHINE!

FOR CASH!!



The Singer Manufacturing Company, ever awake to the interest of the public, have determined to *put the price of their Machines* within the reach of every man, woman and child in the land.

The Genuine Singer Sewing Machine is now Offered at Prices Below the Bogus Ones, or Any Other.

The fact that the only Sewing Machine which unscrupulous men have ever attempted to imitate is the Singer is sufficient evidence of its superiority over all others. There is no longer any excuse for buying any of the cheap Machines hawked about the country, with no claim for patronage but their cheapness.

BEWARE OF

Worthless Imitation Machines.

The Singer Will Last a Lifetime.

Send for Circular and Cash Prices.

ADDRESS

THE SINGER MANUFACTURING CO.,

No. 85 Canal Street, New Orleans, La.

Special Notices.

A Gem worth Reading!—A Diamond worth Seeing!

SAVE YOUR EYES!

Restore your Sight!

THROW AWAY your SPECTACLES,

By reading our Illustrated PHYSIOLOGY AND ANATOMY of the EYESIGHT. Tells how to Restore Impaired Vision and Overworked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eyes.

WASTE NO MORE MONEY BY ADJUSTING HUGE GLASSES ON YOUR NOSE AND DISFIGURING YOUR FACE. Pamphlet of 100 pages Mailed Free. Send your address to us also.

Agents Wanted,

Gents or Ladies. $5 to $10 a day guaranteed. Full particulars sent free. Write immediately, to DR. J. BALL & CO., (P. O. Box 957.)

No. 205 West 33d Street, New York City, N. Y.

PATRONIZED BY THE LADIES.

Dr. Price's Special Flavoring Extracts are used by the most intelligent ladies in this country. A few cents additional cost does not deter ladies who are mindful of the health of their family from procuring that which is known to be pure and wholesome.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

MONTGOMERY DIST.—FIRST ROUND.

Tuskegee	Jan. 5, 6
Opelika	12, 13
Auburn	19, 20
Tallassee, at Tabitha chapel	26, 27
Tuskegee circuit, at Cotton Valley	Feb. 2, 3
Salem circuit, at Shady Grove	9, 10
Hurtsville circuit, at Seal	16, 17
Crawford circuit, at Soule chapel	23, 24
Loachapoka circuit, at Loachapoka	Mar. 2, 3
Montgomery	9, 10
Elmore circuit, at Ellis chapel	16, 17
Wetumpka	23, 24
Sougahatchie mission, at Rocky Springs	30, 31

M. S. ANDREWS, P. E.

MOBILE DIST.—FIRST ROUND.

Franklin Street and Toulminaville	Jan. 5, 6
St. Paul's	12, 13
Wheeler	19, 20
Eastern Shore at Daphne	26, 27
Stockton, at Stockton	Feb. 2, 3
St. Ernie's Street	9, 10
Pensacola	16, 17
Warrington	17, 18
Milton and Yellow River	23, 24
Chrisnelle, at Chrisnelle	Mar. 2, 3
Powelton and Pollard, at Powelton	9, 10
St. Stephen's, at Pine Grove	16, 17
Bladen and Okatipico, at Isney	23, 24
Grand Bay, at Grand Bay	30, 31

3 S. H. COX, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FIRST ROUND.

Meridian station	Dec. 22, 23
Shubuta circuit, at Shubuta	29, 30
Wayne, at Scott's chapel	Jan. 5, 6
Enterprise station	12, 13
Gaulerdale mission, at Pleasant Hill	19, 20
Marion, at Coker's	26, 27
Spring Hill, at Sou'ob	Feb. 2, 3
Philadelphia, at Pine Grove	9, 10
DeKalb, at Pleasant Ridge	16, 17
Waynesboro, at Waynesboro	23, 24
Paulding, at Paulding	Mar. 2, 3
Ellisville mission, at Bethel	9, 10
McGowan, at McGowan	9, 10
Enterprise circuit, at Sukalona	16, 17

3 JOHN A. ELLIS, P. E.

BROOKHAVEN DIS.—FIRST ROUND.

Brookhaven and Wesson, at Brookhaven	Jan. 5, 6
Beauregard, at Beauregard	12, 13
Hazlehurst station	19, 20
Georgetown, at Georgetown	26, 27
Pleasant Valley and Zion, at Zion	Feb. 2, 3
Bethel, at Bethel	9, 10
Scotland, at New Hope	16, 17
Meadville, at Meadville	23, 24
Crystal Springs station	Mar. 2, 3
Brandywine, at Sarepta	9, 10
Summit, at Summit	16, 17
Bogue Chitto mission, at Ebenezer	23, 24

The district stewards will meet at Hazlehurst, January 19. (3) W. E. M. LINFIELD, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIS.—FIRST ROUND.

Felicity Street	Dec. 30
Louisiana Avenue	Jan. 5
Algiers	12
Carrollton	27
Lafourche mission, at Thibodaux	Feb. 4
Morgan Street	9
Carondelet Street	24
Plaquemine and Grosse Tete at Plaquemine	Mar. 10
St. Charles Street	17

The District Conference will be held in Baton Rouge, beginning on Friday morning, April 5, 1878, at nine o'clock A. M.

10 LEWIS PARKER, P. E.

HOMER DIST.—FIRST ROUND.

Homer	Jan. 12, 13
Harrisonville	19, 20
Vernon	26, 27
Indian Village	Feb. 2, 3
Lisbon	9, 10
Farmerville	16, 17
Downsville	23, 24
Arcadia	Mar. 2, 3
Sparta	9, 10
Rochester	16, 17
Minden	23, 24
Rochester	30, 31

The district stewards will please meet at Vernon quarterly meeting.

10 J. H. STONE, P. E.

LADIES' HAIR STORE

AND

FANCY GOODS BAZAR.

G. T. SCHILLING,

159.....CANAL ST.....159

Keeps a large assortment of Fancy Goods of all descriptions. Human Hair in all shades and colors, of all sizes and lengths. Jewelry, Ladies' Combs, and Hair Ornaments, etc., made up in all qualities of goods and of the newest styles. A choice assortment of Fans. Country orders promptly attended to. If goods are not as represented he will refund the money immediately.

WANTED—By a lady of experience, and an old resident of this city, a position as GOVERNESS or TEACHER in a private school. Is fully competent to teach English and Music. Good references furnished. Address L. M. N., care ADVOCATE office, New Orleans.

MISCELLANEOUS.

Important Closing-Out Sale

OF

DRESS GOODS

AT DANZIGER'S.

EVERYTHING in the DRESS GOODS line has been marked down since the first of January. During the next fifteen days all our DRESS GOODS must be closed out. An immense assortment yet left to select from, and prices lower than have ever been known before.

SNOWFLAKES, NEIGEUSES, etc., in double width, real French goods, formerly sold for $1.50, reduced to 75c. a yard.

Double width ALPACAS, all the dark shades, at 25c.; former price, 50c.

EMPRESS CLOTHS at 25c., fully worth 50c. a yard, etc.

Important Closing-Out Sale

OF

CLOAKS AND FURS

AT DANZIGER'S.

All our Superb CLOAKS for Ladies and Misses, which have elicited so much admiration this season, marked down so as to sell them out.

Positive bargains will be offered in Ladies' and Misses' CLOAKS. Every Cloak guaranteed to fit.

FURS at still greater reductions. Our immense stock, consisting of nearly 1000 FUR CAPES, obliges us to reduce the price.

CAPES in every length at reduced prices.

Important Closing-Out Sale

OF

Flannels and Blankets

AT DANZIGER'S.

We will offer the balance of FLANNELS and QUILTS so much below their value and regardless of what we have heretofore been selling them for, as we are determined to close them out.

FELT SKIRTS at reduced prices.

Ladies' KNIT JACKETS at reduced prices.

Children's KNIT JACKETS at reduced prices.

WOOLEN SHAWLS at reduced prices.

Buy your FLANNELS from us as we have a large assortment and get them direct from the Eastern manufacturers and are selling them today at less than New York retail prices.

Important Closing-Out Sale

OF

SEASONABLE SILKS

AT DANZIGER'S.

DARK SILKS, in all the new colorings, at 75c. a yard.

DARK GROS GRAIN SILKS at 90c. and $1.

Elegant Colored GROS GRAIN SILKS, in 20 different shades, fully worth $2, reduced to $1.40 a yard.

Colored SILK VELVETS at $1 and $1.25 a yard.

Black SILKS at our famous low prices.

All our SILKS guaranteed to be real French goods.

Gros Grain Black SILKS at 90c., $1 and $1.50 a yard.

Extra Sublime Black SILKS at $2, $2.50 and $3 per yard.

Genuine "Pensen" Black SILK at $1.50 per yard; will compare with anything sold in this city for $1 and $6.

Black SILK FRINGES in large variety.

We would also call your attention to

Our Hosiery Department,

which is daily replenished with all the novelties in Ladies', Children's and Gent's HOSIERY, and you will surely find what you want both in goods and prices at our HOSIERY counter.

Ladies' Fancy HOSIERY at all prices, from 15c. up to $1.50 a pair.

Children's Fancy HOSIERY at all prices, from 10c. up to $1 a pair.

Important Closing-Out Sale

OF

Ladies' Underwear

AT DANZIGER'S.

Our immense assortment of Ladies' and Children's CHEMISES, NIGHTGOWNS, SKIRTS, DRAWERS, etc., has been marked down so as to close them out before our Spring importations arrives, and economical parties would do well to examine this stock, as the goods are sold for less than the material is worth.

If you want to find just what you seek, and at the lowest possible prices,

GO TO

DANZIGER'S,

157 CANAL STREET,

Between Bourbon and Dauphine.

A. BALDWIN, *President.* JESSE K. BELL, *Vice President.*

STATEMENT OF THE CONDITION

OF

The New Orleans National Bank,

DECEMBER 31, 1877.

LIABILITIES.

Capital stock	$300,000 00
Surplus fund	25,000 00
Undivided profits	5,655 84
Circulation outstanding	179,000 00
Dividends unpaid	9,700 00
Deposits	603,120 72
Due to banks and bankers	23,902 58
Total	$1,050,923 34

RESOURCES.

Loans and discounts	$161,189 77
United States bonds	200,000 00
Premiums on United States bonds	3,000 00
Due from banks and bankers	28,831 52
Furniture and fixtures	2,500 00
Cash	313,672 05
Redemption fund with United States Treasurer	9,000 00
Total	$1,050,923 34

I certify the above statement is correct:

WM. PALFREY, Cashier.

ESTABLISHED IN 1825.

LEEDS' FOUNDRY,

Cor. Delord and Foundry Sts.

WANTED:

AT LINK GROVE, LA., a TEACHER to take charge of a school of fifteen or twenty pupils. A lady preferred, and one who could teach Music. Address DR. E. N. HENWICK, Link Grove, La.

MISCELLANEOUS.

WERLEIN'S PIANO, ORGAN AND MUSIC HOUSE

No. 135 Canal Street,

NEW ORLEANS.

Send for Illustrated Catalogue.

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No. 135 Canal Street,

NEW ORLEANS.

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PIANOS AND ORGANS

VERY CHEAP HERE.

Some $25 to $100.

No. 135 Canal Street,

NEW ORLEANS.

Send for Illustrated Catalogue.

WERLEIN'S PIANO, ORGAN AND MUSIC HOUSE

Leading Pianos & Organs

AT REDUCED PRICES.

Less than Manufacturers' prices.

DR. PRICE'S

Cream Baking Powder

Special Flavoring Extracts

Eminent Chemists and Physicians certify that these are free from adulteration, richer, more effective, produce better results than any others, and that they use them in their own families.

DR. PRICE'S Unique Perfumes are the Gems of Collection. Toothene, an exquisite Liquid Dentrifice.

USE STEELE & PRICE'S LUPULIN YEAST GEMS.

STEELE & PRICE, Mfrs., Chicago, St. Louis & Cincinnati.

The above goods are sold by Messrs. Flash, Lewis & Co., John I. Adams & Co., Hartwell & Bers, and Burke & Thompson, New Orleans.

FOOD CURE TRADE MARK

BLANCHARD FOOD CURE CO.,

27 UNION SQUARE, NEW YORK.

The FOOD CURE SYSTEM is founded in FACT and COMMON SENSE.

A 64-page Pamphlet, explanatory of the system, sent post-paid to any address.

This is only a quack advertisement.

THE BLANCHARD BLOOD AND NERVE FOOD

Or Tonic Extract of Wheat

CURES NERVOUS DEBILITY, MENTAL PROSTRATION, LOSS OF SLEEP, DYSPEPSIA, CONSUMPTION, SCROFULA, CATARRH, NEURALGIA, EPILEPTISM AND LOSS OF VITAL ENERGY.

The only reliable Brain Invigorator.

$1 PER BOTTLE, sent by Express or your Druggist for it.

☞ Circulars sent free.

$8, $10, $15 EACH.

OUR NEW GOLD METAL WATCHES

the only real Imitation Gold Watches that are manufactured, the above prices. They are beautiful Watches. Send direct to us for a Watch. Claim from $110 to $6. Jewelry of the same. Gold Metal Watch Factory 349 Broadway N. Y.

W. C. SHEPARD & Co.,

NO 29 CAMP AND 116 COMMON ST.,

NEW ORLEANS, LA.

$15 00 will buy an elegant Porcelain DeTerre (nearly equal to French China in appearance, and far more durable) DINNER SET, comprising 124 pieces, to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes.

Stone China DINNER SETS	WRITE FOR PRICES
Stone China TEA SETS	
Decorated CHAMBER SETS	
Real French China DINNER SETS	
Gold Band China TEA SETS	
Table TUMBLERS	
Table GOBLETS	

8p W. C. SHEPARD & CO.

How a "Diebold" Safe Stood the Test in the Recent Fire at Edwards' Depot, Mississippi.

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D. TYLER, Secretary and Treasurer.

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, JANUARY 24, 1878. NO. 4.

BOYS AND GIRLS.

When we are young our boys are sweet,
They climb our knees and lie at our feet;
When we are old they are hard to please,
Cold as the rock and wild as the breeze;
They kiss us kindly and speak us fair,
But we know their hearts are otherwhere.
If my son's my son till he gets him a wife,
But my daughter's my daughter all my life.

When we are young our days are bright,
And full of hope from morn till night;
When we are old we all alone,
And think of pleasant days long gone,
When the house was full of the children's noise,
The wilful girls and naughty boys,
If my son's my son till he gets him a wife,
But my daughter's my daughter all my life.

News of the Week.

DOMESTIC.

COLUMBUS, O., Jan. 15.—*Senate.*—Hon. T. Pendleton was declared the choice for United States senator—25 Democrats to 8 Republicans for Bank.

The House.—Pendleton received 66 votes, Johnson 3, blank 36.

NEW YORK, Jan. 16.—A special from Norfolk says: The whole Roanoke river country was laid waste by the recent flood, and presents a startling scene of devastation. Those who have been up and down the river say the farms along its course, for one or two miles back, are nearly destroyed, farm houses, barns and stables swept away, fences destroyed, and all things portraying general ruin, caused by the waters. The complaints of farmers are heart-rending and real. The floods have ruined them, and left them destitute of means to recommence life on their barren and wasted land. The picture is a piteous one, and must be seen to be realized.

HARTFORD, Jan. 16.—The railroad accident at Tariffville occurred at the draw bridge crossing Farmington river, just west of the village. The train was bound for Millerton, and carried passengers for all stations between this city and that place, who came in to attend the Moody and Sankey meeting.

Two engines, a baggage car and three passenger coaches went down the western end of the bridge, the engines reaching the shore, three cars sinking through the ice in three feet of water and one car resting on a pier.

Seven bodies had been recovered up to two o'clock A. M., and it is almost certain that more are in the wreck. The wounded may be numbered at forty, among them several seriously.

LINTON, LA., Jan. 16.—About six o'clock this evening a fire occurred here which destroyed Carow's store, and the offices of lawyers Kernan & Wedge & Lyons. The fire originated in Carow's store, it is said, by a lighted match having been thrown on the floor in the vicinity of a coal oil barrel from which oil was being drawn.

FRANKFORT, Jan. 17.—Gen. John Williams was elected United States senator from Kentucky, to succeed McCreery, by a vote of 125, to 11 for Boyd.

SALT LAKE, January 17.—The heaviest snow for years has fallen. The snow shed fell with the telegraph poles. There is four feet of snow at the summit, and still falling.

BALTIMORE, Jan. 19.—Com. Geo. Hollins died last night of paralysis, aged seventy-nine years. It was he who, in command of the sloop-of-war Cyane, bombarded Greytown, Nicaragua, in 1854. At the commencement of the late civil war he entered the Confederate service. For the past few years he has been clerk of the city court of this city.

GALVESTON, Jan. 19.—The revenue cutter McLean has returned from her second cruise in search of the missing dredgeboat McAllister, and reports finding portions of the bridge, establishing almost beyond doubt her loss. The schooner Vernon, reported missing in yesterday morning's dispatches, is safe at Saluria Pass.

FOREIGN.

LONDON, Jan. 15.—Reuter's Constantinople dispatch announces that a great battle was fought on Monday between Tatar Bazardjik and Philippopolis. Fighting was resumed next day. Suleiman Pasha afterward took up position near Philippopolis, and ordered the inhabitants to leave the town.

The Russians have reached Tchirmen, south of Yeni Sagra, and are marching on Yeni Mahaigre.

CONSTANTINOPLE, Jan. 15.—Server Pasha and Namyk Pasha, appointed envoys to negotiate with the Russian Grand Duke Nicholas, left today for Kezanlik, where they are expected on Thursday.

The Grand Duke Nicholas has informed the Porte that he is invested with full powers on the question of the conditions of peace.

ALEXANDRIA, Jan. 16.—The average daily mortality from cholera at Mecca to the thirty-first of December was sixty; at Jeddah the average daily mortality was thirty-eight.

PARIS, Jan. 16.—Mr. Stanley, the African explorer, is here. He was met at the railway station by the members of the Geographical Society.

M. Gambetta presided at the banquet given to commemorate the last meeting of the Committee of Eighty-four, selected to watch over the interests of the Republicans during the late crisis. M. Gambetta delivered an address in which he spoke in favor of the utmost prudence on the part of the Republicans.

LONDON, Jan. 16.—The *Standard's* Constantinople dispatch reports Philippopolis evacuated and ordered burned. Ajudes and Kornabad have been burned.

ROME, Jan. 17.—At the funeral of Victor Emanuel the Crown Prince of Germany, with representatives of Austria, Portugal and Baden, walked abreast. Seventy tattered banners heightened the display. The Pantheon, which was splendidly decorated as a chapelle ardiette, was reached about four o'clock in the evening. The car on which his late majesty's remains were borne to their last resting-place was the same that was used at the funeral of King Charles Albert. It was surmounted by the iron crown. The entire procession was on foot. The ecclesiastical service was confined to a simple absolution and benediction pronounced by Monsignor Gori, archpriest of the chapter of the church.

LONDON, January 18.—A Russian official dispatch, dated Kezanlik, January 16, says: A reconnoitering party of dragoons has brought information that Suleiman Pasha is at Philippopolis, and has given orders to burn everything. Tatar Bazardjik and Philippopolis are reported to have been burned.

Intelligence from the Danube says the flow of ice continues and communication is most difficult.

LONDON, Jan. 19.—The *Daily Telegraph's* correspondent at Pera states that the Turkish delegates met the Grand Duke Nicholas at Tirnova Semenli, and preliminary notes were exchanged. The Grand Duke then announced that he had decided to treat only at Adrianople, which should be immediately evacuated. The delegates having assented, orders were telegraphed to Djmil Pasha to evacuate Adrianople. Upon the decision being communicated to the foreign consuls at Adrianople, they telegraphed to their embassadors for instructions, and were ordered to remain and protect their countrymen. Djmil Pasha then prepared to retire upon the fortified lines before Adrianople, where reinforcements are now concentrating. The Russians will probably arrive at Adrianople in two days, Tirnovo Semenli being thirty-five kilometers distant therefrom. Negotiations will then begin. It is generally thought here that the wisest policy is for Turkey to make peace at once.

CONSTANTINOPLE, January 20.—Moukhtar Pasha has been appointed to command the army to be formed along the line of defense before Constantinople.

The exodus of refugees from Roumelia is assuming colossal proportions.

Before leaving Adrianople, the Turks burned their provisions and blew up their ammunition.

The British consul at Adrianople telegraphed this Sunday's morning that a deputation of inhabitants had gone to meet the Russians. No news of the Russian entry has, however, yet been received.

A Reuter's telegram from Athens reports the insurrection in Thessaly spreading. Insurgents who fight under the Greek flag, and who have been joined by many Thessalians residing in Greece, were enthusiastically received in several districts.

An insurrection has also broken out in several parts of Macedonia.

A Reuter's Belgrade dispatch says the Servian government is summoning every available man to join the army for the purpose of occupying Prischtina and Novi Bazar. The Servian forces are now converging on Novi Bazar.

No news of Suleiman Pasha. An ukase has been issued ordering the enrollment of all free males.

The Bulgarians have massacred inhabitants of the villages of Guenick and Tehrkli, near Kezanlik.

GRAVESEND, Jan. 21.—Cleopatra's needle arrived here to-day.

BELGRADE, Jan. 21.—The Servian troops captured Prestina; and also reoccupied Kirshomli after an engagement in which the Turks lost 400 killed and wounded; and 450 Turks were captured.

LONDON, January 21.—The *Times'* Athens correspondent says: The troops at Chalcis have been ordered to march to the frontier immediately.

The *Daily Telegraph's* correspondent at Pera says: Negotiations have commenced. It is stated the Turkish plenipotentiaries have been instructed that they may offer to make Batoum a free port, cede territory on the Asiatic frontier nearly as far as Kars, and dismantle the fortifications of Kars and Erzeroum. They may also propose the following programme for the discussion by a European conference:

The Balkans to be considered the southern limit of Bulgaria; Roumania to be independent; the Dardanelles to be open to men-of-war of all nations, and the settlement of the Montenegrin and Servian questions to be temporarily deferred. Difficulties have already arisen.

It is reported that Russia has demanded that Adrianople be included in Bulgaria; also the cession of Batoum and the opening of the Dardanelles to Russian and Turkish men-of-war only.

An American girl wrote to Prince Bismarck to the effect that she was anxious "to carry back to America the autograph of the greatest living statesman." He replied: "I am sorry to state that I cannot do, even for a young lady, what I have often refused to those of older years.—Bismarck." And to this, even more than his tears, he showed a womanly quality, for he "would when he would not."

I hold him to be dead in whom shame is dead.

A Word to District Stewards.

The Annual Conferences in which the *Advocate* chiefly circulates have now been held, and the preachers have all reached their appointments. The various boards of stewards for the respective charges, it is hoped, have met according to the Discipline, and made provision for the support of their preachers. But in most cases the district stewards are yet to meet. They are charged with the duty of apportioning the amounts ordered by the Annual Conference to be raised in the district among the several charges; but chiefly with the responsibility of sustaining the presiding eldership. Upon the district stewards, more than upon any other body in the machinery of Methodism, depends the efficiency and general appreciation of the presiding eldership.

If they give to the incumbents of the office the moral and *literal* support to which the responsibility and importance of the office entitle them, there will be no trouble in retaining the right men in the position—men who will magnify the office and demonstrate its value. But if they pursue a different policy they may so cripple the officers as to make the office worthless.

If a sentiment should spring up in the church opposed to episcopacy, and the General Conference Committee on Episcopacy should participate in that sentiment, they could soon virtually destroy our itinerant superintendency by making the allowance of the Bishops for salaries and traveling expenses so meager as to be shamefully disproportionate to the dignity of the office and the demands upon its incumbents. Just so the district stewards have power over the presiding eldership. This fact is fraught with peculiar significance at this time, for the reason that a sentiment opposed to the presiding eldership does prevail to some extent in some sections of the church, and presiding elders are made to feel that district stewards sometimes sympathize with it. The trouble in this case is that the presiding eldership, like the episcopacy, can only be appreciated when we consider its important relation to the whole economy of the church. A local and limited view of its functions naturally leads to superficial doubts as to its utility.

But this very thing—a disposition on the part of individual churches and charges to localize and congregationalize their interests and sympathies—is the one great danger which threatens the autonomy of Methodism. Its prevalence will be fatal not only to the presiding eldership, but to connectional Methodism. *These stand or fall together.* Methodism is essentially a connectional system, and owes its success in the past to this feature. If the time ever comes when our grand and peculiar connectionalism shall be lost in petty localisms, then the glory of Methodism will have departed. Destroy the presiding eldership and connectionalism vanishes. The episcopacy, after our form, could not possibly proceed without it. Itineracy would soon come to an end if it were abandoned; and if the attempt is ever made to work our system without this feature, the confusion and disintegration resulting from the experiment will soon convince the least thoughtful of its transcendent importance. Hence the greater the tendency among individual churches to become congregationalized in their spirit, and grow indifferent to the great connectional obligations and interests of the whole church, the greater the necessity of magnifying the presiding eldership—that is, if Methodism, in the peculiar features which gave it success in the past, and which adapt it to a place of honor and usefulness in the Christian world for the future, is worth preserving.

The presiding eldership represents and maintains the unity of our work. It furnishes in the person and work of the presiding elder the only effective link of relationship between the several parts which make up the whole, and the only practicable means of keeping alive a sense of common interest and sympathy among them.

If this were all—if the presiding eldership served no other important purpose—its indispensable value to the integrity and efficiency of the whole system, independent of the amount of personal service to any particular charge, should command for the presiding elder adequate support, both moral and pecuniary. When we add to this general claim which a presiding elder has, in common and upon like principle with a bishop, a consideration of the special official duties of the presiding elder—the obligation which rests upon him to preach throughout the district; to take official oversight of all the preachers and exhorters connected with it, many of whom may be inexperienced, and need counsel and aid; to see that every part of the discipline is enforced; to supervise the financial, educational and missionary interests in each Quarterly Conference; in a word, to do more work, and harder work, than any other man in the great Methodist system—it must follow that if the office is not worth what it costs to maintain him creditably, it is the fault of the officer and not the office. In this case the remedy is with the district stewards. The officers change—the office is perpetual. Let district stewards show a suitable appreciation of the office, and the strain on episcopal prerogative, to furnish suitable men to fill it will be greatly relieved. This they do only when they estimate its value in the light in which it is here presented, and measure the weight of their own responsibilities by the worth of the whole church; and not, as there is sometimes strong temptation to do, by the conflicting claims of the individual societies from which they happen to be chosen.

We respectfully commend these reflections to the attention of the district stewards who are just now holding their annual meetings in the several districts.—*Southern Christian Advocate.*

Build Parsonages.—One More.

This is the want of itinerant Methodism. Whatever this plan of preaching the gospel is worth, so much are parsonages worth.

On his way to the Mississippi Conference, December 5, Bishop McTyeire fell in company with a Memphis Conference preacher on his way to his appointment. In the car was a family group—the preacher's wife and four little ones. "But for *them*," said this true-hearted itinerant, "I should not mind this move." And he cast a glance at the interesting group. The oldest, a boy, was eating an apple, and the babe nestled in its mother's lap.

"Any parsonage where you are going?"

"None; and, poor as I am, I would give $50 if we were all safely housed now."

"That is bad. Your predecessors have not done their duty in this matter. See to it that *your* successor be not in your fix. Have a parsonage this year."

At the end of this and other colloquy the Bishop and homeless preacher separated.

The following extract of a letter explains itself. To two hundred preachers and appointments we say: "Go and do likewise."

R——, TENN., Dec. 28, 1877.

MY DEAR BISHOP: I know you cannot possibly remember all the good advice you give your boys; but I am going to recall the very pleasant conversation with you between McKenzie and Milan, as you went to Jackson recently. Among other counsels you charged me to leave a parsonage at R. I came, met my stewards, and they talked of where to get a house for the preacher. I remarked: "Bishop McTyeire says: Buy one." Bro. B. said: "I'll give $100." We raised $250 that evening. Now the house is bought, paid for, and the deed recorded. The lot cost originally $500, the house $1,300 other improvements $450. We got a deed for ——. It is a neat brick cottage, centrally located, only about five hundred yards from the church. I moved in this evening with my little stock of household goods—enough for one room. The ladies are to furnish it completely.

Many thanks, dear Bishop, for your good advice; and now, if you would just come to see me, and let myself and wife entertain you in the new parsonage, it would be a pleasure indeed.

Yours in the Beloved,

Western Methodist. W. M.

It has been said that to conquer is to advance. If, then, I loiter for one moment on the road to perfection, the world and the flesh get the better of me, and I turn back. God, besides, gives his grace in proportion to the efforts that I make. If I bury the talent that God confides to my care, he will take it away altogether; if I increase its value, God will double it. Therefore I advance in wisdom, and I shall advance in wisdom in proportion as I advance in grace. These two things correspond, and form a circle.

Many have yielded to go a mile with satan, who never intended to go with him twain; but, when once on the way with him, have been inveigled further and further, until they know not how to leave him. Thus he leads poor creatures down into the depths of sin, by winding stairs, so that they see not the bottom and end of that to which they are going.—*Worthington.*

A boy came along to one of our neighbors' houses holding a very dirty dog, and asked the gentleman of the house: "Don't you want to buy a dog, mister?" "What kind of a dog is it?" asked the gentleman. The boy looked puzzled. "Well," said he, "it is part terrier." "And what is the rest?" asked the gentleman. "The rest," answered the boy, "why, the rest is—is—just dog."

Dr. Somerville continues to draw large crowds to his revival meetings in Australia. In Sydney his Sunday and evening audiences ran from 4,000 to 6,000, and the noon prayer meetings had an average attendance of 1,000. The number of inquirers after the evening meetings varied from 70 to 200. He had a liberal support from the ministers of the various denominations.

The average number of drinking saloons throughout the United States is said to be one for every 280 inhabitants, counting men, women and children. New York State furnishes 23,854 of these saloons, which is nearly twice the number of any other State. Temperance in this country surely has a plenty of work yet on hand.

When will talkers refrain from evil-speaking? When listeners refrain from evil-hearing.—*Augustus Thire.*

Departure of Missionaries to Mexico.

At the regular meeting of the Board of Missions, January 9, the Rev. W. M. Patterson, the newly-appointed superintendent of the Mexican mission, was present, as will be seen by a communication in our Missionary Department. As the Rev. F. D. Villegas, late a theological student at the Vanderbilt, has been notified by Bishop Keener to accompany Bro. Patterson to Mexico, the board appointed a farewell meeting to be held at the Vanderbilt, on Sunday afternoon, January 13. Bishop McTyeire presided at the meeting. Bro. Villegas gave an account of his conversion, and of his preparation for the mission among his countrymen (being a native of the city of Mexico,) and took an affecting leave of his preceptors, fellow students and others with whom he had been associated for two or three years in Nashville. Drs. Granbery, Shipp, Young, McFerrin, Kelley, and the dean of the Biblical Department took part in the exercises, which were very impressive. The university choir enlivened the service with some beautiful and appropriate pieces. The Bishop's charge, though brief (as time was short,) was excellent, and will not be forgotten by the young missionary. Presents of books were made to him, which we hope will be added to by others. He has been a good student, and an exemplary Christian—a favorite among all. We wish he could have remained to the close of the session, as his acquisition of our language has enabled him to pursue his studies with more advantage than when he first came to the university. He bears with him the kind regards of every one, and many prayers will be offered for his welfare and success. He expects to attend a farewell meeting for Bro Patterson, in Memphis, on Sunday, January 20, and then both will proceed to New Orleans to join Bishop Keener, who is to embark with them for Mexico, January 20. Heaven bless the enterprise!—*Nashville Christian Advocate.*

An Old Dialogue Reprinted.

Returning from a council the other day, I overheard a discussion between my delegate, Deacon Grumbole, and Deacon Webfut, of the Baptist church at Riverside. Of course the topic was immersion, and it was introduced by Deacon Webfut, remarking that his pastor, Dr. Jordan, had baptized five persons the previous Sunday. Deacon Grumbole, who will never be outdone if he can help it, quietly replied that pastor Cyril baptized on that day *nine* persons.

"Well, I hope he did it in scriptural method."

"Certainly; our pastor always does according to Scripture."

"Well, now, Bro. Grumbole, what is your idea of the scriptural method?"

"O I got my notion of it from the first case of baptism on record."

"What is that? Not Philip and the eunuch?"

"O no; it was centuries before that. I mean the Israelites, when they were baptized in the Red Sea."

"Well, brother, that was a clear case of immersion. They were, as Paul says, all baptized in the cloud and in the sea."

"You are satisfied, Bro. Webfut, that they were really *baptized*?"

"Certainly; the apostle says they were, and tells how it was done."

"Well, then, I have just one question to ask: Did they get their feet wet?"

"They were *immersed*, that is plain enough. As Paul says, they were under the cloud and passed through the sea, and were all baptized *in* the cloud and *in* the sea. If that wasn't immersion, what was it?"

"Well, Bro. Webfut, *did* they get their feet wet?"

"Why, that's nothing to do with it; they had water on all sides of them, and water above them; they were completely surrounded by water."

"Well, Bro. Webfut, as I understand, they went *'on dry ground* through the midst of the sea;' and if you can immerse me *on dry ground*, I am very willing to be immersed. I believe in *dry-ground* baptism, where you *won't get your feet wet.*"—*Congregationalist.*

IMPORTANT NOTICE.—The secretary of the Board of Missions in each of the following-named Conferences will please forward to me immediately a copy of his last report. We must have all the reports to make our annual report to the church at large complete. Brethren, don't delay! Virginia, Western Virginia, North Georgia, South Georgia, Florida, North Alabama, Louisiana, Mississippi, Memphis, Tennessee, Kentucky, Louisville, St. Louis, Arkansas, White River, North Texas, Texas, East Texas, Northwest Texas, German Mission, Los Angeles, Illinois.

J. B. McFERRIN, Sec.

MISSION ROOMS, Nashville, Jan 15, 1878.

Christ looked upon the town of Galilee as upon a mighty harvest, field after field ready for the sickle. He and his apostles seemed like a small band of reapers; but what are they to such a harvest? There is a striking resemblance between this day and Christ's day—our cities and villages are crowded like those of Galilee, and the faithful ministers are indeed nothing to such a harvest; and in most places the people are willing and eager to hear the words of eternal life, which shows the harvest to be indeed ripe.—*D. M. McCheyne.*

Collection for Expenses of Delegates to the General Conference.

The Louisiana Conference, by resolution, has directed that a collection be taken in the month of March to meet the expenses of the delegates to the General Conference, which meets at Atlanta, Ga., on the first Wednesday in May, 1878. The expenses of eight delegates have to be provided for. It will take not less than $500—probably more—to meet the demand. By the report, submitted below, of collections in 1874 it will be seen that the expenses of four delegates were not fully met, and that only $215.10 was raised. It will be necessary this year to make a greater effort, and to make collections in every charge. Conference directed that the collections be forwarded to the editor of the NEW ORLEANS CHRISTIAN ADVOCATE. Where more convenient, we suppose they can be paid over to the other members of the delegation. The collections should be taken promptly, and certainly not later than early in March.

COLLECTION FOR DELEGATES TO THE GENERAL CONFERENCE.

The collections for delegates from the Louisiana Conference in 1874 were as follows:

NEW ORLEANS DISTRICT.	
Carondelet Street	$25 00
Felicity Street	37 50
Dryades Street (German)	12 75
Crap's Street (German)	1 00
Soraparu Street (German)	2 00
Baton Rouge	10 50—$103 75
DELHI DISTRICT.	
Delhi	13 50
Monroe	9 00
Bastrop	6 00—11 50
SUMMER DISTRICT.	
Minden	$13 10—13 10
SHREVEPORT DISTRICT.	
Shreveport	$20 70
Mansfield and Hosston circuit	41 31
North Bossier	7 00
South Bossier	7 50—76 51
ALEXANDRIA DISTRICT.	
OPELOUSAS DISTRICT.	
Franklin	17 25—17 25
Cash sent (unknown through B. J. Harp)	1 00
Total	$215 10
Paid over to delegates in attendance	
John Pipes	$43 77
A. E. Goodwyn	43 77
A. H. Brigham	43 77
Lints Parker	43 77—$215 10

If I recollect rightly, the above amount paid about seventy per cent. of the actual expenses of the four delegates. LINTS PARKER.

Don't Give Up the Christian Advocate.

Years ago we wrote, says the New York *Christian Advocate*, the subjoined incident. As it illustrates several cases which have more recently been brought to our attention, we reproduce it by request:

"One year ago a devoted Christian layman, who, by careful industry and successful investments, amassed a large property, suddenly found himself without a dollar in the world—one of the results of the recent great financial panic. The members of the family were called together, and the new and unwelcome situation sadly talked over. 'We must begin the world again,' said the husband and father. 'I will help you,' said the faithful wife, while trying to hide her tears. 'And we'll help too,' quickly and lovingly added the children. Then the question of economy was discussed. All items of luxury or of mere convenience were to be at once cut off. The expenses were to be reduced to the smallest possible sum. The plans were settled with heroic purpose on the part of parents and children. Indeed each emulated the others in self-sacrificing plans for 'beginning the world again.'

"Among the current expenses to be saved was that for the daily paper. It was hard to do it, but the necessary economy seemed to demand it. Then came the question: 'What of the *Christian Advocate*? Can we do without it?' Silence followed, to be broken by the touching exclamation of one of the children: 'If you keep the *Advocate* we'll do without *Christmas* this year.' 'Yes, I, too,' said another. 'My dear,' said the wife to her husband, as she wiped away the fresh tears rapidly flowing, 'I guess we can stand it. *Let us keep the Advocate.*'

"It was done. And all through the last year our paper has continued its weekly visits to that noble family, where it is still a most welcome guest. It will go there also for the next year. 'The year has been a hard one,' says our friend, 'but in some respects the happiest of my life. We have made many unusual sacrifices, but our home was never so full of real joy before. God has kept us all the year. The *Advocate* was never prized so much.'"

The universe of God has never witnessed aught to be reckoned in comparison with the redemption of a guilty world. That mighty ransom, no such contemptible things as silver and gold could procure. Only by one price could the church of God be redeemed from hell, and that the precious blood of the Lamb—the Lamb without blemish or spot, the Lamb slain from the foundation of the world.

The Christian Advocate.

THURSDAY, JANUARY 24, 1878.

THE TWO MYSTERIES.

BY MARY MAPES DODGE.

In the middle of the room in its white coffin lay the dead child, a nephew of the poet. Near it, in a great chair, sat Walt Whitman, surrounded by little ones, as I hold in a beautiful little girl on his lap. There I looked curiously at the spectacle of death, and then inquiringly into the old man's face. "You don't know what it is, I can see, my dear," said he, adding: "We don't, do we?"

We know not what it is, dear, this sleep so deep
And still;
We know the hands, the gentle calm that clasps a pulseless chill;
The lids that will not lift again, though we may call and cry;
The strangeness of it all, the awe that settles over all;
We know not by what means, dear, this desolate heart has learned
The truth that it must live its daily way, and walk up hill again;
We know not to what part of space the loved who leave us go;
Nor by what force we feel the clinging of their spirit hands so,
But we know, dear, how loved and dear if they should come and ask us, "What is life?" not one of us could say.
Then, much as they have vanished eyes—and lessened is the shadow
Of each sweet face as down the years we journey on—
We may not (even if we would) choose to have them back again.
We may not, dear, in the dusk, this mystery of death
Ye ask of me, for I, too, want the mystery of life.

The child who enters life comes not with knowledge or intent
So those who go depart not so as grown children sent.
Nothing is known. But I believe that God is everywhere
And as the dead, the living, so death is to the dead.

Why Are Our Children Lost to the Church?—No. 2.

1. Because of a very imperfect, and too often erratic example set before them at home by their parents and other professors of religion in the family. Little children want no higher authority to do anything, or leave anything undone, or to indulge any ill temper or speak any unbecoming word, than the example of their parents and others in authority over them. When they think of being religious it is to be religious like their parents. They know of nothing higher or better in religion, and they aim at nothing more or better; and after attempting, for a time, to copy after such an imperfect and spiritless example, what wonder if they give up a religious course which brings them no comfort of love, and ultimately drift away from the church?

2. Another prolific cause of the irreligion of Methodist children and their ultimate loss to the church is the neglect of their parents to institute and keep up regular, systematic and well-ordered family worship, consisting of reading the Holy Scriptures (evening and morning, accompanied with prayer. It is not my purpose to elaborate or argue any of these points at this time, but simply to speak of known results. And I must say, from long observation, that I have seldom if ever known a truly pious family of children, adhering lovingly and loyally to the church, whose parents neglected to establish and keep up regular family worship. These children know that their parents belong to the church, attend public worship, and receive the elements on communion day; but this is all they know about their religion. They never hear or even see them do anything like praying in their families, and, of course, are not very strongly or favorably impressed with their example as Christians. They naturally look upon religion, as exemplified by their parents, as a sort of private affair, which a man may keep to himself; and hence all the good and soul-stirring influences of well-ordered family worship on their young hearts is lost to them. And when they know that the best Christian men and women in and from them keep the fire burning regularly, evening and morning, on the family altar, what wonder if they feel a secret want of confidence in the piety of their parents, and an indisposition to unite with them in church fellowship?

3. Another fruitful cause of the defection of our baptized children from the church is the neglect of their parents to give them specific instruction on the fundamental doctrines, experience and practical duties of Christianity. They seem to think that if they take their children to church, and send them to the Sabbath school, they have nothing more to do in the way of giving them religious instruction. But in this they are mistaken. There is a personal responsibility on them, which they cannot transfer to others. Every parent among God's ancient people—the Israelites—was not only required to receive the precepts of the divine law in his own heart, but to teach them diligently to his children; and to talk of them when he sat in his house, when he walked by the way, when he lay down and when he rose up; and in the New Testament parents are expressly commanded to "bring up their children in the nurture and admonition"—that is, in the doctrine and discipline—"of the Lord," and no parent who neglects this duty is guiltless before God. Where these Heaven-enjoined restraints are not thrown around children, what wonder if, through ignorance, and without resistance, they yield to their natural depravity, and not only drift away from the church, but from all moral restraints! What, under the blessing of God, made Timothy a good, great and useful minister of Christ was that from a child he had "known" the Holy Scriptures, which made him wise unto salvation in Christ Jesus."

It will take one more article to complete the suggestions I wish to make on this subject.

J. G. JONES.

Port Gibson, Missis ppi.

Christmas Thoughts.

"Thought on thought, a countless throng,
Rush, chasing countless thoughts along."

Thus it is with my mind to-day. Thoughts tangled with mingled power and pleasure crowd my poor brain too full for utterance. Many Christmases of childhood's, girlhood's and even womanhood's years are bright pictures on memory's wall to-day; but I will away with these dear, remembered, never-to-be-forgotten Christmases of yore, and write something, perhaps, that will cheer some weary pilgrim, who, mayhap, is more foot-sore or has a heavier cross than mine.

God, in much mercy, has permitted me to hail Christmas 1877—the anniversary of the world's Redeemer. Thanks be to God, a Savior born! Our thoughts are with the beautiful babe cradled in the manger in Bethlehem, of Judea. Only a babe, and yet the wise men come from the East to worship it, and bring offerings of gold, frankincense and myrrh! The shepherds too, whom the angel of the Lord told where they would find our "Savior, which is Christ the Lord!" Methinks we can hear the angel and the heavenly host saying: "Glory to God in the highest, and on earth peace, good will toward men!" The glories of the transfiguration fill our heart, and, Peter-like, we would ever be with the Lord. Can we forget Gethsemane—the dark hour of gloom and deep sorrow, the hour sorrowful even unto death? But hark! the voice of earnest prayer: "Father, if thou be willing, remove this cross from me; nevertheless, not my will, but thine, be done. And in an agony he prayed more earnestly; and sweat was as it were great drops of blood falling down to the ground." Was ever prayer like this? In all our deep heart-sorrows, if we could only keep this prayer of our blessed Redeemer in our hearts, although the cross could not be removed, still we would have grace sufficient to bear any affliction that we might have to suffer. Again on the cross we behold our Redeemer, methinks, his voice low and musical now. List! These are the words that fall on the ear of the throng around Calvary: "Father, forgive them; they know not what they do." Was ever love like this? Well might the sun refuse to shine, all nature cease to move, and the world tremble on its foundation. The humble babe in the manger, the meek sufferer on the cross, reigns to-day over all worlds. Mystery of mysteries! and yet we bow in humble prayer, and thank the Giver of this free salvation to all men.

Doubtless many of our fellow-creatures are rejoicing in the love of Jesus to-day. Myriads are being ushered into the presence of the world's Redeemer this Christmas. Methinks their voices, mingled with angels' and archangels', and those of our loved ones gone before, fill the vast expanse of heaven with the beautiful words:

"All hail the power of Jesus' name! let angels prostrate fall;
Bring forth the royal diadem, and crown him Lord of all;
O, that, with yonder sacred throng, we at his feet may fall!
We'll join the everlasting song, and crown him Lord of all."

Since last Christmas God has called one of our loved ones.

"Suddenly was the stroke,
And all unlooked for his solemn coming;
Like a flash, fast followed by the rumbler's boom-ing.
That scathes the sky with oak,
While pale with fear we hold our baby breath,
In awe of the swift messenger of death."

Had it not been for the mercy and goodness of God, the precious pleading of Jesus, he would have been hurled into the presence of the Almighty without one word of warning. But, blessed be God, although he thought he was alone in the midst of enemies, who would destroy him, soul and body, One was near, though unseen by our dear boy, to save. He was kept in the hollow of his hand, and overshadowed with the wing of his love. His dying was glorious. We felt the presence of our blessed Lord. He would tell us that "Jesus, my precious Savior, is with me. I am on the rock Christ Jesus. A few more steps and I will be over the river. I will soon be with God, and live with Jesus forever and ever." We think of him as one gone before, and entered into the joys of our Lord, with songs of praise to God and the Lamb forever and ever. Doubtless a few of the readers of the ADVOCATE may read my "Christmas Thoughts." Perhaps before another Christmas some of us will hear the summons. The important thing is to be ready. "Watch, therefore, for ye know neither the day nor the hour when the Son of man cometh."

M. P. C.

He Was There Alone.

MATTHEW XIV, 23.

It was night. The silence of evening, the beauty of repose, lay upon the fields and groves of golden Palestine. The towering peaks of Lebanon to the west were no longer decked with the painted clouds of sunset; but through the dim moonlight their rough crests were somber and forbidding. A new moon just peeped from behind their gray bulwarks, and lighted the air with silvery beams. At the base of Lebanon the waters of Galilee were plashing their wavelets in confusion, the wind blowing them away. On the troubled surface were sailing vessels, with their snowy sails braced to the evening wind.

On one of these vessels the fishers were pursuing their occupation; while alone, in a mount in the distance, the Master was praying. It was the sacred time of prayer. Jesus, in an attitude of devotion, was viewing the scene. What were his thoughts? O for some seraphic pen to indite those divine meditations! As he gazes on the lonely mount he realizes that he is alone—alone in the flesh, and certainly alone in his great work. Among all the heavenly throng there had been none willing to offer themselves as a sacrifice to the moloch of sin, and so he offers himself as sacrifice for man.

The great plan of man's redemption was passing through his mind. In the panorama of thought he saw the form of One upon a cross; felt the awful throes of pain passing through a tortured form; heard the words coming with divine intuition from dying lips: "Father, forgive them; they know not what they do;" and after this horrible review of pain came this last circumstance of triumph—Jesus was comforted. He knelt and prayed; and now, with the consciousness of peace, he rose and pursued his solitary way along the steep descent to the weary watchers on the tempestuous sea.

How grand to think that *human* nature can triumph over ills, physical and mental! There is an hour of despondency and one of triumph. The concord of mind is composed of differences. Its pain may be at one time almost a requiem; and a requiem at another is a glad pean.

Children of God, reflect that Jesus passed through strange vicissitudes of loneliness and sorrow and pain to save you, and remember that to him *alone* you owe your deliverance.

PHOEBE OGDEN.

The Tower of London.

They use the famous White Tower now as a storehouse for arms. It contains 102,000 guns, all in perfect order, besides a vast collection of old armor and weapons. The arrangement of the latter was made by Planche, the dramatic author, who is famous as an antiquarian and herald. Under his intelligent and faithful direction the effigies and gear of chivalry are displayed in such a way that the observer may trace the changes that war fashions have undergone through the reigns of successive sovereigns of England from the earliest period until now. A suit of armor worn by the detested Henry the Eighth is shown, and also a particularly rich suit worn by Charles the First. The suggestiveness of both figures cannot be missed. Nature has written brute upon one, and dissembler upon the other in characters that admit of no doubt. In a room on the second floor of the White Tower they keep many very gorgeous Oriental weapons, and they show the cloak in which Gen. Wolfe died, on the plains of Abraham. It is a gray garment, and the active moth has given it a share of his personal attention. The most impressive objects to be seen here, however, are the block and ax that were used in killing the traitors, Lords Kilmarnock, Lovet and Balmerino, after the defeat of the Pretender in 1745. The block is made of ash, and there are big and cruel dents upon it, which show that it was made for use rather than ornament. It is harmless enough now, however, and this writer was allowed to place his head upon it in the manner prescribed for the victims of decapitation. The door of Raleigh's bedroom is just opposite these baleful relics, and it is said that his history of the world was written in the room in which these implements are now such conspicuous objects of gloom. The whole place is gloomy and cheerless beyond expression, and very great must have been the fortitude of the man who bore in this grim solitude a captivity of thirteen years, not failing to turn it to the best account by producing a book so marvelous for its learning, philosophy and eloquence.—*N. Y. Tribune*

Here is encouragement to perseverance: that Jesus Christ, our Head, is already in heaven. If the head be above water the body cannot drown. *Flavel.*

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourn their loss," etc., are not edifying. Verse, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

REV. WILLIAM WORDSWORTH, of the Mississippi Conference, died at his home in Pleasant Valley, Copiah county, Miss., December 25, 1877, at seven o'clock P. M. On the twenty-sixth, at two P. M., Rev. W. E. M. Linfield preached his funeral from John xiii, 26, and at four P. M. we assembled at the Pleasant Valley cemetery, where, with sad hearts, we laid his body to rest until raised in the glory of the resurrection to the full triumphs of that faith by which he lived and "pleased God," and in which he died.

He was born of pious parents, in Hinds county, (near Jackson,) Miss., in 1830, and moved to the State of Louisiana in 1836. Some time during the year 1847, while alone upon his knees, reading the Holy Scriptures and supplicating for mercy, God spoke peace to his soul, and he entered upon a pilgrimage that knew no abatement until it ended in that "rest that remaineth to the people of God." He was received on trial in the Mississippi Conference in the fall of 1850, and appointed to the Leaf River circuit, and in 1852 and 1851 to Bolivar. In 1853 and 1854 he was appointed to the Greenville circuit, and some time during the year 1854 was married to Miss Sarah Millsaps, who, with four children, survives him. In 1857 he was appointed a third time to the Bolivar circuit, and the next year to the Deer Creek circuit, and then for two consecutive years he was sent to Bayou Pierre circuit. In 1861 he was made presiding elder of the Starkville district, but at the end of one year his health was so impaired by the excessive labor and anxieties which this extended work imposed that he was relieved, and for the next three years was appointed to the Washington circuit. In 1865 and 1866 he traveled the Fayette circuit; then for two years to Cayuga. He was then returned to Pleasant Valley for two consecutive years, where he purchased a home, and the remainder of his useful life was spent on that and the Scotland circuits. At our last Conference he was appointed to Scotland circuit; but his work was done. In his own humble and sweet spirited manner he finished his course, near the place of his birth, where good parents had reverently given him to the Lord. The Master called and he went in peace. His faithfulness is known by the love he ever received from his brethren, and not a few will attest the same before God and men, at the time when our works must be made manifest." As a preacher Bro. Wordsworth was as unpretending as a child, yet clear and convincing. He did not understand preaching to mean simply saying something, but to teach the people the truth. The atonement and holiness of heart were his favorite themes; and the ease and confidence with which he discussed these subjects showed that he had a deep and well-defined experience in both.

In prayer he was strong and often eloquent; and the deep and earnest pathos of his thanksgiving and supplications evidenced his esteem of the value of prayer, and that he had often been where first he found the Lord—on his knees over the word of life.

He died of pneumonia. Of his last moments and utterances I will quote from a note from his sorrowing wife: "His illness was short and painful. Owing to the nature of his disease, it was very painful for him to talk; so he said but little. I asked him, the morning before he died, if he thought he would get well. He replied: 'I think I will. To-day, however, is the crisis. If I live through it I will recover; but if I do not, all is well with me.' In looking back over my life I see that I have been unfaithful, but I have been greatly blessed during my sickness. 'There is not a single shadow between me and my Savior.' Afterward, when I discovered that his respiration was growing shorter and more difficult, and the cold perspiration was gathering on his brow, I asked him if his way was still clear, and he replied: 'O yes! O yes!' Nothing troubles me now but the thought of leaving you all.' And when our friends sang 'The sweet by and by,' and 'The Home of the Soul,' and spoke of reunion on the other shore, he would press my hand and say: 'Amen! amen!' Thus did our brother live and die; and I close this imperfect sketch by repeating the request, to all who read it, that was made of me by his bereaved wife: 'Pray that I may be sustained in this my great bereavement, and that I may discharge the heavy responsibility that has fallen on me, with such crushing weight, of providing for and instructing my children.'"

A. M. WEEMS.

DIED, at two o'clock A. M., November 30, 1877, at the residence of his mother, in Gosport, Clarke county, Ala., LEMUEL R. HEARN, aged twenty-four years, two months and thirteen days. He had just entered upon the stage of manhood, filling a field of industry and usefulness. It was while giving his personal attention to the ginning of his cotton that he was accidentally caught in the gearing of the gin, and literally crushed to death. During the few hours that he survived the terrible accident he was never heard to murmur, bearing his suffering with all the fortitude of a Christian martyr. I have known Lemuel from infancy, and can truthfully say that I have never known a more dutiful son. He was raised and educated by his widowed mother. His father died when he was but an infant three months old, and nobly has that mother discharged the responsibility of training up her child, for he was all that the most exacting mother could ask. He was never known to disobey her slightest wish. Yes, he loved his dear mother, and seldom passed her without playfully putting his hand on her head, and caressing her. When fatally wounded at his plantation he said to the servants with him: "Go for my mother. Oh, if she were only here!" Yes, his mother was all in all with him; and now that he is gone no one can ever fill the aching void in that mother's heart.

He was not a member of the church, but he had the highest respect for religion and for the ministry, often anticipating the wants of the minister at Gosport and supplying them. His purse was ever open to calls for church purposes, and ever ready to assist the poor and helpless. His death-bed scene will never be forgotten by many who witnessed it. He was perfectly conscious up to the last moment, and did not fear to die. His only regret was leaving his dear mother, sister and loving friends. Oh, how solemn the occasion when it was manifest that our dear friend would soon leave us. We watched his countenance closely when informed that his life was ebbing fast; and, thanks be to God, who giveth victory, the monster death had no terror for him, for with a serene countenance he closed his eyes, and his noble soul winged its way to God, who gave it.

Have we hope of his salvation? Has not God said: "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him?" With what confidence did we lay hold of this precious promise as we appealed to God in behalf of dear, dying Lem. Yes, we *knew* that he was dying, and we felt that the prayer of faith would save the sick in heaven. Did we not feel God's presence *very near* as we prayed for that dying young man, who, when asked, only a little while before, if he knew Jesus loved him, and did he not love Jesus, answered in the affirmative, and that he could trust the Savior? Was he not heard to respond to the prayer offered, orally, by one of our most exemplary Christian ladies?

When taken from the litter on which he was borne from the plantation, and placed upon the bed of that much-loved mother, an observant of the family exclaimed: "We can do nothing now but trust in the Lord." Lem. looked at him and responded: "Yes, yes."

G. W. F.

DIED, December 13, of continued, remittent fever, at her residence in Claiborne county, Miss., Mrs. S. D. Powell, aged fifty-two years.

Mrs. Powell was the daughter of Francis and Mildred Burroughs, who resided at different times in the States of Missouri and Tennessee, last removed, while she was quite a child, to Vicksburg, Miss. In 1817 she was married to F. F. Powell whom she survived several years.

In the death of this estimable lady a heavy loss has been sustained by the entire community in which she lived, for she was given to hospitality, kind to the poor and afflicted, and

Mrs. Powell was converted in her eleventh year, and soon after joined the Methodist Church South, of which she remained a consistent and active member until the day of her death. Her religion permeated her life, directing her in the conduct of her household, and shining forth in the midst of the duties and trials of every day. She believed in prayer. When her children were in trouble about any of their plans for work or play she did not hesitate to advise them to tell it all to Jesus. In time of family affliction or business anxieties she was often seen by them coming from communion with the Father that seeth in secret, and to them her tear-dimmed eyes, chastened morning and cheerful countenance taught, more than many words, what are the true sources of patience and strength.

It was the absorbing purpose of her life to mold her children to the picture and admonition of the Lord. To honor father and mother, to revere sacred things, to be true and faithful to read the Bible and believe it all, and to keep the Sabbath holy, were duties which she never sought to compromise, and were impressed upon all over whom she had influence or authority, both by precept and example.

In her last illness she exhibited in a high degree the Christian virtues of patience and submission to the will of God. She talked much of the world to come, reveled in the thought of meeting the loved ones gone before, and triumphed in the felt presence of that Savior whom she did not doubt she soon would see for herself, and not another. She had lived a consistent life, she died smiling.

A FRIEND.

MRS. ELIZA WOLFORTH, daughter of Thomas and Rachel Long, was born January 21, 1801, and died at the residence of her son in-law, Mr. C. P. James, of Jasper county, Miss., September 24, 1877, aged seventy-six years and eight months. She professed religion and joined the Methodist Church at an early age. She was married, probably about the year 1817, to Michael Wolforth, who, though not a member of the church, was an agreeable companion, and provided well for his household. She raised four children, all daughters, who still survive her.

In the course of time her husband settled in a county where Methodist churches were few, and for the sake of connection with some branch of Christ's church she formally united herself with the Baptist Church, but continued to advocate some of the principal points of doctrine so much controverted between that denomination and our own. She still believed that infants ought to be baptized, and that men might apostatize, and be lost even after regeneration. She would often say: "It is not the church that saves, and it is my object to serve God." I do not recollect of having ever heard a word of complaint against her as a church member or a Christian. She was afflicted for many years previous to her death with palsy. She seemed to bear her afflictions with fortitude. She died as she had lived with the cross in full view. Her death was of a triumphant character, and consoling to her survivors.

I will give an extract from a letter, dated October 14, written by her grandson, Thomas M. James, giving me information respecting her death: "Grandmother is dead. She died September 24. I think she is at rest. She died happy, and at peace with the Lord. She died crying: 'Glory be to God in the highest!'" Her soul now rests in the city of God.

Her nephew,

WILLIAM P. LONG.

DIED, in Milam county, Texas, September 25, 1877, GEORGE E. WILLIAMS, son of Rev. J. W. and Elizabeth Williams, aged twenty-one years and six months. He was born in Covington county, Miss., and raised in Lawrence county, Miss., up to the twentieth year of his age, when he went to Texas, and located for awhile near the town of Milam and Bell counties, where he was taken sick. After three or four days' illness he sent for a doctor, but died before the doctor reached him. He was speechless an hour, and when called upon to bid this world adieu he had neither mother, father, sister nor brother to even lay a hand upon his burning cheeks during his sufferings; but Providence placed him in the hands of a kind friend, besides many kind strangers, who treated with all the kindness that could have been asked. But, O what a sad thing it is to give him up so far from home! We received many long and precious letters from our dear brother during his stay in Texas, and at last one came from this friend, and in it a piece of hair, stating that he was no member of the church, but a true and good boy from his childhood. Our friend informed us that he was very attentive to his Bible-reading for three months before his death.

SISTER.

DIED, near Mount Hebron, Clarke county, Ala., January 7, 1878, ELIZABETH GRAHAM, in the sixty-sixth year of her age.

Sister Graham was born in Chesterfield district, S. C. Her maiden name was Gregg. She removed to Macon county, Ala., with her parents, where she was married to William Graham, December 26, 1837. She and her husband immediately attached themselves to the Methodist Episcopal Church, which she loved until her death, her husband died a few years before her, after which time she seemed to be more intent in doing the Master's will, and growing in grace and the knowledge of the Master; her house was open to the itinerant to share her hospitality; likewise her purse, from which she left for her support by her husband, was liberally. She paid her pastor liberally, and contributed freely to all the church enterprises, not forgetting the local preachers who labored in the Master near her.

She lingered for some weeks, but her mind was strong, retaining her senses to the last moment; and while her children gathered around her to comfort her she told them that she was going to leave them, that she was welcome, that she was fully prepared and desired to go and be with Jesus. She died without a seeming struggle. May her children be comforted, and prepare to meet their mother where parting will be no more.

H. S. DAY.

IN MEMORIAM.

MRS. FANNIE W. YOUNG, wife of Dr. Oliver C. Young, and daughter of Rev. Y. and Elizabeth J. Fulford, was born in Jefferson, Marengo county, Ala., January 1, 1850; was married to Dr. Young January 1, 1877, in Choctaw county, Ala., where she died, December 1, 1877. In her childhood and youth Fannie enjoyed religious instruction, and was dutiful and obliging to those who had the care of her training. She was true in her friendships. All who knew her were her friends, and praise her. She was remarkably fond of children, and children loved her. As a wife she was devoted to her husband, and her affection, gentleness, patience and industry so won upon his heart that she was everything to him.

Mrs. Young was not a member of the church, yet she was Christian-like in her position and life. Her influence over her husband was good, often speaking to him about religion, and expressing her love for Jesus and a desire for them to join the church.

She said to her husband, a short time before her death: "Oliver, I am going to die no more." Thus has passed away a true woman, we trust, to a better world. She leaves a sorrow-stricken husband, who has our tenderest sympathy.

ALEX. H.

EUGENE WOODARD COLLIER, second son of the late George W. and Caroline Collier, was born in Leake county, Miss., December 6, 1853; joined the Methodist Episcopal Church South, at Goshen, in the year 1867, under the ministry of the Rev. V. Pointer, and died at the home of his widowed mother, in said county, on Sabbath evening, September 23, 1877. The deceased was a young man possessing noble traits of character, demonstrated in his ardent love and attention to his mother, his regard for his brother and sisters, his devotedness to his many friends, and his high-toned Christian character. The latter relation he filled more fully than many others who are more demonstrative than he was. He was well known, after he joined the church, to do or omit an act that would lower him or bring reproach upon the church. He was buried in the family cemetery, on Tuesday after his death, where his body quietly sleeps, awakened by the trumpet at the last day. May Heaven's blessings attend the sorrowing family!

O. H. P. D.

DIED, in Sabine county, Texas, November 27, 1877, after a long and painful illness, HARRIET SWEET, wife of James Sweet, and daughter of the late Hon. Kalkler, of Terrell county, Ga., aged forty-eight years and nine months. For the last eight years she was a member of the Methodist Episcopal Church South, and in all the relations of life maintained the integrity of her Christian profession.

DIED, in Lauderdale Station, Miss., July 29, 1877, EARLE CLIFFORD, infant son of R. F. and Betty J. Orman, aged one year and three months. "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

J. C. BRADY.

MINERVIE EUNICE, only daughter of A. K. and M. J. Fisher, died on the 9th of November, 1877, aged seven months and twenty days. Little Eunice was a sweet little child. Everybody who saw her loved her.

BETTIE MCCOY.

JOHN C., son of Isaac and Elizabeth Covington, was born January 3, 1877, and died October 28, 1877, of typhoid fever.

WILLIAM TAYLER, son of W. and Fannie Parkey, was born March 1, 1877, and died September 27, 1877.

When once infidelity can persuade men that they shall die like beasts they will soon be brought to live like beasts also.—*South.*

The Christian Advocate.

THURSDAY, JANUARY 24, 1878.

A LIFE ON THE OCEAN WAVE.

BY EPES SARGENT.

A life on the ocean wave,
A home on the rolling deep,
Where the scattered waters rave,
And the winds their revels keep!
Like an eagle caged, I pine
On this dull, unchanging shore;
O, give me the flashing brine,
The spray, and the tempest's roar.

Once more on the deck I stand
Of my own swift-gliding craft,
Set sail! farewell to the land!
The gale follows fair abaft;
We shoot through the sparkling foam
Like an ocean bird set free:
Like the ocean bird, our home
We'll find far out on the sea.

The land is no longer in view;
The clouds have begun to frown;
But, with a stout vessel and crew,
We'll say: "Let the storm come down!"
And the song of our hearts shall be,
While the winds and the waters rave,
"A home on the rolling sea!
A life on the ocean wave!"

Moral Necessity.

If, then, Prof. Tyndall believes, as I understand him, that physical energy contains within itself the laws and causes of its own distribution, mind is a mere unexplained phenomenon of physics. If that be not true—if "the whole stock of physical energy in existence" does not regulate its own laws of distribution—then there must be something else which does regulate it, and which will might well be defined as that which, though not able to create physical energy, is able to create and direct it in this direction rather, to concentrate it on one purpose or on another, within certain limits, as it will. Evidently, then, Prof. Tyndall either teaches us pure materialism, or leaves us free to believe that though the stock of physical energy in the world is always the same, incapable of increase or decrease, the way in which it is to be applied, whether by one channel to one purpose, or by another channel to another purpose, is left more or less at our disposal. Yet as we understand him, he forbids us to believe either of these alternatives. He wishes us to regard physical energy as containing in itself the precise laws of its own distribution, in some sense, and yet forbids us in another sense, consciousness and its states these laws. He says almost in the same breath, "molecular motion produces consciousness," and then adds, "physical science offers no explanation for the notion that states of consciousness can be generated by molecular motion." Which does he wish us to believe? If the first, then we know what he means, and that is pure materialism. If the second, he leaves plenty of room for the scheme of free will, in spite of that absolute limitation of the stock of physical energy in the world, which he teaches. But it is hardly reasonable to take credit for *both* assumptions—that molecular motion is the ultimate cause of everything, and that mental states are not caused by it any more than it is caused by them.

Still more difficult is it to follow out Prof. Tyndall's teaching as to moral necessity, when, at length, he has somehow skipped the gulf between physics and morals, and come to assume moral necessity as the truth. He says, very justly, that if the doctrine of necessity does away with moral responsibility, it yet saves in all their strength the motives for discouraging actions injurious to society, and encouraging those which are beneficial to society. That is quite true. But Prof. Tyndall appears to admit that though we should encourage what we find useful, and discourage what is injurious by every means in our power, *approbation* and *disapprobation* are unmeaning, except on that hypothesis of moral freedom which he has rejected. We may visit what is injurious with disagreeable results in order to prevent others doing it, but it is childish to talk of being morally offended with what was as inevitable as the fall of an apple when its stalk breaks. This being granted, then—being shut off from the dispensing of approbation and disapprobation—we shall be unfortunately also shut off from using, as for the most powerful of the moral influences to wrong and crime. As the German thinker said of God, that if he did not exist it would be necessary to invent him, so we might fairly say of moral approbation and disapprobation—if they did not exist we should be obliged to invent them. Mere betrayal of pleasure or pain would be of little use without that approbation and disapprobation which make the pleasure and pain really effective, and give them their stimulating or deterrent power. It is not shutting up a man in prison, but shutting up up because his action is treated by society as morally disgraceful, which is the formidable thing. Prof. Tyndall, in giving this up, gives up the very sting of the penalty, and deprives it of more than half its deterrent effect. And as for the preacher—why, to suppose that the preacher could preach against iniquity with zeal and effect, as Prof. Tyndall says, after he had ceased to believe that there was such a thing at all as iniquity in any sense except that in which deformity and infirmity are the same, Prof. Tyndall is the most sanguine of men if he thinks so. Indeed the punishment of persons who are believed to be incapable of doing anything but what they did, would soon become as impossible as it has already become impossible to punish criminal lunatics. Follow Prof. Tyndall's principles out to their proper limits, and all punishment, properly so called, would cease.—*London Spectator.*

The youth who does not look up will look down; and a spirit that does not soar is destined to grovel.—*Disraeli.*

Hypocrites are beings of darkness disguised in the garments of light.

Natalie Narischkin.

THE MOTHER OF PETER THE GREAT.

BY LIZZIE P. LEWIS.

Natalie Narischkin, the mother of Peter the Great, was a lovely, highly-gifted woman, though of humble origin. Alexis, her husband, was a prince of unusual energy and intelligence. He encouraged agriculture, established silk and linen manufactories, reorganized the armies, compiled a law code, which is in use at the present day, and did all which lay in his power to improve both the social and moral condition of his people. When he became a widower he resolved to marry a second time to please himself.

With this object in view, he went through the country in various disguises, seeking to penetrate into the inner circle of homes blessed with daughters. Sometimes he would go dressed as an apothecary in search of healing plants, sometimes as a merchant or a travelling professor.

In this way he became more thoroughly acquainted, too, with his country and its inhabitants, with their desires and cares, duties and trials, than would have been possible otherwise.

As he was one day walking through the suburbs of Moscow he met one Matwerf, with whom he had often talked concerning the ignorance of the Russian poor, and the best way of remedying it.

Matwerf invited the Czar to sup with him, and introduced him as a merchant from Kasan. The busy, bustling housewife received her guest with true Russian hospitality, but the Czar's glance passed over her short, round figure, to rest upon that of a tall, slender girl who stood behind her. It was Natalie, a poor orphan whom the Matwerfs had taken to their home through pity.

She wore the simple, national costume of the olden time. Upon her soft hair was a black velvet cap; around her neck hung a triple row of pearls, from which was suspended an image of the holy Saint Nicholas. The remainder of her outfit consisted of a short overskirt, a bright-colored underskirts, blue stockings, and low shoes.

Supper was served by the ladies, and though the kind hostess urged Alexis to do honor to her honeycakes and meat, he ate but little, so absorbed was he in listening to the praise which she gave her adopted child.

"She reads and writes well enough to be the first secretary of the Czar! The holy St. Nicholas protect him! and yet no girl, far or near, can spin better or faster than she. From early till late she helps me, and then in the evening she reads to Matwerf, because the moonlight pains his eyes. She is indeed the blessing of our old age."

The Czar's eyes rested with pleasure on the blushing face of the lovely maiden, and with reluctance he took his leave, only to repeat his visit soon and often.

Equally he declared his love, and won her promise to be his bride.

And now an imperial proclamation was issued, ordering all the fair young girls in the empire to assemble in the Kremlin on a certain day, that, following an ancient custom Peter C. might make his choice of a wife from among the daughters of the land.

Very unwillingly did Natalie prepare to obey the imperial summons. Her heart throbbed at the possibility of being the chosen one, and the dread of being unfaithful to her plighted lover.

Tremblingly she followed Matwerf into the *salon* where several hundred other maidens awaited the coming of the Czar.

The strange position, the unaccustomed splendor, the noise of the multitude, confused her so much that she was not able to lift her eyes from the floor.

A clang of trumpets announced the Czar's approach. The doors were thrown open, and Alexis, in gold-embroidered dress, a diadem on his head and jeweled scimitar by his side, entered. Laughing and chatting, he passed from one group to another of blooming girls.

When he came toward Natalie she raised her timid eyes, her glance met the Czar's, whom she recognized as the merchant from Kasan, and she fell unconscious to the floor.

When she next opened her eyes it was to find herself in the arms of Alexis, and to hear her name called as that of his beloved bride.

Crowds of servants now brought fruits from Damascus, figs and confitures from Turkey, cordials from Italy, and rich gifts to distribute among the disappointed girls; but to Natalie Narischkin was given the wedding robe.

The Emperor of all the Russias never regretted having taken to his heart and home the poor orphan girl. With her tender devotion and bright intelligence she soothed and cheered the hours he spent away from the affairs of State; she sympathized with him and aided him in all his efforts to elevate the tone of his people, and in every possible way she strove to implant in the hearts of the women of Ivrrealin the same virtue and wisdom which was in her own.—*Home Journal.*

Angels.

One thing is very plainly taught us, viz: *that human beings never become angels.* We and they belong to two different orders of God's creation; between their natures and ours are essential differences; they are of one kind, we of another; so that men cannot become angels any more than angels can become men. For this assertion abundant warrant is found in the words of the Bible. In the second chapter of the Epistle to the Hebrews we are reminded of what had already been testified in one of the psalms: that God made man "a little lower than the angels," and that Jesus also "was made a little lower than the angels;" and that when he was made man "he took not on him the nature of angels," but he took on him the seed of Abraham." He was made not an angel, but man. Moreover, if our Lord tells that the "little children have their angels," it is silly to suppose that these children can be transformed into angels.

There is another difference—a sad one, indeed—between us and them. For those angels that sinned there is no redemption; they fell beyond recovery; the gracious Savior did not come to seek and to save the lost angels.

The apostle puts to the Christians of Corinth the question: "Know ye not that we shall judge angels?" Well may we be assured, therefore, that there will not be in the case of men and angels, any more than in any other case, a confounding of orders and kinds which the Creator himself has made separate and distinct. We shall never become angels. Yet we may, so great is God's goodness to men, attain to a higher honor and glory than they possess. Though now we are a "little lower" than they, yet hereafter those of us who by being made members of Christ, the second Adam, have become children of God and heirs of the incorruptible inheritance, shall be in him raised to the high position of judges of those other creatures of his hand. "The saints" shall judge not only the world, but also angels. Let, then, no ignorance of Holy Scripture, or no fond delusion of sentimentalism, lead us to misunderstand our relation to the angels, and to forget our own position and the dignity to which we are entitled as "joint heirs with Christ" our Lord.—*Rev. J. H. Babcock.*

Singular Coincidences.

A presiding elder writes: "Ten quarterly meetings were held in ten charges on my first round last year. At six of them the brethren had on the ground a comfortable dinner, which was served up just after the sermon on Saturday, and before entering upon the duties of the Conference. We had six pleasant and profitable Conferences; where business was dispatched rapidly, and where liberal things were devised in all matters of church finance. The official members were in a good humor, and disposed to provide a good support for the preacher. In four charges there was no dinner on the ground. In all these we had tedious Conferences, small salary allowed the pastor, much complaint at the assessments made by the district stewards, and a disposition to growl. Can you explain these things? Would you recommend a Quarterly Conference dinner as a moralizer?"

We are reminded of the way they do things among the Wesleyans in New South Wales. According to a letter in the *Wesleyan Advocate*, published at Sydney, and copied by the New York *Methodist* a custom prevails over there of preaching quarterly meetings with a big dinner. The preacher, who reports his personal contract with the custom, says that at first he was opposed to it, but experience has made him an advocate of it. A steward will ride fifteen miles to secure a preacher, and after a good dinner will make liberal provision for his pastor. The correspondent closes his letter with a burst of eloquence, which we append, instead of an editorial recommendation of "a Quarterly Conference dinner." Hear him:

"Reverend brother, if you have any ferocious steward of whom you are in fear, dine him well, and he will probably be as quiet and inoffensive as Samson in the lap of Delilah. If your quarterly meeting is thinly attended, if the members of it are at all surly or stingy, if the business grates and rasps in its progress, establish forthwith a grand quarterly dinner. The effect will most likely be as beneficial upon your meeting as it will be injurious upon the poultry-yards."—*Western Methodist.*

HOW THE INDIANS CLIMB TREES. *Appleton's Journal* says: "In South America even the weakest woman may be not uncommonly seen plucking the fruit at the tree-tops. If the bark is so smooth and slippery that they cannot go by climbing, they use other means. They make a hoop of wild vines, and, putting their feet inside, they use it as a support in climbing. The negro of the west coast of Africa makes a larger hoop around the tree, and gets inside it, and jerks it up the tree with his hands, a little at a time, drawing his legs up after it. The Tahitian boys tie their feet together, four or five inches apart, with a piece of palm-bark, and with the aid of this fetter go up the cocoa palm to gather nuts. The native women of Australia climb the gum-tree after opossums, where the bark is rough they chop holes with a hatchet, then one throws about the tree a rope twice as long as will go round it, puts her hatchet on her cropped head, and placing her feet against the tree and grasping the rope with her hands, she hitches it up by jerks, and pulls herself up the enormous trunk almost as fast as a man will climb a ladder."

A young girl from the country, being on a visit to a Quaker, was prevailed on to accompany him to the meeting. It happened to be a silent one, none of the brethren being moved to utter a syllable. When the Quaker left the meeting-house with his young friend he asked: "How didst thou like the meeting?" To which she pettishly replied: "Like it? Why, I can see no sense in it—to go and sit for whole hours together without speaking a word; it is enough to kill satan himself." "Yes, my dear," rejoined the Quaker, "that is just what we want."

A skeptical young collegian confronted an old Quaker with the statement that he did not believe in the Bible. Said the Quaker: "Does thee believe in France?" "Yes; for though I have not seen it, I have seen others that have. Besides, there is plenty of corroborative proof that such a country does exist." "Then thee will not believe anything thee or others have not seen?" "No; to be sure I won't." "Did thee ever see thy own brains?" "No." "Ever see anybody that did?" "No." "Does thee believe thee has any?"

Religious Intelligence.

—Union Theological Seminary in forty years has sent out 1,285 clergymen, 124 of whom are foreign missionaries.

—The Church Missionary Society recently sent out thirteen new missionaries—three to Africa, nine to India and one to Japan.

—Mrs. John C. Green, the executrix of the estate of her benevolent husband, has added to her munificent charities the gift of $100 000 to the American Sunday School Union.

—The Vatican has accumulated a capital of 30,000,000f., which is lodged partly in Torlonha's Bank, partly in Paris and Brussels, and necessary for the payment of officers of the pontifical army and ex-officials of the pontifical State.

—The Cardinal Autonelli will case has not yet been decided, but a decision is expected soon. It is said that the Countess Lambertini will lose the case unless she can present her mother, which her counsel says can be done in case of extreme necessity.

—The New York City Mission and Tract Society, which represents the Protestant Evangelical Churches of the city, is about closing its fifty-first year. During the year the society's missionaries have made 89,422 visits among the poor, and have held 835 preaching services. At five of the chapels missionaries may be found ready to answer every call.

—The Rev. George Muller disclaims any connection with the Plymouth Brethren. He occupies an independent position as an evangelical preacher and pastor. Among the helpers in his institution in Bristol, England, there are representatives of eight denominations, and he receives a cordial welcome to the pulpits of all branches of the church.

—More than three and a quarter centuries ago many refugees arrived in London who had been driven from their own lands by the spirit of religious persecution. A company of these refugees, who were Frenchmen, were allowed the use of the crypt of Canterbury Cathedral for worship. Their descendants still enjoy this privilege, and the little congregation has just celebrated the three hundred and twenty-seventh anniversary of its existence.

—At the close of the Revolutionary war the Baptists had in New Jersey about 22 churches and less than 2 000 members. The churches had suffered considerably in the destruction of property which accompanied the progress of the war. The churches, however, soon rallied from the depression caused by the disasters of the war, and by 1814 they had formed a State association. Since this period there has been a pretty steady progress. In the 21 years, between 1852 and, 1873 the number of communicants was doubled. Now the church and school property has a valuation of about $2,500 000; there are 171 churches, 201 preachers, 32 000 communicants, and an adhering population of not less than 150,000."

—The Friends of England have been interesting themselves in the suppression of the opium trade, which has done so much to degrade and destroy the Chinese. A deputation of Friends waited on the Chinese minister in London and held a long conversation with him on the subject. He has also given a written reply to the deputation, in which he gives an account of the negotiations of the past two years. The Chefuh convention, concluded last year, was regarded as satisfactory to both parties; but it is now rumored that the Shanghai Chamber of Commerce intends to oppose its ratification. The minister says the recent depression in trade is due to the growing practice of opium-taking, which entails "poverty and starvation." Many families could live comfortably on their incomes but for the habit of opium-smoking, which is added daily to the list of the suffering poor. He thinks that the land in India now devoted to raising poppy were better used for corn and other cereals. It would be a great help to the missionary movement if the importation of opium could be stopped, and the country which is responsible for the introduction of the plant in China, and is now responsible for its continued cultivation, ought to take steps to put an end to the wrong which is being done to the Chinese people.

—The German correspondent of the London *Guardian* gives the following story in illustration of Catholic miracles. It will do to read in connection with the account given by the *Catholic Review* of the miracles performed at Lourdes, where nine miraculous cures were effected in one day. Here is the story: "Before the date becomes too antiquated, let me narrate an amusing incident in connection with the Marpingen visions. Large numbers of devout Catholics had prepared to spend the festival of St. Sedan in a becoming way, by pilgrimaging to the sacred spots, and on the day before (September 1) a large company arrived at the Trier station, on their way to Marpingen. The train was much behind time. In consequence of the throng, and at Trier every one rushed to the refreshment-rooms, thinking that, as usual, there was a long stoppage there. Among the company was a lame cripple, who, by the help of a pair of brand-new crutches, made his way painfully along the platform. The fact of spick-and-span new crutches was a little conspicuous, but why should not the man have put on his best exterior when about to journey to the favored abode of the Virgin? At any rate, the lame man was hustled with the interior when the bell rang for starting, and he delayed the work a little too long. The guard whistled the train off, and when he hobbled out of the refreshment-room the train was slowly moving. Regardless of appearances the cripple tucked his new crutches under his arm, ran the whole length of the platform, and, with all the agility of practiced youth, sprang on the foot-board and into a carriage, and so went on to Marpingen to be miraculously cured."

Our Young People.

THE PRAYER AND THE PROMISE.

Into her chamber went
A little maid one day,
And by a chair she knelt,
And thus began to pray:
"Jesus, my eyes I close—
Thy form I cannot see;
If thou art near me, Lord,
I pray thee speak to me."
A still small voice she heard within her soul:
"What is it, child? I heard thee. Tell me all."

"I pray thee, Lord," she said,
"That thou will condescend
To tarry in my heart,
And ever be my friend;
The path of life is dark—
I would not go astray:
Oh, let me have thy hand
To lead me to the way."
"Fear not—I will not leave thee, child, alone."
She thought she felt a soft hand press her own.

"They tell me, Lord, that all
The living pass away;
The aged soon must die,
And even children may.
Oh, let my parents live
Till I a woman grow;
For if they die, what can
A little orphan do?"
"Fear not, my child—whatever ills may come,
I'll not forsake thee till I bring thee home."

Her little prayer was said,
And from her chamber low
She passed forth with the light
Of heaven upon her brow.
"Mother, I've seen the Lord—
His hand in mine I felt;
And oh, I heard him say,
As by my chair I knelt:
'Fear not, my child—whatever ills may come,
I'll not forsake thee till I bring thee home.'"

From Our Little Friends.

MERIDIAN, MISS., January, 1878.

DEAR BRO. PARKER: I noticed so many little girls and boys writing to you that little Charlie Bancroft and myself concluded we would write a letter together to you. Charlie says he wants to tell you that he is a member of the church, and is glad of it, and hopes, if he lives, to grow up to be a good and useful man. He is the youngest of five children living, and the only one now living with his pa and mo. His old and good grandma is still living with them, but is getting very feeble from old age. My father's name is Mr. Peter L. Dallas. I am attending East Mississippi Female College, at Meridian, and boarding with Rev. George Bancroft. I must tell you that I, too, am a member of the church, and hope to live a Christian life. I am delighted with the college. Prof. Adkisson is an excellent teacher. I do not see how a girl can keep from learning with him. He is a pious man, and has good teachers. There are one hundred and four students, and everything goes on like clock-work. I try to study so that I will be benefited. I think it bad for a girl to grow up without an education. I heard Mr. Bancroft say that a boy might work along somehow and get along through the world, but for a girl to grow up without being educated was a serious misfortune. Of course he thinks boy ought to be educated too. I will close by wishing you a happy Christmas.

SALLIE E. DALLAS.

MONTROSE, MISS., Dec. 15, 1877.

DEAR MR. EDITOR: I see a great many letters in your paper that are written by little boys like myself. We are always anxious to get the ADVOCATE, though it brought sad news to us when we saw the death of Bishop Marvin. I have read his good letters with great interest. It seems that the ways of our kind Father above are mysterious in taking one so good and useful. I will answer Jenny L. Simmons' question: It was Manasseh who began to reign at twelve years of age—Second Kings xxi, 1. I will ask a question: What king began to reign at twenty years of age? Your little friend,

WILLIE ABNEY.

GOODMAN, MISS., Nov. 21, 1877.

DEAR MR. EDITOR: I am a little girl eleven years old. I like to read the Child's Corner so well that I thought I would write to you and answer some of the questions. You may tell Thomas M. Owen that Melchisedek was the first priest mentioned in the Bible, and he was a type of Christ. Now I will ask the little folks a question: What was the name of the first archer mentioned in the Bible?

Your little friend,

ETHEL HARRINGTON.

MOSS POINT, JACKSON CO., MISS.
November 26, 1877.

DEAR MR. EDITOR: It was the Lord who buried Moses in the valley of Moab; it is found in Deuteronomy xxxiv, 6. Now I will ask some questions for your little readers to answer: How many days did the people mourn for Moses, and how old was he when he died? What king made a great feast to a thousand of his lords? What vision appeared while they were drinking wine?

Yours truly,

JOSEPHINE MCGREGOR.

LISBON, ARK., Dec. 2, 1877.

MR. EDITOR: Aaron was the first priest mentioned in the Bible. I will ask a question: Who was the father of Saul? Where is the Lord's Prayer found in the Bible?

From your little friend,

A. J. SCOTT.

The Old Gullies.

One never forgets the church of his youth. The pulpit, the pews and the preachers are never forgotten. His playmates and his teachers are still in memory. The road leading to the church seems as if one had just made the journey. Now and then we remember bits of the preachers' sermons. The preachers have forgotten they ever saw such a boy; but we have never forgotten him; and oftentimes that his sermons, though preached many years ago, very useful.

Our boyhood church was situated in the town of B. We loved to go to church and meet our friends and see the preachers. If the preacher shook hands with us we thought we were somebody. I shall never forget a remark Dr. A. made in one of his sermons. He pointed to the gullies just above the church and said: "I would rather undertake to stop those gullies from washing than to preach to men of evil habits." There was a time when one could have taken some straw and thrown in the wash and stopped it. Every time it rained the gullies were made longer, wider and deeper. Cotton and corn used to grow where the gullies are; but now the land is useless. Not long ago we passed the old church and saw the gullies, and thought of the doctor's remark. I thought of my schoolmates, and found that the doctor's remark was true.

A saloon was opened in the town. Some of my schoolmates went in and called for their drinks. The gully soon began.

First, it washes away pleasant words.

Secondly, it washes away good manners.

Thirdly, it washes away respectability.

Fourthly, it washes away friends.

Fifthly, it washes away health.

Sixthly, it washes away a mother's happy heart.

Seventhly, it washes him into a drunkard's grave.

The gully has a name—it is the Gully of Disgrace.

Dear children, beware of that gully. The father's toddy led to it when I can get it," "when I can get it led to a saloon, a saloon led to a drunkard, a drunkard went to a drunkard's grave, a drunkard's grave led to hell.

JERRY.

How Little Jenny Fell Asleep.

Little Jenny was tired. She could not run and skip as you can, my merry darlings. Light as his footsteps and gay as his rosy-bird's voice, Jenny carried her head. Instead of sparkling cheeks and clear eyes, hers were white as the down of a snow-bird. But I cannot think that even your rosy faces are more kissable than were Jenny's.

Her hair was golden bright, and it blew away from her face like a soft, soft cloud, and her eyes were bright and clear, and lovely sweet.

Many and many a night of her sad young life, when her poor little body was racked with pain, her dear mother would take her in her arms and try to hush her with sweet lullaby-song; or she would kneel by her little bed, and ask God to take away her pain, and send her sleep. And at last the dear God, leaning very tenderly out of heaven, did send sleep to the tired eyes; not such sleep as the mother prayed for—not such as you know, tucked away in your little beds, with mother's kiss warm upon your lips—but a sweeter, calmer sleep, from which pain nor tears can never waken.

For many days before the coming of this beautiful sleep our darling suffered much. We could do nothing for her but sit and hold her little trembling hands and smooth the bright hair, softly crying all the while. And when she saw us crying around her she would raise her weak hands to dry our tears, and say: "Don't cry for Jenny; by and by she'll go to sleep."

And by and by she did. It was sunset-time. A soft breeze fluttered the curtain of the window, and through its folds a trembling ray of sunlight stole and laid a crown of shining gold upon our darling's head. She felt the warm touch, and opened her sweet eyes, smiling as at an angel's kiss.

"Take Jenny to the window, please," she whispered; so we wheeled the little bed into the full tide of sunset splendor.

A moment the dear eyes lingered upon the beautiful earth, upon the softly purple hills—the flush of sunset bloomed above them—and then we watched the poor lids droop in the coming of the beautiful sleep. Like tired birds, the baby hands fluttered a moment, then drooped in folded rest. A feeble kiss, a smile of heavenly beauty about the tired mouth, and Jenny slept. A bird commenced singing a low, sweet song of good night, she did not wake to listen. The last gleam of day failed from the hills, yet never again the long lashes stirred upon the white cheek.

And has she never again awakened? Not here; but there is a land where God and the angels live, and there, no longer lame and pale and tearful, but a shining angel, we know our little Jenny will awake.—*Golden Hours.*

A railroad two feet wide will soon connect Billerica and Bedford, Mass. It will cost less than $6,000 a mile, or only one-eighth of the cost of ordinary railroads. Its passenger cars will have a row of single seats on each side.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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Looking Back and Going Back.

Unfitness for the kingdom is affirmed of him who looks back. His hands may be still on the plow, but he is unfitted for his work if his eye be diverted from its guidance. The furrow will be badly turned, the tillage will be shallow, the whole business will be slightingly and poorly done if the attention be divided. God must be sought with the whole heart. He must be served with a perfect heart and with a willing mind.

Looking back is not going back, but it is going forward reluctantly, while the glance of desire is furtively turned away from the true object of the Christian profession. There are temptations in the ordinary path of religious duty respecting the sacrifices that have been made, renunciation of worldly pleasure, and the giving up of doubtful courses. The ilue of the tempter is to insinuate that we are more strict than is necessary, that religion is perfectly compatible with a gay and pleasure-loving life, and that there is more Puritanism than piety, more Pharisaism than godliness in the vow to renounce the world and its covetous desires. The forbidden fruit is alluring, the tree pleasant to the eyes, and there may be some mistake about the consequences.

In the ministry separateness, and the consequent withdrawal from secular pursuits, tests the faith to the uttermost. What opportunities for money-making, the securing of luxury, and the attainment of the prizes of ambition have not been sacrificed! The toil, and the long patience, and the scant remuneration are not fully realized till some time after the start. In the beginning we may have thought our consecration complete, and that the heart was altogether in the work. But time passes, trials come often—the most severe about the period of ministerial maturity and middle age—and there is a drawing away from the gospel field as the exclusive pursuit. There is, however, only a looking back. Perhaps there was an inward struggle with the call at first, and possibly the looking back coincides with the beginning of a half-hearted obedience to the divine vocation. Weakness, vacillation, mark the entire career, and lead to an early abandonment of the work. But, if this be not so, still the looking back is at any and all periods of the ministerial life so serious and capital a defect that he who is guilty of it is pronounced not fit for the kingdom of God. If salvation be not forfeited, there is danger of it, and there is utter disqualification for the special mission to which he has been called.

The habit of looking back in Christians of any class is destructive of their peace, spirituality is surely if slowly undermined, and their power for usefulness is lost. They are not fit co-workers with God, and they can no longer render an effective, consistent and acceptable service. The hand may be on the plow, but the heart is in other things, and the work of God is often marred rather than advanced. Lot's wife only looked back. It was expressive of a worldly, disobedient and trifling spirit, and the singular judgment that came upon her stands as a warning. We grant there is a difference between the sinner looking back as he flies from Sodom, and the Christian who, on his way to heaven, turns his face momentarily toward the things he has forsaken. It, in the last case, may be a temporary perturbation, but there is danger, and when a divided heart becomes habitual the path to ruin is short. Perhaps the great Teacher meant no more than that if a man's heart is not in the work of the gospel he is not fit or qualified for it; and that if he cannot give up all for Christ, and make a complete surrender, his failure is a foregone conclusion. Christ wants whole-hearted service, and this is the only kind that can be acceptable to him.

If looking back stops with the looking, it is a grievous sin and a serious damage to the soul, but it is often the prelude to going back. Spiritual shipwreck, of course, begins in the heart. Looking back, if not arrested, is likely to end in a return to the world. The sin, if not nipped in the budding of desire, in time bursts into the full-blown flower of apostasy. God only knows how much of this looking back there is in the heart of those who profess to have put their hands to the plow. The fruits of it are often long in coming to the surface, but enough is manifest in worldliness, in compromising the Christian calling by countenancing ungodly diversions, and by looseness in business affairs, to warrant our gravest fears. An indulgent temper toward frivolity and dishonesty, and a disposition to sink the disciple in the worldling, are the beginnings of a disastrous end. That which people permit themselves to look upon grows into objects of desire, and then comes the actual falling away. "When lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death."

The only safety is in resisting sin as it springs in the heart, and in persistently looking forward. There is a present joy in hearty, devoted service, a peace in bright contrast with that double-mindedness which sweeps the soul as a tempest, and a reward which reduces the world to insignificance. To look back is to declare ourselves not fit for the kingdom of God. The kingdom on earth is made up of those who have taken leave of the world once for all, and who patiently, bravely and hopefully move forward in the path of duty. In heaven the kingdom is composed of those who have fought a good fight, and have kept the faith. To look back is the most incongruous, the most perilous thing that a Christian can do. It dishonors Christ, and is subversive of the believer's comfort and usefulness.

Beginning at Jerusalem.

After the scenes which had culminated in the crucifixion, we naturally pause and inquire: "What more can God do for his vineyard? What has been left undone in the clearing, fencing, breaking up and fertilization? Yet wild grapes have been the only fruit of the vineyard. The law has been there; the impressing ritual of the Mosaic dispensation has there had its metropolis; the prophets have been there; the fire and sword of the invader have been there to execute the vengeance denounced by the prophets; God has been there in the wonderful restoration; Jesus has been there and proclaimed in person the great mission; yet there has flowed the blood of the prophets; there the law has been disregarded and substituted by the traditions of men; there the heavenly purity and simple sublimity of the Savior's teachings have been spurned; and he scoffed, pursued, arraigned and shamelessly murdered. Why, after all this expense of the heavenly favors and the purest human virtue in vain, not give Jerusalem over to hardness of heart and reprobacy of mind?"

The general answer to these inquiries is that God's ways are above our ways. The wisest of men have been often constrained to remark how circumscribed are the widest fields of human observation, and how inconclusive the clearest human reasoning. In nothing does this admission have clearer illustration than in the results of those calculations which we are too prone to make in regard to the expensiveness of the means and methods by which God has proposed to save the world. When we begin to compute the expense of blood, both of animals and men, from the days of Abel, the expense of treasure, the expense of toil, the expense of intellect and heart, down to the days of the Savior; and then on the other hand count the results upon the day of the crucifixion, "Alas!" we sigh, "how enormous the outlay! How scant the returns!"

But here let us note the narrowness of our ideas of expense, which we may well illustrate by allusion to the well-known law in physics: that action and reaction are equal. Deity so provided in his moral government. The toil spent for him is the only toil *not* thrown away. The life lost for his sake is the *only* life saved. The treasure expended in his service is the *only* treasure laid up "where moth and rust corrupt not, and where thieves break not through nor steal." The divine plan of salvation has always been that of present salvation; so that Abel and all the martyrs were saved not only at the time when it was of greatest advantage to the world, but at the only time when their own salvation could be eternally assured. The treasure and human energies employed at the times exactly when they were called forth came at the opportune moment not only for the cause of religion, but at the only time when they would have been of service at all. As the heroism of Leonidas and his three hundred would have been a useless thing at Marathon, Leuctra or Platea, but was an incalculable boon to Greece at Thermopylæ, though not one survived the conflict—so in the divine plan there have been a thousand Thermopylæ from which he has gathered the "tried stones" which are to enter into the "house not made with hands."

It must further be remembered that the results of the Divine Providence are not balanced by setting the debits opposite the credits, or by taking any given period and reckoning the results then and there apparent. The debits are mostly of those "things which perish with the using," while the credits are all imperishable. Then the results upon the credit side of the account become cumulative, while the debits are constantly blotted from the ledger. When, therefore, we look again at the account, running from Abel to Christ, we find that the results are incalculable on the credit side. The blood of the martyrs might have dried in their veins and left us mummies; the treasures spent might have lodged in the ruins of Nineveh or Babylon, or lived in the immortal uselessness of the Serapeum or the Pyramids, or Cleopatra's Needle; while the talents of Moses, David, Isaiah and their worthy peers might have had only the earthly splendor and fame of Solon, Homer and Sophocles. As it is, Abel, "being dead, yet speaketh;" the temple, though destroyed, has left the Shekinah; and Moses' laws rule, David's psalms cheer, and Isaiah's enchanting eloquence still calls to the world: "Arise and shine, for the glory of the Lord is risen upon thee."

Again, we must reflect that all of the work previous to the Savior, though to be permanent, was nevertheless preparatory. "Behold, I lay in Zion a corner-stone." The work was merely then a laying of the foundation. Immense as might seem the expense, incredible as might seem the toil, long as might seem the time, still it was all preparatory. Deity had not been hasty in choosing the site or in forming the plan. He was not in a hurry to construct an edifice defective in plan or imperfect in material, hoping, as we do, that when times became better he would rear a more commodious or substantial dwelling. One house he would build, and only one; but he would build it for eternity.

Therefore Jesus said: "Beginning at Jerusalem." Nothing which has been achieved is to be thrown away. If Jerusalem has had many favors, give her more. If Jerusalem, with all the light given, is still in darkness, give her more light. If the house is yet to be built, lay each stone fairly upon the foundation. Her name is "Not Forsaken;" therefore begin there. I have died there; therefore begin there. I am coming to reign there; therefore begin there. The accumulated evidences of my love, my power and my divinity are there; therefore begin there. There rest till the resurrection, my chosen prophets, priests and kings; "vessels to honor," though hidden in charnel-houses; therefore begin there. I have seen the end from the beginning; my gospel must girdle the world with a zone of light—with the silent march of ages its all-illuminating rays shall converge to Jerusalem; therefore *begin* there, and time shall *end* there.

T. A. S. A.

Authority of the Scriptures.

In science we reach conclusions by observation and experiment. In religion we have to deal with God. He is beyond observation, above experiment. He is invisible, intangible, and to finite minds necessarily incomprehensible. We can know nothing of his essence, his mode of being, or his will, but as he is pleased to reveal himself. In regard to God and the future life we are shut up to the disclosures of revelation. These statements must be admitted, and, being admitted, they cut us off from all suppositions and assumptions that are not in strict harmony with the revealed word. But there are many, not only of those who deny revelation, but who in some sort admit it, who nevertheless essay to have their "thoughts" about what God will or *should* do. God says, for example, in his word: "Without shedding of blood is no remission." But there are those who will tell you, in the face of this plain statement, that they "believe" God is a kind parent, and will forgive all his creatures. They make God indifferent to the moral quality of actions. Extremes meet; they make God so "good"—that is, so careless as to the maintenance of right and the prohibition of wrong—that they make him *bad*—make him like "the unjust judge," neither regarding conscience nor public opinion. Further, in making God so indifferent as to sin and holiness they practically dethrone him. He is no longer the just Ruler and inflexible conservator of the right, but such a Being as all created intelligences might distrust and fear; for if he does not care about the moral quality of the actions of his creatures, he may not about his own; and so I may forever dread that this tremendous and irresponsible Being, who has no unchangeable rule of action, may some day turn upon and undo and ruin me forever.

People of the class who ignore "Thus saith the Lord" are wont to dwell with great complacency upon the pleasing and beautiful aspects of nature—sunny skies, verdant meads, flowers and singing birds, bountiful harvests and luscious fruits. But they overlook destructive storms, convulsive earthquakes, pestilence, drouth, disease and pain and death. They overlook the countless ills of sin, and all the thousand evidences of the divine displeasure.

The fact is, we know not, and cannot know, what to do with the problem of sin—how its ills can be escaped, how its guilt can be pardoned, or how its pollution can be purified. We know not, and cannot know, whether God will hear or answer prayer. We know not, and cannot know, whether death is an eternal sleep, or the mysterious passage through gates of immortality. Shut up the Bible, set aside the authority of its teaching, and we are no more and no wiser than blind men groping in the dark, straining our sightless eyes, and reaching out helpless hands into ruleless vacancy. Shut the Bible, and all our opinions about God and futurity are the baldest and most baseless assumptions. We are upon a shoreless ocean of speculation, without chart, compass or pilot, and are tossed "about with every wind of doctrine." Some of the class we have alluded to tell you they believe only certain parts of the Bible—such portions as chime in with their ideas. These hasty, or else shallow, thinkers seem not to see that they make their own minds the standard, rather than the revelation of God. They seem not to see that their principles only need to be pushed to their logical sequence to get rid of Bible authority altogether; for if each may reject whatever may not harmonize with his theories, then it may all soon be rejected. The Bible is our only instructor, our only safe guide. It flames like the polestar upon the dark and perilous ocean of Time, and is the voyager's only guide to the haven of rest.

W.

Knowing and Esteeming

Paul, in his earnest, nervous prayer to the Thessalonians, stresses tremendously the character and work of the preacher. In doing Christ's work they "labor among you." They "are over you in the Lord;" not in self, not in serving their own pleasure or their own will. *Sent* to you by the will of God, surrendering even the common privilege, for the common good, of selecting their own fields of labor. They "labor among you." They "are over you in the Lord." They "admonish you" in his name and for his sake. No service of self in any or all of these things. And for this very reason the church was to "know them" and "esteem them very highly in love for their work's sake." The church was "to *esteem* them"—"esteem them *very highly*"—"esteem them very highly *in love*"—"esteem them very highly in love *for their work's sake*." It was not to be a high esteem for any personal perfection, or grace of style or manner; not for any special amiable quality or spirit in them, but for their work's sake. The preacher to be esteemed and loved for his own personal qualifications, or even for his riches in Christ Jesus, is to rob Jesus of his honor. It tends to create partisans. One will be for Paul and another for Apollos. We love some preachers more than others. We will do so as long as the world stands. We are only to guard the source of this preference. It is not to be for themselves, but for their work's sake. It is to be for the grace of Christ manifest in them. It is to be a tribute to the power of Jesus in saving and adorning.

The entreaty is "*to know them*." May it not be to know them as men—men of like passions and infirmities with others? It is, to say the least of it, doing no violence to the Scriptures. The church is to know them which labor among them, and are over them in the Lord, and admonish them (also in the Lord) as men—converted, consecrated, devout, constant, faithful men, redeemed by Jesus, and cleansed by his blood, and saved by grace, like any other sinner. In proportion as the preacher is thus known will men glorify God through them. The tendency is to glorify men—to exalt men. The broken, earthy vessel through which the grace flows becomes the object of thought and love, instead of the blessed One who gives the one and the other. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

Knowing them as men, they are to be known as embassadors from God. Called of God to this work, they have no choice in the matter. They are sent, and as embassadors from God they beseech men, in the stead of Christ, to reconciliation to God. This is the "labor." This is being "over you in the Lord." This it is to "admonish you." They have a "vocation," not a "profession." Their preaching is to be according to the mind of the Spirit, and not according to the will of the flesh.

At the same time they are to be known *as ministers, not priests*. There is a wide difference between the two. The days of the priesthood passed away when Jesus became our one and true High Priest in heaven, and when every man loving and serving him became a priest and king on earth. The priest is one who acts for another before God. The minister is one who helps another to act for himself—who helps the man to come to God. The minister is not so much to pray for the man as to help the man to pray for himself. And the preacher who fails to do this does nothing. It may be, indeed, that he becomes a stumbling-block, as before intimated. He is listened to, seen and loved, and not God.

Let the churches, then, "*know*" their pastors, "who labor among them, and are over them in the Lord, and admonish them," as men, as embassadors sent from God, as ministers, and not priests. Knowing them as men, "know" their weaknesses, that they may be corrected and strengthened. Know their strength, and their resources in Christ Jesus the Lord, that they may rely upon them.

The man will then never become the hero. The servant will not get above his Master. The Principal will not be lost sight of in the agent. The *pastor* will not sink into the fashionable social friend. The minister will never get so low as to become the priest. God will be glorified, and men will be saved—both they that preach and they that hear.

On the first of January the government dredgeboat McAllister left this port. On the second of January she entered the gulf, bound for Sabine Pass. A heavy blow came on soon after she went to sea, and she has not since been heard from. The latest intelligence is from the cutter McLean, which was sent out to find the missing vessel. Some fragments of the McAllister were picked up, far out at sea, by the McLean, and the loss of the vessel is now certain. The McAllister was furnished with good boats, and it is hoped that the crew and officers may have been saved, but as yet there are no tidings. Seventeen men from Algiers were on the McAllister—several of them heads of families—and the utmost sorrow has spread over that community. It is indeed a sad disaster—a calamity which carries distress to many households. By some the vessel is said not to have been seaworthy, and some aver that the government officials were to blame in sending her out at a time when storm signals were flying at the custom-house in New Orleans. We know not that any are to be blamed; but if this catastrophe is the result of official negligence or recklessness, the responsibility should be visited upon the guilty.

We are gratified to learn that new subscribers to the ADVOCATE are now frequently sent with marriage notices. This, we hope, will become a time-honored custom. The other day a gentleman sent us his name as a new subscriber, with the money, in the same inclosure with an obituary of a dear relative. Why not? It costs a great deal of money to publish these notices, and why should not those for whose gratification they are inserted help bear the expense? We are glad to note such instances, not merely because our patronage is extended thereby, but because they indicate a just and right conception of what is due to the publisher of a Christian newspaper.

The sure way to miss success is to miss the opportunity.

The Russians have taken possession of Adrianople, and the Turkish commissioners, sent to treat with the Grand Duke Nicholas for an armistice and to arrange the preliminaries of peace, have reached the Russian headquarters. The negotiations are being watched by the great powers of Europe with a jealous eye, and they will insist on having something to say about the terms which Russia is now prepared to dictate to her nearly conquered enemy. England especially is in a state of great excitement, and the occasion for armed intervention in favor of Turkey is a matter of general comment. The settlement of the Eastern question may be at hand; and, again, only the beginning of the end may have been reached. There may be peace within the next thirty days, and within that time the great powers may be engaged in a gigantic and bloody struggle.

The discussion of national finance is still going on in Congress. Final action on the remonetization of silver and on resumption are still delayed. These questions are paramount just now, and absorb the attention of the people. Remonetization, in some form, is probable, while the question of resumption trembles in the balance. In the meantime failures in business and bank suspensions are reported in large numbers daily, and the present year promises to be one of greater stringency than any within the past decade. Thus far we hear of few failures in the South, and this section seems to be on a sounder financial basis than the North and West. The comparative failure of the sugar crop, however, and the loss in quantity and quality of cotton from the unfavorable fall, will be severely felt in the South.

We see from the papers that Bishop Marvin's letters are out in book form. The title of the work is: "To the East by Way of the West." Besides the letters originally published in the Nashville *Christian Advocate*, two chapters, containing a narration of the Bishop's tour through a part of Europe, have been added, and also Bishop McTyeire's funeral discourse. The introduction is by Rev. T. O. Summers, D. D. As we have not seen a copy of the book we cannot speak of the manner in which the publishers have done their work; but, having read the letters, we can assure our readers that they ought by all means to get the book. They will be richly repaid for so doing.

ONE-SEVENTH.—A farmer in the northern part of Illinois, who keeps a dairy, has for some time given *one-seventh* of the gross receipts to the Lord. It came about in this way. The milk needed the same care on the Sabbath as on week days. This troubled him. It was a work of necessity on the Lord's day; therefore he decided to give the proceeds of all the milk on Sabbath to benevolence, and he has sacredly kept his agreement, both to his great delight and surprise. He is delighted to find how much he has to give, and surprised at the rapidity with which the fund accumulates. It is now a real luxury to give to the Lord. The fund is large enough to awaken interest in the objects for which the money is given. This leads to more careful investigation, and more intelligent and prayerful giving. His farm is not large, nor is he wealthy, but if this system he finds it easy to do something for all good and worthy objects, and his donations are manifold more than ever before, and the joy is multiplied even more than the gifts. He has taken the Lord into partnership, and pays his dividends promptly, cheerfully, and with evident blessing to his own soul.

Mr. Moody's severe labors, says the *Independent*, have at last begun to tell upon him. Sickness compelled him to remain away from the meetings appointed for one of the Sundays while in Cleveland in Providence. He and his inseparable companion, Mr. Sankey, began a campaign at Hartford last Sunday. They had audiences of about three thousand in the afternoon and evening, and overflow meetings were held. Union services are to be continued at Providence. There will be meetings four afternoons a week during the month of January and every Sunday, under the direction of the Rev. G. F. Pentecost.

The Ministerial Union of Philadelphia, in which the evangelical denominations are represented, has been discussing the question of future punishment; and, by a rising and unanimous vote, adopted the following resolution:

"That we put on record, as the sense of this body, that the old orthodox doctrine of future and endless punishment of the finally impenitent is dearly held by all evangelical churches of this city within our limits."

The Baltimore Conference of the Methodist Episcopal Church South will convene at St. Paul's church, Baltimore, on the first Wednesday in March—the sixth of the month. This date is announced by authority of Bishop McTyeire, who is to preside on the occasion.

A sort of ostracism is continually going on against the best, both of men and measures. Hence the good are fain to purchase the acquiescence of the bad, by contenting themselves with the second, third, or even fourth best, according as they can make their bargain. *Augustus Hare.*

Periodicals.

The Southern Review, January, contains the following articles: Edwards on the Will. This article continuation of the reprint of Bledsoe's work on the Will. first installment in the October ber contained the introduction the first three sections. This nd installment contains the four ons next following. 2. Mrs. wning is a brief but discriming tribute to the character and ory of this gifted woman. 3. Papacy and the Civil Power is a orical rather than a polemical ment of this duce exciting ques- 4. The Gospel According to n is a continuation of Dr. Bledarticle in the October number he Review. It is a fragment—beginning of an article, designed the leader for the present numand given just as the lamented or left it—a precious although unfinished work of scriptural ism and exegesis. 5. The Hoe Poems. This theme, so frettly discussed, and for so long a is handled with freshness and , and with a critical appreciaof the great epics. The translaare also noticed, and their relamerits fairly stated. 6. Obece and Faith is an excellent and ical sermon by Rev. William row, D. D., on the text: "If man will do his will, he shall of the doctrine, whether it be od, or whether I speak of my-—John vii. 17. 7. The Chris- Cosmos. This is the title of a work on which Dr. Bledsoe was ged at the time of his death. believe this work was designed e author to be the complete and statement of his theological , and to be supplemental to reat work—A Theodicy. The nt article contains the introduc- to the Christian Cosmos, with rst and second chapters. The chapters will follow in due in the April, July and October ers of the Review for the curyear. 8. The Ode is a very , pleasing and instructive re- of this department of literature, abounds in extracts from the rles illustrative of the writer's and criticisms. 9. The Greek h. This is the first of two s on the history, literature, nes and present condition of stern Church. 10. School Life ief discussion of methods of g, and insists upon a higher rd and greater thoroughness. plea for hard study, and early g in study. 11. The Genesis thodism. The key-note of this is: "Methodism is that form ristian piety which resulted the activity of John Wesley." evelopment of the Wesleyan ment is traced up to the time of Wesley's death, and the heirf this development upon the ent history and progress of dism. 12. Cook's Biology is a of Mr. Joseph Cook's lectures subject—searching, often conatory, and, on the whole, just andid. 13. Notices of Books. last page is this simple anement: "Died, at his residence xandria, Va., on the eighth of ber, 1877, Albert Taylor Bledthe sixty-ninth year of his

Blackwood's Edinburg Magazine uary, 1878—reprinted by the d Scott Publishing Company, ork—has the following artiline is Thine, part 7; Murder nissioner Fraser, Delhi, 1835; ender Recollections of Irene Heddy, part 2; French Home ond series, No. 1—Religion; of Mind and Manners; ation from Heine, by Thomas ; The Fall of Plevna—Peace The Storm in the East.

ibner's Monthly for Febru- For frontispiece, a portrait ham Lincoln; Moose Hunt- strated; The College Rank nguished Men; A California Camp, Illustrated; Washingly Sister; The Majolica of Illustrated; The New Rudge, Illustrated; The Hummird of the California Water- Illustrated; Recent Church ions, Illustrated, and other

Sunday school publications uary, 1878, are to hand. A m on Church Government g out in chapters in the colhe Visitor. This is a valuribution to our catechetical e. The Magazine has a fine contents. With the Maga- Lesson Papers in hand our school teachers will be well with helps to study and

Scientific American, with ber of January 5, begins vol- This is a publication almost a rival in the line of science, nechanics, and is invaluable to wish to keep up with the progress in invention, manuand chemistry. It is splendidly illustrated. Published weekly by Munn & Co., New York. Price, $3.20 per year.

A NOTEWORTHY NUMBER.—The number of Littell's Living Age for the week ending January 19 contains: The Ninety Years' Agony of France, by Prof. Goldwin Smith; an installment of "Erica," translated from the German of Frau von Ingeralehen; The Story of Maximilian at Miramar and Queretaro, a very interesting sketch translated from the French of Victor Tissot; Modern Life and Insanity, from Macmillan; Macleod of Dare, by William Black, from advance sheets; The Celt of Wales and the Celt of Ireland, Cornhill; Smith's Poor Kin, Spectator; Valentine's Day, an unpublished poem by Charles Kingsley, with other short articles and poetry. The back numbers containing the first installments of "Erica," and a story by Miss Thackeray, are still sent to new subscribers for 1878.

—The National Repository for February has: Antelopes and Deer of America, illustrated; Deep Sea Soundings and Dredgings, illustrated; Leon Gambetta, with portrait; Between the Lines; Among the Thorns; A Hymn of Devotion; The Temperance Cause in England and America; Life's Little Day; The Revision of the English Bible; A Chance Resemblance; Unsleeping Love; Editorial Miscellany.

—Sunshine of Song is the title of a collection of new songs, ballads, and songs with chorus, with an accompaniment for the piano-forte or reed organ, published by Oliver Ditson & Co., Boston. The volume is substantially bound, and contains about 70 songs, which cover 200 pages. We judge it to be a work of considerable merit, although some of the songs are open to objections as poor poetry and worse sentiment.

—Appleton's Journal for February is an unusually fine number of this always excellent periodical. It has: The American at Work, Illustrated; Stanley's Voyage Down the Congo; Rip Van Winkle; Mementos of Mycenæ; The Battles of the Birds; From Athens to Corfu, and other articles. Published by D. Appleton & Co., New York. Price, $3 per annum.

—St. Nicholas for February is alive with striking pictures, and well filled with entertaining articles for the amusement and instruction of the young people. Among other fine things we note: A Trip to the Tea Country; Crumbs from Older Reading; How Sir William Phips Found the Treasure in the Sea; The Tower Mountain.

—Golden Hours for February is very handsomely illustrated. In the table of contents we find: Peninsulas, Illustrated; Rocky Fork Boys, Illustrated, part 1; The House of a Queen; St. Valentine's Day, Illustrated; The Three Terrible Robbers, Illustrated, and other articles.

—Lippincott's Magazine for February has: A Month in Sicily, Illustrated; Glimpses of Sweden, Illustrated; With the Russians in Bulgaria, Illustrated; Hunting in France; A Reminiscence of the First Ironclad Fight; Thirty-Five Years Off Soundings, and other articles.

—We have received some samples of Springer's Transfer Outlines for the Blackboard, intended to illustrate the International Sunday-school lessons for 1878; also a manual showing the method of using the transfer designs. These helpful adjuncts to Sunday-school work are published by L. Prang & Co., Boston.

—We have received a copy of the minutes of the sixty-second session of the Mississippi Annual Conference. It is tastefully printed, and filled with useful and important information for the churches.

—The Christian Standard is the title of a semi-monthly paper published in New Orleans. It is a very neat eight-page sheet. Rev. C. Hunt, editor and proprietor.

—The Complete Preacher for January has five sermons. Among them are Mr. Beecher's Background of Mystery, and Canon Farrar's sermon on Eternal Punishment.

—The Athenæum for January contains a large number of choice poetical selections. Published at Springfield, Ill. Price, $1.50 per annum.

—We have received Nunz & Nunez's Illustrated and descriptive catalogue of seeds, plants and bulbs for 1878—Louisville, Ky.

Perhaps a majority of hearers do not so much seek, in attendance upon public worship, knowledge for their understandings, or conviction for their consciences, as excitement for the sensibilities. They would rather behold beautiful visions of gospel promise than thorny paths of unmistakable duty. They would rather behold glow with hope than be searched to their consciences. They would rather be pleased and titillated than elevated in character, purified in life, and aggrandized in destiny.

Philosophy, if rightly defined is naught but the love of wisdom.

MARRIED.

WILLIAMSON—WATSON.—At the residence of the bride's father, Mr. J. M. Watson, on Sunday, January 13, 1878, by Rev. William P. Long, Mr. William N. Williamson to Miss Eliza Watson, all of Covington county.

LAWES—NASH.—At the Carondelet Street Methodist Church, New Orleans, La., by Rev. S. H. Schroeder, on the nineteenth of January, 1878, Mr. James S. Lawes, of Iberville parish, to Miss Lizzie Nash, of St. Mary parish.

MOBLEY—CARRICO.—On the eighth instant, at Mount Collier, near Fairfield, Ala., by Rev. G. Hawkins, Mr. C. C. Mobley, of Greene, to Mrs. E. F. Carrico, of Marengo, Ala.

ESTES—KEENAN.—January 6, 1878, at Walnut Grove, Miss., by Rev. Irvin Miller, Mr. H. H. Estes to Miss Eliza Keenan.

BAIRD—HUNTER.—At the residence of the bride's mother, on the sixteenth of January, 1878, by Rev. T. H. McClendon, Mr. William R. Baird to Miss Maggie C. Hunter, all of Richland parish, La.

JONES—CARTER.—At the residence of the bride's mother, in the town of Hayville, La., on the sixteenth of January, 1878, by the Rev. T. H. McClendon, Mr. Moses A. Jones to Miss Sallie Carter.

LISENBEE—SULLIVAN.—At the residence of Mr. Joseph Milliken, in East Baton Rouge, on the evening of January 10, 1878, by Rev. Ira B. Robertson, Mr. William J. Lisenbee, of East Feliciana, to Miss Emma L. Sullivan, of East Baton Rouge parish, La.

BROWN—THOMASON.—At the residence of Mr. T. E. Brown, near Haynesville, La., December 6, 1877, by Rev. J. H. Stone, Mr. S. F. Brown to Miss M. O. Thomason, all of Claiborne parish, La.

KENDRICK—PATILLO.—At the residence of the bride's father, November 20, 1877, by Rev. J. B. Stigle, Mr. W. A. Kendrick to Miss M. A. Patillo, all of Claiborne parish, La.

COOPER—LOCKE.—January 10, 1878, at the residence of the bride's mother, near Brookville, Miss., by Rev. W. C. Black, Mr. C. B. Cooper to Miss E. M. Locke, all of Madison county, Miss.

Publisher's Department.

NEW ORLEANS DIRECTORY FOR 1878.—Messrs. L. Soards & Co. have placed upon our table a copy of this very useful work. Besides the whereabouts of our citizens, it contains much valuable information upon the business interests of the city and State. The publishers have prepared for our use an accurate and trustworthy guide, and deserve our hearty patronage. It can be had at all the book stores. Supply yourself immediately, and do not borrow from your neighbors.

THE ADVERTISEMENT of D. H. Holmes, dealer in dry goods, will be seen on this page. We cannot speak too highly of this establishment. The managers understand their business thoroughly, and are in every way reliable. Good articles are sold at reasonable prices and purchasers meet with nothing but courtesy and careful attention from the gentlemen employed in the store. Ladies interested should call and inspect the black cashmeres, silks advertised.

SEEDS.—Our friends will notice the advertisement of Richard Frotscher on this page. Mr. Frotscher is one of the most extensive dealers in seeds in the South, and is in every way deserving of patronage. We have before us his Almanac and Seed Annual for 1878, which is replete with information concerning every variety of plants. It will be sent free on application. We would advise our readers to deal with Mr. Frotscher.

THE TELEPHONE.—C. A. Miltenberger & Co., the well-known seed dealers, on Camp street, have established at their office a telephone for the purpose of transmitting orders to their seed yards up town. This will enable them to fill orders by mail in a very few minutes after receiving notice at the office. The curtains are lifted, and see the contrivance in operation.

A. P. DUMAY, commission merchant, No. 11 Union street, solicits consignments of cotton, wool, hides, etc. He orders a liberal advance upon bills of lading. He intimates to the trade that it is a reliable establishment and a pulsating one here that seems to be a necessity. Read and rely upon fair dealing.

ARLAND HARD COAL CEMENT COMPANY.—Persons afflicted with nervous debility or impaired constitution should read carefully the advertisement of the above company, and get a remedy that will strengthen and

MILLINERY AND FANCY GOODS.—Read T. Rathbone's advertisement, on the sixth page, and if you are in want of anything we would say that there is no more reliable house in the city to go to.

SPORTSMEN'S DEPOT.—For everything in the sporting line go to 55 St. Charles street, and you will be pleased with the prices. See Dicedy's advertisement on the seventh page.

PALAIS ROYAL.—Our country friends should read the advertisement of the Palais Royal Grand Bazar, and send in their orders.

FLEISCHMANN'S YEAST POWDER.—As superior as the Yeast Cake. For sale by P. McGoodwin & Co., grocers.

HIGHLY ESTEEMED.

Dr. Price's Unique Perfumes—Pet Rose, Alpha Flora, and all other odors are rich and highly esteemed everywhere. They are used by the most well-bred and refined persons, as their powerful, durable and exquisite fragrance. No toilet is complete without them.

BUSINESS NOTICES.

DR. HARPER'S FEVER AND AGUE SPECIFIC will cure the chills that are so harassing and annoying, and no other medicine will cure so quickly as this. For sale by all druggists.

DR. HARPER'S FEVER AND AGUE SPECIFIC cures after everything else fails. See the testimony of the thousands that have used it. For sale by all druggists.

CAPT. JAMES BURNS, of Mobile, Ala., says: "I had a cancer under the nose removed by Dr. Grace, and with but little pain. I am now perfectly well." (See his card in this paper.)

FOR children, convalescents and invalidated weak constitutions the use of Caldin's Liebig's Liquid Extract of Beef and Pepsine Tonic will be found invaluable. L. L. Grons, agent, New Orleans.

THE BEST PROOF *for the fact that Dr. E. Gilbert's Anti Dyspeptic or Invigorating Tonic* is the most reliable Chill Tonic in the world, we find in the statement that Fluker & Pledger, the large wholesale druggists in New Orleans, guarantee that it cures Chills and Fever in every instance, and that it does not contain any Quinine, Arsenic, Strychnine or any other poisonous drug. For sale by all druggists.

A VALUABLE DISCOVERY.—Dr. C. W. Benson, a practicing physician at 98 North Eutaw street, Baltimore, Md., who has paid much attention to nervous diseases, has discovered that extract of celery and chamomile, combined in a certain proportion, invariably cures headache, whether chronic, dyspeptic, neuralgic or sick headache, periodical or not. Sufferers will find this a truth in medical philosophy, and sufferers from the complaint are requested to write. The proprietor will send it to them at 75 cents per box. The Doctor is largely known and highly respected in Baltimore.—*Associated Methodist.*

☞ These Pills can be ordered through any Druggist, or sent, postage free.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, cause blister, or leave black spots in the pores. Mothers should apply it to infants. Who become shaved with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St. Louis (Lindell Hotel.)

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BUSINESS NOTICES.

NATIONAL SURGICAL INSTITUTE.

Dr. Handy, chief surgeon, with a competent corps of assistants, will spend a month at New Orleans, No. 186 St. Charles street, from January 15 to February 15, 1878. This visit is designed to accommodate those who cannot visit the Institute at Atlanta, Ga., Philadelphia or Indianapolis. The time the surgeons remain will be sufficient to effect a cure in cases of Piles and Fistula, diseases of the Eye and Ear, and those peculiar to men and women. And to manufacture and adjust surgical appliances for the cure of club feet, crooked knees, hip joint diseases, curvature of the spine, and all other deformities of the human body. Consultation free.

NEW ADVERTISEMENTS.

PALAIS ROYAL!

GRAND BAZAR!

137 CANAL STREET,

NEW ORLEANS, LA.,

Formerly Levy's Dollar Store.

ESTABLISHED 1868.

THE CHEAPEST

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MOST POPULAR HOUSE

IN THE WHOLE SOUTH,

The attractions for this season are.

LADIES' CLOAKS, from $2.50 to $40.

MISSES' CLOAKS, for Misses from 4 to 16 years of age

MISSES' AND CHILDREN'S SUITS, for Misses and Children from 2 to 16 years of age, from $1.50 to $15 a suit.

FURS, for Ladies, Misses and Children, from $1 a set (Cape and Muff) to $20.

Extra Large FUR CAPES, White, Brown and Black, from 12 to 24 inches deep, from $1.50 to $10.

The Palais Royal Catalogue

is now ready, and contains the prices of every article in it. To be had free on application.

TOYS! THE LONG LOOKED FOR TOYS!

The Christmas Catalogue,

which will assist you in making selections for the Holidays is also ready, and will be mailed free on application.

The ages of boys and girls, young men and young ladies, parents, etc., is systematically arranged with the articles suitable for each; and carriage politely placed with the price. Call or send your order for each article to

E. LEVY,

PALAIS ROYAL, 137 CANAL STREET.

All orders receive prompt and careful attention, and goods may be returned if not satisfactory. 5p

RICHARDSON'S New METHOD

FOR THE PIANO-FORTE.

Price, $3.25. By Nathan Richardson.

Over a million sold. Sales have surpassed those of all other books combined. Be sure to order by the above title, lest the old method, instead, of this, THE MODERN SCHOOL, which is another book, by the same author. Mr. Richardson's opinion of the merits of this first call may be gathered from the following, taken from the preface to the NEW METHOD:

"Becoming at length satisfied of the truth of the assertions by many eminent composers and professors, and convinced that great improvements were obviously needed, I determined, if possible, to remedy the defects. Profiting by the experience gained in the most practical teachers, I commenced a thorough and critical examination of my first method, and concluded that the work wrongly, would be to bring out a new work on an improved plan."

This new work is substituted for the defective MODERN SCHOOL of Richardson's

New Method for the Piano-Forte,

which has, on its revised and revised method, it is the most successful book ever published, and is a great favorite with the leaders of music in the country. Richardson.

OLIVER DITSON & CO.,

BOSTON.

C. H. DITSON & CO.,

711 BROADWAY, N. Y.

BLACK CASHMERE SILKS,

COLORED SATINS,

EVENING SILKS, VELVETS,

ETC., ETC., ETC.

WE CALL ESPECIAL to show a most complete assortment of the above goods, which will be offered at EXCEPTIONAL PRICES.

D. H. HOLMES,

1 to 5 CANAL AND 15 BOURBON STREET,

NEW ORLEANS, LA.

RICHARD FROTSCHER,

SEED MERCHANT.

I HAVE ordered a large and complete stock of VEGETABLE, FLOWER & GRASS SEEDS, which I offer at the lowest market price.

Especial Red Rust Proof OATS, in quantities to suit purchasers. Early growing SEED POTATOES a specialty. Almanac and Garden Manual for the Southern States sent free on application.

RICHARD FROTSCHER,

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AS WELL AS ALL KINDS OF WESTERN PRODUCE.

Special attention given to the sale and purchase of Slaves, Timber, Lumber, Hemp, Poles, Fire Wood, etc. Liberal advances made on consignments.

A. P. DUMAY,

NO. 11 UNION ST., New Orleans.

NOTICE.—HAVING MADE CONNECTION with our Coal Yard by aid of the Telephone, we are enabled to deliver COAL on short notice, on the shortest possible notice and at lowest rates. Our friends are invited to call and examine our new method of transmitting orders.

C. A. MILTENBERGER & CO.,

68 Camp street.

Yard on Levee, between Dibre and Robin streets.

30 MIXED Cards, Snowflake, Damask etc., no two alike, with name, 10c. 40 Elegant Mixed Cards, with name, 15c. Agent's outfit, 10c. HEAVY BROS., Northford, Ct. 39w

NEW ADVERTISEMENTS.

DANIELS MEDICATED SILK FOOT PROTECTOR.

PATENTED APRIL 25, 1876.

MANUFACTURED BY S. TUTTLE & SONS PHILA. & HARTFORD.

THE FOOT PROTECTORS are composed of Wool and Silk felted together, the Silk next to the foot, and comes from the imperfect cocoon, with the original properties intact, and are so prepared as to render them shrink-proof; and for Rheumatism and Cold Feet are a Sure Relief. We call the attention of Shoe and Hosiery dealers to these goods as being popular and of much value. Sample pairs sent to any address by mail, on receipt of 25 cents. In ordering state size, and whether for lady or gent or man. S. TUTTLE & SONS, 324 Arch St., Philadelphia.

Imported Embossed SCRAP PICTURES,

REPRESENTING JAPANESE MEN and WOMEN, BIRDS, BUTTERFLIES, FLOWERS, ANIMALS, CHILDREN, in fact every conceivable object for embellishing SCRAP-BOOKS CHINA and GLASSWARE ORNAMENTS, ALBUMS, and numerous other articles. These pictures are especially adapted for Pottery Work, the Japanese figures being expressly made to imitate those on the imported China and Japan goods which bring such high prices at auction in this city. These Embossed pictures are far superior to the popular Decalcomania. We will send a package containing 50 pictures of assorted sizes for 25 cents, or 100 extra large for $1. Extraordinary inducements to parties out of employment. (5p) J. T. HILLYER, 800 Broadway, N. Y.

Scribner's Monthly.

MIDWINTER NUMBER.

THE MIDWINTER NUMBER of SCRIBNER'S MONTHLY, in the variety of its contents, and the beauty of its illustrations, as well as in its entire mechanical execution, surpasses anything we have hitherto attempted.

In the series on American Sports, there is "MOOSE-HUNTING," illustrations by Sandham, Ward and Kelly; "A CALIFORNIA MINING CAMP," illustrations and text by MARY HALLOCK FOOTE; "THE HUMMING-BIRD of the CALIFORNIA WATER-FALLS," illustrations by Moran, Beard and Gibson; "RECENT CHURCH DECORATIONS," by Clarence Cook, illustrations of the work of Bartholdi, La Farge and St. Gaudens; "Following the Halcyon to Canada," by Burroughs; "Majolica," by Castelland, etc. There are also illustrated Poems and Stories by Stoddard, Gilder, Boyesen, Holland and Stockton; besides Sketches, Essays, Reviews and Fun; "How a Man Takes Care of His Baby;" "An Asylum for Literary Lunatics," etc.

The edition of the "MIDWINTER SCRIBNER" is

ONE HUNDRED THOUSAND.

Among other novelties there is a double frontispiece: a portrait of Abraham Lincoln, from the last photograph drawn by WYATT EATON, and, engraved by COLE; and opposite the portrait a sonnet on LINCOLN, by RICHARD HENRY STODDARD, printed in quaint old English type, from matrices three hundred years old.

One of the most noteworthy features of the Midwinter SCRIBNER is a series entitled: "PERSONAL REMINISCENCES OF LINCOLN," by NOAH BROOKS, with a fac-simile of one of the President's stories in his own handwriting. These papers have been specifically copyrighted, so that they can be had only in the magazine.

Another Novelty—"The Scribner Extra."

For the convenience of purchasers of the "Midwinter SCRIBNER," we have reprinted the earlier chapters of "ROXY." Dr. Eggleston's Novel, from the November, 1877, December, 1877, and January, 1878, numbers of SCRIBNER, together with Mr. Frank R. Stockton's capital "RUDDER GRANGE STORIES," with the original illustrations (also continued in the "Midwinter SCRIBNER.") In a "SCRIBNER EXTRA," which is sold by all book-sellers and news dealers. Price, 15 cents.

FIFTY DOLLARS FOR $5.

For $5 you can get SCRIBNER'S MONTHLY, the best of the illustrated magazines, for one year and a half, beginning with the magnificent "MIDSUMMER NUMBER" for August last, including the splendid "MIDWINTER NUMBER" for February of this year, and ending with the number for January, 1879, and also the splendid Christmas Holiday Number of ST. NICHOLAS for December, 1877, containing one hundred pages—the finest number of a children's magazine ever issued.

These numbers will contain all the chapters of "HIS INHERITANCE," Miss Preston's graphic story of ARMY LIFE; all of "ROXY," EDWARD EGGLESTON'S NEW NOVEL, a story of Western life during the political campaign of 1840; and all or a large part of Boyesen's novel, "A Knight of Fortune," the story of a community of emigrants in the Northwest; besides shorter stories by Mrs. Burnett, Saxe Holm, Boyesen, etc.; and Illustrated Poems, Travel Sketches, Essays, Reviews, nearly a dozen of the splendidly illustrated series of "Out-of-Door" papers, including many of the best of the series on "American Sports," and on "The Picturesque Aspects of American Farm-Life, Etc."—that is to say, all the numbers of SCRIBNER'S MONTHLY from August, 1877, to January, 1879, inclusive, and the Christmas Holiday Number of ST. NICHOLAS more than 2,000 octavo pages of the best and freshest illustrated literature, costing in book form more than $5.

Price, 35 Cents, $4 a Year.

FOR SALE BY ALL

Book-Sellers and News Dealers.

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743 Broadway, N. Y.

HAIR-GROWER.

WARRANTED to cure Dandruff, or any disease of the Scalp, and in nine cases out of ten make the Hair grow. Price, $1 per bottle. Made by

DONALD KENNEDY,

ROXBURY, MASS.,

AND SOLD BY ALL DRUGGISTS. 3m

WHEELER & PIERSON,

Successors to Pierson & Hess,

NOS. 13 AND 15 CAMP STREET,

opposite the City Hotel,

CLOTHING & FURNISHING GOODS

FOR MEN AND BOYS.

We invite visitors from the country to look at our stock. We keep good Goods, sell at one price, and mark it in plain figures. Clergymen's trade solicited, and a liberal deduction made to them. 5

FRANK H. WILSON, Agent.

THE MOST

DURABLE AND ELASTIC

WOVEN WIRE BED!

IN THE WORLD.

Each bed warranted in every respect. All sizes made, from Cribs, Steamboat Berths and Hospital Cots to full-size Beds, 4.10x6 feet.

General Agency for Southern States—19 COMMERCIAL PLACE, New Orleans, La.

CINDERELLA

SHOE STORE

TRADE MARK.

No. 502 Magazine Street,

Between Brassleman's and Adams',

MY Fall and Winter stock of BOOTS, SHOES and SLIPPERS has been personally selected and now here my store, with careful attention suiting Southern demand, for elegance, comfort and economy.

Goods, constantly arriving, will always be of the latest styles, fresh and durable, made, as they are, expressly for me, by the best manufacturers of this country, including the far famed Misses, of Philadelphia, and Burt, of New York.

☞ Orders from the country receive the utmost care. Schools most liberally dealt with. Correspondence solicited.

CUSTOM WORK TO MEASURE a specialty, which for fine material, exquisite workmanship, beautiful shape and perfection of fit can nowhere be surpassed.

The well-known, accomplished salesman Mr. P. J. GLYNN, will be happy to see old friends, and sure to make new ones among visitors.

Public attention to all; fair dealing and ONE PRICE shall mark the conduct of this establishment. A FAMILY RESORT.

Respectfully, W. N. TOLER,

5p Manufacturer and Dealer.

French Millinery,

Berlin Zephyr Worsted,

AND

DRESSMAKING.

MME. ROSA REYNOIR,

No. 9 CHARTRES ST., NEAR CANAL.

begs to inform her patrons and the Ladies in general that the beautiful stock of Millinery selected by her in the North, and recently direct from prominent Parisian houses is now in store, and comprises all the newest shapes in FELTS, CHIPS, STRAWS AND VELVETS, trimmed in the leading style, and at lower prices than any other house in this city. Her stock of Berlin Zephyr Slipper Patterns, Java Canvas Mottoes, etc., is varied and complete.

The Dressmaking department is in charge of Mrs. M. Marsh, well known in this community as one of the most competent and stylish Dressmakers in the city.

Orders filled at short notice. Perfect fit and entire satisfaction guaranteed. 5p

COUGHS, COLDS, ASTHMA.

Remember that for all Affections of the THROAT AND LUNGS, Lamplace's Indian Turnip Pectoral Balm is the safe remedy, combining efficiency of action with a most palatable savor. Give it a trial. Price, $1. Sold at all well-assorted drug stores, and by the proprietor, 24 and 25 Elysian Fields street. Mobile depot—DuBose & Co., 20 Water st. St. Louis depot—Richardson & Co., 709 N. Main st. 5p

SALESMEN WANTED $125 A Month and Expenses allowed to all who engage with us. Outfit and particulars free. Address P. O. VICKERY & CO., Augusta, Maine. GOODS

HARTE'S BERGEN COD LIVER OIL AND Soluble Phosphate of Lime,

Always fresh. Prepared by FREDERICKSON & HARTE, 139 Canal street. 5p

FRANK M. NORMAN,

Book-Seller, Stationer and Printer,

509 MAGAZINE STREET,

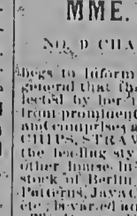
Between Josephine and St. Andrew.

Your name on 50 Visiting Cards for 50 cents. Upper City Circulating Library. Frames made to order. Catalogues free.

FRANK LESLIE'S SUNDAY MAGAZINE

Conducted by Dr. Deems, of the Church of the Strangers, New York.

The third volume of this the cheapest and most attractive magazine for Sunday reading in the world) commences with the January number. Each number contains 32 quarto pages, and usually as many engravings as pages (including portraits, scenes from Scripture history, travel in missionary lands, and all subjects variety of interesting subjects). The text consists wholly of the most interesting matter of a highly moral and religious tone (written with a view to combine entertainment with valuable information and instruction), it includes serial stories, fragments of travel, descriptions of place lands, etc., and affords an inexhaustible source of entertainment for the Sunday fireside. Now is the time to subscribe. The January number has a striking portrait of Dr. Deems. Terms, $4 a year or 25 cents per number. Address FRANK LESLIE'S PUBLISHING HOUSE, 537 Pearl street, New York.



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Have the largest and most complete Type Foundry in the West. All type cast from best quality of metal. Estimates furnished on legal advice. Goods shipped promptly. Complete outfits supplied on short notice.

COUGHS, COLDS, ASTHMA.

Remember that for all Affections of the THROAT AND LUNGS, Lamplace's Indian Turnip Pectoral Balm is the safe remedy, combining efficiency of action with a most palatable savor. Give it a trial. Price, $1. Sold at all well-assorted drug stores, and by the proprietor, 24 and 25 Elysian Fields street. Mobile depot—DuBose & Co., 20 Water st. St. Louis depot—Richardson & Co., 709 N. Main st. 5p

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509 MAGAZINE STREET,

Between Josephine and St. Andrew.

Your name on 50 Visiting Cards for 50 cents. Upper City Circulating Library. Frames made to order. Catalogues free.

Farm, Garden and Household.

WINTERING BEES.

At the late meeting of the National Bee-Keepers' Association Mr. N. N. Betsinger, a noted apiarian, gave the following as the method he had found the most successful in wintering bees:

The fullest combs should occupy the center. By exchanging the partly filled combs, generally found in the brood nest, with those at the outside, we not only get the honey where it is most needed, but we get the well-ripened honey where it is accessible during the long cold spells in early winter, which is very essential in order to retain the healthful condition of the colony. Some may say it is contrary to nature to thus exchange the combs. Let us see. When the honey harvest is over, where do they commence to use the first honey? From the extremities of the hive. After frost no more honey is found, and brood-rearing ceases; they then lie in a half-torpid condition, and while they are in this state it is absolutely necessary for them to consume the very best of honey; and while the colony is in this condition they can endure the long confinement which generally takes place the first two months of winter, with still no signs of dysentery.

By having all full and well-sealed combs in the center combs should not be less than one-half inch apart; we have a body that, when once heated, will not be affected by the sudden changes for which New York State is noted.

The bees, while thus clustering upon their solid stores, will begin to consume their honey from the central portion of the hive, and by the first of January will desire to re-establish brood-rearing; and while the bees are thus employed, feeding the brood begins the evil which I call dysentery. If we can keep the center of the hive well filled with honey, so as to prevent the raising of much brood until the middle of April, perfect health will result, with no spring dwindling. I think, therefore, that extracting is not only unnecessary, but injurious to the colony. Out of the number I endeavored to winter the past season, those that were fullest of sealed stores were the only ones that survived.

FATTENING TURKEYS.

While ducks, geese and chickens, especially the latter, can readily be fattened in confinement, and, in fact, fatten more readily that way, turkeys seldom if ever do well when cooped up for that purpose; and in many cases they grow poorer daily, instead of gaining in fat and flesh.

We know of a party who had an extra fine Cayuga gobbler, weighing some forty-seven pounds, and $25 was offered for him if he would draw fifty pounds by Christmas, then about three weeks distant. He was at once put into a roomy inclosure—an old corn crib—and fed liberally on the best and most wholesome food. But when he was put on the scales, about four or five days before Christmas, he pulled but thirty-two pounds. Had he been fed outside, and given full liberty, we believe he would have readily gained the extra three pounds, instead of losing his weight so materially.

The best way to fatten turkeys is to keep them growing rapidly from the start by feeding liberally, often and at regular intervals. Let them have their liberty, so they can get their accustomed feed of bugs, worms and grass, and give them, morning and night, liberal feeds of mush, made by boiling or scalding coarse corn meal. Keep also a trough in some convenient place, in the shade, in which put daily supplies of thick clabbered milk.—*Poultry Journal.*

SOME SORGHUM.—Mr. Levi Compton, two miles west of Eagle Lake, Minn., commenced making sorghum sirup on the fifth of September, and concluded on the fourteenth of November. He lost ten days during the time, and made 1,241 gallons. William Ireland had a piece of cane which contained five rods less than half an acre. It took three men two days to cut and get this crop to the mill. It made 110 gallons. This, at seventy-five cents a gallon, would make $82.50. This crop was planted three and one-half feet one way and eighteen inches the other. Mr. Compton thinks cane makes sweeter sirup when it is grown thick on the ground. He says there is a great demand for sirup at seventy-five cents.—*Prairie Farmer.*

TO KEEP EGGS.—Make a solution of borax-water a heaping teaspoonful of pulverized borax to a pint of boiling water; let it stand until the solution becomes warm, but do not allow it to get so cool that the borax will crystallize; dip the eggs quickly then. Keep in a cool place. The borax will crystallize around the egg, and therefore keeps out the air and preserves the egg.

FROST JELLY.—One-half box of gelatine, one pint of cold water poured over to dissolve it, one-half pint of boiling water, two cupfuls of sugar, juice of two lemons. When cool, and just beginning to form, add the beaten whites of two eggs, and beat the whole together until it is thoroughly mixed. Set in a cool place.

Trees are cut down by electricity in the East Indies. A platinum, who, connected with the poles of a battery, is passed around a tree, and burns its way in fifteen minutes through one which it would take two hours to fell in the ordinary way.

BEST EVIDENCE OF ITS WORTH.

The great popularity of Dr. Price's Cream Baking Powder is the best evidence of its worth. Whenever a sweet or light biscuit is wanted, or a light pudding, a delicate cake, or a delicious pudding, Dr. Price's Cream Baking Powder should be used. It is pure. [illegible]

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NO MORE BUZZING IN YOUR HEAD, DEAFNESS, BLINDNESS, SPINAL TROUBLES.

Dr. J. H. McLean's

Liquid Substitute for Quinine

CHILLS AND FEVER CURE.

A NEW DISCOVERY

An Antidote for Malarious, Miasmatic Swamp Poisons. It will cure *Chills, Ague, Bilious, Dumb Chills or Cold Sensations, Fevers* Internal or External, any *Inflammation, Sore Eyes, Inflitore Rheumatism*, if Still Taking quiet the feverishness of the body. Taking.

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No other Medicine required, if it is used alone.

Dr. J. H. McLean's Liquid Substitute for Quinine will cure any feverish, poisonous, inflammatory action that may exist in the system.

When you take a tea-spoonful, it is taken up by the absorbent vessels in the stomach, follows and destroys any poisonous elements in the duct and blood vessels, relieves the causes of Chills and their accompanying diseases.

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Take no more medicine down to the Stomach to go up to cure the Lungs.

This new way of bringing the medicine in direct contact with the Throat or Lungs, *Dr. J. H. McLean's Lung-Healing Globules*.—They are sugar Globules, containing medicine. As rapidly as the Globule dissolves in your mouth, the saliva acting on the medicine in the Globules, it generates a healing Gas, which must be inhaled, permeates every air cell in the Lungs and absorbed by the Glands in the Throat, the decay of the Lungs must cease. Thousands upon thousands have been cured by Dr. J. H. McLEAN'S COUGH AND LUNG-HEALING GLOBULES. *Consumption, Coughing, Bronchitis, Asthma, Horseness, Colds, and any Soreness in the Throat or Lungs* yields to their wonderful Magic Influence. Trial boxes, by mail all over the world, 25 cts. per box. Postage Stamps will be received for them.

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Before Tak. with the disease in the Nose, Throat, or Skin, and it will never fail to cure Catarrh, Sores in the Nose, Pimples, Blotches, Black Specks on the Face or Skin, Chafing, Eruptions, Sweating Feet, etc. You must get *Dr. J. H. McLean's Catarrh Snuff* in contact with the disease. It will absorb the poison out of every sore and cure it. Trial boxes 50 cts., by mail.

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Indorsed by Clergymen.

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THEY ACT on the Blood, and remove all Impurities.

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THEY CAUSE the food to assimilate, and nourish the body.

THEY CURE Nervousness, and give refreshing Sleep.

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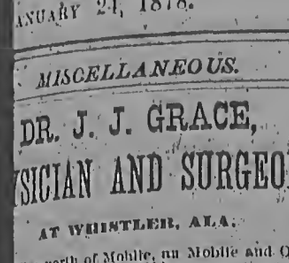

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Home-Made Shoes at $3.50 a Pair.

City-made Boots and Shoes of all kinds and styles, made of the very best material and workmanship, and at less prices than any other store in this city. Keeps all kinds for Gents', Boys', Ladies' and Children's wear.

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DR. W. S. WORTMAN & CO., 36 Pine St., New York, positively cure Piles without knife, ligature or caustic. Pamphlet sent free. Patients may attend to business. No interference from pile. Pay all expenses if they fail. Guarantee five years. Refer to Hon. J. H. McLean, Ex-Governor United States and Europe; Hon. McGeorge and Lamps, leading druggists in Cincinnati; Messrs. M. A. Wood, Bruce & Co., Hardware, Main Street, Hon. H. Henderson, Ex-United States Senator, Kentucky; Hon. Wm. Walter Coxe, Lynchburg, Va.; Hon. Fowler, Ark.; Hon. C. B. R. Edw. Mead, Jr., Grocer, Fourth street, L. Bilton, Wholesale Grocer, Second street, Jerry Wood, Steamer Minnesota's architect, etc.

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Repairing carefully done. Repairs made at short notice. All Furniture and Bedding put in perfect order and ready to be used. Moving, Packing or Storing at the lowest possible price. Call or send application to

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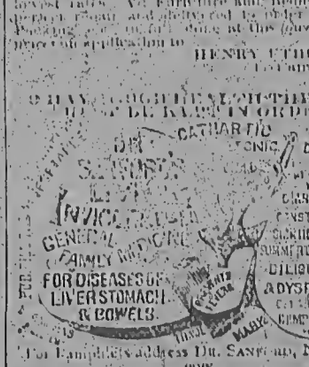
DO YOU THOUGH THE LIVER IS ALL RIGHT IN ORDER.



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TAKE NOTICE, We have ...Diamond ...Rings, ...Studs, ...Pins, ...Bracelets, ...Lockets, ...Chains, ...Sleeve Buttons, ...Scarf Pins, ...Charms, ...Watches, ...Jewelry, ...Silverware, ...Spectacles, ...Eye Glasses, ...Opera Glasses, ...Fine Clocks, ...Bronzes, ...Etc., ...Etc., ...Etc.,

NEW ORLEANS MARKETS.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, Jan. 22, 1878.

The general tone of the market for all kinds of produce for the past week has been firmer than before [illegible]ed. Buyers, however, are very cautious, and are not disposed to invest largely, nor do sellers seem very anxious to dispose of their goods except on short time and to parties thoroughly responsible. This condition of things argues well for the future of this city if this principle of buying and selling cautiously is adhered to.

Gold opened in New York yesterday at 101¼, the lowest point at which it has been since 1860.

From all that we can learn, the success of the bill in Congress authorizing the remonetization of silver is pretty well assured. As the President will, no doubt, approve the bill when passed, we think the debtor classes have reason for gratulation. Regarding this subject we extract the following dispatch from an evening paper of this city:

WASHINGTON, Jan. 22.—There was a secret caucus last night, irrespective of party, on the silver question. Over one hundred were present, mostly from the South and West, several from Pennsylvania, and Gen. Butler, from Massachusetts. Mr. Buckner, of Missouri, presided.

He stated that the caucus had been called for the purpose of organizing a movement in both houses of Congress to accomplish three objects: First, repeal of the resumption act; second, remonetization of silver; and third, substitution of greenbacks entirely for national banking currency. After discussion the following was adopted:

Resolved, That the purpose of the organization now about to be made shall be confined to the remonetization of the silver dollars and repeal of the resumption act.

The general tenor of the debate showed an indisposition to interfere with national banks.

The meeting then adjourned, subject to the call of the chairman.

State and city bonds have been quite active in the past week. Consols have touched 84⅞@85, while premiums were sold to-day at 37. The prospect is that the latter will go a little higher in view of the favorable action of the courts in the matter of the consolidated bonds.

Mr. I. N. Maynard, of the New Orleans Clearinghouse, furnishes us the following:

REPORT OF AVERAGE DAILY CONDITION OF ASSOCIATED BANKS,

For the week ending Friday morning, January 18, 1878, after the exchanges.

RESOURCES.

Specie (coin average)	$23,990 57
U. S. legal tenders and national bank notes (average)	8,703,043 53
Other cash items (average)	10,023 48
Sight exchange on New York (average)	850,477 70
Foreign exchange (average)	230,651 20
Due from distant banks and bankers (average)	147,222 79
Loans and discounts (average)	12,076,119 23
Other cash assets (average)	2,196,501 58
Total	$20,162,258 08

LIABILITIES.

Circulation	$726,835 50
Deposits (average net after exchanges)	16,586,770 39
Due distant banks and bankers, subject to check (average)	571,983 60
Other liabilities to banks and bankers	1,072 867 02
Other cash liabilities (average)	136,305 7
Total	$18,093,861 49

I. N. MAYNARD, Manager.

Below will be found the *Democrat's* report of the cotton market:

We have to record a weak and irregular cotton market to-day. The demand throughout was active, and a fair business was done on the basis of last Saturday's quotations, with occasional transactions at lower rates. Liverpool was flat on arrivals, Havre dull and easier, and futures at New York seven to ten points lower. Under these unfavorable advices buyers expected concessions which factors successfully resisted; but, on the whole, the market was weak, causing holders to sell freely at quotations. Sales, 9,100 bales, market closing irregular and easy at Saturday's figures.

The closing report of the Cotton Exchange was as follows:

	To-Day.	Yesterday.
Low Ordinary	7¾	7¾
Ordinary	8⅝	8⅝
Good Ordinary	9⅛	9⅛
Low Middling	10	10
Middling	10⅜	10⅜
Good Middling	11⅛	11⅛
Middling Fair	11⅝	11⅝

COTTON STATEMENT.

In store and on shipboard, Sept. 1, 1877	21,356
Gross receipts since yesterday	19,417
Gross receipts previously	1,017,834—1,031,751
Total supply	1,053,107
Exported to-day	15,417
Exported previously	649,061—714,478
Total stock this day	338,629
Total stock this day last year	268,120

The exports to-day consisted of 13,415 bales to Liverpool, 993 to Rotterdam, and 1,319 to New York.

Net receipts since Saturday	16,187
Receipts from other ports	1,330
Net receipts last Sunday and Monday	18,791
Net receipts this day last year	9,228
Net receipts since Friday	21,749
Net receipts same time last week	32,628
Net receipts same time last year	12,712
Net receipts since September 1	865,062
Net receipts same time last year	750,365

The cotton on shipboard, as per account of the Cotton Exchange, is as follows: Liverpool, 50,681 bales; Havre 34,708; Bremen, 8,614; Mediterranean, 975; North Sea, 16,179; Spain, 600; Mexico, ——; coastwise, 2,247; total, 114,005 bales. This, taken from the stock at noon, as noted at the Exchange, leaves in presses 224,624 bales.

The receipts at all ports from twelve M. on Saturday to twelve M. to-day, as per Cotton Exchange telegrams, are 38,630 bales, against 33,758 bales last Sunday and Monday, 23,010 bales last year, and 21,024 year before last.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be [illegible]

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	$1 00	4 00
Cotton sweeps	4 00	— —
Cultivators, Diam. and shovel tooth	6 25	7 00
Cultivators, riding and walking	30 00	40 00
Shovels and spades	5 00	12 00
Axes	7 00	11 50
Shovel plows	4 50	5 25
Half do., with cutters	6 00	8 00
Double-shovel plow	4 00	5 25
Straub's corn mills	— —	— —
Cora mills, Coleman's	120 00	425 00
B. J. West's corn mill	200 00	— —
Tunnard's corn and pea planter	— —	— —
Cotton planter	15 00	— —
Wagons, Carts, Etc.:		
Wagon, two-horse	55 00	70 00
Wagon, four-horse	85 00	100 00
Wagon, two-horse, thim. skein	60 00	70 00
Wagon, four-horse	90 00	9 00
Cane wagon	190 00	210 00
Ox wagon	75 00	115 00
Ox cart, complete	— —	— —
Cane cart	110 00	115 00
Tongue cart, complete	— —	120 00
Plantation cart	45 00	80 00
Bagasse cart	65 00	75 00
Iron, ₩ lb.:		
Swedes, assorted	7	7½
Hoop	3¼	5
Sheet	3¼	5
Nail rods	— —	— —
Castings, American	— —	— —

BUILDING MATERIAL.

Bricks, ₩ 1,000:		
Lake	9 00	11 00
Country	— —	8 00
English fire	35 00	38 00
Lime, ₩ bbl:		
Western	— —	— —
Cement	2 00	2 25
Plaster Paris	2 25	2 50
Lumber, ₩ 1,000 feet:		
Flooring, dressed	15 00	35 00
Flooring, rough	18 00	18 00
Ceiling, dressed	14 00	15 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	14 00
Scantling	14 00	18 00
Shingles, ₩ 1,000	2 75	4 25
Nails, best brands	$ 20	— —
Smaller sizes proportionately higher	— —	— —
Glass, ₩ box of 50 feet:		
French, 8 by 10	— —	3 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 30	4 25	4 75
White Lead, best, ₩ lb	—	10
Paris Green, ₩ lb	25	30
Pat. Dryer, ₩ lb	12	—
Whiting, ₩ lb	1½	2
Putty, in bladders, ₩ lb	3	5
Linseed Oil, ₩ gal	70	80

SASH, BLINDS AND DOORS.

Window Sash, 12 lights:

Size of lights.	Sash, per pair. Unglazed.	Glazed.	Blinds per pair
8x10	35	$1 50	$1 50
10x12	55	1 70	2 00
10x18	80	2 75	2 70

Sash Doors:	Single.	Double.
3 feet x 7 feet	$3 00	$3 70
3 feet x 8 feet	4 00	— —
3 feet x 7 feet 6 inches	— —	3 80
Panel Doors:		
2 ft. 10 in. x 7 ft. 1¼ in. thick	— —	$2 75
3 ft. x 7 ft. 1¼ in. thick	— —	3 65
3 ft. x 7 ft. 1¾ in. thick	$3 90	— —

GROCERIES.

Butter, ₩ lb.:		
Western	8	19
New York, good to creamy	26	31
Coffee, ₩ lb.:		
Rio, fair	17½	17¾
Rio, good	18	18½
Rio, prime	18¾	19
Java, choice O. G	— —	— —
Candles, ₩ lb.:		
Star, best brands	12	13
Chocolate, ₩ lb.:		
Cocoa	— —	— —
Sweet	— —	— —
Canned Fruits, ₩ doz.:		
Peaches, strawberries and pears	— —	— —
Corn Meal, ₩ bbl.:		
Best, R. D	2 60	2 65
Cheese, ₩ lb.:		
Factory	12½	12¾
N. Y. cream and English dairy	15	15½
Fish:		
Mackerel, extra No. 1, in bbls	11 00	— —
Mackerel, extra No. 1, in kits	1 40	— —
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.:		
Superfine	4 00	4 25
XX	4 75	5 00
XXX	5 50	5 75
Choice XXX	6 25	6 50
Choice family	6 75	7 25
Fruits:		
Dried apples, ₩ lb	4	6
Dried peaches, ₩ lb	11	12
Raisins, ¼ quarter box	55	65
Raisins, ½ half box	1 15	— —
Raisins, ₩ whole box	1 85	— —
Bananas, ₩ bunch	1 50	2 00
Crackers, ₩ lb.:		
Soda	5	6
Butter	6	7
Sugar	8	9
Gingernuts	9	12½
Oil:		
Coal, in cases, best	40	45
Coal, in barrels, best	33	35
Insurance, in cases	— —	50
Insurance, in barrels	— —	35
Lard, in barrels, best	80	85
Molasses, in barrels.		
Common	15	20
Fair	22	24
Prime to choice	26	30
Golden and Roquet sirups	— —	— —
Halfbbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	3¾	4
Ordinary	4	5¾
Fair	5¾	— —
Prime to choice	6	6¾
Soap, in boxes, ₩ lb.:		
XXX Palm	6½	— —
Keller's magnolia	4½	— —
Keller's olive	5	— —
Starch, ₩ lb	3¾	4
Salt, in sacks:		
Fine	1 05	1 10
Coarse	85	90
Sugar, in hhds.:		
Good fair	5¾	6¼
Prime	— —	— —
Choice	— —	6¾
Yellow clarified	7⅜	8¾
White clarified	9	9¾
Crushed	— —	— —
Powdered	— —	— —
Spices, ₩ lb.:		
Allspice	15	— —
Pepper	13½	14
Cloves	45	— —
Cinnamon	— —	— —
Teas, ₩ lb.:		
Black Oolong	75	1 10
Green imperial	80	90
Tobacco, manufactured, ₩ lb.:		
Chewing, common	40	45
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, choice	85	70
Smoking	— —	— —

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	— —	52
White	— —	53
Mixed	— —	— —
Oats, ₩ bushel:		
St. Louis	— —	— —
Texas	— —	— —
Galena	37	38
Bran, choice, ₩ 100 lbs	— —	95
Hay, ₩ ton:		
Prime	14 50	15 00
Ordinary	— —	— —
Cow Peas:		
Whippoorwill	— —	— —
Mixed	— —	— —
Clay	1 00	1 75

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	9	9¾
Shoulders	6¾	7
Sides, clear rib	7	7¾
Sides, clear	7¾	8
Hams, sugar-cured	10¾	11
Mess Pork, ₩ bbl	12 50	12 75
Dry Salted Meat:		
Shoulders	4½	4¾
Lard, ₩ lb.:		
Choice, in kegs and pails	9	9¾
Choice, in tierces and barrels	7¾	8

BAGGING STUFFS.

Bagging:		
India	— —	— —
Jute	12	12¾
Ties: Arrow, best, per bundle, 20 lbs and buckles	— —	2 50
Twine, hemp	13½	14

DRY GOODS.

Brown Domestic, ₩ yard:		
Standard brands, ⅝	7	9
Standard brands, 4-4	7	11
Bleached Domestic, ₩ yard:		
Choice brands, ⅞	8	10
Choice brands, 4-4	9	12½
Calico, ₩ yard:		
Common brands	5½	6
Sprague, Allen & Hamilton	6½	9
Ticking, ₩ yard:		
Common brands	10	15½
Good	16	21
Osnaburgs:		
Eight ounce	11	— —
Stripes	9	11
Checks	14	17
Denims	12	15

POULTRY AND EGGS.

Poultry, ₩ dozen		
Old chickens	4 00	4 25
Young	2 50	2 75
Ducks	3 00	3 50
Geese	5 00	6 00
Turkeys	11 00	13 00
Eggs, ₩ dozen		
Western	10	18
Louisiana	18	20

SEWING MACHINES.

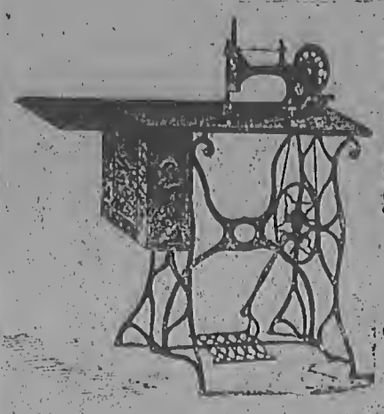
THE SINGER AGAIN TO THE FRONT!!

Great Reduction in the Prices

OF THE

WORLD-RENOWNED SINGER FAMILY SEWING MACHINE!

FOR CASH!!



The Singer Manufacturing Company, ever awake to the interest of the public, have determined to *put the price of their Machines* within the reach of every man, woman and child in the land.

The Genuine Singer Sewing Machine is now Offered at Prices Below the Bogus Ones, or Any Other.

The fact that the only Sewing Machine which unscrupulous men have ever attempted to imitate is the Singer is sufficient evidence of its superiority over all others. There is no longer any excuse for buying any of the cheap Machines hawked about the country, with no claim for patronage but their cheapness.

BEWARE OF

Worthless Imitation Machines.

The Singer Will Last a Lifetime.

Send for Circular and Cash Prices.

ADDRESS

THE SINGER MANUFACTURING CO.,

No. 85 Canal Street, New Orleans, La.

Special Notices.

A Gem worth Reading!—A Diamond worth Seeing!

SAVE YOUR EYES!

Restore your Sight!

THROW AWAY your SPECTACLES,

By reading our Illustrated PHYSIOLOGY AND ANATOMY of the EYE SIGHT. Tells how to Restore Impaired Vision and Overworked Eyes; how to cure Weak, Watery, Inflamed, and Near-Sighted Eyes, and all other Diseases of the Eyes;

WASTE NO MORE MONEY BY ADJUSTING HUGE GLASSES ON YOUR NOSE AND DISFIGURING YOUR FACE. Pamphlet of 100 pages Mailed Free. Send your address to us also.

Agents Wanted,

Gents or Ladies. $5 to $10 a day guaranteed. Full particulars sent free. Write immediately, to DR. J. BALL & CO., (P. O. Box 957.) No. 205 West 33d Street, New York City, N. Y.

STANDARD EXCELLENCE.

The place that Dr. Price's Flavoring Extracts have won in public estimation sustains us in the assertion that for standard excellence they have no equal. Every housewife who has had occasion to use Dr. Price's Special Flavoring Extracts will indorse the above statement.

Appointments for Quarterly Meetings.

ALABAMA CONFERENCE.

MONTGOMERY DIST.—FIRST ROUND.

Tuskegee	Jan. 5, 6
Opelika	12, 13
Auburn	19, 20
Tallassee, at Tabulia chapel	26, 27
Tuskegee circuit, at Cotton Valley	Feb. 2, 3
Salem circuit, at Shady Grove	9, 10
Hurtville circuit, at Seal	16, 17
Crawford circuit, at Soule chapel	23, 24
Loachapoka circuit, at Loachapoka	Mar. 2, 3
Montgomery	9, 10
Elmore circuit, at Ellis chapel	16, 17
Wetumpka	23, 24
Songanatche mission, at Rocky Springs	30, 31

M. S. ANDREWS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIS.—FIRST ROUND.

Felicity Street	Dec. 30
Louisiana Avenue	Jan. 6
Algiers	13
Baton Rouge	27
Lafourche mission, at Thibodaux	Feb. 3
Morgan Street	17
Carondelet Street	24
Plaquemine and Rose at Plaquemine	Mar. 10
St. Charles Street	17

The District Conference will be held in Baton Rouge, beginning on Friday morning, April 5, 1878, at nine o'clock A. M.

LISIUS PARKER, P. E.

HOMER DIST.—FIRST ROUND.

Homer	Jan. 12, 13
Haynesville	19, 20
Vernon	26, 27
Indian Village	Feb. 2, 3
Lisbon	9, 10
Farmerville	16, 17
Downsville	23, 24
Arcadia	Mar. 2, 3
Sparta	9, 10
Rochester	16, 17
Minden	23, 24
Rochester	30, 31

The district stewards will please meet at Vernon quarterly meeting.

J. H. STONE, P. E.

J. A. LUM. N. ALBERT ROOKER.

J. A. LUM & CO.,

MANUFACTURERS AND DEALERS IN

CARRIAGES, HARNESS, ETC.,

153 Gravier and 12 Union Street.

☞ A SPECIALTY MADE OF CHILDREN'S CARRIAGES.

LADIES' HAIR STORE

AND

FANCY GOODS BAZAR.

G. T. SCHILLING,

159 CANAL ST. 159

keeps a large assortment of Fancy Goods of all descriptions. Human Hair in all shades and colors, of all sizes and lengths. Jewelry, Ladies' Combs and Hair Ornaments, etc., made up in all qualities of goods and of the newest styles. A choice assortment of Fans. Country orders promptly attended to. If goods are not as represented he will refund the money immediately.

BROWN'S BRONCHIAL TROCHES

Coughs and Colds.

"Brown's Bronchial Troches" will allay irritation which induces coughing, and gives immediate relief in Bronchitis, Catarrh, Influenza, Hoarseness, Sore Throat, and Consumptive and Asthmatic Complaints. The Bronchial Troches have been steadily winning their way into public favor, until they are known and used nearly all over the world.

WANTED.

AT LIND GROVE, LA., a TEACHER to take charge of a school of fifteen or twenty pupils. A lady preferred, and one who could teach Music. Address DR. L. N. RENWICK, Lind Grove, La.

MISCELLANEOUS.

W. C. SHEPARD & Co.,

NO. 29 CAMP AND 116 COMMON ST.,

NEW ORLEANS, LA.

$15 00 will buy an elegant Porcelain DeTerre (nearly equal to French China in appearance, and far more durable) DINNER SET, comprising 124 pieces, to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes.

Stone China DINNER SETS,
Stone China TEA SETS,
Decorated CHAMBER SETS,
Real French China DINNER SETS,
Gold Band China TEA SETS,
Table TUMBLERS,
Table GOBLETS,

WHITE FOR PRICES

8p. W. C. SHEPARD & CO.

A. BALDWIN, President. JESSE K. BELL, Vice President.

STATEMENT OF THE CONDITION

OF

The New Orleans National Bank,

DECEMBER 31, 1877.

LIABILITIES.

Capital stock	$ [illegible]
Surplus fund	[illegible]
Undivided profits	[illegible]
Circulation outstanding	1,000,000 00
Dividends unpaid	9,850 00
Deposits	610,330 72
Due to banks and bankers	25,842 68
Total	$1,650,923 40

RESOURCES.

Loans and discounts	$1,287,180 72
United States bonds	250,000 00
Premiums on United States bonds	3,000 00
Due from banks and bankers	8,500 00
Furniture and fixtures	2,500 00
Cash	344,972 68
Redemption fund with United States Treasurer	9,000 00
Total	$1,650,923 40

I, W. C. SHEPARD, Cashier, certify the above statement is correct.

W. M. PALFREY, Cashier.

J. S. RIVERS,

STATIONER,

Steam Power Printer

BLANK BOOK MANUFACTURER,

LITHOGRAPHER AND ENGRAVER,

71 CAMP STREET,

NEW ORLEANS.

☞ THE BEST OFFER! ☜

We will sell during these hard times

$500 Pianos for $250,

and all other styles in the same proportion, including Grand, Square and Upright—all new and *first-class*—sold direct to the *people at factory prices*. No agents; no commissions; no discounts. These Pianos made one of the finest displays at the Centennial Exhibition, and were unanimously recommended for the HIGHEST HONORS. Regularly incorporated Manufacturing Company. New manufactory one of the largest and finest in the world. The Squares contain Mathushek's new patent Inside Overstring scale, the greatest improvement in the history of Piano-making. The Uprights are the *finest in America*. Pianos sent on trial. Don't fail to write for illustrated and descriptive catalogue, mailed free.

MENDELSSOHN PIANO CO.,

NO. 56 BROADWAY, NEW YORK.

BLACK GOODS!

AT THE

MOURNING STORE,

17 BOURBON STREET.

ANYBODY wishing to purchase a Black Dress will do well to call at the Mourning Store, where the prices are absolutely lower than they have been for twenty years in any market. Ladies' customers bring with them samples for comparison, to satisfy themselves.

sp A. LAPRY.

UNDERTAKERS.

CHAS. C. JONES, JOHN C. ROCHE.

(Formerly with Frank Johnson.)

JONES & ROCHE,

250 & 252 MAGAZINE ST., NEAR DELORD,

Undertakers and Embalmers.

All business intrusted to the firm will receive prompt and careful attention at moderate rates. Carriages to hire.

$200 a month. Agents wanted to represent Child & Pratt, Cin'ti, O.

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No. 135 Canal Street,

NEW ORLEANS.

Send for Illustrated Catalogue.

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NEW ORLEANS.

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VERY CHEAP HERE

Some $25 to $100.

No. 135 Canal Street,

NEW ORLEANS.

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Leading Pianos & Organs

AT REDUCED PRICES.

Less than Manufacturers' prices.

A. ERKENBRECHER'S

SUPERIOR CINCINNATI SUPERIOR

STARCH!

ESTABLISHED 1842.

F. A. BEHAN, SOLE AGENT, No. 2 Tchoupitoulas

NEW ORLEANS, LA.

PRICE LIST OF J. J. MARTIN'S

GREAT DEPOT

NO. 5 CAMP STREET, NEW ORLEANS.

TEAS.

OOLONG, Black—35c., 40c., 50c., 60c., 75c. Best at $1 per lb.
ENGLISH BREAKFAST, Black—35c., 40c., 50c., 75c., $1. Best at $1.20 per lb.
IMPERIAL GREEN TEA—35c., 40c., 50c., 60c., 75c., $1, $1.20. Best at $1.40 per lb.
MIXED TEAS—35c., 40c., 50c., 60c., 75c. Very choice, $1. Extra choice, $1.20.

Also a choice assortment of Young Hyson, Gunpowder, Orange Pekoe, Flowery Pekoe, Assam, Mandarin and Caper Teas.

COFFEES.

GOOD RIO, parched or ground	25c. per lb
CHOICE RIO,	30c.
CHOICE CORDOVA	35c.
REAL OLD GOVERNMENT JAVA	40c.

NOTICE.—We will ship $5 worth or more of our goods, if prepaid, to any Express station Mobile or Jackson Railroad *Free of Freight*. Parties ordering less than $5 worth must send extra for expressage. Packages of 1 lb. or less can be sent by mail for 1 cent per ounce. Remittances should be made payable to J. J. MARTIN, (Great Tea Depot, 5 Camp street, New Orleans.

DR. PRICE'S

Cream Baking Powder

Special Flavoring Extracts

Eminent Chemists and Physicians certify that these goods *are free* from adulteration, richer, more effective, produce better results than any others, and that they use them in their own families.

DR. PRICE'S Unique Perfumes are the Gems of all Odors. Toothene, an exquisite Liquid Dentrifice.

USE STEELE & PRICE'S LUPULIN YEAST GEMS.

STEELE & PRICE, Mfrs., Chicago, St. Louis & Cincinnati

The above goods are sold by Messrs. Flash, Lewis & Co., John I. Adams & Co., Hartwell, Richardson and Burke & Thomson, New Orleans.

FOOD CURE TRADE MARK

THE BLANCHARD BLOOD AND NERVE FOOD

Or Tonic Extract of Wheat

BLANCHARD FOOD CURE CO.,

27 UNION SQUARE, NEW YORK.

CURES NERVOUS DEBILITY, MENTAL PROSTRATION, LOSS OF SLEEP, DYSPEPSIA, CONSUMPTION, SPERMATORRHŒA, CATARRH, NEURALGIA, HYSTERIA, DIABETES AND LOSS OF VITAL ENERGY.

The FOOD CURE SYSTEM is founded in FACT and COMMON SENSE.

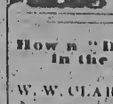
A 64 page Pamphlet, explanatory of the system, sent postpaid to any address.

This is not a quack advertisement.

The only reliable **Brain Invigorator**

$1 PER BOTTLE, sent by Express or your Druggist for it.

☞ Circulars sent free.



$8, $10, $15 EACH.

OUR NEW GOLD METAL WATCHES are the only real imitation Gold Watches that are made on the latest improvements, at the above prices. They are a beautiful Watch. Send direct to us for a Watch or Chains from $5 to $6. Jewelry of the same. COLLINS METAL WATCH FACTORY 135 Broadway N.Y. P.O.

How a "Diebold" Safe Stood the Test in the Recent Fire at Edwards' Depot, Mississippi.

W. W. CLARK, President. JOHN W. NORRIS, Vice President.
D. TYLER, Secretary and Treasurer.

Another Southern Testimonial

FOR THE

DIEBOLD SAFE AND LOCK CO.

A. ROY, Agent.

ONE MORE VICTORY SCORED.

READ! READ!

EDWARDS' DEPOT, Oct. 18, 1877.

DEAR SIR: The No. 7 Diebold Safe purchased some time since went through the large conflagration, and remained forty-eight hours in the burning ruins. The iron on the sides and front was very much bulged out. Considering the extreme heat to which it had been subjected, we feared greatly for its contents; but judge of our joy and surprise when, on opening it, we found all our books and papers in good condition.

S. D. CURRIE & CO.

The above is a sample of the testimonials being daily received from all parts of the country.

A large assortment of these celebrated Safes always on hand, at prices as low as first class work can be made. Write for estimates, etc.

New Orleans Branch Diebold Safe and Lock Company, 21 Canal Street.

A. ROY, Agent.

GEORGE STROUD,

Marble and Granite Works,

Nos 158, 160, 162 and 164 St. Charles Street.

NEW ORLEANS.

Every description of Cemetery and Building work executed in the best manner.

A. LIPSCOMB, COLUMBIA, PENN., Breeder and Shipper of Pure Bred Land and Water FOWLS. Eggs for hatching in season. Fowls for sale at all times. Prompt attention given to all orders and communications, which are respectfully solicited.

REMOVAL.

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ARTIST-PHOTOGRAPHER,

AT HIS NEW GALLERY,

Cor. of Canal St. and Exchange Place.

The Best Photographic Pictures

IN THE SOUTH, in Every Style of the Art.

COPYING AND ENLARGING of Old Pictures a SPECIALTY. Attention invited to the celebrated ENAMEL PHOTOGRAPHS. Only first-class work. Prices moderate.

Remember WASHBURN'S NEW GALLERY, Cor. Canal St. and Exchange Place.

SAUVÉ & WAGGAMAN,

STATIONERS, PRINTERS,

LITHOGRAPHERS AND BLANK-BOOK MAKERS,

87.....COMMERCIAL PLACE.....87

NEW ORLEANS.

Ruling, Binding, Engraving, etc., executed with neatness and dispatch, and at Northern prices. Sole agents for Pictorial Business and Visiting Cards of all kinds.

PIANOS Retail price, $750; only $175. ORGANS $175 Organs, in stops, $170; only $65. 12 $85; 9 $65; 2, $45—Brand new, warranted, 15 days' test trial. Wonderful bargains. 24 pp Illustrated Paper all about Piano-Organ war, free. HALLETT, DAVIS & CO., Washington, N. J.

FRANCIONI & FOLSE, COMMISSION MERCHANTS, and dealers in Western Produce, Sole consignments of Cotton, Sugar, Molasses, Potatoes, etc. 93 DECATUR ST. (Box 2580) New Orleans, La.

25 Elegant Cards, no two alike, with name, 10c. postpaid. J. B. HUSTED, Nassau, N. Y.

The Christian Advocate.

PUBLISHED BY RODT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, JANUARY 31, 1878. NO. 5.

THE DEAD BEE.

BY FLETCHER BATES.

Where honeysuckles scent the way,
I heard thee humming yesterday;
Thy little life was not in vain,
If gathered sweets for others' gain.
And somewhere in a dainty cell
Is stored delicious hydromel.

O poet! in thy calm retreat,
From joy and grief extracting sweet,
Some day thy fancy's wings must fold,
And thou lie motionless and cold.
Perhaps thy garnered honey then
May be the food of living men!

Scribner's Monthly.

News of the Week.

DOMESTIC.

COLUMBIA, S. C., Jan. 22.—The Supreme Court to-day decided that circuit judges must be elected by the people. This decision ousts circuit judges elected prior to 1877 by Republican Legislatures, and retains Shaw and Wallace, elected last year by the Democrats. When the decision was announced Judge Townsend immediately adjourned the Circuit Court.

NEW YORK, Jan. 27.—The American Bible Revision Committee held their monthly meeting at the Bible House on Thursday, Friday and Saturday. Rev. Philip Schaff, president, reports that the Old Testament company have nearly finished the first revision of Jeremiah, and will next take up Ezekiel. They had previously revised the Pentateuch, the Psalms and the Prophet Isaiah.

The New Testament company have finished the eleventh chapter of the second Epistle to the Corinthians in the first revision. The Gospels, the Acts, and two-thirds of the Epistles have been revised so far, but will require a second revision.

The American committee are not far behind their brother revisers in England.

WASHINGTON, Jan. 28.—A bill was introduced and referred by Mr. Cook, of New York, for the relief of the tobacco trade.

On motion of Mr. Ewing, of Ohio, Mr. Matthews silver concurrent resolution was taken from the speaker's table and passed by over a two-thirds vote.

Mr. Baker, of Indiana, moved to suspend the rules and adopt the resolution declaring that in the judgment of the House no subsidies in the form of bonds, public land loans, or by pledge of the public credit, should be granted or renewed by Congress to associations or corporations engaged in or proposing to engage in public or private enterprises, and that all appropriations ought to be limited to such amounts and purposes only as shall be imperatively demanded by the public service. Adopted by a two thirds vote.

The vote on Mr. Matthews' silver resolution was 187 to 79.

WASHINGTON, January 28.—The Senate has just passed an anti subsidy resolution, opposing in the strongest terms possible the granting of any pecuniary aid or government indorsement to any corporation. The vote was 179 for the resolution to 85 against it. This settles the vote on the Texas Pacific.

The Returning Board trial is a matter of deep interest here. It is almost certain that those members now in the government service will be dispensed with as soon as the case is over, no matter how it results. The President requires the Southern senatorial votes, and they will certainly be refused if the Returning Board members are to be retained at the Customhouse in New Orleans.

FOREIGN.

LONDON, Jan. 22.—Reuter's telegram from Rome says: The Vatican, owing to inquiries of nuncios abroad, states that the situation has not been changed by the accession of King Humbert to the throne.

BERLIN, Jan. 23.—The semi-official *Provincial Correspondence*, in an issue this evening, says it pertains: In the earnest and successful negotiations for an armistice, the inability of a speedy conclusion of peace. The article adds: A complete peace will not be settled by the two belligerents alone, but the solution of the questions which have to be taken into consideration cannot, to a certain extent, be effected without a previous understanding of the European powers and their co operation; but the relations existing to subsisting between the powers appear to afford good grounds for trusting, at this decisive moment, that European complications, that are likely will attend the efforts to bring about a solution, while fully protecting the interests of a general peace, the knowledge of this seems to be afforded by the wisdom and moderation of the Emperor of Russia, his intimate relations with neighboring powers, and his peaceful disposition recently manifested by England.

PARIS, Jan. 23.—The marriage of Alfonso and Mercedes, the third daughter of the Duke de Montpensier in the Atocha Cathedral, was celebrated with great splendor. There were present Queen Christina, King Francisco, the King's grandmother and father, the special ambassadors from France, Austria, Russia and England, the apostolic legation, the Count and Countess de Paris, senators and deputies, and many dignitaries. The Pope, who is the King's godfather, sent by the apostolic delegate a wedding ring blessed by his holiness, and a rose of golden for the Queen.

The Duke de Montpensier gives his daughter 25,000,000 francs, in addition to a great quantity of diamonds and a wonderfully rich trousseau.

HAVANA, Jan. 23.—The French mail steamer from Vera Cruz brings the city of Mexico dates to January 18.

The cabinet question is giving President Diaz considerable trouble. It is rumored Senor Gonzalez, before entering the ministry of war, will go to Lower California on an important mission. Several cabinet changes are spoken of, but nothing definite is known.

LONDON, Jan. 24.—A Russian official dispatch from Kezanlik states that a portion of Suleiman Pasha's train, consisting of 2,000 wagons, was captured on the eighteenth instant, near Hermanli, about forty miles west of Adrianople.

Another dispatch from Kezanlik says: From details received by the Russian staff, Gen. Gourko's victory at Philippopolis was more complete than at first announced. Suleiman Pasha's whole army, 40,000 strong, was engaged and finally split into two parts. One, commanded by Fuad Pasha, fled into the mountains, and the other, under Suleiman Pasha, retreated in the direction of Haskoi, pursued by Gens. Skobeloff, and Lazaroff. The Russians captured 97 guns.

CONSTANTINOPLE, Jan. 25.—The Porte having yesterday accepted the Russian conditions, peace is regarded as virtually concluded. The Russian conditions are not yet officially known here, but it appears certain that they greatly exceed the conference programme, and stipulate both for territorial concessions and the payment of a war indemnity.

The *Daily Telegraph*, in a second edition, prints the following from Constantinople: The Turkish delegates have been ordered to sign the peace preliminaries. The armistice will probably be concluded to-day. The peace conditions are, stated, on excellent authority, to include the following: Servia to be independent, without compensation; Montenegro to receive Antivari, Niksics and Spuz, and a portion of the territory bordering on Lake Scutari; Russia to hold Batoum, Kars and Erzeroum until a war indemnity of £20,000,000 is paid. The Dardanelles to be open to Russian men-of-war. Bulgarian autonomy to be conceded, rather on the principles of the Lebanon than on the plan of the Constantinople conference, and Turkey to nominate a Christian governor for a long term of years, subject to ratification by the powers. Bulgaria not understood to include Thrace, but only to extend to the line of the Balkans. A part of the Russian army to embark at Constantinople for their return home, and the final treaty of peace to be signed at Constantinople by the Grand Duke Nicholas. This arrangement will satisfy Russian military honor without involving the occupation of Constantinople.

HAVANA, Jan. 25 via Key West, Jan. 26.—A rumor that Spain will sign a treaty with Santo Domingo at the end of this month, assuming a protectorate over that island, causes very great excitement in Santo Domingo and Hayti, and serves to further increase the unpopularity of President Baez. The rumor is somewhat strengthened by the appointment of new Spanish consuls at several ports of the Dominican republic.

ROME, Jan. 27.—The Pope's condition is worse. He kept his bed today and took no nourishment.

LONDON, Jan. 28.—The *Standard's* Constantinople correspondent says: The Porte has received a telegram to the effect that preliminaries of peace have been signed, and that the Turkish delegates and the Grand Duke Nicholas would reach Adrianople today. The same correspondent states that England has asked the Porte's permission to enter the Dardanelles.

The *Post* publishes the following as the official version of the preliminary conditions of peace:

1. Autonomy for Bulgaria—boundaries not defined—under a governor to be appointed according to the stipulation of the Constantinople conference. The Turkish military forces to be withdrawn to certain localities to be determined upon.

2. The independence of Roumania, with compensation for territory near the mouth of the Danube which she will make over to Russia.

3. Local autonomy for Bosnia and Herzegovina, and independence of Servia, with territorial rectification.

4. Aggrandizement for Montenegro.

Finally, the Sultan to undertake to consider how to protect Russian interests in the passage of the Dardanelles.

LONDON, Jan. 28.—A special to the *Times* from Calcutta says: A doubtful rumor, though transmitted through official channels, says: Cabul is massing troops at Candahar. This might mean a menace to Persia or England, against both of whom the ameer is hostile.

The significance of his hostile attitude to the English lies in the fact that hitherto, in considering the possibility of a Russian invasion of India, we have been accustomed to look upon Afghanistan as an all but invincible barrier between English territory and Russian aggression, whereas now, for all military purposes, that barrier has ceased.

A clerical gentleman, remarkable for preaching many Sabbaths from one text, had nearly run through the year from these words: "Peter's wife's mother lay sick of a fever." The church bell tolled early one morning, when the minister dispatched a servant to inquire who was dead. The sexton pretended ignorance, but returned for an answer: that he "believed it was Peter's wife's mother, as she had been sick for a long time."

Mississippi Conference Reports.

From the minutes of the late session, recently published, we make the following extracts:

RESOLUTIONS AND MEMORIAL.

Resolved, That it is the sense of this body that candidates for license to preach should be examined upon the same course of study as candidates for admission on trial into the traveling connection.

Resolved, That all grants of license to preach, and recommendations to the Annual Conference for admission on trial into the traveling connection, and for deacon's or elder's orders, be removed from the Quarterly to the District Conference, and that no candidate receive a license to preach until he first stand an approved examination upon the prescribed course of study.

Resolved, That it is the sense of this Conference that the Bishop should prescribe a regular, but reasonable and moderate, course of study for candidates for deacon's and elder's orders, and that no local preacher be elected to deacon's orders, and no local deacon be elected to elder's orders until he stand an approved examination upon this course of study.

Resolved, That we hereby, for the sake of our local preachers hereafter, for the sake of their biblical and theological improvement, for the sake of their usefulness, and for the sake of the Christian ministry and the church of God, most earnestly memorialize our approaching General Conference, to be held at Atlanta, Ga., in 1878, to take these matters into consideration, and adopt the laws and requirements of the church accordingly.

WILL. H. LEITH,
W. H. WATKINS,
BEVERLY CARRADINE,
C. K. MARSHALL,
C. G. ANDREWS,
J. J. SMYLIE.

REPORT OF THE JOINT BOARD OF FINANCE.

To the Bishop and Members of the Mississippi Annual Conference:

The Joint Board of Finance respectfully report that at their last session it was estimated that the amounts necessary to meet the claims upon the Conference, during the year now closing, were: For the Bishops' fund $900, and for the Conference fund $2,100; and these amounts were distributed among the several districts as follows:

Districts.	Bishops' Fund.	Conference Fund.
Vicksburg	$165 00	$450 00
Jackson	150 00	400 00
Brandon	75 00	175 00
Brookhaven	165 00	350 00
Woodville	65 00	200 00
Seashore	50 00	125 00
Meridian	125 00	325 00
Summit	75 00	175 00
Total	$900 00	$2,100 00

These assessments were made upon a fair and equitable basis, and with the earnestly expressed hope that the full amounts in all cases be collected. But the hope was vain, the Vicksburg district alone discharging all its obligations. The receipts from the several districts have been the following:

Districts.	Bishops' Fund.	Conference Fund.
Vicksburg	$172 00	$373 60
Jackson	175 00	303 40
Brandon	81 50	198 25
Brookhaven	130 65	271 55
Woodville	76 50	168 75
Seashore	50 00	85 80
Meridian	126 15	240 40
Summit	75 00	82 30
Total	$914 80	$1,617 05

We have also received from the Van Houten trust fund, through Rev. H. H. Montgomery, the sum of $72, making the total amount of the Conference fund received by us only $1,719.05, instead of the $2,100 asked for.

Of the amounts received for the Bishops, the Joint Board have appropriated the sum of $50 for the traveling expenses of Bishop McTyeire, and the residue to the support of the Bishops. The members of the Joint Board would congratulate the Conference on the fact that the Mississippi Conference has never failed to respond fully to the assessment made by the General Conference, although many of the other Annual Conferences have been in default.

For the ensuing year the board estimated the amounts necessary to meet the claims on this Conference at $900 for the Bishops' fund, and $2,100 for the Conference fund; and these amounts are apportioned in the following manner among the districts:

Districts.	Bishops' Fund.	Conference Fund.
Vicksburg	$170 00	$390 00
Jackson	200 00	410 00
Brandon	100 00	175 00
Brookhaven	145 00	350 00
Woodville	100 00	260 00
Seashore	70 00	165 00
Meridian	115 00	350 00
Total	$900 00	$2,100 00

These assessments, in the main, are the same as those of the present year, and the hope is again expressed that the *full amounts* may be collected. The board feel assured that this can be done if the brethren will only *try*. The amounts asked for are the *very least* sums needed for the claimants. *Not a dollar can be spared.* Let the effort be to raise *more* than the assessments. Do not be satisfied with less. Our people are economical, but not penurious. Once advised of the purposes of the Conference fund, and the worth of the beneficiaries and their needs, the members of our church will not refuse to respond liberally to the demands made upon them in this behalf. It is impossible to realize that an earnest effort was made by the preacher in charge where $2.80, $4 or $8.50 are reported as the contribution of several hundred members of one church, as was done at the present Conference by brethren whose names have been long on the rolls. The junior members of the Conference have, as a general rule, brought up the best contributions; and these have not always been from "rich circuits" or stations, but from the pine woods of the Seashore district, as well as from other portions of our territory. While one station has fallen far behind what had been looked for, others have met the demands made on them. The reports from Natchez and Vicksburg show the wisdom and great success of the "envelope plan" in raising money for the support of the ministry; and this opportunity is taken to urge the general adoption of that method in all our churches.

In conclusion, the Joint Board of Finance reiterate the warning of two years ago, and assure the brethren that in future the receipt of no claimant will be received or regarded by the board. No one is authorized to disburse any of the Conference fund without authority from this board, and any one acting contrary to the Discipline in this matter will do so at his own risk.

Respectfully submitted.

R. D. NORSWORTHY, Chair'n,
W. M. THORNTON, Sec.
TOM. L. MELLEN, Treas.

REPORT OF COMMITTEE ON EDUCATION.

Your Committee on Education having carefully sought, from the different sources within their reach, to obtain information in reference to the four institutions of learning within our bounds, present the following report as the result of their researches. It should be a source of gratification to us that, despite the universal complaint of "hard times," our colleges are being supported, at least.

Centenary College, situated at Jackson, La., we are gratified to report, is more encouraging in its prospects than for many years past. While we find that *only* fifty-seven students have matriculated up to the present, it is pleasing to know that of these twenty-six are in the regular college classes, compared with twelve in the same classes during the last session.

The Rev. I. D. Wall, a graduate of last year, and a young man fully competent in every respect, has been elected to the principalship of the Preparatory Department in the stead of Rev. A. G. Miller. More than all, we take the greatest pleasure in bringing before this body the fact that a higher moral and religious status has never existed with this institution before since its opening. This is proven from the fact that during its past year's existence not only were their regular social meetings well attended, and many connected themselves with the church, but not one case of expulsion occurs upon their roll. In every particular we feel safe in saying that Centenary College has improved and is still improving. We recommend the reappointment of Rev. C. G. Andrews, D. D., president of this institute.

Port Gibson Collegiate Academy, situated at Port Gibson, Miss., with the Rev. J. A. B. Jones as president, assisted by a competent faculty, is doing a good work and gradually improving. Those acquainted with the institution say it has improved very "materially during the past year." Bro. Jones brings all his energy and ability to the discharge of his duties, and we recommend his reappointment.

East Mississippi Female College, located at Meridian, Miss., is in a very prosperous condition, and making rapid advance toward greater success. Considering the age of this institution, we think none has made more rapid progress, and that none has a better outlook for the future than East Mississippi Female College. Up to the present, of this session, one hundred and two have been enrolled, of whom twenty-seven are from abroad. During the past year improvements have been made to the amount of about $800, $700 of which remains unpaid; however, with a prospect of very early settlement. Bros. Adkisson as president, and Ellis as financial agent, we believe are both doing a good work for the school and church, and therefore we recommend each of them to their former positions.

Whitworth College, situated at Brookhaven, Miss., is well known to us all. Its success and plan of operations are better ascertained from the catalogue than your committee are able to report. It speaks for itself. No comment is necessary. We find upon its roll of last year two hundred and twenty-two names, coming from all parts of Mississippi and many from Louisiana. Its graduating class of 1876–77 numbered twenty. It has a large list of alumni, the most of whom have gone out from the institution within the last ten years, and many of them are engaged to-day as teachers. The improvements alluded to by your last committee as under progress have been completed. The institution is now furnished with all the necessary improvements and apparatus for the comfort of its students and the assistance of its professors. With pleasure your committee recommend the reappointment of Rev. H. F. Johnson to the presidency of this institution.

T. B. HOLLOMAN, Chairman.

ASSESSMENT FOR MISSIONS.

The board assessed the districts for missions as follows:

Districts.	Foreign.	Domestic.
Jackson	$650 00	$500 00
Vicksburg	650 00	500 00
Woodville	500 00	300 00
Brookhaven	500 00	300 00
Brandon	450 00	300 00
Meridian	450 00	300 00
Seashore	350 00	250 00

REPORT OF COMMITTEE ON RELIGIOUS LITERATURE.

The Committee on Religious Literature report upon the several communications and matters before them for consideration as follows, to wit:

They heartily indorse the NEW ORLEANS CHRISTIAN ADVOCATE, both in its editorial and publishing departments. They regard it of inestimable value to our church, and worthy of the most liberal patronage of our people. They regard the communication of the publisher, Rev. R. J. Harp, as a most satisfactory one in respect to the appropriateness and completeness of the information which it furnishes. They are thankful to learn that the financial condition of the paper is still improving in spite of the stringency of the times.

The committee fully indorse the resolution referred to them by the Conference recommending the stopping each paper when the subscription expires.

They indorse the plan recommended in the resolutions offered by Dr. C. K. Marshall for increasing the circulation of our papers, but are of the opinion that its use or disuse should be left entirely to the sound discretion of each preacher in charge.

REPORT ON RELIEF OF THE PUBLISHING HOUSE.

The committee to whom was referred the urgent papers of the book agent beg leave to report that, in compliance with the following suggestion of the agent, Rev. A. H. Redford, to wit:

"Of the $60,000 for which we asked we have received about $26,000, leaving about $34,000 yet to be provided for. We requested the Mississippi Conference to give us $2,500. Of this amount we have received $1,345.87. The balance we ask from the Mississippi Conference is $1,154.63. Our struggle during the past year has been a hard one. We have cheerfully risked everything we have to save the Publishing House from ruin, and we only ask the church to extend a helping hand. The amount for which we ask is essential to our success, and we most respectfully request that it be divided among the several districts by a committee appointed by the Conference, and then by the presiding elders divided among the several charges. The amount can be raised without difficulty."

We submit this distribution, made in accordance therewith, to wit:

Vicksburg district	$215 00
Jackson district	225 00
Brandon district	115 00
Brookhaven district	200 00
Woodville district	82 63
Seashore district	85 00
Meridian district	156 00
Summit district	157 00
Total	$1,154 63

ROBERT B DOWNER,
RENÉ JONES,
W. E. M. LINFIELD,
Committee.

REPORT OF TREASURER OF MISSIONARY SOCIETY.

H. H. Watkins, Treasurer, in Account with Missionary Society of the Mississippi Conference.

DR.

Collected in Jackson district	$288 15
Collected in Woodville district	292 85
Collected in Summit district	104 65
Collected in Brookhaven district	230 45
Collected in Brandon district	146 85
Collected in Vicksburg district	186 70
Collected in Meridian district	241 70
Collected in Seashore district	150 00
Collected from other sources	2 80
Collected at anniversary, 1878	62 00
Total	$1,658 75

CR.

By amount paid to—	
E. J. Taylor, Scotlandville, Miss	$75 00
P. C. Wimbish, Chickasaha	75 00
H. H. Montgomery, Pearl River	183 50
J. S. Holton, Sunflower	146 25
J. L. Forsyth, Woodville district	150 00
J. A. Godfrey, Summit district	75 00
Thomas Price, Seashore district	168 75
John C. Williams, Ellisville, Miss	131 25
A. L. McBryde, Clarke, Miss	75 00
C. W. Calhoun, Pascagoula, Miss	75 00
E. A. Flowers, Biguechitto, Miss	75 00
G. W. Gilbert, Springfield, Miss	150 00
J. N. Williams, Homewood, Miss	112 50
J. F. Graham, Lauderdale, Miss	131 25
Amount overdrawn last year	51 82
Cash to balance	69 93
Total	$1,658 75

Besides this, $1,651.60 have come into my hands for foreign missions—in all $3,311 35.

W. H. WATKINS, Treas.

VICKSBURG, Dec. 8, 1877.

VAN HOUTEN BEQUEST FUND.

As treasurer of the Van Houten bequest fund, I report that I have collected $72 interest on the fund, and have paid the same to the Joint Board of Finance.

H. H. MONTGOMERY, Treas.

EXPENSES OF DELEGATES.

Resolved, That the pastors of the Mississippi Conference be and are hereby instructed to take a collection in each of their congregations, during the month of March, to defray the expenses of our delegates to the General Conference, and remit the same to the nearest delegate.

H. H. MONTGOMERY,
F. M. FEATHERSTUN.

Independency may be found in comparative as well as absolute abundance—I mean when a person contracts his desires within the limits of his fortune.—*Shenstone.*

Money for Foreign Missions.

MR. EDITOR: I have this day forwarded to Rev. J. W. Lambuth, by bill of exchange on London, the following amounts, raised at the anniversary of the Missionary Society during the late session of the Mississippi Conference at Jackson. On a proposition to build a church in some town in China there has been paid by two brothers, one living in Georgia, the other in Mississippi, $200.

On a proposition to build a second church in China the following amounts were paid: Mrs. W. L. Sharkey, $10; Mr. Charles Burns, $10; Rev. J. T. Heard, $20; Rev. H. H. Montgomery, $5; Rev. J. A. Godfrey, $5; Rev. J. P. Drake, $5, and Rev. J. W. Ellison, $7—in all, $62. On this proposition $202 were subscribed, and the part not paid was promised to be paid during this year.

A proposition was made to build a third church, and several subscriptions received to be paid during the year. This proposition may be considered still open. Persons wishing to subscribe or pay on it can do so by sending me their names and amounts. To educate a girl in Mrs. Lambuth's school in China, Mrs. W. L. Sharkey paid $10, and Mrs. Susan P. Gunn $5. I also include in the draft $12 25 paid by the Sunday school at Vidalia, La., for the China mission, and handed me by the superintendent, Mr. G. J. Bahin, of Natchez.

These announcements are made that all parties may have due credit and know what is done with their contributions, and that subscribers may exert themselves to pay their subscriptions as soon as possible. Perhaps it would be well for the preachers to take up their missionary collections early in the year, while there is more money in the hands of the people, and to avoid crowding the collections toward the last of the year.

The Board of Missions at Nashville have assessed to this Conference for foreign missions $3,500. This amount has been distributed among the districts by the Domestic Board of our Conference, and will require, if raised, larger collections than heretofore. Our new minutes are just out and beautifully printed. We hope they will be generally circulated and read, that preachers and people may know and do their duty in regard to this important subject.

W. L. C. HINNICUTT,
Secretary Board of Missions, Miss. Conf.

VICKSBURG, MISS., Jan. 21, 1878.

Glass Type.

The usefulness of toughened glass, says an English exchange, bids fair to be greater and more serious than was at first supposed. Some experiments are reported to have been made in France with a view to showing whether this substance can be pressed into the printer's service, and substituted for the metal composition of which types are made. The metal does not at first sight strike the observer as the best that could be found. It is bright enough when the letters first come from the foundry, and before they have seen any service; but a few days wear gives them a very much more dingy appearance, and before they are finally returned to the melting-pot they have degenerated into a very squalid form, looking dirty in their bodies as well as battered in their faces. The idea now is to discard these long-proved but unattractive servants and fill their places with glittering types of glass. The advantages in point of cleanliness alone would, it is alleged, be not insignificant. But the *Patrie* points out that there are other and more solid improvements involved in the new system. The toughened glass, which is not to be made in quite the same way as that used for tumblers and wine glasses, and need not, of course, be so transparent, is naturally much harder than the old metal, and can hardly be crushed out of shape by those little accidents which so shorten the life and spoil the beauty of the only type we now employ. It is also capable of being cast into more delicate shapes, so that the difference, for instance, between the thin and the thick strokes can be more clearly defined. Finally, it is now found that the new material can be cast in exactly the same molds as the old, and that therefore there need be no expense incurred in altering the machines and implements used in the manufacture of type. If the *Patrie* has been well informed, the experiments have been completely successful, and the adaptability of toughened glass to printing and to numerous other purposes is likely ere long to be fully established.

Decision and promptitude, even though sometimes a man may err for want of due deliberation, will, in the long run, more often conduce to success than a slow judgment that comes too late.

The Christian Advocate.

THURSDAY, JANUARY 31, 1878.

THE BOATMAN.

BY D. W. M.

Walking along the glistening sand
She saw a boatman approach the land.

"Boatman," she said, "what is thy fee?
I am tired, and fain would sail with thee."

He shook his head. "Death is my fee
When I come again you may sail with me."

"I am tired, so tired," she mournful said,
"Let me rest with the silent dead."

"Not now, poor child; I cannot do,
But wait—one day I will call for thee."

Seven years passed of work and pain,
Ere the boatman moored by the bank again.

She heard the dip of the oar in the wave,
And moaned, "Now give me the rest I crave."

He caught her whispered cry for "rest,"
And folded her safe in his loving breast.

Then we, watching near, knew the Lord's dear face,
And that heaven was the boatman's destined place.

Christian Union.

Christian Education.

A SERMON PREACHED BEFORE THE ALABAMA CONFERENCE, DEC. 14, 1877, BY PROF. J. LEWIS, JR.

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.—Proverbs iv. 7.

In response to the call of the Committee on Public Worship, and in deference to the wish of many honored brethren, I appear before you this evening charged with the advocacy of Christian education. The service demanded of me is both difficult and delicate. The great theme upon which I am expected to address you cannot be satisfactorily discussed within the time ordinarily allotted to a single sermon. And still the hour will not have been misspent if, under the divine blessing, such a presentation of the subject can be made as shall more fully enlist the talent and zeal of this body of ministers and laymen in behalf of our educational enterprises. The delicacy of our task will be sufficiently obvious without any formal statement. There are occasions when the most guarded utterance of truth is apt to be resented as a challenge. This may be one of them. The silversmiths of Ephesus could not hear the preaching of the gospel; and we must not expect that the expression of our opinions upon any controverted question shall escape the adverse criticism of those with whom we differ.

We undertake to establish the following proposition: That those systems of education which are avowedly and decidedly religious are preferable to those other systems in which attention to the spiritual interests of the student is not made an official duty, but is left at the option of the instructor. From this announcement it will be seen that we do not mean to discuss our text formally, but rather to illustrate and enforce the important truth which it declares in connection with the great work of education.

The term "wisdom," as ordinarily used, is more comprehensive than knowledge. It implies knowledge, but denotes at the same time such a state of the intellectual powers as shall enable a man to profit by what he has learned. As employed by the inspired writers, the words wisdom and knowledge have primary reference to spiritual things. In our text, therefore, wisdom means religion. This, "the wisdom that cometh down from above," "is the principal thing."

The passage assumes that man is an immortal being, at present in a state of probation, and on his way to a judgment, by the awards of which his eternal destiny is to be fixed according to his behavior in this world. If death, as some pretend, is an eternal sleep, then there is nothing better than to pass as comfortably as possible the few years allotted us on earth. But if the body is only a pitched

"Upon the shore
Of that vast ocean we launch souls,"

then it is madness to trifle away the short period granted us that we might prepare for our launching forth upon that tremendous deep. In this view of life and of death man's religious interest is his paramount interest. The grave question of his relations to God immeasurably transcends in importance all other questions. "Wisdom is the principal thing."

I. In the work of education, therefore, which is a preparation for life, the attainment of wisdom should be the primary object.

And, first, the acquisition of religious knowledge is necessary. This knowledge is not intuitive, nor is it a result of human investigation. The Being and attributes of the Deity, our relations to Him, the requisites of acceptable worship and service, these are subjects beyond the range of human discovery. All satisfactory knowledge of these matters must be derived from God himself. Else how is it that we are wiser upon religious subjects than Plato and Aristotle and Cicero, and that even our children know more of God than did Socrates, that greatest philosopher of antiquity? Let the psalmist answer: "I understand more than the ancients because I keep thy precepts." "The entrance of thy words giveth light; it giveth understanding to the simple."

The Deity has been pleased to put a revelation of religious truth into a book, and to enjoin upon those who have been enlightened by that book the duty of communicating their knowledge to others. Especially are parents required to impart this instruction to their children. At Horeb the Almighty said to Israel: "And these words which I command thee this day shall be in thy heart: and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Language cannot be more explicit, more emphatic or more imperative than this. The New Testament repeats this injunction, and extends it over the whole range of religious truth. This duty demands the personal attention of parents, and nothing can exempt them from its obligation. To discharge it with fidelity it is necessary that we begin it in the infancy of our children, and continue it diligently, perseveringly, patiently and prayerfully until they pass from under our charge. But if early childhood calls for this outlay of time and labor, what shall we say of that most critical period commonly embraced in college life? At the age of fifteen or sixteen the habits are unformed, the character unsettled, the intellect weakest, the passions strongest, the impulses quickest, the caution least, the experience nothing. Of it is a fearful thing for a young man to be removed from the tuition of a pious home, and thrown into association with two or three hundred fellow-students of a similar age, amid the evil solicitations by which the collegian is assailed! How dare Christian parents expose a son to such imminent peril without definite and satisfactory assurances that his preceptors will "watch for his soul as they that must give account?" Even when an institution of learning is consecrated to God the risk is too serious to be incurred without earnest prayer; but when attention to the religious welfare of the student is not "nominated in the bond," such a delegation of responsibility is not only a folly but absolutely a crime.

But religious instruction is valuable chiefly as tending to the conversion of the young. No man is educated, in the full sense of the word, until he has become a sincere Christian. He may be intelligent, may be learned, may be a highly cultivated gentleman, but his education is incomplete. His intellectual faculties may have received all possible attention, but his spiritual powers are undeveloped; or, what is worse, have been developed in a direction hurtful to himself and to society. "Wisdom is the principal thing." This, without anything else, is better than all things else without this. No pious father or mother can contemplate with satisfaction, or even with composure, the condition of a son or daughter who is destitute of religion. This question should claim precedence of all others in every arrangement made for young people with reference to their education and their settlement in life.

In this connection allow us to insist upon the importance of early conversion. The same general reasons which show the pre-eminent value of religion demonstrate that an early conversion is best. But there are some special arguments upon this point well worthy of consideration.

Delay may be fatal to the soul. Youth has no immunity from death, and a young man who dies in his sins is lost forever. The rejection of Christianity in early life hardens the heart and sears the conscience. The formation of habits, of associations, of the life plan, of business engagements, without regard to religion, greatly increases the danger of continued and final impenitence. And even if the imperiled soul, against which all these causes operate in fearful alliance, is roused to a just sense of its awful exposure, so difficult is now the work of repentance that conversion in such cases is little less than miraculous. This truth is fully confirmed by observation. After the age of twenty-five conversion rarely occurs, except among persons whose early religious privileges have been limited. But waiving this point, and allowing that, despite all hinderances, the delinquent is at last converted, still the delay is fraught with evil to the convert and to society. Time and opportunity for good are irretrievably lost, wickedness has been done, is irreparable. The transgressor incurred spiritual disabilities which can never be fully overcome. The life, taken as a whole, can never be what it should have been. It is difficult adequately to estimate—impossible to over-estimate—these considerations. The upper portion of a gnarled and unsightly tree may be made to grow straight; but not all the engines upon earth can give comeliness to the misshapen trunk. This fact has its spiritual *analogon*. Let a man postpone his repentance until middle age, and not even divine grace can rear him to that Christian stature, or impart to him that exquisite symmetry which he might have attained.

The last argument that we shall advance on this point is that persons converted in early life are more likely to persevere unto final salvation. "What! Are not the young proverbially unstable? and do not many excellent people, on this account, carefully restrain their children from any public demonstration of religious feeling?" We answer: Many parents are guilty of egregious folly upon this subject; but still it is true that a much larger proportion of those converted in childhood are faithful until death than of those who profess religion in after-life. True, the children may grow cold, become wayward, backslide—so may the adult converts. But in almost every instance (we have never known an exception) the children are reclaimed, whereas many of the older proselytes fall away and are never renewed. For these strong reasons we are convinced that the spiritual interests of every young man should receive special attention during his collegiate course. But, then, some one may ask: "Why may not this office be safely intrusted to an institution not avowedly religious?" To us the reasons are overwhelming. First, there is no controlling motive in the appointment of the trustees and professors of such an institution to secure the election of Christian men. Hence State colleges and universities often number among their instructors men who are not only not Christians, but positively *unfriendly* to Christianity. Secondly, those of them who are Christians are apt to be chosen from the different religious denominations, and hence cannot labor so efficiently for the conversion of their students as the officers of a church college can do, because united. Thirdly, they are less likely to concern themselves about the religious interests of the young men, from the fact that it is not expected of them, and might subject them to the suspicion of proselytism. Fourthly, such an institution, because of its non-religious character, will generally be preferred by those patrons who are opposed to Christianity. Infidels, profligates, and wicked people of every description, who do not bring up their children properly, and do not wish them to become religious, will send them hither to be educated. The associations, therefore, will be unfavorable to piety. Fifthly, and finally, even if, despite all these difficulties, the officers of a State college do labor earnestly to secure the conversion of the young men, the latter will be apt to resent such efforts as an impertinence. Now, where so many causes combine to subordinate the principal thing in education to a minor interest, the result may easily be divined.

On the other hand, the religious college is free from all these disadvantages. First, its trustees and faculty are chosen with special reference to their religious character and influence. Secondly, they recognize the great truth that "wisdom is the principal thing," and labor unitedly and earnestly to secure this gift to every student under their charge. Thirdly, the known character of the institution determines the sources of its patronage, and tends to insure a more orderly collection of young men. Fourthly, the influence of the prayers and labors of patrons, trustees, faculty and students is focalized upon this one point with tremendous power. Religion presides over all the exercises of such an institution, from the morning prayer to the evening prayer, day after day, from the opening to the close of every session, and it is not wonderful that, ever and anon, pentecostal fire descends in glorious baptism, and pious fathers and mothers, in distant places, are transported with the intelligence that their sons have found "peace with God, through our Lord Jesus Christ." The conclusion which we have reached by sound reasoning is abundantly confirmed by an appeal to facts. Your speaker was once, for five years, an instructor in a Methodist college. During all that time he never saw one of the students intoxicated, nor heard one of them utter an oath, nor knew one of them to be expelled for misconduct or for neglect of duty; and in those memorable years more than five hundred conversions took place among the young men. We might fearlessly challenge the enemies of denominational schools and colleges to produce so fair an exhibit from the records of any State university in the land.

It has been urged as an objection against denominational colleges that they exert an improper sectarian influence. This charge is not only false, but has been often refuted. Such an abuse of authority and position would be ruinous to any school. But suppose the fact were otherwise, and that every graduate of a Methodist college will be a Methodist, and that every graduate of a Baptist college will be a Baptist. Is it not infinitely better that our sons should join a church differing in minor respects from our own than that they should grow up to manhood without religion? I am a Methodist by inheritance and by choice, and prefer, of course, that my children should be Methodists; but I am still more anxious for them to be saved; and, while there is a Christian college within my reach, no son or daughter of mine shall ever become a student of any institution where Solon and Lycurgus are set above Moses, and Demosthenes and Cicero above Paul, and Homer and Virgil above Isaiah, and science above Christianity. No, brethren! Religion first, and learning afterward!

II. Not only are the religious interests of a young man safest, but his intellectual growth and culture are most rapid and satisfactory at an institution of learning consecrated to God. This is indeed a fair deduction from the proposition just established; but we prefer to support it by an additional array of arguments not less conclusive than those which we have already presented.

First. The conservative influence of the Christian religion upon a student is of inestimable value.

1. Christianity furnishes the noblest and strongest incentives to diligence and fidelity in the labors of the study and of the recitation-room. Generally it is true that, in whatever good work any man may be employed, he will perform it all the better for being a Christian. The labor which to a worldling is only a means of living, or of money-getting, is exalted by religion to the dignity of a Christian service to God and to the community. This law finds nowhere a more beautiful illustration than in college halls.

2. Again, religion protects its possessor from those evil associations, those bad habits, that levity, those feverish excitements, which are so prejudicial to the good order and prosperity of seats of learning, and so fatal to the success of many collegians. He is not beguiled from his pursuits by Pleasure, with her sparkling cup, and her instruments of music, and the revelry of her gay and thoughtless votaries. His days are given to useful study, his nights to refreshing sleep; and his mind, free from the alternate excesses and reactions of dissipation, grows on in serene healthfulness, up to the full maturity of its powers.

3. Another valuable fruit of religion is that unity of spirit and of purpose between instructors and pupils, without which the highest success in the work of education cannot be attained. One of the most serious difficulties in the training of the young is the antagonism which often springs up between them and their preceptors; nor is there any adequate preventive of this spirit of discord but the religion of Jesus Christ.

Secondly. The Christian religion exercises *directly* a wonderful power upon the intellectual life of its confessors, and of the world.

1. All intelligent persons are aware that the mind is enlarged or contracted according to the character of the subjects with which it is most conversant. If familiar with little things, it is enfeebled; if with great things, it is strengthened and elevated. When the columns of the Portico were trembling over the heads of Pythagoras and his disciples they relied for salvation upon the strength of the hardy Crotonist, whose muscle had been tested by burdens and exercises appalling to the inhabitants of Sybaris; so when society needs an intellectual giant she turns her eyes upon those whose minds have been developed by grappling with the great themes of the universe. Now, no subjects are comparable in magnitude to those presented by religion. Her truths are indeed infinite. Grant that they are beyond our comprehension, still our assertion holds good. No mind can take in the ocean, rolling its unfathomed floods around the earth in awful might and solemn majesty; and yet within the soul, upon whose attentive ear there beats daily and nightly the rhythm of that tidal minstrelsy, anon varied by the thunder of storm and tempest, are awakened thoughts and feelings vaster than the ocean itself. No man can comprehend the stellar universe, swelling upward and outward, sun above sun, and system beyond system, as far as Creative Power has wrought its unspeakable wonders; but the soul which drinks in the myriad beams of heaven catches an inner illumination brighter than that above it, and the glory of this light can never be extinguished. So, too, we cannot compass the eternal and the infinite; but when we let in the eternal and the infinite upon us we are lifted up above the earth, and feel that we are greater than the visible universe—the pulse of immortality beats within us, and we aspire to communion with the Deity.

2. Again, all truth is harmonious and connected. The greater the number of truths which we know, the more accurate will be our knowledge, and the more rapid our discoveries. False notions of God, of ourselves, of our relations to God and our fellowmen—of life, its true end, its relations to eternity—cannot but vitiate all our beliefs and convictions. And only religion can rectify our views upon these subjects, and round our knowledge into spherical unity and completeness.

3. But, besides these truths, religion actually gives new life to the mind; it quickens and energizes the intellectual man. This point alone is worthy of an hour's discussion, but we can only illustrate it by a few examples. Without religion Moses would have been only a shepherd; religion made him the law-giver of Christendom, and the prophet of all time. Elisha would have been a plowman; religion transformed him into "the chariot of Israel, and the horsemen thereof." But for the Christian religion Peter and John would have been humble fishermen; Saul of Tarsus a tent-maker, or a rabbi; Martin Luther a fiddler; John Bunyan a profane tinker, and John Wesley a gownsman and a pedant. But lift up your eyes and see! The fishermen of Galilee have left their nets, and one is the preacher at Pentecost, and the other the prophet of the Apocalypse. Saul of Tarsus becomes "the myriad-minded, lion-hearted Paul," the sublimest human figure in all history; Martin Luther, the morning star of a new civilization; John Bunyan, the inspired dreamer of a vision which has entranced the world; and John Wesley, the regenerator of a dying church, and the apostle of the eighteenth century.

4. But let your thoughts take a higher and broader range. Tell me where is civilization seen? and what is civilization? Where are steamboats, railroads, telegraphs, universities, hospitals, asylums, schools for the blind, the dumb, the orphan? Where is Science, with her magic wand, and the ensigns of her sovereignty over the material universe? Take the map of the world and look, and you will find that civilization is the child of the Christian religion. We fling this bold challenge in the face of infidelity. We claim that Hume and Gibbon and Huxley and Mill and Tyndall and Spencer, and all the Anakim of skepticism, are themselves the unnatural offspring of Christian civilization. Deism, unenlightened by the Bible, never gave birth to such men. If so, where and when? Let them be pointed out, or else, for shame, let the lying oracles of Antichrist be put to silence. And if farther advances are to be made in the same direction—if even the submarine telegraph is to give place to new and greater wonders, where shall these things be? In lands where the Bible is known, or where it is not? Even our children can answer the question.

The conclusion to which this discussion brings us is obvious and irresistible: that system of education which is vitalized by religion *is best for the intellect*. Any other is without the breath of life.

Upon this point we can confidently appeal to facts. Many young men of brilliant endowments and great ambition fail at college; but we have never known a student of ordinary talent and sincere piety who did not attain a position of intellectual respectability. Even those collegians who resist the combined religious influences at work in an institution of the character that we have described are apt to do better here than elsewhere. The efforts which fail to secure their conversion prove at least a salutary restraint from evil courses. The peacefulness and good order of the literary community in which they reside are favorable to study; and though they come short of the highest attainable development and culture, they do become scholarly and cultivated men, and honorable and useful citizens. Candor requires us to admit that their education is unsatisfactory to us. The college cannot point to them as specimens of its best work. But what, we ask, must be the difference between two institutions, one of which proudly claims such men, and the other sadly acknowledges them as its *alumni*!

We now claim to have shown that, both for the spiritual man and for the intellectual man, those systems of education which are avowedly religious are the best. A due concern for [illegible] we are of our [illegible] would adopt the same choice of [illegible] which we have seen to be recommended by higher considerations. But we cannot now pursue this line of argument.

III. We have, however, one further proposition strongly confirmatory of the general conclusion which we have reached. The *alumni* of a religious school or college will be more successful in life than those of institutions under the management of the State. What may be termed college influence does not end on the day of graduation, but affects for good or evil the whole subsequent history. Of course it will be said: Whatever affects his religious and intellectual character will affect all the after-life. But we mean much more than this.

1. A young man's sentiments upon nearly all subjects of general importance are molded at college, and solidified before he takes his diploma. His religious views, his political opinions, his moral principles, his literary tastes, all are here fixed, and are rarely afterward changed. Here, too, his life-plan is formed. If the prevalent tone of the institution is secular, his life-plan will be thoroughly worldly. God and religion will be forgotten. And, since no man becomes better than he purposes to become, it is easy to predict the end from so inauspicious a beginning. You may give a young man health, wealth, family influence, genius, learning—whatever you will—and send him forth upon a godless life, and you consign him to inevitable and irredeemable destruction.

2. Again, it is a great mistake to suppose that text-books and processes of instruction are the most potent instrumentalities in education. These things are not unimportant; but, after all, the main consideration is the character of the leading men with whom the student comes in contact. Plutarch was the preceptor of Trajan, and the influence of the master is clearly seen in the history of the illustrious pupil. Plato and Xenophon and Aristotle were the children of Socrates in a far higher sense than that of natural descent. The stamp of the men who officer your schools and colleges will be upon your children until the end of life. There is a village in Georgia, where, about seventy years ago, a young man of infidel principles was for twelve months in charge of the academy. From that day to this infidelity has been in the ascendant throughout that community and the adjoining country. Nor is this case exceptional. The spirit of the master passes into the pupil. If that spirit be not strong and true and noble—better than any earth-born spirit—then, alas for the graduate, though he possess the genius of Thomas Wentworth, enriched with all the learning of the Alexandrian and Bodleian Libraries!

3. We have had occasion to speak of college associations as affecting the character and the intellect. This matter is not less important as connected with the after-life of the student. The strength of the attachments formed at college is wonderful. They spring up while the heart is young, and the affectional nature is warm and generous, and they survive all subsequent changes. The intimacies which your sons form at college will influence their business plans, their place of abode, their social connections, their literary pursuits and their religious history. For help or for hinderance, "for blessing or for banning," these society and class-room fellowships will hold through life. "We speak as unto wise men; judge ye what we say."

And here we close this discussion. We have shown that Christian education is best for the spiritual man, best for the intellectual man; that its subject will go forth into the world with sounder sentiments, with a nobler purpose, with a better life-plan, and with a more desirable circle of friends, than those young men who are educated under any other system. We believe that all these conclusions are fairly deduced from indisputable premises. We are willing for them to be thoroughly tested.

We are willing further, for this question to go to judgment upon the record. The denominational colleges in this country have done more for society, more for the church, more for the State, than any other institutions of learning. As a general rule their graduates have been more successful, more useful and more eminent. Of the many gifted and learned men in the land who have been ruined by dissipation, not one in twenty was educated at a church school or college. The lesson is so plainly written that "he may run who reads."

Thus has Divine Providence attested the divine word, and rebuked the presumptuous folly of attempting to educate an immortal being without religion.

Hewitson, the holiest man I have ever known, and who told me on his death-bed that he was "better acquainted with Jesus than with any friend he had on earth," his whole life being a visible proof of it, wrote, in his last illness: "My ministry has for the most part been eventful. I have declared the whole counsel of God, without fearing or flattering any one, great or small. This I can say with a good conscience; but, oh, what iniquities do I now see to have been in my holy things!—iniquities forgiven, but still to be mourned over. Never did I feel my soul to be nothing more than in this illness."—*Baillie.*

A clergyman and one of his elderly parishioners were walking home from church one frosty day, when the old gentleman slipped and fell flat on his back. The minister, looking at him a moment, and being assured that he was not much hurt, said to him: "Friend, sinners stand on slippery places."

The old gentleman looked up, as if to assure himself of the fact, and said: "I see they do; but I can't."

OBITUARIES.

Correspondents please write names and [illegible] distinctly. Give us a copy on proper [illegible]. Obituary notices should be forwarded promptly and immediately. [illegible] only points of general [illegible] help the living: Death, funeral services, and such phrases as "their loss," etc., are not edifying. Verse, original or select, not admissible in this department. Give the locality distinctly and in the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as convenient. If, after a reasonable time, such communication fail to appear, let a [illegible] be sent instead of a complaint.

SISTER CAROLINE C. McCO[illegible] was the daughter of John and Clarissa [illegible] and was born in Williamson county, [illegible] June 22, 1812. About 1818 the family [illegible] to Mississippi and settled in Jefferson [illegible] where Caroline, in early womanhood, [illegible] braced religion and united with the M[illegible] 1st Episcopal Church. June 22, 1831, [illegible] married to William Winans McCo[illegible] nephew of Rev. William Winans, [illegible] the Mississippi Conference. Mr. M[illegible] died December 8, 1838, and left her [illegible] widowhood with one son and two da[illegible] but with a comfortable estate, which, however, was swept away by the results of war. Her husband was a good citizen, earnest advocate of temperance and morals, and a very liberal patron of the church, though he died out of [illegible] communion. The writer lived a near neighbor to Sister McCollum about thirty years, knew her intimately in all her domestic, social and church relations, as well as in her joys and sorrows, and a more pious, consistent and persistent Christian is seldom known. She gave her pastor and church no occasion to complain of her [illegible] delinquencies on her part. Whenever and wherever she was at her post of duty, and did her part to advance the Redeemer's kingdom. Soon after her marriage she was deeply impressed with the importance of family worship, and felt that she could not have the full blessing of God on her household while this was neglected. Her husband kept aloof awhile, but became discouraged and gave up. With his consent she soon repaired to the altar, and ever after during his life, and during her widowhood, until her family was dissolved by the marriage of her children, she kept the fire burning evening and morning. Of late years she has lived with her youngest daughter, Mrs. Wyatt, where she still kept up her habit of family prayer and giving thanks at the table. She was a useful leader in female prayer meeting. For several years her health has been declining. She had sinking spells at times, when it was thought she could not live. But she was ready and only waiting the Master's call. On the evening of October 26 she said grace at the supper table, prayed in the family, as usual, and retired to bed and slept. About three o'clock in the morning of the twenty-seventh she called her daughter to get a light, for she thought she was dying. She had nothing particular about herself, except that she was ready and waiting. Her preparation for death had been made long ago. But in that brief interval she thought of her children. "Tell Cornelia," said she, "to be a good girl, and meet her mother in heaven." After this she spoke only three or four sentences distinctly, one of which was for her children, and she slept in Jesus. In 1840 she united with a few others in forming the original Belle Grove church, in this circuit, and, it is presumed, continued a member there to the last, though sometimes lived at a distance from the church.

J. G.

MRS. MARY A. SPENCER was born in Bibb county, Ala., and died at her residence, in Sumpterville, Greene county, Texas, December 6, 1877. She was the daughter of Rev. H. W. and Sister [illegible] Brown; embraced religion at Cove[illegible] Bibb county, Ala., when young, [illegible] Methodist Episcopal Church South, [illegible] a consistent member until called [illegible] labors on earth to her reward [illegible] She was married to her now bereaved husband, Mr. T. Spencer, in December [illegible] Sister Mollie was a gentle, affectionate, lovely girl. The graces of her [illegible] heart beautifully harmonized with the [illegible] her person. To a meek and quiet [illegible] united good mental capacity, [illegible] modesty, kindness and patience [illegible] Lord in life, and there never was a [illegible] voted wife, surpassing nearly all [illegible] ness of disposition. Cheerful patience [illegible] her character in adversity, while [illegible] ity and love were her chief ornaments [illegible] prosperity. Gentle, amiable and kind [illegible] spirit, Sister Spencer won the confidence [illegible] of all. Her example before her [illegible] was such as to baptize them for good. [illegible] Christian character was beautiful, and [illegible] brightly in the domestic circle. A [illegible] disposition and generous in spirit, she [illegible] home happy. She suffered [illegible] for several [illegible] before her death, but never murmured. [illegible] is true that at times she was sad, [illegible] but not on account of fear, for [illegible] she died she expressed herself as [illegible] fears of death whatever. Her [illegible] of this world, her surroundings [illegible] leave a devoted husband and lovely [illegible] not, however, obscure the vision of [illegible] No, her faith was triumphant, and [illegible] light, joy and peace as she passed up [illegible] the shadows to that mount of vision [illegible] the sun of righteousness arose in [illegible] glory upon her soul. [illegible] A. D.

MILES H. DIXON was born in [illegible] bama, March 17, 1851, and died in [illegible] tochee parish, La., December 7, 1877. He was married to Miss Fannie E. [illegible] November 18, 1875. He professed [illegible] Christ about one year before [illegible] While dying he asked the prayers [illegible] Christian friends around him, and [illegible] his departure. After that he said [illegible] heaven revealed to him. He died [illegible] monia, and his last words were [illegible] God!"

PASTOR A[illegible]

As rivers are generally deepest in winter, when there is comparatively more rain and less evaporation than in summer, so our religious feelings are wont to be deepest in the wintry season of sorrow, being then most fed with the showers of grief granted in answer to earnest prayer, and as also exempted from the exhausting influences of prosperity.

e Christian Advocate.

URSDAY, JANUARY 31, 1878.

GRANDMOTHER.—A PORTRAIT.

BY O. E. S.

face on which the years lie gently,
Softening over as they go,
e a stone is smoothed and brightened
By the river's ceaseless flow.

yes to which fears are no strangers,
For she often fears hath shed
er burdens borne by others,
Which she fain would bear instead;

nd her hair is silver woven,
As though light were falling down
rom the city she is nearing,
Just foreshadowing the crown.

nd her feet, they ne'er seem weary
When they others' steps can spare;
nd her hands are ever busy
Lightening others' load of care.

nd her smile, it cometh gently,
Like the moonlight falling clear
n some still, acquestered water,
Pure and sparkling, heaven near.

nd her thoughts, they seem too holy,
And her gentle love too pure,
o see crime and guilt in others
Unless, seeing, she can cure.

, dear heart! The toilsome journey
Now is mostly over past;
nd the glimpse of heaven you give us
Will be part of Heaven at last.

Names of Plants.

e English magazine, *Nature*, ugust 30, has an article on the glish Names of Wild Flowers plants," which contains a great nt of curious information in re- to the origin of the names. We some extracts from the article, r at random. Some of the ex- tions may be thought fanciful, ey are all interesting:

hy names of plants contain the aphy of their origin. The *Canry bird* is obvious; so is the *der rose*. The *Alexanders*, a lant round Taunton, but grow- n great quantities at Blue An- comes from Alexandria; the *ot*, from Candia; the *de- ane*, from Campanlo; the *med-* from Media; the *carraway*, from the *walnut* or *Welsh nut* from orth of Italy, called Welsh by Germans. *Peach* is *Persicus*; d; *Asclepius*; *spinach*, *His- us*; the *damson* rightly spelt *mascene*, tells its own tale, his less clear in the case of the or *Damascene* violet, a cor- extended at one period to sted, ten happens, by the Latin abent, *matronalis*.

first attempts at scientific ological or other, leave a large n of miscellaneous items re- to be ticketed or systema- and there remain a few names under none of the categories h I have cited, yet too interest- to be omitted. Such is *apple*, ling its form in the Teutonic, ; Sclavonic and Lettish lan- es, and springing, apparently the Sanscrit *ap*, water, which pears in the Latin *pa* of *Padus*, *Peto* and *Pomum*, meaning ing the water fruit or juice Such again, is *daffodil*, the *daffodilly* of Spenser and other It is a combination of *asphod-* or asphodel lily, with *asphodelus*, d English *affodilly*. With the for alliteration often shown, ocular names, the saffron, blending with the affodilly, he- by a mutual compromise daffa- illy, whence daffodilly and dill. *Eyebright* is the *fox's eglew*, inflammation, a ring of bells on an arched support. *Carna- ion-coronation*, its flowers being as crowns or chaplets, just as ion is *champion*, gathered to n the champions. In a tourna- t *Cross* is possibly from *cross*, its being cruciate; possibly, from *ere*, to grow, in token of its rapid th. It was used in Chaucer's under the form of *kers* to ex- any insignificant quantity.

"If paramours be nought be not a kers."

which comes, perhaps, our at phrase, "I do not care a ," though a yet ruder parallel- has since been manufactured to use its spelling and its etymol- *Nettle* is from *ne*, to spin, indi- g that its fibers were used for th in early times, an idea borne by Hans Andersen's beautiful of the wild swans, in which you mber that the princess was per- d to redeem her brothers from transformation by weaving shirts of nettles. *Shamrock* is an Erse word signifying the *trefoil*.

Tobacco was the Indian name he pipe in which the weed was ed, not of the weed itself; and *do* belonged at first to a tropical olvulus, and was transferred by ake to the well-known esculent. *goose berry* was the *cross berry*, its triple spine, which fre- ly takes the form of a cross. *hollyhock* is the *caudihock*, *hock* an old name for the mallow, hose order it belongs, and *cauli*, ning cabbage, either from its cabbage-like stalk, or, as in age rose, with reference to its double bloom. The *laburnum* its petals at night-fall like a *laborer*, and the *ozier* is named the *oozy* beds which suits it th. *Pansy* is *pensey*, though', its significance in the language owers: "There's pansy," says ella," that's for thoughts." y scholar will detect in *acacia* Greek word for *gullelessness*, in *amaranth*, with which Milton's hining archangels wreathed brows, the Greek for *unfading*; e *periwinkle* the *pervinca* used and *about* the head; in *lettuce*, meaning of *milky*; in *geranium*, descriptive name, *crane's bill*, he *plane* he will see the *Platanus* he poets; in the *rose* the *Rhodon* omer and the *Rosa* of Virgil; e *sycamore*, the wild fig of the , transferred in mediæval mira- ny to the tree which now bears name; in the *vine*, the *onion* and o, whose Sanscrit root is still out in our words of *twine* and *twist*. He will understand that the *basil*, which poor simple Isabel plant- ed in the pot which held her murdered lover's head, was the *regal* plant, used perhaps of old in some royal bath or unguent; that the *angelica*, which now flavors our soups, and was once a specific against the plague; was given to mankind by angels; that the *belladonna* was ap- plied as a cosmetic to make ladies beautiful forever; that the *cyclamen*, which still grows wild in Devon- shire, owes its name to its prominent circular tuber. He will not so readily discover that the *tansy* of our cottage gardens is the Greek *athanasia*, im- mortality, administered to Gany- mede that he might become fit for his life in heaven; that *nasturtium* means *nose twister*, from its pungent smell; that our Quantock *wortle- berry* is a corruption of *myrtillus*, *myrtle-berry*; that *eglantine* is *acu- lenta*, the prickly rose or sweet brier; that *lavender*, from the Latin *lavare*, to wash, was in the twelfth century Scotch and northern English for *washerwoman*, because then, as now, its sweet spikes were laid among fresh linen; that the *mushroom* is the *muscarius* or *fly bane*, because a particular agaricus, pulverized and mixed with milk, was used in south- ern Europe as we now use the poison called "Keating's Insect Powder;" that the *narcissus* owes nothing to the love-sick youth over whom Ovid sung and Bacon moralized, but is connected with the Greek *narkodes*, sluggish, a derivative from *narke*, the torpedo, itself sprung from the Sanscrit *nark, hell;* cited by Sopho- cles (Œ. I., Col., 682) as crowning the goddesses of Hades; gathered by Proserpine before her wedding tour into the same dark region, because its heavy odor (for by it the ancients meant the hyacinth) blunts the nerves and makes men sleepy and torpid. I can find comparatively few names which we have borrowed from the French.—*New York Observer*.

Popular Amusements.

In the late Church of England Congress at Croydon, Canon Hoare was called to speak on the subject of the attitude of the church toward public amusements, which he did to the following effect:

We have heard a good deal about theaters and race-courses, and we have been told that we ought to re- form them, but I should like to know how to do it. Of one thing I am thoroughly persuaded, and that is that we shall not succeed in re- forming them by going to them, and therefore, for my own part, I believe it best that we should stay away. I would speak with the utmost respect for the high estimation in which our Archbishops and Bishops are held throughout the country. I believe that their influence, when exercised with discretion, is immense; but I believe if all of them altogether were to go to Epsom, and take their place in front of the grand stand, they would not have the slightest influ- ence in stopping the gambling at the Derby. I cannot doubt, therefore, that it is the safest thing for us who have not the same influence or power to quietly say: "That is not the place for me." We have other work to do—a great work from God—and we cannot leave it for an amuse- ment in which we should be power- less for good. Our work is in our own neighborhood, among our own young men, and our object must be to secure for them Christian happi- ness. In doing this we must en- courage their activity. I like to see a young fellow play well, for good play recreates the mind for good work. I rejoice, therefore, to see my own young men taking the lead in manly exercise, and able to play at cricket, to jump, to swim, and to excel in all vigorous amusements. I am all for activity, and I like to see the young fellows active. It is all nonsense for people to talk about our requiring gloomy faces, and what they call puritanical melancholy. They know nothing about us if they say that of us. We do not want that, and neither we nor our forefathers in the faith have ever promoted it; it is all a mere fiction that certain persons have conjured up in their own minds, who know nothing about what they call puritanical. But we do say this: If anything is associated with im- morality, and we know not how to disentangle the association, or if anything is so associated with world- liness that the very essence of the pleasure is in worldliness, then we do say that we cannot go out of our path to be mixed up either with that which is vicious, or with that which is worldly. We do not want it, we stand aside from it, we protest against it, and we warn our young men against it. I go a step further, and am prepared to say this: If we have reason to believe that our liberty in- volves another person in danger, al- though we think we may go in safety ourselves; if we feel persuaded that others will follow our steps and go there with danger, then we ought to stay away. I will say in conclusion: there is such a thing as renouncing as well as following. It was said that we were not to tell the people to give up their amusements. But are we not taught to tell the people to renounce the world, the flesh and the devil? And while we give a counter attraction, the attraction of our blessed Lord and Savior—the best attraction and the most power- ful attraction in the world—are we not to tell them also that there is such a thing as renouncing the world, and that if they would take their stand boldly with Christ they must come out and be separate from all that is contrary to his will?

An Irish girl, on applying for a situation, was asked by a lady if she was used to early rising. "Arrah!" exclaimed Biddy, "is it airly rising ye wants? Faith, I always gets up, an' has the breakfast ready, and every bed in the house made, before there is a soul in the house awake. An' is that airly enough for ye?" The lady thought it was, but she also thought that making a bed while the person was asleep was a novel experiment, and one which she did not care to try.

The Image of Christ.

The image of Christ, drawn by the pencil of the Spirit, to which Scrip- ture directs our aims, is painted in such colors that it is impossible often to contemplate it without its irresist- ibly affecting the heart. As the bodi- ly eye that has looked long at the sun retains a bright image of it, so the spiritual eye that gazes stead- fastly on the face of Christ is filled with light. We carry this image with us wherever we go, and it blends with all our thoughts and ac- tions. It never ceases to be a study to us, ever growing more bright and beautiful as we gaze upon it, reveal- ing in contrast, more and more, the darkness of our own hearts. I have said it is with us at conversion as it is in spring, when the sun melts the snow in the fields and on the mount- ain-side, but upon the highest peaks and in the deepest valleys patches of it still remain. So the rays of the spiritual sun may penetrate our souls, and still there remain in each heart heights and depths, where yet all is cold and hard. How much must still be melted away, he is first aware, who conscientiously yields himself up to the discipline of Scrip- ture. The longer we contemplate Christ the more do we discover how unlike him we are, how selfishness has penetrated our inmost na- ture, how poor we are in humility, in love. When we enter this school of discipline it does not seem so. This beholding ourselves in the im- age of Christ has the peculiarity that while we more and more discover the darkness in us, upon us, all the while unconscious, it is pouring its light. Paul has expressed this in a particularly rich passage in his let- ter to the Corinthians. He says: "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same im- age, from glory to glory, even as by the Spirit of the Lord." A wonder- fully rich saying, indeed. Just as when we behold ourselves in a me- tallic mirror, he would say, it spreads over us its own effulgence; so we Christians, looking with unveiled face at Christ, as into the mirror of humanity, are adorned with his light, made partakers of his spirit, changed as from glory to glory into the same resplendent image.—*Thalack*.

TOM MOORE'S COTTAGE.—It is well known that Tom Moore, the poet, passed several months in this coun- try in the years 1803-4. The cottage he occupied in Philadelphia, says a correspondent, is still standing. While temporarily delayed at Bel- mont, and looking out of the window and seeing the gable roof, the soli- tary chimney, and the overhanging willows, I was reminded of a purpose I had for some time entertained of visiting it. Going down a footpath that wound in and around some low one-story buildings, I made my way toward the cottage from the back. There was a small garden—very small—on the north side, tolerably well kept. The house is a small one-story structure, built of rude stones, strongly cemented together. The roof is of the kind known as a gable. The shutters are of stout oak, strongly secured. The old chimney in the center is large and old-fashioned. The whole is in keep- ing with the period of its erection. It fronts on the river, the bank rising some ten or fifteen feet, the roadway lying between it and the water. Op- posite it in the river is a small island, perhaps half an acre in extent, cov- ered with trees and shrubbery. It was in the old cottage, which then stood isolated on the river-bank, that the great Irish poet, Tom Moore, lived in 1803. Only a few years back some of his verses, scrawled in an idle hour, could be seen on the whitewashed walls.—*Philadelphia Press*.

BILNEY'S CONVERSION.—In Trin- ity College was a Romish student named Thomas Bilney. Like Luther, he carried a burdened mind in a body enfeebled by penances which afforded him no relief. Hearing his friends one day talking about Erasmus' Testament, he felt a strong de- sire to possess it. But it was a pro- hibited book, and when he saw it at first he dared not touch it. It lay before his eyes as yet a hidden power—a fountain sealed, whose liv- ing water he needed to quench the thirst of his soul which was consum- ing his body. Hoping he might find something in it to ease his heavily- burdened mind, he mustered cour- age to purchase it secretly, and then, listening to his room, shut himself in. With a trembling hand he open- ed it, and read, with astonishment: "This is a faithful saying, and wor- thy of all acceptation: that Christ Jesus came into the world to save sinners, of whom I am chief." Then laying it down, he exclaimed: "What! Paul the *chief of sinners*, and yet Paul *sure of being saved!*" He read it again and again, and broke out in ecstasy of joy: "At last I have heard of Jesus! Jesus Christ, yes, Jesus Christ saves!" And, fall- ing on his knees, he prayed: "O thou who art the truth, give me strength that I may teach it, and convert the ungodly by means of one who has been ungodly himself."

One of Dr. Macknight's parishion- ers, a humorous blacksmith, who thought that his parson's writing of learned books was a sad waste of time, being asked if the doctor was at the manse, answered: "Na, na, he's gane to Edinbro' on a verra use- less job." The doctor had gone off to the printer with his laborious and valuable work, "The Harmony of the Four Gospels." On being asked what this useless work might be which engaged his minister's time and attention, the blacksmith re- plied: "He's gaun to mak' four men agree wha ne'er cast out."

They have an astute citizen in Warren, who, after having heard the church committee discuss whether it was better to have two or three aisles in their new church, broke in with: "Wal, you may talk about your new kinds of lle as much as you're a mind to; but I never yet see any lle or gas that is as good as the old-fashioned lamp lle!"

Religious Intelligence.

—The Scotch Episcopal Bishops have passed resolutions favoring the restauration of the Metropolitan, which was abolished in 1731.

—The Church of Jesus in Mexico now has seventy congregations. The American Church Missionary Society, down to the present has furnished $75,502 to carry on the work of this young church.

—The New York *Evangelist* says a Bible class meeting of fully one thou- sand persons meets each Sunday afternoon at five o'clock in Association Hall, New York, to be instructed by Dr. W. H. Thompson.

—Whittaker's Protestant Episco- pal Almanac for 1878 reports the fol- lowing statistics: Bishops, 61—in- crease, 2; ministers, 3,216—increase, 45; parishes, 2,903; baptisms, 46,787—increase, 1,756; confirmations, 29,- 179—increase, 2,418; communicants, 281,977—increase, 13,443; contribu- tions, $6,734,268—increase, $95,331. This is the only instance perhaps where a denomination has increased its total of collections during the past year.

—The Catholic Bishop of Van- couver's Island is visiting Alaska, making a long tour through the in- terior, preparatory to the establish- ment of a mission, if it be deemed best. He gives an interesting de- scription of his journey and of the habits of the Indians. He will re- main for awhile at Milato, to de- termine whether that would be a good place to open a mission to the Indians. Milato is on the Yonkon, which is a grand river, 2,000 miles long, 6 miles from its mouth, where it is three miles wide.

—According to the *Rock*, the Cath- olic party in the Anglican Church proposes the establishment, next spring, of another ecclesiastical or- der, to be known as the "Fraternity of Jesus." The fraternity is to con- sist of three orders. The first will embrace those who live under the vows of holy poverty, celibacy, and holy obedience, and live in the col- lege; the second order consists of those who live under the same vows, but only meet in the college, pursu- ing their secular business, avoid- ing social entertainments; the third order consists of those who observe the vows of obedience and poverty. They may marry and live in their homes, contributing of their means to the objects of the fra- ternity.

—Mr. Barker, of Texas, Western Turkey, writes that he has made of 25 days' traveling about 450 miles. He reports the sufferings of the people as dreadful. Scarcity have been created for the war that very small crops were sown, and many were on the verge of starvation. The "tax collectors" take the last cow, sheep or goat, and even cooking utensils and the last bed, from the poor peasants, and there is no re- lief. At Angora, an Armenian Bishop and congregation some time ago declared themselves Protestants; but Protestantism has gained little. The Bishop has moved religious life, and has been trying to have his epis- copal claims acknowledged; while as to the congregation, many of its members have left off attendance on public worship and live wickedly.

—Aneityum is a small island of the New Hebrides, which is occupied as a mission by the Canada Presby- terians. It has a population of only 1,250, of whom 189 are females. Dur- ing the past year the deaths have greatly exceeded the births, there being 31 of the former and 12 of the latter. Two missionaries divide the island between them, and have al- most Christianized it. Of the whole population 600 are communicants. There are more than a score of schools, and services are maintained at several points. The people are very generous, giving one-tenth of their labor to the mission. On some of the other islands there has been less success. In Nguna, where there has been a small attendance at pub- lic worship, no hearers are now to be found. In the Island of Matase, having a population of 80, a church of 7 members has been formed, and 40 persons attend the services.

MADAGASCAR.—The Rev. E. W. Cousins, a missionary of Madagascar, recently addressed the British and Foreign Bible Society, in which he gives the history of the introduction and triumph of Christianity in that island, and closes his most admirable address as follows: "I was present at the Coronation of the present Queen, Ranavalona the Second. She sat beneath a beautifully-made gilded canopy, and round the canopy were in- scribed the words: 'Glory to God, peace on earth, good will to men.' And just below Queen Ranavalona was placed a small table, upon which was laid a beautifully-bound Bible, the gift of this society to King Ra- dama. About three or four years ago I was present at a large school exam- ination in the capital of Betsileo, about two hundred miles distant from Antananarivo. At the close of the ex- amination the Queen made presents to some of the more diligent scholars, and those presents chiefly consisted of hymn-books and Testaments."

—The Methodist Episcopal mission at Montevideo, Uraguay, is meeting with great success. The building now used by the congregation was formerly a theater; yet such is the interest in the services that it is crowded, and is not large enough really for the Sunday school, which has to be divided, a part meeting in another building. The members of the church are taking steps to secure a larger building. Protestant mis- sions in South America have usually been of slow growth, and have been abandoned in some cases where the attachment of the people to Roman Catholicism has been too strong to be broken by years of earnest labor. In this connection we may notice that the independent mission of the Rev. Emanuel Vanorden, at Rio Grand do Sul, Brazil, recently opened, ap- pears to be in a prosperous condition. He has secured a room and preaches every Sunday, and does an extensive work in the circulation of Bibles and tracts. He publishes also a monthly in English and Portuguese. Of this one of the Brazilian papers makes the rather amusing observation that its tendencies are Ultramontane.

Our Young People.

LOST AND FOUND.

BY CLARA CLAYTON.

A little girl—just "washed up clean"—
The sweetest baby ever seen;
With curls of golden, well-brushed hair
Above her forehead smooth and fair.

'Twas but a moment since I kissed her,
Then from my work I looked and missed her.
Say, have you seen this little maid?
Or know you where she can have strayed?

Ah! who but grandma would have thought
To look in such a hiding spot
For missing baby? Boy see here!
Is this my girl—this bundle queer

Of sugar, flour, molasses, dough?
Pray, which is head and which is toe?
Ah! here's a curl, and here an eye—
But all the rest is blueberry pie.

No, here's a pair of sugared lips,
And here are sticky finger-tips.
Behind this saucepan is a foot,
And so, with comb and sponge and water,
I've sought and found my little daughter.

The Congregationalist.

From Our Little Friends.

NEAR MOUNT STERLING, Jan. 1, 1878.

DEAR MR. EDITOR: My grandma and ma have been taking your ex- cellent paper two years, and would not be without it for twice the cost of it. I have been reading the Child's Corner, and wish to answer some of the questions asked in your paper of November 22. Elijah slew the proph- ets of Baal at the brook Kishon; it is found in First Kings xviii, 40. Melchisedek was the first priest. He was a type of Christ. It is found in Genesis xiv, 18. It was Abner who said: "Am I a dog's head?" It is found in Second Samuel iii, 8. "Cu- cumbers" is found in Numbers xi, 5. "Philosophy" in Colossians ii, 8. I will ask one question: Where are the words "Ishi" and "Baali" found, and what do they mean?

Your young friend,

POWELL SMITH.

WILLIAMSBURG, Miss., Dec. 19, 1877.

DEAR MR. EDITOR: A friend of mine frequently gives me a copy of your most valuable paper, and the more I read it the better I like it. I especially love the young people's corner, as this is the part most easily understood, and I wish to aid in making it interesting, if I am able. Please tell Henry H. Robson that it was Zaccheus, the chief of the publi- cans, who climbed the tree to see Jesus as he passed. It is found in Luke xix, 1-4. I will ask my little friends: Where did Christ perform his first miracle, and what was it? Wishing you and your paper the most perfect success, I remain

Your little friend,

LUENZY A. GRAVES.

ATLANTA, Ga., Dec. 3, 1877.

MR. EDITOR: I am a little girl eleven years old, and joined the church four years ago. My pa is an itinerant preacher. He has just re- turned from Conference. We have had glorious times in Atlanta this year. I thank you very much, Mr. Editor, for the children's corner in your very excellent paper. I shall do my best to get you one subscriber this year. I want to ask the chil- dren a question: Who met Abraham as he was returning from the slaugh- ter of the kings? I wish you and all the children a happy New Year.

EUGENIA A. HEARN.

[That is right. Send a new sub- scriber. EDITOR.

BIG BLACK RIVER, Miss., Dec. 5, 1877.

DEAR MR. EDITOR: My papa takes your paper. I like it very much. I will answer some questions: "Atone- ment" is found in a great many places, too numerous to mention. Hezekiah was sick unto death, and fifteen years were added to his life. Jezebel was the wicked queen that Elijah prophesied should be eaten by dogs. "Cucumber" is found twice in the Bible. Manasseh began to reign at twelve years of age, and reigned fifty-five years. Who smoth- ered his master with a wet cloak and afterward reigned in his stead?

Your friend,

E. E. ROBINSON.

CRYSTAL SPRINGS, Miss., Jan. 3, 1878.

DEAR MR. EDITOR: I am ten years old, and have been attending Sunday school for the last three summers. We have vacation during the cold winter months. We are all glad to have Bro. P. Howard for our preacher again this year. I always read the young people's column in your paper, and try to find the an- swers to the questions asked. The word "holy" is found twice in the forty-seventh chapter of Isaiah. I wish to ask the young people: Who was hung on a gallows he had pre- pared for another?

Your friend,

MATTIE E. LEWIS.

Commander Jamie.

There lived in a Scotch village a very little boy, Jamie by name, who set his heart on being a sailor. His mother loved him very dearly, and the thought of giving him up grieved her exceedingly; but he showed such an anxiety to go and see the distant country which he had read about that she finally consented. As the boy left home the good woman said to him: "Wherever you are, Jamie, whether on sea or land, never forget to acknowledge your God. Promise me that you will kneel down, every night and morning, and say your prayers, no matter whether the sail- ors laugh at you or not."

"Mother, I promise you I will," said Jamie, and soon he was on shipboard, bound for India.

They had a good captain, and as some of the sailors were religious men, no one laughed at the boy when he kneeled down to pray.

On the return voyage things were not quite so pleasant. Some of the sailors having run away, their places were supplied by others, and one of these proved a very bad fellow. When he saw little Jamie kneeling down to say his prayers this wicked sailor went up to him, and, giving a sound box on the ear, said in a very decided tone: "None of that here, sir."

Another seaman who saw this, al- though he swore sometimes, was in- dignant that the child should be so cruelly treated, and told the bully to come up on deck and he would give him a thrashing. The challenge was accepted, and the well deserved beat- ing was duly bestowed. Both then returned to the cabin, and the swear- ing man said: "Now, Jamie, say your prayers, and if he dares to touch you I will give him another dressing."

The next night the devil tempted Jamie to do a very foolish thing. He does not like to have any one say his prayers, or do right in any way, so he put it into the little boy's mind that it was quite unnecessary for him to be creating such a disturb- ance in the ship, when it could be easily avoided; if he would only say his prayers quietly in his hammock, so that nobody would observe it. Now see how little he gained by this cowardly proceeding. The moment that the friendly sailor saw Jamie get into the hammock without first kneeling down to pray he hurried to the spot, and, dragging him out by the neck, he said:

"Kneel down at once, sir! Do you think I am going to fight for you, and you not say your prayers, you rascal?"

During the whole voyage back to London this reckless, profane sailor watched over the boy as if he had been his father, and every night saw that he kneeled down and said his prayers. Jamie soon began to be in- dustrious, and during his spare time studied his books. He learned all about ropes and rigging, and, when he became old enough, about taking latitude and longitude.

Several years ago the largest steam- er ever built, called the Great East- ern, was launched on the ocean, and carried the famous cable across the Atlantic. A very reliable, experi- enced captain was chosen for this important undertaking, and who should it be but little Jamie, of whom I have been telling you. When the Great Eastern returned to England, after this successful voy- age, Queen Victoria bestowed on him the honor of Knighthood, and the world now knows him as Sir James Anderson.

A Generous Deed.

A French surgeon in the late war between France and Germany tells of a soldier who did not believe in "looking out for number one."

On the eighth of October the chlo- roform began to give out at Metz. A few local druggists had tried to make it, but the product was not fit for use, and the real article was scarce. At the temporary hospital of the re- doubt, where I was on duty, we had very little left. As we did not know how long the siege might yet last, it was our urgent duty to be sparing with it. On the mornings after the fight at Ladonchamps there was a terrible influx of wounded, and we had our hands full.

A chasseur of the guard is brought into the operating-room, with his hand badly shattered. It is found necessary to take off the bone to which the little finger is attached. The man comes in on foot, still hold- ing fast his gun, which he carries slung over his back.

"Well, my good friend, we shall have to have a bit of an operation."

"I know it, major; that's what I'm here for."

"Would you like to be made in- sensible?"

"O dear, yes! I've suffered so much all night that I don't think I could stand it."

"Are you very particular about it?"

"Why, is it very scarce now—that stuff that puts you to sleep?"

"We have scarcely any left."

The chasseur reflected a moment in silence, then suddenly said:

"Well, keep it for those who have lost legs or arms; but be quick."

He put his poor, blue cravat, still bloody, in his mouth, lay down and held out his hand.

The operation over:

"Did it hurt you much?"

"Yes; but what can you do? We poor fellows must help one another."

Yes; that is it. Let us help one another. "Look out for number one," cries selfishness. "Love one another," says God.

The Christian must stand in a posture to receive every message which God shall send, whether it be by his word spoken through the preacher, or any other. He must be so prepared as to be like one who is called to set out on a sudden journey, and has nothing to do but to set out at a moment's notice; or like a mer- chant who has goods to send abroad, and has them all packed up and in readiness for the first sail.—*R. Cecil*.

During a recent thunder-storm near Memphis, Tenn., a negro was severely kicked by a vicious mule, and just as he was picking himself up a stroke of lightning hit the mule and killed him on the spot. "Well, dar!" exclaimed the negro, "I 'spect dis chile hain't got powerful friends to 'venge his insults, den dere's no use tryin' to hab faith in anything."

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Melody in the Heart.

The heart may be out of tune even more than a cabinet organ—even more than the voice. There is in it the discord of conflicting passions. The life is not in accord with the conscience, and there is not harmony in our relations with others. The greatest of all discords is between the soul and God. The cares of the world fill us, and there is no spirit of praise. "How shall we sing the Lord's song in a strange land?" How, indeed, if we are far from God, and in a state of estrangement from the comfort of the Holy Spirit? It is well to attend to the instrument, to cultivate the voice, and to master the science of music. Both in the Old Testament and in the New we are commanded to sing. Singing stands upon the same authority as praying. One may be more vitally important than the other, but by precept and by example both are enjoined. Everybody can pray, even vocally and in public, but some may not be able to sing. Some! With proper convictions in reference to it as a duty, the most can. Conscientious study and practice will enable nearly all to assist in congregational singing, and also to hum a tune in private when the spirit of praise and rejoicing is in us. But we can, without exception, make melody in the heart unto the Lord. This depends largely on the spiritual state, and the condition is very much under our own control. A dumb person may sing, and this is one of the miracles, literal as well as metaphorical, which an ancient seer predicted.

Paul and Silas, in prison, with their feet in the cruel stocks, and at midnight, sang praises to God. The song may have been from the Psalms, or it may have been improvised from the fullness of hearts filled with the love of Jesus. We can hardly think of Paul as having much melody of voice. He probably carried the bass with many a jar and crack, while Silas, with more sweetness and strength, sang the air, sending the music through all the corridors and cells of the jail, so that the prisoners heard. What was in the heart could not be repressed, and the singing, under such circumstances, fell upon the ears of the criminals as something bordering upon the supernatural. It may have had as much to do with the awakening of the jailer as did the earthquake. Martyrs have sung on their way to execution, and in the flames. Dying saints have breathed their life out in song. The melody of the heart rises superior to outward conditions, and reaches its sweetest and purest notes amidst the severest trials of faith and fortitude.

We do not from hence conclude that the inward melody always finds utterance; only that it often does, in spite of the most untoward circumstances, and that it may and should exist in all Christian hearts. The heart as inevitably sings under the breathings of the Spirit as do the Æolian strings when swept by the evening breeze. The chords are tuned by the divine hand, and they respond to the touches of the infinite love.

While we are enjoined to sing with grace in the heart, and to sing with the spirit and the understanding, may we not comfort those who cannot utter themselves musically by supposing that some of the most perfect psalms and hymns and spiritual songs have vibrated in believing souls, without ever having reached the grosser birth of vocal expression? Is not this the perfect melody, and the only perfect? Words are inadequate, voice and ear and science are necessarily defective; but the voiceless music of a pure heart may be without a flaw. Angels may catch some of its strains, but only the ear of God takes in every note. It is said that we must sing here if we expect to sing in heaven. This opens a poor prospect to those of us who never can turn a tune, and almost forces us to withdraw our approbation from those who are silent because they respect the feelings of their fellow-worshipers. But is not the probationary aspect of music chiefly that of the heart? However well we may sing, we shall not be the fitter for heaven on that account, unless we have learned to sing with grace and to make melody in the heart. Better be in heaven without a tongue than to be there with no capacity for this higher music of the soul. As God regards the matter, there is more real melody in a silent Quaker meeting than in the professional quartette of a fashionable church. In the heavenly atmosphere our merely vocal attainments here would be the veriest discord. The medium of vibrations there may be such that the heart diffuses melody as flowers give out fragrance. What the bird with frenzied effort tries to sing, the flower is. The song of heaven is the music of holy hearts. And may it not be that the song that, for lack of suitable organs, has been shut up through all this mortal life will burst forth as a prisoner from his long and weary confinement? Or, as the sweet odors spring forth from the broken vase, so may it not be with the soul when the earthly tabernacle is dissolved? At any rate, those who can sing must not be too severe on those who cannot. In this, as in other things, the first may be last and the last first.

As a matter of religion and of worship singing must be with grace in the heart. It is a dead and offensive thing unless the spirit go along with the understanding. In our singing we must make melody in our hearts unto the Lord. The main thing is the state of the heart. We need better singing than we have, and nine-tenths of religious people are culpable because of their personal indifference on the subject; but probably the greater and almost universal guilt is that our hearts are not filled with praise. It is a part of worship both as sacred and as spiritual as prayer, and yet many have come to regard it as an artistic entertainment belonging more to the region of æsthetics than to the domain of piety and devotion. The well-tuned heart is an important preparation for the service of song, giving it that unction which it needs quite as much as the prayer or the sermon. And we believe that where there is melody in the heart, the worthiest expression will be studied, sought and attained. Praise in itself is comely, and it will seek to array itself in comely utterance. The spiritual soul will love spiritual songs, and the pure heart will hate discordant notes as it hates unhallowed desire and unholy tempers. The heart and the voice—let them be cultivated together. They will act and react, and the harmonies of the outward expression and of the inner feeling will be blended in a worship that is adorned with the beauty of holiness.

What He Did Say.

Much ado has been made about Canon Farrar's sermon on Eternal Punishment. His views are radical enough, but it is not unlikely that he has been misunderstood.

He protests against the popular notions of hell—of the Roman Catholics on the one hand, and of the Nonconformists on the other, and as exhibited in the writings of Dante and Milton, and against such conceptions as those uttered by Jeremy Taylor. He says: "I know nothing so calculated to make the whole soul revolt with loathing from every doctrine of religion as the easy complacency with which some cheerfully accept the belief that they are living and moving in the midst of millions doomed irreversibly to everlasting perdition. Augustine dared to say that infants dying unbaptized would certainly be damned, though only with *evissime damnatio*." And again: "Thomas Aquinas lent his saintly name to the abominable fancy that the bliss of the saved may be more keen because they are permitted to gaze on the punishment of the wicked; and another writer talks of God as holding up the wicked in hell with one hand, and tormenting them with the other." In the same connection he declares: "Here, amid the silent memorials of the men of fame, and the fathers who begat us, of whom many, though not saints, were yet noble though erring men; and whom, though they and we alike shall certainly suffer, and suffer bitterly, both here and hereafter, the penalty of unrepented sin, we cannot and will not think of as condemned to unutterable tortures by irreversible decrees."

From these extracts it is evident that Canon Farrar's ideas of eternal punishment, as generally held, are somehow connected with the doctrine of "irreversible decrees," and that millions of living men are "irreversibly doomed to everlasting perdition." But the doctrine of eternal punishment is held by those who do not believe that the doom of living men is sealed by irreversible decrees. It is easy to see that his difficulties flow from a theology which is by no means generally accepted by the Christian world, and that he sets up travesties of the doctrine of future punishment as the views which are now current in the church.

The only attempt at criticism in the sermon is to declare that damnation means condemnation, that *aionios*—translated everlasting—in its first sense means age-long, and that hell means not a material and everlasting fire, but an intermediate, a metaphorical and a terminable retribution. And he opens this critical passage with these very modest words: "Yet I say unhesitatingly—I say claiming the fullest right to speak with the authority of knowledge." And it is Canon Farrar's *ipse dixit* throughout—there is not the shadow of learned and acute criticism, nor of real argument in any part of the sermon.

The text is: "For this cause was the gospel preached also to them that are dead."—First Peter iv, 6. This passage is not critically examined, but we suppose it is assumed by the preacher that it means that the gospel was preached to the dead in hell; not to living men dead in sins, as Macknight and others explain. He says he "cannot preach the certainty of what is called Universalism." He believes there is a probation after death—a probation of suffering—but he declines to dogmatize on the point whether all shall finally be saved. We quote his concluding words:

> I care but little for individual authority in such matters; but thus much is proved at least by these different theories of wise and holy men: that God has given us no clear and decisive revelation on the final condition of those who have died in sin. It is revealed to us that God is love, and that to know him is life eternal, and that it is not his will that any should perish; and that "as in Adam all die, even so in Christ shall all be made alive;" but how long, even after death, man may continue to resist his will, how long he may continue in that spiritual death which is alienation from God, that is one of the secret things which God has not revealed. But this much, at any rate, that the fate of man is not finally and irreversibly and necessarily sealed at death, you yourselves—unwittingly, perhaps, but none the less certainly—admit and declare and confess every time you repeat the Apostles' Creed; for there you say that Christ descended into hell; and the solo passage which proves that article of the creed is the passage in which St. Peter tells us that Christ went and preached to the spirits in prison who sometimes were disobedient. St. Peter tells you in so many words, in the passage which I have chosen for my text, that the gospel was preached to them that are dead; and if, as the church in every age has held, the fate of those dead sinners was not irrevocably fixed by death, then it must be clear and obvious to the very meanest understanding that neither of necessity is ours.
>
> There, then, my brethren, is the sole answer which I can give you to your question: What about the lost? My belief is fixed upon that living God who is the Savior of all men. My answer is, with Thomas Erskine, of Linalhan, that we are lost here as much as there, and that Christ came to seek and to save the lost; and my hope is that the vast majority of the lost will at length be found. If any hardened sinner here, shamefully loving his sin and despising the long suffering of his Savior, trifle with that doctrine, it is at his own deep and awful peril. But if, on the other hand, there should be souls among you (and are there not?)—souls very sinful, indeed, but yet not hardened in sin—souls that feel, indeed, that ever amid their failing they long and pray and love and agonize, and strive to creep nearer to the light, then to you I say: Have faith in God. There is hope for you—hope for you even if death overtake you before the final victory is won; hope for the poor in spirit, for theirs is the kingdom of heaven; hope for the mourners, for they shall be comforted; though you too, if you should continue in sin, may have to be purified in that gehenna of fire beyond the grave. Yes, my brethren, "say ye to the righteous that it shall be well with him, for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him." But say also, as Christ's own apostles said, that there shall be a restitution of all things, that God willeth not that any should perish, that Christ both died and rose and revived that he might be the Lord both of the dead and of the living; that as in Adam all die, even so in Christ shall all be made alive; and that the day shall come when all things shall be subdued unto him, that God may be all in all.

We confess that the sermon disappoints us. We expected nothing very strong, nothing very profound, but we did look for a fair treatment of the subject, a just representation of the views and arguments on the other side, and at least an earnest attempt to explain those passages of Scripture which he only says are not conclusive.

City of Mexico Mission.

At the monthly meeting of the Board of Missions, held at the mission-room, January 9, 1878, the Rev. W. M. Patterson, the newly appointed missionary to the city of Mexico, was present, and after a free and full conversation with him, the board adopted the following, offered by Dr. Kelley:

"We are gratified to have received a visit from the Rev. William M. Patterson, recently appointed superintendent of our mission in the city of Mexico; we desire to assure him of our full confidence in him, and of our sympathy with the work he has, in God's providence, undertaken; therefore,

"*Resolved*, That we heartily approve of his appointment to the work, and pledge him our moral as well as our material support in his deeply important field of labor.

"*Resolved*, That as this is the only point in any of our foreign fields which we occupy in common with any other form of Methodism, it is our earnest hope that he will be able so to arrange his work that our mission and that of the Methodist Episcopal Church will not appear as antagonistic forces, purposing, as far as lieth in us, to avoid all strife."

F. D. Villegas, a Mexican preacher who has been at the Vanderbilt about two years, is to accompany Bro. Patterson. The following was adopted: "In view of the early departure of the Rev. F. D. Villegas, we recommend a farewell missionary meeting, to be held in the chapel of the Vanderbilt University on Sunday, the thirteenth instant, at half-past three P. M." The president and secretaries were charged with the arrangement for the meeting.

The secretary, Dr. McFerrin, was requested to represent the board at a farewell meeting, should one be held in Memphis, on Sunday, January 20, on the occasion of the setting out of the Rev. William M. Patterson for the city of Mexico.

J. B. MCFERRIN, Sec.

MR. EDITOR: Bro. Patterson and family and Bro. Villegas will, as you have been apprised, leave this port presently for the city of Mexico. After a year's prayer and observation I believe that we have the right man for this important post left vacant now ever since Bro. Daves' return. The appointment of Dr. Wright, a year ago, as superintendent of the mission was providentially frustrated the day before his Conference adjourned. Meanwhile, though our schools and mission in Mexico during the past two years have held their own, yet there were other causes which seriously interfered with any advance movement in the work. Now things are quieted, and under the excellent and liberal government of President Diaz are more hopeful for the spread of civil and religious freedom than ever. The education of our Spanish preachers in the knowledge of our Methodism and of our language is another point of departure which promises much. We are in advance of all the other churches in this—the training of native missionaries at our universities. We may hope and expect that God will greatly bless this labor of love by abundant fruit at the heart of the great Mexican republic.

On the Texan border our success among the Mexicans has been something marvelous. We hope soon to see something of the same spiritual power in the city of Mexico. Let us pray for it.

The monthly Missionary Board at Nashville, as you will see from the above resolution, gave Bro. Patterson the right hand of fellowship and some very patriarchal advice by way of an outfit. It reminds one of Joseph dismissing his brethren; with their sacks stuffed full and wagon-loads of good things, the advice was added: "See that ye fall not out by the way." What particular need Bro. Patterson had for the second resolution I am at a loss to know, unless it was to advertise him that the Methodist Episcopal Church had a mission in the city of Mexico which it was our duty to foster as well as our own. If that were the point, it is an ebullition of fraternal regard which I am sure Dr. Butler will duly appreciate. But the doctor is of all men well able to take care of his own work. He is the best representative of the interests of his own church, I venture to say, on this continent, both aggressively and in defense. He has great energy, and a heart that could take in all Mexico—Episcopalians, Presbyterians, Southern Methodists, all. If he had the money he would place himself side by side of every mission work in that promising field. He leaves no stone unturned. If needful he will visit Nashville and suggest the true policy for our society.

It has been gravely proposed more than once that we can take the border, and the Methodist Episcopal Church the city of Mexico. That would please the doctor immensely, and still more so if we would also withdraw wholly from the entire republic.

To give up a field upon the appearance in it of our country cousins will be to give up all our German mission work in Texas, and all elsewhere; for they expect sooner or later to go everywhere in Brazil, China, Central America, as well as Mexico.

The presence of the Methodist Episcopal Church in a mission-field is to us no more than the presence of Baptists, Presbyterians or Episcopalians. Each of these missions is in fact a help to the other; for there is room enough for every branch of the church of Christ; and behind each one is the supporting column of the church at home. The city of Mexico, besides being the headquarters of every important movement in the State, is a large city, and we might as well yield New Orleans to one church as that field. So, too, the large cities of Leon, Guanahuata, Guadalahara and Puebla. Dr. Riley occupied many of these places first, which have since become points of missionary enterprise for the Presbyterian, Congregational and Methodist Episcopal Churches.

We were the *first to buy* a church in the city of Mexico, next after Dr. Riley. Then presently Bishop Haven bought a church and premises, whose walls touch those of the San Francisco chapel of the Episcopalians.

The field there is as large for our flocks as could be desired, and there can be no need of such resolutions as this second one, which suggests much latent mischief, not in its intent, but content. We need no more have strife than Abraham and Lot, simply because we all have abundant room. But the recent *exposé* of the actual workings of fraternity at home may well apologize for any undue sensitiveness upon my part to this action of our board.

Yours truly,

J. C. KEENER.

NEW ORLEANS, Jan. 24, 1878.

Abraham.

In the history of individuals Abraham holds the most exalted place, for he was the "friend of God." In the history of redemption, of all men, his place is the most significant, for he was explicitly told that the Redeemer should spring from him. In the history of providence he holds the most desirable place, for God said to him: "I am thy shield!" In the history of prayer he holds the most wonderful place, for no one pleaded face to face with the Almighty as he did. In the history of obedience he towers above all other servants of the Lord. In the history of faith he holds the most illustrious place, for the "father of the faithful" is the brightest example of faith the world has yet had. The most remarkable man in all history is Abraham. When seventy-five years of age God called him away from his country and kindred, and gave him the grandest promise a man ever got. The Lord said to him: "I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing, and I will bless them that bless thee and curse him that curseth thee; and in thee shall all families of the earth be blessed." Here was a promise of temporal prosperity and spiritual blessings such as had been promised to none other. The temporal blessing was that he should be blessed himself, and become the founder of a great nation. How remarkably was this promise fulfilled. As to his personal blessing, we are told that "Abraham was very rich in cattle, in silver and in gold." As to his descendants, they have been and still are innumerable; and the fact that the race-characteristics are preserved unimpaired in his posterity of to-day shows how large and how deep and how abiding was the blessing bestowed upon the father. The impress this blessing of God made upon the character and physical organization of Abraham is seen in the fact that while other peoples and nations rise and grow, and pass away into utter extinction, his posterity passes through the nations unmingled with them, and down the centuries unchanged by their changes. They are as distinct a type of humanity to-day as they were in the days of the magnificent Solomon! The blessing pronounced nearly four thousand years ago is still at work. The history of Abraham's descendants is not yet ended. Those descendants are still reaping the fruits of the blessing given to their father. Pressure of times and circumstances, and persecutions of men do not prevent the steady outflow of the beneficent results of the promise given. In this respect his name is held in honor by Jew, Mohammedan and Christian.

The spiritual blessing was that he "should be the chosen ancestor of the Redeemer, and thereby become the means of blessing all the families of the earth." Though he was great as a man, and the progenitor of a great and numberless posterity, yet his individual and national character does not constitute his most remarkable distinction. It is his spiritual character that marks him as the most eminent man of our race. The Apostle Paul gives us to understand that wherever the spiritual character of Abraham is "reproduced in" of his posterity, or through their instrumentality in any belonging to the other nations of the world, they are the true children of Abraham. Then "Abraham's place and significance in the history of the world of redemption is rightly apprehended only as he is recognized as the father of the faithful." How wonderful has been the fulfillment of this promise. Who can count the number of this spiritual seed—the children of faith? God is still mindful of his covenant he made with his servant for every day and every hour children are being born unto Abraham. This man, then, to whom God said "I will make thee great," is great in two respects—great as the progenitor of a race as numberless as the sands, great as the ancestor of a spiritual seed who shall shine as the stars forever. He whom God makes great is great indeed! All other greatness is but littleness. And when all the generations of men have passed away, and the trumpet shall sound to awake the dead, no greater name will come forth than he who came out of the "cave of Machpelah before Mamre."

C. W.

The following note from Rev. C. G. Andrews brings us the sad intelligence of the death of his mother. Venerable in years and ripe in grace she has passed within the portals of the heavenly city. We tender our sincere sympathies to Dr. Andrews and all the bereaved ones.

MY DEAR BRO. PARKER: On Monday, January 14, I was summoned to Jackson, Miss., by the telegram: "Your mother died this morning." Although I knew her health was very poor, and although I had been trying to prepare myself for her death, yet oh! how crushing was the announcement! I hastened to Jackson and got there in time to look upon her face once more before it was placed under the sod. She looked so natural and so peaceful I had no doubt of her safety; my sorrow was not for her; but as I bowed beside her silent body my despairing was the consciousness that I never could do anything more for her comfort, and how keen were the regrets that I had not been more studious of her well-being in the world! She loved me with all her soul, and would have made any sacrifice for me. She died very peacefully and without any pain, breathing less and less frequently until she finally ceased. I feel deeply chastened by her death, and realize that I am drawn nearer to heaven and impressed more earnestly with the desire to be always ready for every good word and work. A suitable memoir will be sent you in a short time.

C. G. ANDREWS.

JACKSON, LA., Jan. 19, 1878.

Rev. Osborn L. Smith, D. D., died suddenly at Oxford, Ga., on the twenty-fourth of January. The *Southern Christian Advocate* says:

Dr. Smith was one whose loss will be deeply felt by the church, and whose death creates vacancies which will not be easily filled. With pre-qualifications of a high order, he was peculiarly, we might say pre-eminently, gifted by natural endowments and scholastic culture for the educational and religious training of youth; so that his life-work has been, at the mandate of the church, divided between the pastorate and the professor's chair. In each position he acquitted himself with unimpeachable fidelity, and whether in the pulpit or the lecture-room, his work demonstrated him "a workman that needeth not to be ashamed." The social qualities of our now glorified brother were of the most engaging type, and drew to him a host of devoted friends. We doubt if there is a minister in Georgia whose death would bring the sorrow of personal bereavement to a greater number of hearts. With a genial disposition, a warm, loving, generous heart, a subtle mind and fluent tongue, and an inexhaustible store of rich, pellucid humor, his attractiveness was not long in transforming casual acquaintances into life-long friends. Whoever he was personally known the shadow of a deep sorrow will come with the announcement of his death. He has fallen midway in the meridian of life, ere yet he had reached the zenith of his strength.

Sunday, the twentieth of January, was Mexican mission Sunday in Memphis. There was a farewell service at the First church at night, which addresses were made by Bishop McTyeire, Dr. McFerrin, the superintendent of our Mexican mission, Rev. W. M. Patterson, and the young native Mexican preacher, Rev. F. D. Villegas. Two hundred dollars were raised.

There is to be a farewell service and missionary meeting at the Carondelet Street church in New Orleans on Thursday night, January 31; at which Bro. Patterson, Bishop Keener and others will deliver addresses on our mission work in Mexico. Bishop Keener, Bro. Patterson and family and Bro. Villegas expect to leave on Friday morning, February 1, by steamship for Vera Cruz and the city of Mexico.

The able sermon of Prof. Lewis on Christian Education, delivered before the Alabama Conference, at the late session in Montgomery, will be found on our second page. It will well repay careful perusal.

"With You Without Fear."

For he worketh the work of the
d, as I also do," reveals one
rce of Timotheus' fear. They
urally preferred Paul, the instru-
nt of their conversion, and the
n of power. They knew him,
y loved him. They had confi-
ce in his integrity. The necessi-
of the work requiring a change,
e it hard for the younger, less ex-
enced Timotheus to follow Paul.
way is prepared by this unself-
man of God. "Now if Timotheus
e, see that he may be with you
thout fear." Paul hardly intended
express a doubt of his coming,
otheus had evidently been ap-
ted to visit and work with them.
this as it may, they were to see
he was with them without fear.
ides the one alluded to above, he
ld be subject to fears from other
ces. Paul's counsel was timely.
as well calculated to harmonize
differences, and strengthen the
ts of the young preacher. This
sel has lost none of its timeli-
by great age or long use. It is
ly to-day. It may be said to the
ches: "Now if Timotheus come,
that he may be with you without
."

e of the common fears of the
stry—to the humble, modest
her—is that of unacceptability.
icularly is this the case if he fol-
a popular, strong man. In
odist economy the man is sent.
oes not send himself. The fear
unacceptability may be in a large
ure done away with by the
ner of his reception. It is a
ge sort of religion in the mem-
and a stranger sort of love for
church, for him to meet the
her with a hard, steel-like look,
ungracious, critical scrutiny. He
ide to feel that half his year's
is to be given to the work of
g to his brother. He ought to
an open, warm, heart—a sun-
, smiling face—and all fears on
core of unacceptability at once
pear.

other fear is relative to success.
natural for him to dwell upon
oint. "Will I succeed? Will I
a good meeting this year? Will
he many souls saved? The
h can in a large measure see
he is without fear in this re-
, for he is assured of success in
as the church is alive to God.
e each member is doing full
living right in all things, suc-
as certain as time lasts. A live
h makes a live preacher. A
church kills preacher, people
ill.

other fear common to preachers
s to temporal things. They
, indeed, to get up on a higher
, and live a life of trust in God.
they are but men, after all.
have fears. The meat and
question comes up—*it will not*
. The church is to see that
hem be without fear. Provide
ally, especially in the beginning
e year. If real, honest inutility
, let it be known in the end;
the beginning of the year.
the preacher a good start. There
uch in this. The chances are
he will pick up momentum
gh to carry him through before
discover that people won't sup-
him. "Now if Timotheus come,
that he may be with you without
." Your men and women of God
ghout the land can do this.
reception—warm-hearted, en-
ging reception of the preacher—
lively faith in God and love to
—your open purse and store-
es—can dissipate all fears, and
him to work, fully and strongly,
e week after his coming.

All you do it! If you do not,
for a moment of the sad re-
. You crush the preacher—
his heart. You act unjustly
od as well as to man. You rob
of his reward. Men and women
would have been saved are lost.
mourns, Jesus weeps, the Spirit
nished. You can drive away the
cher's fears, give him strength
joy, and save the church. *Will*
do it? Timotheus has come.
that he is "with you without
."

Wesleyan Missions, 1877.

e Wesleyan Church is one of
est efficient missionary bodies
e world. In Germany it com-
with American Methodism,
has 22 missionaries and assistant
onaries, 2,358 members, and
attendants on public worship.
aly it has surpassed us, and has
ssionaries and native ministers,
members, and 2,073 attendants.
Wesleyan missions in Switzer-
France and Corsica report: 18
els and other preaching-places,
members, and 9,800 attendants.
ndia the Madras, Mysore and
tta districts have 75 chapels
other preaching-places, 40 mis-
aries and assistant missionaries,
members, and 2,330 attendants.
a has 565 attendants on public
hip. South Africa has 1,178
els and other preaching-places,
inisters and assistant ministers,
ocal preachers, 16,555 members,
20,748 attendants on public wor-
Western Africa has 253 chap-
nd other preaching-places, and
19,180 attendants on public worship. West Indies has 492 chapels and other preaching-places, 99 missionaries and assistant missionaries, 43,920 members, 149,582 attendants. The Conferences of Australasia and Polynesia, New South Wales and Queensland have 680 chapels and other preaching-places, 99 ministers, 49,326 attendants on public worship. Victoria and Tasmania: 686 chapels and other preaching-places, 105 ministers, 89,503 attendants on public worship. South and Western Australia: 317 chapels and other preaching-places, 35,499 attendants on public worship. New Zealand: 319 chapels and other preaching-places, 27,988 attendants on public worship. Friendly Islands, Samoa, Fiji and New Britain: 1,140 chapels and other preaching-places, 18 missionaries, 74 native ministers and assistant missionaries, 3,176 day school teachers, 3,989 Sabbath school teachers, 2,037 local preachers, 27,512 members, 116,883 attendants on public worship.

During the year 47 missionaries have been sent out. In the home and the foreign field there are 617 circuits, 6,260 chapels and other preaching-places, 851 ministers and assistant missionaries, and 5,870 other paid agents, such as catechists, interpreters and day school teachers. There are 24,612 unpaid agents, such as Sabbath school teachers, and 209,998 scholars. The membership numbers 141,286, with 19,707 on trial. The income of the Missionary Society for 1877 was $731,170 for the home and foreign field. The figures should be studied.—*Western Christian Advocate.*

Books and Periodicals.

A SUMMER VACATION ABROAD.—Thoughts and Sketches Abroad in the Summer of 1877. By James B. Converse, editor of the Christian Observer. Illustrated. 12mo, pp. 201; price $1.50. Published by Converse & Co., Louisville, Ky. Sent, postpaid, by the publishers, on receipt of price.

As the author says, the book is not a mere record of travel. "It does not inflict upon the reader a diary of the writer's experience, but gives results rather than the means by which they were reached." Mr. Converse has really given us a most delightful and instructive volume—one that will be read with interest and profit by all who can enjoy good writing, and sound and intelligent thinking. We are under obligations to the author for a pleasing and instructive book.

HINTS ON BIBLE READINGS, WITH A COLLECTION OF READINGS FROM VARIOUS SOURCES. By Rev. John C. Hill, New York: Anson D. F. Randolph & Co.

This is a valuable work for pastors and others who wish for instruction and suggestions on the preparation and manner of conducting Bible readings. There are twenty-eight readings given. The publishers will send the work, postpaid, on receipt of the price ($1.)

—The Complete Preacher for January, and William the Baptist, an excellent work on baptism, are for sale by D. L. Mitchell, Presbyterian Book Depository, No. 27 Camp street, New Orleans. We have heretofore noticed both of these publications. The Complete Preacher for January has the sermons of Mr. Beecher and Canon Farrar on future punishment.

—We have received the minutes of the eighty-third session of the Virginia Annual Conference. They are edited and published for the Conference by Rev. P. A. Peterson. They are the handsomest and most complete of any minutes we have seen. We can suggest no improvement except that an Index would be a convenience for purposes of reference.

—We are indebted to the obliging secretary, Rev. R. B. Crawford, for a copy of the minutes of the recent session of the Alabama Conference. They are handsomely gotten up, and appear to be accurate and full. We shall quote some items for our next issue.

—Wide Awake for February is a very beautiful and entertaining number of this splendid child's magazine.

—The Southern Musical Journal for January has been received.

Read This.

In a letter from Bro. J. J. Ransom, our missionary in Brazil, bearing date December 10, he says of Jaco Correa, a converted Brazilian he found in the service of the Methodist Episcopal Church in Uruguay, and who was transferred to our church, and is now employed as Bible agent by the American Bible Society: "He is pious, zealous—needs training. Since returning with me to this empire he has been in constant correspondence with me. He is doing a good work as Bible agent, and is pursuing a course of study under my direction. I think he promises well. Your present letter distresses me (I had written that we could not make provision for him before the annual meeting of the board in May.) The present position which he occupies is to be vacated in January or February. What to do then I do not know; am by no means disposed to send him back to Uruguay." Who will place in the hands of the board $400 to be used in employing this man from now until June? This is a new mission, and such exigencies are often found in new work, which have not been and cannot be provided for beforehand. Shall we put this man, whom God has converted, to work among his own people, or shall he return to the Methodist Episcopal Church mission in Uruguay?

D. C. KELLEY, Ass't Sec.

A Knight of the Bath—Saturday night.—*Puck.*

The Wife of William Wirt.

The *Presbyterian Herald*, of 1857, in noticing the then recent death of Mrs. William Wirt, the wife of the eminent lawyer, gives the following story of his reform from inebriate habits. The story is republished at the request of a gentleman in Danville, Ky.

There is an anecdote related of the early life of this couple, which is in itself very beautiful, and exhibits in a pleasing light one of the noblest traits of a true woman. In his youth Wirt was addicted to intemperance, and passed whole days and nights in the society of the low and degraded. His passion for drink was constant, and the remonstrances of friends, as well as the promptings of a high and generous nature, were disregarded. He had offered himself to this lady, but she was forced to reject his suit because of his great intemperance. This refusal, no doubt, served only to increase the intensity of his appetite, and he continued to sink in the scale of humanity, without making an effort to regain his manhood, until one day, becoming grossly intoxicated, he lay down by the roadside and fell asleep. The sun was burning hot, and its scorching rays fell upon his upturned face. The object of Wirt's affections happening to pass by, observed his precarious situation, in view of the hot sun falling directly upon him, and, actuated by a feeling of sympathy for the unfortunate—to which woman's heart is so keenly and truly alive—she alighted from her carriage and placed her handkerchief over his face to protect him from the hot sun. It may be remarked that when she alighted she did not recognize him so altered and distorted were his features. She drove on, and it was several hours ere Wirt awoke. When he did so, what was his astonishment at beholding the handkerchief of a lady placed over his face, and, divining its object, picked it up, and observed, neatly worked in one corner, the initials of his idol. Remorse and contrition seized him. He reformed, and became once more an honored member of society. Afterward they were married, and enjoyed long years of peace and happiness in the affection and society of each other.

As the rays come from the sun and yet are not the sun, even so our love and pity, though they are not God, but merely a poor, weak image and reflection of him, yet from him alone they come. If there is mercy in our hearts, it comes from the fountain of mercy. If there is the light of love in us, it is a ray from the full sun of love.—*Charles Kingsley.*

The professor, addressing with a triumphant air his audience at the end of the lecture, exclaimed: "It seems to me that a demonstration like this is worth something." "Let's git out," said an economical backwoodsman to his son; "they are gwine to take up a collection."

A true Knight is fuller of gay bravery in the midst than in the beginning of danger.—*Sir P. Sidney.*

No man preaches his sermon well to others if he does not first preach it to his own heart.—*John Owen.*

MARRIED.

ELDRIDGE—WATKINS.—At the residence of Mr. H. W. Barton, December 27, 1877, by Rev. John W. Hall, Mr. J. H. Eldridge to Miss M. O. Watkins, all of Leake county, Miss.

HALL, MONTGOMERY.—At the residence of the bride's mother, January —, 1878, by the same, Rev. Joseph W. Hall to Miss Mary Montgomery.

SCOTT, ROLLINS.—At the residence of Mr. R. M. Rollins, the father of the bride, January 10, 1878, by the same, Mr. James M. Scott to Miss Rowena Rollins.

MONTGOMERY, HALL.—At the residence of the bride's father, January —, 1878, by the same, Mr. W. D. Montgomery to Miss Julia T. Hall.

WILLIAMS, COWING.—At the Methodist church in Biloxi, Miss., January 17, by the same, Mr. W. P. Williams to Miss Lizzie Cowing, all of Biloxi, Miss.

HUTCHINSON.—On the twenty-third of January, [illegible] Mr. [illegible] to Miss [illegible], all of Ouachita city.

WILKENS, TEBEAU.—January —, 1878, at the residence of Mr. T. D. Higdon, by Rev. P. M. Williams, Mr. James S. Wilkins to Miss Ellen Tebeau, all of Warren county, Miss.

COX, JOICE.—By Rev. Ralph Bradley, at the residence of the bride's parents, in Yazoo county, Miss., December 30, 1877, Mr. Taylor Cox to Miss Betty Joice.

Publisher's Department.

THE NATIONAL SURGICAL INSTITUTE.—Two of the most eminent physicians of the above institute are located at No. 106 St. Charles street, and are treating with marked success the most difficult cases in surgery. All who are deformed or who have been injured in any manner may find relief, and probably a cure, by calling upon them. They are supplied with all the necessary appliances for all forms of operations, and are thoroughly scientific gentlemen.

PERIN & BROUSSARD.—The gentlemen composing the above firm, located at No. 138 Canal street, are making friends with our country merchants, whose trade they respectfully solicit. They are well stocked with all articles in the dry goods line needed by the country trade, and guarantee low prices and goods to agree with samples. See the advertisement.

SEWING MACHINES.—Read the advertisement of the Singer Sewing Machine Company, on the eighth page and send for circular and cash prices. This is one of the most popular machines in the market, and no machine stands higher with the ladies.

VISITING CARDS.—For elegant visiting cards of all kinds, and at prices astonishingly low, call at Sauve & Waggaman's, 27 Commercial Place. These cards are gotten up in the most artistic manner possible, and of any color desired.

SELF-ACTING FAN.—Parties interested in the above should call and see Otto Schwaner, 17 Baronne street, who will be glad to give all information respecting this ingenious contrivance. Read the advertisement carefully.

RESTAURANT.—If you want a good meal at exceedingly low prices call at J. Deizel's, 133 Poydras street. Country people will find this a very convenient place to go to.

LADIES' SKIRT-SUPPORTING CORSETS, as made by Mrs. Griswold, are meeting with favor among the ladies, and have become quite popular. She is desirous of employing lady agents to make known her improvement, which finds a ready sale, and is sold at reasonable figures. She is reliable and fair in all her business transactions, and is worthy of patronage. Address 21 East Sixteenth street, New York city.

FRENCH MILLINERY.—Mme. Rosa Reynoir, at 9 Chartres street, is one of the most elegant and stylish milliners in the city. Our readers wanting anything in her line could go to no better place; and her prices are as low as can be found at any first-class establishment in the city. See the advertisement.

DIEBOLD SAFE AND LOCK COMPANY.—A. Ray, the popular agent for this reliable company, is ready at all times to show his manufactures to those needing fire-proof security for their valuables. He can be found at 27 Canal street. See the advertisement elsewhere in our columns.

CHASTE AND DELICATE.

The most chaste and delicate perfumes for the handkerchief are Dr. Price's Unique Perfumes—Pet Rose, Alsia Bouquet, Hyacinth, Sweet Brier, or any of his odors. The exquisite delicacy of their fragrance will delight all lovers of sweet scents.

BUSINESS NOTICES.

NATIONAL SURGICAL INSTITUTE.—Dr. Handy, chief surgeon, with a competent corps of assistants, will spend a month at New Orleans, No. 106 St. Charles street, from January 15 to February 15, 1878. This visit is designed to accommodate those who cannot visit the Institute at Atlanta, Ga., Philadelphia or Indianapolis. The clinic the surgeons remain will be sufficient to effect a cure in cases of Piles and Fistula, diseases of the Eye and Ear, and those peculiar to men and women, and to manufacture and adjust surgical appliances for the cure of club feet, crooked knees, hip joint diseases, curvature of the spine, and all other deformities of the human body. Consultation free.

NEW YORK, November 1, 1877.

FROM the practical tests I have given the Blanchard Foods I think they will prove of great value to the invalid, and they should be thoroughly indorsed by the medical profession.

EGBERT GUERNSEY, M. D.
18 West Twenty-Third St.

See advertisement of the Blanchard Food Cure Company.

MRS. CAROLINE BYRDE, of Chunchula, Ala., says: "I had a Cancer near the eye removed by Dr Grace without the use of the knife, and with but little pain, and the eye saved. My mother and sister died from Cancer. I am perfectly well." Card in this paper.

THE regular use of Colden's Liebig's Liquid Extract of Beef and Tonic Invigorator is the most direct means of regulating physical debility, as it assimilates the insoluble and impure vigor to the whole system. J. L. Lyons, Agent, New Orleans.

DR. HARTER'S FEVER AND AGUE Specific will cure the Third-Day Ague, Neuralgia and Sick Pain in a shorter time and more permanently than any other medicine will cure simple Ague. For sale by all druggists.

DR. HARTER'S FEVER AND AGUE Specific cures after everything else fails, is the best known of the thousands that have used it. For sale by all druggists.

A VALUABLE DISCOVERY.—Dr. W. Benson, a practicing physician, at No. 104 North Howard street, Baltimore, Md. (who has paid much attention to nervous diseases), has discovered that extract of celery and cramp bitter, combined in a certain proportion, invariably cures headache, either bilious, dyspeptic, nervous or sick headache, neuralgia and nervousness. This is a triumph in medical chemistry, and sufferers all over the country are profiting by it. He prepares it in pills at 75 cents per box. The Rector is largely known and highly respected in Baltimore.—*Episcopal Methodist.*

☞ These Pills can be ordered through any Druggist, or send postage free.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies who use it daily to be the only preparation that does not reached the skin, each luster of leave black spots in the pores. Mothers can apply it to infants who become chafed, with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 66 North Sixth street, St. Louis. (Lindell Hotel.)

CHARMING PICTURES.—To introduce their goods, Ir. Parker & Co., 162 William street, New York, will send a package of Decalcomanie Pictures, with illustrated catalogue, to every reader of this paper who will send eight cents in stamps to cover mailing and express. These pictures are artistic colored, beautiful and valuable transfers of many objects, such as to adorn the most beautiful paintings. 49w

THE BEST PROOF *for the fact that* [illegible] is the most reliable [illegible] is the word of [illegible] in the strongest [illegible] Hall & Hastings, wholesale druggists in New Orleans, who have used it for years with it. Proof in testimonials and Quaker Bitters not publishing any quantities. Arsenic, strychnine or any other poisonous drug. For sale by druggists.

NEW ADVERTISEMENTS.

EVERYBODY DOES IT.

THE OLD MEN USE IT.

THE YOUNG MEN PERUSE IT.

THE LADIES EXCUSE IT!

BOARDS' 1878

CITY DIRECTORY.

Acknowledged by the press and publicly to be the most reliable and best compiled Guide of New Orleans ever issued.

Don't fail to secure a copy. Call day or evening at our Directory at once.

PRICE ONLY $5.

For sale by the Publishers and principal Stationers.

L. SOARDS & CO.
Publishers Commercial Place.

SELF-ACTING FAN.

HAVING bought the patent for a Self-Acting Fan, one of the simplest and most ingenious contrivances of the age, I am prepared to fill orders for from One Unit, at very low figures. These Fans are guaranteed to run for one hour and a quarter, and are admirably adapted for private houses, restaurants, saloons and steamers. Call and examine at No. 17 BALTIMORE, opposite Odeon Hall. OTTO SCHWANER

GENERAL COMMISSION MERCHANT

FOR THE SALE OF

COTTON, SUGAR AND MOLASSES,

AS WELL AS ALL KINDS OF WESTERN PRODUCE.

Special attention given to the sale and purchase of Staves, Timber, Lumber, Hoop-Poles, Fire Wood, etc. Liberal advances made on consignments.

A. P. DuMAY,
NO. 11 UNION ST., New Orleans.

HARTE'S BERGEN COD LIVER OIL AND Soluble Phosphate of Lime,

Always fresh. Prepared by
FREDERICKSON & HARTE,
130 Canal street.
5p

FRANK M. NORMAN,
Book-Seller, Stationer and Printer,
598 MAGAZINE STREET,
Between Josephine and St. Andrew.

Your name on 50 Visiting Cards for 30 cents. Frames made to order. Scrap pictures. Catalogues free. Upper City Circulating Library.

NEW ADVERTISEMENTS.

DANIELS MEDICATED SILK FOOT PROTECTOR.

PATENTED APRIL 25, 1876.

MANUFACTURED BY S. TUTTLE & SONS PHILA. & HARTFORD.

THE FOOT PROTECTORS are composed of Wool and Silk felted together, the Silk next to the head, and comes from the interlined seams, with the original properties intact, and are so prepared as to render them damp proof, such for Rheumatism and Cold Feet are a Sure Relief. We call the attention of Shoe and Rubber dealers to these goods as being popular and of much value. Sample pair sent to any address, by mail, on receipt of 25 cents. In ordering state size, and whether for lady or gent's wear.

S. TUTTLE & SONS, 317 Arch St., Philadelphia.

THE WONDERFUL PEN-HOLDER!

NO INK REQUIRED.—We have invented and patented July 17, 1877, a Pen-Holder which contains Solidified Ink to last years, and with which any person can write Once dipping in WATER will write a page! Simple, neat, durable, made, as they are, expressly for use by the best manufacturers of this country, including the far-famed MILES, of Philadelphia, and HART, of New York. Sent by mail, on receipt of 50 cents. Extraordinary inducements to parties out of employment.

J. T. HILLYER, 306 Broadway, N. Y.

☞ The *Christian Union* of Sept. 5, 1877, says: "It is all it claims to be. We speak from a practical experience, for this letter is written with one of these pens, and we propose to carry it all the time." 5p

PALAIS ROYAL!

GRAND BAZAR!

137 CANAL STREET,

NEW ORLEANS, LA.

Formerly Levy's Dollar Store.

ESTABLISHED 1868.

THE CHEAPEST

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MOST POPULAR HOUSE

IN THE WHOLE SOUTH.

The attractions for this season are:

LADIES' CLOAKS, from $2.50 to $10.

MISSES' CLOAKS, for Misses from 4 to 16 years of age.

MISSES AND CHILDREN'S SUITS, for Misses and Children from 2 to 16 years of age, from $1.50 to $15 a suit.

FURS, for Ladies, Misses and Children, from $1 a set (Cape and Muff) to $20.

Extra Large FUR CAPES, White, Brown and Black, from 12 to 24 inches deep, from $1.50 to $10.

The Palais Royal Catalogue

is now ready, and contains the prices of every article in it. To be had free on application.

TOYS! THE LONG LOOKED-FOR TOYS!

The Christmas Catalogue,

which will assist you in making selections for the Holidays, is also ready, and will be mailed free on application.

The ages of boys and girls, young men and young ladies, parents, etc., is systematically arranged with the articles suitable for each, and correspondingly placed with the price. Call, or send your order for each article to

E. LEVY,

PALAIS ROYAL, 137 CANAL STREET.

All orders receive prompt and careful attention, and goods may be returned if not satisfactory. 5p

RICHARDSON'S New METHOD

FOR THE PIANO-FORTE.

Price, $3.25. By Nathan Richardson.

[illegible] Sale has surpassed [illegible] of all other books of [illegible] Because it is by the [illegible] and is [illegible] For Modern School, which is a better book, by [illegible] Mr. Richardson's method is one of the [illegible] that may be gathered from the [illegible] and [illegible] the preface to the NEW METHOD.

[illegible] in search of the truth in many entire rooms [illegible] and [illegible] convinced that great improvements [illegible] seriously needed. I determined, if [illegible] to search out the defects. Profiting by my experience [illegible] the most perfect teacher, I commenced a thorough and critical examination of [illegible] first method, and concluded that [illegible] remedy would be to bring out a few [illegible] judicious plan.

The above work, substituted for Pre-Selective Modern School, was Richardson's

New Method for the Piano-Forte,

which has [illegible] revised and re-issued until it is the [illegible] perfect of all [illegible] is a great favorite with the profession, and is the only true "Reformation."

OLIVER DITSON & CO.,
BOSTON.
C. H. DITSON & CO.,
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FRENCH MILLINERY,

BERLIN ZEPHYR, WORSTED,

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DRESSMAKING.

MME. ROSA REYNOIR,

NO. 9 CHARTRES ST., NEAR CANAL,

begs to inform her patrons and the Ladies in general that the beautiful stock of Millinery selected by her in the North, and received direct from prominent Parisian houses, is now in store, and comprises all the newest shapes in FELTS, CHIPS, STRAWS AND VELVETS, trimmed in the leading style, and at lower prices than any other house in this city. Her stock of Berlin Zephyr Slipper Patterns, Java Canvas Mottoes, etc., is varied and complete.

The Dressmaking department is in charge of Mrs. M. Marsh, well known in this community as one of the most competent and stylish Dress-makers in the city.

Orders filled at short notice. Perfect fit and entire satisfaction guaranteed. 5p

HAIR-GROWER.

WARRANTED to cure Dandruff, or any Disease of the Scalp, and in nine cases out of ten make the Hair grow. Price, $1 per bottle. Made by

DONALD KENNEDY,
ROXBURY, MASS.,
AND SOLD BY ALL DRUGGISTS. 5p

SULLIVAN & BULGER,
NO. 97 CAMP ST., NEW ORLEANS,
DEALERS IN
Gas Fitters' and Plumbers' Materials,

Gas Fixtures, Pumps, Bath-Tubs, Ranges, Iron, Lead and Tin-Lined Pipes, Sheet Lead, Fittings of all descriptions, Brass, Steam, Water and Gas Cocks, Valves, Plugs, etc. Thirty per cent. discount on Iron Pipe; all other goods in proportion. 6ow

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THE MOST DURABLE AND ELASTIC

WOVEN WIRE BED!

IN THE WORLD.

Each Bed warranted in every respect. All sizes made, from Crib, Steamboat Berths and Hospital Cots to full size Beds, 4.10x6 feet.

General Agency for Southern States—10 COMMERCIAL PLACE, New Orleans, La.

CINDERELLA SHOE STORE.

TRADE MARK

No. 502 Magazine Street,

Between Braselman's and Adams'.

MY Fall and Winter stock of BOOTS, SHOES and SLIPPERS has been personally selected in New York markets, with careful attention suiting Southern demand for elegance, comfort and economy.

Ready, constantly arriving, will always be of the latest styles, fresh and durable, made, as they are, expressly for me by the best manufacturers of this country, including the far-famed MILES, of Philadelphia, and HART, of New York.

☞ Orders from the country receive the utmost care. Schools most liberally dealt with. Correspondence solicited.

CUSTOM WORK TO MEASURE a specialty, which for fine material, exquisite workmanship, beautiful shape and perfection of fit can nowhere be surpassed.

The well-known, accomplished salesman, Mr. P. J. GLYNN, will be happy to see old friends, and sure to make new ones among visitors.

Polite attention to all, fair dealing and ONE PRICE shall mark the conduct of this establishment. A FAMILY RESORT.

Respectfully, W. N. TOLER,
5p Manufacturer and Dealer.

FRANK LESLIE'S SUNDAY MAGAZINE

Conducted by Dr. Deems, of the Church of the Strangers, New York.

The third volume of this cheapest and most attractive paper of a Sunday reading in the whole [illegible] with the January number. Each number contains [illegible] pages, and consists exclusively of [illegible] judging purchasers, scenes from Scripture history, travel in [illegible] lands, and an endless variety of interesting [illegible] The best writers wholly of the most [illegible] manner, a healthy moral and religious tone [illegible] with a view to combine amusement with valuable information, and, in short, [illegible] It includes serial stories, incidents of travel, descriptions of [illegible] and adventures, and articles [illegible] Now is the time to subscribe. The January number has a striking [illegible] Terms, $4 a year or 35 cents per number. Address FRANK LESLIE'S PUBLISHING HOUSE, 537 and 539 Pearl street, New York.

HENDERSON'S COMBINED WEALTH OF EVERYTHING FOR THE GARDEN

[illegible] PETER HENDERSON & CO.
Seedsmen, Market Gardeners and Florists,
35 Cortlandt Street, New York.

MONARCH CORN MILL

For HAND or POWER use.

It grinds all kinds of Grain, Fine or Coarse. With Power it will grind from 4 to 6 bushels per hour. We know of no Mill costing less than $45.00 that will do the work of this Mill. Price for hand use $12.00, with Power Attachments $19.00. Send for illustrated Circulars. Address EDWARD THOMPSON, General Agent, 112 & 114 Poydras Street, New Orleans, La.

Marder, Luse & Co.

TYPE FOUNDERS,

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Have the largest and most complete Type Foundry in the West. All Type cast from best quality of metal. Estimates furnished on application. Goods shipped promptly. Complete outfits supplied on short notice.

COUGHS, COLDS, ASTHMA.

Remember that for all Affections of the THROAT AND LUNGS La-place's Indian Turnip Pectoral Balm is the sole remedy, combining efficiency of action with a most palatable savor. Give it a trial. Price, $1. Sold at all well-assorted drug stores, and by the proprietor, 23 and 25 Elysian Fields street. Mobile depot—DuBose & Co.; 20 Water St. Little Rock depot—Richardson & Co., 700 N. Main St. 5p

WHEELER & PIERSON,
Successors to Pierson & Hess,
NOS. 13 AND 15 CAMP STREET,
Opposite the City Hotel.

CLOTHING & FURNISHING GOODS FOR MEN AND BOYS.

We invite visitors from the country to look at our stock. We keep good Goods, sell at one price, and mark it in plain figures. Clergymen's trade solicited, and a liberal deduction made to them. 5

Farm, Garden and Household.

LICE ON POULTRY.

For five-and-twenty years I have been in search of some cleanly method of freeing my pigeons from their implacable enemy, the *Acarus necator*, that minute insect that lies in wait for the young from their very exit from the shell. I have long known that insect vermin generally stand in dread of certain smells. For years I bred pigeons in my stables, and never saw there either lice or fleas, or any kind of insect, and in a pigeon-house built in a bark warehouse the birds have been found to enjoy a similar immunity. I have used phenic acid, tar and tobacco, all of which proved of some service, but only on condition that they were employed afresh almost every day, and applied to every nest; and last year I found the application of cubebs, in the form of powder, of considerable service.

This year my young birds were infested with vermin, despite of scrupulous cleanliness. Cubebs having no effect, I tried the powdered root of pyrethrum. This acted rapidly, all the vermin that came in contact with it being speedily destroyed. But next day things were just as bad as ever; a fresh generation appeared upon the scene. I then tried essence of turpentine spread on the floor, but it only acted effectually when used in such large quantities as to compromise the health of my birds. Then I tried liquid ether dropped upon the skin, more especially under the wings. The vermin perished as if thunder-struck, but the birds themselves survived their enemies but a few minutes. Then I tried ether in the nest, but this plan also proved fatal to the birds. At last the idea struck me to have recourse to a well-known insecticide used by the vine-growers of the South for the destruction of the phylloxera—the sulphide of carbon.

The very next day I was agreeably surprised to find that the enemy had left, leaving none but dead and dying behind, and on the following day not a single living insect was to be found, while my birds were sitting quietly on the roof enjoying an unwontedly peaceful repose. This lasted for twelve days, till the sulphide of carbon had fully evaporated. Twenty-four hours later a fresh invasion of lice had put in an appearance under the wings of the birds in the warmest portions of the house, where there were no currents of air. I replenished the supply of sulphide, and the next morning only a few of these were remaining. The next morning every trace of vermin had disappeared.

Since that time I have personally made a great number of further trials with the sulphide, with immediate and absolute success. I should recommend the sulphide of carbon to be put in small medicine vials hung about the pigeon-house or poultry-roost. When it has about three parts evaporated the remainder will have acquired a yellowish tinge, and no longer acts so completely as before, but if it be shaken up afresh it will still suffice to keep the enemy at a distance.—*Dr. Schneider, in Journal of Agriculture, Paris.*

SEED POTATOES.—The transactions of the Australian Agricultural Society would seem to show that the product of potatoes, large and small, was pretty much the same there as otherwheres. A writer therein, experimenting with potatoes received from England, says:

I selected two of the finest, which weighed 1 pound 2 ounces, and these were cut up so as to make 14 sets. In a row next to them I planted a similar number, cut from the same weight of these potatoes, but all small in size; in fact such as are usually used as seed potatoes. I dug up the crop, and found that the two large potatoes produced 9 pounds 12 ounces, while the produce of the smaller seed was only 6 pounds. But the most remarkable part of the experiment was that among the produce of the larger seed there was hardly a small potato, while the produce of the smaller consisted of a great many small tubers, and scarcely any large. If a calculation be made on this basis, it will be seen that 1 hundred-weight of large potatoes would produce over 6 hundred-weight of a saleable crop, while the same weight of small seed would produce only 4 hundred weight of a crop, a large proportion of which would be only of use as pigs' food.

TRANSPLANTING.—A rule without an exception in transplanting is this: Place the roots in contact with as much soil as possible. This is very important with nursery-grown evergreen trees which have a mass of roots, and all other fine-rooted plants or vines, such as strawberries, raspberries, grapes, etc. It is not enough that a nice place is prepared to receive the tree or plant with all the roots in natural position, or that the finest earth is used in filling up. Nor is it sufficient that the roots are carefully spread out before the earth is put on them. All these things must be done, and then it is necessary to see that in filling up the roots are not crowded into a mass without earth between. The hole may be of proper size, the roots spread out nicely, the finest earth may be used, and the tree shaken well when filling up about the roots, and still they may be flattened together, so as to touch no soil except at the bottom. Water may be freely used, or the roots well puddled in mud-mortar made for the purpose, and still the difficulty is only aggravated by making the roots closer than ever. The fine roots must be separated, and fine earth worked well among them to separate them as widely as possible.—*Germantown Telegraph.*

BEYOND A QUESTION.

Dr. Price's Cream Baking Powder

is free from all adulterants, hence the purest and most economical. It is beyond all question the best and most perfect of anything in the market. Dr. Price's Cream Baking Powder is not sold in bulk, it is put up in cans, securely labeled.

MEDICAL.

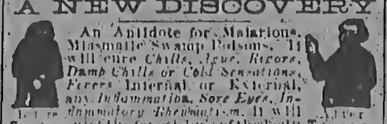
NO MORE BUZZING IN YOUR HEAD, DEAFNESS, BLINDNESS, SPINAL TROUBLES.

Dr. J. H. McLean's

Liquid Substitute for Quinine

CHILLS AND FEVER CURE.

A NEW DISCOVERY



An Antidote for Malarious, Miasmatic Swamp Poisons. It will cure *Chills, Ague, Fevers, Damp Chills or Cold Sensations, Fevers* Internal or External, any *Inflammation, Sore Eyes, Inflammatory Rheumatism.* It will Tone up quiet the feverishness of the Body Tonic.

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Dr. J. H. McLean's Liquid Substitute for Quinine will cure any feverish poison or inflammatory action that may exist in the system.

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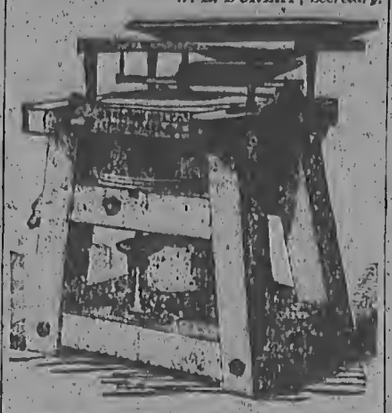

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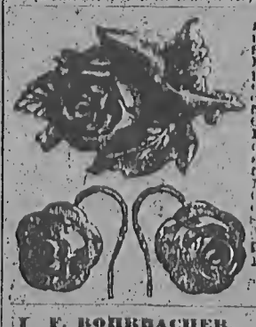

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EXTRACT FROM THE

ELEVENTH ANNUAL STATEMENT,

NEW ORLEANS, MAY 17, 1877.

Premiums for year ending April 30, 1877....$567,707 19
Losses paid within the year..... 239,675 73

Cash Dividends for the Year:

Interest (semi annually)..... 10 per Cent.
Premiums..... 20 per Cent.
Assets, April 30, 1877..... $1,282,908 60

This Company continues to issue Policies on Fire, River and Marine Risks at current rates of premium. ED. A. PALFREY, President.
JOHN CHAFFE, Vice President.
THOS. F. WALKER, Secretary.

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$3 GOLD PLATED WATCHES. Cheapest in the known world. *Sample Watch Free to Agents.* Address, A. COUTER & Co., Chicago.

The Common Pump.

think it is Herschel who some-
re says that if a man were con-
d from childhood in a prison he
ld be able to reason out all the
ths of pure mathematics, but he
s of course could tell, unless he saw it,
at would become of a lump of
ar when thrown into water.
r illustration of this I will take as
instance the rise of water in a
ump. It was matter of common ex-
ence that the suction of the pis-
was followed by the rise of water
the well. How was it to be ac-
unted for? The Greeks had sense
ough to see that a vacuum was
ed above the water, and, having
ished in their minds a theory
nature abhors a vacuum," they
ught this a sufficient reason to
count for the occurrence. As nature
ferred a vacuum, she testified her
ference by making the water fill
Now here there is obviously no
ysical cause given to account for
physical effect. It is merely an
ginary reason, utterly unsup-
ted by any mechanical proof. And
this theory, that nature abhors a
cuum, was accepted as a sufficient
planation of every phenomenon
quid, whether liquid or aeriform,
ning in to fill empty space, for
e than two thousand years. At
t, in the middle of the seventeenth
ntury, when some engineers were
ised by the Duke of Tuscany to
w water near Florence of an un-
al depth, it was found that the
mp would not work. They applied
Galileo, then an old man living at
cetri, to explain the reason, and
half in jest and half in earnest,
them that he supposed that na-
re did not abhor a vacuum above
ty-two feet. But Torricelli, a pupil
Galileo, applied himself to the
blem, and he soon satisfied him-
f that a column of water thirty-
o feet high, which is the utmost
ght to which water can be raised
pumps must be raised by some
man force equivalent to the
ght of water supported. He made
periments, and found that this
known force was nothing else
an the weight of the atmosphere.
e, then, was the discovery by
ans of experiment of an unsus-
ected truth—that the air has defi-
te weight, and a weight exactly
ual to that of a column of water
ty-two feet high. But men are
t to admit what shocks a long-
ished opinion or prejudice, and
t until Pascal demonstrated
truth of Torricelli's theory by
perimentally showing that mer-
y in the barometer, invented by
ricelli, sinks as it is carried up a
untain—where, of course, the
ere is less the weight of the air
ss—did men were absolutely
inced that mere weight
d pressure was the sole cause of the
enomena; for," as Pascal ob-
ved, "we cannot suppose that na-
abhors a vacuum at the foot of a
untain more than at the sum-
—Baxter's Magazine.

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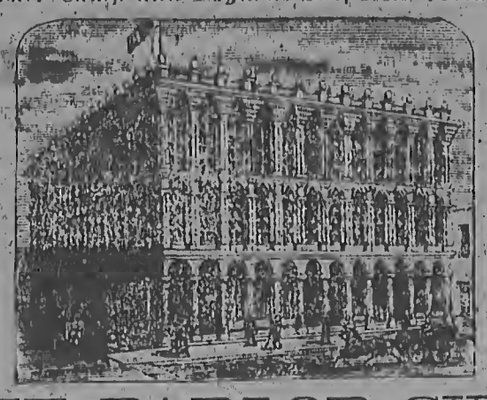

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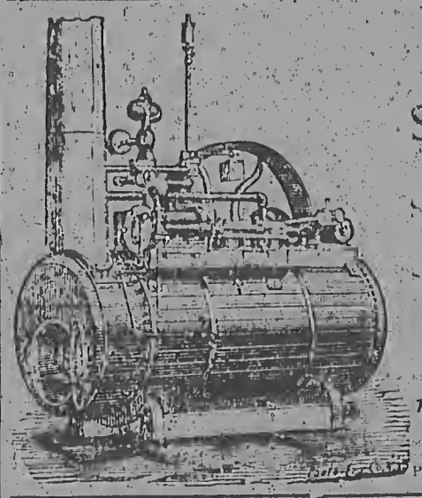

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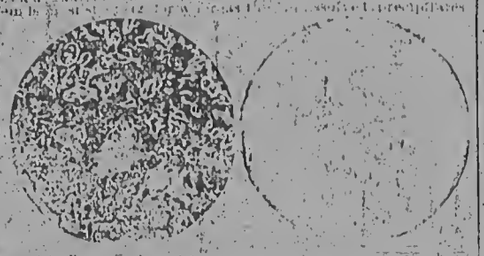

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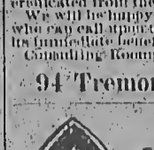

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Repairing neatly done. Country orders attend-
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E. BAKER,
SEEDSMAN,
No. 7 Camp St., New Orleans.
A FULL STOCK OF
GARDEN, FIELD & FLOWER SEEDS,
Fresh, Pure and Reliable.
Seeds sent by mail. Also Fruit, Shade and Or-
namental TREES, ROSES, etc.

PIERRE LANNES, Butcher,
Stalls Nos. 38 and 39 Magazine Market.

Steamships, Families, Hotels, etc., with BEEF,
MUTTON, YORK Sausages, Tripe, Pigs, Fowls,
Vegetables, etc., and everything the market af-
fords.

R. B. MITCHELL,

Carpenter and Cistern-Maker,
183 MAGAZINE ST., near Julia, New Orleans.
Orders from the city and country promptly at-
tended to.

Cholera! Charming!!! Cheap!!!
THE NURSERY.
A Magazine for Youngest Readers,
Superbly Illustrated—Published Monthly.
Subscription, Plan & postage included, $1.00
in advance. 10c Send 10 cents for sample num-
ber. Now is the Time to Subscribe.
JOHN L. SHOREY,
36 Broomfield St., Boston.

First-Class Visiting Cards.
25, all different,.....by 25 Autumn Leaf.....10c.
5 Wrens.....by 20 Snowflake.....10c.
5 Pansy.....by 25 Regt.....10c.
5 Pond.....by 25 Damask.....10c.
5 Floral.....by 25 Scroll, with name, 10c.
Send a 3 ct. stamp extra for each picture when the
order amounts to less than 40. When more I pay
the postage and you save 2 cents on $1 worth.
No finer work in the world at any price. Money
refunded if they don't suit. W. C. CANNON, 342
Washington street, Boston, Mass.

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AND
Ornamental Wire Works.
BUFFUM & CO., No. 36 N. Howard St., Balti-
more, manufacture WIRE RAILING for Cemet-
eries, Balconies, etc., Sieves, Fenders, Cages, Sand
and Coal Screens, Woven Wire, etc. Also Iron
Bedsteads, Chairs, etc.

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Established in 1837.
Superior Bells of Copper and Tin, mounted
with the best Rotary Hangings, for Churches,
Schools, Farms, Factories, Court Houses, Fire
Alarms, Tower Clocks, etc. Fully Warranted.
Illustrated Catalogue sent Free.
VANDUZEN & TIFT, 102 E. 2d St., Cincinnati.

T. W. ROTHICK,
UNDERTAKER,
271 CAMP STREET, NEW ORLEANS.
Embalming and Disinterring. Bodies carefully
shipped. Carriages and Cabs for hire.

AMERICAN WATCH COMPANY.
We are selling the WATCHES of the above
Factory at the very lowest prices.
Silver Watches at $14 and upward.
Gold Watches at $35 and upward.
All fully guaranteed.
A. B. GRISWOLD & CO.,
Corner Canal and Royal Sts.

NEW ORLEANS MARKETS.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, Jan. 29, 1878.

No change of any note has taken place in the markets during the past week. The usual amount of business has been done in the great staples—cotton and sugar. The general tone of the market for the latter is stronger than last week at this time. The sugar planters have much to contend with this season: first, the partial failure of the crop, then the low prices for sugar, and now the movement on the part of Northern and Western refiners to have the duty removed from imported sugars. The plan is so manifestly unjust to the South that it is very improbable that Congress will be disposed to take any steps in the matter. However, it is absolutely necessary that the Southern planters should use every effort to oppose the movement in its incipiency.

State and city bonds for the past week have been very irregular, with a downward tendency for the former. State consols are quoted at 82½@83; premiums, 36½@37.

MONETARY.

Exceptional commercial paper, 8@— per cent.; A1 do., 9@11; second grade do., 12@—; loans on collaterals, 8@—; A1 mortgage paper, 9@10; second grade do., —@— ₰ cent. per annum.

Gold is quiet and firmer.

Foreign exchange is moderately active and higher.

Sight is quiet and steady.

Stocks quiet.

Gold opened in New York at 101, and closed at 102¼. Here it opened at 101⅞@102 and closed at 102⅛@102¼.

Some of the principal stocks are quoted as below by the New Orleans Stock Exchange:

BANKS.	Bid.	Asked.
Canal	96 50	— —
Citizens'	75 50	78 00
Louisiana National	103 00	105 00
New Orleans National	80 00	85 00
INSURANCE COMPANIES.		
Crescent Mutual	76 50	— —
Factors' and Traders'	101 00	102 00
Sun Mutual	101 00	102 00
Hope	47 00	51 00
CITY RAILROADS.		
Carrollton	$115 50	$116 50
Crescent City	52 50	— —
New Orleans City	140 00	141 50
St. Charles Street	75 25	76 00

COTTON.

The *Democrat* reports the cotton market as follows:

The day opened under the influence of an easy market at Liverpool on spot cottons, and a decline on futures at New York. Naturally enough, buyers were in the market for concessions, which were stoutly and successfully resisted by factors, although the latter freely accepted yesterday's prices. This stringency of holders checked the movement, and in consequence only 5,550 bales were sold, the market closing without any quotable change in prices.

The closing report of the Cotton Exchange was as follows:

	To-Day.	Yesterday.
Low Ordinary	7	7
Ordinary	8⅜	8⅜
Good Ordinary	9	9
Low Middling	9⅜	9⅜
Middling	10¼	10¼
Good Middling	11⅛	11⅛
Middling Fair	11⅞	11⅞

Sales to-day, 5,550 bales. Market quiet and easy.

COTTON STATEMENT.

In store and on shipboard, Sept. 1, 1877	20,358
Gross receipts since yesterday	5,551
Gross receipts previously	1,105,554—1,127,217
Total supply	1,148,575
Exported to-day	6,552
Exported previously	761,393—767,945
Total stock this day	370,628
Total stock this day last year	299,830

The exports to-day were 4,552 bales to Havre and 2,000 bales to Antwerp.

Net receipts since yesterday	5,550
Receipts from other ports	883
Net receipts last Tuesday	12,711
Net receipts this day last year	10,075
Net receipts since Friday	32,708
Net receipts same time last week	31,484
Net receipts same time last year	39,430
Net receipts since September 1	940,378
Net receipts same time last year	865,044

The cotton on shipboard, as per account of the Cotton Exchange, is as follows: Liverpool, 62,052 bales; Havre 44,124; Bremen, 12,681; Mediterranean, 1,826; North Sea, 11,683; Spain, 600; Mexico, — coastwise, 4,007; total, 137,973 bales. This, taken from the stock at noon, as noted at the Exchange, leaves in presses 232,655 bales.

The receipts at all ports from twelve M. yesterday to twelve M. to-day, as per Cotton Exchange telegrams, are 21,168 bales, against 29,097 bales last Tuesday, 22,071 bales last year, and 20,186 year before last.

The movement at ports for four days, up to noon to-day, is given below:

	Received since Friday.	Same time last week.	Same time last year.
New Orleans	32,708	31,484	39,430
Galveston	7,291	6,819	6,100
Mobile	12,568	12,302	7,565
Savannah	8,372	10,760	5,673
Charleston	8,378	6,901	4,257
Wilmington	1,120	1,078	1,377
Norfolk	7,966	7,882	5,024
Baltimore	385	835	182
New York	2,974	1,924	6,959
Boston	2,389	2,255	1,291
Philadelphia	212	200	1,415
Other ports			
Total	84,472	86,447	79,671

Receipts at ports since September 1	3,040,285
Receipts same time last year	3,055,315
Receipts same time year before	2,952,435

The exports from all United States ports, consolidated as per telegrams to the Cotton Exchange, for four days have been as follows:

	G. B. France.	Cont.	Chan.	Stocks.
This week	10,209	11,956	12,86	911 6
Last week	60,872	8,780	11 667	865,315
This week last year	38,901	8,905	9,335	903	856,681

Be not hasty to cast off every aspersion that is cast upon you. Let them alone for awhile, and then, like mud on clothes, they will rub off.

PRICES CURRENT
IN
THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS. ARTICLES.	FROM	TO
Cotton scrapers	$4 00	4 60
Cotton sweeps	4 00	— —
Cultivators, Diam. and shovel-tooth	6 25	7 00
Cultivators, riding and walking	30 00	40 00
Shovels and spades	5 00	12 00
Axes	7 03	11 53
Shovel plows	4 50	5 50
Half do., with cutters	6 00	8 00
Double-shovel plow	4 80	5 25
Straub's corn mills	— —	— —
Corn mills, Coleman's	120 00	425 00
B. J. West's corn mill	200 00	— —
Tunnard's corn and pea planter	— —	— —
Cotton planter	18 00	— —
Wagons, Carts, Etc.:		
Wagon, two-horse	55 00	70 00
Wagon, four-horse	85 00	100 00
Wagon, two-horse, thim. skein	60 00	70 00
Wagon, four-horse	97 00	9 00
Cane wagon	190 00	210 00
Ox wagon	75 00	115 00
Ox cart, complete	— —	— —
Cane cart	110 00	115 00
Tongue cart, complete	— —	120 00
Plantation cart	45 00	60 00
Bagasse cart	65 00	75 00
Iron, ₰ lb.:		
Swedes, assorted	— —	— —
Hoop	3¼	5
Sheet	3¼	5
Nail rods	— —	— —
Castings, American	— —	— —

BUILDING MATERIAL.		
Bricks, ₰ 1,000:		
Lake	9 00	11 00
Country	— —	— —
English Brs	30 00	35 00
Lime, ₰ bbl.:		
Western	— —	— —
Connent	2 00	2 25
Plaster Paris	2 25	2 50
Lumber, ₰ 1,000 feet:		
Flooring, dressed	15 00	35 00
Flooring, rough	15 00	18 00
Ceiling, dressed	14 00	25 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	14 00
Scantling	14 00	18 00
Shingles, ₰ 1,000	2 75	3 50
Nails, best brands	3 20	— —
Smaller sizes proportionately higher	— —	— —
Glass, ₰ box of 50 feet:		
French, 8 by 10	— —	3 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 10	4 25
French, 14 by 18 to 18 by 30	4 [illegible]	4 [illegible]
White Lead, best, ₰ lb	[illegible]	[illegible]
Paris Green, ₰ lb	[illegible]	[illegible]
Pat. Dryer, ₰ lb	[illegible]	[illegible]
Whiting, ₰ lb	[illegible]	3
Putty, in bladders, ₰ lb	3	5
Linseed Oil, ₰ gall	70	80

SASH, BLINDS AND DOORS. Window Sash, 12 lights: Size of lights.	Sash, per pair. Unglazed.	Glazed.	Blinds, per pair.
8x10	37	$1 00	$1 55
10x12	45	1 70	2 05
10x16	50	2 35	2 70
Sash Doors:		Single.	Double.
3 feet x 7 feet		$3 00	$3 70
3 feet x 8 feet		3 60	4 30
3 feet x 7 feet 6 inches		— —	3 80
Panel Doors:			
2x8 and 1¼ inch thick		— —	$2 20
2x7 and 1¼ inch thick		— —	2 25
2x7 and 1¾ inch thick		— —	2 30
4x7 6 inch and 1¾ inch thick		— —	4 00

GROCERIES.		
Butter, ₰ lb.:		
Western	18	19
New York, good to creamy	28	31
Coffee, ₰ lb.:		
Rio, fair	17	17¼
Rio, good	18	18
Rio, prime	— —	19
Java, choice O. G.	— —	— —
Candles, ₰ lb.:		
Star, best brands	12	13
Chocolate, ₰ lb.:		
Cocoa	— —	— —
Sweet	— —	— —
Canned Fruits, ₰ doz.:		
Peaches, strawberries and pears	— —	— —
Corn Meal, ₰ bbl.:		
Best, K. D.	2 60	2 65
Cheese, ₰ lb.:		
Factory	11	12
N. Y. cream and English dairy	15	16
Fish:		
Mackerel, extra No. 1, in bbls	— —	22 00
Mackerel, extra No. 1, in kits	— —	2 00
Sardines, quarter boxes	— —	— —
Flour, ₰ bbl.:		
Superfine	4 25	4 50
XX	— —	5 00
XXX	— —	6 00
Choice XXX	6 25	8 50
Choice family	6 75	7 25
Fruits:		
Dried apples, ₰ lb	4	6
Dried peaches, ₰ lb	11	12
Raisins, ₰ quarter box	55	60
Raisins, ₰ half box	— —	1 00
Raisins, ₰ whole box	1 85	1 85
Bananas, ₰ bunch	1 00	2 00
Crackers, ₰ lb.:		
Soda	5	8
Butter	6	7
Sugar	5	9
Gingernuts	9	12
Oil:		
Coal, in casks, bbl	40	48
Coal, in barrels, bbl	30	35
Insurance, in casks	— —	30
Insurance, in barrels	— —	25
Lard, in barrels best	80	85
Molasses, in barrels:		
Common	18	20
Fair	22	24
Prime to choice	28	32
Golden and Rouget syrups	— —	— —
Half bbls. 5c and kegs 10c more.		
Rice, Louisiana, ₰ lb.:		
No. 2	3¾	4
Ordinary	4½	5¼
Fair	5¾	— —
Prime to choice	6	6¼
Soap, in boxes, ₰ lb.:		
XXX Palm	6	— —
Keller's magnolia	4½	— —
Keller's olive	5	— —
Starch, ₰ lb	— —	3½
Salt, in sacks:		
Fine	1 10	1 15
Coarse	85	90
Sugar, in hhds.:		
Good fair	5¾	5¾
Prime	— —	6
Choice	— —	7
Yellow clarified	8	8½
White clarified	9	9½
Crushed	— —	— —
Powdered	— —	— —
Spices, ₰ lb.:		
Allspice	15	— —
Pepper	14	14
Cloves	30	— —
Cinnamon	— —	— —
Tea, ₰ lb.:		
Black Congo	27	1 10
Green Imperial	30	90
Tobacco, manufactured, ₰ lb.:		
Chewing, common	40	45
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, choice	55	70
Smoking	— —	— —

GRAIN AND FEED.		
Corn, ₰ bushel:		
Yellow	— —	52
White	— —	55
Mixed	— —	— —
Oats, ₰ bushel		
St. Louis	— —	— —
Texas	— —	37
Galena	— —	38
Bran, choice, ₰ 100 lbs	— —	55
Hay, ₰ ton:		
Prime	15 00	18 00
Ordinary	— —	13 00
Cow Peas:		
Whippoorwill	— —	— —
Mixed	— —	— —
Clay	— —	1 40

PROVISIONS.		
Bacon, ₰ lb.:		
Breakfast	9	9½
Shoulders	— —	8½
Sides, clear rib	— —	7½
Sides, clear	— —	7½
Hams, sugar-cured	10½	11
Mess Pork, ₰ bbl	12 00	12 25
Dry Salted Meat:		
Shoulders	4½	4¾
Lard, ₰ lb.:		
Choice, in kegs and pails	9½	9¾
Choice, in tierces and barrels	8¾	9

BALING STUFFS.		
Bagging:		
India	— —	— —
Jute	12	12½
Ties, Arrow, best, per bundle, 20 ties and buckles	— —	1 80
Twine, hemp	13½	14

DRY GOODS.		
Brown Domestic, ₰ yard:		
Standard brands, 7/8	7	9
Standard brands, 4/4	7	11
Bleached Domestic, ₰ yard:		
Choice brands, ⅞	8	10
Choice brands, 4/4	9	12½
Calico, ₰ yard:		
Common brands	5¾	— —
Sprague, Allen & Hamilton	6¾	9
Ticking, ₰ yard:		
Colliston brands	10	18½
Good	8	14
Osnaburgs:		
Eight Ounce	— —	— —
Stripes	9	11
Checks	12	17
Denims	13	18

POULTRY AND EGGS.		
Poultry, ₰ dozen:		
Old chickens	3 10	3 25
Young	2 00	2 50
Ducks	3 00	3 50
Geese	5 00	6 50
Turkeys	12 00	15 00
Eggs, ₰ dozen:		
Western	12	15
Louisiana	15	17

SEWING MACHINES.

THE SINGER AGAIN TO THE FRONT!!

Great Reduction in the Prices

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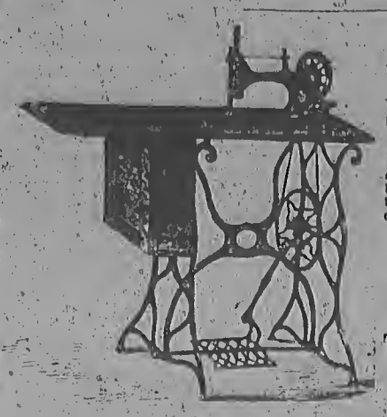
FOR CASH!!



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Dr. Price's Vanilla Flavor is extracted from the Mexican Vanilla Pod. This popular flavor, as made by Dr. Price, embodies the delicate aroma of this agreeable fruit, free from the strong, *rank taste* of those extracts sold as Vanilla, made from the cheap Tonqua or snuff bean.

Appointments for Quarterly Meetings.

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MONTGOMERY DIST.—FIRST ROUND.

Tuskegee	Jan. 5, 6
Opelika	12, 13
Auburn	19, 20
Tadassee, at Tabiba chapel	26, 27
Tuskegee circuit, at Cotton Valley	Feb. 2, 3
Salem circuit, at Shady Grove	9, 10
Hurtville circuit, at Seal	16, 17
Crawford circuit, at Soule chapel	23, 24
Loachapoka circuit, at Loachapoka	Mar. 2, 3
Montgomery	9, 10
Elmore circuit, at Ellis chapel	16, 17
Wetumpka	23, 24
Sougahatchie mission, at Rocky Springs	30, 31

17 M. S. ANDREWS, P. E.

MISCELLANEOUS.

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FANCY GOODS BAZAR.

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Keeps a large assortment of Fancy Goods of all descriptions. Human Hair in all shades and colors, of all sizes and lengths. Jewelry, Ladies' Combs and Hair Ornaments, etc., made up in all qualities of goods and at the newest styles. A choice assortment of Fans. Country orders promptly attended to. If goods are not as represented he will refund the money immediately.

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I HAVE on hand a large and complete stock of VEGETABLE, FLOWER & GRASS SEEDS, which I offer at the lowest market price. Also, Genuine Red Rust-Proof OATS, in quantities to suit purchasers. Eastern-grown SEED POTATOES a specialty. Almanac and Garden Manual for the Southern States sent free on application.

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Yard on Levee, between Race and Robin streets.

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$15 00 will buy an elegant Porcelain DeTerre (nearly equal to French China in appearance, and far more durable) DINNER SET, comprising 124 pieces, to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes.

Stone China DINNER SETS	WRITE FOR PRICES
Stone China TEA SETS	
Decorated CHAMBER SETS	
Real French China DINNER SETS	
Gold Band China TEA SETS	
Table TUMBLERS	
Table GOBLETS	

8p W. C. SHEPARD & CO.

A. BALDWIN, *President.* JESSE K. BELL, *Vice President.*

STATEMENT OF THE CONDITION

OF

The New Orleans National Bank,

DECEMBER 31, 1877.

LIABILITIES.

Capital stock	$500,000 00
Surplus fund	25,000 00
Undivided profits	7,655 81
Circulation outstanding	178,000 00
Dividends unpaid	9,750 00
Deposits	604,120 72
Due to banks and bankers	25,342 58
Total	$1,000,823 30

RESOURCES.

Loans and discounts	$447,189 77
United States bonds	250,000 00
Premiums on United States bonds	8,661 25
Due from banks and bankers	76,884 75
Furniture and fixtures	2,500 00
Cash	343,572 05
Redemption fund with United States Treasurer	9,000 00
Total	$1,136,823 31

I certify the above statement is correct.

WM. PALFREY, Cashier.

J. S. RIVERS,

STATIONER,

Steam Power Printer

BLANK BOOK MANUFACTURER,

LITHOGRAPHER AND ENGRAVER,

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We will sell during these hard times

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COLORED SATINS,

EVENING SILKS, VELVETS,

ETC., ETC., ETC., ETC.

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AT LIND GROVE, LA., a TEACHER to take charge of a school of fifteen or twenty pupils. A lady preferred, and one who could teach Music. Address DR. L. N. RENWICK,

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GREAT T DEPO

NO. 5 CAMP STREET, NEW ORLEANS.

TEAS.

OOLONG, Black—35c., 40c., 50c., 60c., 75c. Best at $1 per lb.
ENGLISH BREAKFAST, Black—35c., 40c., 50c., 75c., $1. Best at $1 20 per lb.
IMPERIAL GREEN TEA—35c., 40c., 50c., 60c., 75c., $1, $1.20. Best at $1.40 per lb.
MIXED TEAS—35c., 40c., 50c., 60c., 75c. Very choice, $1. Extra Choice $1.20.

Also a choice assortment of Young Hyson, Gunpowder, Orange Pekoe, Flowery Pekoe, Assam, Mandarin and Caper Teas.

COFFEES.

GOOD RIO, parched or ground	25c. per lb
CHOICE RIO	30c.
CHOICE CORDOVA	30c.
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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, FEBRUARY 7, 1878. NO. 6.

THE MESSENGER.

Go, go, go,
To the high and to the low,
To the weary who are sighing,
To the crushed ones, faint with crying,
To poor souls with burdens dying;
Tell every one
Christ bids them come.

With the message all may speed,
Go to every land and nation,
Go to every class and station,
Spread the gracious invitation—
Christ's blessed call
Extend to all.

Fly, fly, fly,
For Time hastens—Death is nigh.
Haste o'er mount and plain or valley,
Through each highway, byway, alley;
Allmankind to Jesus rally.
He calls to day;
Let none delay.

News of the Week.

DOMESTIC.

NORFOLK, Jan. 31.—At 6:30 this ...rgoon the steamship Metropolis, ...m Philadelphia for Para, Brazil, ...t ashore on Currituck beach, ...es miles south of the lighthouse, ...ing a furious southeast gale. ...reat confusion prevailed on board, ...ing to the fury of the gale and the ...ing of the surf, the orders of the ...ers were unheard. About fifty the passengers and crew have ...hed ashore. About two hundred believed to be lost.

WASHINGTON, February 3.—Judge ...kley, in refusing to grant the pe... ...n of J. Madison Wells and others, the Louisiana Returning Board, ...a transfer of their cases to the ...cuit Court of the United States, ...reserved to them the right to ...e an appeal to the Supreme Court the United States.

FOREIGN.

LONDON, Jan. 29.—A special to the *...ndard* from Belgrade, on Monday, ...: After a four days' battle the ...ks were defeated near Rutschanik ...000 Servians. The hospitals ...have been ordered to prepare for ...wounded.

The *Times'* correspondent at Bel... stated that Prince Battenburg, ...n of Alexander of Hesse, will be ...inted regent of Bulgaria.

The *Times'* correspondent, be... ...d in Erzeroum, writes, January ... Typhus is raging; 250 die daily. ...re are 10,000 sick and wounded in ...hospitals.

CONSTANTINOPLE, Jan. 31.—The ...kish government is having diffi... ...y to maintain order in the capital. ...ong the tens of thousands of refu... ...from Roumania are many armed ...assians. These have already ...ndered the towns and are flocking ...Constantinople laden with booty. ...e government wishes to disarm ...m and send them into Asia. ...spalling misery prevails from ...Bosphorus to the Gulf of Salon... The whole coast is crowded ...h terrified Mohammedans, seek... ...transportation across the Straits. ...ndreds are perishing from cold; ...ger and exhaustion, and no suc... ...is possible until the panic and ...fusion in the capital is abated.

LONDON, January 30.—The *Times'* ...ne dispatch says: The Pope is ...paring an allocution against Rus... ...for the persecution of the church ...Poland, and against King Hum... ...on his accession to the throne ...the assumption of the title "King ...taly."

The Queen of Portugal, daughter ...the late King Victor Emanuel, ...the Pope's god-daughter, is re... ...d admission to the Pope, because ...is residing at the Quirinal.

ST. PETERSBURG, Jan. 30.—The ...mander of the Russian steamer ...stantine reports that he left Se... ...topol for a cruise on the twenty... ...nd instant, and approached Ba... ...on the twenty-sixth, where ...re were seven Turkish vessels. ...Constantine sent a white-head ...edo against a screw steamer, ...ch was on guard outside, and ...k her immediately. The crew ...e all drowned. The Constantine returned to Sevastopol.

CONSTANTINOPLE, Jan. 31.—The Rus... Grand Duke Nicholas arrived ... by railway from Hermanlik, ...took quarters in the governor's ...ce.

The Russian vanguard has been ...d Bodaski, Haskoi, Demotica and ...k Kilisa. The Czarowitz's army ...crossed the Lom in force, the ...ks everywhere retreating upon ...fortresses of the quadrilateral.

PARIS, Feb. 2.—A telegram from ...ra announces that the Grand ...er of Turkey has telegraphed to ...Khedive that the protocol of the ...istice is ready for signature. The ...an telegraphed to the Czar ac... ...ting the peace conditions, and ...ing the Czar to stop the advance ...the Russian troops. The Czar re... ...d that he was about to give orders ...hat effect.

A telegram from Constantinople, ...d January 31, says it is expected ... the Russian conditions will be ...municated to the Turkish Parlia... ...t on Saturday. It is said that ...military delegates have fixed the ...s of demarkation, according to ...ch the Russians will provision... ...occupy Erzeroum and Sillistria. ...Mehemet Ali Pasha has been ap... ...inted commander of Pera.

ST. PETERSBURG, Feb. 2.—Russia ...accepted Austria's proposal for ...nference for the settling of Euro... ...n questions resulting from the ... The place of conference has ...yet been determined, but will ...obably be in one of the small States. ...bases of the Russian conditions ...been signed.

ST. PETERSBURG, Feb. 4.—The ...r yesterday, after inspection, ad... ...ssed the troops as follows: "I congratulate you upon the armistice, the satisfactory conditions of which are due to our brave troops, who proved that for them nothing is impossible of accomplishment. We are still, however, far from the end, and let us continue to hold ourselves prepared until we obtain a durable peace, worthy of Russia."

Public opinion here, and even more at Moscow, regards the projected conference with disfavor. Some papers speak of the conference as a mere device of the European powers to deprive Russia of all she gained after so heavy an expenditure of blood and treasure, without themselves spending a farthing or losing a man.

The *Vedomosti* calculates that after the conclusion of peace the Black Sea and Sea of Azof ports will export twenty million quarters of wheat.

LONDON, Feb. 4.—Reuter's Athens dispatch to-day announces that the Greeks have captured Doruves at the point of the bayonet. One hundred and fifty Greeks were killed. Five Turkish men-of-war passed through the Dardanelles on Sunday on their way to the Greek coast. There are only five hundred troops in Athens, and a small English gunboat at Piraeus. Hundreds of volunteers are leaving daily for the frontier.

PARIS, Feb. 4.—A telegram, dated Shanghai, China, yesterday (February 3,) published here, announces that an asylum for women and children, at the city of Tientsin, has burned. Over two thousand persons are stated to have perished in the flames.

LONDON, Feb. 4.—The *Standard's* correspondent at Vienna telegraphs the following: The situation is still regarded here as serious. It has transpired that Russia is concentrating troops in the interior of Roumania and 120,000 men will be massed toward the west and north, evidently for defense against Austria.

The Berlin correspondent of the *Standard* says: "The situation is still considered critical. The Czar's address to the troops at St. Petersburg on Sunday, and the calling out of forty new battalions, have further checked public confidence in the early re-establishment of peace."

A special to the *Standard*, from Athens, states that the port of Piraeus is defended by torpedoes.

The Beys of Epirus have submitted to Greece. Thirteen hundred Turks were taken prisoners at Domoco.

The *Post's* Berlin dispatch says: It is announced that the proposed European conference will probably meet in Brussels.

Col. Fabra, the Spanish commissioner to the Centennial Exhibition, during a recent trip through the West, visited Toledo, O., upon invitation of the mayor, and met with a warm reception there. The name of the Toledo *Blade* attracted his attention, and on visiting the office and seeing on the wall of the editorial-rooms an appropriate coat-of-arms, in the shape of a small Toledo sword, he remarked: "My friends, you are worthy of a better blade than that, and I will give you one." There was on exhibition in the Spanish government building at Philadelphia a double-handled sword, from Spain, five and a half feet long, of the best Toledo steel, wrought in imitation of the double-handled "terrors" turned out by the Toledo manufactory in the sixteenth century, and wielded by the knights of that period. The blade is beautifully engraved in grotesque, and bears an inscription telling the time and place of manufacture—"Toledo, Spain; 1873." This formidable weapon is soon to form the new coat-of-arms of the *Blade*, as the gift of Col. Fabra.

In the Jewish dispensation there were some very holy things—golden vessels in the holy place—and these had a great position, as it were; they occupied a very important place in the manifested presence of God; but yet they were only the shadows of things in the heavens—types of something that was coming—and now we are being taught about the heavenly things themselves. Now what are the heavenly things? If you have come to Jesus, been washed in the precious blood, sealed of the Holy Ghost, you are the heavenly things in Christ—you are the vessels for God's service.

What is needed is not to tell men new things, but to make them new men; not that they should hear some new thing, but that they should do one new thing—serve God, and not their own idle whims. The old gospel, preached in the old way, can alone do this. Not that the pulpit should fail to be abreast of the times—there is no virtue in old fogyism. Not that the preacher should be uninteresting—there is no saving power in dullness. The truth must be presented to men freshly, vigorously; but it must be truth eighteen centuries old that is presented, not something new.—*Examiner.*

FAITH.—"Without faith it is impossible to please him." Faith, then, is indispensable. Without it the most perfect natural character will not be accepted; while a character naturally most imperfect and distorted may, by the exercise of faith, struggle upward to perfection, encouraged and comforted by the sympathetic assistance of God's Holy Spirit.—*American Messenger.*

The more you read, study and pray over the Bible, the more you will take heed to it, as unto a light that shineth in a dark place. I have been reading the Bible for forty years, and am but an A B C scholar in it yet. It is still as fresh as ever.—*Romain.*

International Sunday School Convention.

The International Sunday School Convention will be held at Atlanta, Ga., April 17-19, 1878.

At the meeting of the executive committee, held in New York, October 4, 1877 the undersigned were appointed a Committee on Delegations to the above named convention. Information concerning the subject in hand is therefore given, as follows:

1. The convention will be strictly a delegated body.

2. Each State or Territory is entitled to send a delegation equal to double its representation in the Senate and Congress of the United States. Canadian representatives in the same ratio.

3. Members of the executive committee are *ex officio* members of the convention, and therefore need not receive appointment from the States in which they severally dwell.

4. Where State or Provincial Associations (Union) exist, they are entitled to appoint the delegates from their own fields, and to issue certificates of appointment to the same.

5. Where no such organizations exist, applications for appointment, or nominations of suitable parties, should be made as follows:

For Canada, the New England States and New York to the Rev. Henry M Parsons, 151 Chippewa street, Buffalo, N. Y.

For the Middle, Western and Pacific States, to the Rev. George A. Peltz, Jamestown, N. Y.

For the Southern and Southwestern States, to the Rev. T. C. Boykin, Atlanta, Ga.

6. Representatives of benevolent societies, or of denominations, cannot be received as such.

7. Duly accredited delegates are assured of a hearty welcome to the homes of Atlanta if, by April 1, they forward notice of their appointment to W. S. Whidby, Esq., Atlanta, Ga.

8. A representative of the Committee on Delegations will be in constant attendance at Atlanta to fill existing vacancies not otherwise provided for; to issue tickets entitling delegates to reserved seats and other privileges; and to meet such other demands within its province as may arise.

9. Full delegations from all parts of the field are earnestly desired, as matters of vital interest to Sunday school work will come before the convention.

GEORGE A PELTZ,
Jamestown, N. Y.
HENRY M PARSONS,
Buffalo, N. Y.
T. C. BOYKIN, Atlanta, Ga.,
Committee on Delegations.

SINGLE BLESSEDNESS.—If it is true that, for the greater number of us, married life is the perfect life, it is equally true that for others of us, the single life is the perfect life. In the case of men it is superfluous either to illustrate it by instances, or to support it by argument; especially when we remember that the solution of the question rests usually with themselves. As for unmarried women, what a dreary wilderness this earth would be without them! In thousands of homes the maiden sister or aunt is the very angel of the family, the children's idol, the secret wonder and delight even of those who too scrupulously use her; by sick-beds and death-beds a divine consoler; the depository of the sweet secrets of blushing hearts, the tender friend of the old, and the poor, and the lonely. Old maids, indeed! Why, with certain obvious exceptions, they are the very salt of the earth, the calm and sweet life of the household that is so blessed as to own them; their distinction, to be wanted by everybody; their reward, to be useful to everybody; their home—the snuggest, warmest place in the hearts that can love. And if they have a niche to fill on earth, as none can fill like them, many of them shall have a crown of surpassing brightness in heaven. Men, and women too, sometimes keep single not so much because no one cares for them, but because they themselves care for Christ first and most. The chosen solitariness of an unmarried life is occasionally the sacrifice of self, secretly but deliberately laid at the feet of him who pleased not himself; and it has, and shall have, its great recompense. "The unmarried woman careth for the things of the Lord, that she may be holy, both in body and spirit." Presently she will find out, and others also, that the Lord has cared for her.—*Sunday Magazine.*

"He shall come down like rain upon the mown grass." Observe that the peculiar characters of the grass, which adapt it especially for the service of man, are its apparent humility and cheerfulness: Its humility, in that it seems created only for lowest service—appointed to be trodden on and fed upon. Its cheerfulness, in that it seems to exult under all kinds of violence and suffering. You roll it, and it is stronger the next day; you mow it, and it multiplies its shoots, as if it were grateful; you tread upon it, and it only sends up richer perfume.—*Ruskin.*

Living in sensible comforts and joys is rather a part of our reward than of our duty. It would, therefore, save modest and pious persons a great deal of disquiet if they would learn to judge of their spiritual condition by duties and services, rather than by consolations.—*Boyle.*

The address of Rev. K. A. Jones is Valden, Miss.

Brazilian Mission.

REV. D. C. KELLEY, D. D.: It is now a long time since I read that good book, The Preacher's Manual; yet Memory, faithful guardian of the past, still recalls many of the vivid impressions then made upon my youthful spirit. Among other things which fixed themselves upon my recollection was a certain story of a preacher whose text was: "He that believeth shall not make haste." Having an economico-ecclesiastical essay to write you, I propose the above by way of introduction. A quotation from your letter of October 17, 1877, shall serve for text:

"As to your own work—we shall expect you to give yourself to the preaching of the word until you hear from the board, after the May meeting, 1878. I do not mean by this that other missionary work is not to be undertaken; the restriction applies only to the fact that you are not expected to make any arrangements, which will involve expense of any kind, until after May."

1. We note here that it is "expected" that I give myself "to the preaching of the word." This is the positive side of the injunction, the "shalt do" of the text. The first part of the law to Adam was: "Keep the garden;" the first part of the text is: "Give yourself to the preaching of the word." The injunction to Adam implied his ability, presupposed that it was rendered possible for him to "keep the garden."

But (*a*) the first part of the text is addressed to a Methodist missionary; hence it does not mean "preaching of the word" for the "Presbyterians," or the "Fluminenses," in their respective houses of worship; but on the contrary:

(*b*) "Preach the word" as a Methodist missionary to a Methodist congregation, in the house of worship for Methodists, where you can preach distinctive Arminianism, and, distinctive Methodism, and build up a Methodist Church; for this you were sent to Brazil.

2. "You are not expected to make any arrangements, which will involve expense of any kind, until after May." Adam had his "forbidden fruit," so had I—it was this second injunction to beware of "arrangements which will involve expense." Adam could keep the garden—his keeping from the fruit did not interfere with that. In this he was more fortunate than I—the second part of my text nullifies, cancels the first. To "give myself to the preaching of the word," as this phrase has been explained, is inseparable from "arrangements which involve expense," and considerable expense.

3. "And he did eat."—Genesis iii, 6. "And I did eat."—Genesis iii, 12.

1. I have to day closed a contract for a house for 1878. The necessary papers are to be passed to-morrow afternoon. The house is on the *Cattette*, the prettiest street in the city of Rio de Janeiro, and is admirably adapted for our purpose; indeed, will be the best located Protestant house of worship in the city. The house is large. From the *Cattette* you enter a vestibule which has two doors—one opening into what will be the pastor's room; the other into the audience-room, which has a capacity of seating two hundred people, more or less. The audience-room is neatly furnished, has excellent acoustic properties, and is altogether perhaps the best hall in the city. Two doors open from the audience-room into another large hall, whose capacity is of about seventy-five or one hundred people, and whose windows, as those of the audience-room, open on the *Cattette*. The house is at the corner of the *Cattette* and the street Bella da Princeza. Entering from Bella da Princeza, you pass into a hall that runs the whole length of the three rooms just mentioned, and which communicates with them by three doors. On the left of this hall are three rooms, besides pantry, kitchen, bath-room, etc. On the second floor are four rooms, and on the third, one. Having been engaged since October 1 in hunting a hall, I know that it is impossible to obtain one without obtaining the house in which it is situated, and we might search the city through, and for convenience and suitableness of location we could not find another equal to the one which I have rented.

The gospel is for all men; one of the proofs of Christ's Messiahship was that "the poor had the gospel preached unto them." It is only the poorer class of people that has accepted the gospel in Brazil. There are plenty of poor people near enough to our house of worship; but that part of the city contains also the wealth, the rank and the learning of the capital of Brazil. They, too, have souls not whiter nor cleaner than those of other folks, but just as solemnly immortal, and as sadly restless and Spirit-hungry as the souls of the poorer and less educated. Is it wrong that we look to them especially? God knows we long to send the gospel, like the breath of the tropics, to blow upon every green mountain of the American empire—these of whom I speak, if won to the truth, have the learning and eloquence to win back the multitudes to that faith in the spiritual and eternal from which they are slowly drifting—these, if consecrated to Jesus, have the means with which to send through all the land the messengers of salvation.

5. Our house will cost per year $1,900 in United States currency. Seats will cost $150 or $200 additional; a man to take care of the house, $225 per annum. We need an organ, which will cost $175 to $250. On the whole, will need for our house of worship $2 500 for 1878.

To meet this I have the promise of the board for $500, which was to be forwarded December 1, 1877. Also there is an assessment of $1 450 for my "salary and rent of a preaching-place" for 1878. A total of $150 may be expected from some friends in Rio de Janeiro. So that, not to speak of how I am to live, there will only be a deficit of $400 on the score of expenses. As I disobeyed express instructions in taking this step, I now proceed to reveal to the Methodist Episcopal Church South how I proposed to carry on the enterprise should the worst come to the worst. First, as to current expenses. I secured the promise of a loan sufficiently large to keep the ball in motion for one year. Should the board say, "You have not obeyed instructions—we wash our hands of the matter," I calculated the probable profits of a school, which I myself would conduct during the week, at sufficient to meet my own expenses, and the aforesaid deficit of $400. This would curtail, if not forestall, pastoral work; but so be it.

A WORD TO HIM THAT READETH.

My essay is written. I wish Dr. Kelley to publish, and I hope that every paper in our connection will give it a place in its columns. For two years I have been trying to prepare myself for work here; now I wish to be heard. My heart burned within me as I followed Bishop Marvin's path of light around the globe. Thanks, be to God! China is open, Japan is open, the whole world is open to receive the gospel; but, brethren, no door is wider open than that which lets our church into Brazil. The door is open, the bolts and bars of intolerant bigotry that held it fast are shattered forever, and a liberal constitution and an enlightened public opinion have made our access to this people but little more difficult than to the people of the great republic.

Do not understand by what I say in my essay that I supposed the board would disapprove of my renting the preaching-place. I did not think so. I have other things to say. I will be brief.

Nothing has touched me more; among all the sweet surprises of my mission-life, than a little notice I read in the Nashville *Advocate* of October 27, 1877, that the Sunday school at Clarksville, Texas, had forwarded to the secretary of missions $25, with the request that it be applied to my support. The Sunday schools of the Tennessee Conference, to which I belong, have done a noble thing in resolving to support the Rev. W. R. Lambuth, M. D., our last missionary to China.

Why I write now is to say: The Brazil mission is the youngest of our missions. We are just struggling into existence. Will not the church make us a donation of the $2 500 needed for our church for 1878? I appeal to the Sunday schools, I appeal to individual Methodists, I appeal to every man, woman and child who is interested, and has faith in our work in Brazil. Let this be separate and apart, over and above the regular missionary collections—let it be a free-will offering!

J. J. RANSOM.

As the secretary to whom the care of this work has been given, I hereby wish to state my joy, my great joy, that we have the hall. Thank God! I prefer to print the following private note, although not intended by the writer for the public. Will not the church at once provide for this extra expense? Shall we, like Paul, plant Christianity in the great centers? or, for the sake of economy, hide in the corners?

D. C. KELLEY,
Assistant Secretary.

P. S.—I hope you will find nothing particularly objectionable in the article inclosed. I think we have a bargain in our house, and so think my most prudent friends. You see things are costly in Brazil.

How about a school? We have plenty of room for a large day college—we only lack money for teachers. Don't be frightened; I won't employ any teachers on my own responsibility. I will (*D. V.*) live in the house from March on. Until March my rooms are engaged. If you send out any help, the additions to our force will, perhaps, not find the house disagreeable for a residence.

I very much wish we had money for a paper in Portuguese, if only for the publication of Bible studies.

The pastor of the Presbyterian church here, who is secretary and treasurer of their missions, and superintendent also, I think, paid me the high compliment of requesting me to write an apology for Christianity in reply to Renan's works, adding that their mission would publish anything I would write upon that subject. A hand-book of that sort is very much needed, and so I am preparing Young's "Christ of History" for them, thinking if the best I knew, and preferring to defer the attempt at anything original. They are to give me twenty-five copies, and sell to our mission at a reduction under their wholesale price. The work is expected to be out in April. Respectfully, J. J. RANSOM.

CAIXA 381 DO CORREIO GERAL,
Rio de Janeiro, Brazil,
Thursday, Dec. 20, 1877.

Time has laid his hand upon my heart gently, not smiting it; but as a harper lays his open palm upon his harp to deaden its vibrations.—*Longfellow.*

The address of Rev. T. F. Mangum is Selma, Ala.

To the Members of the Louisiana Annual Conference.

Full complements of the minutes of our late Conference session were forwarded last week to the preachers in charge of the various stations and circuits.

In order to facilitate transmission to the destined points we publish the following list:

The packages for Bastrop, Lind Grove, Oak Ridge, Rayville and Floyd were sent to Monroe, care of Rev. P. H. Moss.

For Downsville, Farmerville and Indian Village, to Trenton, care Rev. C. W. Carter.

For Winnsboro, Oakley and Tensas, to Waterproof, care Rev. B. F. Alexander.

For Homer, Lisbon and Haynesville, to Minden, care of Rev. J. E. Bradley.

For Caddo, Logansport, DeSoto, Mansfield, South and North Bossier, to Shreveport, care of Rev. J. T. Daves.

For Rapides, Bayou Boeuf, Evergreen and Spring Creek, to Alexandria, care Rev. C. Keener.

For Centerville and Trinity, to Harrisonburg, care Rev. J. F. Marshall.

For Opelousas, Plaquemine Brulee and Grand Coteau, to Washington, care Rev. R. S. Isbell.

For Abbeville and Indian Bayou, to New Iberia, care Rev. M. C. Manley.

For Grand Chenliere, Sugartown and Calcasieu Mission, to Lake Charles, care Rev. A. H. Moss.

All other packages were sent either by mail or by direct shipping route.

Fraternally,

S. H. SCHROEDER,
Publisher.

NEW ORLEANS, Feb. 5, 1878.

NOTICE.—The minutes of the Alabama Conference have been sent out. If any member fails to receive the package sent to his address he will please notify me, as I have reserved a few copies.

There have been some changes in the postoffices since the minutes were put in type. The address of Rev. T. F. Mangum is now Selma; J. S. Frazer is at Bellville; R. N. Ledbetter, at Daphne; M. M. Graham is at Gravella; and there may be other changes of address of which I have not been notified; but I have done the best I could.

R. B. CRAWFORD,
Sec. Alabama Conference.

OPELIKA, ALA., Jan. 30, 1878.

NOTICE.—The secretaries or editors of the minutes of the Conferences of the Methodist Episcopal Church South are earnestly requested to furnish me a copy of the minutes of the last session. They will receive, if address is given, a copy of the South Carolina Conference minutes in exchange. Any others furnished on remitting ten cents to cover charges. Address

A. M. CHRIETZBERG,
Newberry Ct., S. C.

JANUARY 30, 1878.

FAITH AND COURAGE.—He who by faith in Jesus evinces courage in the hour of temptation; knowledge, so as to take a broad and comprehensive view of things when others are contending about the merest trifles; moderation when worldly success is flowing in upon him, and others would be swept away by the tide into extravagance; patience when he is tried either by personal afflictions or the provoking conduct of his fellow-men; godliness, in holy fellowship with Jehovah, even when business is pressing most hardly on his attention; brotherly kindness, in doing good to his fellow-Christians, even when in many respects they are personally objectionable to him, and love in caring for all men for Christ's sake, even when they may return it with insult and ingratitude—he is the fruit-bearing Christian. It is not the cultivation of a series of states of heart, one after the other, we are to seek; but rather the possession of the one Christ-like spirit, and when we have that, each of the graces will shine forth as its presence is required.—*Christian at Work.*

BEYOND REPAIR.—*The Last of the Lessie Taylor.*—This unfortunate steamboat, whose donkey boiler exploded a short time ago at the wharf, committing damage already familiar to the public, has again been visited by a misfortune which will strike the name of the Lessie Taylor from the roster of steamboats. At five o'clock on Sunday morning she struck a snag in the lower part of the Atchafalaya, causing a total loss of herself and cargo. The passengers and crew are all safe.—*Picayune, February 5.*

No man can be brave who considers pain to be the greatest evil of life; nor temperate who considers pleasure to be the highest good.—*Cicero.*

The Christian Advocate.

THURSDAY, FEBRUARY 7, 1878.

HE LEADS US ON.

He leads us on
By paths we did not know.
Upward he leads us, though our steps be slow.
Though storms and darkness oft obscure the day,
Yet, when the clouds are gone,
We know he leads us on.

He leads us on
Through all the tangled years
Past all our dreamland hopes, and doubts and fears.
He guides our steps. Through all the tangled maze
Of sin, of sorrow, and o'erclouded days
We know his will is done
And still he leads us on.

And he at last,
After the weary strife,
After the restless fever we call life—
After the dreariness, the aching pain—
The wayward struggles which have proved in vain—
After our toils are past—
Will give us rest at last.

Sketch of Rev. B. M. Drake.

NUMBER 1.

The separated prisms and pieces of glass which compose a kaleidoscope convey no pleasant sensation to the eye or mind of the beholder; but when scientifically arranged and presented to the light they produce a countless variety of beautiful colors and radiant figures, and illustrate in some degree human character. Separate a man from association with his fellow-beings, and but little appears to interest others. Place him in favorable circumstances socially, and by contact with the qualities and sympathies of others, and his own are developed, and his character illuminated; for, "though each human life is, in a sense, complete in itself, and must work itself out independently of and clinging to no other, yet there is a beautiful mystery in the way one life influences another."

Dr. Drake was ever desirous that the experiences and examples of useful Christians should be preserved, to keep *them* in remembrance, and *especially* to benefit the living, but made no provision for anything of the kind in his own case. His epistolary correspondence was *very* extensive and interesting. His letters to his family and friends, a *few* scraps of his journal, etc., will furnish material for this memorial.

Tradition, carefully preserved in different branches of the Drake family, runs their genealogy backward for more than two hundred years, without a broken link, to the first emigrants from England, the various accounts agreeing in all important items. One of these we give from a letter written to Dr. Drake, in 1854, by his uncle, Maj. John H. Drake, of North Carolina, who was then residing with his daughter, Mrs. White, in Auburn, Ala. He says: "I will here give you the tradition of the Drake family as I received it from old Matthew Drake,* who was a merchant and traded to Virginia. He said that about two hundred years ago, or more, three young men by the name of Drake came into the mouth of James river from old England. One of them settled in Southampton county, Va., one of them went to the North, say Rhode Island, and the other went South, say to South Carolina. * * * From the brother who settled in Southampton sprang all the Drakes that peopled North Carolina and Virginia."

James Drake, of the sixth generation from the first emigrant, was the only son of Matthew Drake and Millica (or Milbery) Griffin. He was a native of Nash county, N. C.; was twice married, and raised fifteen children of large stature, neither sons nor daughters weighing at maturity less than two hundred pounds each. His son Albrittain, not inferior in size to the others, was noted in youth for great physical strength and personal bravery, and from his superiority in gymnastic games was called by his companions "Great Britain." He was a volunteer in the American army at the age of fourteen, and was commended for his gallant defense of his father's house when attacked by a party of tories under Capt. Beard, as related in Wheeler's History of North Carolina. He was also gifted with superior intellectual powers, but for various reasons had but few opportunities of improving them, which was probably the cause of his not desiring for his children more than the common branches of an English education. He was, however, well acquainted with the science of vocal music, and had a voice not only of great compass and power, but also of richness and melody.

The maternal grandfather of Dr. Drake was Michael Collins, who married Ann Perry. Their daughter, Ruth Collins, was married to Albrittain Drake in 1784 or 1785, and they afterward removed from Nash to Robeson county, in the same State. They were not professing Christians then, though inclined to the Baptist Church; but through the labors of Rev. Thomas Humphries were converted, joined the Methodist Church, and offered their house for the preaching of the word.

Mrs. Drake's figure was slight, her mind well balanced, and her manners unostentatious and unconsciously graceful. She was a tender and watchful mother. Their older children were John, Sophia, Silas, Collins and James Perry. On the eleventh of September, 1800, Benjamin Michael was added to the number, and in due time followed William and Edmund. The long, framed building in which Benjamin was born, the large spreading mulberry-tree, embowered in a luxuriant grape-vine at the west end, the beautiful stream of water flowing by on the east, with other surroundings, made impressive by the sports and tender affections of childhood, formed a cherished picture in his memory, which seemed to grow fresher with added years. In the fall of 1809, leaving the oldest son (who had married) in Robeson county, Mr. Drake left North Carolina, stopped for a year in Tennessee, and made one crop. There his son-in-law and family remained, and the rest of the family removed to Kentucky and settled permanently in Muhlenberg county, about twenty miles from Russelville. Here they were again found by the earnest itinerant; and again, till a church was built near them, their doors were opened for the preaching of the gospel. The earthquakes of 1811 and 1812 (in Kentucky, as elsewhere) caused great consternation. They were first felt at night. Mr. A. Drake sprang from his bed, thinking that some one was trying to frighten him, but soon realized the true cause of the shock. Before day the house was filled with his neighbors, entreating him to pray for them, there being but one other layman in the vicinity who prayed in public. Many of them thought the judgment day had come. Such scenes were repeated for many nights. A number thus awakened continued faithful to the end. With Benjamin and his brother Silas, as with others, "the fear of the Lord was the beginning of wisdom." The former was only eleven years old, but determined to seek the pearl of great price. He afterward spoke of the darkness which at this time prevailed at night as resembling that in Egypt—so intense that it could be felt. During the day copious showers of rain fell. Their home was included in the Christian circuit, Bro. Axley being the presiding elder, and Bro. Cartwright the circuit preacher. On one occasion, after service in his father's house, Bro. Cartwright invited any who desired it to join the church. Benjamin went forward with great trepidation, fearing he was too young to be received, and was comforted when the preacher took his hand and he saw his name registered in the class-book. When dismissed he passed hastily out of the room to avoid observation, but saw a young girl silently point at him the finger of scorn. How often have such trivial incidents caused persons to make shipwreck of their good intentions, and what a fearful responsibility is assumed by the authors of them. Fortunately in this case his wounded feelings had no power to shake his determination. He had, on the whole, the advantage of country schools for somewhat less than two years, his teachers reporting rapid progress. During his seventeenth year he superintended his father's laborers, plowing and otherwise working with them, with good success. A copy of Plutarch's Lives, which he found in his brother Silas' library, greatly interested him, and increased his love of reading and study. Meantime he attended all the means of grace within his reach, *never failing* to be at the altar when mourners were called.

Though his natural cheerfulness and social qualities led him at times to mingle with gay young company, and caused him to suffer loss, the recollection that he was a member of the church restrained him from anything which could bring a reproach on the cause; and the watchfulness of his anxious mother, who would *privately* talk with and pray for him, prevented any serious decline of earnestness. About the close of 1817 he requested his father, if he had anything to give him, that it might be spent on his education. The old gentleman consented to indulge him, but said if he preferred his portion in that way it would be all he could give him. He accepted the terms, but his purpose was delayed by unfavorable circumstances, and finally given up.

At a nightly prayer meeting, held at a Bro. Harvey's, on the twenty-second of May, 1818, he became so deeply interested as to cry aloud for mercy. Rev. J. Dava, the circuit preacher, engaged in fervent prayer for him, exhorting him to give up self-dependence and rest in Jesus alone. While striving to follow his instructions he was enabled to lay down his burden, and saw by faith the Savior smiling on him from the cross. He remained in quiet prayer till more fully assured, and then arose, shouting the praises of God,—confession still more strengthening his faith. A provoking circumstance occurred as he left the house, and though he controlled his feelings, satan used it to annoy him; but prayer, so all-prevailing, was resorted to again, the victory obtained, and he never afterward doubted his conversion. The next morning his mother told him she knew by his countenance that he was converted.

He was soon after called on to pray in public. He feared to refuse, but could only say: "God be merciful to us sinners." A good brother called out: "Amen!" The eternal interests of men are sometimes influenced by responding to or refusing to yield to the first call to duty. In a short time after this "the Spirit began to move him" to declare the unsearchable riches of Christ. Feeling his want of education, and having an humble opinion of his talents, he hesitated, and entreated his Maker to excuse him; being willing to live always unnoticed and obscure if he might save his soul without preaching. But still the voice said: "Cry!" and he felt that "woe is me if I preach not the gospel." His hesitation caused him for a time to lose religious comfort. Some almost miraculous escapes from death had some influence, but his course was finally determined by reading "Sutcliff's Divine Mission of the Methodists." He was licensed to exhort June 7, 1819, by Rev. John Craig, and to preach on the eighteenth of September of the same year, by Rev. Marcus Lindsey, having just passed his nineteenth birthday. A letter of counsel to him is still preserved in the beautiful handwriting of this able and devoted minister; for though deformed in both hands, Mr. Lindsey was an elegant scribe. We make from it the following selections. It is dated November 19, 1819.

"*Dear Brother:* Grace, mercy and peace be multiplied to you, etc. You are just now entering upon the theater of the world; young and inexperienced, and almost entirely unacquainted with the innumerable snares to which you are exposed. You stand doubly responsible in your present situation—you now sustain the character of a minister of Christ as well as a member of his church. Here should you step aside, you disgrace the church, the holy ministry of the gospel, in a sense above the improprieties into which a merely private member falls. Methodism is groaning under the backsliding of its members and preachers. * * * Some grow proud and so excessively foppish that they seem to have lost sight of their own souls' salvation. Others commence their ministerial labors and courtship at the same time. * * * This latter class merit the contempt they meet. * * * Now I write these things to you that you sin not. Being my beloved son, I warn you with great plainness. I exhort, *first* of all: Be pious. Be studious, and very watchful. Acquaint yourself with the Holy Scriptures. Labor to get souls converted; *Especially* indulge *no chit-chat* with young women. Pray to God to lay the worth of souls near your heart, and the very God of peace give you understanding in all things. Yours in love,

M. LINDSEY."

(At the last quarterly meeting for the year Mr. Drake was presented by his presiding elder for recommendation to the Annual Conference. A local preacher, who had a low estimate of his abilities, used his influence successfully to prevent his reception. Mr. Lindsey was much grieved, and after Conference continued his license, and appointed him to assist Rev. W. Gunn on the Henderson circuit. The two young men passed round together, alternately preaching and exhorting. Mr. Drake's diffidence often gained such ascendency that he could say but little. As they were one day leaving the church a good brother greeted them, first asking Mr. Drake how long he had been preaching, and, being answered, looked on him with pity, as if he thought he would not succeed. Then, addressing the same question to Mr. Gunn, said: "*You'll* do very well for a one-year-old." The young man's discouragement may be imagined. His perseverance attests the purity of his motives, and his future success adds additional testimony to the efficiency of the system which he always thought superior to any other mode of theological training. The discouragements just named caused him again to fear that he had run before he was sent, and he besought the Lord, if he had really called him to labor in his vineyard, that he might know he was instrumental in the salvation of souls. After services held in a country church, not far from Henderson, a lady, who professed religion at the time, came forward and told him he was the instrument of her awakening and conversion. He received this as an answer to prayer. At the closing quarterly meeting for this year the local preacher who had previously opposed his recommendation said to Mr. Lindsey: "You had better stop that young man. *He never will preach.*" "*He will preach,*" said Mr. Lindsey. "He is a good young man. I have known him at his father's." Fearing, however, to rely too much on his own judgment, the presiding elder determined to test him publicly, and let that issue decide the question. As he descended from the pulpit, after the eleven-o'clock service, he touched the young man on the shoulder, saying: "You must preach to-night." It was like an electric shock; but disobedience was not to be thought of. Immediately after dining he retired to a wood, and continued in wrestling prayer, trying in vain to suit himself with a text; but toward evening the clouds dispersed. A subject was presented to his mind on which he had light. He returned, without supping, to the church. The introductory singing had commenced by a large congregation. He entered the pulpit calmly, and afterward said he was never more divinely assisted. Seekers came forward after service. Mr. Lindsey was confirmed in his opinion, and objections ceased. He was recommended by the Quarterly and received by the Annual Conference, which commenced its session in Hopkinsville, Ky., on the fourth of October, 1820, and appointed, with S. P. V. Gillispy and J. Craig, to the Fountain Head circuit, which then included Hopkins county, Ky., and Sumner county, Tenn.

* Grandfather of Mrs. Baxter Clegg.

Why Are Our Children Lost to the Church?—No. 3.

4. Another cause of the loss of our children to the church is the neglect of their parents to supply them, at an early period, with the primary doctrinal, biographical and historical literature of our church. A few dimes judiciously laid out in the purchase of our Sabbath school literature, doctrinal tracts, and other denominational books, easy of comprehension by children and youths, with suitable instruction and encouragement to them to read, would start them all right, at least, in the theory of Methodism. But, as it is, too many of them are permitted to grow up in ignorance of the scriptural authority of our doctrines, Christian experience and church polity; so that they are liable to be misled by the imposing ceremonies of other churches which have no foundation in the Bible. Instead of having their hearts established in the truth, they are easily "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

5. Another very effectual cause of the perversion of our children from the church is that of placing them at school under influences not only subversive of Methodism, but, in many instances, of all Protestant Christianity. As a denomination we have as good schools, academies, colleges and universities as any elsewhere extant in the country, and yet, for no apparently good reason, many of our Methodist parents prefer to place their children at seminaries of learning where not only their Methodism, but too often their Protestantism, is neutralized for life, and we see them either unite with other churches, or stray off from all religious influences and die out of the church.

6. I am orthodox on the subject of Sunday schools, and where they are conducted in a way not to alienate the children from attendance on the regular public means of grace, they may be made very subservient to the successful preaching of the gospel. But I notice, with deep regret, that in some places, especially in towns and cities, as soon as the Sabbath school is dismissed most of the children return home, to take holiday, while their parents go to the eleven-o'clock preaching. At evening preaching also most of the Sunday school children are absent, so that many of them seldom hear a sermon from their pastor. The result is that when many of our Methodist children are done with the Sabbath school they are also done with the church, and seldom come to hear the word preached. There is a fault somewhere just here. Nothing should be allowed to hinder our children from regular attendance on the preaching of the gospel; for "faith cometh by hearing, and hearing by the word of God." Have the Sabbath school earlier, so as to give the children a short recess before preaching, or have it in the afternoon; but by all means have the children present at the preaching.

My main object in these brief outlines has been to call the attention of our Methodist families to the humiliating and alarming fact that many of our children are forever lost to the church, and that large numbers of them are now in an unconverted state. Could I get the ear of the church I would suggest that with the beginning of this new year we begin to make special and united prayer for the speedy conversion of the children of our church. Should we go about this matter in good earnest, and use all other needed appliances, I believe many hundreds of them would be truly born of God before the close of 1878.

J. G. JONES.

PORT GIBSON, Miss'ppi.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

BRO. LEM. P. DAY was born July 31, 1829, and died January 3, 1878, at the residence of his father, in Tunica, West Feliciana parish, La. Bro. Day was converted and joined the Methodist Episcopal Church South in 1857, at a protracted meeting held in West Baton Rouge parish, conducted by Rev. J. C. Keener (now Bishop.) He had been identified for some years past with the church at Tunica, and was favorably known all around this district. He was a devoted son, an indulgent father, an affectionate brother, a genial and obliging neighbor, and a trusty friend. His neighbors say he was generous to a fault, and they regarded his presence as almost indispensable to the welfare of the community. We knew him for two years, and think the above is a fair estimate of his character. We have said he was *converted* in 1857. His heart was *then* turned to God, he walked for a time in obedience to the commands of his Savior; but, alas! during the troublous times of the war he wandered far away from his heavenly Father's house. Like the psalmist, Bro. Day could exclaim: "Before I was afflicted I went astray, but now have I kept thy word." He who came "to seek and to save that which was lost" sought and found the wanderer while languishing on a bed of sickness. "There is none other name under heaven given among men whereby we must be saved." "This is a faithful saying, and worthy of all acceptation: that Christ Jesus came into the world to save sinners." "Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come and save you." "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Precious promises! now doubly dear to the friends of Bro. Day, for he was enabled to grasp them, and through grace by faith privileged to realize Christ a present and all-sufficient Savior. A few hours before death Bro. Day declared himself fully reconciled to God through the atoning merit of the Lord Jesus Christ. He died with faith in God, confiding hope in immortality, and in charity with all mankind. May his death be sanctified to the growth in grace of his entire household. May its salutary lessons be stamped indelibly upon the church and the entire community of Tunica.

PASTOR.

DIED, at the home of her parents, in Perry county, Ala., twenty-four miles north of Summerfield, January 11, 1878, Mrs. FRANCES ELIZABETH WOOLLEY, wife of Mr. J. C. Woolley, and daughter of S. M. and N. A. Bolling. The deceased was born in Perry county, February 22, 1857, and had been married only two years when she died. Her life, from earliest infancy, had been one of uniform gentleness and loveliness of disposition, developing, as she grew into womanhood, with attractiveness and beauty of person, all those valuable traits of character that make one useful, lovely, and worthy of regard. She had a tender and loving heart, a sweet and gentle manner, a serene and quiet nature, and withal such cheerfulness of spirit and devotion as a wife that won the admiration and esteem of all, and rendered her an element of joy and sunshine in the family into which, through a good Providence, she had married. She bore the great suffering of her short illness with fortitude and Christian patience. The day before she died she called the entire family and friends around her bedside, and sung with great earnestness the song, "I am going home to-morrow," giving expression to her feelings of joyous and triumphant faith in praises to God at the end of each stanza.

As her final hour approached she became perfectly reconciled to death, confident of her salvation, giving evidence that she was cleansed from all sin by the blood of the Lamb, and passed away gently and calmly, in full assurance of meeting her Savior, bidding farewell to all, with an earnest petition on her dying lips that husband, father, mother, sister, brothers and friends would meet her in the promised land. On earth "none knew her but to love her," while now she is to be ever remembered as a redeemed and joyous spirit on a better and brighter shore.

A FRIEND.

SISTER AMANDA LEE was born November 11, 1814, in Choctaw county, Ala. She was married to Bro. John Adams October 19, 1866, and departed this life December 18, 1877, in the city of Mobile.

For several years she was a member of St. Paul's Methodist Episcopal Church South in this city, and manifested the Christian life and character by a godly walk. Trained under religious influence, she gave herself to Jesus at an early day, walking in his ways blameless. The past year has been one of much severe affliction, but also of great religious comfort. The fell destroyer—consumption—claimed her for its victim, but she was victorious in the conflict. Often have I been at the bedside of departing saints, but never have I been more solemnly impressed with the power of religion to remove the sting of death than in this last scene. It left a lively desire, stronger than heretofore, in my heart to "die the death of the righteous, and let my last end be like his."

In my frequent visits I heard no murmurs. All impatience was expressed in the sentiment of C. Wesley's hymn—a desire for the messenger to come, and enable her to lay the burden of body and pain in the [illegible] She is safe. Let our sympathies lean to bereaved husband and the orphaned [illegible] drea; while to the members of St. Pa[illegible] would address the closing words of the [illegible] later at the grave: "The last act of kind[illegible] is now done for our departed friend. Know how she lived; we have seen her died. "Go and do likewise."

T. W. MATHE[illegible]

DIED, at his residence in Wash[illegible]ton county, Miss., January 11, 1878, Rev. N. RAINEY, aged forty-seven years.

Bro. Rainey was born in Greene co[illegible] Ala., and was raised in Attala county, [illegible] where he was licensed to preach [illegible] twenty years ago, by the Methodist E[illegible]pal Church South. If was during the [illegible] think, that he removed with his fa[illegible] Winston county, where, in 1866, he dis[illegible] his connection with the Methodist C[illegible] and connected himself with the Cumb[illegible] Presbyterian Church, in which he [illegible] actively engaged in the Master's work [illegible] called to his reward.

No man was held in greater esteem [illegible] community than himself. He had the [illegible] confidence of both saint and sinner. [illegible] his health had not been good for some [illegible] he was stricken down only a few days [illegible] his decease, having preached on Sab[illegible] fore his death on Thursday. He left [illegible] words, nor were any needed. He [illegible] the talent the Lord gave him, and [illegible] doubtless heard the plaudit, "well [illegible] good and faithful servant; enter into [illegible] of thy Lord."

He leaves a wife and six children, [illegible] a brother in the North Mississippi Co[illegible] ence. May the Lord comfort the [illegible] ones.

W. P. ANT[illegible]

DAVID A. HOOPER died at [illegible] residence of his father-in-law, Gen. [illegible] Patton, near Meridian, Miss., on the [illegible] December 25, 1877, aged forty-seven [illegible]

At an early age he was thrown in[illegible] resources. He was well known in [illegible] Alabama and east Mississippi as a [illegible] journalist, and was for many years con[illegible] with the leading newspapers of Mob[illegible] Meridian. Several years before his de[illegible] abandoned this profession and turned [illegible] attention to other pursuits.

Through exposure he became a v[illegible] the fatal disease, consumption, and h[illegible] brought gradually, through several ye[illegible] the grave. His active life ended in [illegible] ber, when, with constitution broke[illegible] and health destroyed, he found it [illegible] abandon all business and lie down a h[illegible] victim of disease. It was then his [illegible] were turned to the importance of a pr[illegible] tion to meet God. To this subject he [illegible] dressed himself with great earnestness [illegible] sincerity, and through the counsel and [illegible] ers of friends, and the light and aid of [illegible] word and spirit, was enabled to accept [illegible] and trust him for salvation. He unit[illegible] the Methodist Episcopal Church Sout[illegible] gave satisfactory evidence of his [illegible] state. He died in peace, and was bu[illegible] his friends not without hope. He le[illegible] wife and two children.

H. J. JO[illegible]

MRS. WINEFURH FLOYD depa[illegible] this life on the tenth of December, [illegible] 1877, aged sixty-two years. Sleep[illegible] sleeps near the scenes of her chi[illegible] where many loved ones have crossed [illegible] before her. Her maiden name was [illegible] She leaves a husband, six children and [illegible] friends to mourn her loss. She was [illegible] fined to her bed ten days. I visited her [illegible] ing her afflictions, and ever found [illegible] patient, and resigned to the will of [illegible] heavenly Father. She professed re[illegible] ligion early in life, and adorned that pro[illegible] unto death. She was perfectly compo[illegible] death's approach; but my dear widowed [illegible] for the Conqueror of death was with [illegible] a wife, mother, friend and Christian [illegible] very few, were more perfect models. [illegible] Floyd was a member of the Methodist E[illegible] copal Church South; the principles of [illegible] she lived and strongly advocated. [illegible] grave contains on her appropriate he[illegible] and her church-yard that last tribute [illegible] spect which custom has established f[illegible] living to the dead; and we trust she [illegible] where the wicked cease to trouble and [illegible] weary are at rest.

WILLIAM M. C[illegible]

WILKINSON COUNTY, Mississippi.

DIED, November 5, 1877, at [illegible] residence in Covington, La., Dr. Wm. [illegible] MALLORY, in the eighty-fifth year of his [illegible]

Dr. Mallory was born in South Ca[illegible] thence he emigrated to Tennessee, and [illegible] thirty years ago settled in this parish, [illegible] he has lived and labored as a physician [illegible] Christian till his death. As a husband [illegible] kind and forbearing, as a citizen unim[illegible] patriotic, as a physician safe and succe[illegible] and as a Christian consistent and pious [illegible] served in the war of 1812. He was pecu[illegible] kind in his practice to the poor, and [illegible] and died in the community honored, re[illegible] and loved.

He was ready for his change. It did [illegible] him to contemplate his homeward [illegible] He died as he had lived, in peace with [illegible] world and in favor with God. He leaves [illegible] aged and afflicted wife to revere his mem[illegible] imitate his virtues and seek his heave[illegible] home.

G. T. VICKE[illegible]

Nashville Christian Advocate please copy.

TRIBUTE OF RESPECT TO J. W. HOWOK.

Whereas, It has pleased our heavenly Father, in his all-wise providence, to remove from our membership by death Bro. J. W. Howok, a brother teacher in the Sunday school at Whistler, Ala., to a membership eternal in the heavens; therefore,

Resolved, That while we deeply deplore the loss to our Sunday school, we bow with humble submission to the will of our heavenly Father, knowing that God doeth all things well; and although our brother is dead, his works do follow him.

Resolved, That we deeply sympathize with the family of our beloved brother, and invoke the blessings of God upon them, praying that they, with the members of this school, may be, as he was, always ready to meet God in peace.

J. T. BROTH,
J. E. MILLER,
FANNIE MALOY,
Committee.

Duty is the voice of God, and a man is neither worthy of a good home on earth or heaven that is not willing to be in peril for a good cause.—*John Brown.*

The Christian Advocate.

URSDAY, FEBRUARY 7, 1878.

BLUE FLOWERS.

n ask which flowers I love the best,
When Spring calls forth her pretty train,
d each in cheerful garments dressed,
he sends them forth o'er hill and plain.

Give me blue flowers
To grace my bowers;
e perfect color"—heaven's own blue;
Meek violet,
In emerald set,
d glistening with the fragrant dew:
Or by the brook,
Wild-flowers best look,
e nodding harebell's fairy form
I love to see.
Where lowly she
th bend her head to meet the storm.

e flowers! Oh, give me fair blue flowers;
y pleadingly their azure eyes
look to mine at morning hours,
Taking their color from the skies;
Of heaven they learn,
To heaven they turn
ir opening bells at break of day;
And heaven doth shed
On each fair head
Blessing on them where they lie—
A blessing meet
For flowers so sweet,
portion of her glory bright;
Our prayer should be
On ships may we
clothed them" with robes of light.

The Christian.

Mount Pisgah.

will be remembered that in
ary, 1875, our Palestine Explo-
n Society published an "Identi-
on of Mount Pisgah," written in
by the archæologist of its first
dition, Prof. J. A. Paine. In
the Arabic name Jebel Slaghah
first recognized as a relic of the
cal name Pisgah, and the mount
defined as the most western and
ghest head of the range, while
her one further back eastward
found to bear the name of Jebel
, the Mount Nebo of the Bible.
view from this elevation was
ked to comprise two-thirds the
e of the Dead Sea, less what
t be concealed under the eastern
—namely, from the southern
f Masada, on the western shore,
the northern end of the sea,
directly west of the mount of
vation; also the entire eastern
of Western Palestine, from the
country, or Negeb, to the re
of Safed in the north, exclud-
however, Mount Hor in the
, the sea on the west, and
Hermon in the north, said by
Tristram to be visible, though
oint of view was a neighboring
k less commanding.
his "Identification" Professor
mentioned that the explorer
first stood on Nebo was the Duc
Luynes, in the year 1851, relying
on the fact that the latter
the mountain Jebel Musa, or
Mount, on his chart; adding
at this would appear, no doubt,
the latter pross of his posthu-
work. Now, after so many
that posthumous work has
ared—"*Voyage d'Exploration à la Mer Morte*." To this we turn
fore with much interest, to see
will afford us any corroboration
view which has been described
later explorer as poor and dis-
nting. Standing on the point
sed by Prof. Paine to be the
t of Peor, the Duc de Luynes
ds to the last one in the range
ected furthest toward the south
namely, Jebel Slaghah—in the
wing words:

serving that a second height of
mountain seemed more elevated
give a perspective of greater
t over the Dead Sea and the
Land, we proceeded further,
ote of the hazy state of the hori-
we ascertained that from this
ion one discerned the north
the northwest shore of the Dead
from the mouth of the Jordan as
nearly to Jebel Usdoum and to
Safsa, the whole mountain
n from Hebron to the Quran-
Mount, all the land from the
ain of Heshan, of Jebel Osha,
e es-Salt, even into the Ghor,
e mountains of Najdous, of Jenin,
Nazareth, Mount Tabor, a part
plain and even Banias, as our
s assured us; only they said
one could not see the snow of
non, even in the purest atmos-
e. The perspective of that ele
spot was without limits and its
t of the utmost majesty. It is
asonal that tradition causes
s to be conducted to this place
hovah, in order to show him all
Promised Land. The view from
second height does not reach as
the place where Segor is ad-
ed to be, the refuge of Lot,
her situated at Wady es-Safieh,
posed to be in Wady Ithm.
We were then on the summit of
h, among the heights of Mount
, and in the chain called Abarim
we were beholding the same
ne that Jehovah spread before
s, after having prohibited the
crossing the Jordan."—Pp. 150

e Palestine Exploration Society
ask for no fuller confirmation
work. By Jebel Usdoum the
de Luynes means what Dr.
rd Robinson writes Usdum and
ders a traditional reminiscence
dom, often called the Mountain
lt, at the southeastern portion
e Dead Sea; thus exactly cor-
ating the limit of vision given
e" identification of Mount Pis-
and proving that a large ex-
of water-surface lies directly
r the eye of the beholder on
Slaghah. Moreover, the Duc
Luynes proves not only to have
osed Jebel Musa to be Mount
, but to have regarded the ex-
ity of the range on which lie
as the Pisgah of the Bible.
is an independent concurrence
pinion by two observers. The
de Luynes was the first to look
rom the spot, and in his own
regard it as the Pisgah of Moses'
. Prof. Paine was the first to
sh the opinion, after having
on the same ground and been
ined by the panorama that this
Pisgah, and to discover the name
is extreme point—viz.: Slaghah
to perceive in it a survival of
word Pisgah.—*Independent.*

A Scholar's Sick-Bed Solaces.

Prof. Tayler Lewis is well known to biblical students as among the world's most eminent biblical scholars. The readiness and versatility of his scholarship, however, may not be quite so well known. We refer to it to point a moral as to the uses of learning in sickness and infirmity. For several years this distinguished man (of whom the Reformed Church may well be proud, for he is one of its members) has, through entire deafness, been mostly shut up to his own resources. Pencil and paper, as a means of communication, cannot compensate the loss of that delicate drum in the human ear upon which little drummers, and big, play so many tunes that bring smiles, and create the joy of social and domestic life. He has also for months past suffered the pain and torture of sciatica—one of those modern forms of nervous disease which ought to entitle a man to a prominent place in "Fox's Book of Martyrs." But the venerable scholar (now over seventy) has solaced many a sleepless night by puzzling out in his head original mathematical problems or by musical and poetical compositions, or by recreations in Greek, Hebrew and other languages, or with the lofty thoughts of Genesis or Job or other Bible books, with which, perhaps, his mind and pen had been busy during the day. His fullness and readiness of Bible knowledge has lately been shown in the preparation of the International Sunday School Lessons, which had been assigned to him. There are certainly few men who could lie upon their backs in pain and dictate, with only an occasional reference to Bible or book, the form and substance of these admirable papers. One of them contains a metrical version of a whole prophetical book, of which Newman Hall writes that there are none equal to it in England. But what a well-spring of comfort has He provided for the weary hours of age or infirmity, who can thus—when the eye is perhaps curtained in "ever during dark," or the ear closed to the entrance of sound—draw upon the resources of a mind into which learning has for years been pouring the best thoughts of the best authors and books.

While speaking together of Prof. Lewis, a distinguished scholar who had himself almost lost the use of his eyes lately (and naturally,) gave the preference to deafness over blindness. Kitto (who was deaf) has elaborately and touchingly argued the contrary. When, however, we see what stores of knowledge Kitto was able to accumulate for his own comfort and for the enjoyment and good of others, so that "he, being dead, yet speaketh"—or when, similarly, we look at the many volumes Prof. Lewis has written, and see how richly his "sowing beside all waters" has yielded in the way of good to himself and others, we cannot but think blindness, of the two, the greater loss. Perhaps it depends, after all, upon surroundings and good daughters. We have in mind not Milton, but a ministerial friend upon whose eyeballs cataract has accumulated. With three cultivated and devoted daughters, he hears the news and keeps up with the times—knows that Hayes is President, and all about Fidler—has his daily readings, preaches at times, and, without aid of desk-book, Bible or manuscript, fluently and easily conducts the whole service; and from a serene and cheerful face reflects everywhere the pleasant luster of a sweet and comfortable spirit. He has resources of the mind and heart; but he has what Heaven must have meant as a compensation for infirmity—he has daughters. Prof. Lewis has also such a devoted companionship. But as he now feels, under mysterious disease, his work is almost done. Surely all he has learned here about God and Jesus and truth will not be lost to him in heaven.—*Christian Intelligencer.*

Dr. Dodd's Sermon on Malt.

The Rev. Dr. Dodd, who lived near Cambridge, England, offended several students by preaching a sermon on temperance. One day some of them met him. They said one to another: "Here's Father Dodd; he shall preach us a sermon."

They accosted him: "Your servants."

"Sirs, yours, gentlemen," replied the doctor.

They said: "We have a favor to ask of you, which must be granted."

Dr. Dodd asked what it was.

"To preach a sermon," was the reply.

"Well," said he, "appoint the time and place, and I will."

"The time, the present; the place, that hollow tree" (pointing to it,) said the students.

"'Tis an imposition," said the doctor; "there ought to be a consideration before preaching."

"If you refuse," responded they, "we will put you into the tree."

The doctor acquiesced, and asked them for a text.

"Malt," said they.

The reverend gentleman commenced: "Let me crave your attention, my beloved. I am a little man, come at a short warning, to preach a short sermon, upon a short subject, to a thin congregation, in an unworthy pulpit. Beloved, my text is 'Malt.' I cannot divide it into syllables, it being a monosyllable; therefore I must divide it into letters, which I find in my text to be four: M—A. L—T. M, my beloved, is moral, A is allegorical, L is literal, T is theological.

"1. The moral teaches such as you drunkards good manners; therefore M, my masters; A, all of you; L, leave off; T, tippling.

"2. The allegorical is, when one thing is spoken and another meant; the thing here spoken is Malt, the thing meant, the oil of malt, which you rustics make M, your masters; A, your apparel; L, your liberty; T, your trusts.

"3. The theological is according to the effects it works, which are of two kinds: the first in this world; the second in the world to come. The effects it works in this world are, insomuch, M, murder; in others, A, adultery; in all, L, looseness of life, and particularly in some, T, treason. In the world to come the effects of it are, M, misery; A, anguish; L, lamentation; T, torment; and thus much for my text, 'Malt.'

"Infer (1.) As words of exhortation: M, my masters; A, all of you; L, leave off; T, tippling.

"(2.) A word of conviction: M, my masters; A, all of you; L, look for; T, torment.

"(3.) A word for caution, take this: A drunkard is the annoyance of modesty, the spoiler of civility, the destroyer of reason, the brewer's agent, the ale-wife's benefactor, his wife's sorrow, his children's trouble, his neighbor's scoff, a walking swill-tub, a picture of a beast, a monster of a man."

The youngsters found the truth so unpalatable that they soon deserted their preacher, glad to get beyond the reach of his voice.

The Complainer.

If it is a misfortune to meet with a complainer in general society, much more so is it to meet with one in the church; for, more than in the former, the peace and prosperity of the latter depend upon the hopefulness and the one-mindedness—to use an apostolic expression—of its members. In society men can at the most exchange sentiments; but in the church, heart throbs in sympathy with heart in the worship and the service of the one God and Father of all. Worship levels all distinctions of life and individual worth, for the worship of a church is, or should be, one breath of adoration, one wrestling of human weakness with divine strength. One dissatisfied, querulous soul, out of harmony with the other worshipers, may be compared to one man of a company who have gathered round an electric machine; instead of presenting to his neighbor on either side of him a naked, manly hand, he offers to each of them an insulator, and the communion, the fellowship with the mystic spirit, is broken.

It is no uncommon circumstance in the history of small churches that one member acts the unhappy part of the fly in the apothecary's ointment. At the prayer meeting he is forever telling the Lord about the shortcomings, backslidings and sins of his people. They are cold-hearted, selfish, worldly, unbelieving. The church is like "the dry and parched earth"—its glorious beauty is faded, withered up—an offense for God and man to look upon. Groaning in spirit, he says:

"Look how we grovel here below,
Fond of these trifling toys;
Our souls can neither fly nor go
To reach eternal joys."

Then there comes the wailing cry: "How long, O Lord, how long?"

The same sad tale is repeated when the affairs of the church are discussed in public or in private. If there are in a prosperous condition, the spiritual prosperity, he is sorry to remark, is not in the same proportion; and if there is "a shaking among the dry bones," as he terms it, there is sure to be a departure from the apostolic rule: that all things should "be done decently and in order." Now it is the minister who is rated for coldness and dullness in the pulpit, or for inactivity out of it; and *now* the congregation of office-bearers are spoken of as hanging like dead weights upon the minister's heart. The complainer is ever seeing evils to be removed and work to be done, but he does not so much as touch one or the other with his own little finger.—*Rev. H. Stinger, in London Evangelical Magazine.*

FAMOUS LIGHTHOUSES.—There are two stories of famous lighthouses which are worth remembering. Smeaton, who built the Eddystone Lighthouse, is said to have conceived the idea of moving his lighthouse to the rocks from seeing how an oak, which withstood the tempest while all around it were torn up, had its roots firmly grasping a ledge of rock. While it was being erected the workmen were seized by a party of French marauders and thrown into prison. But Louis the Fourteenth, on hearing of it, ordered their prompt release, saying: "I wage war against England, but not against mankind."

This was in 1759; but centuries before that the Roman writers tell us of the famous tower of Boulogne, built by the Emperor Caligula, and carefully guarded down to the days of Charlemagne, lest the lightning should strike it. But they never thought to inquire what the great, creeping sea that washed against the foundations was doing, or the little springs down deep in the ground that were mining a way to the sea; and one day the fortress, the lighthouse, and even the cliff itself went down and were swallowed up. That was not the end of it. The city of Boulogne had paid to the owner of the soil a yearly rental for the use of this barren land, which paid better in lighthouses than in any other crop. So now he sued them for damages, since his whole farm was gone. The suit went up to the Royal Parliament, which, in 1656, decreed that the city should pay the rental of two thousand herrings a year, or put the land back where it was before. And as they could not easily rebuild the cliff, they paid the herrings down to the days of the French Revolution.

THE TREASURER.—Jesus Christ is the Lord Treasurer of heaven and earth, as Joseph in Egypt; if any one would have corn they must go to Joseph for it; if they came to Pharaoh but for a peck or a gallon, presently he sent them to Joseph; so the Lord sends all that will have any drop of mercy to his Son. If ye will not go to my Son, ye shall not have one drop; ye shall die in your sins. No salvation but only by believing in his name. He hath all the seven spirits of God. No spirit of grace at all can be had but only of him; he was the rock that Moses must stand on, that the glory of God's goodness might pass before him.

Religious Intelligence.

—The Paris Reformed Consistory have appointed Theodore Monod, lately of the Free Church, to the Sainte Marie church, vacated by Pastor Decoppet, who succeeds Pastor Montandon in the Oratoire.

—The missions of the Reformed Church of France among the Basutos report 14 stations and 3,449 communicants. The past year 304 infants and 344 adults were baptized. There are 1,639 catechumens and 2,601 scholars.

—Jacob D. Mitchell, D. D., one of the oldest ministers of the Southern Presbyterian Church, died recently at Alexandria, Va. He was a graduate of Princeton College, and began his ministry in Virginia in 1830. He was seventy years old.

—The persons in charge of preparing the Prolegomena to the last great edition of Tischendorf's Greek Testament, Ed. VIII, *Critica Major*, have written to Prof. Isaac H. Hall for the peculiar readings of the Syriac New Testament manuscript recently discovered by him, for the purpose of incorporating them in the Prolegomena aforesaid.

—The Missionary Society of the reunited Methodist Church of Canada reports an income for the past year of $145,998, of which the largest part was expended on home missions and missions to the Indians. The domestic work includes missions to the French, the Germans and the Chinese. The foreign missions are in Bermuda and Japan. In Bermuda there are now 4 missionaries and 2,000 members. The society does an extensive work among the Indians, spending last year $31,000 on it.

—The British Museum has received some fresh antiquities from Babylonia, consisting of bronze and terra-cotta statuettes and cones from Zeyhal, which bear the name and titles of Gudea, King of Zirgalla. The inscriptions are in Accadian, and, therefore, belong to an early age. Gudea describes in them the temples he had erected to various deities. A fragment of black basalt has also arrived which formed part of a statue of King Khammuragas. It has a long bilingual inscription in Accadian and Assyrian, and is important as showing that Accadian was still spoken at the time in Babylonia.

—The Anglican diocese of Sierra Leone includes Yoruba, Sierra Leone, Rio Pongas, etc., and, according to Bishop Cheetham, has 46 clergy, of whom 10 are Europeans, 4 West Indians and 32 natives. Of the latter, 16 are agents of the Church Missionary Society and 13 of the Sierra Leone Native Church. Besides, there are 37 persons in Sierra Leone authorized "to minister in the congregation." The ordinary attendants on public worship in the whole diocese number 17,829, of whom 6,710 are communicants. In the last six years 4,817 persons have been confirmed and in Sierra Leone over $13,000 a year is raised for church purposes. This church also carries on missions at Bulloni, Quiah and and Tasso Island, for which $2,430 was contributed last year. Port Lokkoh, in the interior, among an extensive Mohammedan population, is again to be occupied for work among the Timnehs. It was first occupied in 1849, for ten years, and a second time in 1855, for five years, but without any encouraging results.

—The spread of the gospel in East Africa depends in the outset on the extirpation of the slave trade. The good work has begun, but the monster dies hard. That this is the case we see through the vivid letters which have recently appeared in English newspapers. Rev. Mr. New, a Methodist missionary, writing from the East Coast to the *Times*, says: "The slavery among the native population remains untouched, except as regards the open sale of slaves in the public markets. But for those are substituted others which can scarcely be called private ones. Any trader can sell as many as he pleases upon his own land, provided he surrounds it with a fence of some kind; and these sales cannot be less hideous than the former were. Wherever I go chained gangs, manacled and fettered individuals, the clank of irons, the grip of the stocks, the thud of the stick, the screams of the afflicted fall upon the ear. Stopping at the house of a friend in Zanzibar, a few weeks ago, I heard strange sounds proceeding from an adjoining building. It was as though a dozen mortars and pestles were in operation. But above the whole were heard the screams of some poor creature, who was evidently being punished severely. My friend explained that it was the custom of this neighborhood to beat their slaves unmercifully; but that, to drown their cries, the mortars and pestles were always kept vigorously at work till the screaming was done. Zanzibar is as well stocked with slaves as ever." A correspondent, writing to the *Telegraph* from the Seychelles Islands, thus describes the condition of the living freight of an Arab slaver captured off Madagascar: "When the 'Vulture' was near enough, a boat, in charge of a young officer, was sent on board the Arab, whose true character and the nature of his cargo were soon made known. On going below, the men found a frame-work of bamboo constructed on each side of the hold, ranging fore and aft, in which 238 human beings were packed, tier upon tier, like bottles in a rack. The occupants of each tier were placed in the closest personal contact with each other. When taken out and placed upon the deck their limbs were useless. They were seized with vertigo, and fell from sheer inability to stand. One or two young children were found crushed to death. The lower tier had been laid upon the sand ballast and was half buried. One poor woman really was buried, with the exception of her face. Her mouth was full of sand, and when taken out she was on the point of suffocation. There was a woman of this lot, the only survivor of a whole band in the middle of Africa. The rest had perished on their four months' march to the coast."

Our Young People.

JUST OBEY.

Do as you are told to do
By those wiser far than you;
Do not say:
"What the use of this may be?
I am sure I cannot see."
Just obey!

Do not sulk and do not sigh;
Though it seem in vain to try—
Work away!
All the ends you cannot see;
Do your duty faithfully—
Just obey!

When at length you come to know
Why 'twas ordered thus and so,
You will say
Glad am I that when to me
All was dark as dark could be,
I could trust, and cheerfully—
"Just obey!"

Sunday School Times.

From Our Little Friends.

TWISTWOOD, Miss., Dec. 18, 1877.

DEAR MR EDITOR: As I am a constant reader of your paper, I wish to ask some of the little correspondents a question: What two chapters in the Bible are alike? My father has been taking the ADVOCATE for some time. I like it very much, especially the Child's Corner. Bro. Bradford is our preacher this year. We all like him very much.

Your friend,
JOHN L. ATWOOD.

LAKE PROVIDENCE, La., Dec. 3, 1877.

DEAR MR. EDITOR: We children enjoy hearing Grandma Latche read the Child's Corner. Not long ago I was glad to see a letter in your paper from a dear friend of mine who lives in Black Hawk, Miss. We attend Sunday school every Sunday. Dr. Davis is our superintendent. Abigail rode a camel to meet David.

Your friend,
SI TUCKER SMITH.

GOODMAN, Miss., Nov. 23, 1877.

DEAR MR. EDITOR: It was Rebekah who rode a camel when she was going to be the wife of Isaac. It is found in Genesis xxiv, 6. What was the name of the little boy who fled with his father's servants into Egypt? From your little friend,
EDDIE DICKENS.

Preaching With a Shovel.

BY EMILY HUNTINGTON MILLER.

It was a dreary winter evening, and Laura was snuggled up in a corner of the sofa with her book in her lap, just in the middle of a most delightful story. The boys were playing in the corner, and now and then she caught a scrap of their talk, but she paid very little attention to it. Rob was putting his locomotive together, and Fred was arranging an orphan asylum with his alphabet blocks. Twenty-seven orphans were ranged about the carpet; some of them in bed, some eating soup out of Laura's China dishes, one desperate fellow in solitary confinement behind the door, and a long row learning to read from bits of newspaper. The only trouble was that they all had such jolly faces; they would grin all the time; and what can you do with a boy that grins when you whip him?

So presently the orphan asylum was turned into a gymnasium, where twenty-seven little acrobats stood on their heads, walked on their hands, turned somersaults, and performed all manner of wonderful feats. Then they were all convicts in State prison, and Rob came and preached them a sermon. This was the sermon:

"My brothren"—

"People in jail aren't *brothren*," said Laura, looking up from her book.

"Oh, yes, they are," said Rob; "brothren is just a kind of preach word, and means everybody but the minister. My brothren, folks ought to be good, and not steal things, and quarrel and get angry. When you begin to be bad, you can't tell how bad you may get to be. The minister knows of a boy that begun by wouldn't let his brother have his skates when he didn't need 'em at all himself, and he grew up so't he set a house afire."

"Is that *true*, Robby?" asked Fred with very big eyes.

"Course not; that's a 'lustration. Sermons are true, and 'lustrations are just to make you understand 'em. Now, my brethren, you mustn't steal, or do any more bad things, 'cause you can't do it anyway, and if you try to get out they'll shoot you."

The convicts now marched back to their cells under the sofa. Rob lay upon the carpet, with his arms under his head, and said, very slowly: "When I am a man I shall be a minister."

"I thought you were going to be an engineer," said Laura.

"Well, p'raps I shall. Cars don't run on Sunday, and I could think up my sermons all the week, and then go and preach 'em."

"Oh, you can't make sermons just thinking them up on an engine," said Laura positively; "you have to do 'em in a study with books and writing."

"I could," persisted Rob; "I shall say my sermons like Mr. Challis; and I know lots of texts."

Laura looked at papa, who was smiling at them over the top of his paper, and added, doubtfully: "Could he, papa?"

"I suppose he could," said papa.

"But I thought ministers had to be just ministers, and not part something else."

"I know of a boy," said papa, "who preaches first-rate sermons, and he does a great many other things—goes to school, brings in wood, takes care of a horse."

"Me, papa?" asked Rob.

Papa laughed, and shook his head. "He preaches them to the people on the street; he preached one to me to-night."

"Oh!" said Laura, and Rob sat straight up and looked at papa.

"He preaches them with a shovel."

Rob laughed heartily at this, and Laura looked more puzzled than ever. Fred came and leaned his arms on his papa's knee.

"How, papa?" he asked; "how could anybody preach with a shovel?"

"I'll tell you," said papa. "All through this month of snowy weather there has been one hundred feet on Beech street of clear, clean sidewalk. No matter how early I go down town, it is always the same—clean to the very edge of the walk. People pick their way through the slush, or wade through the narrow, crooked path the rest of the way; but when they come to this place they stamp their feet, and stand up straight, and draw a long breath. It makes you feel rested just to look at it. The boy that keeps that sidewalk clean preaches with his shovel. It is a sermon on doing your work well, and not shirking; a sermon on doing things promptly without wearying; a sermon on doing your own part without waiting for other people to do theirs."

"May be a man does it," said Rob.

"No, it is a boy; I have seen him at it. I saw him one day when it was snowing very fast, and I said: 'Why do you clean your walk now? It will soon be as bad as ever.' 'Yes, sir,' said he, 'but this snow will be out of the way. I can brush it off now easily, but when it is trampled down it makes hard work.' I call that a first-rate sermon, and every one who does his work in his very best way preaches a sermon to all around him."

The bell rang, and somebody called papa away, but Rob kept thinking of the little crooked, uneven path he had made to the barn and, well, and what a stingy little pile of kindlings he had split for the kitchen, and he made up his mind he would try and preach a sermon with the shovel the next day.

Laura saw that her mother had laid aside her own book to show some pictures to little Nell.

"That's what mamma is always doing," she thought—"preaching sermons about loving other people better than yourself. I guess I'll preach one about Do unto others," and Laura left her story, and amused her little sister until her blue eyes were too sleepy even for smiles.

The next day Rob widened his path, and shoveled it clear down to the firm ground, and then he called Fred to admire it.

"It's nice," said Fred; "I guess it's as nice as that sermon-boy could make."

"'Spose we go and shovel a path for Mrs. Rainey."

"Come on," said Rob; "that'll be a sermon 'bout—about—I wonder about what?"

"Being kind," said Fred; "but I don't know what the text is, unless it's 'Love one another.'"

"That's a pretty good text," said Rob, "that fits to most anything good."

Writing a Letter.

"I wish I could write to Tommy," said a very little girl whose brother was at school.

"Well," said a friend who was in the room, "I will lend you my hand and pen. What will you write to Tommy?"

"O I can't write a letter—I don't know what to say," said the little girl.

"Not know what to say?" said the gentleman. "Come, let me begin: 'Last night the house was burned from top to bottom.'"

"O, no, please don't say that."

"Why not?"

"'Cause it isn't true."

"Well, that is something. You know that you mustn't put into a letter things that are not true. Now let us try again: 'The kitten has been playing with its tail for five minutes.'"

"No, no," said Betsy, laughing, "don't say *that*."

"Why, *that* is true. I saw the kitten doing it."

"Yes, but Tommy don't want to know it."

"Come, my dear, that is another thing that you know. When you write a letter you should say something that your friends will care to know. Shall I write: 'Jem was naughty and would not learn his lessons?'"

"No, no, not that, please."

"Why, that is true, isn't it?"

"Yes, but you needn't tell Tommy. That would be telling tales."

"You are right, my dear. I see you know something else about writing letters—we should not put unkind things in them. Shall I write: 'Mary Anne is much better, and will be down stairs to play to-morrow?'"

"O, yes, *do* write that, 'cause Tom will be so glad to know Mary Anne is better. He is *so* fond of Mary Anne."

"Why, you little puss, you *do* know how to write a letter, after all?" said the gentleman. And little Betsy went on thinking of things that would please Tom at school, and the letter was a very nice one.—*Christian at Work.*

A gentleman traveling through one of the most picturesque portions of the White Mountain region saw a farmer at work, and, being of a sociable disposition, approached the man, and expatiated on the beauty and majesty of the surrounding scenery, concluding with the remark: "I suppose, my friend, you enjoy this glorious view that people come so far to look at?" "Why, yes," was the response; "but if I'd had the sortin' of these hills, I'd make 'em a little peakeder."

Mistress—"Come, Bridget, how much longer are you going to be about filling that pepper-box?" Bridget (a fresh importation from where they don't use pepper castors)—"Shure, ma'am, and it's meself can't say how long it'll be takin' me to get all this stuff in the likes through the little holes in the top."

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, FEBRUARY 7, 1878.

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Making Light of It.

This is emphatically the temper of the world at the present time in reference to revealed religion. There is not the earnestness of a persecuting spirit, nor the seriousness of opposing convictions. The tendency is to treat the gospel and its teachings with levity, and to meet the solemn questions of sin and accountability with flippancy. The current jests of the day are made upon the existence of the devil, and upon the subject of the future punishment of the wicked. The words of Christ are bandied about as if they were the clever rumors of a clown in the ring, and the most sacred and momentous declarations of Scripture are made the occasion of puns and gibes and affected witticisms. It would seem to be assumed that few really believe in the Bible, and that those who do are to be commiserated as simple and demented souls, whose convictions demand no more respect than the morbid imaginations of a lunatic.

Beneath this surface appearance of levity there may be more or less of seriousness. The laugh is often a mere mask to conceal compunctions of conscience, and to hide the troublesome fears which disturb the heart. Men make a jest of the doctrines of the gospel because they wish to silence the voice of truth, and to hush the inward monitor. They would, if possible, get rid of the troublesome notion of a judgment to come, and of the retribution of the wicked. There may be more seriousness and more real apprehension than we suppose, but we are not to forget that men may come to believe what they wish, and that the levity, which is at first affected, comes at length to be a real indifference and a stubborn unbelief. The manner in which the guarded language of Farrar and others has been received and understood shows with what readiness the popular mind seizes upon the flimsiest props for the support of its skepticism. The comment of the trifler is that these men are coming to their senses at last, and that the doctrines of accountability and future punishment are the products of an ignorant and superstitious age. Not one in a thousand of those who deride and sneer have given any serious thought to the subject, or have taken any pains to read and examine for themselves. The discussion of the question brings together multitudes who are more influenced by idle curiosity than by any real concern as to their personal interest in it.

The fruits of this prevalent frivolity in the treatment of religion are manifest in the sweeping flood of dishonesty and crime which fills the country. Where divine revelation is treated with lightness there is nothing serious left. The relations which men sustain to each other are, of course, matters of conventional agreement and convenience. There is no moral government because there is no retribution, and righteousness and wickedness are merely nominal distinctions, and in the end come to the same thing. Making light of the gospel proclamation, the way is open to complacency in vice, and to every form of license in human conduct. Hence crime is as trivial a thing as the divine law which denounces it, life itself is a jest, and death the winding up of a purposeless and irresponsible existence.

The disposition to make light of religion is not the only evil, but it is surely one of the most pernicious and fatal symptoms of the times. It is more prevalent than organized error and studied opposition to Christianity. Levity, with reference to religious things, spreads over our Christian civilization as an appalling blight which withers and defaces every virtue and every truth. The youth of the land are not learning so much to argue against the gospel as they are to smile at its denunciations of sin, and to meet the question of retribution with the slang of popular ignorance.

Perhaps religious people are somewhat to be blamed for this state of things. The seasoning of grace is not always in their conversation, and there is a wide discrepancy between the profession and the life. Much of the lightness in the world may be traced to the unseemly levity of those who pretend to accept the doctrines of the Bible. If Christians are wanting in seriousness concerning the things they believe, is it strange that others should treat these great truths with unconcern? Further, it may be the fault of our preaching that lax and superficial notions are so general in reference to the divine government. We have assumed that the most important and powerful of all revealed doctrines are generally believed, while the occasional allusion to them has only provoked a smile. The disposition to frivolity indicates where more earnest emphasis should be placed in our pulpit ministrations. Sin, judgment and eternal punishment, so far from being retired into the background of mystery, are to be presented as among the clearest facts of revelation. They are not matters of speculation to amuse and entertain, but terrible disclosures to warn and to awaken. "It is a fearful thing to fall into the hands of the living God," and it is a part of our fidelity that the whole counsel of God be declared.

Little by Little.

One of our churches in this city last year organized a Woman's Missionary Society. The members pay ten cents apiece monthly, and collectors are appointed to collect this sum from each subscriber every month. The amount realized at the end of the year was such as not only to gratify, but also to astonish the ladies engaged in the work. It was found not to interfere with the Sunday School Missionary Society, nor did it lessen the regular annual collection made by the pastor. Besides promoting a missionary spirit, it was rather helpful to all the financial interests of the charge, and the amount collected was a clear gain over all that would otherwise have been realized. All of our stations would do well to try this method, and we do not see why the country circuits may not have their Woman's Missionary Societies.

The secret of success in church finance lies in methods by which the people give often. The plan of weekly contributions for the support of the church in one of our city appointments has succeeded better than any hitherto adopted. The members are assessed so much per week; fifty-two small envelopes are sent to each member, with address printed on them, so that every Sunday the contribution, properly inclosed, may be dropped in the basket.

If our people can be trained to this systematic way of giving they can easily support the gospel. A reasonable assessment divided into fifty-two installments, and paid weekly, will never be felt as a burden, the money will come into the treasury as it is needed, and at the end of the year the pastor will be paid, and everything will be clear for the new budget. Under this plan everybody, including women and children, can pay something. There are very few indeed who cannot pay ten cents a week or more if they make it a matter of conscience and duty to do it weekly. Larger contributors will also find it more convenient in this way to come up to the full measure of their duty and ability. On circuits the plan of monthly contributions might be expedient, the sum assessed so divided that a due proportion be paid at every service. At certain seasons there is not much money in the country, but there is always some, and not much at any one time will be required if frequent payments are the order. Neither in city nor country will one person in a hundred give up to the measure of ability in any other way.

Little by little is the solution of the problem of church finances. It will take time and patience to train and educate the people to this method. There will be some resistance, a good deal of negligence, and many, as under any system or no system, will for a time pay nothing, but it will succeed in the end. More money will be raised, and the ministry will be better supported by this arrangement than by any other. It is, at any rate, essential that we have a system of stated giving, and that it be persistently worked and drilled into the people. This system should be as uniform as possible thoughout the connection, so that our people everywhere be familiarized with it, and so that it become a matter of habit and conviction with them all.

The duty of giving, and of all giving, is a subject that calls for instruction and appeal to the reason and conscience. Sound principles must lie back of any system. We have only indicated the methods and channels through which these principles may operate most effectively in attaining the end of a well-supported ministry, and of church institutions efficiently sustained. Let our contributions be regular—weekly, if possible—at the farthest let them be monthly.

Off for Mexico.

On the morning of Friday, February 1, Bishop Keener, Rev. W. M. Patterson and family, and Rev. F. D. Villegas, sailed from New Orleans for Vera Cruz, on the steamship City of Mexico. Bros. Patterson and Villegas spent but two days in the city. The former goes out as superintendent of our mission in Mexico; the latter, a native Mexican, has spent several years in this country, part of the time at Emory and Henry College, and for a year past at the Vanderbilt University. He is a young man of intelligence, devoted to the work, and of modest and pleasing address. On Thursday night a farewell meeting was held at the Carondelet Street church. A good audience was present, and addresses were made by Bros. Patterson, Villegas and Bishop Keener. The collection in cash and pledges amounted to about $450. Fervent prayer was made that our friends might have a safe voyage, and that their mission might prosper. At the close of the meeting there were personal introductions, hearty hand-shaking and leave-taking, and expressions of deep interest in the welfare of the missionaries. They expect to reach the city of Mexico in about one week from the time of sailing. Bishop Keener will probably return early in March. Our former superintendent, Rev. J. T. Davis, did a fine work in Mexico—a work both deep and permanent. Since his return, while not much progress has been made in extending our operations, no ground has been lost. With a superintendent there, and an additional force of native preachers, there is every prospect of enlargement. The usual straitness in the way of funds still hampers and limits our movements. Our success in Mexico and on the border, and the door ever opening wider and wider for entrance, should stimulate us to a larger and more self-denying liberality. The general call to occupy foreign fields is loud and clear, but our call to the work in Mexico is special to Southern Methodists. Geographically we are nearest of kin, and we ought to redeem this inheritance. All the indications of Providence are this way, and we shall be unfaithful to a specific trust if we fail to push with vigor the work to which we have been so manifestly called. Let us devise generously in this direction, and let us pray for the success of our Mexican missions.

After-Thoughts.

"*Curriculo pulverem Olympicum collegisse juvat*" has often occurred to me as a fitting maxim to the tumultuous troop of after-thoughts which come to the preacher when he has retired from the pulpit to his study—perhaps to his pillow. He may have had the silent applause of tears or fixed attention while he was preaching; he may have had many a warm shake of the hand, and now and then an earnest "God bless you for that sermon;" or he may have felt, on the contrary, that the attention of the congregation was mainly forced, and the speedy though orderly emptying of the church has left him in a most uncomfortable frame of mind. In either case he has hardly failed to have plenty of company home in the shape of the uninvited after-thoughts. They are the dust (or the mud) collected from the Olympic track—dust, when he has been persuaded that his preaching was a success; mud, when he feels that it has been a failure. It is delightful to collect the dust—humiliating to have caught the mud.

Such is the verdict which we pronounce upon the spur of the moment; but immediately there will appear to reflection a hill of exceptions so long and formidable that the case is instantly remanded for a new hearing. The perfect sermon is not so perfect, after all; the failure is not irretrievable. It is true there were some positions well taken and some points clearly made in the former; but how was it that the strongest positions were entirely overlooked and the best points not mentioned at all? Doubtless, were the congregation now back in their pews, and the preacher back in the pulpit, he could not keep them still, and those who most warmly shook his hand and complimented him would be the first to get out of the church. This afterthought is apt to lodge in the nose or bronchia of the preacher, and set him to sneezing or coughing. Yet it is dust from the Olympic track. If the preacher is wise he will not mind it more than once or twice until he will learn not to rehearse before rehashing a sermon that has been once a success. The less classic phrase occurs to me just here: "Took like hot cakes." And if you are ever assured that a sermon did take thus upon the first occasion, beware lest it take like *cold* cakes on the rehearsal. Nothing is more palatable than steaming batter cakes—nothing less so than the same served cold. No doubt many a preacher has wondered that his best efforts on repetition should fail so that, even when he repreached them by request. The true and only philosophy of the fact is in a *hot* cake and a *cold* one.

"Do you, then, advise me to throw away my best sermons as soon as I have preached them?" asks one. By no means. If the after-thought presents you with the points untouched it affords you the opportunity of a rearrangement. One of the relieving features of all Scripture is its many-sided quality. Prismatic regularity and kaleidoscopic variety are so wonderfully blended that the colors and shapes seen through them are almost infinite. Open your kaleidoscope, whose beauties have all been beheld until you are tired. Drop into it a bead, a three-cornered piece of glass, or a crystal of salt. Now shut it up, and turn it over and over as often as the rules of permutations and combinations both together will indicate by the multiplication of the natural numbers of the pieces into the number of their sides, into the number of the sides of the instrument, into the number of angles formed by the sides of the instrument and the sides of the articles within. Your arithmetic will surprise you, but not more so than your scriptural kaleidoscope. This hint serves as well for your poor sermon as for your good one. No one ought to despair because of a failure. A slip or a fall is sometimes the very best proof of your being on the right track. The mud in your face or upon your garments indicates that you have been near the clatter of iron hoofs or the rattle of fervid wheels. It was a "*cold dab*;" yes, but colder because your blood was warm. The only difference between the dust and the mud is in the presence of water. He who collects the dust as if it were gold-dust might lay away the lumps of mud as "nuggets" and "bonanzas" that in the smelting-furnace would yield greater wealth than all the dust. How rich are the after-thoughts of a poor sermon! While the *taking* sermon may have left the preacher humbly tremulous and grateful to God while half intoxicated with human praise, the poor sermon has brought with the after-thoughts the plain artisans of the Almighty. Humility is there. By her side stands Trust. Near by is Patience; and over her shoulder peeps the cheerful face of Hope, as at the same time Obedience and Resignation slip out of the closet as if they had been playing "hide and seek" for the amusement of the lovely tenant of the room. What a cheerful fire glows on the hearthstone directly! How quickly the mud dries! How it now warms and melts, the dross running off in the ashes and the pure gold coming out all glittering before the wondering eyes! What sermons have grown up in the night—Sunday night—over the head of the weary Jonah! May be they were gourd-vine sermons; but if they were, they were of divine appointment, and served their end as well as if they were bowers of a century's culture and growth. But even the evanescent sermon that grew in a night and withered in a day has left its lesson clean-cut and ineffaceable upon the soul. But all are not gourd-vines, as all prophets are not Jonahs. Too many Jonahs we have, indeed, who are afraid to preach to Nineveh; but still there are Elijahs yet alive. To these the ravens of after-thought bring on their dusky wings and in their croaking months heaven-sent food. Through the room whither the preacher has retreated flows the only stream that has not dried up in the moral dearth pervading the land. The prophets whom the world applauds have seen "lying visions," while the true prophet, sore disheartened, has fled to the seclusion and darkness of the mountain grotto. The after-thoughts of a devoted life flock around him till another sermon grows, whose tamest passage brings fire from heaven, and whose grand peroration mounts with the fire-engirdled chariot and drops upon the world the mantle of immortality.

T. A. S. A.

There is a long and wearisome step between admiration and imitation.

There Is But One Way.

"Plain living, moderate expectations, honest dealing and industry, combined with courage, will send us over the hard places of 1878." This quotation is from one of the really live religious journals of New York. "The hard places" referred to are the commercial ones. Included in these, however, must of necessity be the individual "straits." The lesser is involved in the greater. It seems to us that in the above the cart is put before the horse. The rhetoric is fine—almost faultless. It does not go to the root of the matter, however. All these things are but the fruits. The tree is in this: "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." In all thy ways acknowledge him, and he shall direct thy paths; for the merchandise of it (wisdom, religion) is better than the merchandise of silver, and the gain thereof than fine gold.

The hard places of 1878 to come, and the narrow straits of 1877 now past, are all in the fact that men differ in opinion from almighty God. The trade and traffic of silver and gold, of houses and lands, is to them better than the merchandise of wisdom. They divorce those whom God hath joined. He has made temporal prosperity dependent upon the above principles. Men make it dependent upon the contrary. Men honor God with their lips, outward observances, long prayers and great pretensions, but not with their substance. The first fruits of all their increase is laid upon the altar of self, and dedicated to the god of gain, and not to the God of heaven. If, after their own plans are carried out, there is anything left, a few faulty grains—a sort of seconds—they give it to God. Even these are frequently consumed upon their own lusts, and God gets nothing. Tell such a man that the tithe—the one-tenth—is God's, and the least that he can offer with safety, and he will reply, as one did to the writer: "Why, my dear sir, it is a hard struggle—almost starvation—to live on *all*, much less nine-tenths." So it is. Here is where the friction comes in. Men will starve to death upon *all*, and grow strong and healthy upon their own. Such men as the one above will decrease in substance; or if there is any increase, it is on the goods of another, and the curse of stolen property will rest upon it. The sin of the church—pulpit and pew—of the world at large, is the horrible one of covetousness. Men worship mammon. Let "hard places" come, and retrenchment always begins against God. These are men's thoughts. God's thoughts are different. If, instead of retrenching on God—paying him off at twenty-five or fifty cents on the dollar—they would double their usual payments, these "narrows and straits" would quickly widen out. A man whose religion is all in his head and heart, and none in his pocket, will never be worth much to the church or the world. The world's heart and head are too big—its pocket is too small by one-half. They have got their Master's capital, in gold, lands, houses, brains, capacity, etc., and, trading upon it, refuse even the small per cent. he demands; and that demand, too, made only in their own interest—that they be the happier and richer. Harder places are coming. God has said so. Men will go on, withholding from him his due. They will refuse to build churches, and will let the heathen perish at their doors. Bankruptcy, moral as well as temporal, will be the result. Harder times will come. The earth will refuse to yield her increase—will spew out into the lap of men the seed they put in, hoping for a harvest. There will be no grounds for "plain living, moderate expectations," etc.

There is but one way. Let us come back to that. Then we may hope.

Our neighbors, says the *Western Christian Advocate*, have what they are pleased to call a "settled pastorate" which they prefer to our "itinerancy." But statistics show only a very few pastors much "settled." The theory is beautiful, but it does not work out well. And then almost every removal under that system makes heart-burnings on both sides. The following, from the Boston *Watchman*, tells us what is the measure of permanency and what of itineracy among the Baptists of Massachusetts: "The pastoral changes have been about as usual, 54 new settlements being reported in 1877. In 1876 there were 45, and in 1875 there were 66. Thus almost exactly one-fourth of the settled pastors have entered their present fields within the year. More than half of them—135 out of 232—have been settled less than three years; and 30 of them must have changed twice in their three years. There are only 21 settlements in the State that reach back of the seventies, and only two that reach back of the sixties. The patriarch is Secretary Bowers, Bishop of Clinton since 1817. Next after him is Pastor Bellamy, of Chicopee Falls, settled in 1848. There is no survivor of the fifties, and the next is Bro. Miller, of Somerville, 1861."

Giving.

Christians would escape much distress of mind, and take many annoyance out of their lives, if they would but settle with themselves the principle that lies at the foundation of all giving.

As it is now, most persons seem to put giving entirely out of the category of praying, fasting, eating, drinking and the other affairs of life which are at once matters of duty and sources of pleasure. In all these things they at least profess that they govern themselves by a rule, while giving is left wholly to their whim.

There must be a rule for giving as for eating, as for speaking and for paying debts, as for all kinds of social and commercial intercourse.

The giving of money is an expenditure of a part of one's estate, an expenditure for which he must give an account.

The apostle's rule of doing "all to the glory of God" would readily settle this question with us. Suppose the giver's name is A; suppose those who seem to have claims upon him are B, C, D, E and F; and suppose solicitors are represented by all the other letters of the alphabet. What the giver spends upon himself is given to A. What he spends upon his father, mother, wife and children are represented by the next letters. Suppose A to have really the best claim; he certainly has no claim first or last, except that which comes under "the glory of God."

The Christian man does not take out of his estate and expend upon himself one thousand or five thousand dollars a year *because he has a right to so much*. No one has a right to the property of God, and must take that money and spend it on A, because he believes that he can better promote the glory of God thereby than by spending it upon B, or X, Y and Z. There is a point beyond which he cannot give to that is, cannot expend upon himself—another dollar without violating the fundamental rule. If he goes beyond what he ought to expend upon himself, for the promotion of the glory of God, he is doing wrong, and he is taking that which belongs to B, C, D, E, F, or else that which belongs to the other letters of the alphabet.

The first thing for a Christian to do is to disabuse his mind of the false prejudice that anything belongs to him, and fill himself with what is true, that all he can touch belongs to God, and he is responsible for the exercise of his intellect in placing where it can do the most good. He will practice himself in this, he will soon acquire great skill, and have the promise of God that if he be in wisdom he shall be directed.

Now suppose every Christian were filled with this sentiment, and were acting upon this principle—is it not apparent that the conflict between selfishness and duty, which is going on in so many hearts, would come to an end?

In regard to every dollar which passes through his hands, each Christian would think it necessary to go through a judicial process, settling each question as it arose, as the judge on the bench whose decisions were to be certainly revised by a superior court, which would break him of his office if he were found guilty of misministering such a portion of God's estate as was put under his control, through the influences of fear, favor or undue bias of affection. If throughout the whole church such views and practices prevailed, we should be relieved from the fact that whatever went to any other man is so much taken from ourselves, and from the feeling of self-complacency when we gave to another what rightfully belongs to him. It would be no more hurt a Christian to give a portion of his estate to the erection of a church, the building of a hospital, the endowment of an orphanage, or any other thing he ought to do for the Lord, than it now hurts him to pay his butcher's bill or to buy a pair of shoes for his own child.

Is not this the right principle? If not, will some one be good enough to tell us what is the teaching of the Scriptore in regard to giving?—*Dr. Deems, in Frank Leslie's Sunday Magazine.*

Death of President Miller.

The following note from Rev. T. W. Rogers, Chappell Hill, Texas, brings the sad and unexpected announcement of the death of Rev. C. Miller. President Miller was for a number of years president of Centenary College, at Jackson, La. About eighteen months ago he was called to take charge of Soule University. We learn that that institution has greatly improved under his direction, and that up to the time of his last sickness he was working hopefully and successfully. Bro. Miller was a good preacher, an experienced educator, and a man of untiring energy. His death will be a heavy blow to the university, and a great loss to the church.

CHAPPELL HILL, TEXAS, Jan. 29, 187

REV. LINUS PARKER—*Dear Bro.*: We are sad. Our whole community is stricken and overwhelmed with sorrow. Rev. John C. Miller, D. D., president of Soule University, is no more. He died of pneumonia, at about 11.15 o'clock this forenoon. I can write no more now. You knew him. You loved him. No doubt proper notice will be furnished in due time. A mighty man in Israel has fallen.

Yours in love and sorrow,

T. W. ROGERS.

Rev. J. T. Davis reached New Orleans too late to meet Bro. Patterson and to be present at the missionary meeting on January 31. He, however, did good service on Sunday, and, after a few days in the city, left for his home in Shreveport on Tuesday, February 5. We learn from him that his pastoral charge is doing well.

Periodicals.

The British Quarterly Review, uary, 1878 (republication by the ard Scott Publishing Company, York,) has the following arti- The Mikado's Empire; The ricans in Turkey; Savings and ngs Banks; Precious Stones; tal and Labor; Comprehension; ly and Parodists; Prof. Henry rs; Contemporary Literature. is an unusually valuable num- f this always able periodical.

Prof. Tice's National Weather nac for 1878 gives forecasts of weather for every day in the based upon astronomical occur- s. Printed and published by pson, Tice & Co., St. Louis, Price, twenty cents, sent by

The Southern Cultivator for Feb- is a fine number of this useful ation. Published at Athens, W. L. Jones, editor and pro- r. Price, $2 a year.

Y VERY WELL SATISFIED.—venting, during a series of re- s meetings in the town of B., being much interested manifested the subject of religion, a busy of the world, a blasphemer, d into church. Toward the of services, after a most power peal from the preacher, he was If he would not come to Jesus ply was: *"I am very well d."*

evening he left the house of pparently unconcerned, but and he regularly attended the gs, and could have been seen thers bowing for the prayers istians, being under deep con- of sin. He soon found that not satisfied.

er, if you have not already, I now, with all earnestness of l, to come to Jesus. Will you, you not, respond that you y well satisfied?

do not feel concerned about oul, and feel delight in the of the world, banishing seri- oughts from you, you show to although you do not acknowl- that you are satisfied. Oh, nd, let not anything upon you have set your affections your way and cause you to ternal life.—*S. S. Lovell, in ian Messenger.*

HIRE OF THE SERVANTS.—day when the Lord shall pull four stakes of your clay tent, last grain of sand shall be nt out of falling down in your glass, and the Master shall servants of his vineyard to em their hire, you will esteem m of this world's glory like rs of the rainbow, that no put in his purse and treas- ing labor and pains will than- you. Ah! the feeding of lambs in private, in catechis- painful preachings and fair, and free warning of the flock, ellers garland. Oh! ten times blessed are they who ured of Christ, to be faithful iful in wooing a bride to —*Rutherford.*

was a time when the waters flood covered the earth; not e highest mountains could be. hen it was that in the dis- n the raging waters, a small, k was seen, rising and fall- the billows. It was the ark, ing the church of God, of uls. But God had planned shut the door with his own and the church was safe. So be through all time.

e all of us different creatures ferent people; our very phy- anges according to our sur- gs. We expand mentally, physically in one atmos- and we close and shrink and another. Nervous, sensitive how this distinctly; but even phlegmatic do not escape ts of repulsion or attraction. *an Art.*

MARRIED.

-BROOK.—At Shaw Hill, Ala., Jan 9 by the Rev. J. M. Crews, Mr. John J. ss to Miss H. Crook.

-AVERETT.—On Sunday, January 7, ones chapel, Methodist Episcopal in Barbour county, Ala., by Rev. hnson, Mr. M. A. Vinlog, of Barbour to Miss S. E. Averett, of Chatta- ty, Ga.

N—CHRISTENBERRY.—December Marion Springs, Ala., by the Rev. F. A. William F. Grillan to Miss Josie Chris- of Perry county, Ala.

KELLER.—January 15, 1878, in iss., by Rev. R. S. Woodward, Mr on to Miss Sallie E. Keller.

McKEE.—January 16, 1878, in Natchez v. R. S. Woodward, Mr. John C. Ellis, parish, La., to Miss Elizabeth E. Mo- chez, Miss.

BELL.—December 20, 1877, at the resi- bride's mother, Mrs. Bell, near Ja- by the Rev. G. M. Gilmore, Mr. John Miss Rebecca Bell.

-WILKINS.—January 30, 1878, at the leSoto, Miss., by the Rev. G. M. Gil- Lawrence K. Hatties to Miss Arabella all of Clark county, Miss.

—EASTERLAND.—At the residence 's father, January 10, 1878, by Rev. G. Mr. S. H. Mangum to Miss Maggie both of Simpson county, Miss.

JACKSON.—At the residence of the er, by Rev. A. L. McBryde, Mr. W. A. lis S. E. T. Jackson.

N—EWING.—At Ariel plantation, on January 24, 1878, by the Rev. C. F. D. Halsey Wertehe to Lelia, daughter of dge and the late Dr. F. C. Ewing. No-

WATSON.—December 23, 1877, in Wes- borough, by Rev. W. W. Graham, Mr. to Miss G. A. Watson, all of Butler

-ROBERTSON.—On the nineteenth , 1877, by Rev. A. L. Potter, Charles G. ss Carmella C. Robertson, both of Co- Miss.

JEWELRY.—F. Stockman, et, New York, is offering cheap Jew- ly reduced prices. See what he says page.

Publisher's Department.

NATIONAL SURGICAL INSTITUTE. Dr. Hamly, chief surgeon, with a competent corps of assistants, will spend a month at New Orleans, No. 463 St. Charles street, from January 15 to February 15, 1878. This visit is designed to accommodate those who cannot visit the Institute at Atlanta, Ga., Philadelphia or Indianapolis. The time the surgeons remain will be sufficient to effect a cure in cases of Piles and Fistula, diseases of the Eye and Ear, and those peculiar to men and women, and to manufacture and adjust surgical appliances for the cure of club-feet, crooked knees, hip joint disease, curvature of the spine and all other deformities of the human body. Consultation free.

BETHESDA WATER.—This water, which has become so universally famous, does certainly merit all the appreciation it has received, for it is, beyond question, a useful remedial agent in the cure of many distressing and almost incurable maladies, such as diabetes, inflammation of the kidneys and the bladder, dropsy, torpid liver, and many forms of chronic cutaneous Bilious persons will find it a valuable corrective, and a preventive to serious illness, liable to occur at any day. Parties in all parts of the Union contribute testimonials to the Bethesda Water pamphlet, which can be had of Mr. L. F. Avery, the general agent for the South, Nos. 25, 28 and 30 Bienville street. See the advertisement.

POLAND MINERAL WATER.—This spring water contains medicinal qualities which are of great service in the cure of scrofulous humors, salt rheum, Bright's disease of the Kidneys, constipation and indigestion. It contains carbonate of lime and magnesia, chloride of sodium, carbonate of soda, all good ingredients in a chemical composition. The water has a very pleasant taste, is odorless, and is agreeable to weak stomachs. H. T. Hill is the agent, No. 175 Canal street, where books and water may be found. Read the advertisement.

TOTMAN'S PATENT CORN MILL.—Mr. E. Totman has recently patented a mill for grinding meal, grits and hominy, and which will, no doubt, meet a want long felt by farmers and others. These latest patents are on exhibition at 172 Magazine street and see the mill in operation, or send for illustrated circular. The advertisement is on this page.

KIRKWOOD'S INHALER.—Write to E. Fintorn & Co., 9 South William street, New York, and get a circular containing testimonials of the treatment of asthma, catarrh, sore throat, bronchitis, etc. This lozenge is one of the most reliable in the country, and persons can have the utmost confidence when they send for same, that they will be benefited thereby.

COMPOUND OXYGEN TREATMENT.—Persons suffering with consumption and dyspepsia should write to Drs. Starkey & Palen, 1029 Girard street, Philadelphia, and get one of their valuable books containing many wonderful statements of persons who have found relief and a permanent cure in the use of the Compound Oxygen Treatment. See the advertisement on this page.

NATIONAL SUNDAY SCHOOL PAPERS.—Our readers wanting anything in the Sunday school line should write to A. Roesterick, 1122 Chestnut street, Philadelphia. Where to find supply of everything necessary for this purpose is constantly on hand. The advertisement will be found on the sixth page.

DRUGGIST.—Call and see that reliable druggist, H. J. Rivet, at the corner of Bienville and Chartres streets, if you want anything in the above line. This gentleman stands high in this community as an upright, honorable man. Country orders satisfactorily attended to.

STOVES.—Our esteemed fellow-citizen, J. H. Campman, has an advertisement on this page of the well known Stewart Stove, for which he is the agent for this State. Mr. Campman guarantees every stove sold, and our readers can rely upon his representations.

HARDWARE.—H. and R. DeVerges and P. V. Lacoste, have formed a co-partnership for the purpose of carrying on the hardware business in this city. They are all well known gentlemen, and deserving of patronage. See advertisement on this page.

DRUG STORE.—Those wishing to buy fresh and reliable drugs and medicines are referred to E. DeLanzac's card. Mr. DeLanzac was for many years with I. L. Lyons, on Camp street, where, no doubt, some of our readers have met him.

THE Sportsmen's Depot is advertised for in day's paper. Everything necessary for hunters and anglers will be found at the establishment. Mr. Richard Rhodes, the proprietor, is a worthy man, and we take pleasure in recommending him to our friends.

MACHINERY.—There is no better place to go to for anything in that above line than to R. J. West's, 115 Magazine street, where everything required for plantation work is constantly on hand. Note the advertisement.

DELIGHTFUL PERFUMES.

Dr. Price has prepared a rich variety of perfumes, from which the most fastidious can select an odor which agrees best with them. Dr. Price's Pet Rose, Alpha Bouquet and other perfumes are great favorites, as their sweetness and freshness are not excelled.

BUSINESS NOTICES.

ASK your druggist or dealer for a copy of Dr. Harter's Dutch Doctor Almanac for 1878. It is free to all, is full of valuable and important information, and should be in the hands of every one.

DR. HARTER'S LIVER PILLS have been used by the public for many years, and never has an instance come to our knowledge of their failing to relieve or restore to health the suffering sick where they have been thoroughly and faithfully used. For sale by all druggists.

A VALUABLE DISCOVERY.—Dr. C. W. Benson, a practicing physician at his North Eutaw street, Baltimore, Md. (who has paid much attention to nervous diseases), has discovered that extract of celery and chamomile, combined in a certain proportion, invariably cures headache, either bilious, dyspepsia, nervous or sick headache, neuralgia and nervousness. This is a triumph in medical chemistry, and sufferers all over the country are ordering by mail. He prepares it in pills at 50 cents per box. The Doctor is largely known and highly respected in Baltimore.—*Episcopal Methodist.*

☞ These Pills can be ordered through any Druggist, or sent postage free.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, coat tollster, or leave black spots in the pores. Mothers can apply it to infants who become chafed with a scarcity of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 667 North Sixth street, St. Louis (Lindell Hotel.)

THE BEST PROOF *for the fact that Dr. F. Wilhoft's Anti-Peraotic, or Fever and Ague Tonic,* is the most reliable Chill Tonic in the world, we find in the statement that Finlay & Thomas, soul, the large wholesale druggists in New Orleans, guarantee that it cures Chills and Fever in every instance, and that it does not contain any Quinine, Arsenic, Strychnine or any other poisonous drug. For sale by all druggists.

MRS. HIRAM FREELAND says: "I had a large Cancer on the nose which Dr Graeter removed without the loss of the knife, and with but little pain, two years ago, and I am now perfectly well." Card in this paper.

BUSINESS NOTICES.

NEW YORK, November 26, 1877.

DR. V. W. BLANCHARD: During the past year I have prescribed your various preparations of Food Cure, and feel happy to say they have met my most sanguine expectations, giving to patients long enfeebled by blood poison, chronic disease, or overdriving dosing the needed nutrition and nerve force.

PROF. CLEMENCE S. LOZIER, M. D., Dean of Hom. Med. College and Hospital for Women, New York City.

See advertisement of the Blanchard Food Cure Company.

NEW ADVERTISEMENTS.

A NEW CURE FOR CONSUMPTION.

Dr. H. James' CANNABIS INDICA, or East India Hemp, raised in Calcutta, and prepared on its native soil from the green leaf, has become as famous in this country as in India for the cure of **Consumption, Bronchitis and Asthma.**

We now inform the public that we have made the importation of this article into the United States our specialty, and that in future the afflicted can obtain these remedies of all first-class druggists. As we have, at great expense and trouble, made permanent arrangements in India for obtaining "Pure Hemp," gathering it at the right season, and having it extracted upon its own soil from the green leaf by an old and experienced chemist (not chemist, being a native), we know that we have the genuine article.

In All Its Purity and Perfection, and feel that we are entitled to credence when we say that **Cannabis Indica** will do all that is claimed for it, and that one bottle will satisfy the most skeptical of its positively and permanently curing **Consumption, Bronchitis and Asthma.**

Instead of devoting a column to the merits of this strange and wonderful plant, we would simply ask it to speak for itself through other lips than ours, believing that those who have suffered most can better tell the story, as the following extracts from letters verbatim will show:

GLYNDON, PENNSYLVANIA, Nov. 18, 1877.

Messrs. CRADDOCK & Co.: *Gentlemen*—I must have more of your invaluable medicine, and wish that you would place it here on sale, as the cost of delivery is too high to Hollowbush. Proved by using the **Cannabis Indica** I had used all the medicines usually prescribed in my son's case (**CONSUMPTION.**) I had also consulted the most eminent physicians in the country, and, all giving me up as lost, I, as a last resort, recommenced using the Hemp Remedies (as he got so much relief from them before), and I feel confident that he will recover. Send me by express, etc.

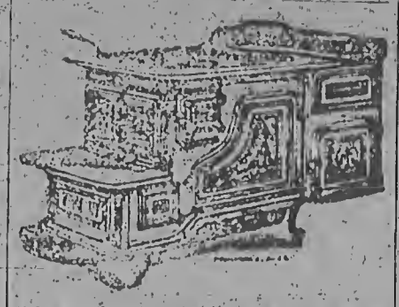
H. T. HILL, 175 and 177 Third St.

NEW ORLEANS, LA., Jan. 16, 1878.

Messrs. Heath, Ricker & Sons, Poland Springs, State of Maine:

Gentlemen—By advice of physicians, I visited the Poland springs on the 8th of August, 1877, suffering with chronic diarrhœa, or Bright's disease of the kidneys, with generally depraved state of the blood, offered for your great spring from the very fatal to me. Ordinary patent, and had not experienced anything like relief. I remained six weeks, and improved steadily and rapidly, with the exception of the cure. I had a gentleman from Portland, Maine, who was in the same room with me, and he can corroborate what I say. Since my return home I have used many of the things you sent me, and am now as free from all symptoms of disease as I ever was in my life.

PETER MORAN,
No. 2 Magazine street.



The Celebrated Stewart Stove.
IMPROVED PATTERN OF 1873.

THE best Cook Stove in the world. Will last twenty years, and do more work with the same amount of fuel than any other Stove that was ever made. Pieces for repair old Stewart Stoves always on hand.

J. H. CAMPMAN,
113 Poydras St., Agent for Louisiana.

Choirs, Singing Schools, Societies,

THE SALUTATION ($12 per doz.) or ZION ($9 per doz.) or THE ENCORE ($7.50 per doz.) or PERKINS' SINGING SCHOOL ($6.75 per doz.) or JOHNSON'S CHORUS CHOIR INSTRUCTION-BOOK, ($12 per doz.)

The first two are best of these Church Music Books by L. O. Emerson and W. O. Perkins, and have had unusual large sales. The last three are fitted especially for Singing Schools, and are the very best of their class. Send for a critical Winter and Spring circular.

Music sent when ordered. One year's postage on boards, 80 cents; on paper covers, 60 cents. CANTATAS. Send for list and terms.

Belshazzar	$1 25
Don Munio	1 50
Joseph's Bondage	1 25
Prodigal Son	1 25
Walpurgis Night	80

Books sent for examination. Postage are drama [illegible] one hundred orders.

OLIVER DITSON & CO.,
BOSTON.
C. H. DITSON & CO.,
843 BROADWAY, N. Y.

CINDERELLA SHOE STORE.

TRADE MARK.

No. 592 Magazine Street,
Between Josephine and St. Andrew.

MY Fall and Winter stock of BOOTS, SHOES and SLIPPERS has been *personally* selected in Northern markets, with careful attention suiting Southern demand, for elegance, comfort and economy.

Goods, constantly arriving, will always be of the latest styles, fresh and durable; made, as they are, *especially for me*, by the best manufacturers of this country, including the far-famed MILES, of Philadelphia, and HUNT, of New York.

☞ Orders from the country receive the utmost care. Schools most liberally dealt with. Correspondence solicited.

CUSTOM WORK TO MEASURE a specialty, which for fine material, exquisite workmanship, beautiful shape and perfection of fit can nowhere be surpassed.

The well-known, accomplished salesman, Mr. P. J. GLYNN, will be happy to see old friends, and sure to make new ones among visitors.

Polite attention to all, fair dealing and ONE PRICE shall mark the conduct of this establishment. A FAMILY RESORT.

Respectfully,
W. N. TOLER,
Manufacturer and Dealer.

The Compound Oxygen Treatment.

For the cure of CHRONIC DISEASES.

THIS is the surest, safest and cleanest curative agent known; it cures by revitalizing the whole body, and hence is effective in a great variety of diseases. Among the many homes to which we are permitted to refer, we give the following:

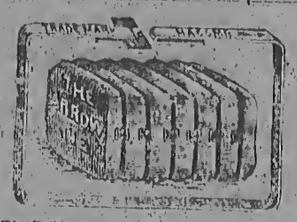
Hon. S. FIELD, Judge of U. S. Supreme Court, and his accomplished wife; Mrs. HALLIE KILBURN; Judge SAMUEL SMITH, New York; Hon. JOEL MONTGOMERY BLAIR; Ex-Gov. BOREMAN, West Virginia; Hon. WM. D. KELLEY; T. S. ARTHUR; Gen. FITZ HENRY WARREN.

Our Brochure of 200 pages, which contains the clearest statement of principles, the most tabulated record of cures, and all the information necessary to an intelligent opinion and intelligent action, will be mailed FREE.

STARKEY & PALEN,
1029 GIRARD ST., PHILADELPHIA, PA.
H. R. Starkey, A. M., M. D., G. F. Palen, Ph. B., M. D.

$3 GOLD PLATED WATCHES, Cheapest in the known world. *Sample Watch Free to Agents.* Address, A. COUTER & Co., Chicago.

NEW ADVERTISEMENTS.



OFFICE OF THE
American Cotton Tie Co.,
(LIMITED.)
47 CARONDELET ST., NEW ORLEANS.

Important Special Notice.

The AMERICAN COTTON TIE COMPANY (LIMITED) having fixed the price of the celebrated

ARROW COTTON TIE

at $2.85 per bundle, less 2½ per cent discount for cash, the General Agents hereby authorize their Sub-Agents in this city (dealers in Bailing Stuffs) to sell to and contract with Factors and Country Merchants, for future delivery, on the above-named price and terms, in quantities, from time to time as may be required, settlements being made on delivery.

The Company having a large stock now on hand and having contracted for an abundant supply to meet the entire demand for Cotton Ties throughout the Cotton States, the celebrated ARROW TIE will be placed upon the market generally and sold by their numerous Agents at the price and terms above stated, it being the object and purpose of the Company to merit the continued patronage of the planting community.

J. R. W. RAYNE & CO.,
GENERAL AGENTS.

POLAND
Mineral Spring Water.

THIS is to inform the public that the undersigned has received the Sole Agency for the South for the sale of the celebrated

POLAND MINERAL WATERS,

recommended by eminent physicians to be a sure cure for all forms of KIDNEY and BLADDER, and excelling BRIGHT'S DISEASE. It will invigorate [illegible] the virtue of well known ingredients, [illegible] and can be sold as cheap as any mineral water in the market.

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NEW ADVERTISEMENTS.

THE NEW ENGLAND CABINET ORGAN.

CONTAIN all modern improvements, and are furnished in a variety of styles and musical combinations, adapted to Church and Home use. Every instrument fully warranted. Illustrated catalogues sent free upon application to the NEW ENGLAND ORGAN CO., 1293 Washington St., Boston, Mass. PHILIP WERLEIN, Sole Agent, New Orleans, La. 6mnll

DANIELS MEDICATED SILK FOOT PROTECTOR.
PATENTED APRIL 25, 1876.
MANUFACTURED BY S. TUTTLE & SONS PHILA. & HARTFORD.

THE FOOT PROTECTORS are composed of Wool and Silk felted together, the Silk next to the foot, and connected on the inner edge only, with the edges prepared as to render them damp proof, and are so prepared. We call the attention of Shoe and Hosiery dealers to these goods as being popular and much wanted by the lady or gentleman. S. TUTTLE & SONS, 324 Arch St., Philadelphia.

THE WONDERFUL PEN-HOLDER!

NO INK REQUIRED.—We have invented and patented July 17, 1877, a Pen Holder which contains Solidified Ink that will write and will not dry up. Three dippings in water will write a page. Sample, postpaid, 25 cents, or Pen-Holder and one box of ink extra links, 50 cents. Extraordinary inducements to parties out of employment.

J. T. HILLYER, 206 Broadway, N. Y.

☞ The *Christian Union* of Sept. 5, 1877, says: "I shall claim [illegible] experience for this paper is written with one of these pens, and we propose to have a specimen [illegible]

PALAIS ROYAL!

GRAND BAZAR!

137 CANAL STREET,
NEW ORLEANS, LA.

Formerly Levy's Dollar Store.

ESTABLISHED 1868.

THE CHEAPEST AND MOST POPULAR HOUSE IN THE WHOLE SOUTH.

The attractions for this season are:

LADIES' CLOAKS, from $2.50 to $40.

MISSES' CLOAKS, for Misses from 4 to 16 years of age.

MISSES AND CHILDREN'S SUITS, for Misses and children from 2 to 16 years of ages from $1 50 to $15 each.

FURS, for Ladies, Misses and Children, from $1 to set (Capes and Muffs) to $50.

Extra Large FUR CAPES, White, Brown and Black, from 12 to 21 inches deep, from $5 to $40.

The Palais Royal Catalogue

is now ready, and contains the prices of every article to it. To be had free on application.

TOYS! THE LAND LOOKED FOR TOYS!

The Christmas Catalogue,

which will assist you in making selections for the Holidays is also ready, and will be mailed free on application.

The ages of boys and girls, young men and young ladies, parents, etc., is systematically arranged with the articles suitable for each, and correspondingly placed with the prices. Call or send your order for each article to

E. LEVY,

PALAIS ROYAL, 137 CANAL STREET.

All orders receive prompt and careful attention, and goods may be returned if not satisfactory. 5p

FRENCH MILLINERY,

BERLIN ZEPHYR WORSTED,

AND

DRESSMAKING.

MME. ROSA REYNOIR,

NO. 9 CHARTRES ST., NEAR CANAL,

begs to inform her patrons and the ladies in general that the beautiful stock of Millinery selected by her in the North, and received direct from prominent Parisian houses, is now in store, and comprises all the newest shapes in FELTS, CHIPS, STRAWS AND VELVETS, trimmed in the leading style, and at lower prices than any other house in this city. Her stock of Berlin Zephyr Slipper Patterns, Java Canvas Mottoes, etc., is varied and complete.

The Dressmaking department is in charge of Mrs. M. Marah, well known in this community as one of the most competent and stylish Dressmakers in the city.

Orders filled at short notice. Perfect fit and entire satisfaction guaranteed. 5p

HAIR-GROWER.

WARRANTED to cure Dandruff, or any disease of the scalp, and in nine cases out of ten make the hair grow. Price, $1 per bottle. Made by

DONALD KENNEDY,

ROXBURY, MASS.,

AND SOLD BY ABL DRUGGISTS. 5p

HARTE'S BERGEN COD LIVER OIL AND Soluble Phosphate of Lime,

Always fresh. Prepared by

FREDERICKSON & HARTE,

120 Canal street.

FARNHAM IMPROVED.

FRANK H. WILSON, Agent.

THE MOST DURABLE AND ELASTIC

WOVEN WIRE BED!

IN THE WORLD.

Each Bed warranted in every respect. All sizes made, from Crib, Steamboat Berths and Hospital Cots to Full Size Beds. I box rest.

General Agency for Southern States—19 COMMERCIAL PLACE, New Orleans, La.

BEAUTIFUL FLOWERS
A GREENHOUSE AT YOUR DOOR
FOR $1.00 EACH
OUR SELECTION
CHOICE SORTS
A hundred other things cheap.
Also an immense Stock of Fruit & Ornamental Trees Evergreens, Shrubs etc.
year. 13 Greenhouses. 400 Acres.
STORRS HARRISON & CO.
PAINESVILLE, OHIO.

Fifty pages, 300 Illustrations, with Descriptions of thousands of the best Flowers and Vegetables in the world and how to grow them, all for a FIVE CENT postage stamp. Printed in German and English.

Vick's Flower and Vegetable Garden, 175 cts. in paper cover. In elegant cloth covers, $1.

Vick's Illustrated Monthly Magazine, 32 pages, one finely colored plate, and many fine engravings in every number. Price, $1.25 a year. Five copies for $5. Address

JAMES VICK, Rochester, N. Y.

MONARCH CORN MILL

For HAND or POWER use.

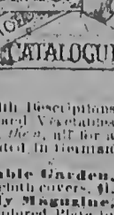
With *Power* [illegible] *4 to 6 bushels* per hour. With *Hand* [illegible] *Price for hand use $11.00, with Power Attachments $14.00.*

With [illegible] EDWARD THOMPSON, General Agent, 112 & 114 Poydras Street, New Orleans, La.

Marder, Luse & Co.
TYPE FOUNDERS,
CHICAGO,

Have the largest and most complete Type Foundry in the West. All Type cast from best quality of metal. Estimates furnished on application. Goods shipped promptly. Complete outfits supplied on short notice.

COUGHS, COLDS, ASTHMA.



Remember that for all Affections of the THROAT AND LUNGS Lapice's Indian Turnip Pectoral Balm is the sole remedy, combining efficiency of action with a most palatable savor. Give it a trial. Price, $1. Sold at all well-assorted drug stores, and by the proprietor, 23 and 25 Elysian Fields street. Mobile depot—Fontaine & Co., 20 Water St., St. Louis depot—Richardson & Co., 708 N. Main St. 5p

WHEELER & PIERSON,
Successors to Pierson & Hees,
NOS. 13 AND 15 CAMP STREET,
Opposite the City Hotel.

CLOTHING & FURNISHING GOODS FOR MEN AND BOYS.

We invite visitors from the country to look at our stock. We keep *good clothing* sell at *one price*, and mark it in *plain figures*. Clergymen's trade solicited, and a liberal deduction made to them. 1

50 Elegant Mixed Cards, with name, 10c. Agent's outfit, 10c. SEAVY BROS., Northford, Ct. sdw

Farm, Garden and Household.

NOTES ON GARDENING.

FEBRUARY.

Every suggestion of the previous month applies to this, and especially so in a higher latitude. Seeds of almost every known plant may be sown this month, either in open ground or cold frames, on and below 33°. It is better to defer the planting of melons, cucumbers and other vines until next month, when they may be sown in the hand frames about the tenth, or a little earlier. March 25 is early enough to plant in open ground. *All the roots* should be sown as early as possible.

PLANTS

of celery, cabbage, lettuce, cauliflower and leeks should go out and will do well. Grout the roots of all with semi-liquid manure from the cow-stall. Set up to the leaves and press the soil firmly to the plants. If it is necessary to water, make a depression close to the plant and fill with water, and after it is soaked in draw soil over it.

Irish Potatoes.—Plant in 2 feet rows and 12 to 18 inches apart. Repeated experiments at the Pennsylvania Agricultural College disprove the idea that it is better to cut the potatoes some days before planting. Our own experience for four or five years induces the practice now of cutting just before planting. Fermented stable manure, well fired with a little acid phosphate, and plenty of well-rotted but not leached ashes, is the manure. A quickly maturing plant like the Irish potato demands a highly soluble manure, if the manuring is done simultaneously with the planting.

Sweet Potatoes.—Bed fine, large potatoes in a cold frame at once for earliest plants. Water the plants with warm water (90 to 100) every four or five days, and keep the glass on except when the temperature is above 50°. Devote all the soap-suds and dish-water to the potato beds. As the sprouts appear, clip them a little with scissors to make them stocky. Has anybody tried the "Early Peabody?" Prof. Thurber, of the *American Agriculturist*, indorses this variety highly, and states that he obtained good-sized potatoes in August (and that in New York.) If a good thing, it ought to be advertised.

SOWING IN FRAMES.

Tomato, pepper and egg plant, should be sown in a frame or other warm seed-bed, or in a box in the kitchen window. For the egg plant it is far better to sow in frame or box elevated some feet above the ground, in order to protect plants from the flea beetle. It is the only way we can raise plants.

Onions.—Sets may be put out this month, and may be made to produce very good sized bulbs. Seed may be sown for sets; in fact this is *the* month for this—8 to 12 seed to the square inch. Sow in drills 12 to 18 inches apart, and keep down the weeds. *Old seed will always disappoint.*

English Peas.—Sow "Little Gem" or "Blue Peter," in 2 feet rows, 4 to 6 seed every 12 to 15 inches. Philadelphia Extra Early and Caractacus of the taller sorts are the best.

The first corn should be planted toward the latter part of the month. Tuscarora and Philadelphia Flint are good early sorts.

GROUTING PLANTS.

We rarely transplant anything without grouting, satisfied that it more than pays for the trouble. "Grout" is the term applied to a semi-liquid compound of two or three parts of cow manure, one part clay-dust, and water to reduce to the consistency of mush. Into this the roots of plants are dipped before being set out. To an ordinary-sized bucket full of the grout we add a handful each of rotted ashes and superphosphate, mixed thoroughly. This grout induces plants to throw out new roots speedily and abundantly. We are endeavoring to combine with the grout an antidote to the cut-worm and May beetle grub. At present we impregnate the grout with the odor of kerosene, and have cause to hope that it will be found successful. Used in other ways, we have found kerosene to be a most effective insecticide and repellant. Time will show to what extent and how it may be used without injury to plants, and with what success as a preventive of cut-worms. We were led to try kerosene from seeing a statement that it was destructive to mealy-bugs, and that it was very fine for killing and preserving entomological specimens. This is true. One drop on the head kills instantly, and a few more drops act as a preservative in several ways.

We close by urging a prompt thinning of the beets, turnips, salsify, etc. (on the richest soil not closer than 6 inches,) and killing grass and weeds while they are very young.

Three well-known proverbs in gardening are:

"A garden that is well kept is easily kept."

"You must conquer weeds or weeds will conquer you."

"The best time to kill weeds is before they come up." It is well to heed them.—*S. A. C., in Southern Cultivator.*

The mass of mankind are much more generous to their vices than to their virtues. Hence we find that the cost of the one exceeds that of the other many fold. And it is a melancholy fact that even church members will often give more to some hurtful habit than for the advancement of Christ's kingdom, and that pride receives larger tribute than the church.

THE TRUTHFUL TEST.

It requires no learned experts to establish the fact that Dr. Price's Cream Baking Powder is the purest and the strongest. It will make sweeter, lighter and more digestible bread, biscuits, cakes etc. than can be made with other kinds. It is of incontestable proof of its purity and receives excellence.

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NO MORE BUZZING IN YOUR HEAD, DEAFNESS, BLINDNESS, SPINAL TROUBLES.

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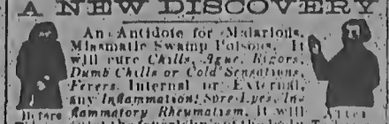
Liquid Substitute for Quinine

CHILLS AND FEVER CURE.

A NEW DISCOVERY



An Antidote for Malarious, Miasmatic Swamp Poisons. It will cure *Chills, Ague, Rigors, Dumb Chills or Cold Sensations, Fevers.* Internal or External, any *Inflammation, Sore Eyes, Inflammatory Rheumatism.* It will destroy any poisonous elements in the blood. Before Taking. After Taking. quiet the feverishness of the body. Take one.

No other Medicine required, it is used alone.

Dr. J. H. McLean's Liquid Substitute for Quinine will cure any feverish, poisonous, inflammatory action that may exist in the system.

When you take a tea-spoonful it is taken up by the absorbent vessels in the stomach, bowels and destroys any poisonous elements in the ducts and blood vessels, relieves the causes of Chills and their accompanying diseases.

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has cause to rejoice. This new discovery, Dr. J. H. McLean's Liquid Substitute for Quinine, will make glad many an anxious countenance. Such as Chills, Shakes, Ague, or any Fever. Try it and be convinced. It is put up in Bottles, price $1; also, Powder, to Torture it yourself as cheap, by mail all over the world at 1 cent per package.

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To cure THROAT and LUNG diseases.

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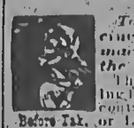

Take no more medicine down in the Stomach to go up to cure the Lungs.

This new way of bringing the medicine in direct contact with the Throat and Lungs. *Dr. J. H. McLean's Cough and Lung-healing Globules* "They are Sugar Globules, containing medicine." As rapidly as the Globules dissolve in the mouth, the oily coating on the medicine in the globules forms a healing gas, which is at once inhaled, permeates every air cell in the lungs and absorbed by the Glands into the blood, thus the fountain of the Lungs is reached. Thousands of testimonials have been received by Dr. J. H. McLean, Caswell, Va., U. S. A., in behalf of *Consumption, Coughing, Bronchitis, Throat Diseases, Colds, and any Soreness in the Lungs.* Before Taking. After Taking. Globules, with Circular Medicine, in tin boxes, to mail all over the World, at 25 per box. Postage Stamps will be received for this.

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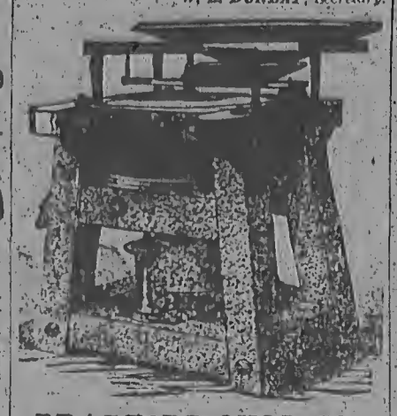

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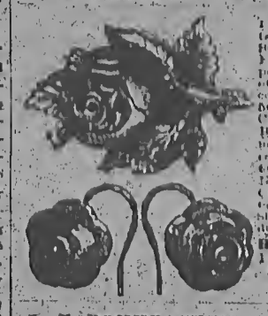

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ELEVENTH ANNUAL STATEMENT,

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Premiums for year ending April 30, 1877... $567,767 19
Losses paid within the year..... 230,675 73

Cash Dividends for the Year:

Interest (semi-annually)..... 10 per Cent.
Premiums..... 20 per Cent.
Assets, April 30, 1877..... $1,283,208 66

This Company continues to issue Policies on Fire, River and Marine Risks at current rates of premium.

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JOHN CHAFFE, Vice President.
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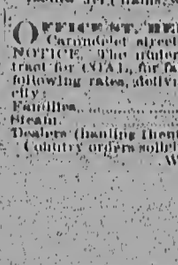

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The alfalfa, a variety of grass, is doing wonderful crops in California.

It has been observed that plants maculated leaves lose their at the time of blossoming.

The estimated yield of silk in the of 1877 in France is 475 tons of w and 70 tons of green silk.

There are said to be 3,000 photogers in Germany, and they use ally nearly half a ton of nitrate ver.

Dr. Zimmermann, of Berlin, and savants, have formed a Gersociety for the exploration of tine.

A mine of very rich asbestos has discovered in the San Jacinto of California, and it will be ily worked.

The quicksilver yield of Californ the current year, is estimated 0 flasks, probably of the aggrevalue of $2,500,000.

Dr. Caldwell, of Iowa, affirms a n which the human hair grew inches after death. Other Ins have been reported.

Elastic tubes furnished with for fastening are now used as quets on the London and western railway, instead of the shioned bandage.

A variety of the plant arum is hi the Himalayas, to which me of the cobra-plant has been from the curious resemblance blossom to the head of the cobra.

The statement of Mr. Frank and that rattlesnakes cannot up their rattles," when they t, as in heavy rains, is denied American observer, who has ed two of these snakes in a ding rain-storm, and they beat attoo in a lively manner."

Dr. J. Gibbons Hunt, of our y, a few years ago published resting paper on plant crystals, ch he showed that these were distinctive in each family of In an English publication . H. Hammond has recently ving a detail of similar exre. He says the crystals he n the structure of Onagraceæ, æ and Balsaminaceæ are all inctive that each order can be ished by their crystals alone. enthusiastic on microscopic ries, and hopes that "some e microscope will supersede one in families." Many of us have no objection to its being one's close companion.

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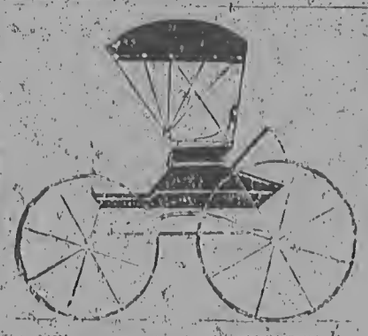

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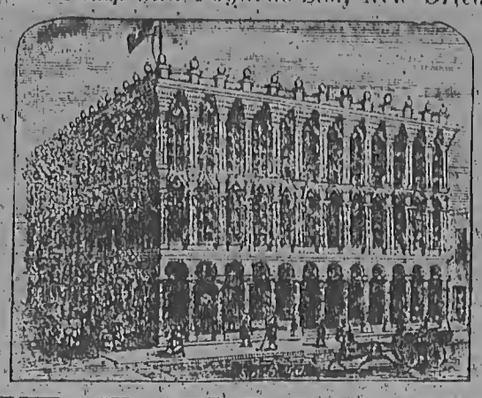

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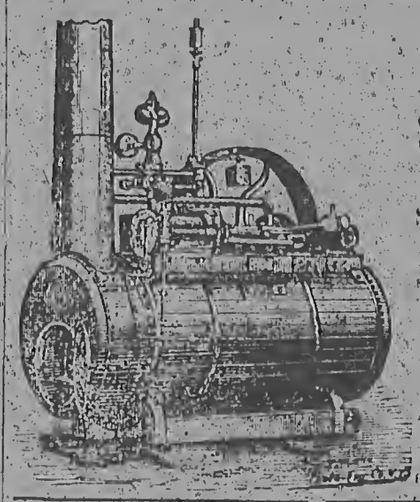

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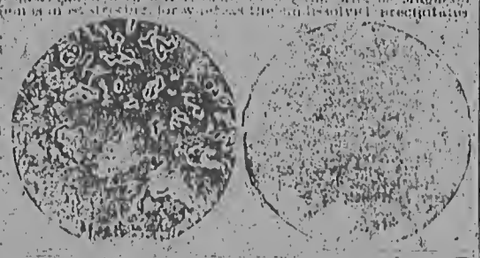

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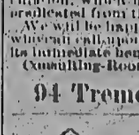

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MEN'S, YOUTHS' AND BOYS'
CLOTHING!
HATS, BOOTS AND SHOES, FURNISHING GOODS, ETC.,
Cor. Dauphine and Bienville Streets,
NEW ORLEANS, LA.
Orders from Country Merchants promptly executed on the most reasonable terms.

M. H. APPLEGATE,
PLUMBER,
AND DEALER IN
COOKING RANGES AND BOILERS.
Bath Tubs, Water Closets, Washstands, Kitchen Sinks, Lift and Force Pumps, Ale Pumps, Sheet Lead and Lead Pipe, and Brass and Plated Cocks of all Patterns,
146 Poydras St., New Orleans, La.
Repairing neatly done. Country orders attended to.

E. BAKER,
SEEDSMAN,
No. 7 Camp St., New Orleans.
A FULL STOCK OF
GARDEN, FIELD & FLOWER SEEDS,
Fresh, Pure and Reliable.
Seeds sent by mail. Also Fruit, Shade and Ornamental TREES, BUSHES, etc.

PIERRE LANNES, Butcher,
Stalls Nos. 38 and 39 Magazine Market,

Supplies Ships, Families, Hotels, etc., with BEEF, MUTTON, PORK Sausages, Tripe, Pies, Fowls, Vegetables, etc., and everything the market affords.

R. B. MITCHELL,

Carpenter and Cistern-Maker,
158 MAGAZINE ST., near Julia, New Orleans.
Orders from the city and country promptly attended to.

B. T. WALSHE
IMPORTER AND DEALER IN
MEN'S
FURNISHING GOODS
BOYS' & CHILDREN'S
CLOTHING,
No. 110 CANAL ST.
NEW ORLEANS

COAL.....COAL.
H. & C. TYLER,
.....CARONDELET ST.....
will sell Pittsburg, Anthracite and Cannel COAL, in quantities to suit customers, at the lowest market rates. H. & C. TYLER.

WIRE RAILING
AND
Ornamental Wire Works.
DUFFY & CO., No. 81 N. Howard St., Baltimore, manufacture WIRE RAILING for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc.

BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, etc. Fully Warranted. Illustrated Catalogue sent Free.
VANDUZEN & TIFT, 102 & 104 E. 2d St., Cincinnati.

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UNDERTAKER,
271 CAMP STREET, NEW ORLEANS.
Embalming and Disinterring. Bodies carefully shipped. Carriages and Cabs for hire.

AMERICAN WATCH COMPANY.
We are selling the WATCHES of the above Factory at the very lowest prices.
Silver Watches at $10 and upward.
Gold Watches at $45 and upward.
All fully guaranteed.
A. E. GRISWOLD & CO.,
Corner Canal and Royal Sts.

H. J. RIVET
DEALER IN
Drugs, Chemicals, Patent Medicines
AND PERFUMERY, AND IMPORTER OF FRENCH PROPRIETARY MEDICINES,
Cor. Bienville and Chartres Sts.,
NEW ORLEANS,
Proprietor of the celebrated Peychaud Bitters.

WATCHES & JEWELRY
SENT FREE—Our fine Illustrated Price List of Watches and Jewelry. We are the cheapest house in America. Agents wanted.
Roger's Manuf'g Co.,
241 STATE ST., Chicago, Ill.

Meneely & Kimberly,
BELL FOUNDERS, TROY, N. Y.,
Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Illustrated catalogue sent free.

Coal, Wholesale and Retail.
COAL by boat or barge load, delivered in planters on upper or lower coast. Steamers coaled at New Orleans and Baton Rouge.
Coal in sacks for shipment to country customers by rail or steamboat.
W. G. WILMOT & CO.,
166 Poydras street, New Orleans.

NEW ORLEANS MARKETS.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, Feb. 5, 1878.

From all the information at hand we are of the opinion that business of nearly every kind is steadily improving. The prices in the markets have not changed materially, but are steadier, and merchants generally are more confident.

The State Legislature yesterday passed resolutions indorsing the Bland silver bill and the repeal of the resumption act.

A large number of the merchants of this city have signed a petition to the Legislature asking that a constitutional convention be not called, but that, instead, the Legislature should suggest changes to be submitted to the people at the next general election.

We think that the interests of the country would be best subserved by postponing the convention for some years, say until the summer of 1880. At present our farming and planting interests would suffer much more than after awhile, when the country is less agitated by politics.

State consols have taken a downward course, while premiums are strong. The former are quoted at 82½@82¾, and the latter 36½@36⅞. The city consols are also lower, being held now at 39¼. The following we take from the *Democrat* of to-day:

At the banks there was but little demand for money. On the street discount rates are easy and the offerings of paper small.

Exceptional commercial paper, 8@— per cent.; A1 do., 9@11; second grade do., 12@—; loans on collaterals, 8@—; A1 mortgage paper, 9@10; second grade do., —@— ₱ cent. per annum.

Gold is steadier.

Foreign exchange quiet and steady. Sight is in demand and stronger.

State consols are steady at 83@83¼.

Premium bonds are in fair demand and firm at 36½@39.

Stocks quiet.

Gold opened in New York at 102¼ and closed at 102⅜. Here it opened at 102⅛@102¼ and closed at 102@102¼.

COTTON.

The disquieting influences in the cotton market have largely disappeared, and prices seem to be better settled and steady. Liverpool to-day was reported firmer and dearer; New York steady on spots and barely steady on futures; and Havre a shade firmer. These advices for a time seemed to place our local market in the hands of the factors, and during the morning hours they were disposed to figure for an advance; but buyers retiring and refusing to concede better prices, the business of the day settled down on the basis of Saturday's quotations, at which the market closed quiet, with the day's sales footing up 7,850 bales.

The following are the closing quotations of the Cotton Exchange:

	To-Day.	Yesterday.
Low Ordinary	7⅛	7⅛
Ordinary	8⅛	8⅛
Good Ordinary	8⅝	8⅝
Low Middling	9⅜	9⅜
Middling	10⅛	10⅛
Good Middling	11⅛	11⅛
Middling Fair	11⅝	11⅝

Sales to-day, 7,850 bales. Market opened firm; closed quiet.

COTTON STATEMENT.

In store and on shipboard, Sept. 1, 1877	21,356
Gross receipts since yesterday	20,012
Gross receipts previously	1,162,926—1,182,938
Total supply	1,204,321
Exported to-day	6,341
Exported previously	827,652—834,093
Total stock this day	370,221
Total stock this day last year	286,882

The exports to-day were 2,604 bales to Liverpool and 3,710 to Bremen.

Net receipts since Saturday	17,004
Receipts from other ports	2,978
Net receipts last Sunday and Monday	19,487
Net receipts this day last year	11,769
Net receipts thus far this week	25,214
Net receipts same time last week	21,018
Net receipts same time last year	27,051
Net receipts since September 1	987,409
Net receipts same time last year	855,763

The cotton on shipboard, as per account of the Cotton Exchange, is as follows: Liverpool, 57,352 bales; Havre 30,669; Bremen, 12,883; Mediterranean, 2,375; North Sea, 20,057; Spain, 874; Mexico, ——; coastwise, 6,974; total, 129,184 bales. This, taken from the stock at noon, as noted at the Exchange, leaves in presses 241,137 bales.

The receipts at all ports from twelve M. Saturday to twelve M. to-day, as per Cotton Exchange telegrams, are 35,541 bales, against 37,400 bales last Sunday and Monday, 28,146 bales last year, and 20,179 year before last.

The movement at ports for three days, up to noon to-day, is given below:

	Received since Friday.	Same time last week.	Same time last year.
New Orleans	25,214	25,018	21,014
Galveston	4,912	6,013	4,265
Mobile	8,066	8,177	6,184
Savannah	4,643	6,014	4,020
Charleston	3,859	4,305	2,958
Wilmington	737	901	913
Norfolk	3,551	5,980	6,128
Baltimore	76	200	13
New York	2,908	1,389	3,142
Boston	835	1,147	2,137
Philadelphia	844	160	763
Other ports			
Total	55,245	60,304	55,617

Receipts at ports since September 1	3,164,689
Receipts same time last year	2,867,751
Receipts same time year before	3,005,880

The consolidated report for three days gives:

EXPORTS TO

	G. B.	France.	Cont.	Coas.	Stocks.
This week	29,650	12,866	7,693		970,033
Last week	3,679	4,904	11,286		966,181
This week last year	34,313	7,555	1,068	2,670	891,741

None are so seldom found alone, and are so soon tired of their own company, as those coxcombs who are on the best terms with themselves.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	$4 00	4 00
Cotton sweeps	4 00	— —
Cultivators, Diam. and shovel-tooth	6 25	7 00
Cultivators, riding and walking	20 00	40 00
Shovels and spades	5 00	12 00
Axes	7 00	11 50
Shovel plows	4 50	5 50
Half do. with cutters	6 00	8 00
Double shovel plow	4 00	5 25
Straub's corn mills	— —	— —
Cora mills, Coleman's	120 00	425 00
B. J. Weet's corn mill	200 00	— —
Tunnard's corn and pea planter	— —	— —
Cotton planter	15 00	— —
Wagons, Carts, Etc.:		
Wagon, two-horse	55 00	70 00
Wagon, four-horse	85 00	104 00
Wagon, two-horse, thim. skein	60 00	70 00
Wagon, four-horse	84 00	90 00
Cane wagon	190 00	210 00
Ox wagon	75 00	115 00
Ox cart, complete	— —	— —
Cane cart	110 00	116 00
Tongue cart, complete	— —	120 00
Plantation cart	45 00	60 00
Bagasse cart	65 00	70 00
Iron, ₩ lb.:		
Hoop	3½	5
Sheet	3½	5
Horse Shoe	3½	4½

BUILDING MATERIAL.

Bricks, ₩ 1,000:		
Lake	9 00	11 00
Country	— —	8 00
English fire	35 00	8 00
Lime, ₩ bbl.:		
Western	— —	— —
Cement	2 00	2 25
Plaster Paris	2 25	2 50
Lumber, ₩ 1,000 feet:		
Flooring, dressed	15 00	35 00
Flooring, rough	15 00	18 00
Ceiling, dressed	14 00	25 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	14 00
Scantling	14 00	18 00
Shingles, ₩ 1,000	2 50	3 50
Nails, best brands	3 20	— —
Smaller sizes proportionately higher	— —	— —
Glass, ₩ box of 60 feet:		
French, 8 by 10	— —	3 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 26	4 25	4 75
White Lead, best, ₩ lb	11½	12½
Paris Green, ₩ lb	30	40
Pat. Dryer, ₩ lb	10	13
Whiting, ₩ lb	1½	2
Putty, in bladders, ₩ lb	4	5
Linseed Oil, ₩ gal	70	80

SASH, BLINDS AND DOORS.

Size of lights.	Sashes per pair, Unglazed.	Glazed.	Blinds, per pair.
Window Sash, 12 lights:			
8x10	35	$1 50	$1 50
10x12	55	1 70	2 00
10x16	80	2 75	2 70
Sash Doors:	Single.		Double.
3 feet x 7 feet	$3 50		$3 70
3 feet x 8 feet	4 00		— —
3 feet x 7 feet 6 inches	— —		3 80
Panel Doors:			
2x8 and 1¾ inch thick	— —		$2 20
2x7 and 1¾ inch thick	— —		2 25
3x7 and 1¾ inch thick	— —		2 30
4x7—6 inch and 1¾ inch thick	— —		4 00

GROCERIES.

Butter, ₩ lb.:		
Western	18	19
New York, good to creamy	26	31
Coffee, ₩ lb.:		
Rio, fair	15	16¼
Rio, good	17	17½
Rio, prime	18½	18½
Java, choice O. G	28	30
Candles, ₩ lb.:		
Star, best brands	17	18
Corn Meal, ₩ bbl.:		
Best, K. D	2 60	2 65
Cheese, ₩ lb.:		
Factory	12½	13½
N. Y. cream and English dairy	15	16
Fish:		
Mackerel, extra No. 1, in bbls	— —	11 00
Mackerel, extra No. 1, in kits	— —	1 40
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.:		
Superfine	4 50	4 75
XX	— —	— —
XXX	5 00	6 25
Choice XXX	6 25	6 50
Choice family	6 75	7 25
Fruits:		
Dried apples, ₩ lb	3	4
Dried peaches, ₩ lb	11	12
Raisins, ₩ quarter box	1	1½
Raisins, ₩ half box	1 60	1 80
Raisins, ₩ whole box	1 80	1 85
Bananas, ₩ bunch	1 00	2 00
Crackers, ₩ lb.:		
Soda	5	6
Butter	6	7
Sugar	9	9
Gingernuts	9	12½
Oil:		
Coal, in cases; best	40	45
Coal, in barrels, best	30	35
Insurance, in cases	— —	60
Insurance, in barrels	— —	55
Lard, in barrels, best	85	85
Molasses, in barrels:		
Common	18	21
Fair	21	24
Prime to choice	31	40
Golden and Roquet strups	— —	— —
Half bbls. 5c and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	3½	4
Ordinary	4	4½
Fair	4½	5½
Prime to choice	6	6½
Soap, in boxes, ₩ lb:		
XXX Palm	6½	— —
Keller's magnolia	4½	— —
Keller's olive	5	— —
Starch, ₩ lb.	4	4
Salt, in sacks:		
Fine	1 05	1 10
Coarse	85	90
Sugar, in bbls.:		
Good fair	6	6½
Prime	6½	7
Choice	7½	8½
Yellow clarified	8½	8½
White clarified	9	9½
Crushed	— —	— —
Powdered	— —	— —
Spices, ₩ lb.:		
Allspice	15	— —
Pepper	13	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Black Oolong	27½	1 10
Green Imperial	30	90
Tobacco, manufactured, ₩ lb.:		
Chewing, common	40	45
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, choice	65	70
Smoking	— —	— —

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	— —	49
White	— —	50
Mixed	— —	— —
Oats, ₩ bushel:		
St. Louis	— —	— —
Texas	— —	— —
Galena	37	38
Bran, choice, ₩ 100 lbs	— —	90
Hay, ₩ ton:		
Prime	15 00	16 00
Ordinary	— —	15 00
Cow Peas:		
Whippoorwill	— —	— —
Mixed	— —	— —
Clay	— —	1 40

PROVISIONS.

Bacon, ₩ lb.		
Breakfast	9	9½
Shoulders	— —	7½
Sides, clear rib	— —	7½
Sides, clear	— —	7½
Hams, sugar-cured	10½	11
Mess Pork, ₩ bbl	12 00	12 25
Dry Salted Meat:		
Shoulders	4½	4½
Lard, ₩ lb.:		
Choice, in kegs and pails	— —	— —
Choice, in tierces and barrels	7¾	8
Potatoes, ₩ bbl	1 90	2 00
Onions, ₩ bbl	2 25	2 75
Apples, ₩ bbl	3 50	5 00
Cabbages, ₩ 100	8 00	10 00

WOOL.

Burry	11	12
Louisiana, clear	— —	26
Lake, clear	27½	29

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	12	12½
Ties, Arrow, best, per bundle, 20 lbs and buckles	— —	2 50
Twine, hemp	11½	11

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chickens	— —	3 00
Young	2 00	2 50
Ducks	3 00	3 50
Geese	6 00	6 50
Turkeys	9 00	10 00
Eggs, ₩ dozen:		
Western	12	13
Louisiana	15	17

SEWING MACHINES.

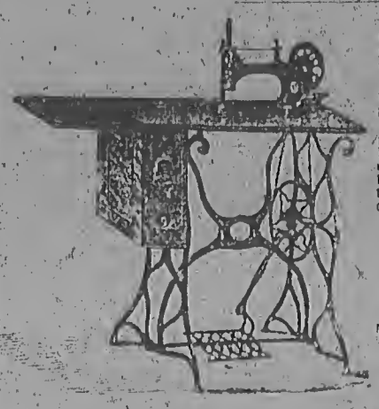
THE SINGER AGAIN TO THE FRONT!!

Great Reduction in the Prices

OF THE

WORLD-RENOWNED **SINGER** FAMILY SEWING MACHINE!

FOR CASH!!



The Singer Manufacturing Company, ever awake to the interest of the public, have determined to *put the price of their Machines* within the reach of every man, woman and child in the land.

The Genuine Singer Sewing Machine is now Offered at Prices Below the Bogus Ones, or Any Other.

The fact that the only Sewing Machine which unscrupulous men have ever attempted to imitate is the Singer is sufficient evidence of its superiority over all others. There is no longer any excuse for buying any of the cheap Machines hawked about the country, with no claim for patronage but their cheapness.

BEWARE OF

Worthless Imitation Machines.

The Singer Will Last a Lifetime.

Send for Circular and Cash Prices.

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THE SINGER MANUFACTURING CO.,

No. 85 Canal Street, New Orleans, La.

GIVE THEM A FAIR TRIAL.

Give Dr. Price's Special Flavoring Extracts a fair trial, and if they please you recommend them. We have no fears of your not being satisfied, provided you get Dr. Price's, as their popularity and extensive sale is from their perfect purity and excellent quality.

Appointments for Quarterly Meetings.

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ALEXANDRIA DIST.—FIRST ROUND.

Alexandria and Pineville	Jan. 12, 13
Centerville	19, 20
Montgomery	Feb. 2, 3
Rapides	Mar. 2, 3
Harrisonburg, Shelly Island and Trinity, at Harrisonburg	9, 10
Columbia and Copour, at Columbia	16, 17
Bayou Beuf and Evergreen, at Bayou Clear	Apr. 6, 7
Spring Creek, at camp ground	13, 14

CHRISTIAN KEENER, P. E.

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This well-known establishment is the largest and most complete in the city of New Orleans. The style of Pictures made by

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surpasses anything that can be made at other galleries.

No one who is fully aware of the superiority of this process will go to the expense and trouble to have a picture taken that in a very short time will fade.

I guarantee the LAMBERT to be the only picture that WILL NOT FADE.

EVERYBODY DOES IT.

THE OLD MEN USE IT.

THE YOUNG MEN PERUSE IT.

THE LADIES EXCUSE IT!

SOARDS' 1878

CITY DIRECTORY.

Acknowledged by the press and public to be the most reliable and best compiled Guide of New Orleans ever issued.

Don't delay a single day, but buy a copy of the new Directory at once.

PRICE.....ONLY $5.

For sale by the Publishers and principal Stationers.

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Publishers' Commercial Place.

RICHARD FROTSCHER,

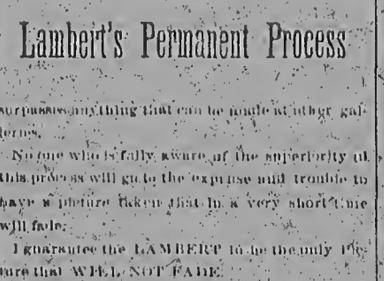
SEED MERCHANT.

I HAVE on hand a large and complete stock of VEGETABLE, FLOWER & GRASS SEEDS, which I offer at the lowest market price.

Genuine Red Rust-Proof OATS, in quantities to suit purchasers. Eastern-grown SEED IRISH POTATOES a specialty. Almanac and Garden Manual for the Southern States sent free on application.

RICHARD FROTSCHER,
Nos. 15 and 17 Tchoupitoulas St., New Orleans.

TO HAVE GOOD HEALTH THE LIVER MUST BE KEPT IN ORDER.



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Church, School, Fire alarm. Fine-toned, low priced, warranted. Catalogue with 700 testimonials, prices, etc., sent free. Blymyer Manufacturing Co., Cincinnati, O. eow

SELF-ACTING FAN.

HAVING bought the Patent Right, for the States of Louisiana and Texas, for a Self-Acting Fan, one of the simplest and most ingenious contrivances of the age, I am prepared to fill orders for from 1 to 1000, at very low figures. These Fans are guaranteed to run for one hour and a quarter, and are admirably adapted for private houses, restaurants, saloons and steamers. Go and examine at No. 27 BARONNE St., opposite Grunewald Hall.

OTTO SCHWANER.

$200 a month! Agents wanted to operate Child & Pratt, Chi'll, O. eow

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W. C. SHEPARD & Co.,

NO. 29 CAMP AND 116 COMMON ST.,

NEW ORLEANS, LA.

$15 will buy an elegant Porcelain DeTerre (nearly equal to French China in appearance, and far more durable) DINNER SET, comprising 124 pieces, to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes.

Stone China DINNER SETS.....
Stone China TEA SETS.....
Decorated CHAMBER SETS.....
Real French China DINNER SETS.....
Gold Band China TEA SETS.....
Table TUMBLERS.....
Table GOBLETS.....

WRITE FOR PRICES

8p W. C. SHEPARD & CO.

A. BALDWIN, *President.* JESSE K. BELL, *Vice President.*

STATEMENT OF THE CONDITION

OF

The New Orleans National Bank,

DECEMBER 31, 1877.

LIABILITIES.

Capital stock	$500,000 00
Surplus fund	25,864 20
Undivided profits	7,845 81
Circulation outstanding	179,000 00
Dividends unpaid	3,500 00
Deposits	603,130 72
Due to banks and bankers	25,982 58
Total	$1,005,323 31

RESOURCES.

Loans and discounts	$641,189 77
United States bonds	200,000 00
Premium on United States Bonds	7,000 00
Due from banks and bankers	30,000 00
Furniture and fixtures	2,500 00
Cash	104,633 54
Redemption fund with United States Treasurer	9,000 00
Total	$1,005,323 31

I certify the above statement is correct.
WM. PALFREY, Cashier.

J. S. RIVERS,

STATIONER,

Steam Power Printer

BLANK BOOK MANUFACTURER,

LITHOGRAPHER AND ENGRAVER,

74 CAMP STREET,

NEW ORLEANS.

☞ THE BEST OFFER! ☜

We will sell during these hard times

$500 Pianos for $220,

and all other styles in the same proportion, including Grand, Square and Upright, all new and first-class, sold direct to the *people at factory prices.* No agents, no commissions; no discounts. These Pianos made one of the finest displays at the Centennial Exhibition, and were unanimously recommended for the Highest Honors. Regularly incorporated Manufacturing Company. New mammoth factory one of the largest and finest in the world. The figures contain Mathushek's new patent Duplex Overstring Scale, the greatest improvement in the history of Piano-making. The Uprights are the finest in America. Pianos sent on trial. Don't fail to write for illustrated and descriptive catalogue, mailed free.

MENDELSSOHN PIANO CO.,

NO. 56 BROADWAY, NEW YORK. 8p

BLACK CASHMERE SILKS,

COLORED SATINS,

EVENING SILKS, VELVETS,

ETC., ETC., ETC., ETC.

WE ARE PREPARED to show a most complete assortment of the above goods, which will be offered at EXCEPTIONAL PRICES.

D. H. HOLMES,

155 CANAL AND 18 BOURBON STREET,

NEW ORLEANS, LA.

NOTICE.—HAVING MADE CONNECTIONS with our Coal Yard by aid of the Telephone, we are enabled to deliver COAL to families on the shortest possible notice, and at lowest market rates. Our friends are invited to call and examine our new method of transmitting orders.

C. A. MILTENBERGER & CO.,
66 Camp street.
Yard on Levee, between Race and Robin streets.

MISCELLANEOUS.

PHILIP WERLEIN'S

PIANO, ORGAN AND MUSIC STORE

135 CANAL ST., NEW ORLEANS.

LEADING MAKERS

OF

PIANOS AND ORGANS

WRITE FOR PRICES.

"We cannot speak too highly of this establishment. It has large facilities, and is conducted on the basis of the utmost liberality.

J. B. WALKER,
J. B. A. ALLEN.

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SUPERIOR CINCINNATI SUPERIOR

STARCH!

ESTABLISHED 1842.

F. A. BEHAN, SOLE AGENT, No. 2 Tchoupitoulas

NEW ORLEANS, LA.

PRICE LIST OF J. J. MARTIN'S

GREAT DEPOT

NO. 5 CAMP STREET, NEW ORLEANS.

TEAS.

OOLONG, Black—35c., 40c., 50c., 60c., 75c. Best at $1 per lb.
ENGLISH BREAKFAST, Black—35c., 40c., 50c., 75c., $1. Best at $1.20 per lb.
IMPERIAL GREEN TEA—35c., 40c., 50c., 60c., 75c., $1, $1 20. Best at $1 40 per lb.
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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, FEBRUARY 14, 1878. NO. 7.

TRANSLATION FROM CALDERON.

...e who far off beholds another dancing,
...eveh he who dances best, and all the time
...ears not the music that he dances to,
...hinks him a madman, apprehending not
...he law which moves his else eccentric motion:
...e that's in himself impossible
...f love's sweet influence, misjudges him
...ho moves according to love's melody:
...nd knowing not that all these sighs and tears,
...pulations and injudgences,
...ecessary changes to a measure
...ules for divine mysterious plays may call
...he lover crazy, which he would not do
...f he within his own heart bear the rule
...ed by the great musician of the world.

Life's Dream.

News of the Week.

DOMESTIC.

WASHINGTON, Feb. 7.—The Presi...nt approved the joint resolution ...tending the thanks of Congress to ...nry M. Stanley, and an act for the ...moval of obstructions from the ...ssissippi, Missouri, Arkansas and ...d rivers, and for the preservation ...the public property.

PROVIDENCE, Feb. 7.—The House ...Representatives to-day defeated the ...l to permit the intermarriage of ...ites and negroes.

AUGUSTA, February 8.—At seven ...clock last night this city was visit...with a shower of hail, followed by ...in storm accompanied by thun... and lightning. There was rum...ng and tremor similar to that ...ich accompanies a light shock of ...thquake. The storm passed away, ...was followed by a cyclone which ...destruction in its path.

...little after one o'clock this morn... the cyclone struck the city on ...southwest, near the center of the ...et, and demolished many houses. ...e lower market-house, a large ...ucture in the middle of Broad ...et, was literally lifted and smash... into atoms.

...veral brick and wooden build...s were wholly or partially de...oyed. The cyclone traveled from ...thwest to northeast, and covered ...pace about three hundred yards ...de. Some casualties are reported.

AUGUSTA, Feb. 8.—The Columbia ...lway depot is a total wreck. Some ...mage was done to the Central rail...d depot, and many private resi...ces were injured. Charles Dives ...d wife, colored, were found dead ...der the ruins of their house.

AUGUSTA, Feb. 9.—The total dam...e by the cyclone will amount to a ...le over $50,000. The last vestige ...the hurricane disappeared in South ...olina. Reports are rife of damage ...the neighboring county south of ...gusta. The weather was cloudy ...d windy all day.

PROVIDENCE, February 11.—Last ...ght, at about half-past ten o'clock, ...re broke out in the wholesale con...tionery of L. A. Levy, situated on ...e north side of Texas street, and ...as soon communicated to the ad...ning buildings. The headway of ...e flames was not checked until four ...e business houses were entirely ...stroyed.

FOREIGN.

LONDON, Feb. 5.—The *Daily News* ...es the following dispatch, dated ...is, Monday:

"The surrender of Erzeroum is offi...ally announced. The Russians will ...ter the town to-morrow. The Turk...h garrison and the poorer Mohamme...ans who wish to go will retire to ...rkish territory. This surrender is ...ainly in fulfillment of one of the ...nditions of the armistice."

The *Daily Telegraph's* Vienna cor...espondent says: Count Andrassy's ...ual invitation to the signatory ...wers of the treaty of Paris, to send ...eir plenipotentiaries to a conference at ...ienna, fixes no date for its assem...ling.

BERLIN, Feb. 6.—The German Par...liament will be opened to-day by ...rr Camphausen, vice president of ...e Council of Ministers.

...he speech from the throne was ...d by Herr Camphausen. In the ...ssage relative to foreign affairs the ...onarch expresses the hope that a ...edy peace will enable the confer...ce of the Constantinople conference ...be applied and durably established.

The comparatively slight pre...ration of Germany in Eastern ...rs will allow the empire to dis...y disinterested co-operation in any ...angement that may be made by ...e powers concerning future guaran...s against a recurrence of trouble ...the East, and for the amelioration ...the condition of the Christian ...ulation. In the meantime the ...peror's policy attained its object, ...nmeb as it had essentially contri...uted to the preservation of peace ...ween the European powers, and ...e relations of Germany with all ...wers remained not only peaceful, ...t altogether friendly.

VIENNA, Feb. 6.—A Berlin tele...m to the *Pesther Lloyd* says: The ...ssage of the Russians through Con...antinople forms part of the stipula...s, though this would only be done ...r the conclusion of peace, and for ...e purpose of embarking part of the ...y there on its way home.

HAVANA, Feb. 6.—It is officially ...nounced that the insurrent Col. ...J. Ramirez, with 15 officers, 103 ...n, 70 women and 108 children, ...ndered in the neighborhood of ...ramo.

ROME, Feb. 7, 12.50 P. M.—The ...pe's death is hourly expected. All ...cessary arrangements, in view of ...e event, have been made. Reports ...e current that his holiness is ...ally dead.

ROME, Feb. 7, 1.10 P. M.—The ...pe has passed into the death agony. ...s death is momentarily expected.

ROME, Feb. 7.—The Pope died at ...e o'clock P. M.

...he House of Lords, hearing of ...is, immediately suspended.

A conclave of cardinals will be called immediately.

ROME, Feb. 7, 6 P. M.—The Pope died at 4.57 this afternoon.

ST. PETERSBURG, Feb. 7.—A dispatch received to-day from the Grand Duke Nicholas announces that, in accordance with the understanding between the Russian and Turkish plenipotentiaries, free commercial intercourse by land and sea is to be immediately re-established between Turkey and Russia.

LONDON, Feb. 8.—Official information from St. Petersburg gives the detailed peace basis:

1. The erection of Bulgaria into a principality.

2. A war indemnity or territorial compensation.

3. The independence of Roumania, Servia and Montenegro, with an increase of territory for each.

4. Reforms in Bosnia and Herzegovina.

5. An ulterior understanding between the Sultan and Czar regarding the Dardanelles.

6. The evacuation of the Danubian fortresses and Erzeroum.

But, according to the above official information, there are only five conditions, the evacuation of the fortresses being part of the armistice conditions, not those of peace.

The fifth condition also provides for the negotiation of a final treaty at either Odessa or Sebastopol.

There is no doubt of the Pope's death. The morning journals fully confirm the previous reports from Rome.

The *Advertiser's* special dispatch from Rome states that the news of the Pope's death is already officially announced, and gives the following particulars:

The Pope, at eight o'clock on Wednesday night, felt a sudden suffocation. He rallied several times, but said to his physicians: "Death wins this time." He was alternately lucid and wandering. His last moments were lucid. He said: "Guard the church I loved so well and sacredly." The immediate cause of death was the closing of the wound in the leg, which made the humors mount to the lungs and brain.

Cardinals Manning and Howard, and many others, were present at the death.

The conclave has commenced. Cardinal Simeoni has demanded troops, and the government has acceded to his request.

The embassadors accredited to the Vatican have gone in a body to view the corpse.

Later.—The Italian government insures independence of the conclave, and offers any services that Cardinal Simeoni may demand.

Other accounts say the cause of death was the mounting of the water to the heart.

The Pope swooned and was in *extremis* at three o'clock, but death did not occur until somewhat after the time announced in the first dispatch from Rome yesterday.

All the dispatches indicate that the cardinals will be unmolested and free in their selection of the Pope. King Humbert and all foreign ministers appear to have paid proper and, in some instances tender respect to the departed Pope Pius the Ninth. Rome is tranquil. The police prevent approach to the Vatican, where the sacred conclave is in session.

The troubles between Greece and Turkey have been unsettled and referred to the proposed conference.

ROME, Feb. 10.—To-morrow on the arrival of the foreign cardinals, the Sacred College will permanently constitute itself in congregation. A bull left by Pius the Ninth authorizes the cardinals to deviate from the established procedure, but does not prescribe any special new rules. The public were admitted to St. Peter's to view the remains of the Pope at 6.30 this morning. The crowd was tremendous. Many women fainted from pressure. A company of soldiers had to enter the church to regulate the passage of the crowd.

The body of the Pope, arrayed in pontifical robes, lies on a crimson bed, at each corner of which stand a member of the Noble Guard, with a drawn sword. The bed is surrounded by twelve large candelabra. The face is calm and unchanged by death.

The *Reforma* states that the conclave will last a long time. At one of the next congregations the cardinals will consider the question of permitting absent cardinals to telegraph their votes.

The *Reforma* also states that Monsignor Lasagnie, acting papal secretary of State, has sent a note to the nuncios, protesting against any power to execute veto, and stating that perfect tranquility and independence are assured to the conclave in Rome.

The Italian government has ordered eight additional battalions to Rome.

ST. PETERSBURG, February 11.—It is officially announced that Prince Gortschakoff on Sunday telegraphed the powers, stating that the intelligence that Great Britian and other powers had determined to send ships to Constantinople for the protection of their subjects obliged Russia to consider the proper means for protecting the Christians whose lives and property might be threatened. For this purpose the Russian government has been obliged to contemplate the entry of a portion of its troops into Constantinople.

It is semi-officially announced that orders were sent to the Grand Duke Nicholas in accordance with the determination expressed above.

VIENNA, Feb. 11.—Austria will leave the duration of Russian occupation of Bulgaria to the conference. Three Austrian men-of-war have been ordered to the Bosphorus.

LONDON, Feb. 11.—Italian war vessels are going to the Bosphorus. Russian sailors are going overland to the Sea of Marmora to man the Turkish vessels surrendered.

PERA, Feb. 11.—In the event of a rupture to the armistice the Turks could not reoccupy the Constantinople lines of defense. Preparations are making to defend the interior lines.

Returning Board Trial.

The first of these trials ended on the night of February 7. Thomas C. Anderson, on trial for forgery, was found guilty by the jury and recommended to the mercy of the court. The New Orleans *Times* of the eighth instant says:

Last night, at about 8.30, the Superior Criminal Court room was crowded to its fullest capacity with eagerly interested spectators, assembled there to listen to the delivery of Judge Whitaker's charge to the jury in the case of the State vs. Thomas C. Anderson. At about 8.45 the judge began the delivery of his charge, and was occupied with the task until 9.30. The jury thereupon retired to the jury-room, and the throng of spectators, believing that no verdict would be rendered that night, left the court. The prisoner remained in the court-room, as did the judge and the court officers; but counsel for both State and defense departed, leaving, however, instructions as to where they could be found if needed before morning.

At 10.10 the usual signal rap was heard from the jury-room, indicating that a verdict had been reached, or that further instructions were desired. Messengers were at once sent for the counsel of both sides, and Assistant Attorney General Fagan, and Mr. Cullom, of prisoner's counsel. Court was opened and the jury sent for. Upon the resumption by the jury of their places in the jury-box the court said to the jury: "Gentlemen, have you agreed upon your verdict?" And thereupon the foreman tendered the written verdict of the jury to the court, who in turn handed it to the clerk, who, opening it, said: "Is this your verdict, gentlemen of the jury?" "*New Orleans, February 7, 1878:*—We, the jury, find Thomas C. Anderson guilty, and recommend him to the mercy of the court. WM. P. CONVERSE, Foreman."

The foreman bowed assent, and then there was in the court a brief period of profound silence. The prisoner did not, however, betray any marked agitation, although there was a slightly perceptible change in the color of his countenance. At this time there were not more than forty persons in attendance in the court-room.

The court then desired to know of Mr. Cullom if he wished to have the jury polled, and Mr. Cullom answering in the affirmative, the jury was polled, and each juror answered "Yes" to the question by the clerk: "Is this your verdict?"

The court then said: "Let the verdict be recorded, and let the prisoner be remanded to await the sentence of the law;" and thereupon, returning his thanks to the jury, he discharged them from further service.

The prisoner was surrounded by several of his friends, who accompanied him also to the parish prison, whither he was directly conveyed.

A merchant that man great of soul who has not only been gifted with an eye to discern the right, but also with a heart to love it; a man who cannot be content merely to discover truth, or to point it, or to sing of it, but who, feeling that he possesses it, feels also that he has a mission to proclaim it. A man who can be satisfied with nothing less than that which is real and right—who is content to count all things loss for the attainment of a spiritual aim, and to fight for it against all enemies—who deems truth the bread of life, and makes its pursuit his daily labor—he is a great man. *F. Myers.*

The North German States expend annually on the twenty universities belonging to them more than $2,500,000. The Imperial government in one year expended $350,000 on the University of Strasburg. The University of Leipsic (Saxony) receives over $250,000 a year from the State. In North Germany there is a university to every 2,000,000 inhabitants; in Austria, one to every 5,000,000; in Switzerland, one to each 1,000,000; in England, one to 7,000,000.

The steamer LaBelle, Capt. M. N. Wood, from Shreveport, bound for New Orleans, sunk on Sunday night, February 10, in the raplous, twenty miles, below Alexandria, La. The boat and cargo are a total loss. As far as could be ascertained, there were no lives lost.

Some have entertained a chimerical idea of an universal language. There is indeed, spiritually speaking, a language common to all the converted, of every age and country, understood all the world over, by every one who is taught of God. *Topladdy.*

The rude man is contented if he but sees something going on; the man of more refinement must be made to feel; the man entirely refined desires to reflect. *Goethe.*

Miss Phelps calls morbidness a "convenient word, which is without a rival in its adaptability to cover all forms of character differing from one's own."

Hints and Queries.

MR. EDITOR: Is it admissible for a preacher, while preaching, to travel from one side of the pulpit to the other from the beginning to the end of his sermon, and in the meantime gesturing at random with both hands? Would it not be better, in the main, for him to stand still and let his hands rest in some native position, at least till his soul is somewhat warmed with his theme, and even then to keep gesticulation under proper restraint?

We saw a brother once who stood behind a table to preach, and we counted the times he walked from one side of the table to the other while preaching, and during about one-third of his sermon he had made the circuit twenty times. Afterward we gave him this problem in proportion to solve: If a preacher walk from one side of the table to the other twenty times during one-third of his sermon, how many times would he make the trip during the whole sermon? This effectually cured that brother from itinerating while in the pulpit.

The trite saying, "Action is eloquence," has doubtless produced many an unmeaning, not to say ridiculous, action. An action or gesture unsuited to the word is about of as much use to the word as the letter h is to the word hour.

Why is it that all Methodist preachers do not observe the same method in conducting religious worship, when the Discipline gives such explicit directions concerning it? We might reasonably suppose that every Methodist preacher would observe all the rules and regulations of the church, as he sacredly promised in his ordination vows to keep and not mend them. Yet one preacher will first read the Scriptures, another will first sing, while another will follow the Ritual throughout, and another will follow the prescribed order till he comes to the close, but then will dismiss without singing the doxology by pronouncing not the Apostle's benediction, but a rigmarole of his own. So we find but little more uniformity in public worship among Methodists than others who have no rule on the subject. First, this may arise from a want of proper appreciation of the beauty there is in method and uniformity? Secondly, it may arise from a want of a just sense of the strength of the obligation, and the sacredness of the promise to observe all things in the book of the law, whether small or great.

There is, we think, a beauty in uniformity of public worship which would, if observed throughout the whole church, add much to the distinctiveness of Methodism. Why is it that the preacher will sing his hymn without lining it, when, it may be, six-sevenths of his congregation are without books, and have to stand up, and fight against the temptation to be provoked because they cannot sing? The usual apology for not lining is that it is to be supposed the churches are supplied with books; but this is not the case. Why not line the hymns when there are no books? Ah! why? Is it not for the want of nerve? Has not the almost universal introduction of choirs and organs into our churches, not to say fancy music, made the impression that it is *old-timey* in bad taste and out of place to line the hymns? It is no use to disguise the fact—organs and choirs have the upper hand of the music department of Methodism of the present day. The preacher of iron nerve, who announced, on seeing a bass-violin in the church: "We will fiddle and sing to-day on the two hundred and forty-fifth page;" or a Bishop who could order down a Virginia Conference choir, might be able to control their own music. On passing we were once asked to preach in a church. Before commencing the preacher came from the back part of the house, where the singers were stationed, to get our hymns. Having selected a rather long hymn, we said: "Please sing the first three verses, and conclude with the last three of the same hymn." Soon he returned and said: "The choir think it in bad taste, and would like to have another hymn." We will not say what we did.

Why is it, when a presiding elder in a Quarterly Conference asks the question, "Is there a written report of the number and state of Sunday schools, and of the pastoral instruction of the children?" that the pastor says: "There are two Sunday schools on the work, both of which are in good condition; all of which is respectfully submitted;" and does not say a word about the pastoral instruction of the children, which is as much a question as the other, and is of equal importance. Yet the pastor makes no report, and the presiding elder requires none. Is it not made the duty of the presiding elder to inquire of each pastor if the rules respecting the instruction of the children have been faithfully observed? Is it not required of every preacher, on being received into the Conference, to promise diligently to instruct the children in every place? Is it not made the duty of pastors, in their pastoral visits, to speak personally and kindly to the children on the subject of experimental religion and practical godliness, and pray earnestly for them? Is it not made the duty of pastors to form Sunday schools wherever ten children can be found? And last, but not least, is it not the duty of every pastor to preach to all his congregations especially on the subject of Sunday schools and the religious instruction of the children? Yet the question, "Is there a report on the pastoral instruction of the children?" in many instances gets no answer. Why we can hardly tell, unless it is that there seems to be a sort of general aversion to such work. We remember the experience of a young presiding elder who asked the question in a Quarterly Conference: "Have the rules respecting the instruction of the children been observed?" First the pastor feigned not to understand. The question was repeated, when he pointed to Bro. C., and said: "He is the superintendent of the Sunday school." "Yes, brother," said the presiding elder, "but the Discipline makes it your duty to do this work." "Yes," he said, "the Discipline requires a great many things which it ought not." The presiding elder said: "The secretary will please put it down." The preacher says the Discipline is wrong. Would not the next General Conference do well to make a separate and distinct question upon the pastoral instruction of the children, or else leave it out altogether, and turn the work over to the Sunday school institution?

J. P.

MOSCOW, Tenn., Jan. 9, 1878.

Our Necessities.

Between now and the tenth of March we have obligations to meet, to the amount of several thousand dollars, which cannot be deferred.

To meet these obligations we rely on the promptness of brethren who are indebted to the Publishing House for books and periodicals to pay us; and also on the Conferences that have promised to take up collections for the Publishing House. We therefore most earnestly request all persons indebted to us to send us the amount due within the present month, and that the collections for relief of the Publishing House be taken up and sent to us at once.

A. H. REDFORD, Agent.
NASHVILLE, TENN., Feb. 6, 1878.

General Conference Daily Advocate.

We are now receiving subscribers for the *Daily Advocate*, to be published in Atlanta, Ga., during the session of the General Conference in May next.

The chief difficulty in supplying subscribers promptly, with which we met in Louisville and in Memphis four and eight years ago, was caused by the mails of so many subscribers not being sent to us until the meeting of the General Conference. With the press of business on our hands, we found it difficult to enter promptly the names as they came in.

To prevent any trouble of this kind, we request that all persons who intend to take the *Daily* to subscribe for it at once, so that we can complete our list as early as possible, and thus know what amount of paper to purchase. The price of the *Daily* precludes the postage. Send order at once to

A. H. REDFORD, Agent.
Nashville, Tenn.

OUR LITTLE PEOPLE AND LESSON PAPERS. Several of our subscribers have written to us requesting us to substitute the *Lesson Papers*, to which they are entitled, with *Our Little People*. We would be glad to accommodate them if we could, but find it impracticable to do so. The *Lesson Papers* are given to subscribers who order a certain number of the *Magazines*, while the *Little People*, costing more, cannot be made to supply their place without loss.

A. H. REDFORD, Agent.

"How is it that you have never kindled a flame in any one's heart?" asked a rich lady of her portionless niece. "I suppose, aunt, it is because I'm not a gold match," meekly replied the poor niece.

He that doubts the existence of mind, by doubting, proves it.

Books and Periodicals.

THE MAGAZINE OF AMERICAN HISTORY, WITH NOTES AND QUERIES. Edited by Mrs. Lucy Lucas Lamb. 1878. Published by A. S. Barnes & Co., New York and Chicago.

The historical department of this number has the following articles: The Fall of the Alamo; Oriskany; Remarks on the Portraiture of Washington. In the biographical department we have: The Waltons of New York. Original documents have: The Diary of Joshua Pell, Jr., an Officer of the British Army in America, 1776-77, and a New Poland in America. Reprints has: Settlement of Arcadia. Article containing Notes and Queries. Article 6 gives the December Proceedings of the New York Historical Society. 7. Literary Notices.

BELFAVIA, OR PAPERS ON CHILDHOOD. By the author of "Ugly Girl Papers." Boston: Lothrop & Co.

A handsome little volume, and containing much excellent advice to young people. It is lively and entertaining work, and such as the young will read with interest.

—We have received from Shaw & Blaylock, publishers, Galveston, Tex., "The Five Texas Annual Conferences." The minutes of the five Conferences are published together, making a stout pamphlet of 175 pages. A carefully prepared index adds much to the value of the work. We should like it better if there were no advertisements bound up with the minutes, but nearly all are published in this way, and we suppose it is a business necessity.

—Frank Leslie's Sunday Magazine for March is splendidly illustrated, and is replete with articles of interest. We know of no periodical equal to it in the large variety and general excellence of its reading matter.

The American Agriculturist for February is fruitful of information for farmers, housekeepers and mechanics.

A PICTURE OF SPURGEON.—Mr. Spurgeon is a very hard working man, his time being spent in moving quickly to and fro from the Tabernacle, the Pastors' College, the schools, the classes and ordinances of which he is the guiding spirit. He passes his life, when not actually preaching or working, in a pony chaise, varied by an occasional omnibus. Wrapped in a rough blue overcoat, with a series of soft deerstalker hat over his head, a loose black neck tie round his massive throat, and a cigar burning merrily in his mouth, he is surely the most unclerical of all preachers of the gospel. Yet that short, thickly built man, with the shock head of hair hardly yet touched with gray, with a triple brown beard covering his heavy jowl, and a thin line of mustache covering his capacious mouth, is the famous preacher for whom, when yet a very young man, no building could be found sufficient to hold his congregation. One plan he has ever pursued during public life. It is never to reply to personal satire or attack. Not even a sentence in print that he had poised over his own mother would provoke the shadow of a reply. More than this, he keeps and one volume, for several, in his library, filled with newspaper cuttings of an abusive character, and takes particular pleasure in pointing out to his guests the virulent attacks in which he is designated mountebank, buffoon, blasphemer, hypocrite and villain. His dark brown eyes lights up with a keen twinkle of enjoyment as he comes upon a particularly savage onslaught, and he actually smacks his lips over caricatures.

THEATRES AND CHRISTIANS. Objectionable entertainments are doing harm on a wildly wholesale scale. Many good people are so pitifully blind on this subject as to support and advocate theaters in the face of reports against them by a Parliamentary committee of investigation; in the face of testimony of educators to their utterly disorganizing influence on the mental work of their students, or the face of their utterly withering influence on religious work; in the face of the deeply significant fact that seldom if ever is there an evening's performance, even in the better class of theaters, where something is not said or done which would not drive some one saying or doing the same in decent society outside of the social circle. The words of the Scottish poet relative to the saying that theaters might be the means of doing good are still applicable to them:

"Yet so perhaps they might, but never were

White ravens are plentier than theater-going Christians who are a strength and comfort to their pastors and churches. These are the sleeping sentinels who cause disastrous surprise when the foe attacks. *The Advance in the Church Union.*

A little girl who had often heard her mother speak of her father, who was somewhat bald, as being a self-made man, asked her one day, if her father was a self-made man, why he didn't put more hair on his head.

The Christian Advocate.

THURSDAY, FEBRUARY 14, 1878.

LONGINGS.

When shall I be at rest? My trembling heart
Grows weary of watching, sickening still
With hope deferred. O, that it were thy will
To loose my bonds and take me where I would art.

When shall I be at rest? My eyes grow dim
With straining through the gloom. I scarce can see
The ways-marks that my Savior left for me.
Would it were morn and I were safe with him!

O, that I were at rest like some I love,
Whose last fond looks drew half my life away,
Seeming to plead that either they might stay
With me on earth, or I with them above.

But why those murmurs? Though I shrink
From any toil or weariness of life,
Not even from that last deep agony,
Shall I be restless, little child, think?

No, Lord, for when I am indeed at rest,
One taste of that deep bliss will quite efface
The strongest memories of my earthly race,
Save but to swell the sense of being blest.

Then lay on me whatever cross I need
To bring me there. I know thou canst not be
Unkind, unfaithful or untrue to me;
Shall I not toil for thee, when thou for me didst bleed?

Evangelical Magazine.

A Louisianian Abroad.

MR. EDITOR: Traveling on a steamboat brings us in contact with the worst and most debased side of human nature. The officers, almost without an exception, use profane language, visit the bar frequently, and indulge in the exciting and dishonest game of cards. In some respects the officers of the City of Alton, running between St. Louis and New Orleans, are an exception. In a nine days' trip I never heard the captain utter a single oath; and the mate, whose duties were arduous and trying, never annoyed the passengers with this vulgar and impolite practice. He deserves the commendation of all the good and faithful, and as an advocate of virtue and morality I am ready to award the praise to which he is justly entitled.

On deck, where vice usually prevails to an alarming extent, one Sabbath night several negroes, hands employed on the boat, assembled themselves together for a prayer meeting. From their songs and prayers it became apparent that they were Methodists, and inspired with the spirit of song and prayer. Several white passengers were attracted thither by this divine exercise—among them myself. Being invited to speak to them, I delivered them a short exhortation. I returned to my room, feeling that I was strengthened in love and faith. Among these ignorant and unrefined people are found some of the truest and most faithful disciples of Christ.

Where once the soldier bivouacked on the cold and frozen fields, where once the whistling Minnie ball or the bursting shell were heard, when the wounded, dying and dead marked the sanguinary conflict, all is quiet, peaceful and prosperous. From the river the eye can detect little or no traces of the war which raged so fearfully a few years since. But many hearts ache when they turn to those who died in the camps or were slain on the battle-fields. The husband, the son, the dear friend, were swept away, and were by their comrades laid in the soldier's grave. While the homes of those who survive have been desolated, and the voice of the loved has been hushed in death, they are cheered by the thought that the cause was just, and for the right, and for the sacred claims of their homes and families they sacrificed their blood and their lives.

St. Louis is a city of magnificent proportions. Its population is about 450,000, with a fair prospect in a few years, if it continues to grow as it has done since the war, of becoming the second city in the United States. The public buildings which have gone up within the last seven years indicate a spirit of energy and enterprise far exceeding anything in its former history. The Lindell Hotel, a splendid edifice, has been erected upon the site of the former one. The customhouse covers a whole square, at a cost of more than $2,000,000; the Merchants' Exchange covers half a block, and cost $1,500,000; the bridge spanning the Mississippi river, the tunnel and Union depot cost $11,000,000. While all of these great enterprises have been in course of completion, the people have been brought face to face with their old and familiar friend—Hard Times—pale, gaunt and begrimed with the labors and cares of many years. And now his step may be constantly heard, and his unwelcome and discouraging voice is heard in private and public places. The people feel that he has a very strong hold upon their pockets, and hence we hear the loud wailing of distress almost everywhere.

It seems that the Southwestern Book and Publishing Company has changed its name to the St. Louis Advocate Publishing Company. The former company became so involved that three parties assumed all its liabilities, and it is run in their name. Mr. L. D. Dameron is at the head of this religious enterprise. It is now making money. Books are now published by contract, and not by the company itself, which has been found to be much cheaper. Bishop Marvin's travels has an immense sale, the publishers scarcely being able to supply the demand. The St. Louis *Advocate* is a very popular religious journal, and deservedly so from the choice selections of matter and the able editorials which appear in its weekly columns.

The winter in Missouri is very open—rain and mud in abundance, like people unable to get their produce to market, and from necessity the finances of the country are very stringent and unsatisfactory.

J. F. SCURLOCK.

Salary of the Presiding Elder.

MR. EDITOR: Among the vital questions of the Methodist Episcopal Church South stands that of the presiding eldership; and among the vital points of the presiding eldership stands that of its support. The fact is, it must be so amply sustained, both with means and appreciation, that its incumbent may be full and free in the arduous work to which he is appointed. But while the duty of sustaining the presiding elder is vital to the well-being of the church, yet cheerfulness and harmony must be maintained with other important factors in this work, so as to forward the Israel of God.

That dissatisfaction has been felt upon this matter none will deny who have noticed the many able discussions which have occurred upon this question, from time to time, among brethren beloved. Although numbers of methods have been devised, by the wise and good of the church, for the purpose of relieving the question of all embarrassment, yet it remains a subject open for discussion and improvement.

Facts gathered from the field of operation show the possibility of improvement or abuse to which the system of sustaining the presiding elder may be subjected. To narrow the range of thought upon this subject, I furnish the following table, made up from the minutes of the Alabama Conference of 1876, showing the difference of the several districts of the Conference as to the percentage assessed upon the salaries of the preachers in charge for the support of the presiding elders, and the per cent. paid thereon:

	Assessed.	Paid.
Union Springs district	19½ P. ct.	21
Eufaula district	13 "	13
Mobile district	15 "	12½
Selma district	20½ "	21
Montgomery district	15 "	14
Mariana district	25 2-5 "	27½
Prattville district	16 "	14½
Greensboro district	15 6 7 "	16

Average, a little over seventeen per cent. paid.

From the above it will be seen that the presiding elder of the Eufaula district was assessed *the lowest* per cent. upon the salaries of his preachers, and the presiding elder of the Mariana district *the highest*. It will further be seen that the presiding elder of the Eufaula district was *the only one* to whom was paid the per cent. of the assessment. Upon three districts the presiding elders were paid *above* the per cent. of the assessment, and upon four *below* the assessment. These facts forcibly show that there is defect in the system by which the assessments are made. They further show that in some districts the preachers in charge bear more of the expense of supporting the presiding elder than those in other districts.

In order to relieve preachers in charge, *and especially the pastoral charges themselves*, as far as may be requisite, and to preserve the presiding elder in all his vital force, the following was offered by Dr. M. S. Andrews, and, after able discussion, was adopted by the Alabama Conference during its session at Greensboro, Ala., December, 1876:

"*Resolved*, That the Bishops be requested to call the attention of the several Annual Conferences over which they may preside to the propriety of striking out the *proviso* of paragraph 8, section 2, chapter 3 of the Discipline, which reads as follows: 'That no district shall contain more than fourteen appointments.'"

So far, then, as the Alabama Conference is concerned upon this question, *her voice has been uttered*, and her delegates to the next General Conference will certainly take good heed thereto "and govern themselves accordingly." Let the work be done *ex animo*.

ANDY'S DOWLING.

CLAYTON, ALA., Feb. 2, 1878.

* Use the minutes of 1876 because I have not the minutes of 1877.

A Few Thoughts.

MR. EDITOR: Suffer me a little space in your valuable paper for a few thoughts. I have been a Methodist for about fifty years, and have been a close observer, and I find many things in our system that I like—the itinerant system, with its Bishops, presiding elders, preachers, circuits, stations and missions, with all the powers belonging to each, if well worked. Let the Bishop make the appointments with such assistance from the presiding elders as he may need, for no Bishop will afflict a brother intentionally in making his appointment. Some will have hard places, but the hard places must be filled, and the Bishop's appointment is only for one year; and in many instances the place that appeared to be hardest turns out to be the best that could have been done for the brother. I have always thought—yes, and I believe it—that the appointments are made of God himself through his agents; and, oh! what an agent when a cabinet, in devout prayer, asks God to direct them! I believe that our system is the best in the world when properly worked, and not abused.

Now, Mr. Editor, suffer me to mention a few of my dislikes. I dislike to know that we have so many stations and circuits without a parsonage. We have much trouble now to arrange comfortable quarters for our preacher, who has left a parsonage well furnished. Every station and circuit ought to have a parsonage. This might be done in most cases if there could be proper harmony between the elder, preacher in charge, the stewards and the members of the church in fixing the boundary lines of circuits before going to Conference and recommending to the Bishop such and such changes. I am not afflicted—am perfectly satisfied, but many are not. There is much complaint. I have lived where I now am seven years, and have been in four different circuits. Our church had an interest in a parsonage one year in the seven, and now we have no parsonage. The church in the South has spent thousands of dollars in building parsonages, and to-day we have but few of them in circuits. I have paid at least $200 to help build parsonages. It is gone, and thousands have gone the same way. Our people are sore on this subject. We could yet build some parsonages if we could have the boundary lines permanently fixed. I know this cannot be done in all cases, but it can in most. A question for the General Conference, I think, in relation to lay delegates: The Discipline should read: "And an equal number of lay members;" leaving out: "One-fourth of whom may be local preachers;" also leave out the same clause in electing delegates to the Annual Conference. Why discriminate? Let them elect whom they please. Suppose two local preachers were elected on the first ballot, and they were tied at fifteen votes each—who is to decide? Let them elect no local preachers, or all local preachers, or as many or as few as the delegates desire. A local preacher is numbered with the lay members, and why discriminate for or against him?

I like our Annual Conferences. What a grand convocation we have once a year! Oh, how we rejoice to meet and greet each other, and tell of the trials and joys of the past and the hopes for the future! Your correspondent, with his wife and daughter, had a pleasant home with my old friend and brother, John Powell, Sr. The Lord bless the whole family! Our wives and daughters want to see all the preachers once a year—and the Bishop. Some of them would never see a Bishop if they did not go to Conference. And I bless God that our Bishops are not stuck up, but are pleased to have our wives and daughters introduced to them.

MOSES PADGETT.

ALLISTON, ALA., Jan. 15, 1878.

Bible Cause.

MR. EDITOR: On the fifth day of January, 1877, I began the pleasant and very important work of supplying the people in south Alabama with the word of God. During these twelve months, amidst cold and heat, wet and dry, wind and sand, rain and sunshine, I have traveled in buggy 3,490 miles, and visited 3,200 families; have preached to at least 60 congregations and lectured 28 Sunday schools; have been to the homes of the rich and the cottage of the poor; have been entertained in parlors of culture and refinement, sat at bounteous tables, and slept on beds of down; have also been kindly welcomed to the poor man's home, warmed at his luxurious fire, gladly partook of his hospitality, and sweetly rested beneath his humble roof. To the best of my ability I have presented the Bible cause to all classes of men within my reach—to the wayfaring man on the public highway, and the quiet family at home; to the farmer at his plow, and the mechanic in his shop; to the dram-seller and the merchant, the doctor and the lawyer, to the teacher in his school, and to the preacher in his study. I have visited Conferences, associations and camp meetings; have been permitted to preach and lecture in Methodist, Missionary Baptist, Christian and Primitive Baptist churches. Yes, even our Primitive brethren, who so strenuously oppose everything outside of their church, never refuse to permit me to stand before their large congregations, with the Holy Bible in hand, and speak in behalf of this great cause. While thus engaged, though the labor was great and the privations many, yet as I look back over the year that is gone it gives me infinite comfort to know that, as an humble servant of the American Bible Society, I have been instrumental in placing in the hands of the people 2,600 copies of the Bible and parts of the Holy Scriptures. Of this number more than 800 copies were donated to the poor, many of whom never would have possessed such a treasure had it not been carried and given to them. There is pleasure in distributing the word of God among the people; but it gives me pain to find so much destitution. Of the 3,400 families visited, 850 were without Bibles. I speak of this not because it is pleasant, but the church and the world ought to know the true condition of our country. But where is the remedy? Preachers, Sunday school superintendents and teachers can do much; but more depends upon parents. I endeavor to get fathers and mothers to supply their children, but only in a few cases have they done so. So long as parents permit their sons and daughters to grow up without Bibles, just so long will this destitution continue.

A. M. JONES.

GREENVILLE, ALA., Jan. 16, 1878.

The Presiding Eldership.

MR. EDITOR: In a recent number of the *Western Methodist* (January 8, 1878) some brother urged a change in the presiding eldership—that is, the enlargement of districts, so as to reduce the number one-half. This certainly looks to the abolition of the office altogether; for if it is a useless appendage as it is—to make his visits twice instead of four times a year—it would be worth just half as much to the church as it now is. The presiding eldership is such a necessity in our church economy that I should feel distressed if the General Conference were to touch it with a design to abolish or remodel it. The Bishop cannot have the information necessary to station the preachers unless every preacher, and every station, circuit and mission is specially reported to him. One Bishop to every Conference, nor two Bishops to every Conference—indeed, to have no presiding elders our Bishops would have to be increased to about the present number of "first-class preachers." From the extensiveness of their labors, presiding elders are often wanting in information necessary in the stationing-room, and when a round or two is missed during the year, especially the last round on the district before Conference, grievous mistakes are made. Stations and circuits are wronged, and "first-class preachers" are outraged. Ever since my ordination I have rested under the impression that every traveling preacher—"first-class" and all—was bound to labor where those in authority over them should appoint; and then I recollect "with a glad heart and free," or something of that sort. In this State (Conference) preachers appointed to districts *never* refuse to go because it does not pay enough to their *class*. Mr. Editor, did you ever know a preacher to refuse to take charge of his work when appointed to a district because it would not pay him enough? Did you ever hear of one resigning his charge for any cause whatever? The presiding elders of this State (Conference) are first-class men. I am second-rate myself, and have been waiting round for twenty years—since my eligibility—to be made presiding elder; but I have never floated to the surface yet. Some years ago a third-rate man was made presiding elder. I then had more hope. I went to the Bishop about it. He said it was a mistake; he *thought* him a first-rate preacher when he appointed him. My hopes declined. I gracefully retired to the private ranks, and tried to be reconciled. Mistakes like the one alluded to will occur once in awhile. Sometimes, for the want of proper discernment of men, the wrong man is elevated to this office of sub-Bishop, who magnifies himself instead of his office, and patronizingly visits and talks with his preachers rather than heartily entering into their sympathies, and counseling with them in regard to their great work. He impresses the Quarterly Conference that *he* is presiding elder rather than inspiring the members with their responsibility to God and the church. These charges lie decidedly against the men and not against the office.

Now, Mr. Editor, on account of some of us first-class old fogies, use your influence with the delegates to the coming General Conference not to disturb the presiding eldership.

L. D. N.

There are beautiful warm soda springs in Colorado, and people who go bathing in them at once exclaim: "Oh, but this is soda-licious!"

The Phonograph.

SOMETHING NEW.

MR. EDITOR: The Rev. T. C. Jopling, of the Methodist Episcopal Church South, and of Winston county, Miss., has invented a machine for taking down, upon the principle of stenography, the phonics of the English language. It is operated by keys, made to work somewhat similar to those of a piano-forte or melodeon. He calls it "the phonograph." It is certainly well calculated to accompany the telephone, and will doubtless bring that discovery to a degree of usefulness beyond the most lively expectations of the promoter of that medium of communication. While a speech is being delivered on the floor in Congress, it may be caught from the lips of the speaker, and borne upon the wings of the telephone, be caught off at every telegraph station in the country by the operators of the phonograph, and in one hour be ready, in all its freshness, for every morning paper throughout the land. This instrument is calculated to excel all methods of stenography as about six is to one.

Any person wishing to make inquiries can address Rev. J. C. Jopling, Goopwood, Miss.

JOSEPH D. NEWSOM.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names. Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

REV. PETERSON G. BROGDON died at his home, near Tallassee, Ala., on Sunday morning, January 20, 1878, in the seventy-third year of his age.

Bro. Brogdon was born of Primitive Baptist parents, near Edgefield, in Washington county, N. C., March 6, 1805, where he lived until he was about fifteen years old, when, with his father and mother, he moved to Georgia. There, in the twentieth year of his age, being a young man who read and thought for himself, he joined the Methodist Episcopal Church, though his parents were of a different persuasion; and for twenty years afterward he was a class-leader in the same church.

To his wife and children, whom he loved with the fervor of devotion, Bro. Brogdon was most tenderly kind, and no word was too soft to be spoken to them, and no touch too gentle and affectionate.

Some time during the year 1858, in Tallapoosa county, Ala., he was licensed to preach in the Methodist Episcopal Church South, and for the years which followed, while his health would allow, he did good and faithful work for that Master whom he loved and in whose cause he died. He loved the church of which he was a member next to his Lord; and in conversation with his wife, only a few days before his death, he remarked and seemed to deprecate that he had done so little for the church, which, he said, had done so much for him, and to which he was under so many obligations. The church had been everything to him, and he felt that no life could be too long to spend in her service, and no service too earnest or complete.

He died of dropsy of the pericardium; and though he had suffered from this disease many months, and had felt satisfied for some time that he was liable to die at any moment, and often said to his wife that he was afraid he would be found dead at some time on the roadside, or in his bed in the morning when she would seek to awake him; yet, after all, his death was rather sudden and unexpected. He was teaching school at Tallassee, and taught on Thursday before his death on Sunday morning. Feeling a little more unwell than usual on Friday morning, he remained at home, and did not teach that day, as he had several times done before. Soon, however, he felt better, and was more cheerful than usual, and continued so until evening. About three or four o'clock P. M. he went from reading his Bible out into the yard to take a walk in the fresh air, leaving his Bible lying open, intending, perhaps, to return in a few minutes and examine his reading. While in the yard his sister-in-law, who was sitting on the gallery, observed that he sat down by a shade-tree and leaned his head upon his hand. Fearing that something serious had happened to him, she ran in and called her sister, his wife. When his wife reached him she found him unable to walk, and, with the assistance of two gentlemen who were near, he was carried into the house. The doctor, his daughter (Mrs. Lackey) and son-in-law were immediately sent for. When Mrs. Lackey entered the room, a few hours afterward, and approached the bed where he was, he said: "Lizzie, I am going. Meet me in heaven." His son-in-law, Mr. Lackey, then approached him, and to him he said: "Robert, my time here is not long; I will soon be gone; but my sky is clear, and my house is set in order." And after making some further remarks, and asking some question, which was answered evasively by Mr. Lackey, he said: "O sir, you need not be afraid to talk with me about death. I am ready to go; my house is set in order." He also assured the physician that all was well. To his wife he said: "Fanny, you must keep up family prayer. Gather the little ones around you and offer up the daily sacrifice. Do not let the altar go down." After this, perfectly conscious that the time of his departure was at hand, he lingered on until Sunday morning, when, at four o'clock, in full view of the glory-land, with no intervening shadow, his spirit, mounting up from amid the ruins of its fallen earthly tabernacle, soared away to that blissful country which "hath foundations, whose builder and maker is God." He died without a doubt, without a struggle, without a shudder. "Let me die the death of the righteous, and let my last end be like his."

JOHN R. PEARCE.

MRS. SUSAN GILMORE was born December 27, 1822; was married to Rev. M. Gilmore, February 20, 1850; joined the Methodist Episcopal Church South the same year, and died September 20, 1877.

This noble woman possessed many virtues, developed and made apparent in none of her sex except under circumstances peculiar in their nature, most of which she fully experienced. Being at an early age left of parents, the care of younger brothers and sisters devolved upon her—a responsibility whose weight is known only to those who have experienced it, and which she discharged so successfully as to reflect great credit upon herself, and which has served to leave an impress upon the hearts of the surviving ones that will never be obliterated, and to prompt a readiness "to rise up and call her blessed." At the age of twenty-two years she was married to Bro. Gilmore, many years her senior, with a large family of children, over whom, together with the charge already on her hands, she assumed control and exerted an influence so happy in effect as to prove her perfect adaptation to the onerous position of stepmother. To her husband she indeed proved an helpmeet, a comfort, a blessing. Soon after their marriage, during the prevalence of an epidemic, her grown daughters, two of whom were married, fell victims to its ravages; and during the war four sons; just entering upon the career of manhood, were sacrificed upon the altar of their country—an affliction so severe and calamitous as to well-nigh crush the spirits, but to whom she devoted her physical and mental energies to reanimate and encourage; and not only to the family connected with her household did she minister help and comfort, but, good Samaritan-like, while fathers, brothers and husbands were absent in the army, she did something for all.

Her chiefest joy seemed to be to cheer and console her husband in his failing health and declining strength; but, apart from this preference, she indeed manifested her obedience to the injunction of the Savior: "Love thy neighbor as thyself."

Her death has caused a painful void in the household of which she was the light and the example, a great calamity in the community, in which she was indeed a benefactress, and to the church, the doctrines which she adorned; and long will Mrs. Gilmore be remembered by family, community and church as one "instant in season, out of season." To her three sons born, one of whom preceded her a few years to the spirit-land. As it is reasonable to expect of one endowed with such graces, her death was a triumphant one.

A FRIEND.

DIED, November 27, 1877, of pneumonia, at her home in Warren county, Miss., MRS. MARY WILLIAM COOK, wife of Rev. Reece Cook, in her fifty-eighth year. Her maiden name was Daughtry. She was born in 1826, in Southampton county, Va., and in 1836, with her mother, moved to the county of Clinton, Hinds county, Miss., where she was reared and educated. She was married to her now bereaved husband, Maj. Reece Cook, May 12, 1870. Sister Cook professed religion and joined the Methodist Episcopal Church South when she was twenty-four years old, and from that time until her death lived a devoted and consistent Christian. She was modest, retiring, reserved, yet she was prompt and faithful in all her obligations, and uncompromising in her convictions of right. She regarded Christianity as a system of living, and not only did she practice it in the various relations of life. But a few hours before her death I interviewed her upon the subject of religion, and found her trustfully stayed upon Jesus, perfectly calm and resigned, and ready to depart in death, and as long as she could articulate she at the several times repeated the Lord's Prayer in the most deliberate and devout manner. Thus passed away from earth to heaven the soul of our lamented Sister. May Heaven in mercy temper the winds to those who loved her most. "Earth has no sorrow that heaven cannot heal."

F. M. WILLIAMS.

EVA WEEKS, daughter of [illegible] and Lou. Wheaton, was born in Shreveport, La., May 18, 1874, and died at Logansport, La., November 27, 1877. In a few short hours this lovely young bud of promise drooped, to open among amaranthine flowers that bloom in paradise. Her death was a great stroke to her parents; but they wished to die and go to heaven, where she was told she would meet her sister. We know that they are united, for no purer spirits than theirs ever burst from the portal to shine in the home of the blest. To use her own language, God has taken the cover from the skies and let her see her sister."

S. [illegible]

BRO. HENAN BALLANCE was born in Tennessee, April 6, 1803, and in 1[illegible] converted and joined the Methodist Episcopal Church, in the Southern branch of which he lived a consistent member to the time of his death, which occurred October [illegible], 1877. In 1811 he emigrated to Louisiana, and for many years been regarded as one of the early settlers of this portion of the State. He died at his home near Arcadia, surrounded by his family and friends. His life was consistent—his end was peace. Mark the *perfect* man, and behold the upright, for the end of *that man* is peace." May God bless the surviving members of his family.

THOMAS J. [illegible]

MR. EDITOR: Please give room in your paper of the death of Miss [illegible] WEBB, of Clinton, La., a member of the Sunday-school and Bible class. She died in Clinton, La., on the twenty-second of January, 1878, aged eighteen years.

By request of the Methodist Episcopal Church South Sunday-school at Clinton.

F. D. BRAND.

LILLY HESSEY, daughter of [illegible] and Nancy Ann Gibbs, died in Rapides, La., of flux, after a painful illness of [illegible] days, aged one year, three months and [illegible] days.

J. M. FA[illegible]

The Christian Advocate.

URSDAY, FEBRUARY 14, 1878.

ALADDIN.

BY J. R. LOWELL.

When I was a beggarly boy,
And I lived in a cellar damp,
I had not a friend nor a toy,
But I had Aladdin's lamp;
When I could not sleep for cold,
I had fire enough in my brain,
And builded, with roofs of gold,
My beautiful castles in Spain!

Since then I have toiled day and night,
I have money and power good store,
But I'd give all my lamps of silver bright
For the one that is mine no more!
Take, Fortune, whatever you choose;
You gave, and may snatch again;
I have nothing to build nor lose,
For I own no more castles in Spain!

Voyage of the Challenger.

e voyage among the Spice Isl- was perhaps the most interest- part of our whole journey. First ome to the little Arru group, be- ing to the Dutch, touching at the town of Dobbo, where Malay Chinese traders come to purchase orgeous birds of Paradise. The e officials come on board to greet Dutch etiquette prescribes that shall wear black European dress ll State occasions. Their official e seems to have come down from her generation, and to have been e for a much larger race of men. tails of their coats almost touched heels, and the sleeves covered finger-tips. The high stove- hats were made to fit their heads he insertion of a thick paper pad. n they left the ship we saw in their canoes divesting them- s of their State attire. Fly-hig- abound in these waters. As they the surface they turn on their , displaying their glittering tins; take flights of more than a dred yards. At a little distance look like swallows. No one sees them will doubt that they tually fly, not merely descend- bliquely from the height gained heir first leap from the water. he Great Kii Island the people developed a special gift of boat- ding. Their beautiful canoes are of planks neatly doweled to- er at the edges with wooden without a particle of iron, and ngthened by cross-beams lashed he sides by split rattans. The s of Great Banda are perpendic- cliffs two hundred feet high, beautiful vegetation hanging in ons to the water's edge. Along shore the water is so transparent the most minute objects can be at a depth of fifty feet. Among is a burning mountain twenty- hundred feet high. Amboyna, chief town of the island of the name, is a pretty place, and is ded as the capital of the Molne- Here, in company with the Governor, we visited the nutmeg plantations. Bachin Tawale, almost under the equa- are great volcanic masses heaved to the height of a thousand feet, separated by a narrow strait nding in the most romantic ery. In fact we were now in the er of a great volcanic region, subterranean activity, however, nifesting itself mostly in frequent quakes.

wadays' sail from Z dir is the isl- of Camtguhn, now desolate, but years ago one of the most popu- s in the whole archipelago. In center is an extinct volcano, thousand feet high. Early in there were several earthquakes, ch were ended by an eruption the plain almost at the foot of old volcano, and a new mount- of chocolate-brown ashes, has n to the height of two thousand its base entirely covering the er town of Camiguhn, which bered ten thousand inhabitants. e then the island has been de- d, only a few hundred people remaining upon it. The subter- an action still continues, as is n by the regular growth of the ntain, although there is little ent violence, and for miles on er side the trees are blighted and tation destroyed by the sulphur- exhalations. Temperatures were n at a depth of one hundred and ty-five fathoms close at the foot e volcano, but they were found reater than is usual at similar hs in these equatorial seas.

aving the Spice Islands to the , the Challenger skirted the hern coast of the great island of Guinea, and on March 4 reached Admiralty Islands, the inhabit- of which are reputed to be great ibals. We lay to in a harbor ed by three beautiful islets, and ship was soon thronged by na- eager for barter. They had for spear-heads of tortoise-shell; lets, ear-rings and nose-rings of e shell, stone knives and axes, finely-carved wooden bowls and els of canoes. What they wanted t of all were knives, hatchets and s of hoop-iron, setting little or nt value upon the most gaudy hes and handkerchiefs. Their color, nose-rings, ear-rings, rately dressed hair, and general t of all but the most scanty cloth- coincide with the description ly Cameron and Schweinfurth he cannibal tribes of Central ca; and, like them, they had a er mild and intelligent expres- of countenance.—*National Re- ocy.*

Appeals for Contributions.

e appeals which the secretaries of different departments of church send down; those of us who are ors. expect to repeat from our its, and to urge them upon our regations.

will be well to remember that appeals will carry additional if based upon considerations h commend themselves to the judgment of our people.

may at first sight seem that the effective way of securing con- utions is to represent what, od, is usually too true—that our ionaries and evangelists are suf- fering, and that our education and sustentation work are distressed for want of funds. But if we should be so unfortunate as to produce the impression that our contributions are for any particular person's benefit, we should be doing a very great injustice to the missionaries and to the church.

The truth of the matter is that it is seldom if ever the case that it would be proper to regard our contributions as an act of charity, in the common sense of that word. The church selects a missionary, field, or any other department of Christian labor, and electing one of her servants, duly and entirely consecrated to Christ, sends him forth, and in the discharge of his work, and whether in a foreign field or in a professor's chair, he is the representative of the church.

When, for Christ's sake, he accepts that appointment, the church accepts and admits the obligation to sustain him. And every one who is asked to contribute to his support is simply asked to make a free-will offering to God in order to maintain the institutions of his religion, and in order to participate in the advancement of his cause.

As these appeals must be made from year to year, it is very important that they be directed to springs of action which are permanent. If there is nothing better to look to than the disposition to compassionate the suffering of the missionaries or other servants of the church, it is perfectly certain that such sources will eventually dry up. There is nothing to which people sooner grow accustomed than such appeals. And under them they come to feel at length that perhaps the noblest of God's servants, employed in the grandest occupations, are little better than ecclesiastical mendicants. We cannot imagine anything much more demoralizing. And it would obviously be unwise to pursue any course which would lead to this.

What are the actual facts that underlie this whole subject? They are simply these: That we owe everything to our Redeemer, and that he expects us to show our gratitude and affection to him by our zeal in advancing the interests of his cause as long as we live. The proposition is as simple as that two and two make four. It may be replied that people don't see it. The answer is that thousands and millions have seen it and do see it; and that every one who has the love of God in his heart can be made to see it, and to feel it, and to rejoice in it. Here is a fact and a principle of action that never grow old, never become exhausted, never grow tiresome, never degrade by making men more covetous. They have made many feel richer by all that they gave, and brought them into a more living sympathy and more generous communion with all who are laboring in the cause of Christ.

It is scarcely fair to reproach congregations with being indifferent to the causes of church benevolence unless we have presented the proper motives. Urge the highest, educate them to appreciate the highest motives, and what will happen then?

They will learn to feel that here is the best investment they can make of their resources, and that it is due to God, according as he has prospered them; for there is no way by which the "mammon of unrighteousness" becomes a better friend than when it affords the opportunity of showing our affection and gratitude to Christ.—*Southwestern Presbyterian.*

The Infidel's Sheep

Away among the hills of northern New England were two infidel neighbors, who had lived to man's estate, sinning and blaspheming against God.

One of them heard the gospel message, and, hearing, believed, unto eternal life. A short time afterward the converted man went to the house of his infidel neighbor and said to him:

"I have come to talk with you. I have been converted."

"Yes, I heard that you had been down there and gone forward for prayer," said the skeptic with a sneer; "and I am surprised, for I thought you were about as sensible a man as there was in town."

"Well," said the Christian, "I have a duty to do to you, and I want you to stop talking and hear me. I haven't slept much for two nights thinking of it. I have four sheep in my flock that belong to you. They came into my field six years ago, and I knew they had your mark on them, but I took them and marked them with my mark; and you inquired all around and could not hear anything of them. But they are in my field, with the increase of them; and now I want to settle this matter. I have laid awake nights and groaned over it, and I have come to get rid of it. And now I am at your option. I will do just what you say. If it is a few years in the State's prison, I will suffer that. If it is money or property you want, say the word. I have a good farm and money at interest, and you can have all you ask. I want to settle this matter up and get rid of it."

The infidel was amazed. He began to tremble.

"If you have got those sheep, you are welcome to them. I don't want anything of you. If you will only go away; a man that will come to mess you have—something must have got hold of you that I don't understand. You may have the sheep if you will only go away."

"No," said the Christian, "I must settle this matter up, and pay for the sheep; I shall not be satisfied without. And you must tell me how much."

"Well," said the skeptic, "if you must pay me, you may give me what the sheep were worth when they got into your field, and pay me six per cent. on the amount, and go off and let me alone."

The man counted out the value of the sheep and the interest on the amount, and laid it down, and then doubled the dose, and laid as much more down beside it, and went his way, leaving a load on his neighbor's heart almost as heavy as that which he himself had borne.

The full results of that scene are known only to God. One thing is certain—the infidel was seen to frequent the house of prayer, and we may be sure that he afterward believed that there was some power in the gospel, and that all Christians were not hypocrites.

Now.

It is said that "God respecteth adverbs more than verbs." He cares more to have a man work well than to have him merely work. And there is one adverb that it is God's will that we should esteem more highly than it is our custom to do, and that is the adverb *now*. We live in the past, we live in the future, and the present we allow to slip through our hands. Yet we are dead to the past, we are not born to the future, and the present is our only time for doing, enjoying, living.

How constantly, as we go on in life and meet fresh trials and sorrows, are we disposed to exclaim with Job: "Oh, that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness." Then I would be content and thankful. The woman, bereft of her husband, but blessed with a child, mourns over her past happiness, regardless of her present sources of joy. The child is taken from her, and then she bitterly reproaches herself for past lack of resignation, and asks: "Oh, why was I so ungrateful while my child was spared to me?" This new bereavement is a judgment upon me for my rebellion." And, even were every one of our nearest and dearest taken from us, should not the Christian heart exclaim: My Savior is left! He is the one whom my soul loveth, the chiefest among ten thousand, and altogether lovely. He will be my greatest joy throughout eternity, and he says to me now:

"Can I suffice for heaven and not for earth?"

We must indeed think of the past to profit by the experience it has given us, to repent of our sins, and to make reparation where we have injured any one; but we must not let our life be in the past. We should use the past only to live better, to live more fully in the present. As regards the future, there is a certain provision for it that is the duty of the present hour; but, beyond that, we should strive anxiety and fear as not belonging to us. We should remember how often we have allowed ourselves to be distracted by dread of a future difficulty or sorrow, and when the time and place were reached, lo! the heavy stone was already rolled away, and angels with blessing stood awaiting us. We may rest assured that if we do our part in the present, God will take care of the future.

Within Christians, the Lucifers of past days, whatever it may have been, should be both dead and buried. For is that bitterness sin? After repentance and all possible reparation for wrong-doing, it is both a duty and a privilege to rejoice in forgiveness.—*Church Journal.*

AN INDIAN LEGEND.—There was once a beautiful damsel upon whom one of the good genii wished to bestow a blessing. He led her to the edge of a large field of corn, where he said to her: "Daughter, in the field before us are ears of corn, in the hands of those who pluck them in faith, shall have talismanic virtues, and the virtue shall be in proportion to the size and beauty of the ear gathered. Then shalt pass through the field once, and pluck one ear. It must be taken as thou goest forward, and thou shalt not stop in thy path, for shalt thou retrace a single step in quest of thine object. Select an ear full and fair, and according to its size and beauty shall be its value to thee as a talisman." The maiden thanked the good genius, and then set forward upon her quest. As she advanced she saw many ears of corn, large, ripe and bountiful, such as calm judgment might have told her would possess virtues enough; but in her eagerness to grasp the very best she let these fair ears behind, hoping that she might find one still fairer. At length, as the day was closing, she reached a part of the field where the stalks were shorter and thinner, and the ears very thin and shriveled. She now regretted the grand ears she had left behind, and disdained to pick from the poor show around her, for here she found not an ear which bore perfect grain. She went on, but, alas! only to find the stalks more and more feeble and blighted, until in the end, as the day was closing, and the night coming on, she found herself at the end of the field without having plucked an ear of any kind. No need that the genius should rebuke her for her folly. She saw, clearly, when too late, how many in all climes and in all ages, in the evening of life, call sadly and regretfully to mind the thousand golden opportunities forever lost because they were not plucked in their season."

PRAYER.—Among the forms of insect life there is a little creature known to naturalists which can gather around itself a sufficiency of atmospheric air, and, so clothed, it descends into the bottom of the pool, and you may see the little diver moving about dry, and at his ease, protected by his crystal vesture, though the water all around be stagnant and bitter. Prayer is such a protector—a transparent vesture. The world sees it not, a real defense. It keeps out the world. By means of it the believer can gather so much of heavenly atmosphere around him, and with it descend into the putrid depths of this contaminating world, that for a season no evil will touch him, and he knows what to ascend for a new supply. Communion with God kept Daniel pure in Babylon.—*Dr. James Hamilton.*

A book canvasser the other day talked half an hour to induce a lady to buy a book. Then she handed him a slip of paper, on which was written: "I'm deaf and dumb."

Religious Intelligence.

—There are now 116 single lady missionaries in India, employed as agents of various societies.

—A weekly Christian newspaper, published by the missionaries of the American Board, in Japan, has a circulation of over a thousand copies.

—The Presbyterian Board of Foreign Missions announces that its receipts since last May are more than $7,000 less than for the same period in the previous year.

—A mission school is sustained in Madrid, Spain, in spite of much opposition on the part of the Roman Catholics and the civil authorities. There are now 255 children on the list.

—A son of Bishop Southgate, formerly Episcopal Bishop of Constantinople, has been received into the Roman Catholic Church at Baltimore, together with the Rev. Mr. Murphy, a Baptist.

—It appears that the Friends, who are declining in the United States and Great Britain, are obtaining a foothold on the Continent. They have several societies in Denmark, and are increasing in number there.

—The *Christian Standard*, of Philadelphia, says the conclusion has been reached that the few camp-meetings and conventions held in the interest of the holiness doctrine are insufficient, and that tabernacle meetings in the centers of population are needed to help forward the movement. These will be held in a tent, which can be moved from place to place.

—There is a numerous sect, called Siva, in South India, among the Mahratta, Canarese and Telugu people. In Northern Mysore most of the farmers and traders belong to it. Their special distinction is the worship of Siva, under the form of the Linga, which they carry about on their persons. They are supposed to have arisen about 700 years ago. Like the Buddhists, they hate the Brahmins, make little of caste, and have monasteries, called mattas, where their leading teachers reside, with disciples.

—The collections the past year in the State Church of Prussia for "pressing necessities" amounted to only $75,000. This fund is used to aid curates and in church-building. This church has a large number of foreign congregations, which maintain a close relation with it. These churches are found at Hull, Rotterdam, Hague, Lisbon, Rome, Genoa, Braila, Belgrade, Bucharest, Grahova, Galatz, Pitesti, Constantinople, Beirut, Smyrna, Jerusalem, Petropolis, Alexandria, Cairo, Santiago and Osorno.

SCOTLAND.—*Congregational Reunion.*—The Evangelical Union of Scotland began some thirty years ago in the expulsion of nine students from the Wardlaw Theological Seminary and the cutting off of five churches from the fellowship of the Scottish Congregationalists. These became the nucleus of a new denomination, which has grown up and become nearly, if not quite, as strong and numerous, and certainly, according to its resources, exhibits a more aggressive spirit than the older and more conservative section of Congregationalists. Mr. Douglas, delegate from the Scotch to the English Congregational Union, reporting the measures in progress toward reunion, said that he believed that the majority in the Congregational Union, and in the Evangelical Union, are prepared for an amalgamation of the two, and hoped for a "larger union" still in addition to the Congregational Union of England and Wales.

—Persecution is not at an end yet in Mexico, as the missionaries have daily cause to know. A gentleman connected with the American Board in the State of Jalisco describes some of the outrages committed on converts. Recently one of them was assassinated on the streets. Many lose their employment, are driven from their houses, and are looked upon as the filth of the world by their own families. In the Pueblos one had his house burned because he spoke of Jesus instead of Mary; another was stoned in the plaza for not taking off his hat when the bell struck twelve o'clock; a third was followed with the cry, "Death to the Protestant," because he read the Bible to his family and others who would listen to him. Four persons, because they possessed a little, had to leave their homes at midnight, under cover of darkness, to save their lives, the priest having said that the inhabitants of the place had proved themselves cowards for allowing such boys in their midst and tolerating the persons that had them.

The Hebrews in Boston are a feeble folk numerically, and without the prestige which in New York they enjoy by reason of wealth and social position. They are supposed to number about five thousand, men, women and children, and they maintain some six congregations for public worship. The largest and most important of these is the Congregation Ohabei Shalom, whose synagogue is on Warrenton street, toward the South End, and whose minister is Rev. Raphael Lasker. He Lasker is a German, a graduate of a German university, and a resident of this country for some six or seven years, so that he speaks the language with readiness, and has a useful familiarity with our institutions. He belongs to the party of Jewish reform, as, indeed, the Hebrews of Boston generally seem to do. His congregation comprises about 150 families, with an average attendance of 600 or 700; and it has the appurtenance of a "Sabbath school," with perhaps 150 members. This school holds two sessions, morning and afternoon, on Saturday, and one on Sunday, and affords instruction in the Hebrew language, as well as in the Jewish faith and ritual. The distinction of sex has been abolished in the seating of this congregation, and the pews are taxed to meet the expenses of worship. Of the other congregations in the city several are served by lay readers.—*Christian Union.*

Our Young People.

WHAT'S THE USE OF GRUMBLING?

Suppose, my little lady,
Your doll should break her head,
Could you make it whole by crying
Till your eyes and nose are red?
And wouldn't it be pleasanter
To treat it as a joke,
And say you're glad 'twas Dolly's,
And not *your* head that broke?

Suppose you're dressed for walking,
And the rain comes pouring down,
Will it clear off the sooner
Because you scold and frown?
And wouldn't it be nicer
For you to smile than pout,
And so make sunshine in the house
When there is none without?

Suppose your task, my little man,
Is very hard to get,
Will it make it any easier
For you to sit and fret?
And wouldn't it be wiser,
Than waiting like a dunce,
To go to work in earnest,
And learn the thing at once?

Suppose that some boys have a horse,
And some a coach and pair,
Will it tire you less, while walking,
To say: "It isn't fair?"
And wouldn't it be lighter
To keep your temper sweet,
And be your heart be thankful
You can walk upon your feet?

And suppose the world don't please you,
Nor the way some people do,
Do you think its whole creation
Will be altered just for you?
And laigh it, little girl or girl,
The wisest, bravest plan,
Whatever comes, or doesn't come,
To do the best you can?

From Our Little Friends.

WILLIAMSBURG, Miss., Jan. 14, 1878.

MR. EDITOR: We have moved from Oakohay to near Williamsburg. I like to live here, because the people are nearly all Methodists. We have preaching nearly every Sunday by my father or Mr. Whitehead. We have prayer meeting every Wednesday night at the neighbors' houses. Next meeting at our house. My father gave me twenty cents which I sent to Dr. Redford for the *Sunday School Visitor*, which I get monthly. I so much admire such pieces as the "Pet Lamb" and the "Magic of Silence," and others.

It was Haman who made a gallows to hang Mordecai on, and was afterward hung on it himself. It was a rich man who was chief among the publicans—named Zaccheus—who climbed into a sycamore-tree to see the Savior as he passed. I will ask what is meant by the word "Selah," so often used in the Psalms.

I remain, as ever, your friend,

LUCINDA JANE LANG.

CANTON, ALA., Jan. 21, 1878.

DEAR MR. EDITOR: Your excellent paper visits us every week. We are always glad to get it. The child's column is especially interesting to us little ones. The short letters from your little friends are always read by us. I read them myself, having learned to read in my sixth year—am now in my eighth—and am very fond of reading the church papers and good books. Our Sunday school is small, but very good. We get the *Visitor* and *Our Little People* regularly. I wish very much that all the children in the land enjoyed the Sunday school privileges I do. Give my best love to all your little friends. I am glad to hear that so many of them are members of the church. Hope they are good Christians. Your little friend,

MITTIE E. PATTON.

TUCKER RIVERS, Miss., Jan. 17, 1878.

DEAR MR. EDITOR: I am a little girl not quite eight years old. I love your paper very much, because it contains so much nice reading. I cannot read it well yet, but get mamma and my teacher to read it for me. We have no Sunday school now, but it will open next Sunday. We have preaching once a month. Our new preacher is my dear Uncle Charlie Calhoun. He is loved by every one, for he is so good. I am trying to be good, so that when I die I may go to heaven, where my little angel sister Lottie is. I have two little brothers living and one sister dead.

From your little friend,

IDA HOWELL.

FRANKLINTON, La., Jan. 12, 1878.

DEAR MR. EDITOR: I love to read your valuable paper. It affords me great comfort. Obed was the grandfather of David. The greatest miracle Christ performed on earth was raising Lazarus from the grave. Now I will ask a question: Who sat under the juniper-tree? It is in the Old Testament. We regretted giving up our minister and family very much after having them two years; but we are all well pleased with our new preacher. Mr. Howard is his name. Wishing you success with your paper, I remain,

Your Methodist friend,

TENY L. SIMMONS.

MARY'S LANDING, Jan. 15, 1878.

DEAR MR. EDITOR: I do not go to Sunday-school, as the church is too far off, and the roads are bad almost all the year round; but I study at home. I am ten years old, and am in the fourth reader, in Davies' Arithmetic, geography, and Miss Swift's Philosophy. I study my catechism and Bible at home. ("Bethel" means "God's house.")

Your little friend,

MARY LITTELL.

Children's Faith.

A child six years of age was present with her mother at communion season, and, seeing the bread and wine passed around, asked what the people were doing. Her mother replied that they were celebrating the love of Jesus. "Can I," she said, "have some of the bread?" "No, my dear; it would not be proper for you to take any." The child burst into tears, and exclaimed: "Why, mamma, you know that I love Jesus!" She could not understand why she was not allowed to express her love for Christ as well as did those around her.

During four years from this time this little Christian was always with her mother at the celebration of the Lord's Supper, longing to partake of the emblems of her Savior's love. She would often ask when she could unite with the church, and she felt that she was deprived of a great privilege in being kept back. Some months ago a young, most lovely boy, who had joined the church at the age of thirteen years, died; and this little girl told her mother that she had, in a dream, written a letter to Jesus, and sent it by Johnny—the name of the departed boy. "I knew," said she, "the letter in his hand as he lay in the coffin." "And what did you write to Jesus about?" asked her mother. "I wrote to Jesus to ask him if I was too young to join the church."

At the next communion her pastor and the officers of the church, feeling that, if the Lord Jesus Christ himself was visibly present, he would invite this child to come to him, and sit at his table, unanimously voted to receive her, though she was only ten years of age. Her joy was great when told she could come. Since then, as before, her daily walk is with the Beloved. When tempted to get angry, or to sin in any way, she will close her eyes, and offer a silent prayer to Jesus for help. On one occasion, when a companion irritated her, a flash passed over her sweet face; for an instant she was silent, but all was over when she cheerfully resumed her play. Speaking of this to her mother, she said that she sent a little prayer to Jesus, "and he came, O so quickly!" It is her delight to attend all the services of the church, and to bring her companions to the weekly prayer-meeting—an example that might be profitably followed by many older professing Christians.

Another little girl, two or three years older, was received into the church, who, with others, gave the brightest evidence of her union to Christ. She told her Sabbath school teacher she hoped, after she had been at the communion-table, that the blessed Savior would take her to himself, as she was afraid she might sin against him if she remained in this world. It was the Lord's will, however, that she should tarry here to testify for him; and it has been most pleasing to hear of her earnest efforts to bring others to Jesus. While she walks the earth, she seems to live in heaven. One day she called upon me with her Sabbath-school teacher, to tell me of an incident that had given her great joy. She said that the night before she dreamed that she was standing at the beautiful gate of the New Jerusalem, waiting for the angel to come and admit her. While standing there she saw her pastor approach her, and he said to her: "I have been looking over the Lamb's book of life, and I saw your name written there." Her delight was so great that she awoke, and as soon as possible she hastened to communicate to her pastor her joy.—*Sunday School Times.*

Two Young Heroes.

Most knightly deeds are recorded of two boys. One of the boys lives at Bay City, Mich., and is named Kinderman. He has lost his right arm, but he did heroic work with his left. He and a younger brother were fishing the other day, on Lake Michigan, in a small boat which a passing propeller upset.

Young Kinderman, seeing that his brother was likely to drown, seized him by the hair with his teeth, and struck out for the shore. He swam with his left arm, until a boat which had put off from the shore picked him up.

The other young knight lives in Springfield, Mass., and attends the high school of that city. While walking out the other day he saw a dog making straight for a five-year-old boy who was playing in the street. The dog apparently was mad, for it held its head low and frothed at the mouth.

Stepping at once in front of the child, the young hero, as soon as the dog came near, kicked it over. Then, throttling it with one hand, he pounded its head with a stick until he killed it.

In the terrible struggle the dog set fast him on the wrist as to leave three tooth-marks. These, when the dog was dead, he cauterized by coolly holding them over the flame of a lighted matches. The child was uninjured.

Some fifty years ago all England rang with the praises of Thomas Fowell Buxton, afterward Sir Thomas, for catching a mad dog, which was making toward a group of ladies, and holding it until chained. Buxton, however, was a stalwart Englishman, with the strength of a Hercules. The Springfield hero was but a boy, who risked his life for a child.—*Youth's Companion.*

Daniel Webster once affirmed in company that no woman ever wrote a letter without a postscript. "My next letter shall refute you!" said a lady of his acquaintance. The "great expounder" soon received a letter from his fair opponent, where, after her signature, stood: "P. S. Who is right now, you or I?"

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Self-Deception in Hearing.

From the emphasis placed upon doing as well as hearing it would seem that there is a religion of hearing, and that there are those who regard the mere hearing as a work of piety in itself. Christ refers in strong terms to him who "heareth these sayings of mine and doeth them not." The passage in James is suggestive: "But be ye doers of the word, and not hearers only, deceiving your ownselves." Hearing may be nearly equivalent to profession, indicating a reverent regard for the divine authority, while not doing marks the inconsistency and folly of such a profession. Hearing may stand for the form of godliness, the act of worship, while the practical duties are neglected. It is a fetich, as nearly as such a thing may be in connection with Christian superstition. It is a religious service rendered that is thought to have virtue in it, just as some suppose that there is a mystical grace imparted by the sacraments, without regard to the intent and faith of the recipient. Manifestly hearing is not an end in itself. Incidentally there may be in it the element of profession, and it may be associated with the service of worship, but its purpose is to bring us to the knowledge of God and of his will. If it does not lead us to the practice of righteousness, to the doing of the word, it has failed of its chief design.

Men deceive themselves in hearing the word by complacently resting in this as the performance of a religious duty that somehow condones for sin, and puts them in a favorable relation to God. It may be felt to be a species of penance which atones for loose living, and keeps them from utterly drifting away from the pale of divine mercy. Hearing with many may be a habit that has grown with the early influences of education, and has been strengthened by social custom. They are hearers because others are, and because their religious training has made them so. In the good resolutions which people sometimes make, who have fallen into neglecting the house of God, they determine to begin anew the practice of church going. They contemplate little else beyond this. There is no serious intention of reform, of repentance, of doing the will of God. They have determined to become hearers, as if this were the sum of religion, and the vital thing in the service of Christ.

How people can be the dupes of such self deception we may not be able to explain, but the fact remains. Faith cometh by hearing, and yet there is a hearing that is attended with the most fatal self deception. It will not be difficult to recall the cases of those who have been hearers of the word for many years, of some who have heard through life, and yet have never been brought to Christ. They heard the gospel of repentance without repenting; they heard the gospel of faith without believing, they heard the gospel of regeneration without being born again, and they heard the gospel of consecration without giving themselves to the active service of the Redeemer. There is nothing strange in the conduct of those who do not hear the gospel, and who, in their estrangement from the ordinances of religion, live on in sin and impenitence. The wonder is that those who hear constantly and with apparent interest continue year after year unmoved and unchanged. We speak of men becoming gospel-hardened. They become used to the cry of alarm and warning, and, by long resistance, appeals to conscience make no impression. Those most abandoned of the Spirit may be those who are always in their place as hearers. They have met the striving Spirit in the sanctuary, under the full blaze of the light of truth, and in the stronghold of all gracious influences. The crust that forms under these circumstances is probably the hardest of all. The obduracy that is born of such close and persistent opposition to the clearest and most powerful convictions is the most fearful.

But have we not at least a suggestion as to the cause of this frightful condition? There is a perversion of the means of salvation. The hearing that was designed to lead to faith, and to a spiritual experience, has been seized upon as the end and substance of religion. If men can persuade themselves that baptism or other sacraments have a saving efficacy, why not also that hearing covers a multitude of sins, and somehow provides a way of escape from eternal death? The import of such passages as we have referred to is that there is a religion of hearing, as distinguished from that of hearing and doing, and that this form of self-deception prevails in the world. It is hearing without other profession, and it is profession which goes no farther than hearing. It is not hypocrisy, but something which men believe in, and feel secure. How to be safe without doing the word is the problem which the natural man has set himself to solve, and this is the upshot of the endeavor.

It is a main business of the preacher to ferret out and expose the hiding-places of sinners, and it is a significant fact that the most difficult of these from which to dislodge the erring soul are within the sound of the preacher's voice. His very ministry is being perverted and used as the means of a false hope. The service which he leads, and the forms incidental to the worship which he conducts, are laid hold of and wrested as a cover to the conscience. In this way, as in others, he is a savor of death unto death. He cannot be too searching in his application of the truth. He must explore those dark places and refuges of lies which abound nearest the sanctuary. It must be made clear that no one can build upon the rock who is not a doer of the word, and that every form and pretense of religion that does not embrace purity of heart and practical obedience is a gross perversion of the gospel plan of salvation.

Death of the Pope of Rome.

As announced in the dispatches published in another column, this not unexpected event occurred on Thursday, February 7. Giovanni Maria Mastai Ferretti was born in Sinigaglia, May 13, 1792. The conclave chose him Pope on the sixteenth of June, 1846, and he assumed the title of Pius the Ninth. At the time of his election he was regarded as a man of liberal sentiments, and he began his career by several important measures of reform, and by making some moderate concessions to the demands of the Roman people. In 1848 popular discontent reached the point of revolution, and the Pope made his escape to Gaeta. He was restored to his capital by French troops in 1850, and maintained his temporal power under the protection of a French army, until the disasters of the Franco-Prussian war left the Pope to his own resources. The temporal power soon came to an end, and the Papal States, including the city of Rome, were incorporated in the kingdom of Italy, under Victor Emanuel.

The pontificate of Pius the Ninth extended through more than thirty years, nearly embracing a well-rounded and complete generation, and it has been signalized by events that have agitated and shaken the political and religious world. In 1851 the doctrine of the Immaculate conception was defined to be a dogma of the Catholic faith, and more recently the doctrine of the infallibility of the Pope was considered and promulgated by authority of a general council. The loss of the temporal power, by which the Pope ceased to be the head and ruler of an earthly kingdom, is the most important political event in his long career. He died grieving over the loss, and probably with the cherished expectation that the temporal sovereignty would some day be restored. The political influence of the papacy has, however, been steadily and rapidly declining ever since Pius the Ninth ascended the pontifical chair, and to-day that influence is but little felt or regarded by the governments of Europe.

Since Ferretti was born, and since he attained to mature manhood, a wonderful change has come over the world in regard to the assertion of the principles of civil and religious liberty. The progress has indeed been notable as exhibited in the present condition of those countries in which Catholicism was most exclusive and dominant. These are now generally open to Protestant missions and worship, and the time is not very distant probably when Romanism must stand everywhere upon its own merits, unaided by the civil or military power, and dependent upon moral forces alone. Within the last thirty years the intolerance of the Catholic government has been broken in Mexico, Brazil, Italy, Austria and Spain, and Protestantism has been spreading where it was previously excluded. It is doubtful whether Roman Catholicism will ever accept the logic of events, and throw off the intolerance and exclusiveness which have marked its claims hitherto. But popular intelligence is now too generally diffused, and the spread of evangelical truth too powerful, to admit of the belief that the popes will ever regain the influence which they once wielded.

At the beginning of his reign Pius the Ninth doubtless sincerely aimed to reform the administration of the papal government, and there might have been in him some tendencies to a more enlightened and liberal ecclesiastical policy. If so, the system of which he was the head was too perverse to be changed, and the influences which surrounded him were too strong to be overcome. There seems to have been a reaction in his own mind, and the events of 1848 would seem to have overcome the liberalism which he was thought to possess at the time of his election. His personal character, we believe, was without stain. He is represented as a man of great amiability and benevolence, and as harboring no private resentments. We suppose he believed himself to be the vicar of Jesus Christ, and that in his official capacity, as the head of the church, he was infallible. Millions of people believed this of him, and he believed it of himself. He is now in the presence of his Maker, and to be judged as other men. His was a vast responsibility, and how the account will be met remains for the disclosures of the final day.

From a Catholic point of view, his pontificate can scarcely be regarded as successful. There has been loss of prestige and influence, both temporal and spiritual. Antonelli, and other of the Pope's advisers, will be charged with part if not all the blame. The dogmas of the Immaculate conception and of the papal infallibility—the latter especially—were promulgated for the purpose of resisting the encroachment of modern ideas; but these measures have failed of their purpose. The Pope's influence was heartily for the infallibility. Was he wise therein? Both as an ecclesiastic and as a politician he was earnest, honest, ambitious, but not sagacious nor astute.

The conclave will soon be in session. The Ultramontanes and the Liberals are represented in this body. The former will probably elect their man, whoever he may be. The election is watched with considerable interest by the European governments, but there seems to be no very great anxiety about it. There was a time when the character of a pope was a question of serious moment to the nations of the world. That time is passed. Neither Europe nor America have much to hope or fear. An Ultramontane may keep up intrigue and strife, and do some mischief, but a Liberal cannot well do otherwise than adhere to the dogmas of the Church of Rome, and attempt to carry out its traditional policy.

The Great Privilege.

Privilege means "a special advantage granted in favor of a particular person or a particular class of persons." Religious privilege is a special religious advantage—a right to a special religious enjoyment, granted by the Lord in favor of man. The first privilege is the privilege to be a Christian. What a grand privilege is this! What a right the Lord has conferred upon man in the grant of this privilege! This privilege includes everything that is good. It embraces every substantial advantage. It confers the right to taste every real joy as we go along through life. It introduces the profoundest peace into the soul when all outside of us is in commotion. It creates most beautiful hopes when the world overwhelms us with disappointments. It exalts us to the highest relationships known to intelligence, and in the end sits us down at the font of the throne of God, bewildered by the beauty of the home we have reached. Our great privilege is to be Christians. To be a Christian—what is it? To be a "man after God's own heart;" to be fashioned after the model of the true man of Nazareth; to be cast in the mold of Jesus Christ; to be stamped with the seal of the divine character—this it is to be a Christian. To learn the lessons of truth; to make life beautiful by working out and exhibiting to others its high aims; to render service to all men by becoming the servant of all; to be governed by the law of God—this it is to be a Christian. To take the lowest place in the temple of humanity, and yet possess the right to "sit down with Abraham, Isaac and Jacob in the kingdom of God;" to plod heavily along through this "weary vale of tears," and yet to "mount up on wings as eagles;" to receive reproaches and insults from men, and yet have a clear title to honors higher and more beautiful and more illustrious than those which cluster about the brow of a seraph—this it is to be a Christian. To be earth-born, and yet an heir of heaven; to live here, and yet have citizenship in God's empire; to be human, and yet a partaker of the divine nature—this it is to be a Christian. Oh, what a privilege is conferred upon us! This is one of our "vested rights." The great Lawmaker has made this special statutory provision in our favor. We have the right and privilege to be Christians, and they are inalienable, except by our own acts. And yet how many live, day after day, as if they had no such privilege—as if they had no right to be Christians! This is not only our right, but it is our *only* right under the law of the gospel. We have no right to be anything else. What man has a right to be wicked? Where does any one get the privilege to sin? It certainly does not come from the law of the gospel under which men are placed. There is no such privilege or right granted anywhere. It is our privilege and our first right to be Christians—true Christians, not false ones. We have no right to be tinsel Christians. We have no right to put on the gauzy frippery of external duty, but the robe of a whole-hearted righteousness. Nor can we be half Christians. There is no such thing as that. The first thing religion does for a man is to make him a new man, and it never half does its work. It never makes men half new. When a man is converted by the Spirit of God, the whole of him is converted. Mind, body, influence, money, are all turned into the channels which religion has opened for them. There is one fearful thought brought to view by our Savior in connection with privilege. Privileges augment responsibility. Where much is given much will be required. In the grant of the privilege to be a Christian everything is given, and in the final settlement between us and God much, yea, everything, will be required. If we would escape a fate more horrible than that of Sodom we must live up to our privilege, and be earnest, lowly, devout, loving Christians, avoiding "every appearance of evil," "in honor preferring one another," and "growing up into Jesus Christ in all things."

C. W. C.

The Blessed Servant.

The one chief demand—the one vital fact—in the Christian life is an earnest, persistent activity. There is no margin left on any page for idleness. All is to be filled up with work. This is an essential law of spiritual being. It is not only the demand of God's word, but the man's actual necessity. There is no space for laziness in any single department of life. Carelessness and indifference are a crime against nature. The law of labor prevails everywhere. Gold and silver are hid away, and sometimes deep down under the ground. It is only in sowing, and that in seed-time, that we can reap. The solid tree in the forest contains the material for the house. The "woe" of the prophet lies heavily upon those who are at "ease in Zion." In Zion is a "*travailing*" state, not one of ease. The normal condition is that of horror. "Horror hath taken hold upon me because of the wicked that forsake thy law." Nor need we be surprised at God's great concern in this matter. The strongest efforts of the Spirit are in the way of arousing the Christian's vocation in life. There are two great points to be gained in this: 1. The salvation of the individual man. 2. The salvation of others through him. "And they glorified God in me." Jesus meant more than that the man found "so doing" was blessed only in himself. Such, without doubt, are blessed in themselves—in their own souls. Such a man, doubtless, is "blessed" just in the same degree as if he was the only man on the earth. Still, in his faithfulness God is glorified, as he is a living comment on the truth. Let us briefly consider the blessedness of this faithful servant. "Blessed is that servant whom, when his Lord cometh, shall find so doing." He has the reward in himself of activity—"so *doing*." He was not found standing idle—not lying down, resting. Not simply waiting—but "so doing." He is found at work. He is true to his engagements. He is earnest in his activity. He is settled in his purpose. "*So doing.*" This "so doing" is afterward explained as watching. "Watch, therefore, for ye know not," etc. "Be ye also ready," etc. He was watching. Watching is working. He was "ready." Readiness is working—is "so doing." He was "faithful." "Who, then, is that faithful servant?" etc. Not only faithful, but wise. "Who, then, is that faithful and wise servant?" etc. "Blessed is that servant whom his Lord, when he cometh, shall find so doing." There is a wide difference, yes, between "so doing" and professing to so do—between the form and the power. Neither the man himself nor the world around him finds any strength or help in the one. They together find all blessedness in the other. The one class is a failure, a religious dwarf. He has a name to live, but is dead. The other is all life.

We have in this lesson very strong reasons urging to faithfulness in "so doing." 1. That his *Lord will come*. There is no questioning here. There is no doubt arising. His Lord will come. He *knows* this. 2. With this certainty there is a dreadful uncertainty. He does not know when he will come. Be ye also ready, for ye know neither the day nor the hour, etc. There could be no excuse or apology for not "*so doing*"—even if the day and the hour were fixed. As it is, *knowing* that God is coming to him in judgment, and *not* knowing the day nor the hour, it is indeed a strange thing that man is not found always "so doing"—always "ready." But above these incentives there is an appeal to the manhood in man. There is an intense happiness, like a bright light, springing up in the life of every one from a consciousness of duty done. There is an ample reward, in all work, in an approving conscience. To know that one is living and acting from principle—not from fear or passion—is worthy the mightiest efforts of all. Our Lord now is away. But the charge is given us. We are to be "faithful" and found "so doing;" not alone to escape the Master's anger and to escape punishment, but from principle—doing right because it is right to do right. Right service is not an eye-service.

Wonderful arguments does God give us. Most wonderful appeals does he make to us.

We are not told *how* "blessed" the faithful servant. We suppose it was something beyond his telling or our understanding. Nor does he say how *unblessed* the one *not* found "*so doing*." In another place his words are strong, startling: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom, but he that doeth," etc. Let us be true to God, true to man, true to self.

Teaching the Teachers.

The Sunday school teacher holds a most important position in the church. Upon their piety, intelligence and devotion depend the faithful instruction of the children in the doctrines of the Bible and Christian duty. It would be well for every pastor, if possible, to meet his superintendent and teachers once a week to study the lesson, and to give advice and instruction as to the best methods of teaching. The following, from the *Christian Union*, is suggestive:

WHO SHALL TEACH THE TEACHERS?—The Protestant Episcopal Sunday schools of the Diocese of Long Island seem to be more awake to the question of normal teaching than those of any other denomination. A month ago a convention was held in Brooklyn where this was the main topic presented. January 21 another convention was held in the same city, with the same drift of discussion. At this meeting the subject was ably treated by the Rev. Mr. Nock, pastor of St. Stephen's church. He holds that Sunday school teachers ought to be taught: 1. By the Holy Spirit. 2. In normal classes by instructors selected by the Bishop—the diocese to be divided into districts, and the teachers within each district to constitute one class. 3. By their own pastors. This Mr. Nock considers not only the most effective method of normal teaching, but an essential part of the pastor's functions.

"The pastor," he says, "should teach the teachers. His education and training give him a peculiar fitness for the duty. Hence, whatever or however pressing other duties may be, that of instructing the teachers of his Sunday school he ought never to set aside or neglect."

Rev. James G. Walker, writing from Seguin, Tex., February 4, says: "Rev. H. P. Bowen, formerly of the Mississippi Conference, died at his residence near Seguin, January 31, 1878. An obituary will be sent as soon as it can be prepared."

Bro. Bowen removed to Texas several years ago on account of his health. He was, we believe, threatened with consumption, and it is probable that he died of this disease. He was a good man and a useful preacher, and we have no doubt that his end was peace.

The question of a general European war trembles in the balance. Events, however, are rapidly approaching a crisis, and it would seem that in the course of a few days it must die must be cast either for peace or for a tremendous and gigantic struggle. Turkey is conquered, and the present indications are that the Sultan is disposed to form an alliance with the victorious Russians, and to cease to look to England for sympathy or succor. It is not probable that England, single-handed, will go to war with Russia, and at present there appears to be no assurance that any of the great powers will unite with her. If England insists upon sending her fleet to the Dardanelles, France, Austria and Italy will do the same; and if such a movement is determined on, Russia will probably occupy Constantinople and its defenses, and be able to hold it. The far Germany has maintained a strict neutrality, and Bismarck has given no intimation of the policy that will be pursued in case of a rupture between England and Russia. The object of the war, as defined by Russia, was the protection of the Christians of Turkey. This object now becomes a secondary consideration with the European governments. If Turkey is to be dismembered, each will naturally wish for a portion, or have the final settlement so adjusted that the interests of all shall be respected. England is jealous of the aggrandizement of Russia, because her Indian empire is threatened by it; and the other powers may also regard with apprehension any movement which gives Russia virtual control of the Turkish empire. If a general war ensues the Christians of Turkey will be lost sight of in the struggle for national power and domination among the contending governments. Such a war, on grounds of religion and humanity, is to be deprecated; but, should it come, it will possibly end in retiring the Turk from Europe, and in a readjustment of the political affairs of the world which will prove beneficial to mankind. The immediate effect of such a war upon us would be commercial business prostration, low prices for cotton, and higher prices for provisions.

St. Charles Avenue church of this city has enjoyed a large measure of spiritual prosperity since the beginning of the year. The pastor, Rev. John Hannon, assisted by other ministers of the city, has been holding services every night for more than a week past. The meeting has steadily grown in interest, and a most powerful refreshing has come upon the people. There have been a number of conversions and additions to the membership.

We deeply regret to learn, through her pastor, Rev. T. K. Fauntleroy, that Sister G. M. Hamilton died at the family residence on Bayou Boeuf, Lafourche parish, West Baton Rouge, La., on the fourth of February. Sister Hamilton was an exemplary Christian, and her death will be a heavy sorrow to her family and to the whole community in which she lived. An obituary has been received and will appear soon.

We regret to report, says the Richmond *Episcopal Methodist* of February 9, the extreme illness of Rev. Dabney Ball, D. D., presiding elder of the East Baltimore district. Dr. Ball has for some time been in a very feebled condition, and has for several days been confined to his room with an acute attack of heart disease. His condition is very critical, and, should he partially recover, he will in all probability not be able to resume active work. He has the sympathies and prayers of his brethren. May he who "healeth our diseases" restore him to health and useful labor, or sanctify his sickness to a still higher issue.

THE REVIVAL AT VISALIA.—The extraordinary revival of religious interest at Visalia, says the *Pacific Methodist* of February 1, continues with unabated vigor. On Friday last Rev. C. Chamberlain, of Santa Rosa, went to the help of the overworked and exhausted preacher in charge. We take heart of courage that these spontaneous and powerful exhibitions of divine favor and power continue to visit our land. It is like of the old time.

The Rev. Dr. Stephen H. Tyng has resigned from the rectorship of St. George's Protestant Episcopal Church, New York. He has occupied the place thirty-three years, and has been prominently identified with all the great public movements of that period. The cause of his retirement is advanced age and impaired health. He becomes "pastor emeritus," with a life annuity from the church of $5,000. The Rev. Walter W. Williams, who has been acting as associate rector for two years, is named as his successor.

"FEED MY LAMBS."—Rev. Walter Featherstun, of the Los Angeles Conference, sends us a little catechism, designed to teach practical religion to children. It is published at Santa Ana, Cal.

Prayer is the pitcher that fetches water from the brook wherewith to water the herbs; break the pitcher and it will fetch no water, and the want of water the garden will wither.—*John Bunyan.*

MARVIN MEMORIAL.

. Christian Keener, Alexandria,
a.;
. Joel T. Daves, Shreveport, La.;
. P. H. Moss, Monroe, La.;
. J. J. Billingsley, Opelousas, La.;
. Alfrod E. Clay, Pattersonville,
a., and
. James E. Bradley, Minden, La.,
requested to assist me in raising
ections for the Marvin Memorial.
ies raising funds for said pur-
in the portions of the State
iguous to the above-mentioned
es, will please turn over to the
e-named brethren the amounts
ected.
rculars in explanation of the ob-
have been sent to the preach-
and superintendents of Sunday
ols, as far as we have their ad-
ses.
ROBT. J. HARP,
Acting by request of Executive Committee.

hey tell the story that the little
ghter of the Democratic candi-
for a local office in Saratoga
nty, N.Y., was told to run and tell
aunt that "Mr. Young has got
nomination," and the little one
d out: "O mamma, do they ever
it?"

MARRIED.

S—BARWICK.—January 30, 1878, at the
ce of the bride's father, near Newport,
by Rev. W. C. Black, Mr. B. W. Dealn to
lice Barwick.
AWAY—BICKHAM.—On the twenty-third
uary, 1878, at the residence of the bride's
Mrs. Bickham, by Rev. R. A. Davis, Mr
Allaway to Miss Mollie Bickham, all of
parish, La.
ER—TWINER.—January 24, 1878, at the
e of the bride's parents, by Rev. Ralph
y, Mr. J. I. Miller to Miss M. J. Twiner, all
, county, Miss.
LER—JAMES.—January 29, 1878, at the
e of the bride's father, Mr. T. G. James,
Tallahatchie county, Miss., by Rev. R.
Mr. Cass Miller and Miss Mary S. James,
Tallahatchie county.
D—ATHEY.—On the seventeenth of Janu-
, at the residence of the bride's father, in
mery county, Miss., by Rev. L. Patterson,
M. Lord to Miss L. L. Athey. The bride-
subscribes for the ADVOCATE. The money
ames the order.)

Publisher's Department.

LEVY'S PALAIS ROYAL.—Mr.
s one of the largest stocks in the South,
furnish all sorts of needed articles at the
west prices. He pays particular attention
country trade, whose orders he respectfully
. He has a large lot of ladies' wearing ap-
rel which is worth seeing. Call on him. See
advertisement.

HEELER AND WILSON.—This
sewing machine still holds its own with
. It has all the modern improvements.
to get out of order, and is not at all
mbrance by the most delicate lady. Mr.
will take pleasure in exhibiting its ad-
to any and all. Call at 103 Canal street.

L. NAVRA'S CHINA PALACE.—
desiring articles in any class of ware, and
d elegant styles and workmanship, can
ed to their tastes and means to the China
of Mr. Navra, 129 Canal street. No matter
ou may need in his line, he will furnish it,
rantee you satisfaction.

AVELERS' OFFICIAL GUIDE.—
ons going away from New Orleans to any
in this country or Canada cannot do better
purchase a copy of this useful work before
on their journey. It gives all the lines
and the distance, besides much more of
information.

ER.—Mr. J. M. Ball now occu-
old stand of J. S. Twomey, on Magazine,
corner of Philip, where he keeps a large
stock of goods. He will fill country or-
reasonable prices, and will deliver goods to
em at their residences free of drayage. See
.

TENTION is called to the adver-
nt of E. Lilienthal, who offers his entire
of jewelry for sale at cost. Mr. Lilienthal
stock of jewelry, and those wishing to
will find it to their interest to call at his
Canal street.

Y GOODS.—To make room for
ing goods, Mr. Braselman is anxious to
t a large quantity of articles at very low
. Reference to his advertisement on this
will convince all of the cheapness of the
offered.

A DEPOT.—Send your orders to
ath, No. 5 Camp street. This gentleman is
y reliable, and guarantees satisfaction to
may favor him with their orders. See the
tisement.

CHINERY.—Read the advertise-
Poole & Hunt, on the seventh page. This
is one of the oldest in the country, and
high in this section.

OTS AND SHOES.—For fine boots
oes of all kinds go to M. Andrieu, 179
Street. Country orders attended to and
tion guaranteed.

NOTHING TO BE DESIRED.

ery odor made by Dr. Price has
ollar sweetness characteristic of the flower
which it is obtained, and are so chaste and
o that their use really leaves nothing to be
Dr. Price's handkerchief perfumes do
who use them.

BUSINESS NOTICES.

V. T. P. CHILDS.—Our readers
dice again the large double-column adver-
nt in reference to a CATARRH CURE. Mr
was for many years a great sufferers from
ase, and at times despaired of his life. By
nd experiments he discovered a system of
thrivalsease, which has baffled the skill of
ians for many years. Suffice it to say that
emedy is recommended by every practitioner
ose notice it has been brought. The cure is
horough and scientific. Mr. Childs is the
of a church, and has been drawn into the
ssure of his Catarrh Cure by the calls from
rs of friends who desired to be freed from
loathsome disease, as well as by a desire on his
to alleviate, as far as might be in his power,
dering and distress of the Indian family.
Childs' reputation and character secure him
fidence of his patrons, who are assured that
are all dealing with a man that has a patent
but a simple remedy. The success that has
ed the introduction of Dr. Catarrh Spe-
is wonderful. Mr. Childs has nearly six
ed patients scattered over the country and
ands more he has cured permanently. Read
dvertisement carefully, and examine the
ates.

FARMING PICTURES.—To intro-
their goods J. L. Patten & Co., 162 William
, New York, will send a package of Rosalee
Pictures, with illustrated catalogue, to
reader of this paper who will send eight
stamps to cover postage, etc. These
s are highly colored, beautiful, and are
transferred to any object, so as to imitate
most beautiful painting. row

BUSINESS NOTICES.

ASK your druggist or dealer for a copy of Dr. Harter's Dutch-English Almanac for 1878. It is free to all, is full of valuable and important information, and should be in the hands of every one.

DR. HARTER'S LIVER PILLS have been used by the public for many years, and never has an instance come to our knowledge of their failing to relieve or restore to health the suffering sick when they have been thoroughly and faithfully used. For sale by all druggists.

OWATONNA, MINN., Sept. 20, 1877.

R. Mickel, General Agent, 114 La Salle Street, Chicago, Ill.—DEAR SIR: Please send us by express one dozen Blanchard's Tonic Extract of Wheat.

This is a good remedy. Our Dr. Harsha is using it with good effect. Yours, etc.,

HARSHA & TONALISON, Druggists.

See advertisement of the Blanchard Food Cure Company.

MR. GREY, of Jackson county, Miss., says: "I had a large Cancer, four years ago, removed by Dr. Grace, without the use of the knife, and with but little pain. I am now perfectly well." Card in this paper.

A VALUABLE DISCOVERY.—Dr. C. W. Benson, a practicing physician, at 181 North Eutaw street, Baltimore, Md. (who has paid special attention to nervous diseases), has discovered that extract of celery and chamomile, combined in a certain proportion, invariably cures the dance, either bilious, dyspeptic, hysteria or sick headache, neuralgia and nervousness. This is a triumph in medical chemistry, and sufferers all over the country are ordering by mail. He prepares it in pills at 50 cents per box. The Doctor is largely known and highly respected in Baltimore.—*Episcopal Methodist.*

☞ These Pills can be ordered through any Druggist, or sent postage free.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not freshen the skin, crap blister, or leave black spots on the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St. Louis (Lindell Hotel.)

THE BEST PROOF *for the fact that Dr. F. Wolfe's Ague Preventive for Fever and Ague, Tonic* is the most reliable Chill Tonic in the world, we find in the statement that Finny & Thompson, the large wholesale druggists in New Orleans, guarantee that it cures Chills and Fever in every instance, and that it does not contain any quinine, Arsenic, Strychnine or any other poison, whatever. For sale by all druggists.

NEW ADVERTISEMENTS.

CLEARANCE SALE

TO

Make Room for Spring Goods.

BARGAINS IN DRESS GOODS.
Black and Colored Alpacas at 15c.
French Cashmeres at 50c
BARGAINS IN HOSIERY.
Ladies' full-finished Hose at 25c.
Misses' full-finished Hose at 15c.
BARGAINS IN HANDKERCHIEFS.
Hemstitched Linen Handkerchiefs at 75c a dozen.
BARGAINS IN LINEN GOODS.
4-4 Irish Linens, good quality, at 25c.
Fine Linen Shirt Fronts at 75c.
Huck Towels, extra large, at $1 50 a dozen.
BARGAINS IN WHITE GOODS.
Real India Mulls at 10, 12½, and 15c, slightly soiled, and sold at half price.
BARGAINS IN EVENING DRESS GOODS.
Eight Colored Grenadines at 15c.
White Barlatans at 12½c.
Figured Parisians at 25c.
Colored Satins at 50c, a yard.
BARGAINS IN MOURNING GOODS.
Black Lustrines, all wool, at 30c a yard.
Black French Merinos, extra fine, at 50c.
JUST RECEIVED.
Choice Spring Calicoes at 5c.
Solid Colored Sorges and Lenos at 10c.
Mohair Plaids at 20c.
New Spring Percales at 10c.
And a full stock of Bobbinet Mosquito Nettings and Marseilles Counterpanes.
A full Bobbinet Bar for 75c.
A Heavy 4-4 Counterpane for $1.25.

J. A. BRASELMAN,

586 ..... MAGAZINE STREET 586
Corner St. Andrew.

SPECIAL INDUCEMENT.

Edward Lilienthal, Jeweler, 95 Canal street, will sell at cost during the current month his entire stock of Diamonds, American and Imported Watches, fine Jewelry, Silverware, Silver-Plated Ware, Clocks, and any article in his line, being recent selections for the retail trade in this city. Every article will be guaranteed to be as represented. His old customers and the public generally are invited to call.

J. M. BALL,

DEALER IN

Staple and Fancy Groceries,

TEAS, COFFEE, SUGAR, BUTTER, STARCH, Soap, and everything appertaining to a FIRST-CLASS GROCERY.

Corner Philip and Magazine Streets.

NEW ORLEANS, LA.

Goods delivered free to all parts of the city.

Mark Twain Unrivalled. FRANZ LISZT.

ALL World's Exhibitions OF RECENT YEARS:

Paris, 1867; Vienna, 1873; Santiago, 1875; Philadelphia, 1876,

HAVE AWARDED THEIR

HIGHEST HONORS

TO THE

MASON & HAMLIN CABINET ORGANS

FOR

Demonstrated Superiority.

NEW STYLES at reduced prices, from $47 up-ward. FIVE PRIZE FIVE OCTAVE, DOUBLE REED, $60. NINE STOPS, $105. In ELEGANT WALNUT CASE, NEW STYLE, $135. In JET AND BEIGE BRONZE, $155. Sold also for installments, or rented until fully pays. A small organ of best quality may be obtained by payments of $7 50 per quarter. For the quarters ILLUSTRATED CATALOGUES and PRICE LISTS free.

MASON & HAMLIN ORGAN CO.,

154 Tremont St., 25 Union Sq., 250 Wabash Ave.,
BOSTON. NEW YORK. CHICAGO.

ORGANS Superb $310 Organs, only $85. Pianos, *Retail price by other manufacturers* $900, only $260. Beautiful $800 Pianos, $175. Same size, *Compared to days' test trial.* Other bargains want them introduced. *Agents wanted. Paper free.* Address DANIEL F. BEATTY, **PIANOS** Washington, New Jersey.

EPILEPSY or FITS CURED!

By Dr. Ross' Epileptic Remedies. TRIAL PACKAGE Sent Free. Cures speedy, absolute and permanent. Address ROSS BROS., No. 51 Main St., RICHMOND, IND.

$5 to $20 per day at home. Samples, worth $5, free. Address STINSON & CO., Portland, Maine.

$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & Co., Portland, Maine.

GOLD! Any worker can make $12 a day at home. Costly outfit free. Address TRUE & Co., Augusta, Maine.

NEW ADVERTISEMENTS.

CATARRH CAN BE CURED.

MY EXPERIENCE.

Eighteen years of terrible Headache, disgusting Nasal Discharges, Dryness of the Throat, Acute Bronchitis, Coughing, Soreness of the Lungs, raising Bloody Mucus, and even Night Sweats, incapacitating me for my professional duties, and bringing me to the verge of the grave—ALL caused by and the results of NASAL CATARRH. After spending hundreds of dollars, and obtaining no relief, I compounded my CATARRH SPECIFIC AND COLD AIR INHALING BALM, and wrought upon myself a *wonderful cure.* Now I can speak for hours with no difficulty, and can breathe freely in any atmosphere. At the calls of numerous friends I have given my cure to the public, and have now thousands of patients in all parts of the country, and thousands of happy fellow-beings whose sufferings I have relieved. My cure is *certain, thorough and perfect*, and is indorsed by EVERY PHYSICIAN who has examined it. If I can relieve my fellow-beings as I have been relieved of this loathsome disease, making the possession at once disgusting to himself and others, I shall be satisfied, and feel that I have done my little toward removing the ills of mankind.

REV. T. P. CHILDS.

A DANGEROUS DISEASE!

CATARRH *is a dangerous disease!* Yet it can be cured by the use of my "Catarrh Specific." Thousands suffer without knowing the nature of this almost universal complaint. It is an ulceration of the head. Its indications are hawking, spitting, *weak, inflamed eyes*, frequent soreness of the throat, dry and heat of the nose, matter running from the head down the throat, often ringing or deafness in the ears, loss of smell, memory impaired, *dullness* and *dizziness* of the head, often in its first stages, but more commonly in its advanced stages. Pain, often settling in the left side, and under the shoulder blades. Indigestion usually attends Catarrh, a hacking cough and colds are very common. Sometimes all these symptoms, at others only a few. Very little pain attends Catarrh until the Liver and the Lungs are attacked, in consequence of the stream of pollution running from the head into the stomach. It ends in CONSUMPTION.

The Legitimate Child of Catarrh is Bronchitis.

Beginning in the head, Catarrh, Troches and all palliatives can do no possible good, when the ulcerated cancer in the head, whence the poisoned, festering, corrosive matter issues, scabs, or dries of any kind, always *draws, rules* and never cures the Catarrh. All such persons catch cold easily, and have frequently a running at the nostrils; the breath sometimes reveals to all around the corruption and decay the patient has frequently lost all sense of smell. The disease advances cautiously, no pain in the chest, lung or bowels startles him. He hacks, and coughs, has Dyspepsia, Liver Complaint, and is urged by his doctor to take this or that patent Sarsaparilla or Cod Liver Oil preparation. Directly ridiculous! The foul ulcers in the head exhaust the system by pouring such foul stuff into the poor jaded stomach. The patient becomes nervous, the voice is harsh and guttural, he feels disheartened, memory loses her power, old, gray hair, specks, gloomy forebodings hang overhead; hundreds, yea, thousands, have expressed to me that to die would be a relief, and many do even cut the thread of life short by suicide. There is one other form of Catarrh that I must just refer to. A hacking cough, the excess of blood gushing from the lungs at night sweats, all signs of the fourth stage of Catarrh, Consumption. Neglected when it is curable, very soon it will run its course to the grave. Many of these cases, if taken in time, with a few months' use of my Catarrh Specific, afford a safe cure and *positive* cure.

Cleanse and Heal—My Motto.

Cleanse and heal is my motto, and at the same time one of the six remedies I send brings up the ulceration through the nostrils, and thus prevents it from running down the throat and into the stomach. By so keeping the nostrils clear of matter, and of applying the three remedies, they speedily heal, and heal permanently. Also for weak eyes, Colds, Headache and Neuralgia are speedily relieved.

This disease can be cured in early life, as I can look back a few years—perhaps only months—when it was curable. Neglected when it could possibly very soon it will run its course to the grave. Many of these cases, if taken in time, with a few months' use of my Catarrh Specific, afford a safe cure and *positive* cure.

100,000 Die from Consumption.

More than 100,000 die annually from Consumption in these United States, and a careful calculation has segregated the startling fact that fully 50,000 of these cases were caused by Catarrh in the head, and I do not know of a case in connection with hereditary causes. A large share of these cases might have been cured. Many of them were in the morning of life, and their young hearts now cold in the consumptive's grave—struggled hard against the vile enemy that laid them low.

Physicians' Testimony.

This certifies that the undersigned are acquainted with Rev. T. P. Childs, and believe him to be reliable and truthful; and that his mode of treating Catarrh is quite new and effectual in breaking up and curing it, and indeed it seems to be the only mode likely to effect a complete cure.

J. H. COPEN, M. D., Troy, Ohio.
JOSIAH HEED, M. D., Troy, Ohio.

☞ Either of the above-named physicians can be consulted by letter or otherwise.

Be Cautious.

Five years ago, when I first announced to the World that "Catarrh could be cured," it was the only announcement of the kind then to be found. All, or nearly all, the physicians in the land scouted such a boast. A few snuffs could be had at drug stores, labeled "Catarrh snuff." "Catarrh cure." Many learned lawyers who had advertised their "blisters" and "plasters," an engraving of all sizes, and claimed for them almost miraculous power to cure almost any disease, slip into their catalogue "CATARRH." Is not this an afterthought? Do they not, to engage their medicines to suit the development of Nasal Catarrh, which has but recently become prevalent? Be not deceived!

Special Remarks.

This specific is regarded by the best of physicians as being the most complete system for the treatment of Nasal Catarrh ever devised. Indeed there does not appear to be anything lacking in its perfect adaptation to the horrid disease, but all of its loathsome, painful and dangerous developments. It is really two systems harmoniously combined: for, in addition to the regular treatment for Catarrh in the nasal passages, it includes a fine system for inhaling warm medicated vapor, and for passing it all along the air-pipes, and even along the eustachian tubes, without pain or difficulty.

NO ONE MEDICINE

can by any possibility cure Catarrh when it spreads, as above described, through the nasal passages, throat and bronchial pipes. Here lies the secret of the unparalleled success of my treatment. Some of the six excellent Catarrh medicines which I send, or all combined, are just sure to follow it into all of its hiding-places, search it out and destroy it, no matter where located. All but taken now where the medicated water cannot go to cure, then the case is hopeless.

The following are taken from thousands of testimonials in my possession:

Boston Testimony.

William Cutler, 9 W. Dedham St., Boston, Mass., writes under date of Feb. 12, 1877: "I would here state that my daughter has used your Catarrh Remedy about four weeks with me, and considers herself well, and I have myself and family used it, and consider myself half well. In answer to inquiry from a gentleman who thinks personally of consulting you for Catarrh, I reply, I have spoke of these facts to him. In asking God I ever got hold of V. P. Childs' Catarrh Remedy."

The following voluntary notice appeared in the Boston CONGREGATIONALIST of January 3d, 1877:

The publishers of the ——, with multitudes of other people, are somewhat skeptical of patent medicine, as a rule, and when we received the large (two column) advertisement that may be seen on another page, we at first laid it aside unlooked for, but on making inquiry we received such satisfactory replies and one especially from a well known Congregational pastor not far from Rev. Mr. Childs, the proprietor of the most prominent kind, that we decided to look at the advertisement carefully, and examine the several notices. Mr. Childs has been drawn into the manufacture of this Catarrh cure by the calls from friends who desired relief from their infirmities.

My Daughter is Cured.

Rev. T. P. CHILDS—*Dear Sir*: I should have written before on long ago to let you know what a great medicine your Catarrh Specific is. My daughter is cured.

L. P. JAMES.

Cedar Cincinnati, Kentucky.

Judge J. Collett, of Troy, O., writes: "You well remember how terribly Catarrh had taken hold upon me at the time you were at my house, making me miserable to myself and to all around, and wasting away day and night. I began to use your excellent remedy about the twenty-sixth of August. Now I am cured—head free, air passages all open, and breathing natural. I express to you again what I said in a recent letter: A thousand thanks to you for so sure a remedy, and so very cheap." I have laid away the instrument, having no further occasion to use it. Here in about six weeks I have accomplished what you thought could be gained in from three to six months."

Late Testimonials.

Dr. T. P. CHILDS—*Dear Sir*: I am happy to inform you that your medicines have acted beyond our most sanguine expectations. Your inhaling instruments and Balm have all aided the great control. In fact they have accomplished wonders to my case. When I commenced their use I was almost totally deaf. In ten days' time I could hear tolerably well, and my hearing is continually improving. I am very truly your friend,

BRAZORIA, Texas Dec. 2, 1876. JOHN H. WALLACE.

Mrs. Gates, of Meadville, Va., says in a recent letter: "I would not take a thousand dollars for the benefit I have derived from your specific."

Mrs. Elizabeth Lee, of Concord, Va., in a letter dated Nov. 4, 1876, says: "I have never paid out money for anything in all my life that has given me such satisfaction as your medicines."

A Case of Catarrhal Consumption Cured.

Rev. T. P. CHILDS—*Dear Friend*: I had been confined to my room seven weeks. I was given up by my friends, soon to fill a consumptive's grave. Had a distressing cough, and no suffering, so that I could not lie down without the greatest distress to my lungs. I had lost all sense of smell and hearing, and my head was one mass of misery. My friends decided to try the use of your treatment, which I commenced with but little hope, as I had been under the care of several doctors for nine Winters, all of whom said I had the consumption. But I began to commend immediately. They (the pellets) cease to accumulate, and the inhaling Balm soon relieved my lungs, and I passed the winter quite comfortably, and have been moving all summer, and am now in good health. Enough no stoppage of the air passages, no soreness of the lungs. I do not know of such a case at all. I thank the Lord that I ever ordered your medicine, and shall ever pray for your success. Truly your friend,

LUKE SCHENCK, Howard, Co., Iowa. RACHEL STEWART.

Little Children.

The undersigned has invented a neat contrivance, by which little children can be treated successfully, and the nasal passage kept open, and cold not only warded off, but broken up when committed, and thus settled Catarrh prevented.

Conclusion.

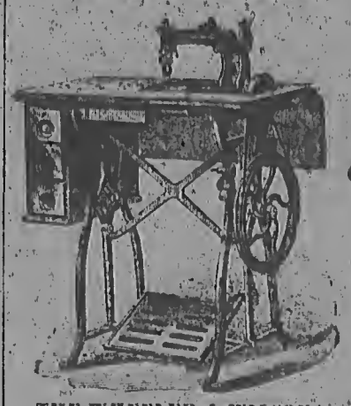
Everything known to be great in the treatment of Nasal Catarrh, Throat, Bronchial or Lung diseases combined in one grand system. Two of the best inhalants in the world, and the instruments with which to use them, in each full set, so that, with the Catarrh Specific, the enemy can be attacked all along the line, morning, noon and night, and the fight kept up all through the day, without trouble. One of my inhaling Balms produces a quicker circulation, carries the blood to the surface, and then it is quite impossible to take cold. This is fully one-half of the battle. An ounce of prevention is worth fifty pounds of cure in this case.

Do not trifle with some cheap thing which at best can afford but temporary relief, while the roots of the vile disease are left to strike deeper and deeper. Be in earnest and *determined*, or *do nothing!* Write at once and say what paper you saw this in. Circulars, price lists and all necessary information can be had by addressing (with return stamp)

REV. T. P. CHILDS, TROY, OHIO.

NEW ADVERTISEMENTS.

WHEELER AND WILSON



NEW NO. 8

Sewing Machine!

GOOD NEWS! GOOD NEWS!

Great Reduction for Cash.

The $100 Machine Reduced to	$60.
" 90. "	50.
" 85 "	35.
" 80 "	10.
" 75 "	85.
" 70 "	35.

Every Machine furnished with all the attachments.

THE WHEELER & WILSON has now been before the people for more than **Twenty-Five Years**, and upward of 1,400,000 of the **Family Favorite** are now in use in the families and workshops of the world. Our New No. 8 Machine is, without doubt, the best and most simple Sewing Machine in the world.

It has a *self-setting* needle.
It never *cuts* the thread of goods.
It is a new machine, with *straight* needle.
It will not break the thread if the needle is allowed to run *off the goods* when sewing.
It has no many *complicated wheels*.
It has no complicated *shuttle* to thread.
It allows the work to run back from the operator.

☞ **Send for our New Cash Price List.**

☞ CASH AGENTS wanted in every county and parish.

WHEELER & WILSON MANUFACTURING CO.

M. A. PECK, Gen. Agent for La., Ala. and Miss.

OFFICE AND SALE-ROOM—103 CANAL ST., NEW ORLEANS, LA. 8p

DANIELS MEDICATED SILK FOOT PROTECTOR.

PATENTED APRIL 25, 1876.

MANUFACTURED BY S. TUTTLE & SONS PHILA. & HARTFORD.

THE FOOT PROTECTORS are composed of Wool and Silk felted together, the Silk next to the foot and evolves from the imperfect combustion, with their eight properties to check and arrest perspiration, and also prepared as to render them damp proof, and for **Rheumatism and Cold Feet** they are a **Sure Relief.** We call the attention of Shoe and Hosiery dealers to these goods as being popular and of much value. Sample pairs sent to any address, by mail, on receipt of 65 cents. In ordering state size and whether for lady or gentleman. **S. TUTTLE & SONS, 323 Arch St., Philadelphia.**

THE WONDERFUL PEN-HOLDER!

NO INK REQUIRED.—We have invented and patented, July 17, 1877, a Pen-Holder which contains **Solidified Ink**, to last years, and with which one can write a thousand pages. Once dipping in WATER will write a page! Sample, post-paid, 25 cents. Or Pen-Holder and box of six extra Inks, 50 cents. Extraordinary inducements to parties out of employment.

J. T. HILLYER, 206 Broadway, N. Y.

☞ The *Cincinnati Chronicle* of Sept. 5, 1877, says: "It will at once be seen that the writer is a practical penman, and that with one of these pens and even ordinary ink he can write a beautiful hand." 5p

PALAIS ROYAL!

GRAND BAZAR!

137 CANAL STREET,

NEW ORLEANS, LA.

Formerly Levy's Dollar Store.

ESTABLISHED 1865.

THE CHEAPEST

AND

MOST POPULAR HOUSE

IN THE WHOLE SOUTH.

The attractions for this season are:

LADIES' CLOAKS, from $2 50 to $8.

MISSES' CLOAKS, for Misses from 4 to 16 years of age.

MISSES' AND CHILDREN'S SUITS, for Misses and Children from 2 to 16 years of age, from $1 50 to $15 a suit.

FURS, for Ladies, Misses and Children, from $1 a set (Cape and Muff) to $50.

Extra Large **FUR CAPES**, White, Brown and Black, from 12 to 24 inches deep, from $1 50 to $30.

The Palais Royal Catalogue

is now ready, and contains the prices of every article on it. To be had free on application.

TOYS! THE LONG LOOKED FOR TOYS!

The Christmas Catalogue,

which will assist you in making selections for the Holidays, is also ready, and will be mailed free on application.

The ages of boys and girls, young men and young ladies, parents, etc., is systematically arranged with the articles suitable for each, and correspondingly placed with the prices. Call or send your order for each article to

E. LEVY,

PALAIS ROYAL, 137 CANAL STREET.

All orders receive prompt and careful attention, and goods may be returned if not satisfactory. 5p

FRENCH MILLINERY,

BERLIN ZEPHYR WORSTED,

AND

DRESSMAKING.

MME. ROSA REYNOIR,

NO. 9 CHARTRES ST., NEAR CANAL,

begs to inform her patrons and the Ladies in general that the Beautiful Stock of Millinery, selected by her in the North, and received direct from prominent Parisian houses, is now in store, and comprises all the newest shapes in FELTS, CHIPS, STRAWS AND VELVETS, trimmed in the leading style, and at lower prices than any other house in this city. Her stock of Berlin Zephyr, Slipper Patterns, Java Canvas Mottoes, etc., is varied and complete.

The Dressmaking department is in charge of Mrs. M. Marsh, well known in this community as one of the most competent and stylish Dressmakers in the city.

Orders filled at short notice. Perfect fit and entire satisfaction guaranteed. 8p

HAIR-GROWER.

WARRANTED to cure Dandruff, or any Disease of the Scalp, and in nine cases out of ten make the Hair grow. Price, $1 per bottle. Made by

DONALD KENNEDY,

ROXBURY, MASS.,

AND SOLD BY ALL DRUGGISTS. 8p

HARTER'S BERGEN COD LIVER OIL

AND

Soluble Phosphate of Lime,

Always fresh. Prepared by

FREDRICHSON & HARTE,
139 Canal street.

AT

NAVRA'S

CHINA PALACE!

THE LARGEST & BEST ASSORTED

Crockery Store in the South,

YOU CAN PURCHASE

French China, Stone China,

GLASSWARE,

CUTLERY, SILVER-PLATED WARE

AND

GENERAL

HOUSE-FURNISHING GOODS

Cheaper than in Any Other Store

IN THE CITY.

☞ No trouble to show goods nor to answer inquiries as to prices.

M. L. NAVRA,

129 CANAL STREET (COURO BUILDING.)

NEW ORLEANS, LA. 5p

FRANK H. WILSON, Agent.

THE MOST

DURABLE AND ELASTIC

WOVEN WIRE BED!

IN THE WORLD.

Each Bed warranted in every respect. All sizes made, from Crib, Steamboat Berths and Hospital Cots to full size Beds; 1,000 feet.

General Agency for Southern States—19 COMMERCIAL PLACE, New Orleans, La.

CINDERELLA

SHOE STORE.

TRADE MARK.

No. 503 Magazine Street,

Between Hesselman's and Adams'.

MY Fall and Winter stock of BOOTS, SHOES and SLIPPERS has been personally selected in Northern markets, with careful attention suiting Southern demand, for elegance, comfort and economy.

Goods, constantly arriving, will always be of the latest styles, fresh and durable; made, as they are, *expressly for me*, by the best manufacturers of this country, including the far famed MILES, of Philadelphia, and BEAR, of New York.

☞ **Orders from the country receive the utmost care. Schools most liberally dealt with. Correspondence solicited.**

CUSTOM WORK TO MEASURE a specialty, which for fine material, exquisite workmanship, beautiful shape and perfection of fit can nowhere be surpassed.

The well-known, accomplished salesman, Mr. P. J. FLYNN, will be happy to see old friends, and sure to make new ones among visitors.

Polite attention to all, fair dealing and one price shall mark the conduct of this establishment. A FAMILY RESORT.

Respectfully, **W. N. TOLER,**
8p Manufacturer and Dealer.

COUGHS, COLDS, ASTHMA.

Remember that for all Affections of the THROAT AND LUNGS **Lapierre's Indian Turnip Pectoral Balm** is the sole remedy, combining efficiency of action with a most palatable savor. Give it a trial. Price, $1. Sold at all well-assorted drug stores, and by the proprietor, 24 and 25 Elysian Fields street. Middle depot, DuBose & Co., 30 Water St.; St. Louis depot—Richardson & Co., 709 N. Main St. 5p

WHEELER & PIERSON,

Successors to Peirson & Hess,

NOS. 13 AND 15 CAMP STREET,

Opposite the City Hotel,

CLOTHING & FURNISHING GOODS

FOR MEN AND BOYS.

We invite visitors from the country to look at our stock. We keep *good goods*, sell at *one price*, and mark it in *plain figures*. Clergymen's trade solicited, and a liberal deduction made to them. 5

Farm, Garden and Household.

HINTS ABOUT FRUIT-TREES.

Many complain of the struggle with insects and fungoid diseases. Some of this may be cured by washing trees in the winter season. Under glass, the best peach and grape-growers would never think of letting the season go over without washing the trunks, after pruning, with a mixture of soot, sulphur and lime. If the bark, as in the grape, be loose, it is stripped off first. It is just the same benefit to wash young orchard-trees.

It will be well to note what has been said about linseed oil destroying some trees. There is no doubt but it will destroy scale and improve the health of the trees; but in a few cases it has been destructive, evidently from the use of mineral oil and not pure linseed. The purity of the article should be ascertained. Trees that have suffered badly from scale often get hide-bound. A slitting up and down with the pruning knife will set them on their feet again.

This is generally supposed to be the pruning season. Orchard-trees generally get too much pruning. In young trees only thin out, so as not to have the main leaders crossing or interfering with one another. Or when a few shoots grow much stronger than the rest, cut these away. Insist on all the branches in young trees growing only on a perfect equality. On older trees, which have been in bearing a number of years, it will often be best to cut away a large portion of the bearing limbs. By a long series of bearings, branches will often get bark bound and stunted, thereby preventing the free passage of the sap to the leaves. In such cases the sap seems to revenge itself by forcing out vigorous young shoots a long way down from the top of the tree. It is down to these vigorous young shoots that we would cut the bearing branches away. One must use his own judgment as to the advisability of this. If the tree bears as fine and luscious fruit as ever, of course no such severe work need be done; but if not, then now is the time.

And, above all, look after the nutrition of the trees. Some people say that land which will raise good corn will grow good fruit-trees, which is all right; but they should add that like corn, they require regular and continuous manuring. There are some parts of the country where corn can be successively taken for half a lifetime without manure. On these soils we need not manure fruit-trees, but in all others we must, to have good results. This is particularly essential where trees are grown in grass, as both the trees and the grass require food. Where trees are grown in grass, we prefer top-dressing in June or July; but if it has not been done then do it now. Where trees are kept under clean surface-culture, the manure is of course plowed or harrowed in, with the rest in the spring of the year. To know whether trees require manure or not, ask the leaves. If in July they are of a dark, rich green, nothing need be done to them; but if they have a yellowish cast, longer is what is the matter. This, of course, is supposing they are not infested by borers, in which case they will be yellowish in the richest soil.—*Gardener's Monthly.*

TURKEY AS INSECT-DESTROYERS.—The first summer I spent two months in the country. On the farm there were a number of turkeys. The neighbors suffered a loss in their potato patches by the ravages of the potato bug; men and boys were in the field daily, from morning until night, killing them with Paris green, and by hand, while on the place where I was staying comparatively little damage was done, although the potato bug made its appearance. They were destroyed daily by a number of turkey hens and their young, that spent a portion of each day in the potato patch. All farmers should keep turkeys. They are great foragers, and will destroy thousands of insects that, if permitted to live, would do incalculable injury to the growing crops. Turkeys and Guinea fowls I consider two essentials on every farm. They will not only make you money by their increase, but save you money, time and trouble by destroying myriads of insects that infest the farm.—*Southern Poultry Farmer.*

WASH FOR FRUIT-TREES.—The *Practical Farmer*, speaking of a wash for bodies of fruit-trees, recommends the following: One quinine of copperas to eight or ten gallons of water forms a good wash, and is advised as a preventive against blight. One pound of bleacher's soda and one gallon of water forms a wash that cleans off all insects, and leaves the trees with fresh, young-looking, healthy bark.

SPANISH CREAM.—One box of gelatine soaked in a large cup of milk or water; one quart of milk boiled and poured into it; then beat the yolks of eight eggs and add to the gelatine, with one and a half cups of sugar. Let it thicken as for custard. Beat the whites of the eggs in a dish, and pour in the custard; mix well; flavor with lemon or vanilla, and let it cool in the mold.

This passionate cry to be made happy is very often an ill-disguised selfishness. And often, when men think that they have their answer and their blessing, there is delusion and damage. It is so easy to mistake getting happy for substantial religious progress. Alas! it is as often followed by spiritual exhaustion as invigoration.

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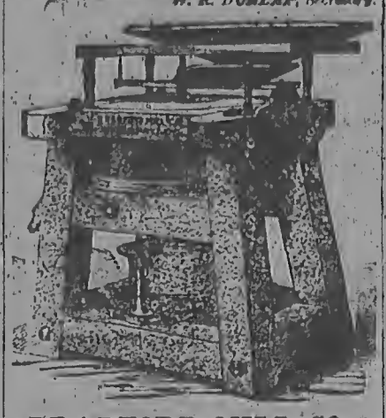

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Losses paid within the year 229,557 73

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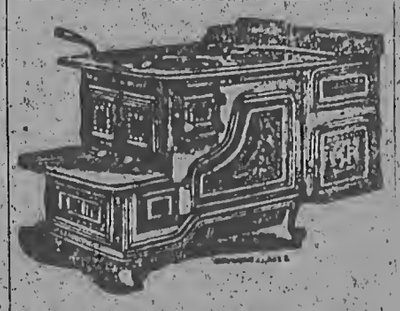

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NEW ORLEANS, LA.

...rs from Country Merchants promptly exe... on the most reasonable terms.

M. H. APPLEGATE,

LUMBER,

AND DEALER IN

...KING RANGES AND BOILERS,

...tubs, Water-Closets, Washstands, Kitchen ..., Lift and Force Pumps, Ale Pumps, ...pe, Lead and Lead Pipe, and Brass ... and Plated Cocks of all Patterns.

... Poydras St., New Orleans, La.

...airing neatly done. Country orders attend...

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OMMISSION MERCHANT

FOR THE SALE OF

...ON, SUGAR AND MOLASSES,

...TE AS ALL KINDS OF WESTERN PRODUCE.

...attention given to the sale and purchase ... Timber, Shingles, Hoop Poles, Fire ... Liberal advances made on consignments.

A. P. thoMAY,

No. 11 UNION ST., New Orleans.

BARGAINS IN CARRIAGES

GO TO

...ry Tinker's New Factory,

...nes, 1008 AND 1010 ST. CHARLES ST. ... Tenth and Eleventh Sts., ST. LOUIS, MO

...ks is of first-class material and workman... ...and see, or send for catalogue.

NATHAN CARD

RIAGE MANUFACTURER

...r. Cor. Seventh & Chestnut Sts.

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ST. LOUIS, MO.

AGENTS WANTED

FOR

...MERICAN WATCHES

$10

305 N. 7TH ST. ST. LOUIS MO.

McCALL & HAASE,

...rriage Manufacturers,

...109 AND 1110 ST. CHARLES STREET,

ST. LOUIS.

...facturers of all classes of Vehicles. Their ... durability and elegance, is unsurpassed ...ranted.

...TERS' Orchestrion chimes ORGA

...is the most beautiful in style and perfect ... tone ever made. It has the celebrated Concerto stop, which ... a fine imitation of the Human Voice, and two and a half Octaves of bells tuned ... perfect harmony with the reeds, & ... delightful, magnificent & electrifying. WATERS' CLARIONA, ORCHESTRON, CONCERTO, VESPER, CENTENNIAL, ...MS, CHAPEL, and COTTAGE ORGANS. ... Unique French Cases are in every ... correct FIRST CLASS.

...TERS' PIANOS, GRAND, SQUARE, and Upright, ARE THE BEST MADE; the Tone, Touch, ...manship, & Durability Unsurpassed. ...nted for SIX YEARS. PRICES EXTREMELY LOW for cash, ...ly Installments received. A Liberal ...ount to Teachers, Ministers, Churches & Schools. AGENTS WANTED. Special Inducements to the Trade. Illustrated Catalogues and Second-hand Instruments of Great ...ious, HORACE WATERS & SONS, ...ufacturers and Dealers, 40 EAST 14th STREET, UNION ...RE, NEW YORK, Box 3567.

Ladies' Purses! Just out, Gents' Pocket Book, Russia Calf, Bankbook and Letter Holder, sent post-paid to any address on receipt of this notice for 35 cents. Imitation COCOA GRAIN BUTTONS in packets 25 cents per set, or three sets for 60 cents. Elegant Necklaces with Charms, 25 each. Currency or Postage Stamps taken in ... ments to Agents. BRIDE & CO., 11 Clinton Place, New York City.

...rst-Class Visiting Cards.

...ifferent ..... 10c | 25 Autumn Leaf 10c
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...ge ..... 10c | 25 Scroll, with name 10c

...a 3c. stamp extra for each name when the ...aments to less than 25. When more 1 page ...ge. sent thus you save 3 cents on 25 worth ...er work to the world's fancy price. Money ...ed if they don't suit. W. C. CANNON, 712 ...rtain street, Boston, Mass.

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UNDERTAKER,

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...balming and Disinterring. Bodies carefully ... Carriages and Caskets for hire.

$200 SALARY. Permanent salesmen ... wanted in all States to sell Staple Goods to Retailers. Expenses paid. Address P. A. HEARY & CO., 1 & 3 Hanover Block, Cincinnati, O.

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CHEAP WALL PAPER.

WIDOW HY. HABERT,

Successor to P. Delcuix, Importer of French, English and American PAPER HANGINGS of all sorts and qualities, No. 108 CHARTRES ST., between St. Louis and Conti, New Orleans, La.

JEWELRY STORE.

A. Boitel, Watchmaker,

58.....ROYAL STREET.....58

Bet. Bienville and Conti Sts., New Orleans.

Watches and Jewelry neatly repaired.

WATCHES, JEWELRY, DIAMONDS.

A. BONNET. WM. FRANTZ. HENRY OPITZ.

A. BONNET & CO.,

DIAMOND SETTERS AND JEWELERS,

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IMPORTERS OF AND DEALERS IN

LEATHER AND SHOE FINDINGS,

TOOLS, OILS, ETC.

And manufacturers of Boot, Gaiter & Shoe Uppers

No. 112 Poydras St., New Orleans.

EMILE GAMET. JAS. A. VIGNAUD.

Formerly Shumway & Bernard.

GAMET & VIGNAUD,

DEALERS IN

SUGARS AND MOLASSES,

Cut Loaf, Crushed, Powdered and Coffee A always on hand.

No. 34 North Front St., bet. Bienville and Conti, opposite Sugar Sheds, New Orleans.

J. A. BOFFG,

COMMISSION MERCHANT,

147 DECATUR ST., near Old Levee, New Orleans. P. O. Lock Box 677.

Will attend to the sale of Cotton, Sugar, Rice, Moss, Hides, Wool, Eggs, Poultry, Game of all kinds, Beeswax, Honey and every description of Garden Produce. Country orders solicited.

J. D. CRASSONS,

BOOT AND SHOE STORE,

NO. 26 FRENCHMEN ST., between Victory and Moreau, Third District, New Orleans.

A large assortment of Boots and Shoes always on hand, and made to order. Ladies', Children's and Gentlemen's shoes manufactured to order.

FOUR SEASONS RESTAURANT.—JOHN BOSIO, proprietor of this old and favorite house, announces to his friends that he has removed to No. 141 Chartres street, between St. Louis and Conti streets, where, with enlarged premises and increased facilities, he will give them the best the market affords at the same low prices as heretofore. Private Dining-Rooms up stairs. Also comfortably furnished rooms at reasonable rates. Thanks for the liberal patronage bestowed upon him in the past, he asks for a continuance of the same favors. Open till twelve o'clock.

T. A. HECK, COOPERAGE.

Office and Sales-Room, 27 NORTH PETERS ST. Manufactory, Carondelet Walk, bet. Roman and Esplanade, New Orleans.

Have constantly on hand Sugar Hogsheads, Molasses Barrels, Half Barrels, Kegs, etc. Also a large assortment of Hoop Poles. Orders promptly attended to. Particular attention paid to Trimming.

ESTABLISHED 1849.

J. H. KELLER,

MANUFACTURER OF

Palm, Olive, German, Magnolia and Castile Soap.

Office, 140 GRAVIER ST., New Orleans, La.

HAIR MANUFACTORY.

"CHEAP" IS MY MOTTO.

R. BLONDEAU,

Successor to C. Bernod,

Ladies' Hair Dresser and Wig-Maker,

NO. 87 ROYAL STREET,

Bet. Bienville and Conti, New Orleans.

Hair Dressing Lessons by Mrs. Blondeau. Specialty by Theatrical Wigs to be rented for parties or performances.

J. H. MCHAFFEY,

General Commission Merchant,

And dealer in Staves, Firewood, Lime, Lumber and Coopers' Materials.

OFFICE—21 Union street. LUMBER YARD—Cor. Levee and Washington Sts., New Orleans, La. Liberal advances made upon consignments of Staves, Lumber and Western Produce.

NEW HOPE STEAM MOSS FACTORY.

JOHN S. McDONALD,

Proprietor and Manager.

MANUFACTURER OF MACHINE-CLEANED

MOSS.

Factory—Nos. 24 to 26 South Liberty, and Nos. 1 to 11 Cypress street.

Office—No. 218 S. Liberty street. P. O. Box 258, New Orleans, La.

Samples and prices mailed on application. Orders promptly attended to.

COAL.....COAL.....COAL,

B. D. WOOD & BROS.,

Corner Camp and Common Streets,

Opposite the City Hotel,

Wholesale and Retail Dealers in all kinds of COAL. Pittsburg Coal delivered by boat-load or less on the coast, and shipped in casks or in bulk at lowest market rates. City trade supplied.

CABRES CABENS, LUMBER, ETC.—To meet the demand for our Cabins we have added such machinery as enables us to turn them out not only faster, but better and cheaper; so come on with your orders. Not forgetting that as Lumber Merchants we date back a quarter of a century, and with recently established telegraph communication with our Pearl River Mills, we can furnish at short notice anything from a plaster lath to a ship-spar. W. W. CARRE & CO., No. 96 Delord street.

THOMAS HASAM,

LUMBER,

CABINS MADE TO ORDER.

Every description of LUMBER always on hand. Also Sash, Blinds, etc.

Mills and Yard, Corner CEDAR and JULIA STS., New Basin, New Orleans.

ATTENTION!

M. ANDRIEU,

150.....BOYDRAS STREET.....150

Home-Made Shoes at $3.50 a Pair.

Cheapside Boots and Shoes of all kinds and styles, made of the very best material and workmanship, and at less price than any other store in this city. Keeps all kinds for Gent's, Boys', Ladies' and Children's wear.

JOHN BIERMANN,

DEALER IN

WOOD AND COAL,

320.....DECATUR STREET.....320

NEW BASIN, NEW ORLEANS.

W. F. CLARK, SUCCESSOR TO A. LOTZ.

134 Rampart Street,

Between Toulouse and St. Peter Sts., New Orleans.

MANUFACTURER OF

CARRIAGES AND BUGGIES.

Also Carriages repaired and put in as good order as in any part of the country. First premium awarded at the last Fair for best Victoria and Cabriolet built anywhere.

LOUIS TIEMANN,

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Crescent City Cigar Store,

Dealer in All first-class brands of Havana and Domestic Cigars, and Smokers' Articles generally.

No. 107 Canal St., Cor. Exchange Place,

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Branch Store under Crescent Hall. Country orders promptly attended to.

ESTABLISHED IN 1855.

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Cor. Delord and Bourbon Sts.

PIANO TUNING.—PIANOS TUNED AND kept in repair, $1 each month. Pianos tuned and kept in repair, $1 50 every alternate month, or yearly engagement.

Regular tuning to order, $2. Strings free.

Reed Organs set up, repaired and tuned. Pipe and Reed Organs set up, repaired and tuned to order. A. O. GARDNELL, 87 Magazine, between Sixth and Seventh Sts.

Pianos for rent at $4 a month.

PROFESSIONAL CARDS.

C. L. HILLGER,

ARCHITECT

31.....CARONDELET ST.....31

NEW ORLEANS, LA.

All orders from the country will be satisfactorily attended to.

DR. C. J. BICKHAM,

RESIDENCE AND OFFICE,

220 Jackson St., Bet. Chestnut and Coliseum,

NEW ORLEANS.

Office Hours—Eight A. M. and three to four P. M.

DR. J. J. LYONS,

NO. 219 CARONDELET STREET

Between Julia and St. Joseph.

New Orleans, La.

E. T. MERRICK, formerly Chief Justice Louisiana. G. W. RACE. W. R. FOSTER.

MERRICK, RACE & FOSTER,

ATTORNEYS, COUNSELORS AND SOLICITORS,

Corner of Camp Street and Commercial Place,

NEW ORLEANS.

MEDICAL.

The Compound Oxygen Treatment.

For the cure of **CHRONIC DISEASES.**

THIS is the surest, safest and cheapest curative agent known. It cures by revitalizing the whole body, and hence is effective in a great variety of diseases. Among the many names to which we are permitted to refer, we give the following:

Hon. S. Field, Judge of U. S. Supreme Court, and his accomplished wife; Mrs. Hallet Kilham; Judge Samuel Smith, New York; Hon. Montgomery Blair; Ex-Gov. Boreman, West Virginia; Hon. Wm. D. Kelley; T. S. Arthur; Gen. Fitz Henry Warren.

Our Brochure of 200 pages, which contains the fullest statement of principles, the most brilliant record of cures, and all the information necessary to an intelligent opinion and intelligent action, will be mailed **FREE.**

STARKEY & PALEN,

1112 GUARD ST., PHILADELPHIA, PA.

G. R. Starkey, A. M., M. D. G. E. Palen, Ph. D., M. D.

PILES.

DR. W. S. WORTMAN, & CO., 206 Pine street, St. Louis, positively cure Piles without knife, ligature or pain. Patients can attend to business. No charge unless cured; pay all expenses if they fail; guarantee five years. Refer to Prof. H. McLean, known all over the United States and Europe; Drs. McKillops and Eames, leading dentists of St. Louis; James Lujan, M. A. Wolff, Frank Stupleigh, wholesale hardware, Main street; Hon. J. B. Henderson, Ex-United States Senator; J. H. Sheckle, Agt. N. W. Ins. Co., St. Louis; John Bentley, Agt. Ill. C. R. R., Pulaski, Mo.; J. Alexander, Fourth street, L. Rillon, Wineglass, Perry & Co., Capt. Jerry Wood, steamer Minnesapolis, and others.

ASTHMA.

FOR YEARS I have treated, by Inhalation, Asthma, Bronchitis, Hay-fever, Consumption and Nasal Catarrh with good results.

DR. J. H. HAGENBURG,

309 Wash street, St. Louis, Mo.

ANGELI'S

HOMEOPATHIC PHARMACY,

CANAL STREET, near Chartres, South Side, New Orleans, La.

Homeopathic Medicines, Books, Cases, and all other articles used in Homeopathic practice.

MISCELLANEOUS.

ESTABLISHED 1816.

CHAS. SIMON & SONS,

63 N. Howard Street, Baltimore, Md.,

IMPORTERS AND DEALERS IN

Foreign and Domestic Dry Goods,

WOULD call special attention to their extensive stock of DRESS GOODS, LINEN AND COTTON GOODS, Embroideries, Laces, Goods for Men's and Boys' Wear, Corsets, Ladies' Ready-Made Underwear, etc.

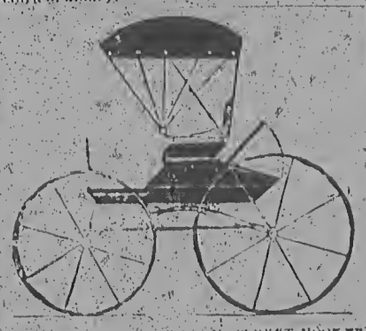
SAMPLES SENT FREE.

ALSO TO THEIR

Dressmaking Department.

Cloaks, Dresses, etc., made to order promptly, in a superior manner, and in the latest style, at moderate rates. Orders solicited. Rules for self-measurement, and samples of materials, with estimate of cost, sent upon application.

All orders amounting to $20 or over will be sent free of freight charges by express; but parties whose orders are not accompanied by the money, and having their goods sent C. O. D., must pay for return of money.



J. A. LUM. N. ALBERT HOOKER.

J. A. LUM & CO.,

MANUFACTURERS AND DEALERS IN

CARRIAGES, HARNESS, ETC.,

142 Gravier And 18 Tulane Street.

A SPECIALTY MADE OF CHILDREN'S CARRIAGES.

CARPETS!

ELKIN & CO.,

168.....CANAL STREET.....168

ARE RECEIVING NEW STYLES OF

Axminster, Velvet & Brussels Carpets.

Tapestry Brussels from $1 to $1 25 per yard. Oil Cloths, Window Shades, Lace Curtains, etc. MATTINGS of all descriptions. All orders promptly LOW PRICES.

CEO. PURVES'

Sash, Blind and Door

STEAM FACTORY,

AND

LUMBER YARD

Corner St. Charles and Clio Streets,

NEW ORLEANS, LA.

TAKE NOTICE. We have the LARGEST SET and best selling 5 Cabinet Gift Enterprise in the world. It costs ... to fill one set. It contains ... Silver-plated Pocket Pieces, ... Gold-plated Vest Chains, ... Gold-plated Rings, ... Gold-plated Scarf Pins, ... Gold-plated Lockets, ... Gold-plated Bracelets, ... Gold-plated Lorgnettes, ... Gold-plated Sleeve Buttons, ... Gold-plated Studs, ... Gold-plated Pencils, ... Gold-plated Ear Drops, ... Gold-plated Lace Pins, ... Gold-plated Charms, ... Gold-plated Bracelets, ... Gold-plated Lockets, ... Gold-plated Rings, ... Gold-plated Scarf Pins

NEW ORLEANS MARKETS.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, Feb. 12, 1878.

The market for breadstuffs has stiffened somewhat since our last report. The prices for other articles have remained unchanged pretty much. The daily papers report considerable shipments of grain arriving here from the West, and also some large cargoes shipped from here to England in the past few days.

State consols have gone up since last Tuesday to 85¾, afterward dropping to 85⅝@85¾, at which figures they are now quoted. Premium bonds have improved slightly also. Money is easy, and the rate of discount comparatively low.

We are indebted to the *Democrat* for the cotton report which follows:

COTTON.

The market was less depressed today than the nature of the news from abroad would seem to have warranted. The dispatches from Liverpool indicated a fair demand, which holders freely met. Havre was lower and slowly declining, and New York was weak on spots and barely steady on futures. Necessarily, under these circumstances, our own market opened irregular and easy, with a limited demand; but the demand improving later, it was freely met by factors, and the day closed with sales amounting to 7,350 bales, and prices off ⅛c. on low middling and the grades below.

The official closing quotations of the Cotton Exchange were as follows:

	To-day.	Yesterday.
Low Ordinary	7	7⅛
Ordinary	7⅞	8
Good Ordinary	8⅝	8¾
Low Middling	9⅜	9⅝
Middling	10	10⅛
Good Middling	11¼	11⅜
Middling Fair	11⅞	11⅞

Sales to-day, 7,350 bales. Market easy.

COTTON STATEMENT.

In store and on shipboard, Sept. 1, 1877	21,856
Gross receipts since yesterday	17,896
Gross receipts previously	1,227,178 — 1,245,074
Total supply	1,266,430
Exported to-day	10,272
Exported previously	872,294 — 882,566
Total stock this day	383,914
Total stock this day last year	295,083

The exports to-day were 3,145 bales to Havre, 4,036 bales to New York, 1,665 bales to Providence and 1,376 bales to Boston.

Net receipts since Saturday	13,582
Receipts from other ports	4,314
Net receipts last Sunday and Monday	17,964
Net receipts this day last year	14,584
Net receipts since Friday	16,606
Net receipts same time last week	25,214
Net receipts same time last year	19,001
Net receipts since September 1	1,047,160
Net receipts same time last year	912,192

The cotton on shipboard, as per account of the Cotton Exchange, is as follows: Liverpool, 57,040 bales; Havre, 81,934; Bremen, 7,080; Mediterranean, 1,573; North Sea, 34,574; Spain, 876; Mexico, ——; coastwise, 2,885; total, 186,809 bales. This, taken from the stock at noon, as noted at the Exchange, leaves in presses 247,046 bales.

The receipts at all ports from twelve M. Saturday to twelve M. today, as per Cotton Exchange telegrams, are 27,965 bales, against 35,054 bales last Sunday and Monday, 29,028 bales last year, and 27,697 year before last.

The movement at ports for three days, up to noon to-day, is given below:

	Received since Friday.	Same time last week.	Same time last year.
New Orleans	16,606	25,214	19,001
Galveston	4,193	4,902	2,894
Mobile	676	2,041	1,918
Savannah	4,886	4,665	2,039
Charleston	2,980	3,236	2,342
Wilmington	169	747	791
Norfolk	2,292	3,881	5,191
Baltimore	143	54	
New York	1,856	2,688	2,126
Boston	1,608	845	3,293
Philadelphia	751	861	905
Other ports			
Total	42,965	54,849	41,836
Receipts at ports since September 1			3,284,858
Receipts same time last year			3,314,741
Receipts same time week before			3,184,885

The exports from all United States ports, consolidated, as per telegrams to the Cotton Exchange, for one day, have been as follows:

	U. K.	France	Cont.	Class Stocks.
This week	12,109	8,971	10,935	2,948 — 911,830
Last week	2,640	12,816	7,107	910,346
This week last year	4,361	5,740	5,810	576,731

STUDY OF THE SCRIPTURES.—A silver egg was once prepared as a present to a Saxon queen. Open the silver by a secret spring, and there was found a yolk of gold. Find the spring of the gold, and it flew open and disclosed a beautiful bird. Press the wings of the bird, and in its breast was found a crown, jeweled and radiant. And even within the crown, upheld by a spring like the rest, was a ring of diamonds which fitted the finger of the princess herself.

O how many a promise there is within a promise in the Scriptures—the silver around the gold, the gold around the jewels; yet how few of God's children ever find their way far enough among the springs to discover the crown of his rejoicing, or the ring of his covenant of peace.—*Short Sermons for Sunday School Teachers.*

A lady took her son, of some five years, to church. After the minister had been preaching about half an hour the little fellow grew sleepy and began to nod. The mother aroused him into attention several times by pushing, but as it seemed a hopeless case she concluded to let him sleep undisturbed. After awhile the little fellow had his nap out, and saw the minister holding forth. He looked up in his mother's face and innocently asked: "Mother, is it this Sunday night, or next Sunday night?"

To be amended by a little cross, afraid of a little sin, and affected by a little mercy, is a good evidence of grace in the soul.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	$4 00	4 60
Cotton sweeps	4 00	— —
Cultivators, Diam. and shovel-tooth	6 25	7 00
Cultivators, riding and walking	20 00	40 00
Shovels and spades	5 00	12 00
Axes	7 00	11 53
Shovel plows	4 50	5 50
Half do., with cutters	6 00	8 00
Double shovel plow	4 60	5 25
Straub's corn mills	— —	— —
Corn mills, Coleman's	120 00	425 00
B. J. West's corn mill	200 00	— —
Tunnard's corn and pea planter	— —	— —
Cotton planter	15 00	— —

Wagons, Carts, Etc.		
Wagon, two-horse	55 00	70 00
Wagon, four-horse	85 00	100 00
Wagon, two-horse, thim skein	60 00	70 00
Wagon, four-horse	81 00	95 00
Cane wagon	180 00	210 00
Ox wagon	75 00	115 00
Ox cart, complete	— —	— —
Cane cart	110 00	115 00
Tongue cart, complete	— —	130 00
Plantation cart	45 00	60 00
Bagasse cart	65 00	75 00

Iron, ₱ lb.:		
Hoop	3½	5
Sheet	3½	5
Horse shoe	3½	4½

BUILDING MATERIAL.

Bricks, ₱ 1,000:		
Lake	9 00	11 00
Country	5 00	5 00
English fire	30 00	35 00
Lime, ₱ bbl.:		
Western	— —	— —
Cement	2 00	2 25
Plaster Paris	2 25	2 50
Lumber, ₱ 1,000 feet:		
Flooring, dressed	15 00	35 00
Flooring, rough	15 00	18 00
Ceiling, dressed	14 00	25 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	14 00
Scantling	14 00	18 00
Shingles, ₱ 1,000	2 50	3 50
Nails, best brands	8 50	— —
Smaller sizes proportionately higher	— —	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	— —	3 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 16 to 18 by 20	4 25	4 75
White Lead, best, ₱ lb.	10½	12½
Paris Green, ₱ lb.	30	40
Pat. Dryer, ₱ lb.	10	13
Whiting, ₱ lb.	2½	3
Putty, in bladders, ₱ lb.	3½	5
Linseed Oil, ₱ gall.	50	60

SASH, BLINDS AND DOORS.

Window Sash, 12 lights: Size of lights.	Sash, per pair. Unglazed.	Glazed.	Blinds, per pair.
8x10	$1 00		$1 50
10x12	1 50		2 00
10x16	2 75		2 70

Sash Doors:	Single.	Double.
3 feet x 7 feet	$3 50	$3 70
3 feet x 8 feet	4 00	— —
3 feet x 7 feet 6 inches	— —	3 80

Panel Doors:		
2x8 and 1¼ inch thick	— —	$2 20
2x7 and 1¼ inch thick	— —	2 25
3x7 and 1¼ inch thick	— —	2 30
4x7—6 inch and 1¼ inch thick	— —	4 00

GROCERIES.

Butter, ₱ lb.:		
Western	18	19
New York, good to creamy	28	32
Coffee, ₱ lb.:		
Rio, fair	17	17½
Rio, good	17½	18
Rio, prime	18½	18½
Java, choice O. G.	28	30
Candles, ₱ lb.:		
Star, best brands	12	13
Corn Meal, ₱ bbl.:		
Best K. D.	2 50	2 75
Cheese, ₱ lb.:		
Factory	12	12½
N. Y. cream and English dairy	15	15½
Fish:		
Mackerel, extra No. 1, in bbls.	— —	11 00
Mackerel, extra No. 1, in kits	— —	1 40
Sardines, quarter boxes	— —	— —
Flour, ₱ bbl.:		
Superfine	4 50	4 75
XX	5 00	5 50
XXX	5 50	6 25
Choice XXX	6 25	6 50
Choice family	6 75	7 25
Fruits:		
Dried apples, ₱ lb.	3½	4
Dried peaches, ₱ lb.	11	12
Raisins, ₱ quarter box	50	55
Raisins, ₱ half box	— —	1 00
Raisins, ₱ whole box	1 80	1 85
Banana, ₱ bunch	1 00	2 00
Crackers, ₱ lb.:		
Soda	5	6
Butter	6	7
Sugar	5	6
Gingernuts	9	12½
Oil:		
Coal, in cases, best	40	45
Coal, in barrels, best	30	35
Insurance, in cases	— —	30
Insurance, in barrels	— —	25
Lard, in barrels, best	80	85
Molasses, in barrels:		
Common	18	21
Fair	24	26
Prime to choice	30	40
Golden and Roqfet syrups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₱ lb.:		
No. 2	3½	4
Ordinary	5	5½
Fair	5½	5¾
Prime to choice	6	6½
Soap, in boxes, ₱ lb.:		
XXX Palm	6½	— —
Keller's magnolia	4½	— —
Keller's olive	— —	— —
Starch, ₱ lb.	3½	3½
Salt, ₱ sacks:		
Fine	1 05	1 15
Coarse	85	90
Sugar, in bbls.:		
Good fair	6	6½
Prime	6½	6¾
Choice	7	7½
Yellow clarified	8	8¼
White clarified	8½	9¼
Crushed	— —	— —
Powdered	— —	— —
Spices, ₱ lb.:		
Allspice	15	— —
Pepper	13	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₱ lb.:		
Black Oolong	75	1 10
Green Imperial	50	90
Tobacco, manufactured, ₱ lb.:		
Chewing, common	40	45
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, choice	65	70
Smoking	— —	— —

GRAIN AND FEED.

Corn, ₱ bushel:		
Yellow	— —	49
White	— —	47
Mixed	— —	— —
Oats, ₱ bushel:		
St. Louis	— —	— —
Texas	— —	— —
Gelena	34	35
Bran, choice, ₱ 100 lbs	— —	95
Hay, ₱ ton:		
Prime	15 00	16 00
Ordinary	— —	14 00
Cow Peas:		
Whippoorwill	— —	— —
Mixed	— —	— —
Clay	— —	1 40

PROVISIONS.

Bacon, ₱ lb.:		
Breakfast	9	10
Shoulders	— —	9½
Sides, clear rib	— —	10½
Sides, plear	— —	10
Hams, sugar cured	10	10
Mess Pork, ₱ bbl.	12 00	12 25
Dry Salted Meats:		
Shoulders	4	4½
Lard, ₱ lb.:		
Choice, in tcs and pails	— —	— —
Choice, in tierces and barrels	7½	8

ESCULENTS.

Potatoes, ₱ bbl.	1 25	2 25
Onions, ₱ bbl.	— —	2 25
Apples, ₱ bbl.	3 50	5 00
Cabbages, ₱ 100	8 00	10 00

WOOL.

Burry	11	12
Louisiana, clear	— —	26½
Lake, clear	27½	29

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	11	12½
Ties, Arrow, best, per bundle, 20 lbs and buckles	— —	2 50
Twine, hemp	13½	14

POULTRY AND EGGS.

Poultry, ₱ dozen:		
Old chickens	3 50	3 75
Young	2 00	2 50
Ducks	3 50	3 51
Geese	6 00	6 50
Turkeys	10 00	11 00
Eggs, ₱ dozen:		
Western	18	21
Louisiana	22	25

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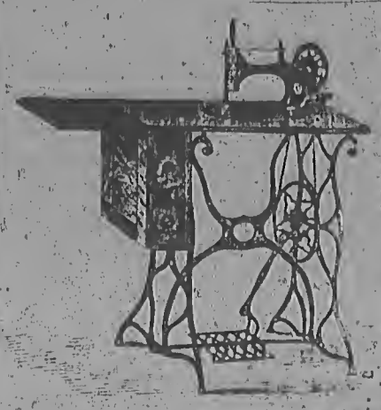
FOR CASH!!



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SELMA DIST.—SECOND ROUND.

Selma	Feb. 16, 17
Summerfield	23, 24
Siggsville	Mar. 2, 3
Grove Hill	9, 10
East Selma	16, 17
Marion	23, 24
Brush Creek	30, 31
Uniontown	30, 31
Independence	Apr. 6, 7
Choctaw Corner	13, 14
Lower Peachtree	20, 21
Orrville	27, 28
Spring Hill	June 1, 2
Rehoboth Hills	8, 9

J. W. RUSH, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FIRST ROUND.

Alexandria and Pineville	Jan. 12, 13
Centerville	19, 20
Montgomery	Feb. 23, 24
Rapides	Mar. 2, 3
Harrisonburg, Sicily Island and Trinity, at Harrisonburg	9, 10
Columbia and Castor, at Columbia	16, 17
Bayou Boeuf and Evergreen, at Bayou Clear	Apr. 6, 7
Spring Creek, at camp ground	13, 14

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MISCELLANEOUS.

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Belshazzar	Butterfield	$1 25
Don Munio	Dudley Buck	1 50
Joseph's Bondage	Chadwick	1 25
Prodigal Son	Sullivan	1 25
Vulpurgis Night	Mendelssohn	80

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12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes;
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes.

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MIXED TEAS—35c., 40c., 50c., 60c., 75c. Very choice, $1. Extra choice, $1.50.

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How a "Diebold" Safe Stood the Test in the Recent Fire at Edwards' Depot, Mississippi.

W. W. CLARK, President. | JOHN W. NORRIS, Vice President.
D. TYLER, Secretary and Treasurer.

Another Southern Testimonial FOR THE

DIEBOLD SAFE AND LOCK CO.

A. HOY, Agent.

ONE MORE VICTORY SCORED.

READ! READ!

EDWARDS' DEPOT, Oct. 18, 1877.

DEAR SIR: The No. 7 Diebold Safe purchased some time since went through the large conflagration, and remained forty-eight hours in the burning ruins. The iron on the sides and front was very much bulged out. Considering the extreme heat to which it had been subjected, we feared greatly for its contents; but judge of our joy and surprise when, on opening it, we found all our books and papers in good condition.

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The above is a sample of the testimonials being daily received from all parts of the country.

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VOL. 24. NEW ORLEANS, THURSDAY, FEBRUARY 21, 1878. NO. 8.

PRAISE.

are sweet incense, not the fragrant gum,
h in the day of type and shadow roll'd
ing tribute from the disk of gold,
though ill be. The day of truth is come;
ll the incense that will bear its rays.
ng us way to heaven, is praise, true praise.

on that lies hee. Ransack by-gone years,
fever-stricken on thy little bed,
sed mother nursed the throbbing head,
prayed as mothers pray, and at her tears;
ely tears, the peril fierce and black
harmless by, and joy and health came
k.

eap on incense, gathered in thy flight
ds death-shadowed, where the devil reigns,
nen; bound fast in misery and chains,
in the deep'ning gloom for life and light;
ght; true light, thy happy eyes can see—
life, eternal life, is won for thee.

Lord, we praise thee that our land has rest,
ch is cherished, and the word is free.
e who will may come this day to thee,
he most wretched he supremely blest;
ssetty meeds. Lord, we bless thy name,
rapt'rous incense on love's sacred flame.

Sunday Magazine.

News of the Week.

DOMESTIC.

ASHINGTON, Feb. 12.—The bill
ed by Mr. Money as a substitute
several bills referred to him as
man of a sub-committee on
mail communication with Bra-
was adopted by the committee
out amendment, and will be re-
rt to the House.

e bill provides for a monthly
of steamships from New York to
neiro and from New Orleans
o Janeiro, calling at St. Thomas,
the New Orleans line touching
lveston and all the leading coast
s of Brazil en route. The compen-
n to be $30 per mile per annum,
olds open to individuals as well
mpanies, to be advertised for in
leading papers of the seaboard
of the country. The ships must
not less than 3,000 tons burden,
of the latest models and construc-

This bill, if passed, will be of
benefit to the whole country,
specially to the Mississippi val-

ARSHFIELD, Feb. 11.—The man-
of Daniel Webster was destroyed
re, with its contents.
e building was owned by Mrs.
ster Webster, who, with her son,
sole occupants. They made
exertions to save the historical
and succeeded in rescuing a
ity of silver plate, pictures and
r priceless mementoes of Mr.
ster. The library was not de-
ed, having been removed some
ago.

VESTON, Feb. 15.—Ten build-
were destroyed by fire at Hemp-
this morning. The following
mong the losses: William Green,
$3,000, insurance $9,000; C. L.
ott, $5,000, no insurance; F. J.
ce & Co., $2,700, insurance $2,500;
Spence, loss $3,000, insurance
; J. A. Felker, loss $3,000, in-
ce $2,300.

ALTIMORE, Feb. 15.—Rev. Dab-
Ball, D. D., presiding elder of
East Baltimore district, Methodist
iscopal Church South, died this
ning of heart disease.

ASHINGTON, Feb. 16.—The silver
passed at 5 o'clock this morning,
mended by the Senate Finance
mittee, by a vote of 48 to 21. It
goes to the House for concurrence.
er is remonetized and made equal
gold as a legal tender. Free
age is stricken out.

N FRANCISCO, Feb. 18.—A very
y storm prevailed during the
twenty-four hours, extending
ghout the State. A dispatch
Jackson, Amador county, says:
e rise of Jackson creek half of
Chinese quarter has been swept
y. Eight Chinamen and two
ite men are known to be drowned.
e Sacramento and Washington
ers are higher than ever known.
levees are broken and travel
ended.

TALA, ALA., Feb. 18.—Four
res in Midway, Bullock
y, Ala., burned. Loss, $50,000.

FOREIGN.

NDON, Feb. 13.—The *Times'*
e correspondent telegraphs as
ws: The embassadors of Catho-
owers have jointly intimated to
Camerlengo that if some cardi-
known for their uncompromis-
drift, whom they named, were
y to obtain the suffrages of the
clave, the embassadors would be
pelled to oppose their election.
e Camerlengo has found in the
e's desk a sealed packet, with
uctions for delivering it into the
ds of his successor. He also found
ut scudi, the destination of
h probably is designated in the
's testament. The Pope's wealth
gether is said to amount to 120,-
000 livres, which is mostly in the
ds of the Rothschilds, at Paris.

NSTANTINOPLE, Feb. 13.—Ordi-
telegraphic routes have been
ored. Hostilities have been re-
ed in Thessaly. The Black Sea
ade being raised, many ships
going there for grain.
e smallpox fever is increasing
ng refugees.

NSBURG, Feb. 13.—Alexander
, missionary, died, aged seventy-
years.

NDON, Feb. 14.—The *Advertiser*
lishes the following in official
: "We have reason to believe
the fleet has passed the Darda-
es, and is now in the Sea of Mar-
a. We understand that Admiral
hby was left full discretion as to
force he would take with him.
In all probability a larger force
gone than was at first contem-
ed. We believe the Porte has
ented itself with a formal pro-

The *Standard* and *Post* confirm the report that the British ships have passed the Dardanelles. The *Post*, however, gives the number as six.

The admiralty has a telegram from the English consul at Chanak Kalessi Anatolia, on the Dardanelles, twenty-three miles southwest of Gallipoli, confirming the report of the passage of six ships of the British fleet up the straits yesterday.

The Turkish Pasha made a formal protest at Chanak Kalessi, but no active measures were taken to prevent the passage.

The admiral's orders were to enter the straits with or without leave, and make arrangements to secure his rear. The ships were prepared for action.

HAVANA, Feb 11.—During the last few days official and private telegrams received leave no doubt that the insurgents, headed by their chiefs, are trying to arrange terms of peace all over the island. The Havana papers speak of a proximate peace as sure, and it appears that only the exact terms remain to be settled, when they will be proclaimed by the government.

To-day's papers publish a telegram, dated Santa Cruz, February 12, stating that Maximo Gomez, the Cuban Camera, and all the chiefs are working in favor of a definite peace, and that hostilities are suspended all over the island.

LONDON, Feb. 16.—A Reuter telegram from Constantinople says: The British fleet has been withdrawn to Mandama Bay, forty miles south of Constantinople.

This movement is attributed to a desire on the part of England to facilitate negotiations to prevent the entry of the Russians into Constantinople. The instructions to Namyk Pasha have been revoked, and he has not gone to Adrianople.

The report that the congress would be held at Baden-Baden is confirmed. Negotiations have been concluded. All the powers, including Russia, have assented.

A Vienna telegram says: Notwithstanding the prospect of a congress, the situation is still considered grave. It is rumored that England has made overtures for an understanding and arrangement with Austria. The latter is negotiating a loan with the Rothschilds.

The *Times'* leading editorial to-day is very pacific in tone. It says:

It will be due to some gratuitous mismanagement if the relative position of England and Russia, near Constantinople, leads to any serious misunderstanding. Our own government may be trusted to act with combined moderation and firmness.

If the Russians are reasonably prudent there is no reason why the powers should not enter peacefully into the conference.

LONDON, Feb. 18.—The Paris correspondent of the *Times* telegraphs: Intelligence has been received here that Prince Bismarck on Tuesday will be able to announce that, owing to Emperor William's friendly intervention, Russia has resolved to maintain an attitude which cannot imperil a peaceful solution of existing difficulties.

According to the last information England and Russia will maintain their respective military and naval positions during the session of congress. No other power will enter the Dardanelles, lest it should increase complications.

ROME, Feb. 18.—Sixty-one cardinals entered their cells at six o'clock this evening. The Cardinal Patriarch of Lisbon has not yet arrived. The cardinals will meet twice daily in the Sistine chapel to vote, viz: at ten in the morning and four in the afternoon.

Marvin Memorial.

We copy the following communication from the Nashville *Christian Advocate*:

MR. EDITOR: I am requested by Bishop Marvin's family to say, as their pastor, that they are not in destitute circumstances so as to be objects of charity, nor have they consented to be so represented before the church.

To this I would add as one of the Executive Committee of the Marvin Memorial Association, that in the appeal made to the church by said association this point was carefully guarded. The objects of this association were appropriately and designedly stated to be a monument first, and then a home; thereby indicating that the latter, as well as the former, was to be regarded as an expression solely of esteem for Bishop Marvin, and gratitude for his services, and not as an act of charity to his family.

The family, I have reason to believe, would feel no humiliation in consenting to accept such a tribute to the Bishop's memory.

The gentlemen placed in charge of this matter by the association are fully aware of Bishop Marvin's simplicity of character and taste, and will be guilty of no ostentation or extravagant expenditure of money upon the proposed monument.

The papers of our church are requested to publish this.

J. C. WILSON.

ST LOUIS, MO., Nov. 29, 1877.

Christians are often employed in digging wells to find comfort, and the deeper they go the darker they get. The Fountain of life, salvation and comfort is above. Call upon thy God, and look up, and the light of his love will soon cheer thee.

Labor to keep alive in your breast that little spark of celestial fire, called conscience.

Alabama Conference.

We take the following extracts from the printed minutes:

ACTION ON TRUST FUNDS.

The following correspondence was had with the North Alabama Conference, through the commissioners appointed by that body to adjust the matter in dispute relative to the McAllister trust fund:

"To the Bishop and Members of the Alabama Conference, to be held at Montgomery, Ala., December 12, 1877:

"*Dear Fathers and Brethren:* As we, the commissioners of the North Alabama Conference, shall not be able, in all probability, to attend the session of your body, we deem it proper to send you a copy of the action of our Conference at its late session in Gadsden, pertaining to our claim on the McAlister fund. If you should take any action in the matter which shall require it, we shall be pleased to meet you, or your agents, at your pleasure, and adjust the claim.

"Please find inclosed a copy of the action above referred to.

"Yours in the bonds of the gospel,

ANSON WEST,
Chairman of Committee."

Whereas, There is between the North Alabama Conference and the Alabama Conference an unsettled moneyed interest, called the McAllister fund;

And whereas, We had a commission appointed for some time for the settlement of said interest;

And whereas, Our commission has failed to reach a satisfactory settlement with our sister Conference;

And whereas, We learn that the McAllister fund is in a condition that our brethren of the Alabama Conference cannot, without serious embarrassment, pay us our *pro rata* of said fund in money;

And whereas, We have the fullest confidence in the honor and integrity of the brethren of the Alabama Conference; therefore,

Resolved, That our commission be and is hereby authorized and empowered to meet any proper person of the Alabama Conference and determine what is due our Conference, and our commission is hereby authorized to arrange with the Alabama Conference, or their agents, so that our *pro rata* of said McAllister fund may be paid in bond and mortgage of the sons and daughters of members of this Conference; *Provided*, That no such preacher shall receive a greater benefit than the tuition and board of one child for one year, without the special permission of this Conference.

JOHN B. STEVENSON,
E. A. POWELL.

On motion, the foregoing communication was referred to a special committee of five, viz: John S. Moore, W. M. Motley, T. F. Mangum, S. H. Dent, T. A. K. Rainsey, who, on the next day, submitted the following report, which was adopted:

"The committee to whom was referred the communication from the North Alabama Conference in relation to the McAllister fund, having carefully considered the matter, do hereby recommend the adoption of the following resolution:

"*Resolved*, That we tender to the North Alabama Conference the same privileges and benefits arising from this fund that this Conference enjoys, namely: That the sons and daughters of the North Alabama Conference be admitted free of tuition into the schools which are receiving the benefit of said fund, and that in the distribution of the money arising from this fund, and appropriated to the payment of the board of preachers' daughters in the Alabama Conference Female College, the daughters of members of the North Alabama Conference shall be treated in the same way as the daughters of the members of our own Conference."

RESOLUTIONS ADOPTED.

Resolved, That the board of trustees of the Southern University be requested to reduce the number of their members to twelve.

Resolved, That a collection be taken up in all our congregations to defray the expenses of the delegates to the General Conference, in the month of March; the amounts raised to be paid over to the nearest delegate, to be reported at the session of the General Conference.

Resolved, That a committee of five be appointed to take into consideration the expediency and practicability of writing the history of Methodism in Alabama, and that they be instructed to report some plan by which to collect the material necessary for such a work.

The committee provided for in the above resolution consists of T. F. Mangum, W. M. Motley, W. H. McDaniel, A. S. Dickinson and M. C. Turrentine.

REPORT OF THE COMMITTEE ON EDUCATION.

The committee recommend:

1. The appointment of an agent for the collection of funds for the endowment of the Southern University.

2. That the presiding elders of the Conference be requested to raise, in such manner as they may deem proper, two thousand dollars, as an educational collection for the support and help of the Southern University, and that they distribute the amounts in the several districts of the Conference.

REPORT NO. 2 FROM THE COMMITTEE ON EDUCATION.

Centenary Institute.—In this institute there are, as most of the members of this Conference know, two departments, male and female. The female department is under the presidency of Rev. A. D. McVoy, a very competent and laborious teacher, whose heart is in his work. He is a workman that needeth not to be ashamed. As an evidence of the truth of this statement, we adduce the fact that four-fifths of all the students in the college are members of the church.

Miss. C. Jennie Samuel presides over the music department, and Miss Annie C. Howell over that of art.

Rev. R. S. Holcombe is principal of the male department of Centenary Institute, and his success in bringing this school up to its present state of excellence is the best evidence that can be given of his qualifications and efficiency.

Your committee are of the opinion that Centenary Institute is a necessity in that portion of our Conference. It meets a want there that could not well be supplied by any other institution now in existence. There are boys and girls in that section of the State who will be educated. If the field is not occupied by Christian men and women of Methodistic principles, it will be occupied by those who are not in sympathy with our church or its doctrines. The church that does not furnish educational advantages for its children will, in a few generations, be a thing of the past. Self-interest therefore, as well as a desire to advance the kingdom of Christ should prompt us to foster Centenary Institute in both its male and female departments.

Summerfield, where these schools are located is healthful, and the surrounding moral influences are favorable for the development of Christian character, a consideration of which should never be lost sight of in connection with educational enterprises.

We heartily recommend Centenary Institute to the people of western and southwestern Alabama as very worthy of their continued patronage.

B. B. ROSS, Chairman.

REPORT NO. 3 FROM COMMITTEE ON EDUCATION.

Alabama Conference Female College, Tuskegee, Ala.—Under the prudent administration of President John Massey, assisted by a full corps of competent and faithful teachers, the Alabama Conference Female College is steadily growing in public favor and in patronage. Many members of this body have displayed commendable zeal and industry in behalf of this valuable institution, and we confidently predict for it, under your fostering care, a new career of great prosperity and usefulness.

In conclusion we heartily commend to public confidence and support the three literary institutions under our charge, fervently invoking the continued protection and blessing of the great Head of the church upon all who are engaged in the holy work of Christian education.

And we respectfully suggest that the presiding Bishop be requested to appoint standing committees of visitation, with instructions to attend the commencement exercises of the Alabama Conference Female College, the Centenary Institute and the Southern University, and to present a written report at the next session of this Conference.

Respectfully submitted,

B. B. ROSS, Chairman.

MONTGOMERY, ALA., Dec. 17, 1877.

REPORT ON THE CONDITION OF THE COLORED PEOPLE.

The committee appointed to consider the condition of the colored people submit the following for adoption:

Whereas, The colored people have had all the privileges of citizenship extended to them;

And whereas, The barriers thrown in our way by others with respect to them have been to a large extent removed rendering them much more accessible to us than formerly; therefore be it

Resolved, That we encourage them in their education in Christ by rejoicing them such help in their efforts to secure school houses and otherwise as we may be able.

Resolved, That we give them such aid in their churches, by participating in their religious services, as we may have opportunity.

Resolved, That the foregoing be published in the *Christian Index*, issued by the Colored Methodist Episcopal Church in America, at Louisville, Kentucky, the NEW ORLEANS CHRISTIAN ADVOCATE, and the Nashville *Christian Advocate*.

J. BANCROFT, Chairman.

REPORT OF COMMITTEE ON BOOKS AND PERIODICALS.

The New Orleans Christian Advocate.—The NEW ORLEANS CHRISTIAN ADVOCATE receives our decided and complete approbation. Its paper and type be matter, original and selected are nearly, if not quite, all that could be desired in a religious family newspaper. Preachers and laymen should, therefore, put forth strenuous and continued exertion to put this ADVOCATE in all the Methodist families within the bounds of the patronizing Conferences.

The committee are pleased to receive assurance from the publisher that it is his intention, at an early day, to adopt the cash system in conducting the paper. We offer to editor and publisher our hearty co-operation in the effort to diffuse a pure religious literature through the families of our extended connection.

Nashville Christian Advocate.—The committee earnestly recommend to the members of the Alabama Conference the advantages presented by the Nashville *Christian Advocate* as a connectional organ, representing all the Conferences of our church. While it cannot possess the local interest of other journals of smaller circulation, nowhere else can the general information be presented that is found in the columns of this paper.

This paper is also the property of the church, and its profits inure to its benefit. We recommend that this paper be taken by our people for its general information touching our church economy, and that our finances may be benefited by the profit resulting from its publication. This journal is ably conducted by Dr. T. O. Summers, an accomplished editor, and a member of the Alabama Conference.

The Southern Review.—Your committee have heard, with profound sorrow, of the death of Rev. A. T. Bledsoe, LL. D., late editor of the *Southern Review*.

Dr. Bledsoe had acquired an extended and just fame as one of the ablest expounders of the doctrines of our church, and occupied a space in the intellectual world which few if any aspire to fill. We regard the *Southern Review* as a periodical of the very highest order, and as a true exponent of the doctrines and usages of our Southern Methodism.

We are informed that his daughter, Mrs. Herrick, intends to continue the publication of the *Review* through the ensuing year, the material for which having been supplied to her by the master-hand which has so lately lost its cunning. We therefore ask our people to subscribe for the *Review*, and thereby afford needed aid to the bereaved and deeply afflicted family of our deceased brother.

The Publishing House at Nashville, Tenn.—*Whereas*, A combination of circumstances has transpired in the financial affairs of the Publishing House at Nashville, Tenn., which has produced embarrassment, and has necessitated a call upon our Conference and people for aid, which has been but partially responded to;

And whereas, We have been informed, at the present session of this Conference by the indefatigable book agent, the Rev. A. H. Redford, D. D., that if the assessments asked of each Conference in our connection shall be met in full, this great church interest will be at once relieved of its embarrassment; and since it is important that in this and other Conferences there is not that clear understanding of the affairs of the said house which might be desired; and since the book agent has invited the closest investigation and scrutiny of its affairs, and believing that this valuable church enterprise should be one of pride to every member of our connection, and ought to be sustained by our people and wisely conducted; therefore,

Resolved, That this Conference hereby recommend the collection and payment of the deficit of the assessment made on this Conference by said Publishing House, to wit: the sum of $1 225 15.

Resolved, That the Joint Board of Finance of this Conference be and they are hereby requested, at the present session, to apportion to the respective districts the amounts they should pay of said deficit, having respect to the equities of the case in view of what has already been paid by some of the districts.

Resolved, That the presiding elders are hereby requested to urge upon the preachers of their respective districts the necessity of an early collection and transmission of said amounts.

Resolved, That for the better information of the membership of our church, and for the promotion of the interests of our Publishing House, the Book Committee at Nashville be and they are hereby requested to select experts—two or more—entirely disconnected with themselves and the house, and its agents and agencies, whose duty it shall be to proceed, without delay, to examine all the books, accounts and business transactions of said house, and to tabulate, compile and digest the same, and to discover and report any and all irregularities, discrepancies, errors of conflicts, if such there be, which may appear from the books, accounts and business transactions of said house, with or by its agents or agencies, at Nashville, Louisville, New Orleans, or elsewhere, so as to be enabled to present a complete, plain and comprehensive showing to the ensuing General Conference, together with the probable annual net earnings of said Publishing House in future.

Resolved, That the secretary of this Conference be and he is hereby requested to forward to the chairman of said Book Committee a copy of these preambles, resolutions and assessments at the earliest convenience.

Respectfully submitted.

PRICE WILLIAMS,
Chairman Com. of Books and Periodicals.

MARRIED.

LANE—KLINE.—January 30, 1878, at the residence of the bride's father, in Warren county, Miss., by Rev. F. M. Williams, Mr. William L. Lane, of Madison parish, La., and Miss Emma Kline, of Warren county, Miss.

KLINE—HENDERSON.—January 31, 1878, at the residence of the bride's grandmother, Mrs. E. Hines, in Warren county, Miss., by Rev. F. M. Williams, Mr. N. E. Kline and Miss Maggie A. Henderson, all of Warren county, Miss.

MAPLES—OWEN.—January 7, 1878, at the residence of the bride's mother, in Warren county, Miss., by Rev. F. M. Williams, Mr. William H. Maples and Miss Fannie G. Owen, all of Warren county, Miss.

FOX—CAMERON.—February 13, 1878, at three o'clock P. M., in the Methodist church at Bovina, Miss., by Rev. F. M. Williams, Mr. James L. Fox and Miss Tera Cameron, all of Warren county, Miss.

BURTON—ALLEBRIGHT.—February 17, 1878, at the residence of Mr. Bullard, in Warren county, Miss., by Rev. F. M. Williams, Mr. T. J. Burton and Miss S. E. Allebright, all of Warren county, Miss.

The Legislature and the Lottery.

The Louisiana Lottery Company was incorporated under the authority of a corrupt carpet-bag Legislature several years ago. The present reform Democratic Legislature, however, seems determined to perpetuate this most mischievous institution. On the first of February the bill to repeal the act incorporating the Lottery Company came up in the House, and was indefinitely postponed. We give the vote, that the moral and religious people of the State may mark the men and keep them in view at the next election for members of the Legislature:

Yeas.—Burton, Brown, Barron, Bosley, Brooks, Bribe, Carville, Cole, Cressy, Como, Drury, Durden, Davidson, Drew, Dickenson, D'Avy, Dejoie, Duke, Fobb, Fitzpatrick, Gary, Gracien, Hahn, Hill, of Ascension, Holt, Johnson H. M., Keating, Kelly, of Winn, Lewis, Magloire, Means, Milon, Newsom, Nunez, Peralta, Richardson, Bonton, Roby, Randolph, Soner, Singleton, Snaer, Spiller, Semmes, Stagg, Stewart, Tolliver, Washington, Watson, Warmoth, Walker, Wood, Wilde, Young, of Claiborne—41.

Nays.—Bush, Aldige, Breard, Bowden, Barrett, Bijlon, Brady, Berry, Bell, Carloss, Dinkgrave, Gaskins, Hill, of Orleans, Jonas, Kelly, of Orleans, Lyons, Leeds, Pitts, Ryland, Rolle, Shakespear, Sellers, Smart, Taylor, Tremoulet, Voorhies, Vance, Washburn and Wise—29.

Seventeen Democrats voted to indefinitely postpone. Mr. Fitzpatrick voted in the affirmative for the purpose of moving a reconsideration.

The same question came up in the House in discussing and acting upon the proposed amendments to the State constitution, and the vote was again substantially a victory for the Lottery Company. We quote from the published proceedings in the *Picayune* of February 14:

"Mr. Leonard offered an amendment in the terms following, to wit: 'No monopoly shall be created by the General Assembly, and all monopolies existing in this State are abolished.' This amendment was lost, the vote standing: Yeas 75, nays 28—the two-thirds vote of the entire body not having been obtained.

"Had the vote been announced as originally cast the amendment would have carried." About seven Republicans changed their votes just previous to the announcement.

The members who voted nay were:

Messrs. Barron, Brooks, Bosley, Carville, Como, Cobb, Davidson, Dayries, Dejoie, Drew, Dickenson, Fobb, Gantt, Hill, of Ascension, Holt, Johnson H. M., Kern, Lewis, Magloire, Milon, Raby, Stewart, Shums, Soner, Warmoth, Washington, Watson, Young, of Claiborne.

Absent.—Barrett, Brady, D'Avy, Desmarais, Denry, Hahn, Jonas, Keating, Peralta, Routon, Snaer, Stagg, Tolliver, Walker, Wilde, and Young, of Baton Rouge.

Messrs. Peralta and Snaer came in after the roll was called, but were not allowed to vote.

If we are ever to have deliverance from this gambling monopoly, it is plain that the people must elect a Legislature that will more faithfully gather their wishes in regard to it. Our friends will do well to paste this record in their memorandum-books for ready reference and future use. The men who have betrayed the highest interests of the State and voted to fasten this curse of a lottery upon us should be held to a strict account by their constituents. We believe the better classes of our people are opposed to the charter of an institution that is inimical to the moral well-being and the material interests of the State. Let them elect faithful and true men, who will have the courage and honesty to put down this infamous lottery.

MARVIN MEMORIAL.

Rev. Christian Keener, Alexandria, La.;
Rev. Joel E. Hayes, Shreveport, La.;
Rev. P. H. Moss, Monroe, La.;
Rev. J. Billingsley, Opelousas, La.;
Rev. Alfred E. Clay, Pattersonville, La.; and
Rev. James E. Bradley, Minden, La.,

are requested to assist me in raising collections for the Marvin Memorial. Parties raising funds for said purpose, in the portions of the State contiguous to the above-mentioned places, will please turn over to the above named brethren the amounts collected.

Circulars in explanation of the objects have been sent to the preachers and superintendents of Sunday schools, as far as we have their addresses.

ROBT. J. HARP,
Acting by request Executive Committee.

A person who had been listening to a very dull address remarked that everything was "dull except the noise."

The Christian Advocate.

THURSDAY, FEBRUARY 21, 1878.

CAST THY BURDEN ON THE LORD

Hast thou a care whose pressure dread
Repels sweet slumber from the bed?
To Thy Redeemer take that care,
And change anxiety to prayer.

Hast thou a hope from which thy heart
Would feel it almost death to part?
Entrust the Lord that hope to keep,
Or give the strength to lay it down.

Hast thou a friend whose image dear
May prove an idol worshiped here?
Implore the Lord that thought may be
A shadow between heaven and thee.

Whate'er the care that breaks thy rest,
Whate'er the wish that swells thy breast,
Spread before God that wish, that care,
And change anxiety to prayer.

Out in the World.

MR. EDITOR: Though in Texas, my thoughts still turn to the State of Missouri. Its agricultural resources will exceed many States in the Union, and will compare favorably with the most fertile and prosperous. Its mineral resources are very great, and have become the ground of large expectations to the citizens of the State. A large part of the State is prairie, the most beautiful and enchanting. But the climate is harsh and cold, and to one brought up in the South it is exceedingly trying, and not unfrequently lays the foundation of disease, or, if already afflicted, aggravates it until medical skill, though taxed to its utmost, can give no relief.

My observations concerning the church, in so short a visit, could not be very extensive nor entirely satisfactory. One thing is apparent—all the pastors are earnestly at work, aided by the laity, to build up the waste places of Zion, to lead sinners to the cross, and to strengthen each other's faith in a crucified and risen Savior. I heard a good account of the pastors in St. Louis, among whom is the Rev. W. V. Tudor, formerly a member of the Louisiana Conference. I visited the pastors of Sedalia, Lexington and Waverly stations, and by invitation preached to their pulpits to intelligent congregations. At Carrollton, in the bounds of the Missouri Conference, a great prayer meeting revival is going on. One hundred souls have been converted, and the meeting still continues with unabated interest. All the evangelical churches join harmoniously in these meetings. The origin of this meeting seems to be this: an evangelist visited the place and organized a business men's prayer meeting, to be held at eleven o'clock in the day-time, in order to the success of which each one who desired to join it signed his name to a written obligation not only to attend himself, but to use his influence to induce others to join it. From a small beginning it has gone on daily, gathering numbers and interest, until it has reached its present proportions. While the gospel is to be preached weekly by the pastors, and a regular system of pastoral visiting carried out, can we not in our several charges adopt some such method by which to aid the preaching of the word in reforming and converting men?

Central College (male) has the patronage of all the Missouri Conferences, and under the presidency of Rev. J. C. Wills is giving general satisfaction. The standard of scholarship is of a high order, comparing very favorably, as believed by competent judges, with the university of the State. In a contest of oratory between this institution and the university, the former was awarded the honor of greater merit. In another, in which several institutions took part, the representative of this institution again took the prize. For years past efforts, strong and persistent, have been made to raise an endowment fund for it, but it has not been completed. Central Female College, located at Lexington, is in a flourishing condition under the presidency of Rev. Marshall McIlhany. Others in the State are doing well, of which I need not speak at present.

Time runs away sometimes much faster than we wish it. Surrounded by our families and friends, with a real relish, whetted by long absence for such associations, we scarcely note how time flies, and the few days allotted to such pleasures have fled like a vision of beauty, beyond the outlines of the present.

Adieus are pronounced falteringly, and the form to which we cling to on earth most of all is lost in the dim distance. Though on the wing, the flight in an open wagon, or a two-horse hack, in mud frightful to behold, or over frozen ground that would arrest, in some degree, the worst attack of dyspepsia, if not making a final cure, must necessarily be slow even to tediousness.

Mr. Editor, can you appreciate writing under difficulties? I presume you can. But did you ever try to write at a hotel where they are dancing, and making preparations for a supper? Such is my condition at the Windsor House, in Dallas Texas. Such amusements never afford me any pleasure, nor can any true and faithful Christian be entertained with it while there is so much in the gospel, in Christ, in heaven, to interest, beautify and adorn our lives. No one can be a true Christian and dance. If already converted, this practice will destroy their enjoyment, and finally end in a total apostasy. If any one is deeply convicted, it will soon dissipate all such impressions, and they will turn again to the poor and beggarly elements of the world for their enjoyment. Ungodly members—those in the church who have never been converted, or those who have backslidden—try to satisfy themselves that there is no harm in it, and this they will plead as a justification of it. That is not the question to ask—that there is no harm in it; but what is there in it, to those who indulge in it, of good and lasting benefit? Are we made holier, wiser, and more zealous for the cause of God? Of course not; for all around us we see the blighting effects upon the church at large, and more especially upon individual character. May we never feed upon such husks, when we have the substance of things hoped for, for our present and eternal food.

J. F. SCURLOCK.

The Presiding Elder's Support.

MR. EDITOR: I certainly have no intention of tendering any advice to the reverend and honorable gentlemen who have been elected as delegates to our next General Conference. No doubt they know what is best to be done for our Zion, and the best manner of doing it. Nor, indeed, do I suppose they will be controlled in their action by any such advice, if offered. Still, as this seems to be the time for complaints against Methodism, by Methodists, it may not be out of place to see if these complaints are well founded, and whether the defects complained of cannot be removed without necessarily changing the whole economy of the church.

Judging from various articles which have appeared recently in our church papers, the presiding eldership is the most objectionable feature in our economy. Numerous changes and modifications are being suggested, while some seem ready to abolish the office altogether. Now it is quite possible that the trouble in regard to this office is the result of dissatisfaction with the manner in which its support is provided for, rather than with the office itself. So far as my observation extends, presiding elders are as useful, as highly appreciated and as necessary now as they have been at any time in the history of Methodism. This proposition, if needful, can be proved by appeal either to fact or argument; but I am satisfied that the church, in station, circuit or mission, will neither dispute it nor call for the proof. What, then, are the grounds of complaint? It will not be found far from the truth to answer that they originate in the suspicion, on the part of the church, that the presiding elder's salary is just that much deducted from the support of pastors; and the body of the church is unwilling to submit to this (as they suppose) injustice. If this answer is correct, may not all grounds of complaint be removed by putting into operation a different plan for the support of this officer? There are many and serious objections to the copartnership plan now in force. Without stopping to point these out, let me suggest a plan which is not liable to the same objections, and which, I think, has much to commend it.

Let the amount necessary to be raised for the support of the presiding elder be added to the amount apportioned to each district for the support of Bishops; and the sum so obtained, be divided among the several charges of the district by the district stewards, who shall be responsible for the collection of the same. If too much work is thus imposed upon the district stewards, let them have authority to appoint as many assistant collectors as may be necessary, say one for each church in the charges they represent.

In favor of this plan it may be said that it makes the presiding elder depend directly on the church in his district for support, and it will therefore possibly increase his diligence and faithfulness. It will protect the interests of pastors, which on the present plan are sometimes made to suffer by unpopular or unacceptable presiding elders, and it will protect the interests of the latter when they suffer on account of unpopularity in pastors. It may be said further, in favor of this plan, that presiding elders may more urgently and successfully, because *disinterestedly*, demand a good support for the preachers in their districts.

I make these suggestions, Mr. Editor, because I love the church *as it is*, and because any material change in our economy must awaken further dissatisfaction, and in the end leave nothing permanent. It is to be hoped that our General Conference will expend its strength rather in avoiding than making changes, which are exceedingly distasteful to

OLD FOGY.

Men and Angels.

An article in the ADVOCATE of the twenty-fourth ultimo, on the subject of angels, attracted my attention with unusual interest, and suggested a train of thought in direct conflict with the learned author's theological conclusions.

The writer assumes as an incontrovertible axiom that men never become angels, nor angels men; and, strangely enough, undertakes to prove his position by Scripture. "It is strange what feeble testimony will suffice to confirm our preconceived opinions, and what respectable witnesses will be set aside when they testify against us.

There are few facts not positively asserted in the Holy Scriptures sustained by stronger circumstantial evidence than the affirmative. We are not restricted to the New Testament for historical facts to prove the spiritual identity of men and angels. As far back as the days of Abraham, and beyond, the same persons are interchangeably called men and angels by the same writers. The three travelers who called on Abraham on their way to Sodom, if I am not mistaken, are called both men and angels, both by Abraham and Lot. Therefore, assuming the favorite axiom of Alexander Campbell that the Scriptures "say what they mean, and mean what they say," we think such witnesses as Abraham and Lot ought to be heard in court.

The two men in bright raiment, seen by the disciples of our Lord on the occasion of his ascension to glory, were evidently believed by them to be angels sent by God to minister consolation for the seeming loss of their Master, and inspire obedience to his parting commands. But, even if this case be doubted, a little further on we come to a case which cannot be doubted without impeaching the integrity of the record.

It will be recollected by the attentive reader that two of the evangelists speak of the apparitions seen by those who first visited the sepulcher as angels, while two others call them men—as if the seeming discrepancy was intended to guard against the distinction urged by our author. Now there can be no doubt of their identity in the minds of the evangelists. They knew they were heavenly messengers specially sent to testify to the resurrection of the Redeemer, and to confirm the divine authority of his word.

We have still another witness to bring to the stand, whose testimony ought to close the last avenue to controversy on the subject.

In the twenty-first chapter of the book of Revelation it is written that the Apostle John, after a long and wonderful interview with a heavenly messenger, whom he calls an angel, fell down before him in the act and attitude of worship; but the angel forbade him, saying that he was a fellow-servant, and of his brethren the prophets.

His remaining references to scriptural evidence seem to be irrelevant and without logical significance. Still it may be well to notice them, lest their omission be magnified into argument. He takes for granted that men and angels are of different orders and genesis, because Jesus, when speaking of the guardian angels of infants, could not have meant the spirits of departed friends, because—because men cannot become angels, nor angels men. Such a conclusion charges the wisest and holiest men in the gospel ministry with false teaching, if not with downright heresy. How often have we heard uttered by holy men, from the sacred desk, the confident belief, nay, the consolatory assurance, that the spirit of the loving mother still hovered near her children, breathing into their hearts holy counsels, and warning them of approaching evil. I myself heard three ministers, of three different denominations, in the course of one month, utter with power and pathos, as if it were the conviction of their inner souls, their belief in the spiritual guardianship of departed friends."

The learned gentleman, in endeavoring to make good his main proposition, comes very near proving too much. He quotes from the Psalms that man was made a little lower than the angels to prove that he is a creature of inferior dignity, overlooking the force of a similar quotation in reference to the Son of God, or he would have been afraid of the charge of irreverence or blasphemy.

It does not require the degree of doctor of divinity to perceive the manner in which Jesus was made lower than the angels, nor would a sophomore in theology be excusable for not knowing the purpose of his degradation, for Paul tells us expressly that it was that he might suffer and die. And may not our degradation to an alliance, in our physical nature, to the brute creation have been ordained for a similar purpose?

R. B. R.

Christian Perfection.

MR. EDITOR: Christian perfection is the central idea of Bible Christianity, and also of Methodism in earnest. The Savior says: "Be ye therefore perfect, even as your Father which is in heaven is perfect." St. Paul says: "Let us go on to perfection." St. Peter says: "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy." St. John says: "The blood of Jesus Christ, his Son, cleanses us from all sin." To be cleansed from all sin in this world, and to live without sinning against God or man, is holiness or Christian perfection. By the term Christian perfection I do not mean the perfection of angels, nor the *absolute* perfection of God, but the perfection of a sinner "saved by grace through faith," and "made perfect in love"—made so perfect in love as to "love the Lord with all the heart, with all the soul, with all the mind and with all the strength, and love his neighbor as himself." This is the Christian perfection taught in the Bible, and the Christian experience of all "made perfect in love," and without this perfection or holiness in this world "no man shall see the Lord." But who believes this? Who among us Methodists comes up to this gospel standard of Christian perfection or gospel holiness? Is there one in ten of us Methodists who fills this bill? I fear there is not, although we profess to believe it and indorse it; yet by our tempers, words and acts we say to the church and to the world that we believe that we can get to heaven without it. O consistency! where is thy idush? Those of our brethren who believe that it is impossible for a Christian man to live in this world without sinning, because nothing but death can cleanse them from all sin, are more consistent than we are who do not believe this doctrine. I say we Methodists do not believe this Calvinistic dogma, because it *flatly contradicts* the whole tenor of Scripture, and destroys the atonement made by Jesus Christ for sinners; for if death cleanses the sinner's heart from all sin, it is not "the blood of Jesus Christ, God's Son," that does it, but death. And then it will follow that Christ's enemy did it—the last enemy he will destroy; and if Christ destroys the reign of death and the victory of the grave, then those who are saved by death will have no Savior in heaven to worship, and must sing: Glory to death, that hath saved us, but now is destroyed! While those who are saved by grace will have a Savior in heaven to worship, and will sing: Glory to God, who has redeemed us, and washed us from our sins in his own blood, and made us kings and priests unto God. "Death is (now) swallowed up in victory." "O death! where is thy sting? O grave! where is thy victory?" Thanks be forever given to God, "who giveth us the victory through our Lord Jesus Christ." Now, my beloved brethren in Christ Jesus, who hold the doctrine I here oppose, weigh it in the light of Scripture and reason, and I think you will see that it makes *discord* in heaven, and is without foundation either in Scripture or reason. And if so, the doctrine that "the blood of Jesus Christ, his Son, cleanses us from all sin" in this life is true. As regards the time, in this life, at which the soul is cleansed from all sin, it is a matter of Christian experience, and is known by the man or woman "made perfect in love." The very moment the soul is made perfect in love the man knows it; he knows that he "loves God with all the heart, soul, mind and strength, and his neighbor as himself," as *sensibly* as he knows that he loves himself. Hence the modern idea among Methodists that a man can be born of God and made perfect in love, and not *know when* the work is done, is both unscriptural and unreasonable, and is extremely dangerous; for how can a man *know* that he is a child of God who does not *know when* God converted his soul? Or how can a man *know* that he is perfect in love who does not *know when* the Lord made him perfect? These two questions, I think, no man or woman on earth can answer.

JAMES SHANKS.

Premature entrance into public life, business life or professional life has been the misfortune of this country. If college life does no other good, it at least insures that a young man is kept for four years out of active share in the world's concerns, and thus gets a chance to mature a little. Juvenile work may be astonishing, but it is rarely good. The infant prodigy is worthless except for purposes of exhibition.—*The Churchman.*

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as 'mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

OUR SISTER, NANNIE NEAL DOWDELL, daughter of C. H. and M. A. Davis, was born March 3, 1850, at Halifax Courthouse, Va., and died January 9, 1878, in Opelika, Ala. She joined the Methodist Episcopal Church when quite a child, and was always a consistent member. No one who has ever known Nannie can ever forget or cease to feel her sweet, ennobling influence. How vivid and how pleasant are all my recollections of her from the first moment we ever met. Four years ago this last October our brother, Louis A. Dowdell, brought her to our home, a lovely, beautiful bride. From the first moment we took her right into our hearts, proud of his choice, and have ever felt that God indeed gave him this rare jewel, this true wife, whose price indeed was far above rubies. She was a perfect companion in every respect, a constant inspiration to him to lead a useful, worthy life. Ah! the rod of affliction falls especially heavy upon him, for he had looked forward with fond hopes and bright anticipations to a long life spent in her sweet companionship. And with what a crushing weight it is laid upon her loving mother, of whom she was the only, the idulized daughter. May God comfort and sustain them while he bids them drink so deeply of the bitter cup of sorrow, for he alone can. Our Nannie's character I deem one of the fairest, in every respect, I have ever known. Not one grace did she lack. It seemed perfect in its formation. In disposition, how winning, cordial, loving always! There were constant manifestations of her deep, true, noble heart. Her mind was of a very high order, and finely cultivated. All the gifts and accomplishments that render true womanhood useful, attractive and influential were hers. But she has left us. God called her home—"longer here she might not stay." Her whole life was beautiful: it was like a polished mirror, and even the breath of praise seems to dim it. Words cannot express our deep appreciation, our deep sorrow. It was ordained that our loved one should be confined to her bed ten long weeks ere she left us; and yet almost without a murmur, and so patiently did she suffer God's will. But physical suffering was not all that, God, in his mysterious plans, called upon her to bear, in the midst of her illness, a few weeks previous to her death, God saw fit to take home her sweet infant, a beautiful little girl of seven months. That heavy stroke bowed down our darling, and utterly prostrated her delicate frame. We feel *that* was a fatal blow, hastening her end. We try to bow in humble submission to God's will, feeling that, mysterious though his works may be, he doeth all things well, and trusting that in the great hereafter all mysteries will be unfolded, and we shall see that Omnipotent love directed all things.

Besides a devoted husband, a loving mother, an uncle whom she loved as a father, a little son of three years, fond brothers and sisters, many, many friends, without number, mourn and grieve most deeply her departure.

SISTER SUSIE.

DIED, of typhoid fever, February 7, 1878, on Bayou Poydras, in the parish of West Baton Rouge, La., SARAH FARONS ECLES, wife of G. M. Hamilton, in the fifty-fourth year of her age. Mrs. Hamilton was born in Georgia, May 30, 1823; was married in Mississippi, to G. M. Hamilton, June 30, 1842. Thus has passed away the last of the Eccles family, and one of the little band that composed the Methodist Episcopal Church South on False river, a loss that can be better felt than expressed by those who knew her, whom to know was but to love and respect. None can ever forget the kind and cordial clasp of her hand when greeting, nor her hearty "God bless you" at parting.

Few, very few indeed, were possessed of such refined hospitality and cordiality as was she. Well does the writer of this remember when first he entered her door and rested beneath her roof, "a stranger among strangers." The quiet and loving manner in which she said "Make this your home" was most grateful, and made him feel that here was indeed a home for him.

Sister Hamilton joined the Methodist Church when she was but nine years old, and lived a consistent Christian until her death. Ah! such a death! I dislike to use the term, for it was indeed a victory for Christ—a demonstration of the fulfillment of all God's promises to the faithful Christian even unto the end: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." This was the language of her heart, this the faith which she developed.

When called to her bedside to pray with her, it was simply wonderful to see how perfectly she seemed to be lifted from earth to heaven in prayer, as expressed by her hearty "Amen." So closely did she follow in prayer as almost to anticipate the words and sentences; and when asked if she was ready for God's summons, her response was: "Everything in order." Then, clasping her hands, she exclaimed: "Happy! oh, so happy!" When speechless, unable to respond, she turned her head upon the pillow, expressing by the eye that which the palsied tongue was unable to utter, and then passed away to "that sun-bright clime," there to behold with celestial vision the glories of the new-ly Canaan, purchased by the blood of Christ.

"Blessed are the dead who die in the Lord."

Sister Hamilton leaves a husband and seven children, to whom she had ever been a faithful wife and a tender mother; and as they mourn her loss, they have but to follow her virtues, which point them to the Lamb of God, and their end will be as hers—not death, but victory for the Master.

T. K. F.

AT the home of her father, Jonathan Thomas, near Eufaula, Ala., as the light of December 17, 1877, was disappearing and the calm twilight, our dear ADDIE ceased to live and speak among us. After a long though not very painful illness of three months her spirit, which we think was too pure longer to be subjected to the vicissitudes of this life, without a struggle, passed away, we believe, to heaven, the place for which it was designed when created.

Miss Addie Leona Thomas was born in Barbour county, Ala., March 23, 1859; professed religion, joined the Methodist Episcopal Church South in 1870, under the ministry of our beloved and now sainted Oliver, and ever after held her church vows sacred. She was a dear lover of the ADVOCATE, and read it a great deal. Last September she attended the camp meeting at Wilkey Springs, and seemed to enjoy a liberal share of the divine blessing. She returned from thence with what proved to be her fatal illness—typhoid fever. More patience has scarcely been exhibited by any one than by her throughout whole life, and not one murmur was heard from her lips during sickness.

The last time she attended church was at quarterly meeting occasion, on Sabbath, a period when she was able to ride, and the feeling love-feast seemed full almost to overflowing. When the invitation was given to partake of the sacrament she was the first to kneel to receive it. As heaven holds her other life, sincerely I hope that the family and friends will, with renewed assiduity, follow the mandate: "Strive to enter in at the strait gate."

A. SISTER.

DIED, on the twenty-first of December, 1877, near Opelousas, St. Landry parish, La., Mrs. REBECCA E. LEWIS, in the sixty-fourth year of her age. She was the daughter of Capt. Charles A. Lewis and Catherine Battalle, of Carolina county. When very young she was happily converted and joined the Baptist Church—the only one of the family except her mother, who imbibed some courage and a great deal of grace; but she was a devoted Christian, made the Bible her daily study, and by her example showed to all who knew her that it is not a vain thing to serve Jesus. In the years every member of the family, consisting of four brothers, two sisters and her self, was converted and joined the church. As they used to tell her that the Lord had blessed them all to her. She never wavered or doubted her true love for Jesus, but always came trembling to the mercy-seat.

In 1838 she was married to John T. Lewis, of Prince William county, Va., who was a member of the Methodist Church; and with her husband she joined the church with him, where she remained a consistent member and a devoted Christian to the end of her death. In 1871 she moved with husband and sister, to St. Landry parish, La., where they remained up to the time of her death. They mourn her loss, but expect in a few years to join her in that sunny clime.

J. J. L.

Richmond *Christian Advocate* please copy.

MRS. EUGENIA HENLEY, daughter of Elizabeth Collier, and consort of [illegible] Henley, was born in Glenville, A[illegible], 30, 1858, and departed this life in Kent, February 2, 1878, aged nineteen years, [illegible] months and two days.

Sister Henley joined the Methodist Episcopal Church South in October, 1871. She married February 25, 1875, and professed religion in October following. So far as the writer knows, she ever lived a consistent member, adorning the doctrine of God our Savior by an orderly walk. As her pastor visited her frequently during her illness, prayed with and for her, which she seemed to enjoy, though suffering intense pain. But now her suffering is ended, and her body is still in death. Her spirit has gone to the regions of light and glory. We can only commend the bereaved husband, motherless child, sorrowing mother and brother and sister to the tender care of their divine Shepherd, who has not said "Seek ye my face" in vain. She is gone. Death has done its work. You must soon follow. Be therefore also ready.

G. M. LIVERM[illegible]

MRS. EMILY DONALD, wife of [illegible] A. Donald, and daughter of Benjamin and Martha Taliaferro, died at her residence in Opelousas, January 14, 1878, aged [illegible] years. She professed religion in Demopolis, Ala., in 1813, and since then has lived a consistent life. She was a dear lover of the doctrines and institutions of the Methodist Church, having been brought up by godly parents, whose godly example greatly influenced her to the right. Sister Donald enjoyed experimental religion. She meditated on and talked of the goodness and mercy of God as manifested in Christ Jesus. She never shrank from the performance of any Christian duty. She was called suddenly, while sitting in a chair conversing with husband; but she was ready. There were no dying words, but such a life as hers needed none. Her warfare is finished. She has gone up higher. The Master said: "To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father on his throne."

J. J. L.

HENRY K. SUMMERS, son of John Summers and Rebecca Felder, was born in South Carolina, March 12, 1807, and died at his residence near Port Vincent, La., January 17, 1878. He leaves an unblemished character, Honest, kind, polite, he won the hearts of all who knew him. He married Miss Baxter, of Marion county, Miss., who he leaves with a large family of sons and daughters, and many friends and relatives to mourn, but not as those who have no hope. In health he was cheerful, in sickness patient, in death resigned. He said, just before he died, that he was not afraid to die, that he had made his peace with God.

R. K. ELDER.

JOSEPHINE, wife of E. P. Brown, and daughter of Thomas and Sarah Ivy, was born in Harrisonburg, La., September 7, 1836, and died December 27, 1877. She was converted and joined the church in 1853, after which time she exemplified the life of a Christian. She was often very happy during her illness. She anticipated her death and met it calmly, fearlessly and joyfully. Trusting in Jesus, she had an easy, short and safe passage over the Jordan of death. Her pure spirit has no doubt joined in the song of Moses and the Lamb.

P. S.

The Christian Advocate.

THURSDAY, FEBRUARY 21, 1878.

THE HEM OF THE GARMENT.

He walks in the earth and the heaven;
The Lord in his raiment bright;
His sandals crimson at even,
It is gold in the morning light.
And his trails on the dusky mountains
With a silver fringe at night.

High over the people thronging
In the light of his pure, calm face;
Can the uttermost need and longing
Come trending that awful place?
But to touch the beautiful garment
Is a comfort and a grace.

The tender sweep of the grasses
Is smoothing away the smart;
And the light, soft wind that passes
Is a balm to the very heart.
Only the hem of his garment—
But I kiss it for my part!

The seamless blue and the border,
Where the earth and the heaven meet,
And the colors in mystic order
In the tresses round his feet;
It is but the hem of his garment,
But virtue is there complete.

He turns, and I am not hidden:
And he smiles, and blesses me;
For the gift come all unbidden,
Ah, to think he would not know
Through even the hem of his garment
It was Faith that touched him so!

Troy.

OBJECTS DISINTERRED BY DR. SCHLIEMANN.

The sight-seers of London have a new and original treat in store for them in the remains from Hissarlik, the plains of Troy, now being arranged by Dr. Schliemann, in some thirty cases, in one of the courts of the South Kensington Museum. Our much-vexed question of the antiquity and historical value of these specimens we do not intend now to discuss; we wish simply to give an idea of the number and variety of the objects to be seen, which form but a part of the whole disinterred by Dr. Schliemann.

As early as 1870 Dr. Schliemann made some preliminary excavations on the Hill of Hissarlik, an elevated plateau about eighty feet above the plain of Troy, but he was then forced to suspend his operations for more than a year, while waiting for the necessary firman from the Turkish government authorizing him to continue the explorations and forcing the private proprietors to part with the ground at a lawful price. All through the fine weather of 1872 and 1873 Dr. Schliemann persevered in his labor, which was carried on entirely at his own expense, the Turkish government even obliging him to pay the salary of the official employed by them to watch his proceedings. During these months Dr. Schliemann discovered the remains of four different cities or cities, one below the other, besides the Greek colony of Ilium of Alexander the Great. Of this colony he shows at South Kensington a very spirited metope of Apollo and four horses, and some small terra-cotta figures. It is, however, with the four ancient cities, chiefly with the second, from the virgin soil, that we are concerned. Roughly speaking, the two most ancient settlements below the Greek colony extend from just below the surface to a depth of 23 feet. The third city, which Dr. Schliemann calls Troy proper (Ilium), where he found the so-called Priam treasure, reaches to 33 feet below the surface, and the most ancient to a depth of 50 feet, or in some places to nearly 60 feet. These four cities are separated from each other by layers of ashes and other marks of conflagration. The objects shown at South Kensington from the lowest and most ancient city consist first of pottery and fragments of terra-cotta, chiefly of a grayish-black color, ornamented with graceful patterns in white. They are of a better quality than any found in the higher strata. Some specimens are of a brilliant black, or dark brown color, and the delicate patterns have been cut out and filled with some white substance. Only one specimen of painted pottery was found in this stratum and one in the city above—Troy proper. Vases of various shapes and sizes have also been found in the lowest stratum, but, as a rule, of far inferior workmanship to the fragments of ornamental terra-cotta, though the forms are in all cases graceful. These higher specimens may have been used among the poorer, the more decorated among the richer inhabitants. There are a few fragments from vases of an immense thickness and size, probably wine-coolers. Wilde vases are not uncommon, and these with very long, narrow lips, particularly convenient for pouring out liquids. One curious vase from the lowest city is in the form of a sow. One skeleton of a woman was found at a depth of 42 feet, with some simple gold ornaments which are shown in one of the cases—a flat ring, three ear-rings, a dress-pin and some gold beads. The gold is fairly pure. Both the ornaments and the skull (also shown) bear marks of fire. Another case contains some of the stone implements found in this earliest settlement. Knives of obsidian, arrow-heads, fragments of stone and flint, and metal implements are also shown from the same stratum; copper nails, knives and bracelets, silver pins, and a cross-shaped ornament in silver. In the case are various molds in which to cast for casting the metal implements.

The object appears to have been found in all the four cities—*i. e.*, three small whorls, round pieces, chiefly of terra-cotta, with a hole through the middle. According to Dr. Schliemann, these were not used for spinning, hardly any of them showing traces of friction or usage, but were votive offerings. They are ornamented with suns, stars, altars, animals, and various unknown symbols. Specimens of these whorls almost fill one case; they are arranged according to their patterns.

It was in June, 1873, that Dr. Schliemann found the gold treasure supplying the two central cases of the court. It was at a depth of 28 feet, therefore, in Troy proper. The eye is at once attracted by the two large head-dresses of fine gold, worn so as to fall over the forehead, with the long pendant on each side covering the ears. Close by are numerous chains of gold beads, and a large collection of rings and buttons, which were all found together in a silver jug, four ear-rings, or rather par-tassels, nearly four inches long, a golden fillet and gold bracelets, in some cases welded together by the conflagration which destroyed this city. Above, in the same cases, are a bottle and vases of pure gold, and a remarkable gold cup, weighing one and a half pounds troy, in the form of a ship, with a handle at each side, and a mouth for drinking out of at each end. This vessel is of cast gold, and the handles have been fused on to it. The other objects are of wrought gold. Several silver goblets are also shown. In these two cases, and six objects like knife-blades of purest silver. These Dr. Schliemann conjectures to have been the Homeric Talent. One cup is in electrum—*i. e.*, four parts gold to one of silver. Battle-axes and lance-heads of copper belong also to this treasure, and a large copper shield and cauldron. Three silver dishes were too much injured in excavating to be exhibited. One curious bent piece of copper, with a silver vase soldered to one end by the conflagration, and two fixed wheels at the other, Dr. Schliemann thinks to have been a hasp of the chest containing the treasure. The key of the chest, distorted by fire, is shown. The chest had perished, but the objects composing the treasure were all found packed together in a rectangular mass, and the copper key lying close by them.

It is impossible to mention all the smaller objects belonging to this city, such as ivory lyres and flutes, a lion-headed sceptre handle of fine crystal, combs of stone, terra-cotta brush-handles, copper weapons, and stone and bone implements of all kinds, which will be found in one of the cases; but the terra-cotta vases deserve special notice for their number, size and beauty of form. The largest have curious wing-shaped handles, with covers like a crown of diadem. The tall, slender, double-handled vases, mostly of a brilliant red color, collected together in one case, are singularly graceful. They are round below, so that they can only stand on their mouths. A few vases with the owl's face on the covers, which Dr. Schliemann considers as proving the worship at Troy of Pallas Athene, were found in the city, but they are more abundant in the higher strata. A man's skull is shown found near the treasure.

The visitor cannot but be struck by the various stages of civilization shown in the diverse objects apparently belonging to one period—delicate gold ornaments and silver goblets, graceful vases of fine terra-cotta and lyres of ivory, side by side with stone, flint and bone implements as rough as any found in the Swiss lacustrine dwellings. It is difficult, without very detailed plans of the excavations, to account for these incongruities. In the specimens from the two highest cities we find a few forms of vases not met with in the lower settlements, as, for instance, one in the shape of a bugle, on two feet; a small vase standing on three feet, with one handle and two ears; cup-handles in black terra-cotta in the shape of an ox's head, and the fragment of a vessel shaped like a horse's head. The most curiously marked of the whorls belong to these two upper strata, either flat disks, with two holes and some sort of potter's stamp on them, or round globes, divided into eight compartments, each with a separate symbol. These markings are often filled in with white clay, and must have been engraved while the clay was soft. As already stated, most of the vases with the owl-faced covers, which the visitor will find grouped together in two cases, belong to these upper cities.

We have said enough to prove that we have cause to be very grateful to Dr. Schliemann for bringing over, at great cost and labor to himself, this remarkable collection. His book on "Troy and the Remains," published about two years ago by Mr. John Murray, will be the best guide for those who wish to study these unique objects in more detail.—*London Times.*

Mind in Plants.

As Dr. Forbes Winslow has remarked, vegetable life is so universally assumed to be, as a matter of course, unconscious, that it appears to many a mere folly to express a doubt of the correctness of the assumption. But let a close observer and admirer of flowers watch carefully their proceedings on the assumption that they not only feel but enjoy life, and he will be struck with the immense array of facts which may be adduced in support of it. Endow them hypothetically with consciousness, and they appear in a new and altogether different aspect. His conclusion is that they are undoubtedly in the same category in this respect with the lower forms of animal life, respecting which it is impossible to determine whether they have consciousness or not.

Dr. Asa Gray, after speaking of the transmission of the excitability of sensitive plants from one part of the plant to another, the renewal of excitability by repose, and the power which the organs of plants have to surmount obstacles to positions favorable to the proper exercise of their functions, goes on to say that, when we consider in this connection the still more striking cases of spontaneous motion which the lower algæ exhibit, and that all these motions are arrested by narcotic or other poisons—the narcotic and acid poisons producing effects upon vegetables respectively analogous to their effects upon the animal economy—we cannot avoid attributing to plants a vitality and a power of making movements toward a determinate end, not differing in nature, perhaps, from those of the lower animals. Probably, he adds with characteristic caution, life is essentially the same in the two kingdoms; and to vegetable life faculties are superadded in the lower animals, some of which are here and there indistinctly foreshadowed in plants.

Darwin has observed in the *Drosera rotundifolia* a faculty for selecting its food, which in animals would be attributed to volition. Mrs. Treat has described the same trait in the plant. On being deceived by means of a piece of chalk, the Drosera curved its stalk glands toward it, but, immediately discovering its mistake, withdrew them. The plant would bend toward a fly held within reach, enfold it, and suck its juices; but would disregard the bait if out of reach, showing not only purposive movement (or a refusal to move, as the case might warrant,) but also a certain power to estimate distance.

Again, Darwin has shown that the more perfect tendril-bearers, among climbing plants bend toward or from the light, or disregard it, as may be most advantageous. Also that the tendrils of various climbers frequently attached themselves to objects presented to them experimentally, but soon withdraw on finding the support unsuitable. He says of the *Bignonia capreolata* that its tendrils "soon recoiled, with what I can only call disgust," from a glass tube or a zinc plate, and straighten themselves. Of another Bignonia, he says that the terminal point of the tendril exhibits an odd habit, which in an animal would be called an instinct, for it continually searches for any little dark hole in which to insert itself. The same tendril would frequently withdraw from one hole and insert its point in another. In like manner, spirally-twining plants seem to search for proper supports, rejecting those not suitable.

Speaking of phenomena of this sort, Dr. Lindsay makes this strong remark: In carnivorous and climbing plants there is a choice or alternative between action and inaction, acceptance or refusal; and the choice made is not always judicious. There may be an error, and the error may be corrected; but in order to such correction there must surely be some kind of consciousness or perception that a mistake has been committed, an exercise of will in making further efforts at success, and a knowledge of means to an end, with their proper adaptation or application.

According to Prof. Laycock, organic memory is common to both animals and plants, and certain *habitudes* seem to exhibit in a marked degree in their antipathy to certain trees. The botanist Brown has remarked that the trees which the *lianas* refuse to coil around are physically incapable of supporting the climbers. In many cases observers are, no doubt, self deceived, and mistake a mechanical and wholly unconscious mimicry of intelligent action for an actual exhibition of intelligence. Still such men as Dr. Gray and Mr. Darwin are not apt to be deluded by mimicry or figures of speech, and, however much it may run counter to popular notions of what is proper to plant life, the hypothesis that intelligence does not end with animal life seems by no means inconsistent with a multitude of trustworthy observations.—*Scribner's Monthly.*

Fifty Years.

Japan was sealed from the gospel fifty-one years ago. Dr. Morrison was allowed to enter China, but as a servant of the East India Company, and there was no missionary besides. Judson and his wife were prisoners in Burmah, where there were only eighteen Christian natives. In India, even Heber was compelled to decline baptizing a native convert, lest he might excite the jealousy of those whom it was desired to conciliate. From India to Syria there was not a missionary of the cross. Turkey was without a missionary, and the Sultan had issued an anathema against all Christian books. Two or three missionaries were along the west coast of Africa, and two or three more in the South Seas. Madagascar had scarcely been entered; the Church Missionary Society was rejoicing over its first convert in New Zealand; and only the first fruits were being slowly gathered in the South Seas. Outside of Guiana and the West Indies there were not 1,000 Christians in the whole heathen world.

What changes have been wrought in the last fifty years! In China to-day there are thirty Christian Churches at work, and the number of Christians is increasing six-fold every ten years. Japan welcomes every Christian teacher, and proclaims the Sabbath as the weekly festival. For every convert there was in Burmah there are now a thousand; there are 50 churches and nine-tenths of the work is done by native missionaries. There are 2,500 missionary stations in India, and nearly 7,000 of them manned by native laborers, while Christians are increasing by more than a hundred thousand in ten years. There are self-supporting Christian congregations in Persia and on the Black Sea; there are 5,000 communicants gathered into the mission churches of Syria. Gambia, Sierra Leone and Liberia have large Christian communities, aggressive upon the neighboring heathen with the aggression of the gospel. There are 10,000 communicants in the churches of South Africa, and 15,000 children in the schools. Moffatt waited for years for a single conversion, and he left behind him populations that cultivate the habits of civilized life and read the Bible in their own tongue. There are 7,000 Christians gathered into the churches of Madagascar; Polynesia is almost entirely Christian. There are not less than 2,000,000 connected with the Christian settlements in heathen lands, where 2,500 missionaries labor—and all this has been accomplished within fifty years.—*Zion's Herald.*

If you live in the neglect of secret prayer, you neglect all the worship of God; for he that prays only when he prays with others would not pray at all were it not that the eyes of others were upon him; yea, he that would not pray where none but God sees him manifestly does not pray at all.—*J. Edwards.*

Religious Intelligence.

—The Brahmo Somajes of India have been desirous of sending a missionary to Australia, but have been compelled to abandon the enterprise for awhile on account of lack of funds.

—A correspondent of the *Herald of Truth* suggests a union of all the branches of the Mennonite family, which are quite numerous. He thinks this might be brought about through a general conference.

—The Presbyterian Board for Foreign Missions has fallen behind in its receipts last year. The falling off to the present time in receipts of all kinds, except legacies, is $33,507. The receipts from legacies were larger in 1877 than in 1876.

—A Jewish paper favors a revision of the Jewish ritual, on the ground that there is much in it to which many do not give their assent, and there are sections which the people cannot understand. Such a revision would be in the opposite direction from uniformity; but of this there has always been a lack.

—The London Missionary Society has removed the headquarters of the Papuan branch of its New Guinea mission to Murray's Island. This removal was rendered necessary by the withdrawal of the government establishment from Somerset. Murray's Island was chosen as convenient for the opening of a mission in the southeast peninsula or the adjacent islands, as a healthy place for the retirement of sick missionaries and because of the friendliness of the people.

—The Woman's Board of Missions (Congregationalist) has closed another year (the tenth) of its life and labor, and presents a record of growth as gratifying to its friends as it will be alarming to its critics. The important statistics for the year are these: At home, 16 branches, 8 conference associations and more than 400 mission circles; abroad, 67 missionaries, 78 Bible readers, and 49 village and day schools; subscriptions and donations, $60,413.06; other receipts, $17,817.71. The individual reports from the several schools are all highly encouraging.

—The Canadian Baptists have 534 churches, of which 390 are in the Provinces of Ontario and Quebec. The rest are in the Maritime Provinces. In the latter, however, is the largest number of members—35,641 out of a total of 63,153. The Baptists have doubled their membership in the Lower Provinces in twenty years, and have done the same in Ontario and Quebec in less time. The Canadian Baptists are very active in both home and foreign missions. They have two colleges—Acadia for the Eastern members and the Institute of Woodstock for those of the Upper Provinces. Acadia College has an endowment of $80,000, which is to be raised up to $100,000.

—An English paper gives this account of "watch night" in London: "The practice which some years ago was almost entirely confined to the Methodist bodies, has now become general. On Monday night most of the London churches and chapels commemorated the occasion with appropriate services, and large numbers of people turned out. Mr. Spurgeon's Tabernacle was crowded, and many of the Ritualistic churches had large congregations. The services commenced generally at eleven, and lasted a little over the hour. Those whose inclinations did not lead them to places of worship were reminded of the expiring year by the merry peals which rang in many a church steeple."

—Protestant union missionary conventions are multiplying, and the tendency is toward the building up of strong union churches in heathen lands. There ought to be one Presbyterian, one Methodist, one Baptist Church in India, in China, in Japan, and we believe that the time is not far off when such will be the case. We have already given the facts concerning the proposed union on denominational lines in China. Now we read that the Dutch Reformed, the American Presbyterian, and the Scotch Presbyterian missionaries in China have organized the Presbytery of Chinkiwui of the United Church of Christ in Japan. On the occasion three natives were ordained. The Chin Kwai includes fourteen foreign missionaries, three native evangelists and nine churches. We regret to notice, however, that the union does not extend to the educational efforts of the different missions. Much more could be accomplished in this important department of missionary work if the missions would unite in building up a strong educational institution. But perhaps this will be done after awhile. A very interesting union missionary conference, upon the model of that held in China last May, has been held at Abeih, Mount Lebanon, Syria. The Rev. H. H. Jessup writes that at this convention, the first to be held in Syria, there were present thirty-seven native Syrian delegates, four British and ten Americans. Eleven of the foreign and three of the native delegates were ordained ministers. The total number of members was thus fifty-one, and others would have been present but for the unsettled state of the southern part of the mission field. The conference was in session four days, during which thirteen subjects were discussed having reference to mission work. On the topic of systematic giving missionaries and native preachers made some interesting reports, showing that the churches were making progress toward self-support. One place, in which it was not generally thought that anything had been done, reported that one church member had given $152 for building a place of worship and $32 for a cemetery. Beirut reported $861 given last year to all objects. Ain Zehalteh reported $100 given for seats in the church, $36 for cemetery and $58 for the pastor. Other places reported weekly contributions, and the general outlook was one of growth and decided progress in the grace of giving. The conference was a decided success, insomuch that it was decided by a unanimous vote to hold another in 1878.—*Independent.*

Our Young People.

BABY MARION IN CHURCH.

Baby Marion went to meet God
To hear her grandpa preach;
'Tis Psalms time, I must be good,
I don't mingle her speech.

I've got my new hat dress on,
And my pitty pidderal hat,
And my handkerchief in my pocket,
The's like Aunt Jane's, I know that.

So Marion went to meeting,
As a rose bud sweet and fair,
She prayed up in the singing,
And bowed her head in prayer.

She craved her wee face hair [sic] from
To her little playmate, Grace,
And tried to wipe a sunbeam
From off her mamma's face.

She threw kisses to a lady
Who sat across the aisle;
Gave Dr. Meade some candy
Which made their breath smile.

She climbed upon a footstool,
Whispering "Mamma, don't I talk?
Wish Danpa'd look down here,
But then, perhaps, he'd [illegible]

Then Marion went home again
And jumped on papa's knee.
We all have been to meeting,
'Cause we are dood, you see.

And danpa preached a little baby
Sight in the ark and trees,
And how the rain and dive [sic] impressed
And Noah on the seas.

—*Christian Intelligencer.*

Letter to the Children.

DEAR LITTLE NIECES AND NEPHEWS: I love you all more than I can tell, and read your little letters with much pleasure. I suppose you all enjoy the exercise of looking for Bible questions and answers. I would suggest that instead of asking where some obscure name, word or passage might be found, you would ask about something that would stimulate the mind to thought and study, which some of you have already done.

I would like to write a letter to each one of you, but as our ADVOCATE family is so numerous I would scarcely be equal to the task; so, with our good editor's permission, I will write to all of you at once through the little postoffice "around the corner" of the ADVOCATE. I am as partial to corners as old Santa Claus is, for when I was a little girl I went to Sunday school in a church that went by the name of *Bigotshaw Corner*, but I never saw any brick or stone there, or perceived any sign of bigotry, and I used to wonder what the name meant. After I grew older I learned that it was so nicknamed because the preachers preached so much about *Jesus and Heaven*. He [illegible] it may, some of my earliest and sweetest thoughts about Jesus are connected with Bigotshaw Corner.

Now I want to tell you about a beautiful picture I saw some years ago. It was in a frame, and only the head, shoulders and clasped hands were visible. The face was oval, the forehead high, and crowned with glossy brown hair, silvered over with age. The furrows in the cheeks looked as if they had often been the channel to floods of tears. The eyes were large and brown, and had a far-away look, as if they were patiently waiting to see some heavenly vision, or as if the owner was singing:

"That blessed place of my father and
By faith its delights I do explore;
Come, favor my flight, Lord, to thee,
And wait me in peace to the [illegible]"

The lips denoted firmness, and the small square chin seemed to indicate stability of character; and over all there was a placid smile that showed the possession of that sweet peace that is only known and felt by the children of God.

Some of you may have seen pictures that would answer to this description, and you might say: "It was nothing but a ugly old woman." But I must say it was beautiful, and unlike any I ever saw in private houses or public picture galleries. As I said before, it was in a frame on the wall as I gazed upon it, with parted [illegible] of awe and veneration, not a muscle in motion of the eyelids. Then the tears poured down the cheek, the lips moved as if in the act of prayer, and the hands unclasped and clasped again. Spell bound, I stood and gazed many minutes, and then the picture vanished from my sight. Again I went to the same place and saw the picture, and every time I saw the same strange sight with the same emotions. No, I was not asleep and dreaming. I was as wide awake as I am this moment. And now can any of you guess where or what this beautiful picture was? Yes, I know you can all guess; and lest our Moses of an editor should be delayed with as many letters as he will about "Barney and the Bays' Nest," I will have to tell you at once. The picture was in reality a dear old lady, whom I shall call Naomi, from the relation she bears to me; and she, like the good Daniel of old, went up into the house-top to pray. And there, in the garret window of high-glass, she knelt and talked to Jesus. I was outside in the garden, and, looking up through the orange-boughs, I saw this beautiful picture. I never mentioned it to her, but I heard her say that the burden of her prayers was the conversion of her children.

Some of them are numbered with the children of God, but some are yet out on the hills, "away from the tender Shepherd's care;" and of one who had gone astray she said she had prayed earnestly, and shed tears enough to have washed him. Though that dear old mother is not now able to clamber to the house-top and frame her face at the window, the prayers are still ascending on the ladder of faith, and the answers will come some day, though it may not be till that face is cold as marble, and those hands clasped for aye over the pulseless heart. Perhaps you, my dear children, might see a picture like this every day if you knew where to look for it. Blessed is the child that has a praying mother!

AUNT LORRETTA.

WEST PEARL RIVER, LA., Feb. 5, 1878.

From Our Little Friends.

FAYETTE, MISS., Jan. 27, 1878.

DEAR MR. EDITOR: I have seen so many letters from boys and girls in the children's column of the ADVOCATE, and have never seen but one from Fayette. I concluded to write you one myself. We have a very large Sunday school. I attend it every Sunday almost. Our minister is Rev. W. B. Lewis, and we all like him very much. Tell A. L. Scott that the Lord's Prayer is found in the sixth chapter of Matthew, commencing at the ninth verse. I will now ask the little people a question: Who was it plowing with twelve yoke of oxen at one time, and upon whom did Elijah cast his mantle? Papa says he is going to take the ADVOCATE this year—that he cannot do without it. Hoping for success, I will close.

Your little friend, ADA KEY.

Note.—Two dollars for the ADVOCATE received.—EDITOR.

CRYSTAL SPRINGS, MISS., Feb. 1, 1878.

DEAR BRO. PARKER: As I have never seen any letters from this place I thought I would write one to your dear paper, which I like so much. You visited our little town in the spring of 1876, and seemed so delighted with it that I thought you would come again. Our Sunday school is in a better condition now than it was then. You must come back to see us all again. Now I will answer and ask one or two questions. Christ's first miracle was turning water into wine, at a marriage in Cana of Galilee. It is found in John ii. 5. It was Melchisedek who met Abraham as he was returning from the slaughter of the kings. How am I where was the king of Ai buried?

Your little friend,

CARRIE STEELE.

DUCKWORTH, Feb. 25.

DEAR MR. PARKER: Since the last time I wrote to you one of my dear brothers has died. He was very nearly grown. His name was Andrew. It was hard to give him up, but I hope we will meet him again in that better world above where there will be no more parting. I am sorry to say that our Sabbath school has broken up; but the reason why is because there has been so much sickness in the neighborhood. The doctor has been at our house at least two weeks day and night, this last summer; but we have become healthy at last, and I hope we will remain so. I remain, as ever,

Your true friend,

SIBYL N. TOWNSEND.

DECATUR, ALA., Feb. 6, 1878.

DEAR MR. EDITOR: In your last paper I saw a letter from Belle Page, asking: "Who was King David's father?" and "Who did Paul cause to tremble?" I will answer both of hers. If she will answer one for me, Jesse was the father of David, and Felix trembled before Paul. Now my question is: Who was King David's mother?

I am staying in Eufaula with my brother, Rev. Henry D. Moore. He is presiding elder of the Eufaula district. Rev. Josiah Bancroft is our pastor. I have one of the sweetest ladies in town for my Sabbath school teacher. Your young friend,

LALLY PAUL.

CAMERON, TEX., Jan. 26.

DEAR MR. EDITOR: I am a little boy nine years old. My papa and mamma are members of the Methodist Church. They take your paper, and I read the letters from the little folks. I go to school to the Concord Institute. I also attend Sabbath school every Sunday. Mr. Freeman is our superintendent. We all like him very much. "Wash-pot" is found in Psalms lx. 8. The father of King David was Jesse. Paul caused Felix to tremble. How many plagues were sent upon the Egyptians? What was the first, and what the last? Your little friend,

HORACE ROBERTS.

"The funeral was all that could be expected," says an aged lady, who looks upon these events with an artist's eye. "The display of flowers was grand, and the widow wept like a born angel."

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Reconciliation.

The appeals and declarations of the word of God everywhere assume that God is placable and ready to forgive the sinner. The atonement has made satisfaction to the law for sin, and the terms of peace are set before us. On the divine side the work is done, and what remains is that the offender accept the offered conditions. God has taken the initiative in the amnesty which he proclaims. The work of reconciliation has gone as far as it can on God's part. There is no needed change in him, nor can there be any. "God was in Christ reconciling the world unto himself." The sinner is in the attitude of rejecting the proposals of mercy. Hence the only thing that remains to be done in order to salvation is the act on his part of closing in with the proffers of peace.

The message is very completely exhibited in the apostle's words: "Now, then, we are embassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God." The great change to be wrought is not in God, who comes to us with the offer of forgiveness, but in ourselves, who persist in a course of enmity and rebellion against him. The infinite love goes out in compassion after every wanderer, but that wanderer must return before he can receive the kiss of peace and be welcomed into the Father's house. Penitents are sometimes deterred in approaching God for mercy by the sense of their own aggravated guilt, and the conviction that God is somehow arrayed against them. In fact God is more anxious to save them than they are to be saved. The reconciliation, so far as the disposition to pardon them is concerned, is already complete on his part, and the only obstacle is in our opposition and enmity to him.

It is not uncommon for earnest seekers to labor under the impression that a change must be effected in God's disposition toward them when that disposition is already and always gracious and compassionate. The conversion demanded is not in God, but in them. In him "is no variableness, neither shadow of turning." God cannot be converted to the sinner, but the sinner must be converted to God. For what, then, is the penitent to pray? The duty enjoined is to be reconciled to God. If the way to reconciliation on the part of God were not clear of all obstructions, such as might grow out of the law and of his own righteousness, the exhortation to be reconciled to him would be impertinent and a snare to souls. Prayer can not increase God's love for the lost sinner, it cannot add anything to an atonement that is an adequate satisfaction for sin. The one thing to be done is for us to be reconciled to God, and here in God can help the awakened and contrite heart. The inward nature must be brought into harmony with Christ; there must be complete submission to his authority; there must be faith in him as a propitiation, love must take the place of enmity, and the whole life must be brought into accord with the will of God. The familiar truth cannot be too much insisted on, nor made too plain to the penitent and to all that the hinderance to pardon is altogether in themselves. Mercy and love can go no further until these hinderances are removed. The Holy Spirit may show us what they are, and enable us to overcome them. He can throw a flood of light into the darkened chambers of the soul, and expose the delusions of the natural man. He may aid us to make a full surrender, and to put forth that act of faith which is the condition of justification and the fountain of peace.

And yet in the awakened there may be a measure of self-will, a perverse and almost unconscious clinging to some secret sin, and a reserve in reference to some things which reconciliation demands. The power to turn is given, the grace to do it is promised. Are we willing to be reconciled to God? God's willingness is assured. He cannot be more willing, because he is perfectly willing; and at no future time can he be more willing, since he is perfectly willing *now*. On his part the feast is provided, and the invitation is: "Come, for all things are now ready." We have nothing to ask for so far as concerns the feast, but the thing to pray for is divine guidance and grace to enable us to come to it. It may seem a very commonplace statement to be made that the sole obstacle to salvation is in ourselves, and yet the greatest difficulty with awakened persons is the persuasion that God is somehow averse to pardoning their sins.

The true and right conviction is that God yearns over the sinner and longs to save him, and that the work and processes of the Spirit are directed to this single point of bringing the heart to that state in which alone the blessing can be received. Where there is in us the spirit of reconciliation the cry for mercy will never be unanswered. "God was in Christ reconciling the world unto himself." All the wisdom and power of God are being put forth to this end. God's love was exhibited in Christ to overcome the enmity of the carnal mind. The cross is invested with attractive power by the love which it manifests, that it might move men to accept the *peace* which the divine compassion offers. The question is not whether God will have mercy upon us, but whether we will accept of mercy. It is not whether he will be reconciled to us, but whether we will be reconciled to him. His gracious dispositions toward us are not doubtful. The grounds of alarm are in the dispositions we cherish toward him.

Here and There.

—We would second the earnest call of the book agent for prompt collections for the Publishing House. We do not know what measures the General Conference may take in reference to the matter, but money raised and paid will be that much contributed toward the solution of the question. But little comparatively has been raised so far, and not much more than sufficient to pay the interest for a year. More earnest efforts and more liberal contributions are needed. We publish in another column the action of the Alabama Conference in reference to a measure which the Book Committee is requested to take. We presume it expresses the convictions of a large and important constituency.

—The most important matter to come before the approaching General Conference is the Publishing House. Next to this will rank the missionary interests of the church, in reference to which a vigorous and expansive policy should be initiated. We have done better during the past four years than for many years. But we ought to aim at still better things. Some discussion of the presiding elder question may arise, but it is not likely that anything will be done beyond changing the present limitation of the number of appointments in a district. There is a growing demand for this change, and we think it would be well to make it. The work and functions of the District Conference will come up for examination, and its business may be enlarged. The Committee on Revisals will, as usual, have many amendments of the Discipline before it, and some will probably be adopted, but none of a very important or radical character. One Bishop or more will doubtless be elected, but this will occupy not much time. With all the church to choose from, there will be no difficulty. Our publishing interests will be the most perplexing to deal with, and the disposal of them is the really great and overshadowing question. All of our General Conferences are important. This will be of more than average importance, only on account of the embarrassed condition of the Publishing House. The whole church is looking to the General Conference for light and relief, and we fear that it is also waiting.

—We have made no mention of our purpose to publish the proceedings of the General Conference, because we have always published them, as have also the other church papers. Those that can afford it should take the daily, but our subscribers will get the proceedings in the ADVOCATE. This may be an inducement for some who take no church paper to subscribe. We shall be glad if our brethren will make a note of the fact, and use it to extend our circulation. The spring is opening now, and it is a good time to canvass for the ADVOCATE. It belongs to the necessary supplies of every well-regulated religious family. It is as needful to the soul as bread and raiment for the body. Other things being nearly equal, people will make better crops, and be happier every way for taking a religious paper.

—We still adhere to our often-expressed views regarding an early start in church collections and finance. Divide the regular collections so as to take them up through the year, and do not have them all accumulate upon the last quarter. Conferences that met in December should have taken their Bishops or foreign missions collection by this time, and perhaps more. With us there should be such a distribution as this for the four principal collections: February, April, October, December. Collections for delegates, Publishing House and other objects can be attended to between these dates, according to their importance. Waiting for better times is a snare—a wile of the evil one. Times may be worse rather than better, and they will always be hard so far as collections for religious objects are concerned. We have published a great deal on the subject of church finance—some things rather severe on stewards, people and preachers. All well meant, and perhaps some good has been done. But, after all, each charge must work out its own salvation. Have a system and work it, and let the church at large take care of itself. If there are any incorrigible people, send them the ADVOCATE, and the most of them will be cured after awhile.

—The silver bill passed the Senate, with certain amendments, by a vote of 48 to 21. Should the House agree to the amendments the bill will soon go to the President. Some think Mr. Hayes will veto it promptly, and we rather hope he may. But it is possible that, if vetoed, Congress will pass the bill, notwithstanding, by a two-thirds majority.

—This has been an exciting week in Europe and the East. Neither Russia nor England has, however, entered Constantinople. The British iron-clads have passed through the Dardanelles, but they have anchored a good way short of the Sultan's capital; and the Russian army has retired within the lines agreed upon in the armistice. Bismarck and the Emperor William have spoken, and their voice is for moderation and peace. A peace conference of the powers will soon meet, the Turkish question will be settled probably by them, and there will be peace. This is the present aspect of affairs; but all may be changed by the near developments of diplomacy.

—The memorial demonstrations in honor of the deceased Pope on Wednesday were certainly impressive. The attempt, however, of the Roman Catholics to make it a civil affair, to close the public schools, to suspend business, and to obtain special recognition from the functionaries of the city and State, savors of conceit and impertinence. The demonstration was purely a Roman Catholic affair, with which the State and city have nothing to do. Our State and city governments are not Roman Catholic, neither are our public schools. Our people, as private citizens, can participate in any religious ceremonies they please, and they are free to do such honors to the memory of a deceased Romish ecclesiastic as they may desire; but neither State nor city is Roman Catholic. We can see no sufficient reason why a religious ceremonial and procession should be permitted to interfere with the schools, business, legislation, or the regular sitting of the courts.

Recollections of a Great Man.

When we see a majestic river we naturally desire to know its source, and when we see or hear of mighty men we as naturally wish to know the springs of their power. It is evident, from what has been said of our beloved Bishop Marvin, and from the efforts now being made to perpetuate his memory, that he was generally esteemed a man of extraordinary mental and moral force. Although very many interesting things have been said and written of him, it has been suggested to me, by judicious friends, that the statement of some facts in my possession respecting his start in a religious life would be gratifying to many, and encouraging to those who are laboring for the salvation of souls.

In the year 1839 I was appointed to the St. Charles circuit, which then embraced St. Charles and Warren counties, Mo. In this circuit there was an appointment at the residence of Bro. McConnel, in whose neighborhood the Marvin family lived. Although the services were usually held on Friday, the neighborhood attended well, and perhaps none were more punctual than Bro. Marvin's mother and her children. She was a member of the Baptist Church, and a true Christian, who enjoyed the worship of God in any Christian congregation. The year before I went to the circuit Bro. Marvin became a member of the little society at McConnel's. The first time I preached there he was in the congregation. After preaching (as the custom was in those days) we had a class meeting, to which he remained. After speaking to several members of the class I approached Enoch Marvin, who seemed only a few years younger than myself, and asked if he was a member of the church, to which he promptly replied: "I am." For some reason, for which I could not then account, I was strangely and strongly attracted toward him, and felt an intense desire for his conversion. I therefore, by various arguments, urged him to seek God's regenerating grace at once, and requested him, if he was willing to seek pardon then, to kneel at the chair where we then stood, and promised that we would all pray for him. He instantly complied; and while we prayed the Spirit of the holy One descended upon us, and we wept and rejoiced together. As I arose from my knees I thought: Surely the young man is converted. But no, the burden was still on his heart. When I returned there, a month from that time, I again met him in the congregation and in the class, an earnest penitent. Whenever an invitation was given to mourners to come to the altar for prayer he was ever among the first, and several times the only one to accept it, and would remain as long as any one would stay by him. I wondered at his perseverance, and was often discouraged by his case. I could not understand why he should thus seek so long and not find. I even doubted his sincerity. But an incident occurred on Christmas day of that year which banished my doubts. I held a meeting on that day, if I remember rightly, at the house of Mr. Pritchett, which was so numerously attended that when Bro. Marvin got there, with his company of two young ladies and a young man, they could only find seats for the ladies; so the two gentlemen had to stand, which they did patiently until the close of the sermon; after which I proposed to those who desired the prayers of the church to kneel where they were. Young Marvin alone accepted the invitation. After this he continued publicly and privately to seek salvation up to the close of the year, when I parted from him. When I next heard of him his name was offered, in 1840, to the Missouri Conference for admission. If I remember rightly, he was not present at that Conference, so that I did not see him again until we met at Jefferson City, the seat of the Conference that year. When he appeared among his young companions to stand his examination, which he did creditably, I was transferred to the Mississippi Conference, and therefore did not meet him again until 1850, when I visited St. Louis, where the St. Louis Conference met that year. During that visit I heard many good things said of my friend—that he had outpreached, and taken the congregation from that grand pulpit orator, C. C. Parsons, and that he was the triumphant champion of Protestantism against the papacy. I heard his presiding elder say, in open Conference, that E. M. Marvin had made a deeper and broader impression on that community than any other minister who had ever labored there. Several days after Conference had adjourned I was sitting in his office, when, after conversation on various subjects, there was a pause. Looking at me most earnestly, and with such emotion as I shall never forget, he said: "Do you know that you are my spiritual father?" or words to that effect. I replied that I did not. "Well," said he, "you are the man who started me in the way to heaven." He then spoke of the first class meeting, of his awakening at that time, and of a solemn vow made to God, when he knelt at the chair in that class-room, that, come what would, he would continue to seek the Lord until he found him. He spoke also of the Christmas meeting, and said that there he came near breaking his vow. On the way to that meeting the company had indulged excessively in levity, so that when the call came for penitents he did not know what to do. If he knelt in the presence of his young friends he would appear inconsistent, and perhaps be the subject of jest among them; if he refused, his vow would be broken, and he would, perhaps be lost. He trembled under the emotions produced by these thoughts, and bowed before the Lord. Thus his integrity was maintained, and he left feeling that he might yet be saved. It was long after this when he found the pearl of great price. You can well imagine my feelings during this recital. I was humbled, but thankful to God that I had been the humble instrument, in his hands, of doing good. When he was an exile from his State and family he came to my circuit and spent several weeks with me in protracted meetings. Those were to me among the most delightful of my life. During the time many souls were converted, some of whom preceded him to rest. Of his rapid progress in knowledge and grace, of his conversation, godly simplicity and ability as a minister I will not attempt to write, as these have been fully presented by others. Oh, that his mantle may have fallen upon some one worthy to take his place among the leaders of our Israel! Let all our people say: Amen!

J. L. FORSYTH.

City of Mexico.—Missionaries.

ON STEAMER CITY OF MEXICO,
February 6, 1878.

MY DEAR DOCTOR: We are now some 90 miles from Vera Cruz, stretching forward on a lively sea, with many constellations shining over us like diamonds. The voyage, on the whole, has been a rough one; but our little missionaries—Bessie, Anne and Maybelle—are now skipping about decks as if on land. Bro. and Sister Patterson and Bro. Villegas have been stowed away in their state-rooms, taking their first lessons from the all-inspiring sea, but are now writing in the cabin, hopeful and in excellent spirits. We have been, the last two days, quite in sight of a coast range of mountains and hills covered with dim blue haze, some of their tops as regular in outline as the dome of St. Peter's. Orizaba, 107 miles distant, with its white peak clearly discernible beyond. I made but few observations during the norther, which began at the mouth of the river and kept company with the steamer for some 500 miles. We stopped a day off Tampico, and another off Tuxpan, taking in honey and silver.

By to-morrow night we shall probably have started on our way from Vera Cruz to the city of Mexico. To-morrow we shall first of all touch the ground—still, firm, and manifestly made for man. Then we shall take the children to the public square to see cocoanuts actually growing on trees. The hour for starting on the railroad is half-past twelve A. M. As soon as daylight permits, the wonders of that route will set in, and never cease till our journey ends. As I have expatiated largely several times upon the scenery of the Cordilleras, I shall leave the missionaries this time to make the statement, that out of the mouth of two or three witnesses every word may be established.

With much thankfulness and prayerfulness to our heavenly Father, I remain yours truly,

J. C. KEENER.

P. S.—*February 7.*—We are safe in the harbor, and my birthday!

Death of Rev. B. B. Ross.

It is with deep sorrow that we announce the death of Rev. B. B. Ross, of the Alabama Conference. He died at his home in Auburn, of pneumonia, February 11, after an illness of nearly two weeks. Bro. Ross was professor of moral science in the Agricultural and Mechanical College of Alabama. He was, when in health, a most zealous and effective preacher, and one of the purest and most devoted men we have ever known. An excellent memoir, furnished by Dr. M. S. Andrews, will appear in our next issue.

An evening of sacred song will be given by the celebrated singer, Phillip Phillips, at the Carondelet Street Methodist Episcopal Church South, in New Orleans, on Tuesday evening, February 26, in behalf of the Bishop Marvin fund. Soul-stirring songs, new and descriptive, will be sung, interspersed with anecdotes and incidents of travel. Mr. Phillips has sung in nearly all parts of the world, and his reputation is not excelled by any of the singing evangelists of the day. It will be a rare privilege to hear him. Besides the pleasure and religious profit of enjoying this evening of sacred song, our people will have an opportunity of expressing their love for the memory of Bishop Marvin. The proceeds are to be given to the fund for a monument, and for the purchase of a home for the deceased Bishop's family. With these objects in view, and with the prospect of a most delightful entertainment, it is needless for us to urge a general attendance. Admission, fifty cents; children, twenty-five cents.

—The Portuguese government, which enjoys a right of veto in the accord with other Catholic powers, to obtain the election of a Pope who will put an end to the conflict between Church and State.

The Main Difficulty.

No one is entitled to a more candid hearing than the editor of the *Southern Methodist* on our book-publishing business. Bro. Johnson says:

Undoubtedly—if we will think for a moment—the main point of difficulty, the principal and sufficient reason why our Publishing House is financially embarrassed and distressed—is the *smallness of its business*. Compared with its field of operations and the machinery it employs, to say nothing of its capacity for a large and constant enlargement of business—the business which it is doing, we candidly confess, is so small that as an enemy or a rival it must appear rather ridiculous, while it is certainly humiliating to true friends.

We have nothing to say here upon the circulation of the periodical literature issued from the Publishing House, except that, as unsatisfactory as it is, it is by no means as much so as is the book trade.

We learn from the last annual exhibit of the agent that during the year ending June 7, 1877, the receipts of the Publishing House from sales of merchandise (wholesale and retail, embracing the books of the general catalogue, and all other books, stationery, etc.) amounted to only $260.03; and this, too, while Southern Methodism numbers 700,000 members, to say nothing of the hosts of sides who belong to its congregations and for whom, as well as for its members, it must provide sound religious literature, or be seriously at fault, as well as suffer loss in every way.

Here we say with emphasis, the trouble, the cause of causes, why the Publishing House is obliged to appeal for relief, for donations: *The business is so small it does not pay!*

The first thing, in the order of time, that needs to be done, is to provide the relief necessary to the existence of the Publishing House. The owners of the property—that is, the Southern Methodist people—must pay out of their pockets restore, at least, its impaired capital. But this shall not be contributions enough to afford relief, then such as are needed should extend *loans*—that is, become the bonds of the Publishing House. But all this work is only temporary, to meet an emergency. And we say it deliberately: It will do little or no good, unless it shall be followed by something more important, more necessary, than gifts or loans.

The important, the necessary thing in order to the *permanence* of the Publishing House, its prosperity and success, is an *increase of business*—much larger sales of books—a much wider and more general circulation of our religious literature.

The principal dependence of the Publishing House, heretofore and from the beginning, has been upon the traveling preachers, buying books to sell again in their charges. A few brethren still do much work of this kind. Many do a little. Many do nothing, or almost nothing. We have not a word to say here on the score of duty, its performance or neglect—we are just dealing with facts. But we venture to suggest that there has been a great change in the times, conditions, etc. Not much, after all, in men.

But we submit, as a main point and not to be ignored, that traveling preachers do not now, and never will again—so we judge—take books to sell in their charges to the extent that the Publishing House may safely rely upon this means as the chief one to meet the necessity for an *increase of business*.

The traveling preachers, it is to be earnestly hoped, will in every proper way be encouraged to continue to improve as zealous, direct laborers in this field of usefulness. But the adoption of some other method of operations, in connection with and supplementary to the labors of the traveling preachers, is imperative.

What that method should be we do not know; but we have some views to present on the subject at some other time.

The Felicity Street Sunday school of New Orleans, W. H. Foster superintendent, holds its usual annual jubilee exercises on Friday evening, February 22, at seven o'clock. There will be singing and speaking by the children, presentation of prizes, and other things. This will, as heretofore, be an occasion of great interest and the attendance will doubtless be large.

The St. Louis *Christian Advocate* of February 13 publishes a dispatch stating that Dr. Wills died on Monday at three P. M. We suppose this is Dr. Wills, president of Central College, Missouri, one of the foremost men in our Southern Church. No particulars are given.

A recent note from Rev. J. T. Sawyer, pastor of our church at Baton Rouge, says they have just taken a collection for the Publishing House which more than makes up the deficit. We hope the whole district and Conference will do likewise. The people are apt to do according to the faith of the pastor.

Rev. Job M. Baker, a superannuated member of North Texas Conference, and one of the oldest preachers in Texas, died on Thursday, the fifth instant, at eleven A. M.

Rev. F. A. Kimball, pastor of St. Paul's church, Methodist Episcopal Church South, Atlanta, Ga., died on the morning of February 12.

Do you know a book that you are willing to put under your head for a pillow when you lie dying? Any one well; that is the book you want to study while you are living. There is but one such book in the world.—*Joseph Cook.*

ouble Anniversary at Bishop Pierce's.

Assistant Editor Burke, of the *uthern Christian Advocate*, is a veler, and prints notes—"On the ad," "On Monday, February 4, he present at Bishop Pierce's, on occasion of which he writes pleasly:

his was a big day. Bishop Pierce ted us to stay and be present at a of double anniversary. Sunday his birthday. He entered upon sixty-eighth year. Monday was forty-fourth anniversary of his riage; so he blended the two s and had a dining. The comy, with the exception of Bro. n Pierce, Dr. J. R Smith, and self, was composed of the Bishop's ediate family—his father, his his daughters, his sons-in-law, daughters in-law, and his grandldren, of which latter he has nty-four living. We had a splenlime. The dinner was superb, company delightful, and everyg passed off well. The old doctor in fine health, and seemed as us and happy as a young man of nty-one. He remarked that one g was sure: "The Pierce family rich in children." Yes and t is more, all true, healthy, goodng, clever children. We never a happier expression upon any an countenance than when we d in the Bishop's face as he behis little grandchildren romping playing about the house after bait finished their dinner. At t three P. M. we broke up, thing having passed off most antly.

Books and Periodicals.

HTS AND WINGS. By Rev. C. ens, D. D. New York: William B. Mack publisher, 1878.

author, Dr. Deems, the popustor of the Church of the gers, in New York, needs no uction to our readers. He a graceful pen. There is pith ungency and force in his writ- This volume contains 45 brief on practical topics of a moral eligious character. The headf the first article gives title to ook, and very well expresses rift of the whole collection. of the topics discussed are: Rod of God; The Eucharist; ng Christians; Church Dress; h Manners; Punctuality; Con- Prayers; Having Faithful ren; Christian Giving; Mother- rt; At Home in Heaven. article in the book is readable ell worth reading. It is a voto entertain, instruct and to. Cloth binding, 272 pages, $1.50.

, OR THE LITTLE SAVOYARD ois. A translation. By Mrs. Hyde P. New York: William B. Ma klow, publ 1877.

irring and rather extravagant but one that has its useful les- It abounds in illustrations of ential care and deliverances, evidently written in a devout and for the religious good of people.

ces and Masks is a plea for In friendship, by Dr. S. H. Jr. Published by William cklow, New York.

e Sunday School Magazine, r and Little People for March bright and fair as the opening . The Magazine has several ttful and instructive articles, e Notes on the Lessons are all price. None of our schools, ord to do without these publi- The Magazine is especially able to teachers. It will take ration fully to estimate the which Dr. Cunnyngham is for the improvement of Sunnol teaching.

e Lapilon Quarterly Review uary, 1878—republished by guard Scott Publishing Com- New York—has the followin- : The Renaissance in Italy England; Scientific Lec- Their Use and Abuse; Schlie- Mycenæ; March of an Eng- neration Through Life; Sir e Mays Democracy in Europe; ch Critic on Goethe; Railway nts; Lord Melbourne; The of Commons and the Obstruct- rty; The Meeting of Parlia-

e National Repository for has: The Soldiers' Home at , Ohio, Illustrated; The Mu- f the Hohenzollerns, illustra- emories; The Holy George t; The Border Lands, illus- William Cowper; Flora Mac- ; A Mistake, and What Came Among the Thorns; Winter The Eastern Question; Edllaneany.

ppincott's Magazine for March with the Russians in Bulgaond paper, illustrated; The es at Fort Fisher; Glimpses den, concluding paper, illus The Strange Story of Paul ; Europe's New Coal Field; Farce and Comedy, and other .

ith is the title of a new y paper published at Santa al. Our gifted friend and Rev. H. W. Featherstun, is nd proprietor. The first numlled with excellent selections from religious authors. We wish success to Truth. Price, $1 a year.

—The March-April number of the North American Review will contain a discussion of the subject of Eternal Punishment, written by six of the most prominent clergymen in the country, representing as many sects.

—Vick's Illustrated Monthly Magazine for February is a valuable publication for gardeners, and all interested in the cultivation of flowers. Published by James Vick, Rochester, N. Y.

Remember, this is what a dying sinner said to the Savior of sinners. Both were being crucified—the one "indeed justly," but the other had "done nothing amiss." He was blameless and sinless among men—he was spotless before God. He did no sin—he was wounded, crucified, slain for ours. One of the vilest of the great sinner-train of human kind hung in the agonies of death by the side of Jesus. He looked upon our dying Lord. He was the only one in all the world just then who called him Lord. He had been taught by the Holy Ghost—taught to believe, to trust Jesus. And his heart spoke out his faith: Lord, remember me. Oh, if only that dying, sin-atoning Lamb remember me, all will be well. Jesus never disappoints a sinner's faith. Reader, you may be the very worst. Think of that bleeding form. It was all for you. Trust him. Leave yourself in his hands. He will not cast you out. The thief's "Lord, remember me," was met by a blessed answer—an answer which goes down through all the ages to comfort penitent sinners who believe on him: "Thou shalt be with me in paradise."—*Rev. J. E. Symonds.*

Publisher's Department.

NOTICE TO AGENTS.—The demand for Bishop Marvin's book, *Can We Know*, &c., has become so great that it is impossible for us to fill orders for agents promptly, and attend to the work of publishing the book. We have therefore made arrangements with Logan H. Thompson, agent of the Advocate Publishing House at Louis, as our general agent for its sale, to whom all orders and applications for agencies must hereafter be made. Those who have heretofore ordered from us will be supplied by Mr. Thompson.

PHAN, Bruns & Co., Publishers.
St. Louis, Feb. 1878.

DRY Goods of every description can be purchased from E. H. Adams & Bro., 594 Magazine Street, at low prices. These gentlemen are well known to many of our readers, and need no recommendation at our hands. We would simply call attention to the fact that a new assortment has been received at their store. For particulars see advertisement.

DELAMAR SAFE AND LOCK COMPANY.—On the eighth page an interesting letter will be found from D. Currie & Co. at Edwards' Depot to the general agent here in reference to a fearful fire which this safe went through. There is the better safe manufactured, and no company stands higher than the above.

THE SOUTHERN BELLE.—Every lady ought to subscribe to the above popular paper. Those who have already subscribed to it are very much pleased, and say they would not be without it. Only fifty cents per month. It is devoted to fashion, instruction and amusement. See the advertisement.

MR. J. H. CAMPMAN'S stove advertisement appears for the first time in this paper to-day. We only repeat what we have had occasion to say before that Mr. Campman is a worthy, reliable man, and one whom we warmly recommend to our friends who may need anything in his line to call on.

W. W. WASHBURN, on Canal street, corner of Exchange Alley, has been in this city long enough to carry on the business of a photographer, and to do not one of the best we know of here. The secret is going to have pictures taken will find his advertisement in this paper, giving fifty stars.

LADIES' HAIR STORE.—C. T. Schilling, 128 Canal street, has the best regulated hair store in the South. His hair goods very popular with the ladies from the fact that they never leave the store without being suited, and the prices are very reasonable. Country orders attended to.

CHARLES O. LANGEBECKER has succeeded to the drug business of H. Stumpf, on First street, and will hereafter conduct the business on his own account. Fresh drugs, perfumery, etc., will be kept constantly on hand, and prescriptions filled at all hours. See card.

THERE are published on this page several certificates from parties who have been cured by Dr. Porter, who is temporarily staying in this city, at 31 St. Charles Street. Dr. Porter makes a specialty of chronic diseases. Those interested should call and see him.

FURNITURE.—For furniture of all kinds, from the most expensive to the cheapest, call at R. M. & B. J. Montgomery's, corner of Chippewa and Poydras streets. You cannot do better. Country orders satisfactorily attended to. See the advertisement.

COMMISSION MERCHANT.—Mr. J. Diamond, on Poydras street, will give attention to all business intrusted to him by planters and country merchants. He should will be found at interest to all who wish to buy or sell any produce on this market.

LEATHER AND SHOE FINDINGS.—There is no better place to get anything in the above line than at J. Frank & Co.'s, 112 Poydras street. This house stands second to none in this country for reliability and fair dealing. Give them a trial.

CHINA PALACE.—For everything in the crockery line go to M. L. Navra's, 120 Canal street. He is offering bargains.

SWEET ODORS.

Almost every flower that possesses a desirable odor is used in the Culine Perfumes made by Dr. Price. It is from these rich blossoms that Dr. Price's Perfumes obtain their peculiar sweetness and floral character. His Floral Riches, Pet Rose, Hyacinth and Alsia Bouquet are the fashionable odors.

BUSINESS NOTICES.

PUZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies who use it daily, to be the only preparation that does not contain the skin-scraping blister, or leave black specks in the pores. Mothers can apply it to infants with perfect safety. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 37 North Sixth street, St. Louis. (Lindell Hotel.)

BUSINESS NOTICES.

YOUNG LADIES, beware of the injurious effects of face powders. All such remedies close up the pores of the skin, and in a short time destroy the complexion. If you would have a fresh, healthy and youthful appearance use DR. HARTER'S IRON TONIC AND LIVER PILLS. For sale by all druggists.

WE WOULD advise our patrons to use DR. HARTER'S ELIXIR OF WILD CHERRY. It is a delicious aromatic cordial. It will prevent disease in the low bottom lands and marshy regions, especially in the South. To our knowledge it will cure Dyspepsia, Sour Stomach, Headache and general debility. It will neutralize the malaria and impurities in the blood, cleansing the liver and removing the stomach. For sale by all druggists.

NEW YORK, October 2, 1877.

DR. V. W. BLANCHARD—*Dear Sir:* My attention was called to the Blanchard Tonic Extract of Wheat during the month of January, this year. From that time to the present I have constantly prescribed it to my patients of all ages, from eighteen months to eighty-three years. In every case the result has been exactly that claimed by you. It is by far the most valuable and reliable tonic I have ever met with.

EDWARD SUTTON SMITH, M. D.,
20 Irving Place.

See advertisement of the Blanchard Food Cure Company.

COD LIVER OIL AND LIME.—That pleasant and active agent in the cure of all consumptive symptoms, "Wilbor's Compound of *Pure Cod Liver Oil and Lime*," is being universally adopted in medical practice. Sold by the proprietor, A. B. Wilbor, Chemist, Boston.

MR. ED. BROWN, of Toulminville, Ala., says: "My father and Brother died from Cancer, and Dr. Grace removed one from my face, three years ago, without the use of the knife, and with but little pain. I am now perfectly well." Card in this paper.

A VALUABLE DISCOVERY.—Dr. C. W. Benson, a practicing physician, at 161 North Eutaw street, Baltimore, Md. (who has paid much attention to nervous diseases), has discovered that extract of celery and chamomile, combined in a certain proportion, invariably cures headache, either bilious, dyspeptic, nervous, or sick headache, neuralgia and nervousness. This is a triumph in medical chemistry, and sufferers all over the country are supplying by mail. He prepares it in pills at 50 cents per box. The Doctor is largely known and highly respected in Baltimore.—*Baltimore Commercial Herald.*

☞ These Pills can be ordered through any Druggist for one postage free.

THE BEST PROOF *for the fact that Dr. F. Wells' Catarrh Remedy or Fever and Ague* is the most reliable Chill Tonic in the world, we find in the statement, that Forbes & Thompson, the large wholesale druggists in New Orleans, guarantee that it cures Chills and Fever in every instance, and that it does not contain any Quinine, Arsenic, strychnine or any other poisonous drug. For sale by all druggists.

NEW ADVERTISEMENTS.

DR. JAMES PORTER.

Well-Attested Virtues of His Magnetic and Scientific Treatment.

PILES.—Mr. H. Waters, 471 Bienville street—Piles of the worst form for fifteen years; cured by Dr. Porter in two weeks. Can be referred to.

Mr. Nesbit, 120 Chartres street—Piles; an extreme case, cured in three weeks; may be referred to.

DEAFNESS.—Mr. Conrad Weckerstman, 503 Canal street—Deafness and Noise in the Head cured by two magnetic treatments.

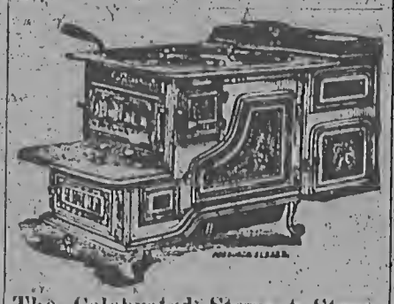
SCIATICA.—Mr. P. Eagan, 19 Girod street.—Sciatic Rheumatism since last March. Had tried the best physicians without benefit. Cured by two treatments.

FITS.—Mr. John Bunbury, Baker, 130 St. Mary street.—Epilepsy for years, never having less than two spasms per week, cured by Dr. Porter three months ago.

RHEUMATISM.—Mr. T. P. Devine, Cotton Broker, 187 Common street.—Chronic Rheumatism cured by Dr. Porter in a few magnetic treatments.

By Dr. Porter's treatment patients are cured of almost every form of chronic Ailments in a few days. Therefore persons living at a distance need not remain in the city but a very few days in order to have a permanent cure effected.

Office hours from 9 A. M. until 7 P. M., at his PARLORS, No. 14 ST. CHARLES STREET, where he may be consulted until about the first of May.



The Celebrated Stewart Stove.

IMPROVED PATTERN OF 1873.

THE best Cook Stove in the world. Will last twenty years and do more work with the same amount of fuel than any other Stove that was ever made. Pleases to repair old Stewart Stoves always on hand.

J. H. CAMPMAN,
133 Poydras St., Agent for Louisiana.

ROWELL & CHESMAN Advertising Agents, THIRD & CHESTNUT STS., ST. LOUIS, MO.

Publish a Book of Advertisements, and how AND WHERE TO DO IT. Have an Advertiser about to enter business, or one who has decided to advertise, write them. Have a party making contracts, either with the papers or with such Agents. It costs nothing to get prices, circulations, and much other matter of value, which will save time and money to those seeking the cheapest and best, or making contracts for New Spaper Advertising. Send address on postal card, and the book will be forwarded free of charge.

FIRST STREET PHARMACY.
CHAS. O. LANGEBECKER,
Successor to H. Stumpf
PHARMACEUTIST AND CHEMIST,
Cor. First and Chippewa Sts., New Orleans.
Dealer in Rare Chemicals, Fine German and American Drugs, Perfumery and Prescriptions filled with care at all hours, day or night.

J. DIAMOND,
COMMISSION MERCHANT,
AND DEALER IN SOUTHERN AND WESTERN PRODUCE,
98 Poydras Street 98
Near Magazine street, New Orleans.
Always on hand Flour, Beans, Potatoes, Onions, Fruits, Country Eggs etc. Special attention given to the selection of Seed Potatoes.

Pontchartrain Cheap Store.

J. A. LACROIX,
CORNER FRENCHMEN AND VICTORY STS.
LADIES', GENTS', MISSES' AND CHILDREN'S
BOOTS AND SHOES
OF ALL DESCRIPTIONS.
Always on hand a full assortment of first-class goods at prices which defy competition. Call and examine my stock before purchasing elsewhere.
MY MOTTO—*Quick Sales and Small Profits.*
Marks our railroad cars pass in front of the store.

SAM. HENDERSON,
Cotton Factor, Commission Merchant and Purchasing Agent,
18 CARONDELET ST., New Orleans. Does business in Orange principles and at Orange rates.

BLYMYER M'F'G CO BELLS
Church, School, Fire alarm, Tire-proof, low-priced, warranted. Catalogue with 700 testimonials, prices, etc., sent free.
Blymyer Manufacturing Co., Cincinnati, O.
cow

30 Mixed Cards, Snowflake, Damask, etc., no two alike, with name, 10 cts. 4, MINKER & CO., Nassau N. Y.

GOLD! Any worker can make $12 a day at home. Costly outfit free. Address TRUE & Co., Augusta, Maine.

$200 a month. Agents wanted to represent Child & Pratt, Cin'ti, O. cow

NEW ADVERTISEMENTS.

ESTABLISHED 1816.

CHAS. SIMON & SONS,

68 N. Howard Street, Baltimore, Md.,

IMPORTERS AND DEALERS IN

Foreign and Domestic Dry Goods,

WOULD call special attention to their extensive stock of DRESS GOODS, LINEN AND COTTON GOODS, Embroideries, Laces, Goods for Men's and Boys' Wear, Corsets, Ladies' Ready-Made Underwear, etc.

SAMPLES SENT FREE.

ALSO TO THEIR

Dressmaking Department.

Cloaks, Dresses, etc., made to order promptly, in a superior manner, and in the latest style, at moderate rates. Orders solicited. Rules for self-measurement, and samples of materials, with estimate of cost, sent upon application.

All orders amounting to $20 or over will be sent free of freight charges by express; but parties whose orders are not accompanied by the money, and having their goods sent C. O. D., must pay for return of money.

CINDERELLA SHOE STORE.

TRADE MARK

No. 592 Magazine Street,

Between Erasmian's and Adams'.

MY Fall and Winter stock of BOOTS, SHOES and SLIPPERS has been *personally* selected in Northern markets, with special attention suiting Southern demand, for elegance, comfort and economy.

Goods, constantly arriving, will always be of the latest styles, fresh and durable; made, as they are, *expressly for me*, by the best manufacturers of this country, including the far-famed MILES, of Philadelphia, and BURT, of New York.

☞ **Orders from the country receive the utmost care. Schools most liberally dealt with. Correspondence solicited.**

CUSTOM WORK TO MEASURE a specialty, which for fine material, exquisite workmanship, beautiful shape and perfection of fit can nowhere be surpassed.

The well-known, accomplished salesman, Mr. P. J. LYNN, will be happy to see old friends, and sure to make new ones among visitors.

Polite attention to all, fair dealing and ONE PRICE shall mark the conduct of this establishment. A FAMILY RESORT.

Respectfully, W. N. TOLER,
5p Manufacturer and Dealer.

Matchless—Unrivaled—FRANZ LISZT.

ALL World's Exhibitions OF RECENT YEARS:

Paris, 1867; Vienna, 1873; Santiago, 1875; Philadelphia, 1876,

HAVE AWARDED THEIR

HIGHEST HONORS

TO THE

MASON & HAMLIN CABINET ORGANS

FOR

Demonstrated Superiority.

NEW STYLES at reduced prices, from $51 upward. Over 5 OCTAVE, DOUBLE REED, $100. NEW STOPS, just in. ELEGANT UPRIGHT CASE, NEW STYLE, $125. In JET AND GOLD BRONZE, $155. Sold also for installments, or rented until rent pays. A small Organ of best quality may be obtained by payment of $7.50 per quarter, for ten quarters. ILLUSTRATED CATALOGUES and PRICE LISTS free.

MASON & HAMLIN ORGAN CO.,
154 Tremont St., 25 Union Sq., 250 Wabash Ave.,
BOSTON. NEW YORK. CHICAGO.

SPECIAL INDUCEMENT.

Edward Lilienthal, Jeweler, 95 Canal street, will sell at cost during the current month his entire stock of Diamonds, American and Imported Watches, fine Jewelry, Silverware, Silver-Plated Ware, Clocks, and any article in his line, being recent selections for the retail trade in this city. Every article will be guaranteed to be as represented. His old customers and the public generally are invited to call.

J. M. BALL,

DEALER IN

Staple and Fancy Groceries,

TEAS, COFFEE, SUGAR, BUTTER, STARCH, Soap, and everything appertaining to a FIRST-CLASS GROCERY.

Corner Philip and Magazine Streets,

NEW ORLEANS, LA.

Goods delivered free to all parts of the city.

TO HAVE GOOD HEALTH THE LIVER MUST BE KEPT IN ORDER.

For Pamphlets address DR. SANFORD, New York.
cow

CORNS, COLDS, ANTHEA.

Remember that for all Affections of the THROAT AND LUNGS Laplace's Indian Turnip Pectoral Balm is the sole remedy. Combining efficiency of action with a most palatable savor. Give it a trial. Price, $1. Sold at all well-assorted drug stores. And by the proprietor, 23 and 25 Fulton Fields street. Middle depot—DeBlanc & Co., 20 Water St.; St. Louis depot—Richardson & Co., 709 N. Main St. 5p

First-Class Visiting Cards.

30 all different ..... 10c 25 Autumn Leaf ..... 10c.
5 White ..... 10c. 20 Snowflake ..... 10c.
50 Tinted ..... 10c. 25 Repp ..... 10c.
25 Plaid ..... 10c. 25 Damask ..... 10c.
25 Floral ..... 10c. 25 Scroll, with name. 50c.

Send a 3c. Stamp extra for each name when the order amounts to less than $1. When more I pay the postage, and thus you save 3 cents on $1 worth. No cheaper work in the world at any price. Money refunded if they don't suit. W. C. CANNON, 712 Washington street, Boston, Mass.

ORGANS Superb $340 Organs, only $95. Pianos, *retail price by other manufacturers* $900, only $260. Beautiful $1500 Pianos, $175—*best ever warranted 15 days' test trial.* Other bargains; want them introduced. *Agents wanted. Paper free.* Address D. F. BEATTY, PIANOS Washington, New Jersey.

EPILEPSY or FITS CURED!

By Dr. Rose's Epileptic Remedies. TRIAL PACKAGE SENT FREE. Cures speedy and permanent. Address ROSS BROS., No. 511 Main St., Richmond, Ind.

$5 to $20 per day at home. Samples, worth $5, free. Address STINSON & Co., Portland, Maine.

$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & Co., Portland, Maine.

NEW ADVERTISEMENTS.

FRESH FIRST-CLASS

DRY GOODS!

FANCY GOODS, NOTIONS, ETC., ETC.,

AT

REASONABLE RATES.

E. H. ADAMS & BROTHER,

NO. 594 MAGAZINE STREET,

NEW ORLEANS, LA.

GOODS MARKED IN PLAIN FIGURES, FROM WHICH THERE IS NO DEVIATION. PROMPT AND CAREFUL ATTENTION TO COUNTRY ORDERS. 5p 6c

DANIELS MEDICATED SILK FOOT PROTECTOR.

PATENTED APRIL 25, 1876.

MANUFACTURED BY S. TUTTLE & SONS PHILA. & HARTFORD.

THE FOOT PROTECTORS are composed of Wool and Silk felted together, the Silk next to the foot, and differ from the finer feet coverings, with the origin of properties to heat, and are so prepared as to render them damp-proof, and for **Rheumatism** and **Cold Feet** are a **Sure Relief.** We call the attention of Shoe and Hosiery dealers to these goods, becoming popular and of more value. Sample pairs sent to any address, by mail, on receipt of 25 cents. In ordering state size, and whether for lady or gentleman.

S. TUTTLE & SONS, 324 Arch St., Philadelphia.

THE WONDERFUL PEN-HOLDER!

NO INK REQUIRED.—We have invented and patented Levy's Pen-Holder which contains **Solidified Ink** (*not gum*) and with which to write WATER will write 8 pages! Sample, post-paid, 25 cents. Gold dipping in cents. Extraordinary inducements to parties out of employment.

☞ The *Christian Union* of Sept. 5, 1877, says: "We have had a chance to try the pen for this editor, and have found one of these pens and no other to keep us busy with the time."

J. T. HILLYER, 360 Broadway, N. Y.

PALAIS ROYAL!

GRAND BAZAR!

137 CANAL STREET,

NEW ORLEANS, LA.

Formerly Levy's Dollar Store.

ESTABLISHED 1853.

THE CHEAPEST

AND

MOST POPULAR HOUSE

IN THE WHOLE SOUTH.

The attractions for this season are

LADIES' CLOAKS, from $2.50 to $20.

MISSES' CLOAKS, for Misses from 4 to 16 years of age.

MISSES' AND CHILDREN'S SUITS, for Misses and Children from 2 to 16 years of age, from $1.50 to $15 a suit.

FURS, for Ladies, Misses and Children, from $1 set Cape and Muff to $25.

Extra Large **FUR CAPES**: White, Brown and Black, from 12 to 24 inches deep, from $1.50 to $15.

The Palais Royal Catalogue

is now ready, and contains the prices of every article in it. To be had free on application.

TOYS! THE THING LOOKED FOR TOYS!

The Christmas Catalogue,

which will assist you in making selections for the Holidays, is also ready, and will be mailed free on application.

The ages of boys and girls, young men and young ladies, parents, etc., is systematically arranged with the articles suitable for each, and correspondingly placed with the price. Call or send your order for each article to

E. LEVY,

PALAIS ROYAL, 137 CANAL STREET.

All orders receive prompt and careful attention, and goods may be returned if not satisfactory. 5p

FRENCH MILLINERY,

BERLIN ZEPHYR WORSTED,

AND

DRESSMAKING

MME. ROSA REYNOIR,

NO. 9 CHARTRES ST., NEAR CANAL,

begs to inform her patrons and the Ladies in general that the beautiful stock of Millinery selected by her in the North, and received direct from prominent Parisian houses, is now in store, and comprises all the newest shapes in FELTS, CHIPS, STRAWS AND VELVETS, trimmed in the leading style, and at lower prices than any other house in this city. Her stock of Berlin Zephyr Slipper Patterns, Java Canvas Mottoes, etc., is varied and complete.

The Dressmaking department is in charge of Mrs. M. Marsh, well-known in this community as one of the most competent and stylish Dressmakers in the city.

Orders filled at short notice. Perfect fit and entire satisfaction guaranteed. 5p

HAIR-GROWER.

WARRANTED to cure Dandruff, or any Disease of the Scalp, and in nine cases out of ten make the Hair grow. Price, $1 per bottle. Made by

DONALD KENNEDY,

ROXBURY, MASS.,

AND SOLD BY ALL DRUGGISTS. 5p

A. A. LIPSCOMB, COLUMBIA, TENN., Breeder and Shipper of Pure-bred Land and Water FOWLS. Eggs for hatching in season. Fowls for sale at all times. Prompt attention given to all orders and communications, which are respectfully solicited.

50 Elegant Mixed Cards, with name, 13c. Agent's outfit, 10c. SEAVY BROS., Northford, Ct. cow

NEW ADVERTISEMENTS.

AT

NAVRA'S

CHINA PALACE!

THE LARGEST & BEST ASSORTED

Crockery Store in the South,

YOU CAN PURCHASE

French China, Stone China,

GLASSWARE,

CUTLERY, SILVER-PLATED WARE

AND

GENERAL

HOUSE-FURNISHING GOODS

Cheaper than in Any Other Store

IN THE CITY.

☞ No trouble to show goods nor to answer letters for prices.

M. L. NAVRA,

120 CANAL STREET (OCTAVO BUILDING),

NEW ORLEANS, LA.

FRANK H. WILSON, Agent.

THE MOST

DURABLE AND ELASTIC

WOVEN WIRE BED!

IN THE WORLD.

Each Bed warranted in every respect. All sizes made, from Cots, Steamboat Berths and Hospital Cots to the Largest Beds. 12 to feet.

General Agents for Southern States—49 COMMERCIAL PLACE, New Orleans, La.

BEAUTIFUL FLOWERS

A GREENHOUSE AT YOUR DOOR

FOR $100 EACH.

A hundred other things cheap.

Also an Immense Stock of Fruit & Ornamental Trees Evergreens, Shrubs, etc.

Our Catalogue for 1878 (24th year), 13 Greenhouses, 400 Acres.

STORRS HARRISON & CO.
PAINESVILLE OHIO
cow

Fifty pages, 500 Illustrations, with descriptions of thousands of the best Flowers and Vegetables in the world, and *how to grow them*, all for 25 Two-CENT postage stamps. Printed in German and English.

Vick's Flower and Vegetable Garden. Solid in paper covers, 25 cents; cloth covers, $1.

Vick's Illustrated Monthly Magazine, 32 pages, fine Illustrations, and Colored Plate in every number. Price, $1.25 a year. Five copies for $5. Address

JAMES VICK, Rochester, N. Y.
jn 21

WHEELER & PIERSON,
Successors to Pierson & Hess,
NOS. 13 AND 15 CAMP STREET,
Opposite the City Hotel,
CLOTHING & FURNISHING GOODS
FOR MEN AND BOYS.

We invite visitors from the country to look at our stock. We keep *good Goods*, sell at *low prices*, and mark it in plain *figures*. Clergymen's trade solicited, and a liberal deduction made to them. 5

25 Elegant Cards, no two alike, with name, 10c. Stamped. J. B. HEATH, Nassau, N. Y.

Farm, Garden and Household.

MILLET.

After taking the position that there is no better hay plant in the world than millet (German millet, we suppose,) the *Florida Dispatch*, of New Orleans, says:

Sow from the middle of April to the end of June. It will mature in about sixty days from date of sowing. Sown on good land, well plowed and harrowed, it will yield from one to six tons per acre. There is no crop that will pay better, especially if you take into consideration the small amount of labor necessary to bring it to maturity. If you have not enough grass and grain to warrant the purchase of a reaper and mower, then combine with two or three of your neighbors in the purchase of one; then you can cut your grain and make your hay at a small cost. See to it, farmers, that the streams of greenbacks flowing to the North for hay, oats, beef and mutton are stopped. As long as these streams continue to flow, so long will greenbacks be scarce with us. Mild and open as has been the past winter, many car-loads of hay have been brought from the Northern market and sold here from $1.20 to $1.75 per one hundred pounds. Sow millet, then, and make enough to supply this demand. Do not rush your hay all into market in the autumn, when purchasers are both few and independent; put it into good, compact bales on your cotton press, and keep it until it is wanted.

All strong and healthy cattle are fat in the autumn, and hundreds of tons of beef could be supplied from our own herds if they were only kept in the condition that the summer range leaves them, until the beef is wanted. A liberal supply of good hay and a little attention would keep the cattle fat all the winter, and thus avoid the necessity of bringing beef from other States, and of course leave more money among us.

By a judicious use of the manure that accumulates in every cow lot unless the lot is placed on a hillside on purpose to let the manure wash away, large quantities of turnips can be grown at a small cost. Sow from the twentieth of July to the middle or end of September. When late in October begin to sow red oats. Your turnips and oats will make the cheapest and best mutton that we have had in our market for many years.

KEEPING POULTRY IN ORCHARDS. This is a matter that should be practiced when possible. We believe that if farmers and fruit-raisers knew the benefits arising from such management they would at once adopt it. Last fall we visited an orchard in which fowls were kept, the owner of which told us that before the fowls were confined in it the trees made little or no growth, and only a corresponding amount of fruit was obtained. But what a change was evident now. The grass was kept down the weeds killed, and the trees presented an appearance of thrift, which the most enthusiastic horticulturist could not but admire and envy. The growth of the trees was most vigorous, and the foliage remarkably luxuriant. The fruit was abundant, of large size, and free from worm and other imperfections. This excellence was accounted for by the proprietor, who remarked that the "hens ate all the worms and curculio, in their reach, even the canker-worm." He found less trouble with their roosting in trees than he expected, and that a picket fence six feet high kept them within bounds. His orchard was divided into three sections, and the fowls were changed from one to another, as the condition of the fowls or the orchard section seemed to require.—*Poultry World.*

ANGORA GOAT-RAISING.—The Virginia *Enterprise* has the following: N. Gilmore, Soda Springs, several miles from Emerald Bay, Lake Tahoe, visited Virginia City lately. He is a very successful breeder of Angora goats, a flock of 270 of which animals he has at his place at the head of Fallen Lake, two miles from his springs. In all he has over 400 of these goats, some 400 being at a ranche below Placerville. At this ranche all the animals are herded in winter. He crosses the Angora with the common goat, and continues to breed in and in until the proper length of the fleece is attained. At the first crossing the wool produced is short and the fleece light but finally the staple becomes long and fine, and the fleece heavy, the weight being five or six pounds to each animal. The short wool sells to manufacturers in the Atlantic States at 65 cents per pound, while the long is worth from 75 cents to $1.10. Mr. Gilmore finds no difficulty in rearing the goats on his mountain ranches. The wonder is that more men owning mountain ranches do not go into the business.

SALAD CREAM.—Take the yolks of three fresh eggs, and whisk them well up with ten grains of cayenne pepper. Then take one ounce of mustard, salt one drachm and a half, salad oil half an ounce; mix well with half a pint of the best vinegar, and then add the two lots together. Shake them well, and you will have an excellent mixture, which will keep for twelve months.

A young lady who recently renounced Romanism, being told that as she was born in a Catholic church she might to die in it, promptly replied: "I was born in sin, but I have made up my mind not to die in it."

The eye is made for sight, yet seeth many things which should be soon forgotten.

HEALTH PROMOTED.

Health is promoted by good and appropriate food. Sufferers only to be made by using in preparing it articles known to be free from poisonous adulterations, such as Dr. Price's Cream Baking Powder, which eminently exhibits indorsements being perfectly pure and wholesome.

MEDICAL.

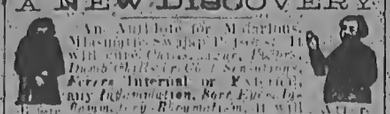
NO MORE BUZZING IN YOUR HEAD, DEAFNESS, BLINDNESS, SPINAL TROUBLES.

Dr. J. H. McLean's

Liquid Substitute for Quinine

CHILLS AND FEVER CURE.

A NEW DISCOVERY



An Antidote for Malarious, Miasmatic and Paludal Poisons. It will cure Chronic, Periodic, Bilious, Remittent, Congestive, Pernicious, Autumnal, Marsh, Country, Fever & Ague, Dumb Chills, or Chill Sickness, Forms Internal or External, any Inflammation, Sore Eyes, Inflammatory Rheumatism, It will Cure Tetter, and is the favorite Salve in the Family. Take no other Pills but the Dr.'s Pills to be used with his Liquid Substitute for Quinine.

No other Medicine required, if is used alone.

Dr. J. H. McLean's Liquid Substitute for Quinine will eradicate every ill, poisonous, inflammatory action that may exist in the system.

When you take a tea-spoonful, it is taken up by the absorbents in vessels in the stomach, follows and destroys all poisonous elements in the blood, and blood vessels relieves the causes of Chills and their accompanying diseases.

THE WHOLE MISSISSIPPI VALLEY has cause to rejoice. This new discovery, Dr. J. H. McLean's Liquid Substitute for Quinine, will make glad many an anxious countenance, curing Chills, Shakes, Ague, or any Fever. Try it and be convinced. It is put up in Bottle, price $1.00; also Powder, to Use Pure It Ourselves, sent by mail all over the world $1.00 per package.

Address, **DR. J. H. McLEAN,**
311 Chestnut Street. ST. LOUIS, MO.

A NEW PRINCIPLE! A NEW WAY!

To cure THROAT and LUNG diseases.

Dr. J. H. McLean's

COUGH AND LUNG-HEALING GLOBULES.

Take no more medicine down in the Stomach to go up to cure the Lungs.

This new way of bringing the medicine in direct contact with the Throat or Lungs. *Dr. J. H. McLean's Cough and Lung-healing Globules.*—They are Sugar Globules, containing medicine. As rapidly as the Globule dissolves in your mouth, the saliva, acting on the medicine in the Globules generates a healing Gas, which must be inhaled; it permeates every cell in the Lungs and stomach by Diffusion. In the Throat, the decay of the Lungs must cease. Thousands upon thousands have been cured by Dr. J. H. McLEAN'S COUGH AND LUNG-HEALING GLOBULES, in Consumption, Bronchitis, Asthma, Hoarseness, Colds, and all Sorenes in the Throat or Lungs. Mark their wonderful Magic Influence. Trial boxes by mail all over the world, 25 cts.; per box. Postage Stamps will be received for them.

Address, *DR. J. H. McCLEAN,*
314 Chestnut Street. ST. LOUIS, MO.

ABSORBS THE POISON. Is the new way that CATARRH is cured by

Dr. J. H. McLean's

Celebrated Catarrh Snuff

Before Tak. This new and wonderful discovery cures by absorbing the poison in the sores in the Nose, Throat, or Skin. Dr. J. H. McLean's Catarrh Powder, get it on the sore parts in contact with the disease, and it will never fail to cure Catarrh, Sores in the Nose, Blindness, Blotches, Black Specks on the Face or Skin, Crusting, Fruitions, Sweating Feet, etc. You must get *Dr. J. H. McLean's Catarrh Snuff* in contact with the disease. It will absorb the poison on every sore and cure it. Trial boxes, 25 cts. by mail.

After Tak.

Address, *DR. J. H. McLEAN,*
314 Chestnut St., ST. LOUIS, MO.

firm

TUTT'S PILLS

The Greatest Medical Triumph of Modern Times.

Recommended by Physicians. Indorsed by Clergymen.

These Pills have gained a popularity unparalleled. Druggists everywhere say their sale is unprecedented.

The Reason is Obvious.

They are no worthless nostrum, puffed up to deceive the credulous, but are the result of long research, by a chemist and physician of thirty years' experience, who values his reputation more than gold.

What Tutt's Pills will do.

THEY CURE Dyspepsia, Costiveness, Piles, Biliousness, Fever & Ague, and Mental Colic.

THEY CURE Sick Headache, Foul Breath, Jaundice, Flatulence, and Indigestion.

THEY GIVE Appetite, Flesh to the Body, and Rapid Low Spirits.

THEY ACT on the Blood, and remove all Impurities.

THEY CURE Gout, Rheumatism, and Kidney Disease.

THEY CURE Dizziness, Heartburn, and Bilious Colic.

THEY CAUSE the food to assimilate, and nourish the body.

THEY CURE Nervousness, and give refreshing Sleep.

THEY ARE Invaluable for Female Irregularities.

THEY ARE the best Family Medicine ever discovered.

THEY ARE harmless, and always reliable.

Sold everywhere. *25 Cents a Box. Office, 35 Murray Street, New York.*

BROWN'S BRONCHIAL TROCHES

Coughs and Colds.

"Brown's Bronchial Troches" will allay irritation which induces coughing, and gives immediate relief in Bronchitis, Catarrh, Influenza, Hoarseness, Sore Throat, and Consumptive and Asthmatic Complaints. The Bronchial Troches have been steadily winning their way into public favor, until they are known and used nearly all over the world.

DR. J. J. GRACE,
PHYSICIAN AND SURGEON,
AT WHISTLER, ALA.,
(Six miles north of Mobile, on Mobile and Ohio Railroad.)

Treatment of SCROFULOUS ULCERS AND CANCERS a specialty.

Refer by Capt. J. Burris, Mobile, Ala.; Mrs. Cogle, state line, Miss.; Mrs. Caroline Byrd, Chamberlain, Ala.; Henry C. Richards, Marion, Ala.

WOOD! WOOD! WOOD!
AT WHOLESALE AND RETAIL,
Honey Island Wood & Coal Yard,
NO. 275 JULIA ST., NEW BASIN,
Near Magnolia Bridge. Postoffice address, Lock Box 1080.
Delivered to all parts of the city.
PRICES FOR THIS WEEK:

ASH WOOD, per Cord	$6 50
OAK WOOD, per Cord	5 50
OAK and ASH, mixed, per Cord	5 50

Liberal discount made to dealers. Satisfaction guaranteed. P. BADELAT, Agent.

FURNITURE AND MATTRESSES
NO. 155 CAMP STREET.

THE undersigned has a large stock of Furniture which he will dispose of at prices that will DEFY COMPETITION. Give me a call and see for yourselves.

Furniture taken on storage. Repairs made at lowest rates. All Furniture and Bedding put in perfect repair and delivered to order. Moving, Packing, etc., in full, done at the lowest possible prices on application to

HENRY UTHOFF,
155 Camp Street.

MACHINERY, TIES, ETC.

BUY THE

COST, including freight, but 32 to 34 cents per bale cotton.

BUYERS CONSIDER COTTON IN THESE TIES WORTH 50 TO 75 CENTS PER BALE MORE THAN IF IN FLAT TIES.

Send for circular, containing names, etc. Canvassers wanted to sell on commission.

Ludlow-Saylor Wire Co., St. Louis, Mo.
Manufacturers of Wire and Wire Goods.

MISCELLANEOUS.

NEW ORLEANS
FLOURING MILLS.
Webster & Dillingham,
NOS. 82 AND 84 PETERS ST., AND 22 AND 24 COMMERCE ST., NEW ORLEANS,
MANUFACTURERS OF
THE HIGHEST GRADE OF FLOUR
by the NEW PROCESS, specially adapted for City Trade and Export.
GRAHAM FLOUR constantly on hand, fresh-ground daily.
Flour delivered to all parts of the city.
CHOICE BRAN, suitable for Feed, constantly on hand at lowest market rate.
Highest market price paid for WHEAT.

H. P. BUCKLEY,
5 CAMP STREET,
AMERICAN and FOREIGN
WATCHES,
DIAMONDS, JEWELRY AND SILVERWARE,
AT LOWEST PRICES.
Special attention to Watch Repairing.

Dunbar's Wonderful Discovery.
BETHESDA WATER.
Onward from this date I have appointed
L. C. Arny,
Nos. 26, 28 and 30 Bienville Street, N. O.,
my General Agent for New Orleans and the State of Louisiana for the sale of the celebrated Bethesda Water, of Waukesha, Wis. It is the acknowledged cure of Bright's Disease, Diabetes, Dropsy, Liver and all urinary diseases.
Call for certified pamphlets and directions for using the Bethesda Water, at my General Agent's office. RICHARD DUNBAR.
WAUKESHA, WIS., Jan. 25, 1875.
This Water, in packages of 10, 20 and 40 gallons, for sale as above.

M. H. APPLEGATE,
PLUMBER,
AND DEALER IN
COOKING RANGES AND BOILERS,
Bath Tubs, Water Closets, Washstands, Kitchen Sinks, Lift and Force Pumps, Ale Pumps, Sheet Lead and Lead Pipe, and Brass and Plated Cocks of all Patterns,
146 Poydras St., New Orleans, La.
Repairing neatly done. Country orders attended to.

GENERAL
COMMISSION MERCHANT
FOR THE SALE OF
COTTON, SUGAR AND MOLASSES,
AS WELL AS ALL KINDS OF WESTERN PRODUCE.
Special attention given to the sale and purchase of Staves, Timber, Lumber, Hoop-Poles, Fire Wood, etc. Liberal advances made on consignments.
A. P. DuHAY,
NO. 11 UNION ST., New Orleans.

SPORTSMEN'S DEPOT,
55 ST. CHARLES STREET 55
NEW ORLEANS.
ARTICLES FOR FISHERMEN
OF ALL KINDS.
Reels, Nets, Hooks, Lines, and every desirable article for the Angler, wholesale and retail. Guns imported to order. J. R. Cooper's Breech and Muzzle-loading Guns always on hand. All kinds of improved artificial baits. Address Postoffice Box 1039.

FREDERICK GOOD,
MANUFACTURER OF
LARD OIL AND STEARINE.
Improved Machinery Oils, also Mineral Lard Oil, and extra Refined Cotton Seed Oil constantly on hand. 118 PETERS AND 40 COMMERCE STREET, New Orleans.

A GREAT INVENTION—TOTMAN'S PATENT CORN MILL.—This is the only mill ever invented that will make Grits and Meal at the same time, with one operation, direct from the corn. It will also grind Coffee, Spice, Salt and Meal, direct from the ear. Capacity, 20 bushels per hour. Price, only $40. Call and see it now in operation, or send for illustrated circular, at No. 172, Magazine street, near corner of Julia street, New Orleans. E. TOTMAN,
Patentee and Proprietor.

J. F. BOHRBACHER,
BOOT AND SHOE STORE,
237 CAMP STREET 237
NEW ORLEANS, LA.
Keeps constantly on hand, from the very best custom makers, a large assortment of Ladies', Gentlemen's, Misses', Children's, Boys' and Youths' Boots and Shoes at the lowest cash prices. Gentlemen's Home-made Congress Boots at $3 50.

HEATH PIPPET & LAKE,
IMPORTERS AND DEALERS IN
CARPETS, FLOOR OIL CLOTHS,
UPHOLSTERY GOODS, Wall Paper, Window Shades, Cornices, Lace and Muslin Curtains, Mirrors, Moldings, Cornices, Engravings, etc.
Frames made to order—a specialty.
No. 30 Camp Street, New Orleans.

H. H. DUSSMAN,
DEALER IN
PITTSBURG COAL,
Oak, Ash and Pine Wood,
No. 102 CALLIOPE ST., between Magazine and Commerce, New Orleans.

$1200 SALARY. Permanent salesmen wanted (or if Specific Goods to dealers. No peddling. Expenses paid. Address S. C. GRANT & Co., 3, 5, 7 & 9 Home St., Cincinnati, O.

MISCELLANEOUS.

MARSDEN'S
Pectoral Balm!
THE GREAT REMEDY FOR
COUGHS, COLDS,
AND
CONSUMPTION.
FINLAY & THOMPSON,
SOLE AGENTS, NEW ORLEANS, LA.
FOR SALE BY ALL DRUGGISTS.

THE
SOUTHERN BELLE,
AN ILLUSTRATED MAGAZINE FOR LADIES AND FAMILIES.
DEVOTED TO
Fashion, Instruction and Amusement.
Published by D. P. PERRY, 183 CANAL ST.
Every lady in the South should send for this valuable paper. Sent, postpaid, for 50 cents per annum. Address D. P. PERRY, 183 Canal street, New Orleans, General Agent for the old reliable HOWE MACHINE.

ROBES, MODES.
MADAME FRICKE
begs leave to inform her friends and customers that she will remove, on the
FIFTEENTH OF JANUARY,
from her present residence, corner of Magazine and St. Andrew streets, to Canal street, over the vestibule of the Varieties Theater, where she will be prepared to fill all orders on the shortest notice and in the latest styles. Respectfully,
E. FRICKE.

W. C. TOOMER,
GENERAL
COMMISSION MERCHANT,
OFFICE—48 Carondelet St., Cor. Union,
NEW ORLEANS.
LUMBER, TIMBER, STAVES, NAVAL STORES and Country Produce. Liberal advances made on Consignments. Purchases made in this market for account of my friends.
Sole Agent in the West for Robinson & McMillan and McMillan & Son, celebrated Stockton Cypress Mills. Lumber for Plantation use filled to order.

MAKE $100 PER MONTH
YOU CAN
Acting as Our Salesman.
We are desirous of engaging energetic AGENTS, either on salary or commission, as they may elect. Don't fail to write us in regard to business if not employed, and when you receive our circulars read them carefully. Address, with stamp for particulars,
G. W. FOSTER & CO.,
275 AND 283 E. MADISON STREET,
Chicago, Illinois.

BREECH-LOADERS.
WE take this opportunity of informing customers and friends that the first installment of our full Stock of these goods ordered specially, has laid a few weeks has arrived, and is ready for inspection. In Breech-Loading Shot-guns alone our assortment in Store comprises upward of 60 different styles and patterns, ranging through every desirable grade. These fresh importations can be profitably afforded lower than ever before owing to present low cost of good and sterling exchange, while each one of stock has been marked down to the net cash advance of value from old time to gold. Don't take our word for it, but call and see for yourselves whether you wish to buy now or not. POLSOM BROS.,
Decatur (Old L. vee) St., opp. Post-office.
Guns, Pistols and Ammunition at wholesale and retail.

LADIES' HAIR STORE
AND
FANCY GOODS BAZAR.
G. T. SCHILLING,
159 CANAL ST. 159
keeps a large assortment of Fancy Goods of all descriptions. Human Hair in all shades and colors of all sizes and lengths. Jewelry, Ladies' Combs and Hair Ornaments, etc., made up in all qualities of goods and of the newest styles. A choice assortment of Fans. Country orders promptly attended to. If goods are not as represented he will refund the money immediately.

WHOEVER
Appreciates Honest Dealing!
Will do well to call at
S. EHRLICH'S
CLOTHING HOUSE
218 Charles St., New Orleans.
Country orders promptly attended to.

UNIVERSITY HIGH SCHOOL,
EAGLE HALL,
PRYTANIA STREET, CORNER TRANIA,
NEW ORLEANS, LA.
THE Fourth session of this School for Boys opened on MONDAY, October 1, 1877. The Principal has engaged a full corps of competent assistants and refers, by permission, to the Faculty of the University of Virginia, and to his patrons of the past session, whose names may be found in the circular of the school. Circulars to be had at the book stores, Canal street. For further information address
GEO. C. PERROT, Principal,
P.O. Box 125, New Orleans, La.

D. MERCIER & SONS,
MEN'S, YOUTHS' AND BOYS'
CLOTHING!
HATS, BOOTS AND SHOES, FURNISHING GOODS, ETC.,
Cor. Dauphine and Bienville Streets,
NEW ORLEANS, LA.
Orders from Country Merchants promptly executed on the most reasonable terms.

JOHN BOIS,
DEALER IN
FURNITURE, PICTURES,
LOOKING GLASSES, ETC.
152 Camp Street 154
Next to St. Patrick's Church, New Orleans.
No charges for packing and shipping. Orders promptly attended to, and satisfaction guaranteed. One price only on each and every article, and no deviation.

SENT FREE—Our fine illustrated Price List of Watches and Jewelry. We are the cheapest house in America. Agents wanted.
Rogers Manuf'g Co.,
240 State St., Chicago, Ill.

NEW ENGLAND CONSERVATORY OF MUSIC. Largest in the world. 17,000 students since 1867. 75 eminent professors. 115 lessons for $15. E. TOURJEE, Music Hall, Boston.

INSURANCE.

Factors' & Traders' Insurance Co.,
37 CARONDELET STREET.
EXTRACT FROM THE
ELEVENTH ANNUAL STATEMENT,
NEW ORLEANS, MAY 17, 1877.

Premiums for year ending April 30, 1877	$367,731 12
Losses paid within the year	229,055 75

Cash Dividends for the Year:

Interest (semi annually)	10 per Cent.
Premiums	20 per Cent.
Assets, April 30, 1877	$1,282,008 91

This Company continues to issue Policies on Fire, River and Marine Risks at current rates of premium. ED. A. PALFREY, President.
JOHN CHAFFE, Vice President.
THOS. E. WALKER, Secretary.

TRUSTEES.

John L. Noble,	T. Lyle Lyon,
John Chalk,	Samuel H. Reed,
Richard Milliken,	Joseph McElroy,
John L. Warren,	Wm. J. Behan,
R. T. Buckner,	H. F. Eschleman,
Samuel Friedlander,	Wm. C. Black,
A. A. Yales,	Charles Chalk,
John L. Adams,	L. C. Arny,
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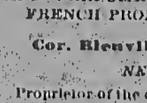

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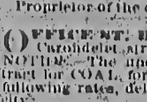

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ere are few scientific fields ffurd more scope for original teresting observation than the ral. There is hardly a day but ident strikes on a novel feat- nd it will be many years yet we shall have discovered in it is to be known. In an Eng- per recently we have an inter- ccount of the productiveness s. Some yield an immense of offsets, while others re very slowly. In the case of ley of tulip, called the "Gold- Mary," only one new bulb is very year. Many varieths of think nothing of yielding a more. Among the Gladiolus rieties the same was found From one variety, called hleyensis," the observer could ousand young bulbs in a half years; while many will not lf a dozen new bulbs a year. s, of course, a reason—some erning this productiveness, nich, when discovered, will ight on many other prob- ut the reason has not been ear yet.

lish papier-mache articles nufactured by first pressing a very porous but strong pa- nufactured expressly for the upon a metal form greased low. This is then coated od-flour-paste, and a second laid on, and pressed and rubbed it takes the form of the and adheres firmly. The s then placed in a drying heated to about one hund- four degrees; and the opera- laying on and drying are re- until the desired thickness is l, from twenty to forty sheets uired often for the purpose. n is then removed, all the carefully adjusted, and the hardened by immersing it l oil and purified wood-tar, ing it six or eight times with allowing it to dry thor- after each coat. It is finally down with pumice stone, mented with bronze, gold or -pearl. Cheaper articles are ured from a mixture of p with certain proportions lead, rosin, linseed oil and lead, carefully kneaded and the aid of steam. This is ato molds and dried. The mon articles are made of earth colors, with the addi- ne hardening cement.

injustice is more to be avoid- to suffer injustice; and the nd not the appearance of s to be followed above all s well in public as in pri- —*Plato.*

nce is good, but carefulness aveth the house and goods ruction.

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at we are entitled to credence y that Cannabis Indica will do aimed for it, and that one bottle the most skeptical of its per- manently curing Consumption, hitis and Asthma.

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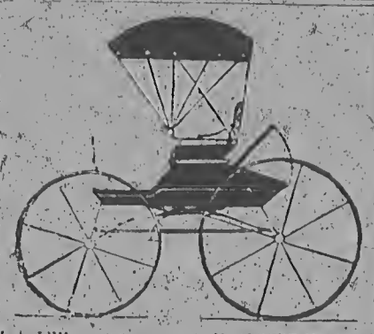

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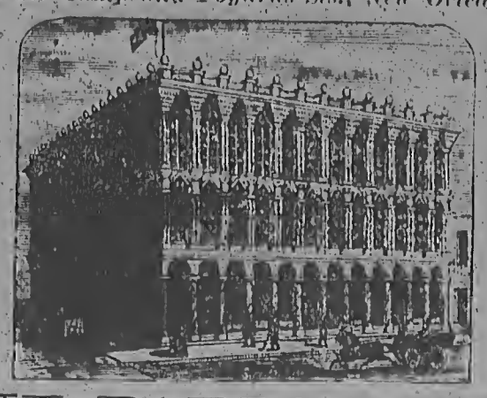

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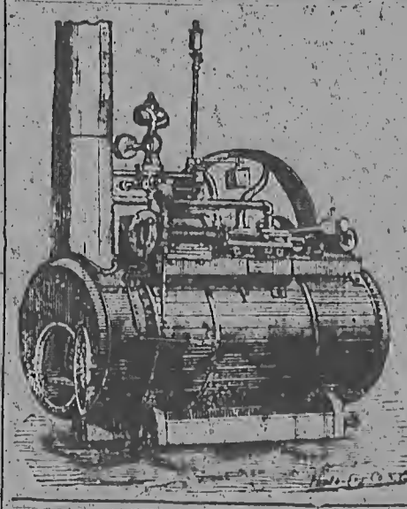

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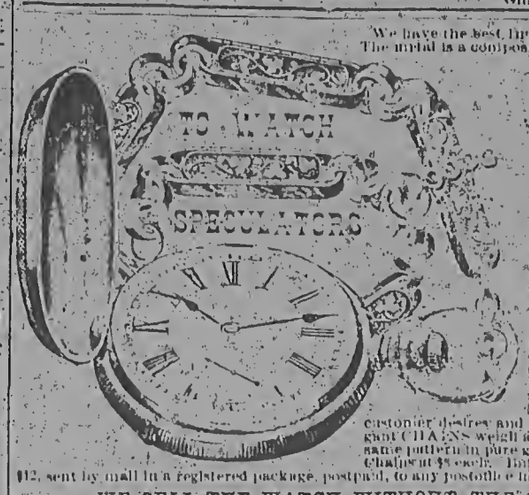

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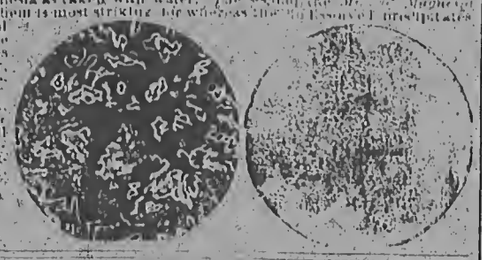
IS THE best preparation known for all disturbed conditions of the Stomach. It immediately and certainly cures DYSPEPSIA, INDIGESTION, HEARTBURN, SOUR STOMACH and HEADACHES caused by acidity of the stomach. The pleasant taste and milk-like smoothness of this preparation renders it very valuable for infants, reposing no persistent effort upon them to take it. It positively prevents food souring on the stomach, and is light as a lamb's wool when used as directed. It is also peculiarly adapted to females. The superiorness of this preparation and its perfect soluability are made very apparent in the following illustrations. They represent a fracture of part of the [illegible] diameters. The first the calcined Magnesia as taken with water. The second the Milk of Magnesia now offered. The difference between them is most striking, for whereas the [illegible] precipitates and particles in the drop of calcined Magnesia are exhibited with terrible distinctness, the Milk of Magnesia has all the appearance of a cloudy vapor, entirely free from the objectionable precipitates; in fact, perfectly dissolved.



Be sure to get MILK OF MAGNESIA. Ask your druggist for it and take none other. It is entirely different from all other preparations of Magnesia. Physicians and others not already acquainted with this preparation can obtain explanatory circular by addressing

C. B. PHILLIPS, Manuf'g Chemist, P. O. Box 457. NEW YORK.

THE RUBBER PAINT IS THE BEST PAINT IN THE WORLD.

There is no Paint manufactured that will resist water equal to it. It is Smooth, Glossy, Durable, Elastic, Beautiful and Economical, and of any shade from PURE WHITE to JET BLACK, and as evidence of its being the BEST PAINT, the necessity of their establishing the following Branch Factories will abundantly testify.

BRANCH FACTORIES:—506 West St., New York. 83 W. Van Buren St., Chicago, Ill. 210 N. Third St., St. Louis, Mo. and a Wholesale Depot at Wm. Hog & Bro's, No. 2 N. Liberty St., Baltimore, Md.

Sample Card and Numerous Testimonials Sent FREE on Application.

If we have no Agent at your nearest town, send to one of our offices for cards, etc. eow

\$1,000 IN GOLD.

To All Whom It May Concern.

THE directors of the Phosphoric Air Co., in good faith, offer the above reward for the sworn statement of two respectable citizens of any city or town in which will prove that PHOSPHORIC AIR, THE GREAT FRENCH REMEDY, has failed to permanently cure any form of CATARRH, Asthma, Epilepsy, or any form of Nervous or Mental diseases. One month's treatment, Inhaler, and instructions sent to any part of the country on receipt of \$5.

Inhalation is the only way in which the Air passages and Brain can be reached.

Phosphoric Air cures by its effects upon the circulation, which is the only way disease can be eradicated from the system.

We will be happy to give a TRIAL FREE to any who can call upon us, so that they may experience its immediate beneficial effects.

Consulting Rooms of Phosphoric Air Co.

94 Tremont Street, Boston.

Sutter, Berry & Co., GLASS STAINERS.

Particular Attention Paid to Church Work.

Orders from all parts of the country promptly attended to. 918 N. SEVENTH ST., bet. Pine and Olive. ST. LOUIS, MO.

Meneely & Kimberly, BELL FOUNDERS, TROY, N. Y.,

Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Illustrated catalogue sent free.

MACHINERY, TIES, ETC.

OFFICE OF THE American Cotton Tie Co., (LIMITED,) 47 CARONDELET ST., NEW ORLEANS.

Important Special Notice.

The AMERICAN COTTON TIE COMPANY (LIMITED) having fixed the price of the celebrated

ARROW COTTON TIE

at \$2.50 per bundle, less 2½ per cent. discount for cash, the General Agents hereby authorize their Sub-Agents in the city dealers in Baling Stuffs) to sell to and contract with Factors and Country Merchants, for future delivery, on the above named price and terms, in quantities from time to time, as may be required, settlements being made on delivery.

The Company having a large stock now on hand, and having contracted for an abundant supply to meet the entire demand for Cotton Ties throughout the Cotton States, the celebrated ARROW TIE will be placed upon the market generally, and sold by their numerous Agents at the price and terms above stated, it being the object and purpose of the Company to merit the continued patronage of the planting community.

R. W. RAYNE & CO., GENERAL AGENTS.

SHAKSPEARE IRON WORKS,

Cor. Girod and Dryades Sts.

MANUFACTURE EVERY VARIETY OF STEAM ENGINES SUGAR MILLS,

VACUUM PANS, SAW MILLS, DRAINING AND CENTRIFUGAL MACHINES, MILL AND GIN GEARING, GRATE BARS, ETC., ETC. STORE FRONTS, CULINES, VENTILATORS, RICE MILLING MACHINERY, PULLEYS AND SHAFTING,

And work of all kinds manufactured to order by SHAKSPEARE, SMITH & CO.

OFFICE—210 GIROD ST., NEW ORLEANS.

Estimates and price lists furnished on application.

WATER WHEELS.

THE UNEQUALLED JAS. LEFFEL DOUBLE TURBINE WATER WHEEL, PORTABLE AND STATIONARY STEAM ENGINES, STEAM BOILERS, SAW, FLOUR AND GRIST MILLS, MACHINE MOULDED MILL GEARING SHAFTING, PULLEYS AND HANGERS Of Improved Designs, A Specialty

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MENEELY & COMPANY, Bell Founders, West Troy, New York.

FIFTY years established. CHURCH BELLS and CHIMES, ACADEMY, FACTORY BELLS, etc. Improved Patent Mountings. Catalogues free. No agencies.

MISCELLANEOUS.

E. BAKER, SEEDSMAN,

No. 7 Camp St., New Orleans.

A FULL STOCK OF GARDEN, FIELD & FLOWER SEEDS, Fresh, Pure and Reliable.

Seeds sent by mail. Also Fruit, Shade and Ornamental TREES, ROSES, etc.

PIERRE LANNES, Butcher,

Stalls, Nos. 38 and 39 Magazine Market,

Supplies Ships, Families, Hotels, etc., with BEEF, MUTTON, PORK, Sausages, Tripe, Pigs' Feet, Fowls, Vegetables, etc., and everything the market affords.

R. B. MITCHELL,

Carpenter and Cistern-Maker, 183 MAGAZINE ST., near Julia, New Orleans. Orders from the city and country promptly attended to.

B. T. WALSHE IMPORTER AND DEALER IN MEN'S FURNISHING GOODS BOYS & CHILDREN'S CLOTHING, No. 110 CANAL ST. NEW ORLEANS

WIRE RAILING AND Ornamental Wire Works.

DUFFY & CO., No. 3 N. Howard St., Baltimore, manufacture WIRE RAILING for Cemeteries, Balconies, etc., Stores, Ceilings, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc.

BUCKEYE BELL FOUNDRY. Established in 1837. Superior Bells for Churches, Court Houses, Fire Alarms, Farms, etc. Fully Warranted. Illustrated Catalogue sent free. VANDUZEN & TIFT, 102 E. 2d St., Cincinnati.

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We are selling the WATCHES of the above Factory at the very lowest prices.

Silver Watches at \$10 and upward.

Gold Watches at \$15 and upward.

All fully guaranteed.

A. H. CHISWOLD & CO., Corner Canal and Royal Sts.

WATERS' Orchestrion Chimes ORGANS

of the most beautiful style and perfect in tone ever made. Combines the celebrated Concerto stop, which is a fine imitation of the Human Voice, and two and a half octaves of bells tuned to perfect harmony with the reeds, & their clear, musical & electrifying WATERS' CHIMES. ORGANS, GUITARS, ORCHESTRAL, CONCERTO, VESPER, CENTENNIAL, CHIMES, CHAPEL, and COTTAGE ORGANS, in Unique French Cases are in every respect FIRST CLASS.

WATERS' PIANOS, GRAND, SQUARE, and Upright, ARE THE BEST MADE. For Tone, Touch, Workmanship, & Durability unsurpassed. Warranted for SIX YEARS. PRICES EXTREMELY LOW for cash. Monthly Instalments received. A Liberal Discount to Teachers, Ministers, Churches, Schools, etc. AGENTS WANTED. Special Inducements to the trade. Illustrated Catalogues Mailed. Second-hand Instruments at Great Bargains. HORACE WATERS & SONS, Manufacturers and Dealers, 40 EAST 14th STREET, UNION SQUARE, NEW YORK, Box, 3567.

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Embalming and Disinterring. Bodies carefully shipped. Carriages and Cabs for hire.

25 Fashionable Cards, no 2 alike, with name, 10c, post-paid. GEO. I. REED & CO., Nassau, N. Y.

NEW ORLEANS MARKETS.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, Feb. 19, 1878.

Prices generally for Western produce have suffered a reaction, and holders are much more moderate in their demands. The prospect of peace in Europe is evidently the cause of the present depression. The products of the South—sugar, cotton and rice—are somewhat better than when the last report was made. It is reported that the sugar and tobacco crops of Cuba will fall short one-third of what was expected.

Money is easy, with fair rates of discount at the banks. Gold closed here yesterday at 101¾@102; in New York at 101.

State consols are steady at 84¾@85.

Premium bonds are strong, with a tendency to further advance, and are quoted at 37¾@37¾.

A strong effort is being made in Congress to induce the government to allow a subsidy for a steamship line from New Orleans, Baltimore and New York to Brazil, with every prospect of success at an early day. The benefits to this city of a direct line of steamers to Brazil would be incalculable. It would give employment to a large number of persons now idle or hardly making a support, and largely increase the business of importing and exporting houses.

The *Democrat's* report of the cotton market is as follows:

To-day's market affords a pleasing contrast with its predecessors of last week. The demand for cotton was active, and holders meeting it with freedom, the business reached 11,800 bales. Advices from abroad were stimulating, and caused an advance here of ¼c.

The closing report of the Cotton Exchange was:

	To-day.	Yesterday
Low Ordinary	7	7
Ordinary	7¼	7¼
Good Ordinary	8¼	8¼
Low Middling	9	9
Middling	10	10
Good Middling	11¼	11¼
Middling Fair	11¾	11¾

Sales to-day, 11,800 bales. Market active and firm.

COTTON STATEMENT.

In store and on shipboard Sept. 1	21,356
Gross receipts since yesterday	17,617
Gross receipts previously	1,288,859—1,306,976
Total supply	1,328,332
Exported to-day	3,717
Exported previously	927,687— 931,404
Total stock this day	397,928
Total stock this day last year	318,849

The exports to-day were 3,100 bales to Liverpool and 617 to Vera Cruz

Net receipts since yesterday	14,527
Receipts from other ports	3,090
Net receipts last Sunday and Monday	13,448
Net receipts this day last year	8,948
Net receipts since September 1	1,350,508
Net receipts same time last year	968,422

The cotton on shipboard, as per account of the Cotton Exchange, is as follows: Liverpool, 59,013 bales; Havre, 27,628; Bremen, 9,775; Mediterranean, 3,503; North Sea 17,030; Spain, 931; Mexico, —; coastwise 1,951; total 119,891 bales. This taken from the stock at noon, as noted at the Exchange, leaves in presses 246,037 bales.

The movement at ports for three days, up to noon to-day, is given below:

	Receipts.	Sales.	Stock this day.
New Orleans	17,661	16,500	11,627
Galveston	3,961	4,195	2,902
Mobile	7,251	6,519	2,458
Savannah	3,876	1,800	1,111
Charleston	2,782	2,000	2,067
Wilmington	210	100	583
Norfolk	5,766	2,207	3,771
Baltimore	286	400	
New York	2,641	1,000	2,288
Boston	1,000	1,000	2,454
Philadelphia	600	1,000	250
Other ports			
Total	44,029	47,000	30,110
Receipts at ports since September 1			1,353,729
Receipts same day last year			3,025,778
Receipts same time week before			3,091,218

The exports from all United States ports, consolidated, as per telegrams to the Cotton Exchange, for three days, have been as follows:

	G. B. France.	Cont.	Chan. Islands.
This week	12,800	2,429	8,600	6,444	9,244
Last week	12,100	8,971	10,200	2,315	32,586
This week last year	2,200	1,221	7,700	950	12,070

Looking Forward.—Brave soldiers die with their face to the foe. Looking back never conquered a city nor achieved a work of art, nor wrote a book, nor amassed a fortune. The silent inward cry of the world's great men has ever been: On, my soul right on! Contentment with the past is to strike your flag and spike your guns. So with the Christian. The word is: Speak unto the Israelites, that they go forward. Looking backward with complacency is spiritual death. Looking forward with the calm resolve that the future must be and shall be better than the past—that past mistakes and past sins shall be teachers and helps to future wisdom—this gives inspiration, and this means victory. We are saved by hope. It is when we turn our faces resolutely toward the end of our journey that they are touched with celestial light, and we breathe the eternal airs.—*Christian Secretary.*

CHRISTIAN LOYALTY.—Christian loyalty is not purely the homage of the intellect, still less formal service, and least of all a ceremonial observance, but a devotion of heart so intense and tender that only under an image of the most glowing manifestations of human love could it be adequately represented. The Israelitery is ever to make religion an observance, or else an ethical rule, or at the least an intellectual belief. The whole view given us, in both Testaments, of the Christian relation, whether it be in doctrine, in precept, in poetical imagery, is that it must be rooted in deep, tender, absorbing spiritual affection. We belong to Christ only as we *love* Christ. His kingdom is "within" us, because it is over hearts that he reigns.—*Palmos.*

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots; and that in filling small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	$4 00	$4 50
Cotton sweeps	4 00	— —
Cultivators, Diam and shovel-tooth	6 25	7 00
Cultivators, riding and walking	30 00	40 00
Shovels and spades	5 00	12 00
Axes	7 00	11 50
Shovel plows	4 50	5 00
Half do. with cutters	6 00	8 00
Double-shovel plow	4 00	5 25
Straub's corn mills	— —	— —
Corn mills, Coleman's	120 00	425 00
B. J. Watt's corn mill	300 00	— —
Tunnard's corn and pea planter	— —	— —
Cotton planter	15 00	— —
Wagons, Carts, Etc.:		
Wagon, two-horse	55 00	70 00
Wagon, four-horse	85 00	100 00
Wagon, two-horse, thim. skein	60 00	70 00
Wagon, four-horse	80 00	90 00
Cane wagon	190 00	210 00
Ox-wagon	75 00	115 00
Ox cart, complete	— —	— —
Cane cart	110 00	115 00
Tongue cart, complete	— —	120 00
Plantation cart	45 00	60 00
Bagasse cart	55 00	75 00
Iron, ₱ lb.:		
Hoop	3½	5
Sheet	3½	5
Horse shoe	3½	4½

BUILDING MATERIAL.

Bricks, ₱ 1,000:		
Lake	9 00	11 00
Country	— —	8 00
English fire	30 00	35 00
Lime, ₱ bbl.:		
Western	— —	— —
Cement	2 00	2 25
Plaster Paris	2 25	2 50
Lumber, ₱ 1,000 feet:		
Flooring, dressed	15 00	35 00
Flooring, rough	15 00	18 00
Ceiling, dressed	14 00	25 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	14 00
Scantling	14 00	16 00
Shingles, ₱ 1,000	2 50	3,50
Nails, best brands	3 20	— —
Smaller sizes proportionately higher	— —	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	— —	3 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
White Lead, best, ₱ lb	10½	12½
Paris Green, ₱ lb	35	40
Pat. Dryer, ₱ lb	10	13
Whiting, ₱ lb	1½	3
Putty, in bladders, ₱ lb	3	5
Linseed Oil, ₱ gall	70	80

SASH, BLINDS AND DOORS.

Window Sash, 12 lights:

Size of lights.	Sash, per pair. Unglazed.	Glazed.	Blinds per pair.
8x10	$1 25	$1 50	$1 50
10x12	1 75	2 00	2 10
10x16	2 50	2 75	2 70

Sash Doors:	Single.	Double.
3 feet x 7 feet	$3 50	$3 70
3 feet x 7 feet 4 inches	4 00	— —
3 feet x 7 feet 6 inches	— —	3 80
Panel Doors:		
Six and 1½ inch thick	— —	$2 20
2x7 and 1¾ inch thick	— —	2 25
2x7 and 1¾ inch 14 lights	— —	2 30
4x7—4 inch and 1¾ inch thick	— —	4 00

GROCERIES.

Butter, ₱ lb.:		
Western	18	19
New York, good to prime	26	31
Coffee, ₱ lb.:		
Rio, fair	17	17½
Rio, good	17½	18
Rio, prime	18½	19½
Java, choice O. G.	28	30
Candles, ₱ lb.:		
Star, best brands	12	13
Corn Meal, ₱ bbl.:		
Best K D	2 75	2 80
Cheese, ₱ lb.:		
Factory	12½	13½
N. Y. cream and English dairy	15	15½
Fish:		
Mackerel, extra No. 1, in kits	— —	1 00
Mackerel, extra No. 1, in kits	— —	1 40
Sardines, quarter boxes	— —	— —
Flour, ₱ bbl.:		
superfine	4 00	4 25
XX	— —	5 00
XXX	5 00	5 25
Choice XXX	5 25	5 50
Choice family	6 75	7 25
Fruits:		
Dried apples, ₱ lb	3	4
Dried peaches, ₱ lb	11	12
Raisins, ₱ quarter box	5 00	8 00
Raisins, ₱ half box	— —	1 00
Raisins, ₱ whole box	1 60	1 85
Bananas, ₱ stalk	1 00	2 00
Crackers ₱ lb.:		
Soda	5	6
Butter	6	7
Sugar	7	9
Gingernuts	9	12½
Oil:		
Cone, in cases, net	40	45
Cone, in barrels, net	30	35
Lamp range, in cases	— —	50
Lamp range, in barrels	— —	35
Lard, in barrels, net	80	85
Molasses, in barrels		
Cuba mo	17	20
Fair	24	26
Prime to choice	33	40
Golden and Rogue's syrups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₱ lb:		
No. 2	3½	4
Ordinary	5	5½
Fair	5½	5¾
Prime to choice	6	6½
Soap, in boxes, ₱ lb.		
XXX Palm	6½	— —
Keller's magnolia	4½	— —
Keller's olive	5	— —
Starch, ₱ lb	3	3½
Salt, in sacks		
Fine	1 05	1 15
Coarse	55	60
Sugar, in bbls.		
Good fair	6	6½
Prime	— —	8¼
Choice	— —	8¾
Yellow clarified	8	8½
White clarified	8½	9¼
Crushed	— —	— —
Powdered	— —	— —
Spices, ₱ lb		
Allspice	15½	— —
Pepper	13½	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₱ lb.		
Black Oolong	27½	1 10
Green Imperial	30	80
Tobacco, manufactured, ₱ lb.		
Chewing, common	40	45
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, choice	65	70
Smoking	— —	— —

GRAIN AND FEED.

Corn, ₱ bushel:		
Yellow	— —	49
White	— —	51
Mixed	— —	48
Oats, ₱ bushel:		
St. Louis	— —	31½
Texas	— —	— —
Galena	— —	— —
Bran, choice, ₱ 100 lbs	— —	80
Hay, ₱ ton:		
Prime	— —	14 50
Ordinary	— —	13 00
Cow Peas:		
Whippoorwill	— —	— —
Mixed	— —	— —
Clay	— —	1 10

PROVISIONS.

Bacon, ₱ lb.:		
Breakfast	8½	9½
Shoulders	5½	6½
Sides, clear rib	— —	8½
Sides, clear	— —	8½
Hams, sugar cured	9	10
Mess Pork, ₱ bbl	12 00	12 25
Dry Salted Meats:		
Shoulders	— —	4½
Lard, ₱ lb.:		
Choice, in kegs and pails	— —	— —
Choice, in tierces and barrels	7½	8

ESCULENTS.

Potatoes, ₱ bbl	1 00	2 00
Onions, ₱ bbl	— —	2 25
Apples, ₱ bbl	3 50	5 00
Cabbages, ₱ 100	8 00	10 00

WOOL.

Burry	11	12
Louisiana, best	— —	20½
Lake, clean	22½	23

BAGGING STUFFS.

Bagging:		
India	— —	— —
Jute	11½	12½
Ties, Arrow brand, per bundle, ₱ dies and buckles	— —	3 50
Twine, hemp	13½	14

POULTRY AND EGGS.

Poultry, ₱ dozen		
Old chickens	3 75	4 00
Young	2 00	2 50
Ducks	3 00	3 50
Geese	6 00	8 00
Turkeys	12 00	15 00
Eggs, ₱ dozen:		
Western	14	17
Louisiana	17	20

SEWING MACHINES.

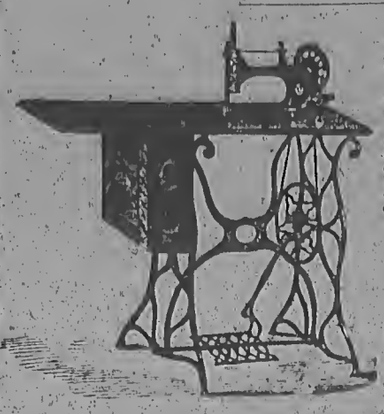
THE SINGER AGAIN TO THE FRONT!!

Great Reduction in the Prices

OF THE

WORLD-RENOWNED SINGER FAMILY SEWING MACHINE!

FOR CASH!!



The Singer Manufacturing Company, ever awake to the interest of the public, have determined to *put the price of their Machines* within the reach of every man, woman and child in the land.

The Genuine Singer Sewing Machine is now Offered at Prices Below the Bogus Ones, or Any Other.

The fact that the only Sewing Machine which unscrupulous men have ever attempted to imitate is the Singer is sufficient evidence of its superiority over all others. There is no longer any excuse for buying any of the cheap Machines hawked about the country, with no claim for patronage but their cheapness.

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Worthless Imitation Machines.

The Singer Will Last a Lifetime.

Send for Circular and Cash Prices.

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THE SINGER MANUFACTURING CO.,

No. 85 Canal Street, New Orleans, La.

WHEELER AND WILSON

NEW NO. 8

Sewing Machine!

GOOD NEWS! GOOD NEWS!

Great Reduction for Cash.

The $100 Machine Reduced to	$60.
" 90 " "	50.
" 85 " "	45.
" 80 " "	40.
" 75 " "	35.
" 70 " "	35.

Every Machine furnished with all the attachments.

THE WHEELER & WILSON has now been before the people for more than **Twenty-Five Years**, and in advance of 1,500,000 of the **Family Favorite** are now in use in the families and workshops of the world. Our New No. 8 Machine is, without doubt, the best and most simple Sewing Machine in the world.

It has a *self-setting* needle.
It never cuts the thread or goods.
It is a new machine, with *straight* needle.
It will not break the thread if the needle is allowed to run *off the goods when it stops.*
It has no *noisy cog wheels.*
It has no complicated *shuttle* to thread.
It allows the work to run back from the operator.

☞ Send for our New Cash Price List.

☞ CASH AGENTS wanted in every county and parish.

WHEELER & WILSON MANUFACTURING CO.

M. A. PECK, Gen. Agent for La., Ala. and Miss.

OFFICE AND SALESROOM—103 CANAL ST., NEW ORLEANS, LA.

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Steele & Price annually consume, in the manufacture of Dr. Price's Extract of Vanilla, more of the finest quality of Mexican Vanilla than any other makers of extracts, and it is by the use of the finest quality that Dr. Price's Extract of Vanilla obtains its rare excellence.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Newton, at Hickory	Mar. 9, 10
Walnut Grove, at Hillsboro	23, 24
Morton and Forest, at Grange Hall	30, 31
Franklin, at Shiloh	Apr. 6, 7
Prairie, at Providence	13, 14
Brandon	20, 21
Lake, at Centerville	27, 28
Carthage, at Liberty	27, 28
Clinton, at Salem	May 4, 5
Raleigh	11, 12
Homewood	18
Trenton	25, 26
Rankin	June 1, 2

The delegates to the District Conference will be elected during this round.

21 WILL. H. LEITH, P. E.

ALABAMA CONFERENCE.

SELMA DIST.—SECOND ROUND.

Selma	Feb. 16, 17
Shantmerfield	23, 24
Sugarville	Mar. 2, 3
Grave Hill	9, 10
East Selma	16, 17
Morton	23, 24
Brush Creek	27
Columbiana	30, 31
Independence	Apr. 6, 7
Choctaw Corner	13, 14
Lower Peachtree	20, 21
Orrville	27, 28
Spring Hill	June 1, 2
Rembert Hills	8, 9

14 J. W. HUEY, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FIRST ROUND.

Alexandria and Pineville	Jan. 12, 13
Centerville	19, 20
Montgomery	Feb. 23, 24
Rapides	Mar. 2, 3
Harrisonburg, Sicily Island and Trinity, & Harrisonburg	9, 10
Columbia and Castor, at Columbia	16, 17
Bayou Boeuf and Evergreen, at Bayou Clear	Apr. 6, 7
Spring Creek, at camp ground	13, 14

CHRISTIAN KEENER, P. E.

MISCELLANEOUS.

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VOL. 24. NEW ORLEANS, THURSDAY, FEBRUARY 28, 1878. NO. 9.

BARE TREES.

BY MARIANNE FARNINGHAM.

...erly-stricken and gaunt they stand,
...ed about o'er the hard, brown land;
...pped of their beauty, they moan and sigh
...he pitiless breeze as it rushes by.
...less, forsaken, of song bereft,
...y are like a life with no pleasure left.

...ilful ever, though stripped and bare,
...the trees that are planted everywhere;
...er's best beauty belongs to them,
...eir giant trunk and feathery stem,
...they bravely stand in the silent wood,
...a patient life that is nobly good.

...y seem to be hopeful, these stricken trees,
...to keep in their bosoms glad promises;
...now that the weeks, as they pass, will bring
...bursting buds of the genial spring.
...ey wait for the time of life and song,
...'s patient heart that through hope is strong.

...would it be if our human life,
...ed by trouble and torn by strife,
...en by every passing breeze,
...d be calm and true as the naked trees,
...ding itself to the summer's light,
...aiting in hope through the winter's night.

...whose lessons are everywhere,
...e thy word in the branch's bare:
...we learn to be hopeful when storms are high,
...still and strong 'neath a wintry sky,
...ing that even the winds shall bring
...lentcous leaves of the happy spring.

London Christian World.

News of the Week.

DOMESTIC.

...VESTON, Feb. 19.—A fifty-...and dollar fire occurred at Waco ...orning. Among the sufferers ...e Waco National Bank, S. W. ...llen & Co., S. H. Renick, Flint ...ham, Siegel & Cernebe, Levine ...and Walter Davis.

...W YORK, Feb. 20.—A dispatch ...Rome says: The operations of ...cred conclave culminated, in ...allot taken this morning, be-...ten and eleven o'clock, in the ...on of Cardinal Joachim Pecci, ...assumes the title of Pope Leo ...hirteenth. The conclave has ...in session since Monday even-...

...nly two ballots daily have been ..., Cardinal Pecci was chosen on ...ird ballot. Moderates hesitated ...n Cardinals Franchi and Pecci, ...e conflicting elements became ...nized, and the result was the ...n of the latter. Announce-...to the people was made with ...ibed formalities and ceremonies ...he Vatican, and created intense ...ment, although it had been ...ted as a foregone conclusion ...n Italian cardinal would be the ...e of the conclave.

...SHINGTON, Feb. 21.—The Sen-...mendments to the silver bill ...up for action.

...Stephens, of Georgia, was rec-...d as having charge of the mat-...; he moved to concur in all ...mendments.

...int of order, that the Senate ...dments appropriating money, ...ust be considered in Committee ... Whole, was discussed for two ..., and was finally overruled ...e speaker, when the previous ...on was seconded, and Mr. ...ens had, under the rules, an ...to close the discussion; this ...reserving but three minutes to ...lf, he parceled out among the ...ers, an allowance of from half ...ute to eight minutes, and when ...cussion was over a motion to ...e bill on the table was made by ...ewitt, of New York, and rejected ...as 74, nays 202. Then the Sen-...endments were severally con-...in by about a like vote, and ...e bill finally passed and now ...the President for his approval. ...Senate rejected George Wil-...n as collector of customs at ...rleans by a vote of 37 to 15.

...FRANCISCO, Feb. 22.—A Sac...to dispatch says: The levee ...ndros Island, in Delta river, ...yesterday. That island and ...s Island, which is connected ...t by dikes, is flooded. Yester-...afternoon the levee on Grand ..., also, broke and the Island is ...d.

...e three Islands contain about ...thousand acres, mostly in a ...state of cultivation. The high ...and along the river is usually ...d to orchards and vegetable ..., while the interior of the broad ...e is devoted to wheat-raising. ...mage must be immense. It is ...ted by the Sacramento corre-...ent at from $15,000,000 to $20,-...000. This, however, is undoubt-...n exaggeration.

...VESTON, Feb 23.—The *News*, ..., dated Dallas, Feb. 23, says: ...ight the south-bound train on ...ntral road was boarded at Allen ... by six men, who robbed the ...ss car of $2,500.

...train had hardly drawn up at ...tion when a man jumped into ...gineer's cab, covering the en-...and fireman with a revolver. ...ther men attempted to enter the ...s car, when the messenger, ..., showed fight, firing three ...t the robbers, hitting one—it ...ght killing him.

...robbers fired five or six shots ...messenger, and, rushing in, ...owered him, cut the bell-rope, ...d the train in a swing. Un-...ng the express car from the ..., they ordered the engineer to ...ver on a siding, where the ... was forced to open the safe, ...ich they abstracted $2... what is ..., overlooking a package ... they also ... about $400. The robbers ...ked save the one who co... ...gineer.

...YORK, Feb. 25.—Accounts ...Callao, Peru, of the effects of ...al wave there, on the twenty-...h of January, say there is alarm ...rrible and the damage incal-...e. The oldest inhabitants of ...shire that they have never ... seen anything to compare with the scenes of Sunday and Monday, January 27 and 28. The sea is covered with floating debris. At every moment immense waves, thirty and forty feet high, break over the mole and along the whole coast line, spreading havoc and destruction around.

FOREIGN.

CITY OF MEXICO, Feb. 17.—Much disappointment is felt here because news is not received of the recognition of President Diaz by the United States.

No ministerial changes have yet been made.

The executive and the Supreme Court are in discord, and consequently no federal courts are held in the States of Durango and Chihuahua.

Eight prominent citizens of San Louis Potosi have been arrested for conspiracy. They were implicated by letters from Escobedo found upon their persons.

The Lerdists say that Escobedo is encouraged by the American war party to inaugurate a revolution.

Bishop Merrill and another American missionary visited President Diaz recently and were cordially received. The President expressed the belief that the freedom of worship was essential to true religion, and the opposition of churches was as advantageous to the welfare of the country as opposition in politics—both prevented stagnation.

The members of the American Methodist Church (North) are now in conference in the city of Mexico. Twenty-six preachers are present. Bishop Keener, of the Methodist Church South, attended the first sittings, and has since returned home.

The Catholic Journals accuse the Americans of sending missionaries to Mexico for the purpose of sowing dissension among the people.

LONDON, Feb. 19.—The *Times*, in an editorial article, says: It is stated, on authority which cannot be questioned, that 70,000,000 of human beings are now starving in the famine-stricken provinces of North China. The imagination fails to cope with so gigautic a calamity. We cannot doubt that if the Chinese have found their way to America from comparatively prosperous Eastern provinces in thousands, that they will pour forth in myriads from the famine-stricken districts of the North as soon as a way is opened to them. The Chinese difficulty may speedily become a greater menace to the United States than the negro difficulty was at its worst, for the negro immigration was never voluntary, and ceased with the abolition of the slave trade; while if the Chinese tide once begins to flow in force, it is difficult to see where and when it will stop.

HAVANA, Feb. 19.—The *Official Gazette* to-day publishes the basis of peace conditions. They are the same as those telegraphed hence on the fourteenth instant. All the insurgent chiefs have given in their adhesion to the conditions.

General satisfaction is expressed all over the island, and peace is no longer doubted. Captain General Jovellar has returned here from the interior.

ROME, Feb. 19.—The smoke of burning ballot papers was visible at 1:45 this afternoon, showing that the conclave had voted, but nobody had obtained the necessary majority. Cardinal Cardoza, Patriarch of Lisbon, arrived at the Vatican and will enter the conclave to-night.

ROME Feb. 20.—Cardinal Joaquim Pecci, Pontifical Camerlengo, was elected Pope. Cardinal Pecci is an Italian. He will take the name of Leo the Thirteenth.

LONDON, Feb. 20—The Rome correspondent of the *Times*, in a letter to that journal, under date of the fourteenth of the present month, speaks as follows of Cardinal Pecci, to-day elected Pope: Pecci is tall, with a fine head, high forehead, narrowing at the temples, long face and straight features. He has a large mouth, prominent chin, cheerful, open countenance, and large, well-shaped ears. His face reminds one of Consul the Sixth, the renowned minister of Pius the Seventh. He has a fine, sonorous voice, great dignity, and even austerity of manner in public life, but otherwise is affectionate, unassuming, sociable and witty. As Camerlengo, he has been at the head of that party which, without formally renouncing the right of the holy see, acknowledge the wisdom of submitting to the decrees of Providence, accepting what seem to be irrevocably accomplished facts. The general opinion is that for learning, energy, tact, dignity, suitability, real moral worth and sincere piety the Sacred College could not find a more deserving Pope than Cardinal Pecci. At Perugia he followed the same policy recommended by the late Cardinal Maria Sforza at Naples—he advised good Catholics to fulfill their duties as citizens at the municipal and provincial elections, even when the clerical press, professing to interpret much of the Vatican, enjoined the policy of abstentation. Cardinal Pecci spoke with great effect against the proposal for the removal of the conclave from Rome, and other measures advocated by the reactionary party. He enjoys the confidence and support of the Liberals, or at least a reasonable majority of them, of the Sacred College, and plays the same part as was sustained by Cardinal Gizzi in the conclave of 1846.

Cardinal Pecci's private life, at all periods, is above reproach. He has considerable literary talent and has written poetry. He never has had intercourse with the functionaries of the present Italian government, but is esteemed by them; and all with whom necessity or duty brings him in contact are perfectly charmed with him.

MADRID, Feb. 21.—Flags are flying all over the city, and there is a general illumination to-night over the official announcement of the termination of the Cuban insurrection.

HAVANA, Feb. 22.—The English mail steamer from St. Thomas brings dates to February 16, and from San Domingo to the seventeenth. A revolution was raging all over the republic. San Domingo city has been surrounded by revolutionists under Gens. Guillermo and Bellini. President Baez intends to stand a siege, and artillery is being placed in the forts surrounding the city. Baez will be unable to resist much longer on account of the distressed state of the country. The prisons are overcrowded, provisions are very scarce, and prices daily advancing.

ST. PETERSBURG, Feb. 22.—It is officially announced that the Turks commenced the evacuation of Erzeroum on the seventeenth instant.

The *Golos* states that the Russians, under Gen. Todleben, entered Rutschuck on the twentieth instant.

ST. PETERSBURG, Feb. 23.—The Agence Russe says the situation has improved through an understanding between England and Russia, whereby Russia will not occupy Gallipoli, and England will not land her troops on the shores of the Dardanelles. The negotiations for peace are making progress.

The *Golos*, in its issue to-day, says, regarding the protracted peace negotiations: Either the British squadron should withdraw to Bessika Bay, or the Porte should receive proof that it reckons in vain upon the presence of the British ironclads in the Sea of Marmora. Turkey should be informed that if peace is not signed at the earliest practicable date, hostilities will be resumed.

LONDON, Feb. 24.—The *Post* announces in official form that Lord Lyons has been appointed British representative at the conference.

The *Standard* has the following dispatches from Constantinople:

Bulgaria is to have the ports of Rodost Arokavait. The Russians will hold all their present positions until the indemnity is paid. The protocol of peace will be signed on Monday at St. Stefano, and the ratifications will be exchanged in Constantinople ten days subsequently.

MADRID, Feb. 24.—The government has ordered the expulsion from Spain of a priest for a sermon delivered at Huesca, denouncing the liberal regime of the present King of Spain and that of a recently deceased foreign sovereign.

LONDON, Feb. 25.—The *Times'* second edition has the following dispatch from its St. Petersburg correspondent: Much better feeling prevails here to-day. The modus vivendi with England touching the straits, and the presence of the British fleet in the Sea of Marmora, is regarded as satisfactory in official quarters. I have reason to believe that there is no present intention to occupy Constantinople.

The Silver Bill.

The bill, as amended and passed by the Senate, is as follows:

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That there shall be coined at the several mints of the United States, silver dollars of the weight of 412½ grains troy, of standard silver, as provided in the act of January 18, 1837, on which shall be the devices and superscriptions provided by said act; which coins, together with all silver dollars heretofore coined by the United States of like weight and fineness, shall be a legal tender at their nominal value for all debts and dues, public and private, except where otherwise expressly stipulated in the contract.

And the Secretary of the Treasury is authorized and directed to purchase, from time to time, silver bullion at the market price thereof, not less than $2,000,000 worth per month, nor more than $4,000,000 worth per month, and cause the same to be coined monthly, as fast as so purchased into such dollars. And a sum sufficient to carry out the foregoing provision of this act is hereby appropriated out of any money in the treasury not otherwise appropriated.

And any gain or seigniorage arising from this coinage shall be accounted for and paid into the treasury, as provided under existing laws relative to the subsidiary coinage, provided that the amount of money at any one time invested in such silver bullion, exclusive of such resulting coin, shall not exceed $5,000,000; and provided further, that nothing in this act shall be construed to authorize the payment in silver of certificates of deposit issued under the provision of section 254 of the Revised Statutes.

SEC. 2. All acts and parts of acts inconsistent with the provisions of this act are hereby repealed.

SEC. 3. That immediately after the passage of this act the President shall invite the governments of the countries composing the Latin Union, so called, and of such other European nations as he may deem advisable, to join the United States in a conference to adopt a common ratio between gold and silver, for the purpose of establishing internationally the use of Bi-metallic money, and securing fixity of relative value between those metals, such conference to be held at such place in Europe or in the United States, at such time, within six months, as may be mutually agreed upon by the executives of the governments joining in the same, whenever the governments so invited, or any three of them, shall have signified their willingness to unite in the same.

The President shall, by and with the consent of the Senate, appoint three commissioners, who shall attend such conference on behalf of the United States, and shall report the doings thereof to the President, who shall transmit the same to Congress. Said commissioners shall each receive the sum of $2,500 and their reasonable expenses, to be approved by the Secretary of State, and the amount necessary to pay such compensation and expenses is hereby appropriated out of any money in the treasury not otherwise appropriated.

SEC. 4. That any holders of the coin authorized by the act may deposit the same with the treasurer or any assistant treasurer of the United States in sums not less than $10, and receive therefor certificates of not less than $10 each, corresponding with the denominations of United States notes. The coin deposited for or representing the certificates shall be retained in the treasury for the payment of the same on demand. Said certificates shall be receivable for customs, taxes and all public dues, and when so received may be reissued.

False Teachers.

"They have killed him at last! Seven years, four months and twenty-two days of imprisonment have done their murderous work. On September 16, 1870, Pope Pius the Ninth was a hale and hearty gentleman in his seventy-ninth year. He had led an active, vigorous, manly life; he was accustomed to much exercise; he was fond of long walks; he delighted in little excursions to the suburbs of Rome; one of his chief pleasures was to go among his people, to visit them as a father, to listen to their petitions, to share with them their sorrows and their joys. On Friday, September 16, 1870, he took his last walk through the streets of his own city. * * * Then he entered his prison to begin his martyrdom. It lasted seven years, four months and twenty-eight days. * * * His imprisonment, his enforced change of life, and his isolation from his immediate subjects fatally injured his health. The strength of his constitution was wonderful—it enabled him to bear these cruel torments for more than seven years. But they wore him out at last. It is safe to say that under other conditions—the conditions of freedom and of tranquility—Pius the Ninth would have lived much longer. His jailers and persecutors have thirsted for his death; they have accelerated it as surely as if they had poisoned his food or stuck a dagger through his heart. They have been so eager for his death that they have reported it, at brief intervals, for seven years. At last they are gratified; at last they have killed him. Poor fools! He still lives; and in heaven he may be more powerful than he was on earth."

We clip the above, says the New York *Christian Advocate*, from the *Catholic Review*, of this city, one of the ablest organs of the Roman Catholic Church. We print it as a sample of the "information" dealt out weekly by the priesthood and officiary of that hierarchy, for the purpose of exciting a passionate partisan sympathy among the ignorant masses of their adherents. "The poor Pope!" has been the cry of these officials for the last seven years, and yet the dispatches from Rome affirm that he died worth *one hundred and twenty millions* lire, equal to $23,166,000, deposited, chiefly in the bank of the Rothschilds in Paris. The amount is said to be in *cash*, and is exclusive of the vast endowments of the Papal See of Rome. As to the Pope's imprisonment, the allegation is a monstrous falsehood, and its repetition from time to time becomes a crime. The authorities who palm off such statements upon the people know well that the Pope has been as free to go when and where he listed as any person in the wide world.

A CORRECTION.—*Mr. Editor:* I see in the printed minutes of the last session of the Mississippi Conference that Morton and Forrest circuit, Brandon district, is not credited with having paid anything to her preacher for 1877. The circuit is credited with the full assessment of every other claim. The presiding elder was paid in full. The assessment of the preacher is given. Our preacher certainly did report on the Conference floor that "every assessment on the circuit had been paid in full—one hundred cents on the dollar and more—Publishing House and all." As one of the stewards of the circuit I wish to correct any erroneous impression that may go out from the error in the printed minutes. It is an oversight on the part of our worthy statistical secretary.

We paid our preacher as a Christian duty, and are rejoiced to have him as our pastor for this Conference year. Truly yours,

J. S. HALBERT.

FORREST, Miss., Feb. 20, 1878.

Mind your stops. A compositor, in setting up the toast: "Woman—Without her, man would be a savage," got the punctuation in the wrong place, which made it read: "Woman, without her man, would be a savage."

Report of Secretary Board of Missions, Alabama Conference.

The board has paid in full every draft drawn by itself, and is working to pay the debts of preceding boards. This it hopes to do by the end of the ensuing Conference year. The *domestic* work is gradually improving, and as missions become strong enough to support themselves they are thrown on their own resources. In a few years we hope there will be no necessity for appropriations to any works within our boundaries.

Comparing the *sum* reported for the *foreign* work with the number of church members within the Conference, the ratio is seen to be very small—hardly nine cents per capita. And when we remember that the collectors are all esteemed ministers of the gospel, in daily association with the churches as pastors; that the donors are none of them abject paupers, and many of them among the wealthiest of the land, and that the earth, during the year, has yielded most generous harvests, this ratio is so pitifully small as to excite very painful and serious thoughts in the minds of all real lovers of the cause of Christ. They ask: Does this amount adequately express the gratitude of the church to the Savior? Does it measure the sympathy we have for the perishing millions of heathen for whom Jesus died? Why is the sum so little? What can be the cause? A satisfactory reply cannot surely be found in the poverty of the people—the *hard times*, that stereotyped answer which covetousness and luxury always give to the calls of divine benevolence; for, wherever we go, comforts welcome us in almost every home, abundance greets us at almost every table, and even luxurious elegance delights us in almost every parlor and bed-room. A moment's thought will suffice to show that, although our people are not in the condition of affluence they once enjoyed, they nevertheless spend every year many times this sum for things of "needless self-indulgence."

Nor can we consent that anything is contained in the *creed* of Methodism, as formulated in the twenty-five articles, or as expounded by the pulpit and press, which by any fair construction can be made to antagonize this form of Christian work, or in any way hinder it in the least; for all her teachings, whether in book, sermon or song, are in perfect accord with the grand thought that the world is to be subjugated to Christ, and held in subjugation. Holding firmly that all men have sinned, and that Jesus died for all, Methodism cannot disobey the command to "go into all the world and preach the gospel to every creature." And she is forced, when she does preach, to make a full, square, *unequivocal* offer of salvation to every man. To disobey this command would be not merely an innocent inconsistency, but a most palpable and violent contradiction of those peculiar doctrines that lie in her foundations, and distinguish her from all other religious denominations. Moreover, this grand idea of conquering the world and holding it for Christ is not only the center of her *doctrines*—it is also the point around which and with reference to which is articulated every joint and part of her vast and complex ecclesiastical system. Every office in our church, from that of the Bishop to that of the class-leader, from that of the missionary across the seas to that of the humblest teacher in the most obscure Sunday school, is designed to express this idea in some way; and the force with which it is expressed is the measure of every man's efficiency in his place. The missionary doctrine is so manifestly contained in our theology, and the missionary spirit is so manifestly embodied in our organization, that to be a Methodist, in any sense at all true, is to be a missionary both in theory and practice.

Nor can the fact be accounted for on the supposition that the churches have not been appealed to in behalf of this interest; for doubtless the "preachers in charge have taken up collections in every congregation," as the Discipline directs, and have pressed the call. We reckon no member of this Conference has views of the divine constitution and nature of the church so false as for one moment to believe that his own support can be damaged by what is given to this cause. No doubt we all agree that the preacher at home is a necessity; but no greater a necessity, indeed than the preacher abroad, that a church without pastors is an absurdity, but no greater an absurdity, indeed, than a church without missionaries; that, in the full conception of the New Testament church, the missionary (who represents her aggressive force) and the pastor (who represents her conservative force) complement and mutually sustain each other, and that so vital is the connection between the two that if one suffer the other must suffer also.

Now if the solution we seek can be found neither in the condition of the country nor in the claims of the ministry at home, nor in our creed, nor in our working system; and if, on the contrary, each and all of these things naturally act as powerful causes to produce and sustain a very intense missionary zeal; and if through the agencies by which our people can be most effectually reached—that is, by the pulpit and the newspaper—appeal after appeal has been made with the shameful result of about nine cents per member, where can the true answer be, unless it be in the *decline of spiritual religion* among us? By spiritual religion we mean that intimate personal acquaintance with the crucified and risen Savior which renews itself day by day, and by means of which his very mind and nature pass over into our hearts, making us fellows of his sufferings, as well as partakers of his new life and glory. Whoever enjoys this communion *will* devote what he has to his Master, and his *heart* will teach his head to think and his hands to work for him. This solution may bring—nay, it ought to bring—pain to us all; yet we believe a moment's review of the state of the church will convince any one of its correctness. But we refrain from such review at present, and conclude by offering the following resolutions:

Resolved, That the missionary spirit is the spirit of Methodism, as it is the spirit of the New Testament church.

Resolved, That Saturday, the eighth day of June next, be and is hereby appointed a day of fasting, confession and prayer; and on Sunday following (the ninth) collections for missions shall be taken in all the churches, and where this is impracticable, the collections shall be taken on the Sundays following.

Resolved, That as pastors we will organize our Sunday schools into missionary societies, and devote a part of the first Sunday of every month to this essential interest of Christ's cause.

J. W. RUSH, Sec.

A LARGE BOOK BUSINESS.—At a recent meeting of the Book Committee of the Methodist Episcopal Church the following statements of the business were made and published:

The Eastern and Western book agents rendered full and formal reports. The sales of books and periodicals at New York have been $630,703.37; at the Eastern Depositories, $205,207.95; total, $835,913.32. The net capital above all liabilities is $974,192.01. The Publishing House at New York printed and distributed not less than 47,669,892 copies of weekly, semi-monthly, monthly and quarterly periodical publications for adults and the youth, and issued 25 new books, containing 5,211 pages, and 71 tracts, containing 1,018 pages.

The Western Methodist Book Concern sold at Cincinnati books and periodicals for $391,622.09; at its Depositories for $266,852.31; total, $658,474.40. The net capital above all liabilities of this Concern is $429,474.63. The Publishing House at Cincinnati and its Depositories printed and distributed not less than 31,411,974 weekly, semi-monthly, monthly and quarterly periodical publications for adults and the youth. It issued 15 new books, in the English and German languages, containing 4,339 pages. The total net capital of the two Concerns is $1,403,666.64; the total book and periodical sales were, during the last year, $1,491,387.72; and the total amount of periodical publications were 82,141,866 copies. What an amount of good these latter have done to the hundred thousands of old and young readers only eternity will reveal.

PARSONAGE AT LIND GROVE, LA.—*Mr. Editor:* I am sorry that the minutes show no report of money collected for the parsonage on Lind Grove circuit last year. Through Bro. Wright I reported that I had collected up to Conference, for this purpose, quite $400. I owe the correction not only to our own people, but also to those friends of ours abroad who aided us in our time of great need, for which we are so thankful. We have now paid nearly the whole debt of $588.68 on the parsonage.

W. P. OWEN, P. C.

LIND GROVE, LA., Feb. 18, 1878.

The Christian Advocate.

THURSDAY, FEBRUARY 28, 1878.

THE UNCHANGING.

Friends I love may die or leave me,
Friends I trust may treacherous prove
But thou never will deceive me,
Oh, my Savior in thy love.
Change can never dissolution sever,
Death itself may never part
Yesterday to-day forever,
Thou the same Redeemer art

On the cross love made thee blameless
Of transgressions not thine own
And that love still makes thee sharer
In our sorrows on the throne.
From thy glory thou art bending
Still on earth a pitying eye;
And mid angel songs ascending
Hearest every mourner's cry.

In the days of worldly gladness
Cold and proud our hearts may be,
But to whom in fear or sadness
Can we go but unto thee?
From that depth of gloom and sorrow
Where thy love to man was shown,
Every bleeding heart may borrow
Hope and strength to bear its own.

Though the cup I drink be bitter,
Yet since thou hast made it mine,
This thy love will make it sweeter
Than the world's best mingled wine.
Darker days may yet befall me,
Sharper sorrows I may prove,
But the worst will never divide me,
Oh, my Savior from thy love.

Sunday at Home.

The Two Incidents

The pastor was absent on that Sunday, but had succeeded in getting the Rev. Mr. C. to fill his pulpit. He had quite a reputation as a revivalist, and, as was expected, a large crowd had gathered early on that bright Sabbath morning to listen to the noted preacher. At the usual time a man of medium size, with a pale, sallow complexion, entered the church, and walked leisurely up the aisle, ascended the pulpit steps, and bowed for some little while in silent prayer. We need not describe how we felt as the organ pealed forth its solemn strains, anticipating, as it were, the more solemn moments that were to come, and especially as we looked at the firm lips and serious look of the man of God. After the opening worship he read for his text the words: "Hell and destruction are before the Lord; how much more, then, the hearts of the children of men." I knew that "something was coming." All conspired, everything about me—things seen and heard and felt—seemed to prophesy an unusual time. The speaker, after explaining the terms "hell and destruction," proceeded to show *how* and *why* and *when* they were before the Lord, and brought forth his logic in entering the second division or leading thought in the text to show the truth. It asserted, viz.: that as hell and destruction were before the Lord, the hearts of the children of men *were much more so*. He then made an application, close and pointed, of what he had said to different characters, as he said, that were present. The excuses of sinners were noticed, and their *real* reasons for not being Christians shown; the quibbler and the dishonest skeptic were appealed to, and last of all the Pharisaical hypocrite. Power came down from God out of heaven, a gale from the sea of Truth shook mighty sinners as strong as the oaks of Shechem, and they were felled to the right and left. Sighs and sobs were heard, and "fountains of tears, long since rock-bound," were burst open. The services at last were closed, and our preacher was gone—but not the sermon. During the week the pastor, having returned, had a visitor—not to speak of others—on rather unusual business, at least to him. A penitent had come seeking the way of salvation. He was astonished, he was amazed. It was the first inquirer of the kind he had ever known to enter his study. He knew not what to do to undeceive the deluded soul. He was sorry he had invited the evangelist to preach for him. Here was a soul whose animal feelings had been appealed to, and the *excitement* was so great he knew not what course to pursue. It was wrong, he said, to preach in that way. *He* never did it. No one could say that his sermons ever made people so unnecessarily anxious as almost to go crazy. He did not believe in religious excitement. If men would not receive the gospel calmly and coolly, they *never would*, though there were ten times as much fanaticism; and the poor penitent heart was left comfortless and desolate.

This calls to mind an incident of a similar kind, related by an eminent revivalist as occurring in a protracted effort in the town of ——. The first sermon he preached was from the text: "Purifying their hearts by faith." It was addressed to the church, and, being the first night, it was unexpected. It was a shell hurled from the *great mortar of God's truth, and it exploded—it took effect*. Many were the wounded on that occasion; but the deepest wound was made in the *pastor's own heart*. As well as I can remember, the points were about these: 1. That *after* regeneration the heart was still found to be sinful and *impure*. The proofs were abundant. 2. The necessity for a greater change—for purity—was set forth. 3. The means, the *condition* of purity—that it was attained by *faith alone*—was strongly insisted on; and the preacher urged them to seek purity *then and there*. It was to many "a new gospel." Some were comforted and blessed, some were awakened, some were offended and set their hearts against the doctrine, among whom was the convicted pastor. He was sought out by some who had been aroused to their need of purity, but he comforted them not. He talked and preached against the positions assumed. He believed that we must *grow up* into "entire sanctification;" that the deeds of the body must be mortified, and hence *time was necessary* for that work. He admitted that all blessings were received by faith, but that faith was *developed* by conflict and trial, etc. We have no space to go more into detail. Let it suffice that a number of sermons followed, one after the other, answering objections to and pressing home the doctrine of entire sanctification as an experience to be had *now, and not in the future*. The pastor was pressed down to the earth; the arrows of truth were drinking up his spirits; his works were all demolished; and after much confession and humiliation before God for his opposition, he "came out into the white light of the blessed experience." A *public* confession was made, and a mighty flood of revival power was poured down on their labors.

I learned some lessons from these two incidents: 1. An *unregenerate* man has no business in the pulpit. Better be in the field or shop—not in the steps of Christ as an embassador. 2. We cannot lead a soul *further than we have gone ourselves*. Our experience will be the standard of those saved under our ministry. 3. The minister who does not enjoy, in a clear experience, "the fullness of the blessings of the gospel of Christ"—the *entire deliverance from all sin*—*may* he, often *will* be, *a hinderance* to the progress of the cause he has vowed to sustain. In the two instances the unsanctified preacher was no more qualified to deal with convicted, "*repenting believers*" than was the unconverted preacher to direct aright the convicted, repenting unbeliever or sinner. If the last should have gone out of the pulpit into his closet before God, so should the other. "Be ye clean that bear the vessels of the Lord" are words that should startle every minister of the gospel.

MACHAIRA.

The Hope and Assurance of Immortality.

The love of life is an inherent principle implanted in every man by the Almighty. Even satan, who is the father of lies, told one truth when he said: "All that a man hath will he give for his life;" and it is at least inferable, if God had made no direct revelation of a future state of existence, that man would have entertained a pleasing hope of life beyond the grave. Such is now the case with the most degraded and savage tribes. Why, otherwise, do the votaries and pilgrims of Juggernaut, as a self-inflicted penance, roll their bodies over and over on the ground, or crawl, pulling their bodies forward with their hands, for hundreds of miles, or lie on beds of spikes for years, and then, as a propitiation for their sins, prostrate themselves on the earth to be crushed to atoms by the ponderous wheels of Juggernaut? It is because they look upon these acts as meritorious, hoping thereby to merit a higher degree of happiness in a future state of existence.

The idea of a future state of existence, and something to be done in order to secure the greatest joy and happiness there, seems to be congenial to the human mind. Even the untutored savage looks forward to a country abounding in perennial spring, trees burdened with fruit, and game in superabundance, and flatters himself with the pleasing prospect of being one day transported into that happy region, and anticipates the pleasure which he will there enjoy in the company of his fathers. The philosophers of ancient times, who possessed nothing but the light of nature to direct them, cherished the ennobling idea of an immortal existence, the "pleasing hope, the fond desire, the longing after immortality." Although Nature has given to all men some conceptions of immortality, it must be acknowledged that her information is far from proving satisfactory; hence we find the most eminent philosophers of the heathen world, even while desiring and hoping for such a state, confessing themselves unable to demonstrate its existence. A thick cloud, impenetrable by unassisted reason, intercepted their view.

From this state of uncertainty, doubt and thick clouds of darkness we are happily relieved. To us life and immortality are clearly revealed—more clearly than even to those ancient worthies to whom God graciously revealed himself, and committed his oracles, during the dispensation under which they lived. The prospect of a better world was offered them, but by dark and distant allusions; the city of God was seen from afar—its glory was obscured by intervening shades; but these shades have all been dispelled by him who brought life and immortality to light—by him who said to the penitent thief, when hanging on the cross: "To-day shalt thou be with me in paradise;" by him who had power over the grave, burst its bars, and from Mount Olivet ascended up to heaven, to prepare a place in that mansioned city for all who look for his second appearing.

Thanks be to God, the sun of righteousness has arisen—eternal objects brighten, and heaven opens to our eyes, and by the telescope of faith we can look upward, and in place of mourning for departed friends we can behold them safely housed in glory, adorned with holiness, filled with joy and happiness, robed with all the honors which can be conferred upon their nature, and shining as bright planets as they revolve around the throne of him who loved them and gave himself for them. Yes,

"There is a land of pure delight,
Where saints immortal reign;"

and the Christian who still lingers on earth can now look up and feel, from a consciousness of fidelity to God, that ere long he, too, will be a shining orb in that better world, where "a pure river of water of life, clear as crystal, proceeds out of the throne of God and of the Lamb;" and as he thus looks he can joyfully sing:

"O the transporting, rapturous scene,
That rises to my sight!
Sweet fields arrayed in living green,
And rivers of delight."

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."

W. SPILLMAN.

ENTERPRISE, Miss., January, 1878.

Pay Your Preacher.

MR. EDITOR: Having seen and heard so much on this subject, I have decided to write a few lines about it. We are continually hearing of small assessments and smaller collections; and oh, the grumbling at stewards and people! It is enough to make the heart of a Methodist ache to hear it. But let us see where the fault lies. The preacher says it is with the people, and the people say it is with the preacher. So how are we to find where the fault is? Is it the duty of every member of the church to pay something for the support of its ministers; all admit the fact. It is also the duty of every pastor to visit his people. Do they do it? That is the question; and it is a question of great importance. I fear this duty is too much neglected by our pastors. Perhaps this is one of the reasons why the preacher is not paid. Let us examine the figures. Here is a church of say thirty or forty members—more or less, in the same proportion. The preacher comes and visits say five families, which is more than are visited at some churches where there is a very good membership. The result is that the preacher is not paid. As a general rule those who are visited are all that pay the preacher. The steward may go to those who are never visited and try to get money for the preacher, but they meet him with this excuse: "The preacher has not visited my family this year, and if he is too proud to visit and talk to my family I feel under no obligation to pay him anything;" and the steward has to leave him. "But," says the preacher, "they won't come to hear me preach; and how am I to go home with them?" Would it not be a good plan for the preacher to get a list of all the members on his work, and go to see them, talk to them, sing and pray with them, and make them feel that he is interested in their welfare? They will soon become interested in you, and go to hear you preach. The church will be revived, the preacher paid, the church builded up, souls converted to God and brought into the church, and the glorious work go on with ease and freedom. Brethren, let us all pray that some means may be devised by which our beloved pastors may be paid, for "the workman is worthy of his hire."

EX-STEWARD.

East Baton Rouge Parsonage.

MR. EDITOR: It is with a view of putting in operation the erection of a parsonage on every circuit that I send you our notice, and to show what can be done when once the will has been formed, and the course untiringly pursued.

Three years ago Bro. Newton B. Young was instrumental, in our circuit, in buying fifty acres of land and building a neat dwelling on it for a parsonage, but being at a time when money matters were very tight, and he being called to another field of labor, the building was vacated. Last year Bro. Louis Kendall labored with us, but, being here without his family, it was not occupied. This year Bro. Ruffin T. Davis is our pastor, and on his arrival here found all in an unfinished condition—no chimney to the house, no kitchen, no garden, no yard, and the premises being so long vacant and without care that everything represented a lumber-pile. Our good young brother did not get the necessary help he required to complete the work, so he immediately moved into the parsonage, put up a nice double brick chimney, through the center of the house, with his own hands, and got some brethren to assist and move an office from a little distance to the rear for a kitchen. He is now, with some assistance, putting up yard and garden-pickets, and will soon put up a dining-room, which will put all in apple-pie order.

SAMUEL H. BUTLER,
Recording Steward.

The Two Keys.

I have a safe in my office. It is not very large, and never contains any great amount of money. I have a key with which I can open that safe whenever I choose, and take out whatever is in it. This, however, does not enrich me, for I can get out only what I put in, and that is very little. There is another safe down town. It is in a bank on California street. That safe is large. It contains millions of dollars. To it there is a costly combination lock, and also, for the inner cash chamber, an immense brass key. I do not control the key. I could not unless I should become the cashier of that bank. But I went there the other day with a little slip of paper, signed by a well-known depositor. I presented that slip of paper to the cashier. He took the big key, unlocked the large cash-box in the safe, and gave me a handful of gold that was tied up there. If the paper had called for thousands instead of tens of dollars I would have obtained them; for the name on that paper was good there for almost any amount. As I went away with my money I thought how wonderful was that bit of paper! What an "open sesame" it was to one of the largest safes in the city! How much better it was than my little key; for it secured to me the use of the large key in my behalf. But why was that slip of paper so potent? Because there was a good name on it.

And is not every promise of Christ just such a slip of paper? He writes, by his inspired apostle: "Whatsoever ye shall ask in my name that will I do;" and immediately repeats it; "If ye shall ask anything in my name, I will do it."—John xiv, 13, 14. Again, in the next chapter, he says: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." And yet again, in the sixteenth chapter: "Ask, and ye shall receive, that your joy may be full."

Now with these drafts on God's infinite treasure-house, signed by his eternal Son, are we not as rich as if we had the great golden key of that treasure-house, and could unlock it at will, taking from it whatever we needed? Suppose, with that draft in my hand, I had said: "This is only a bit of paper with a name on it. It is not a key. I can't unlock anything with it." In that case I would have been just as foolish as many Christians are. They do not realize that in those inspired promises they have that which is better than the golden key—they can secure the opening of the safe, and the transfer to them of its treasures of grace, whenever they ask in the name of Christ—whenever they present the draft that he has given them.—*Herald and Presbyter.*

God's Love.

Suppose a meadow in which a million daisies open their bosoms all at one time to the sun. On one of them, while it is yet a bud, a little stone has fallen. At once crushed and overshadowed, it still struggles bravely against all odds to expand its petals like the rest. For many days this effort is continued without success. The tiny stone (a mighty rock to the tiny flower) squats on its breast, and will not admit a single sunbeam. At length the flower-stalk, having gathered strength by its constant exertion, acquires force enough to overbalance the weight and toss the intruder off. Up springs the daisy with a bound; and in an instant another flowret is added to the vast multitude which in that meadow drink their fill of sunlight. The sun in the heavens is not incommoded by the additional demand. The new-comer receives into its open cup as many sunbeams as it would have received although no other flower had grown in all the meadow—in all the earth. Thus the sun, dutto though it be, helps us to understand the absolute infinitude of its Maker. When an immortal being, long crushed and turned away by a load of sin, at length, through the power of a new spiritual life, throws off the burden, and opens with a bound to receive a heavenly Father's long offered but rejected love, the giver is not impoverished by the new demand upon his kindness. Although a thousand millions should arise and go to the Father, each would receive as much of that Father's love as if he alone of all fallen creatures had come back reconciled to God.—*William Arnot.*

Daniel Webster was very fond of salmon. One day a pretentious person of small size, sitting opposite to him at table, exclaimed: "Why, Mr. Webster, I didn't know that you great wise men liked good things so much!" "Did you suppose that Providence made all the good things for foolish little men?" significantly asked the gigantic statesman.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as 'mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

JOHN L. WOLFF was born in Bavaria, May 19, 1810, and died in Baton Rouge on Sunday, February 3, 1878. He married, May 15, 1835, Mary Abigail Lewis, of Baton Rouge, where he resided for the greater part of forty years. Bro. Wolff was in the Mexican war, being a member of the company sent from Baton Rouge. During the last war he fought gallantly in the Confederate army, holding the rank of first lieutenant, though often serving as a captain in the Fourth Louisiana Volunteers. He was a prominent Odd Fellow, having held some of the highest offices in that noble order. He was a fireman, and at one time a member of the City Council of Baton Rouge. Being a superior workman in that line, during the building of the State House he was employed in some of the most difficult and artistic of the cabinet-work that was done in that building.

A strictly honest, high-toned, moral man and useful citizen, the entire community feel that in his death they have sustained a great loss. My first acquaintance with him was during Bro. Goodwyn's meeting last October. One night I noticed that the Spirit was working on him, and, moved to approach him and invite him to the altar, I did so. He came, and there, struggling, praying and pleading for mercy, he found Christ, professed conversion and joined the church. Appointed to Baton Rouge station shortly after my arrival I called upon Bro. Wolff and found him sick. During his illness I often talked with him about his hope of heaven. His testimony was always clear and satisfactory. He was very thankful to God for preserving him through the dangers of two wars and so many years, and at last permitting him to find Jesus. He had religion, and his faith was simple and child-like. Toward the last, as he was laying in bed praying, he was told that his little granddaughter, Ida, was in the room. He loved Ida very much, and during his earlier sickness he often held her in his lap. She was a great comfort to him. He said: "Ida, pray with grandpa;" and she kneeled beside his bed and they repeated together the Lord's Prayer. The aged man, his gray hair tinged with the golden light from the opening gate which he was entering even "as a little child," and the other little child, interlocking and interweaving their common prayer to the one Father, seems a complete illustration of the Savior's words: "Of such is the kingdom of heaven." God has taken the husband and father home; but his promise is sure, and he will care for the widow and the fatherless.

S.

JOSEPH W. HORCH was born in Philadelphia, Pa., January 26, 1796, and died in Whistler, Ala., October 13, 1878, in the eighty-third year of his age. When he was eight years of age he moved with his parents to Charleston, S. C.; thence, in 1821, to Autauga, Ala.; thence, in 1836, to Greensboro, Ala.; thence, in 1870, to Mobile, in and near which he passed the last years of his temporal life.

In the year 1822 he was awakened by the preaching of the gospel and was converted. This work of the Holy Spirit was accompanied by such evidences and followed by such effects that in all his subsequent life he was accustomed to say he had no doubt of its reality. To the faith he then exercised in our Lord Jesus Christ he clung tenaciously, and he used all suitable opportunities to profess the same in the presence of men. In love-feasts, class and experience meetings he was ready to testify to the truth of the gospel and the power of religion. These meetings he valued highly and participated in freely. The preaching of the word was attended to with great interest and profit, and his manner on all such occasions was so devout that the writer of this sketch has very many times felt that he was helped in this difficult work by him as a prayerful hearer. He was for many years, and down to his last illness, a diligent teacher in the Sunday school, and was ever ready to take his part in conducting social meetings, in visiting the sick, instructing inquirers, and in building up believers in the faith of the gospel.

In every community where he was known, after his conversion, he was recognized as a devout man and an earnest Christian. His zeal for God made him fearless in denouncing sin, and industrious in encouraging righteousness. On his death-bed he was sustained by faith in God to a degree that was entirely satisfactory to him and his friends. He felt that God was the strength of his heart and his portion forever. His comfort was great and his hope exhilarating.

His funeral at the church in Whistler was made very impressive by the presence of the children of the Sunday school, who sang some of his favorite hymns.

A good man has been removed from the church militant, and we trust he has been admitted into the church triumphant.

E. WADSWORTH.

DIED, in the city of New Orleans, January 20, and buried on her twenty-third birthday, January 21, 1878, Miss MINNIE E. ANDERSON, eldest daughter of Mrs. E. F. and the late H. O. Anderson.

We write of this death with sadness and with tears, for she was very dear to us. Our darling Minnie was one of those of whom it is written: "Blessed are the dead who die in the Lord." Although a noble, conscientious woman, a devoted daughter, ever faithful in the discharge of her duties as a member of the church and Sabbath school, was not satisfied, but wished to realize in her own heart that full assurance of forgiveness which was taught by her church and at her mother's knee; and before taking to her bed, while yet going in and out, before friends, came that deep melancholy, which increased as she descended into the depths of her own heart for the first time, probably, in answer to her own prayers, viewing sinfulness and helplessness; but on the day previous to her death the clouds melted away before the Sun of Righteousness, until, as she expressed it herself, brought her from the "darkness into marvelous light;" and from this time through most intense suffering, the light remained, but to grow brighter, until passed into the heavenly Jerusalem, of city "the Lamb is the light thereof." A matter of regret that she had not manifested to Jesus, as manifested in her "Oh! if I am ever raised up again from bed I will love and work for Jesus as I never done before." She comforted her mother with these sweet words: "Jesus the same dear Savior who makes me happy, and is going to take me to live will come to you, and be more than I possibly be." To her Sabbath school the sweet message was sent: "Love and meet me in heaven." And so with of Zion, and expressions of love for the Savior, who had done so much for laid her down to sleep.

MRS. MARY J. HARTIS, daughter of Thomas and Jane Deloach, died in see, Elmore county, Ala., at twelve on Saturday, February 2, 1878. She was of Baptist parents, in Macon county, August 12, 1849. After the death of father she moved with her mother to place, where she died. Some time the year 1873, at a protracted meeting ducted by Rev. M. C. Turrentine, of the huma Conference, she united herself the Methodist Episcopal Church South, which time to her death she lived a ent Christian life. She died of consumption, and, as a matter of course, had a sickness of long continuance, and for several before she breathed her last her suffering very great. But no murmuring or complaining word escaped her lips. The writer knew her until two or three days before died. At ten o'clock on Wednesday previous to her death on Saturday, she for me to come and see her and pray her. A few minutes later I entered room; and after having been informed my arrival, and told who I was, she to be greatly pleased that I had come said to me that she did not think she live through the night, and expressed that I remain with her. She said: I will be with my Savior before morning. I replied by asking: "Is your Savior now with you? Are you not now with him?" "O yes," said she, "but I will be at him. I desire to be released from suffering. I have nothing to fear, nothing for." I prayed with her, and remained her until morning. We knew that she not live long, for she ate nothing. I saw her again the next evening, and stood by her bedside, and took her little in mine, she said: "O I do wish you help me off home before night." She lived on until Saturday, during which visited her often, and I never heard her express a doubt about the future. She to think of nothing but going home and ing with Jesus when she thought of future at all. A short time before she she said: "I am all right." These were last words. She leaned her head back on Jesus' breast and sweetly breathed life away.

JOHN R. [illegible]

DEPARTED this life, in the [illegible] Pearlington, Miss., February 9, 1878, E. AMMISTEAD, wife of Jasper L. Ross. Ross was born in St. Bernard parish. She came to this town with her father when quite young, and while in her [illegible] joined the Methodist Episcopal Church and afterward became the wife of Bro. Ross, in the year 1873.

Sister Ross was a very consistent [illegible] than all her life; but the brightness of [illegible] religious joy was hers only on her dying All her life she dreaded death, but when trial came she found herself resigned without fear spoke of it to her friends made all the necessary preparation could be made by a dying Christian, her last adieus to her loved ones. To was to her husband: "Jasper, meet heaven. Raise my children up right, not request you to separate the [illegible] Take good care of my mother." She gave a sign for him to bend down, that might kiss him; then, with a beautiful she said, "Now, good-by," and closed eyes.

The day before her death she requested Charles Wesley's hymn on justification for a thousand tongues to sing my dear deemer's praise!" The last request made was to sing at her funeral: "O [illegible] of a home over there?" At half-past o'clock on Saturday evening she left her last. She was beautiful in death. Sunday evening, at half past three, her remains were taken to the church, funeral service of the church was performed and closed at the grave with [illegible] service and singing the song of her request.

So ends the life of one of the members Pearlington church, one of the finest specimens of womanhood. Honored loved by all, her memory is like fragrant ointment poured forth. Blessed are they who die in the Lord. She leaves to the care of her sorrowing husband two little children with the dying request to raise them right.

A. B. NICHOLS.

BRO. JOHN CHANCE was born [illegible] tember 21, 1816. At the age of two he united with the Methodist Episcopal Church, and continued an earnest and faithful member until God called him from it. He was for many years afflicted with [illegible] and near the close of life his sufferings were great, yet his faith in the Savior was unwavering. When asked by friends about his prospects after death, his uniform reply was: "There is not a doubt to disturb. I have everything I wish, except to be released from this suffering and be with Christ." On the evening of January 22, 1878, his wish was granted, and he gently passed from suffering to the inheritance of God's children. [illegible] saw. We laid his body away in the [illegible] wald cemetery—chosen, with the assurance of a glorious resurrection by those who shall be raised to eternal life.

F. F. MYERS.

Knowledge is proud that he has learned so much. Wisdom is humble that he knows no more.—*Cowper.*

The Christian Advocate.

URSDAY, FEBRUARY 28, 1878.

THE LOOM OF LIFE.

day, all night I can hear the jar
the loom of life, and near and far
hills with its deep and muffled sound,
the tireless wheels go always round.

ily, ceaselessly goes the loom,
the light of day and the midnight's gloom,
wheels are turning early and late,
the woof is wound in the warp of fate.

k! clack! there's a thread of love wove in;
k! clack! another of wrong and sin;
at a checkered thing will this life be
en we see it unrolled in eternity!

e, with a face like mystery,
hands as busy as hands can be,
at the loom with its arm outspread,
atch in its meshes each glancing thread.

en shall this wonderful web be done?
thousand years perhaps, or one;
o morrow. Who knoweth? Not you nor I;
the wheels turn on and the shuttles fly.

we spinners of wool for this life-web—say?
we furnish the weaver a thread each day?
ere better then, O my friend, to spin
eautiful thread than a thread of sin.

sad-eyed weaver, the years are slow,
each one is nearer the end, I know;
some day the last thread shall be woven in,
grant it be love, instead of sin.

The Brim of the Cup.

a short-hand report can reproe a sermon so full of thought and gery, and so felicitously expressa that which Rev. Dr. Storrs rely delivered at the Fifth Avenue rch; but the following sketch the *Tribune* will give a general of the line of thought and some illustrations. The text was from nd Chronicles iv, 5: "And the of it like the work of the brim cup with flowers of lilies."

here is something very wonder- a thoughtful man, he said in ing his sermon, in the universal ity of the word of God. Take text and it involves a great gen- law. In a sense, this is true of highest works of human genius. intelligent sculptor will take a ment of an ancient statue and lop the form of the original. A le stanza of a song may show us mind of the poet from whom it e. The rim of the 'molten sea of cubits' which stood in the tem- was fashioned so delicately that as evident the thought of the l architect had dwelt upon it. ras taken to illustrate the archi- hral genius of Solomon. It em- sized the beauty and dignity of entire temple. The chronicler so impressed by it and so record- it. It represents a general law, erent in any work done with a enthusiasm. Look at a cathe- The entrance is not an open- in the wall. The doorway is ded with graceful figures and ning tracery. It is the same in ature. In Milton one recognizes reat outreach of plan, not more ceable to the reader than the ex- ite modulation and dignity of verse. Take the laureate of gland. One does not know what st to admire, his wealth of scien- knowledge, his philosophic in- ht, or the minute perfection and sic of his lines. In obedience to same general law the mother ks to have the robe of her first- n delicately embroidered. And husband, in the construction and oration of his home, seeks to ke it the expression of the love he rs his children and his wife. So God's work, how everywhere it is the work of the brim of a cup h flowers of lilies. We see it in natural landscape, making the ulte cliff to hide itself with the ss, strewing the ocean shore with ished pebbles, and making the y spray of the surf iridescent with nbow hues.

Nothing is more important to an elligent and moral man than the th. Physiologists tell us that the in grows in substance and thes in proportion to the thought t courses through it. The truths the gospel are the source of the urch's life. How the Old Testa- nt prophesies the New, and how New Testament illuminates and nobles the Old. Careful and minute dy of the gospel is necessary to large and complete out religious owledge. The same law also ap- es to the formation of character. derick, the Great once said to courtier, at the palace in Pots- m: "The strength of the King like the strength of that support- column, which is in its upright- ss." This seems a strange thing came from so selfish a monarch, t it is worthy of a mind as intelli- nt as his. A man should have mpathy with the public welfare, d tender and solicitous sympathy a friend. Power to invigorate ers when they are weary is an ential element of Christian char- er. The man of a simple, strong hteousness, who uses a churlish rd when he helps the poor, we y make a trustee at our death, but do not care to meet him in our e. There is the beaten shield of hteousness, and there is the orna- ental rim. Phidias, when taken to k for expending so much care and ish on the back of a statue which s to stand against a wall, said: The gods will see it." So in benev- ent action. Politeness has been ll described as benevolence in lles. The tendency of public char- y is to become impersonal. Those ho receive charity are treated like pers, and the money given like tax. This has a demoralizing in- ence. No man should think his volence complete till he can go d give a kind look and an encour- ing word, as well as money. Men not content that a church edifice ould merely conform to what is essary in a church. They also k to make it beautiful, and raise a e, that it may be the finger of the regation ever pointing heaven- d. The church must also seek to plete itself by the expression of ual sympathies and the inter- nge of thoughts.

nties are ours, events are God's.—
elt

How to be a Christian.

It was during a revival. I was waiting by a man, to help him if I might. Said he: "I know I am a sinner. I feel the burden of my sin. I want to be a Christian, but I don't know how to be. I am like a man feeling around in the dark. I don't know where to step."

Said I: "Do you believe that the Lord Jesus tells you the truth, and will never deceive you?"

"Certainly I do," he answered; "I haven't the slightest doubt about that."

"You are absolutely sure," I asked, "that the Lord Jesus cannot lie?"

"Absolutely sure," he said.

"Well, now," I replied, "since you are so certain that Christ never can deceive you, why won't you take him exactly at his word? He tells you this word: 'Him that cometh unto me I will in no wise cast out.' Now, coming is the yielding up of your sin, forsaking it, consecrating your soul to him. Don't you suppose that if you do your part of it it is perfectly certain that Christ will do his part—receive you—never cast you out?"

"I think it must be so," he answered.

"Well, now," I asked again, "as far as you know yourself, do you thus come?"

He waited a minute, and then said solemnly: "As far as I know myself, I do."

"Can you not, then," I answered, "just believe that promise—let your faith fasten on that word as a word for you: 'I will in no wise cast out?'"

There was absolute stillness for a moment; then the man looked up suddenly and exclaimed: "Why, is that all?"

"That is all," I answered.

"Why," said he slowly, as if speaking to himself, "then—I think—I must be a Christian."

"My brother, you are a Christian," I answered joyfully.

Thus did this man become, then and there, a Christian.

Can we not all do this and be saved?

Said James Durham, a minister in Glasgow, on his death-bed, to a friend: "Brother, for all that I have preached and written, there is but one scripture I can remember or dare grip to. Tell me if I dare lay the weight of my salvation upon it: 'Him that cometh unto me I will in no wise cast out.'" Now, coming is the yielding up of your sin, forsaking it, consecrating your soul to him. Don't you suppose that if you do your part of it it is perfectly certain that Christ will do his part—receive you—never cast you out?"

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Without God in the World.

If this was designed to describe the condition of the heathen, it also expresses what is practically the state of multitudes in Christian countries. God is not in all their thoughts. There is no reference to him in the business undertaken, nor in the plans and enterprises of life. Providence is little more than a shadowy myth—a name for nature and the processes which are going forward in the material world. If there be a God he is far removed from the events of the present state, and comes not in immediate contact with the visible universe. Wherever he may be, he is not in the world. If created by a divine hand, the great machine has been set in motion, and he who made it has withdrawn himself from it. However upheld, the worlds are not upheld by the word of his power. And as there is no immediate impact of a divine person in the material, so there is none in the spiritual domain. The supernatural in religion is scouted as a superstition, and as the offspring of an unreasoning and imaginative credulity. No unseen spirit operates in the heart, awakens convictions of sin and danger, or bears witness to the soul that guilt has been forgiven. Both in the realm of matter and of spirit God is banished from the world. And it follows legitimately that there is to us no inspired revelation. If God does not touch the material nor the spiritual world, neither has he spoken. There is no law of divine authority, and there is no gospel but such as has its origin in man himself. The material world is left to itself, to drift whither it may, and men, abandoned to their own guidance, have nothing better than their reason and moral intuitions by which to shape their course and to govern their conduct.

With some this is a theory and a philosophy; with many it is a practical realization. They are actually without God in the world. For them there is no prayer, no resting in the felt presence of an almighty and loving heavenly Father, no assured and blessed immortality through the manifestation of the beloved Son, and no inward comfort of the Holy Spirit. This is to them a hard and fortuitous world—a world of suffering and disappointment, unrelieved by the hope of a better life. If the sun of prosperity shine upon them here, there is little satisfaction. Old age, with its infirmities, comes at length, and the dread hour that ends our being here is indeed "a leap in the dark."

The moral tendencies of a godless life are everywhere manifest. What can we expect of those who are without God in business? The governing principle is selfishness. Honesty and integrity are matters of expediency only, and to be observed only when our own interests seem to demand it. When men get rid of God in the world the way to every kind of corruption is open. Godliness is the only thing that can secure confidence between man and man, and arrest the flood of iniquity in business affairs. Corrupt legislation has the same root. Our law-makers are without God in the world, and hence there is no moral restraint. Sectional interests are opposed to the general welfare, and measures, however righteous and just, must be bought with a price. There is a readiness to pander to vice and covetousness, provided the advocacy of evil projects be well paid for, or provided it secures the support of strong moneyed monopolies. God is as little in politics as he is in the lives and business of the people. In the circles of pleasure and dissipation God is ignored. There are none so utterly without God in the world as those who are given up to the pursuit of worldly pleasure. The money spent, the time wasted, the health destroyed, are light evils in comparison with the moral contamination and the spiritual shipwreck. Surely "the God of this world hath blinded the minds of them that believe not." Think of the theaters, the masquerades, the promiscuous assemblies of dancers, the revelry, and intemperance of every sort, and excesses of fashionable life in a large city! These gay and crazy throngs are drunken with the wine of unadulterated worldliness. The thought of God would be a rude and alarming intrusion in these circles, and those who move in them are most intent to banish Christ from their minds.

The Christian life is the opposite of these aspects of godlessness. Without God in the world describes the unregenerate soul. With God in the world indicates a living faith and a renewed nature. Walking with God exhibits the habitual feeling. God is seen in his works, in his providence, in his word, and his abiding presence is in the heart. In business, in society, in recreation, in labor and in rest, the believer is with God. How sweet and beautiful are the words of David: "When I awake I am still with thee." His last thought was of God, and at dawn he opens his eyes with the comfortable feeling that God is about his bed. Christ is Immanuel—God with us—and through him it is our privilege to be constantly with God. Where God cannot accompany, the Christian does not go. Walking with God, he cannot defile himself with dishonest gain, he cannot mingle in worldly revelries, he cannot dwell in the tents of wickedness. And God is with him in trouble, Christ walks with him in the fiery furnace, and in death the mighty God of Jacob is his refuge. For all practical purposes the line is drawn by this: Without God in the world, with God in the world. On which side do we fall? It is a question which determines not only what we are now, but also what we shall be. Shall we die without God, or shall we have his presence to sustain us? Shall we be with God evermore, or shall we be forever without God?

Here and There.

—To inquiring friends we must say that the topics mentioned have been noticed more than once within our editorial term. But we have new readers, and the old ones do not read everything in every number, and those who read, do not always remember. The preacher in a long pastorate must preach many times on the same subjects, or his hearers will not be well instructed, and the journalist must frequently return to questions that have already occupied his pen, and for the same reasons.

—*Mardi Gras* literally means fat Tuesday. It is the same as Shrove Tuesday, the day which precedes the beginning of Lent. The festival of the Carnival has probably come down from the saturnalia of pagan Rome, and is thought to have been instituted by Telesphorus, Bishop of Rome, about the middle of the second century. Its name is derived from the Latin, *carni vale*—farewell to meat. In Rome the Carnival extends over the eleven days which immediately precede Ash Wednesday, the first day of Lent. *Mardi Gras* is the last day of the Carnival—a fat day, as the culmination of the festivities and good cheer before the forty days' fast. Lent is observed by the Anglican Church, but the Carnival has been observed and kept up by the Roman Catholic Church, and by the people under its influence and training. First of all it is pagan, and then Roman Catholic. Mardi Gras has this derivation and history: It is of pagan origin, nourished by Romish usage, and is an ally of the world, the flesh and the devil in ministering to the passions, appetites and avarice of men. We regard it as an unmixed evil, a nuisance that should be condemned and discountenanced by Christian people.

—Concerning the future punishment of the wicked, we regard the teachings of Scripture clear and explicit. For those who reject Christ and die impenitent we can see no escape: "How shall we escape if we neglect so great salvation?" We cannot see how, any more than Paul could. As for the heathen, the principles of their judgment are equitable. They will be dealt with accordingly as they have improved or abused the light given. The gospel to them would be a boon of inestimable value, but they are not necessarily lost. Abundantly more will be saved with the gospel than without it, but we are bound to believe that every man who comes into the world enters upon a probation, the conditions of which make his salvation possible. Every one has a chance for life eternal. Our conception of a soul lost is that of a moral and accountable being who has deliberately rejected good, and who persistently clings to evil. It is a state in which there is no desire to be holy, and in which the bent is only to sin. In hell the desire to get out of torment may exist, but there is no desire to be good. There is no place for repentance there, however much the wicked may writhe under the torturing sense of happiness forever forfeited. Without noting particular texts, it seems to us that the entire drift of revelation assumes that sinners are in danger of eternal misery. The earnest appeals and expostulations of the gospel have this meaning. If this suits better, the word of God affirms that if sinners do not repent and reform in this world they never will. If the grace of God does not arrest them here it cannot do it hereafter. God has not said that he would save the sinner after death if he could, but it does seem to us that he has made it plain that repentance after death is not to be expected. It is among the things morally impossible. Much error and doubt spring from an entire misconception of what salvation is, and of what the lost soul is. If the one is a spiritual change and a holy heart, and if the other is a nature utterly averse to holiness, and entirely alienated from everything that is good, there is no difficulty in conceiving that the perdition of the ungodly is perpetual. We know not how long ago the devils fell, but there is no intimation that any of them have been or ever will be restored. Probably none of them have ever wished it, and this is the horrible fate of those who die in their sins. They have chosen evil, and they will cling to evil forever.

—"Suppers gotten up and properly conducted, decently and in order, and the proceeds devoted exclusively to the benefit of the church." One objection is that the people who ought to give directly to this object are apt to be demoralized by this indirect method. The elements of conscience, genuine liberality and purely religious motives are more or less eliminated by it, and those who are able to give make these expedients an occasion of covetousness and of doing less than they are able. So far as these expedients interfere with the sounder training of the people in giving directly, statedly, conscientiously, and as the Lord prospers them, they must be objectionable. And we think that they often do so interfere. When a church begins to look to suppers and entertainments there will be a relaxation in the more legitimate system of self-denying effort and generous giving. Another objection is in the difficulty of keeping these suppers and entertainments within proper bounds. The object, in great part, is to obtain assistance from the world, and the world is apt to be there in full force. It becomes, to all intents and purposes, a worldly assemblage, an occasion for frivolity, fashionable display, and the blessed and beautiful charity which "doth not behave itself unseemly, seeketh not her own, is not easily provoked, and thinketh no evil," often becomes straitened and pushed to the wall. It ought not so to be, and perhaps it need not, but there is this danger. It is the conviction of many experienced pastors that these entertainments are nearly always injurious to the spirituality of the church, and that in the long run they are scarcely helpful to its finances. Raffles, grab-bags, voting and liquors are, of course, out of the question, and dancing likewise; but can these things always be prevented? And if they are excluded, can worldliness be kept out? As far as we are concerned, we rest the case on the presentation of these two objections. Something can doubtless be said on the other side. These suppers are sometimes very pleasant reunions of Christian people, and have a social value in connection with church work. They afford entertainment to our young people, and meet a want which, if supplied by the world, is usually detrimental in their piety. And then, in emergencies, how else are the needed funds to be obtained? We have profound sympathy for these struggling church enterprises, and are loth to condemn unqualifiedly. The more excellent way is to collect the money by subscription, or by small and stated contributions; but if suppers are resorted to let them be such as the Master himself might be present at, and let them be so conducted that the tenderest conscience shall not be defiled, and that the Holy Spirit shall not be grieved.

THE NEW POPE.—On Wednesday, February 20, Cardinal Joaquim Pecci was elected Pope, and he has assumed the title of Leo the Thirteenth. He was born in 1810, and is consequently sixty-eight years of age. He is an Italian by birth, and was for many years Archbishop of Perugia. He was made a cardinal in 1853. We believe he has been regarded as an Ultramontane, and in accord with the general convictions and policy of the late Pope, but a brief sketch of him by the Rome correspondent of the London *Times*, which we publish in our news columns, speaks of him as enjoying the confidence of the majority of the Liberals of the conclave. He is represented as a man of ability, and of pure and exemplary life. It remains to be seen whether he will surrender himself to the control of the Jesuits, and to the sullen and uncompromising opposition to the civil authority of the Italian government in Rome. We presume his policy will be identical with that of his predecessor, though he may pursue it by more politic and sagacious methods. As to the loss of the temporal power, while he may seem to accept the situation and affect resignation to accomplished events, he will work for the restoration, and expectantly wait for the opportunity.

—As might have been expected, the addresses on the occasion of the memorial celebration, in New Orleans, of the deceased Pope, were in the extreme vein of Ultramontanism. The temporal power was the staple of the most lengthy and elaborate oration by a layman, in which the Italian people and Victor Emanuel were roundly abused and condemned, and in which it was insisted that the Pope's temporal sovereignty was necessary to Catholic unity. If the Roman people, tired of the misgovernment and tyranny of the popes, preferred to be under the crown of united Italy, what have we, as republicans, to say against it? Christ declared that *his* kingdom was not of this world, and the apostles were commanded not to exercise lordship; and if Peter ever was in Rome, it is certain that he wore no crown, and sat upon no temporal throne. His office and functions were only spiritual, and his successor ought to be satisfied with these limitations. Father Neltharts, in his address, took a text and said: "It is my duty and privilege to speak to you of the great and glorious Pope Pius the Ninth, the vice regent of Christ upon the earth, who departed this life, to return to his Master, but a short time ago." Again he says: "Who was Pius the Ninth? He was the true and lawful representative of Jesus Christ, the successor of St. Peter, and the infallible head of the church upon earth, commissioned as such by Christ himself, in the person of St. Peter, and acknowledged as such by over two hundred million Catholics during upward of thirty-two years." He further described him "as the visible, infallible head of the only true church upon earth." We all knew before that the Pope is thus regarded by Roman Catholics, but did our military, firemen and city officials, as composed in part at least of Protestants, expect to hear or seem to countenance these absurd if not blasphemous assumptions? Perhaps it was scarcely delicate or courteous to them to be treated to such a discourse as this, but the Pope could not well be considered apart from what he represented, and both must be honored together.

The Moffat Register.

This late and rather curious little invention is just now attracting general attention. Legislators especially are giving it careful study. A bill is now before the Legislature of Mississippi providing for its introduction and use in this State. Virginia has already adopted it to the satisfaction of those who have the collection and disbursing of the public revenue. Its design is to keep a register of all the "drinks" sold at different retail liquor saloons. Upon the figures of this register the State bases its taxlevy. Instead of imposing so much license upon each dealer, as now, the privilege tax will be proportionate to business success—the number of drinks sold. Thus the payment of the privilege for plying the degrading trade is removed from vender to buyer—from seller to drinker. So he who purchases a "drink" at a retail groggery not only pays for the "raw material," but a tax (of say one cent) to the State for the privilege and opportunity. As to the wisdom of its introduction whisky dealers hereabouts are divided in opinion, with a possible majority in opposition. Having an eye on the main chance, they fear any innovation upon present methods, which have succeeded so admirably in filling their pockets with ill-gotten gain, and society with untold sorrow and moral ruin. The friends of the Moffat register claim that by its use the State can exercise a more rigid espionage over the nefarious traffic, and increase largely the public revenues. If honestly administered, the State would doubtless secure a monetary gain; but, alas! for the morals. We could hope for nothing better, may be worse. If carefully registered, the statistics, already so appalling as to make the most credulous skeptical, could be accurately compiled. Its use so far has furnished an example worthy of study. Whisky to-day is the gospel's most formidable enemy. In the city of Richmond it is said the bell-punches registered two hundred and fifty-five thousand in seventeen days. At fifteen cents a drink (the usual price, I am told) it would aggregate $38,250, or $2 250 per day. If so much was thus consumed in Richmond, what must be the consumption of New York and Philadelphia!

But, aside from this enormous statistical array of crime, there is a sermon in the "register." It serves as a reminder of another register, kept by a more faithful hand and watched by a sleepless eye. The Moffat design is only a record of sin. It chronicles man's infirmities; sounds the bell at every step in the downward way to ruin; measures the prodigality of carnal desire. No generous deeds or kind offices are seen to relieve the picture. They have no page in this book of chronicles. What an enormity of reckless, wicked expenditure could this register show in ten years of some men's lives. Registering four drinks a day, it would reveal a loss of over two thousand dollars. But the register which God keeps is a perfect history of life. *All* "the deeds done in the body" are preserved with infinite accuracy. Infirmities and virtues are alike recorded.

Again, the Moffat instrument may be imperfectly kept. Dealers may extend favors to customers to purchase continued patronage. "Drinks" may be had and no record made. Not so the register above. It knows no favorites; has no respect of persons; cannot be tempted to negligence or abatement. The man of fortune and position can purchase exemption or exception no sooner than the incarnate brute in the slums of iniquity and squalid poverty. Sin can neither escape nor erase its record. Every poisonous drink is seen and registered.

Again, by failure to keep the Moffat invention the State may be defrauded of its revenues. Many drinks may be sold for which there is no taxable return. The shrewdness and cunning of rum can only be equaled by its dishonesty. It requires but little ingenuity for grog-men to "*circumvent*" the State. But there will be no inaccuracies in God's register. Eternity cannot be defrauded. Omniscience will not be imposed upon by human chicanery. The returns will be faithfully made. Not a single offense will escape the register. Every drink will be recorded, on which eternity will reap its equitable revenue.

Again, the figures of the Moffat register may only be seen by a few. The tax-assessor and gatherer will know the result—possibly no others. But the record of Heaven will be seen and heard by all the worlds. The judgment will be a time of books. Every page will be turned, and *each name* will be heard. The whisky register cannot record the names. The drinks will be sold, but the public can never know by whom purchased and drank. But in the books of God the *names* are written. Their deeds may have escaped observation and detection here, but not recording there. What a day of surprises! Many secret sins will then come to light. Many sly sinners and hypocritical professors will be unmasked.

Happy for us if we so live that the recording angel will write good continually, and the Judge eternal shall say: "Well done." "Come up higher."

C. B. G.

City of Mexico Mission.

CITY OF MEXICO, Feb. 9, 1878.

MY DEAR DOCTOR: We got ashore at Vera Cruz from the steamer on smooth water. No harbor at any point of the gulf is more exposed than that. At this season of the year a norther may come up in one hour and cut off all communication between the quay and the shipping. The little folks were glad enough to find themselves abroad, once more, on the solid, good-natured ground. We started from Vera Cruz at midnight, and had the Southern Cross over against us in surpassing splendor. By day we had passed over the most beautiful part of the scenery of the route, though not the sublimest. When the morning broke, as we went up, the party began to credit the trip, until some time before we had gotten fairly on the great plain of Mexico the account was balanced. It was like climbing Nebo—by sight. The sky was never clearer; every mountain stood forth, and the hoary peak of Orizaba seemed but a little way off for full a hundred miles. I shall never forget the first impression of this mountain gloom and glory upon me in 1873. Since then I have seen it some three times, and still feel its inspiration. The plain on this Cordillera range, at an elevation of eight thousand feet, must be in summer-time a marvel of beauty. Every foot of it is used for pasturage or tillage. The surface for one hundred and fifty miles was prepared as neatly as a vegetable garden, the rows and furrows were as straight as an iron rail as far as the eye could follow them. The hay-ricks were frequently shaped into houses; all were admirably built, and as smooth shorn as if cut with shears. The orchids had not yet bloomed, but the scarlet thistle abounded, and stood out in unusual depth of color. The train passed on by them, to my regret. When we were within fifty miles of the city we had the topes of the three snow mountains—Popocatepetl, Iztaccihuatl and Orizaba—all in view at once, under full sunlight. The century plant is all over the plain as far as the eye can see, in straight rows, growing to a great size and yielding millions of gallons of pulque annually. Trains of cars filled with this intoxicating beverage made drink passed us on the way. It contains some nutriment—about enough to make a very poor apology for getting drunk. Two ounces of starch in a bottle of Newark cider might give one an idea of its appearance and taste.

We arrived in the city a little after dark, the baby and all of us fairly worn out with the dust and travel of the last part of the route. The brethren met us at the train, and in the morning again called on us in true old-time spirit of those at Antioch Forum. Bro. Juarez has just got up out of a sick-bed, and Mota is slowly recovering from pleura-pneumonia. I shall see him in the course of the day. We found the furniture and school-house and church all as we left them two years ago—well preserved and kept. The house that Bro. Daves lived in happens to be vacant, and it is likely that Bro. Patterson will occupy it again. The Mexican preachers have maintained a good character, and have held to our interests admirably—no more evidence of the genuineness of their faith. Now Bro. Patterson has the additional help of Villegas. They are all in good spirits, and I do not will soon have seals to their ministry. What we need now is above and beyond all else, is an outpouring of the Holy Spirit—a time of refreshing from the presence of the Lord. All the missionaries are praying for it. One told me that he knew that it was coming, and saw many signs of its approach. Let the church at home pray for it, as a man would for the life of his child!

I find the cold mornings of the plain but poorly agree with rheumatism, and warn me away. To-day I have seen many of our friends—the American consul's and American minister's families, and introduced them Bro. Patterson. Quite a delegation from the Methodist Episcopal Church is in the city. They express themselves to be profoundly impressed with the open door of this missionary field. Only steady purpose and fervent prayer are needed to make effectual this inviting opportunity for the church of Christ.

Yours truly,

J. C. KEENER.

In the Richmond *Christian Advocate* of February 21 Rev. Dr. Bennett announces his retirement as joint editor and publisher of the paper. As president of Randolph Macon College he finds that his energies are fully taxed and his time all occupied. We are sorry to lose Dr. Bennett from our church journalism. We sincerely pray that the success which marked his editorial career may crown his labors in the college. Rev. J. J. Lafferty is now sole editor of the *Richmond*, and we have no doubt it will continue to be among the best of our Southern Methodist papers.

Bishop Keener reached home, on his return from Mexico, on Monday night, February 18. His departure from Mexico was hastened by ill-health. He has suffered somewhat this winter from rheumatism or neuralgia, and the atmosphere of the city of Mexico seemed to aggravate his sufferings. The Bishop has not been well enough to be out much since his return, but his condition is improving. His letter in this week's paper gives some account of the mission, and its condition and prospects.

St. Paul's Methodist Episcopal Church, Newark, N. J., has recently celebrated its silver wedding. (Bishop Pierce was present and preached on the occasion of the dedication twenty-five years ago. He was also present at the anniversary exercises by special invitation, and preached on Sunday night, February 10, Bishop Simpson preaching in the morning. It is mentioned that Mr. Cornelius Walker has given to St. Paul's nearly $100,000 since its inception.

The company in which you will improve most will be the least expensive to you.—*Washington.*

Newspapers in the South.

Dr. Haygood is treating this subject
the *Southern Christian Advocate*
lth pungency and with light. He
ys:

At the beginning of this year there
ere in the United States, of all sorts,
230 periodicals. Of this number
651 are in the Southern States.
mpare two States—Georgia and
ichigan—put down in the census of
70 as equal in population. There
e 140 publications in Georgia; 312 in
ichigan. Kentucky had, in 1870,
321 000 in population; Massachu-
tts, 1,457 000 Kentucky has 145 pub-
ations; Massachusetts, 342. Lou-
ana had 727 000 in population:
lifornia, 560,000. Louisiana has 84
blications; California, 276. There
500 publications in the United
tes whose regular issues are over
; of these, 40 only are in the
uth. There are 165 such publica-
ns in New York alone! Of 123
ily secular papers in the South,
ly seven have circulations over 10,-
; but two over 20,000. There are
o New York dailies whose circula-
n, it is asserted, surpasses the com-
ed circulation of all the dailies in
South.

et us compare the circulation of
r of the leading *Advocates* of our
n church with four of the Church
ith. We leave off the names, but
y are leading papers, published in
midst of strong Methodist com-
nities, and two of the four have
large circulation as have any
thern Methodist papers. The four
e a circulation of 28,000—aver-
ng 7,000 each. Take the four
ngest of the Northern Methodist
ocates. What circulation have
? The four reach 111 000—aver-
ng 27 750—only 250 less than the
bined circulation of our four
ngest!

he four strongest Baptist papers
he South count up only 24 500
le one Baptist paper in New York
hes 21,000. The *Apologist*, pub-
ed in Cincinnati for the German
hodists of the Methodist Episco-
Church, counts 15,000 subscribers
arly twice as many as our strong-
Advocate can show.

me of our defenders are wont to
g forward the colored population
set-off when we begin these com-
sons. But this won't answer in
issue. The New York *Christian*
ocate has reached recently a cir-
ation of 60 000. These are taken
umably by white people. Our
strongest count 28,000—limited
hite people. As saddening com-
sons might be given for a full col
more. No wonder we have in
church but one endowed institu-
of learning—and that endowed
Northern money. No wonder we
only beginning to try to take our
per place in the great missionary
rements of our times. No wonder
pastors are poorly supported.
ut the figures given above tell but
of the sad tale. There is incon-
vertible evidence for saying that
e sale of books we are as far be-
d as we are in the circulation of
ious papers. Witness: the an-
l exhibits during the last ten
s by our house in Nashville, and
e Concern in New York, Cin-
ati, Chicago, San Francisco and
nta. Their book sales are *enor-*
s. We cannot escape by point-
to the books sold by friendly or
ited book merchants in St.
is, New Orleans, Atlanta or Rich-
d. We know something of the
ness done by these establish-
ts. Their sales do not help us to
dication. Moreover, our North
brethren have twenty times as
y such stores as we have. Can
ntradict these figures? We can
affirm, of our own knowledge,
t the circulation of these North-
Advocates is, but we have no
on whatever to doubt what their
lishers affirm. We have every
n to believe them. We do know
small is the circulation of some
r strongest; we know how small
ok trade is carried on in our
ch. Can we explain these fig-
? Where is the fault? In pub-
rs, editors, preachers, people?
all? The investigation should
and to the bottom. It is of un-
ssable importance. It concerns
whole church, and not for this
ration only. It is not a question
personalities;" it is a question
ts and conclusions, of admitted
and remedies. No publisher,
r, agent or other person, or offi-
has any right to be "sensitive."
re is the trouble? We *must find*
Then we must ascertain the
dy. Then we must take mea-

No class has so great *interest*
in matter as Methodist itinerant
chers. We belong to that hon-
le company, and feel distressed,
saddening facts that can no longer
concealed—facts that are portent-
n view of, future tests and com-
tions in this country. Alas! for
hurch that does not read. We
do better—no matter whose
(or how many heads) "goes
the basket." We close by ask-
what each one should ask:
at can I do?"

American Bible Society.

e stated meeting of the board of
gers was held at the Bible
e, Astor Place, New York, on
sday, February 7, at half-past
o'clock P. M., William H. Ai-
LL. D., president, in the chair.
shop W. L. Harris, of the Meth-
Episcopal Church, read the
y-seventh psalm and offered
r.

re were presented for the fi-
the Gospel of John in the Nez
language, issued by the Pres-
an Board of Publication; vari-
amphlets about the "Term"
versy in China, and copies of
w Testament in the Ancient
lan.

ligence was received from Dr.
Constantinople, January 11,
s return from Beyroot; from
ackford, at Parana, December
from Dr. Gulick, at Shagg-
ury 4. Letters were also
ed from Dr. S. R. Brown, at
, in respect to the rapid
ment of Christianity in Ja-
the desire of native Chris-
tians to co-operate with the Bible So-
ciety in giving the Scriptures to
their countrymen; from Mr. Bush-
nell, of the Gaboon mission, ex-
pressing the hope that he may dur-
ing this year supervise the printing
of portions of the Old Testament,
and a new edition of the New Testa-
ment, in the Mpongwe language;
from Mr. Clark, of Austria, announc-
ing the consent of the imperial gov-
ernment to the opening of a store at
Graiz for the sale of Bibles and
Christian books; from Mr. Pixley, of
the Zulu mission, asking for aid in
printing the third edition of the
Zulu New Testament, and reporting
progress in the translation of the Old
Testament; and from various foreign
correspondents, returning thanks for
grants of books and money.

An appropriation was made to the
American Board for work in South
Africa, and numerous grants of books
were made for distribution at home
and abroad, of the aggregate value of
more than $6 000.

It was decided to suspend the New
England agency at the close of the
present fiscal year, when the com-
mission of the present district super-
intendent expires.

The receipts for January were $45,-
226; copies of Scriptures issued, 56,-
104.

Books and Periodicals.

THE SCIENTIFIC AND RELIGIOUS DISCOVERIES IN THE GREAT PYRAMID, RECENTLY MADE BY PROF. PIAZZI SMYTH AND OTHER NOTED SCHOLARS. Compiled by William H. Wilson. Chicago: F. H. Rowell, publisher, 1878.

A square 18mo, 64 pages, paper cover. The little volume contains much curious information concerning the great Pyramid. The author ascribes a Messianic and prophetical character to the great Egyptian wonder. His conclusions are, we think, fanciful and far-fetched.

—The Westminster Review, January, 1878—republished by the Leonard Scott Publishing Company, New York—has the following articles: Democracy in Europe; Charlotte Bronte; The Education of Girls—Their Admissibility to Universities; Lessing—His Life and Writings; The Indian Famine—How Dealt with in Western India; Charles Sumner; The Telephone; India and Our Colonial Empire; Cotemporary Literature—theology, philosophy, politics, sociology, voyages and travels, science, history and biography, belles-lettres, miscellany.

—We have received the International Sunday School Wall Map, by A. H. Eller, publisher, St. Louis, Mo. The map is on muslin, colored, and exhibits the Holy Land and regions referred to in the Old Testament. It is very large, being 40x60 inches in size. Price, $3.

—The Farm Journal, a monthly magazine for the field and fireside, is an excellent agricultural journal, edited by W. H. Chambers, and published at Montgomery, Ala. Price, $2 a year.

—Golden Hours for March is, as usual, beautifully illustrated, and filled with instructive and entertaining articles for the young.

—Gone with the Angels is a song and music published by D. P. Faude, Louisville, Ky.

A recent number of the *Two Republics*, published in the city of Mexico, referring to Bishop John C. Keener and of the Methodist Episcopal Church South, says that this worthy prelate is now in that city, and that he laid the foundations of his churches in the republic several years ago; and, not having built upon sand, he will find that his temples are firmly seated on rock, and promise to be as permanent as the chronicles of his faith.

Bishop Merrill, of Chicago; Rev. Dr. Dashiel, missionary secretary, from New York, and Mr. Price, a leading merchant of Philadelphia, are visiting the missions of the Methodist Episcopal Church in the republic of Mexico.

Tom Baird, the carter, the beadle of my workingman's church, was as noble a fellow as ever lived—God-fearing, true, unselfish. I shall never forget what he said when I asked him to stand at the door of the workingman's congregation, and when I thought he was unwilling to do so in his working clothes. "If," said I, "you don't like to do it, Tom; if you are ashamed"—"Ashamed!" he exclaimed as he turned round upon me; "I'm mair ashamed o' yersel', sir. Div ye think that I believe, as ye ken I do, that Jesus Christ, who died for me, was stripped o' his raiment on the cross, and that I—Na, na, I'm proud to stand at the door." Dear, good fellow! There he stood for seven winters, without a sixpence of pay; all from love, though at my request the working congregation gave him a silver watch. When he was dying from smallpox, the same unselfish nature appeared. When asked if they would let me know, he replied: "There's nae man leevin' I like as I do him. I know he would come. But he shouldna' come on account of his wife and bairns, and so ye mauna' tell him!" I never saw him in his illness, never hearing of his danger till it was too late.—*Life of Dr. Norman McLeod.*

CINDERELLA SHOE STORE.—Call at 502 Magazine street if you want a nice-fitting shoe. This house is determined to please everybody who may favor them with their orders.

THE Crescent City Cigar Store, 107 Canal street, is the best place in New Orleans to get a good cigar. Read the advertisement on the seventh page.

Publisher's Department.

SINGER SEWING MACHINE.—First and foremost in modern improvements in sewing machines is the Singer. Many bogus makes have this well-known name applied to them, which shows the estimation the public place upon the genuine. Go to 85 Canal street, the headquarters, and you will procure the real article itself. The prices of the Singer are now within the reach of all. Ladies will also find a full assortment of Butterick's patterns, so universally known and adopted.

NORTH GERMAN LLOYD STEAMSHIPS.—E. F. Stockmeyer & Co., 42 Union street, are the agents for this old and reliable line, whose steamers run between this port and Bremen touching at Havre and Havana on their way out, and at Southampton and Havana on their way back. All ships careful and efficient officers and extra passenger accommodations make this a desirable line for European tourists. See advertisement for excursion rates to the Paris Exposition.

COMMISSION MERCHANTS.—The card of H. C. Porter & Co. will be seen on this page. Messrs. Porter & Co. deal in all kinds of produce, and by careful attention to the wants of their customers are winning an enviable reputation among shippers. Those planters who have not already a merchant, or those desiring to change, should correspond with the above firm

NOVELTIES.—The many visitors now in the city who may wish to carry home to relatives or friends curious articles of Chinese, Japanese or Turkish manufacture should call in at 180 Canal street, where they will find one of the finest collections of articles of this kind ever exhibited in this city. Mr. J. A. Brown is proprietor of the establishment.

MACHINERY.—Our readers in need of machinery or plantation implements of any kind are referred to the advertisement of B. J. West, on this page. Mr. West is a clever gentleman and well posted in regard to machinery of every description. We can heartily recommend him to our friends.

FURNITURE.—E. M. Byers, dealer in furniture, at 55 Royal street, advertises to sell at low prices. Mr. Byers will be remembered by many of our friends as connected with the house of Mitchell & Rammelsberg, of this city. He has a fine assortment of furniture, and is deserving of patronage.

LUMBER.—For everything in the above line go to that reliable and popular gentleman, George Purves, corner of St. Charles and Clio streets. This gentleman is too judicious a business man to fail in giving his customers every satisfaction. See advertisement and give him a call.

CROCKERY STORE.—The store of M. L. Navra, 129 Canal street, is one of the attractions on that thoroughfare. His prices are reasonable. Orders from the country promptly attended to.

DRY GOODS.—Read the advertisement of E. H. Adams & Bro., on this page. Special attention paid to country orders.

ANY ONE in need of a teacher will do well to note the card of "Meta" in the paper to-day.

YLANG-YLANG.

The Ylang-Ylang flower is produced by a large tree, and its odor scents the air for miles around. Dr. Price prepares his Ylang-Ylang Extract from the otto of these flowers, and it is a charming perfume, having a fragrance unlike any other handkerchief extract.

BUSINESS NOTICES.

TO CONSUMPTIVES.—*Wilbor's Cod Liver Oil and Lime* has now been before the public for two years, and has steadily grown into favor and appreciation. This could not be the case unless the preparation was of undoubted and high intrinsic value. The combination of the Phosphate of Lime with pure Cod Liver Oil, as prepared by Dr. Wilbor, has produced a new phase in the treatment of consumption and all diseases of the Lungs. This article can be taken by the most delicate infant without creating the disgusting nausea which is such a prominent objection to the Cod Liver Oil when taken without Lime. This preparation is prescribed by the regular faculty and sold by the proprietor, A. B. Wilbor, Chemist, Boston, and by druggists generally.

CAPT. HENRY C. RICHARDS, of Maryville, Ala., says: "My mother died with Cancer, and I had a cancer on the face removed by Dr. Grace without the use of the knife, and with but little pain." Card in this paper.

YOUNG LADIES, beware of the injurious effects of face powders. All such remedies close up the pores of the skin, and in a short time destroy the complexion. If you would have a fresh healthy and youthful appearance use Dr. HARRIS'S IRON TONIC AND LIVER PILLS. For sale by all druggists.

WE WOULD advise our patrons to use Dr. HARTER'S ELIXIR OF WILD CHERRY. It is a delicious aromatic cordial. It will prevent disease in the low-bottom lands and marshy regions, especially in the South. To our knowledge it will cure Dyspepsia, Sour Stomach, Headache and general debility. It will neutralize the malaria and impurities in the blood, cleansing the liver and renovating the stomach. For sale by all druggists.

A VALUABLE DISCOVERY.—Dr. C. W. Benson, a practicing physician at 106 North Eutaw street, Baltimore, Md., who has paid much attention to nervous diseases, has discovered that extract of celery and chamomile combined in a certain proportion, invariably cures the darkest bilious dyspeptics, the worst of sick headache, neuralgia and nervousness. It is a triumph in medical chemistry, and orders from all over the country are coming in by mail. He prescribes it in pills at 25 cents per box. The remedy is largely known and highly respected in Baltimore.—*Episcopal Methodist.*

☞ These Pills can be ordered through any Druggist, or sent postage free.

THE BEST PROOF *for the fact that* Dr. F. Wilbor's Anti-Dyspeptic is Pure and Acts Well, is the most reliable Chill Tonic in the world, we find in the statement that Finlay & Thompson, the large wholesale druggists in New Orleans, guarantee that it cures Chills and Fever in every instance, and that it does not contain any Quinine, Arsenic, Strychnine or any other poisonous drug. For sale by druggists.

CHARMING PICTURES.—To introduce their goods J. L. Patten & Co., 162 William street, New York, will send a package of Decalcomanie Pictures, with illustrated catalogue, to every reader of this paper who will send eight cents (stamps taken) for mailing expenses. These pictures are highly colored, beautiful, and are easily transferred to any object, so as to imitate the most beautiful painting. 10sw

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, cause blister, or leave black spots in the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St. Louis (Lindell Hotel.)

NEW ADVERTISEMENTS.

FURNITURE.

AN ENTIRE NEW STOCK OF

BED-ROOM, DINING-ROOM,

Hall and Kitchen Furniture,

AT PRICES TO SUIT THE TIMES. A full line of goods suitable for the country. Goods packed and shipped free of charge.

E. M. BYERS,
NO 55 ROYAL ST., New Orleans.

NEW ADVERTISEMENTS.

CAUTION!

THE PUBLIC are cautioned against buying Machines offered by Second-Hand dealers as SINGER'S at less than our established prices. They are either BOGUS—therefore, like counterfeit money, worthless—or they are old Machines, painted over to deceive. The

GENUINE SINGER MACHINE,

backed by a Company of well-known repute, is now offered at too low a figure to admit of trying experiments with unknown parties. Deal only with the Company or its authorized Agents.

The Singer Manufacturing Co.,
53 CANAL ST., NEW ORLEANS.

IMPORTANT to THE LADIES!

BUTTERICK & CO.'S
CATALOGUE
OF
SPRING FASHIONS!

JUST RECEIVED.

Mailed to any address upon application.

The Singer Manufacturing Co.
53 CANAL ST., NEW ORLEANS.

NORTH GERMAN LLOYD

Steam Between Bremen and New Orleans, via Havre, Southampton and Havana.

The steamships of the North German Lloyd will run as follows:

	From Bremen.	From New Orleans.
HANNOVER	Jan. 24.	About Mar. 8.
FRANKFURT	Feb. 10.	About Mar. 27.
NURNBERG	Mar. 20.	About Apr. 24.
HANNOVER	Apr. 17.	About May 22.

These steamers touch outward at Havre and Havana, and on their home trip at Havana and Southampton.

Price of Passage:

From Bremen, Southampton or Havre to Havana or New Orleans.

Cabin, $150—gold. Steerage, $36—gold.

From New Orleans to Southampton, Havre or Bremen.

Cabin, $150—gold. Steerage, $45—gold.

From New Orleans to Havana.

Cabin, $35—gold. Steerage, $15—gold.

Children under ten years half price.
Children under one year free.

Excursion to the Paris Exposition.

REDUCED RATES FOR FIRST CABIN ONLY.

From New Orleans to Paris and back to New Orleans, by a steamer of this line.....$250 Gold.
From New Orleans to Paris and back to New York, by a steamer of this line.....$230 Gold.
From New Orleans to Paris and back to Baltimore, by a steamer of this line.....$210 Gold.

Tickets of the last-named class (Baltimore) are good only to October 31, 1878.

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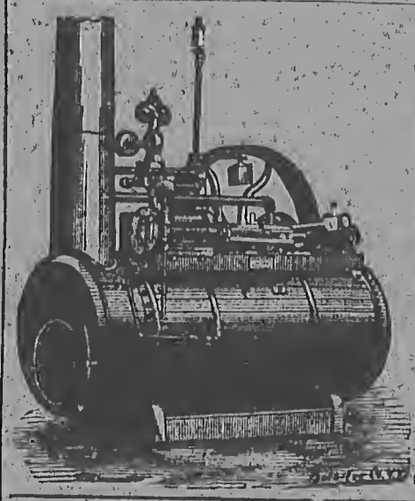

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THE LARGEST & BEST ASSORTED

Crockery Store in the South,

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Polite attention to all, fair dealing and ONE PRICE shall mark the conduct of this establishment. A FAMILY RESORT.

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Remember that for all Affections of the THROAT AND LUNGS Lapierre's Indian Turnip Pectoral Balm is the sole remedy, combining efficiency of action with a most palatable savor. Give it a trial. Price, $1. Sold at all well-assorted drug stores, and by the proprietor, 23 and 25 Elysian Fields street. Mobile depot.—DuBose & Co., 32 Water St., St. Louis depot—Richardson & Co., 709 N. Main St. 5p

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It is not easy to describe the perfect high-bred saddle-horse so that he will be recognized at sight by the uninitiated, and the initiated need no such description. His characteristics may be thus sketched: He should have, first of all, large, sound, open-heeled feet, with the frog well defined, the pasterns neither so long as to be weak, nor so steep as to give an unyielding action—rather of medium length and sloping backward a little more than the front line of the hoof; the legs, between the pastern joints and the knees and hocks, cannot be too short, and the back tendons should be so large and full as to give them the appearance of width and flatness. The knees cannot be too large and full, nor can the hocks be too large and bony. The forearm, from the knee to the point of the shoulder, and the hind leg from the hock to the stifle joint, should be very long and muscular, and quite free from fat or flabbiness. The shoulder must be very sloping—the more so the better—and overlaid with tense and prominent muscles. The hips and thighs should be well loaded with muscle, and if there is to be a fleshy condition at any point let it be there. Owing to the slope of the shoulder, and the height of the withers, and to the prominence of the muscles over the hips, the back should have the appearance of extreme shortness, with a slight—but only slight—downward curve; "hardly room to carry a saddle" is the form in which the horseman expresses his highest praise. This is the preferable form of back, but very thoroughbreds are deficient in this respect. Largely as a matter of beauty the spine should run back nearly level with the hips, and the tail should be carried high (the Kentucky blood horse is often very defective here); the neck should be long and lean, well arched, but not heefy, at the crest, and furnished with a large, loose-hanging windpipe below, well defined even when the horse is at rest. The ears must be quick, small at their getting on and thin—there is no objection to their having a good length; the head may be, but is not necessarily, small, but it should be well shaped, and it *must* be as bony and as free as possible from flesh; it should be so wide and clean between the jaws as to give ample space for the windpipe; the nostrils must be capable of great distension, to allow free breathing during exertion; the skin should be soft, the coat fine and silky, and the hair of the mane and tail; although it may be somewhat wavy, should be free from anything like curliness, and rather scanty than superabundant. After severe exertion, full veins should show over the whole body. The distension of these veins, which are generally invisible in the cold-blooded horse, gives the thoroughbreds one of his greatest advantages by affording relief to the pulsation during the strong action of the heart.

The horse above described is quite sure to have the deep chest and heart-place which are so important to strenuous exertion; but many of the best thoroughbreds are deficient in the round, barrel-hooped form of the rib which is necessary to the roomiest accommodation of the lungs and the abdominal viscera. A sound horse having these qualities, and whose sides, back of the girth, project beyond the line of the shoulders and hips, may be relied upon for the most arduous work.—*Scribner's.*

BAKED CABBAGE.—Boil a firm, white cabbage for fifteen minutes in salted water, then change the water for more that is boiling, and boil until tender. Drain and set aside until cool, then chop fine. Butter a baking dish and lay in the chopped cabbage. Make a sauce in this way: Put a tablespoonful of butter in a pan; when it bubbles up well stir in one tablespoonful of flour, add one half pint of stock and one half pint of water, both boiling. Stir until smooth, season to taste with pepper and salt, and mix well with four tablespoonfuls of grated cheese. Pour this over the cabbage, sprinkle rolled cracker over it, put it with lumps of butter, and place it in a quick oven for ten minutes. This is almost as good as the more aristocratic cauliflower when cooked in the same manner.

PARSNIP FRITTERS.—Many consider this the best way of cooking parsnips. Boil tender and mash very smooth, removing carefully the strings or woody portions. For three or four parsnips allow two beaten eggs, three tablespoonfuls of cream, one tablespoonful of melted butter and a teaspoonful of salt. Stir in a very little flour, and fry either as fritters or griddle cakes. For mashed parsnips, which is a favorite dish with lovers of the vegetable, proceed as you would for potatoes, the secret of success being in mashing very smooth, removing the fibers, and season plentifully with butter, cream and peppers. Be less lavish with the salt.

APPLE SHORT CAKE.—To one quart of sifted flour add two teaspoons cream tartar and one of soda, half a teaspoonful of salt, quarter of a pound of butter, sweet milk to mix it. Have a dough rather stiff; roll and bake in a sheet. As soon as baked split open the whole cake, spread one piece quickly with butter, cover with well-sweetened apple-sauce, pour over some thick sweet cream, grate on nutmeg, place the other half on this, crust side down, spread with butter, and cover with apple-sauce, cream and nutmeg.

He who is puffed up with the first gale of prosperity will fall beneath the first blast of adversity.

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CHILLS AND FEVER CURE.

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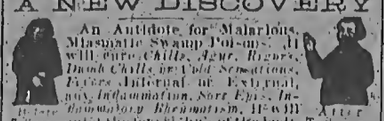

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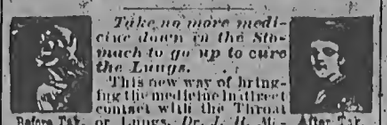

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Is the new way that CATARRH is cured by

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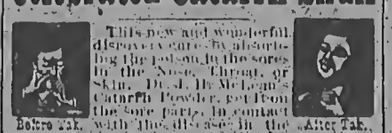

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PRICES FOR THIS WEEK:

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Special attention given to the sale and purchase of Staves, Timber, Lumber, Hoop-Poles, Cord Wood, etc. Liberal advances made on consignments.

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from her present residence, corner of Magazine and St. Andrew streets, to Canal street, over the vestibule of the Varieties Theater, where she will be prepared to fill all orders on the shortest notice and to the latest styles. Respectfully,

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Premiums for year ending April 30, 1877.. $567,767 19
Losses paid within the year..... 239,575 78

Cash Dividends for the Year!

Interest (semi annually)..... 10 per Cent.
Premiums..... 20 per Cent.
Assets, April 30, 1877..... $1,252,908 66

This Company continues to issue Policies on Fire, River and Marine Risks at current rates of premium. ED. A. PALFREY, President.
JOHN CHAFFE, Vice President.
THOS. F. WALKER, Secretary.

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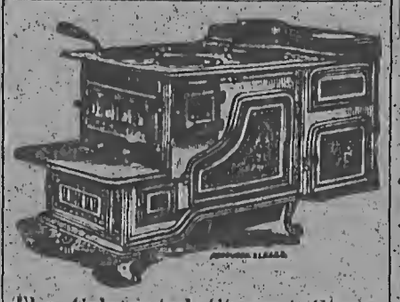

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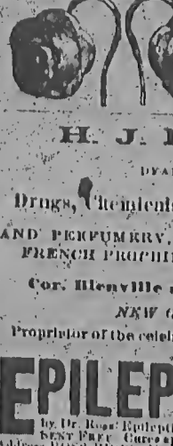

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SCIENTIFIC.

—At the late meeting of the German Association of Naturalists and Physicians, held at Munich, in September, the evolution theory was discussed by Virchow and Hreckel from the different standpoints. The practical, matter-of-fact and cautious mind of Virchow dwells on the value of sticking to *facts*, or, as he says, of objective knowledge. He concludes his address with these words:

"In natural science belief and knowledge—*i. e.*, subjective and objective knowledge—are united. The domain of dogmatic belief is lessened year after year in favor of objective knowledge, which is based upon facts. But, apart from the latter, subjective knowledge makes itself very prominent sometimes, and hallucinations and fancies are now and then laid beneath its cover. Anthropological investigations contradict directly the doctrine of evolution. The skulls found in the tombs of the oldest times show a far more human and a far less apish type than do a great many living heads, and we cannot suppose that only the highest-developed skulls of those periods have escaped destruction. Therefore, pre-evolution, moderation, no overrating of our scientific power, for Bacon's 'scientia est potentia' is only meant for true objective knowledge."

The same number of *Nature* contains Hreckel's address before the same association. Hæckel thinks that the doctrine of evolution will lead to a new doctrine of morals and of religion:

"Independently of all church creeds, the germ of a true religion of nature lives in the breast of every man. It is connected inseparably with the noblest features of human existence itself. Its highest command is *love*, the restriction of our natural egotism in favor of our fellow-men, for the benefit of human society, of which we are the members. This natural moral law is far older than all church religion. It has developed from the social instincts of animals. * * * Therefore, far from fearing a shaking of all valid moral laws and an obnoxious emancipation of egotism by the influence of the evolution doctrine upon our religious convictions, we, on the contrary, expect from it a reasonable confirmation of the moral doctrine on the unshakable basis of our natural laws."

Hæckel, therefore, greets "the evolution doctrine of to day, as recently founded by Darwin, as the most important impulse of the whole of our pure and applied sciences."—*Independent.*

An Edinburg bailie had been on a visit to London, and on his return communicated to a friend on the courtesy and attention which he had experienced from one of the city members. Describing how the M. P. had secured free access for him to many of the public institutions, he reached the climax of eulogy by saying: "Why, sir, he got me a blank cartridge for every place in London." The magistrate meant a *carte blanche*.

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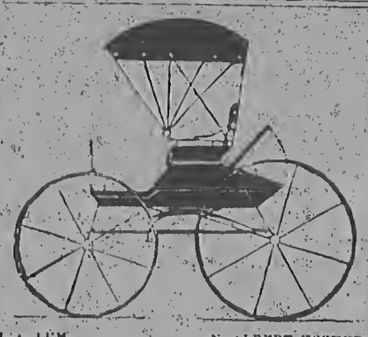

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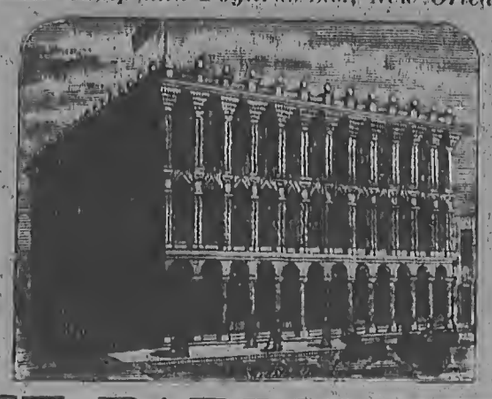

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We have the best imitation Gold Watch in the market. The metal is a composition of other metals, so closely resembling gold that the best judges find it difficult to detect the difference, except by a chemical test, and it has the virtues required to make it the best substitute for gold known. *Genuine American Movement, Expansion Balance, Beautifully Engraved or Jeweled Hunting Cases* and equal in appearance to a **GOLD WATCH THAT COSTS from $150 to $200.** If you wish a watch for your own use, or to make money on, try this. Owing to our large sales we are enabled to reduce the price of them to $12 each, **with an elegant Chain attached.** They are used on railroads, steamers and in manufactories, and other places where accurate time is required, and give general satisfaction. We send them by mail or express, on receipt of $12, to any part of the country, or if will be sent C. O. D. when the customer desires and remits $3 on account. These elegant CHAINS weigh about Fifty Penn'weights, and the same pattern in price goud would cost $60. We sell these Chains at $3 each. But we sell the Watch and Chain for $12, sent by mail in a registered package; postpaid, to any postoffice in the United States.

WE SELL THE WATCH WITHOUT THE CHAIN FOR $10.

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IS THE best preparation known for all disturbed conditions of the stomach. It immediately and certainly cures DYSPEPSIA, INDIGESTION, HEARTBURN, SOUR STOMACH and HEADACHES caused by acidity of the stomach. The pleasant taste and milk-like smoothness of this preparation renders it very valuable for infants, requiring no persuasion to induce them to take it. It positively prevents food sours in the stomach, and will act as an antidote when used as directed. It is also peculiarly adapted to females. The superiority of this preparation and its perfect solubility are made fully apparent in the following illustrations. They represent a *fract* ional part of a single drop magnified 250 diameters. The first the calcined Magnesia as taken with water. The second the *Milk of Magnesia* now offered. The difference between them is most striking, for whereas the undissolved precipitates and particles in the drop of calcined Magnesia are exhibited with terrible distinctness, the *Milk of Magnesia* has all the appearance of a cloudy vapor, entirely free from the objectionable precipitates; in fact *perfect solution*.

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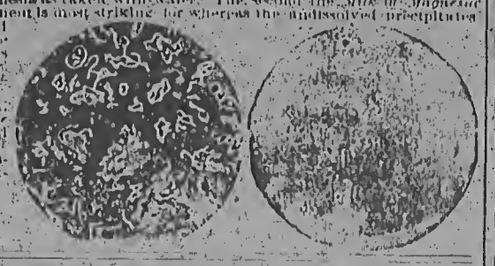
P. O. Box 4317. NEW YORK



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Complete Price Lists and Circulars will be sent on application.

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Munson & Co.'s Fever and Ague Pills. A sure cure for Intermittent Fevers, Dumb Ague, etc. Bottle, 25 cents.

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Gelsemium Nervine Remedy.—The only remedy that will cure this disease. Price, 50 cents.

Hydrastis Canadensis Specific Medicine, Extract Blood Root for Coughs and Children. In drops and syrups.

Milk Punch—Homœopathic Chocolate. Per lb., 60 cents. *Dr. Hagenberg's Fever Cure*—Per box, 25 cents.

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THE directors of the Phosphoric Air Co., in good faith, offer the above reward for the sworn statement of two respectable citizens of any city or town which will prove that PHOSPHORIC AIR, THE GREAT FRENCH REMEDY, has failed to permanently cure any form of CATARRH, Asthma, Epilepsy, or any form of Nervous or Mental diseases. One month's treatment, Inhaler, and instructions sent to any part of the country on receipt of $5.

Inhalation is the only way in which the Air passes and Balm can be reached.

Phosphoric Air cures by its effects upon the circulation, which is the only way disease can be eradicated from the system.

Wear the Inhaler 10 days on TRIAL FREE to any who can call upon us so that they may experience its immediate beneficial effects.

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NEW STYLES at reduced prices, from $51 upward. CASH OR EASY PAYMENTS. Delivered Free. NEW STYLES, 7 to 11 Octaves, 3 to 20 Stops, in ELEGANT WALNUT CASES. NEW STYLE, 1878, in BLACK AND GOLD BRONZE, $125. Send also for illustrated circulars, containing full particulars. A small Organ of best quality may be obtained by payment of $7.50 per quarter, for ten quarters. ILLUSTRATED CATALOGUE AND PRICE LISTS free.

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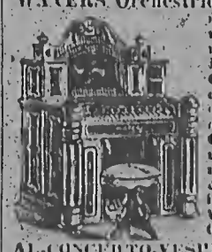

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Tapestry Brussels from $1 to $1.25 per yard. Oil Cloths, Window Shades, Lace Curtains, etc. MATTINGS of all descriptions. All at extremely low prices.

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Gas Fixtures, Pumps, Bath Tubs, Ranges, Iron, Lead and Tin-Lined Pipes, Sheet Lead, Fittings of all descriptions, Brass, Steam, Water and Gas Cocks, Valves, Plugs, etc. Thirty per cent. discount on Iron Pipe; all other goods in proportion. eow

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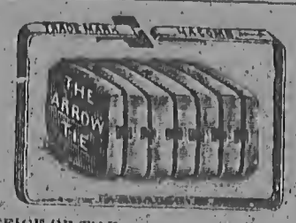

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Important Special Notice.

The AMERICAN COTTON TIE COMPANY (LIMITED) having fixed the price of the celebrated

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at $2.50 per bundle, less 2½ per cent. discount for cash, the General Agents hereby authorize their Sub-Agents in this city (dealers in Baling Stuffs) to sell to and contract with Factors and Country Merchants, for future delivery, on the above-named price and terms, in quantities, from time to time, as may be required, settlements being made on delivery.

The Company having a large stock now on hand, and having contracted for an abundant supply to meet the entire demand for Cotton Ties throughout the Cotton States, the celebrated ARROW TIE will be placed upon the market generally, and sold by their numerous Agents at the price and terms above stated, it being the object and purpose of the Company to merit the continued patronage of the planting community.

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SUGAR MILLS,

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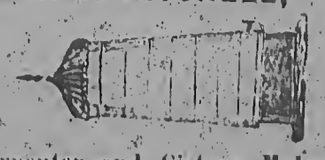

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AMERICAN WATCH COMPANY.

We are selling the WATCHES of the above Factory at the very lowest prices.

Silver Watches at $10 and upward.

Gold Watches at $38 and upward.

All fully guaranteed.

A. B. GRISWOLD & CO.,

Corner Canal and Royal Sts.

NEW ORLEANS MARKETS.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, Feb. 26, 1878.

There is comparatively only a light business doing. Holders are waiting for better prices, and buyers, as a general thing, are not disposed to buy more than is absolutely required for present needs. The hard times experienced by the commercial community of this city in the past few years has had the effect of making the dealers very cautious. This augurs well for the future, but the extreme caution frequently manifested serves to retard the rapid increase of business here, such as has characterized commerce in some of the Western cities.

The silver bill has at last passed both houses of Congress, and is now awaiting the action of the President. It was currently reported in Washington yesterday that he would veto it; but in case he should there is a strong probability of its being passed over the veto.

Gold opened in New York yesterday at 102¼ and closed at 102; here it opened at 102¼ and dropped at the close to 102⅛. The demand for money on the street and in bank is small and the rates easy. Exceptional paper is quoted at 8 per cent.; A1 paper, 9@11; loans on collaterals, 8 per cent; and A1 mortgages, 9@10. State consols are lower, having closed yesterday at 83½@83¾. Premium bonds, 37½@37¾. Carrollton railroad stock sold yesterday at 119, and Factors' and Traders' Insurance stock at 103. There is not much demand for stocks, but the prices are, nevertheless, strong.

The following report of the cotton market is taken from the *Democrat*:

The tone of the cotton market today was less decided than at our last report. Advices from other points, although not positively unfavorable, were not calculated to give tone to the market or encourage buyers to operate heavily. This feeling grew stronger and stronger as the day advanced, and checked the demand, holders in the meantime being free sellers at going rates, but refusing to concede a break in prices, however small.

Sales, 4,100 bales.

The following is the closing report of the New Orleans Cotton Exchange:

	To-Day.	Yesterday
Low Ordinary		
Ordinary	7⅞	7⅞
Good Ordinary	8⅞	8⅞
Low Middling	9⅛	9⅛
Middling	10⅜	10⅜
Good Middling	11⅛	11⅛
Middling Fair	11⅝	11⅝

Sales to-day, 4,100 bales. Market quiet and easy.

COTTON STATEMENT.

In store and on shipboard, Sept. 1, 1877	21,356
Gross receipts since yesterday	9,281
Gross receipts previously	1,316,600—1,325,881
Total supply	1,347,237
Exported to-day	15,663
Exported previously	991,383—1,007,046
Total stock this day	340,191
Total stock this day last year	315,431

The exports to-day were 5,961 bales to Liverpool, 8,037 to Havre, and 1,665 to Norrkoping, Sweden.

Net receipts since yesterday	10,488
Receipts from other ports	1,931
Net receipts last Sunday and Monday	16,696
Net receipts this day last year	8,924
Net receipts since Friday	16,755
Net receipts same time last week	37,661
Net receipts same time last year	11,751
Net receipts since September 1	1,180,877
Net receipts same time last year	1,008,115

The cotton on shipboard, not per account of the Cotton Exchange, is as follows: Liverpool, 42,836 bales; Havre, 13,068; Bremen, 16,078; Mediterranean, 7,956; North Sea, 28,592; Spain, 5,024; Mexico, ——; coastwise, 4,130; total, 117,684 bales. This taken from the stock at noon, as noted at the Exchange, leaves in presses 221,967 bales.

The receipts at ports, consolidated, as per telegrams to the Cotton Exchange, show totals from noon Saturday to noon to-day of 23,306 bales, against 7,280 bales last Sunday and Monday, 16,696 bales last year, and 25,586 bales year before last.

The movement at ports, as per telegrams to the Cotton Exchange, for three days up to twelve M. to-day, is given below:

	Net Receipts this week.	Same week last year.	Same week year before last.
New Orleans	16,755	11,751	10,754
Galveston	9,830	3,981	8,141
Mobile	4,829	2,220	2,965
Savannah	2,705	1,171	1,117
Charleston	1,942	1,782	1,381
Wilmington	1,475	216	462
Norfolk	2,105	3,304	1,810
Baltimore	1,200	200	1,000
New York	2,900	2,500	2,142
Boston	952	1,700	1,114
Philadelphia	214	659	341
Other ports	...	...	...
Total	87,525	41,529	25,399
Receipts at ports since September 1			3,503,407
Receipts same time last year			3,307,962
Receipts same time year before			3,402,278

The consolidated report for three days gives exports to

	G. B.	France.	Cont.	Coast.	Stocks.
This week	25,978	9,172	4,795		883,225
Last week	24,859	2,625	6,499	6,411	926,692
This week last year	27,967	2,187	1,836		872,709

MINNESOTA FROGS. A new industry has recently sprung up in parts of Minnesota that has already arrived at the dignity of statistics. Frog culture is the new thing. It is a simple matter, consisting chiefly in the protection of eggs and tadpoles from birds and other enemies, by means of wire screens. The product thus far reported amounts to 3,000 dozen of frog legs, of which about two-thirds have been shipped to St. Louis. The average quotation of prices is twenty cents per dozen.

The mean height of the American Indian is 67.934 inches; of the American white man, 67.072; Scotch, 67.496; English, 66.575; Russian, 66.393; French, 66.277, Mexican, 66.110.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	$4 00	4 60
Cotton sweeps	4 00	— —
Cultivators, Diam. and shovel-tooth	6 25	7 00
Cultivators, riding and walking	20 00	40 00
Shovels and spades	5 00	12 00
Axes	7 00	11 50
Shovel plows	4 50	5 50
Half do. with cutters	6 00	8 00
Double-shovel plow	4 00	5 25
Straub's corn mills	— —	— —
Corn mills, Coleman's	120 00	425 00
B. J. West's corn mill	300 00	— —
Tunnard's corn and pea planter	— —	— —
Cotton planter	15 00	— —
Wagons, Carts, Etc.:		
Wagon, two-horse	55 00	70 00
Wagon, four-horse	85 00	100 00
Wagon, two-horse, thim. skein	60 00	70 00
Wagon, four-horse	80 00	90 00
Cane wagon	190 00	210 00
Ox wagon	75 00	115 00
Ox cart, complete	— —	— —
Cane cart	110 00	115 00
Tongue cart, complete	— —	120 00
Plantation cart	45 00	60 00
Bagasse cart	65 00	75 00
Iron, ₩ lb.:		
Hoop	3½	5
Sheet	3½	5
Horse Shoe	3½	4½

BUILDING MATERIAL.

Bricks, ₩ 1,000:		
Lake	9 00	11 00
Country	— —	8 00
English fire	30 00	37 00
Lime, ₩ bbl.:		
Western	— —	— —
Cement	2 00	2 25
Plaster Paris	2 25	2 50
Lumber, ₩ 1,000 feet:		
Flooring, dressed	15 00	35 00
Flooring, rough	15 00	18 00
Ceiling, dressed	14 00	25 00
Weatherboards, dressed	14 00	18 00
Weatherboards, rough	— —	14 00
Scantling	14 00	18 00
Shingles, ₩ 1,000	2 50	3 50
Nails, best brands	3 20	— —
Smaller sizes proportionately higher	— —	— —
Glass, ₩ box of 50 feet:		
French, 8 by 10	— —	3 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 30	4 25	4 75
White Lead, best, ₩ lb	10½	12½
Paris Green, ₩ lb	30	40
Pat. Dryer, ₩ lb	10	13
Whiting, ₩ lb	1½	3
Putty, in bladders, ₩ lb	3	5
Linseed Oil, ₩ gall	70	80

SASH, BLINDS AND DOORS.

Window Sash, 12 lights: Size of lights.	Sash, per pair. Unglazed.	Glazed.	Blinds, per pair.
8x10	35	$1 80	$1 50
10x12	55	1 70	2 00
10x16	80	2 75	2 70

Sash Doors:	Single.	Double.
3 feet x 7 feet	$3 50	$3 70
3 feet x 8 feet	4 00	— —
3 feet x 7 feet 6 inches	— —	3 80
Panel Doors:		
3x8 and 1¾ inch thick	— —	$2 20
2x7 and 1¾ inch thick	— —	2 25
3x7 and 1¾ inch thick	— —	2 30
4x7—6 inch and 1¾ inch thick	— —	4 00

GROCERIES.

Butter, ₩ lb.:		
Western	18	19
New York, good to creamy	28	31
Coffee, ₩ lb.:		
Rio, fair	17	17¼
Rio, good	17¾	18
Rio, prime	18¾	18¾
Java, choice O. G	28	30
Candles, ₩ lb.:		
Star, best brands	12	13
Corn Meat, ₩ bbl.:		
Meat, K. D	— —	2 85
Cheese, ₩ lb.:		
Factory	12¾	13¾
N. Y. cream and English dairy	15	15½
Fish:		
Mackerel, extra No. 1, in kits	— —	14 00
Mackerel, extra No. 1, in kits	— —	1 40
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.:		
Superfine	4 50	4 75
XX	5 00	5 50
XXX	5 50	6 25
Choice XXX	6 25	6 50
Choice family	6 75	7 25
Fruits:		
Dried apples, ₩ lb	3	4
Dried peaches, ₩ lb	11	12
Raisins, ¼ quarter box	50	55
Raisins, ½ half box	—	1 00
Raisins, ₩ whole box	1 80	1 85
Bananas, ₩ bunch	1 00	2 00
Crackers, ₩ lb.:		
Soda	5	6
Butter	6	7
Sugar	8	9½
Gingernuts	9	12½
Oil:		
Coal, 11 cases, best	40	48
Coal, in barrels, best	30	35
Lubricating, in cases	— —	50
Lubricating, in barrels	— —	35
Lard, in barrels, best	80	85
Molasses, in barrels.		
Common	17	20
Fair	22	28
Prime to choice	30	41
Golden and Roquet syrups	— —	— —
Half bbls. 5c and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	—	4
Ordinary	5	5½
Fair	5½	5¾
Prime to choice	6¼	6¾
Soap, in boxes, ₩ lb.:		
XXX Palm	6½	— —
Keller's magnolia	4½	— —
Keller's olive	5	— —
Starch, ₩ lb	3½	4
Salt, in sacks		
Fine	1 05	1 10
Coarse	85	90
Sugar, in hhds.:		
Good fair	6	6½
Prime	— —	7
Choice	— —	8½
Yellow clarified	8	8½
White clarified	8½	9
Crushed	— —	— —
Powdered	— —	— —
Spices, ₩ lb.:		
Allspice	15½	— —
Pepper	14½	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Black Oolong	27½	1 10
Green Imperial	50	90
Tobacco, manufactured, ₩ lb.:		
Chewing, common	40	45
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, choice	65	70
Smoking	— —	— —

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	— —	48
White	— —	53
Mixed	— —	47
Oats: Whistled	— —	— —
St. Louis	— —	— —
Texas	— —	— —
Galena	— —	37
Bran, choice, ₩ 100 lbs	— —	90
Hay, ₩ ton:		
Prime	— —	17 00
Ordinary	— —	— —
Cow Peas:		
Whippoorwill	— —	— —
Mixed	— —	— —
Clay	— —	1 40

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	10½	11
Shoulders	4½	5
Sides, clear rib	— —	5½
Sides, clear	— —	6¼
Hams, sugar cured	8½	9½
Mess Pork, ₩ bbl.	12 00	12 25
Dry Salted Meat:		
Shoulders	—	4½
Lard, ₩ lb.:		
Choice, in kegs and pails	— —	— —
Choice, in tierces and barrels	7½	7½

EDIBLES.

Potatoes, ₩ bbl	1 00	2 00
Onions, ₩ bbl	— —	2 25
Apples, ₩ bbl	1 50	3 00
Cabbages, ₩ 100	8 00	10 00

WOOL.

Burry	11	12
Louisiana, clean	— —	28½
Texas, clean	27½	29

BALING STUFFS.

Bagging:		
Dodia	— —	— —
Jute	11½	12½
Ties, Arrow, best, per bundle, 20 lbs and buckles	— —	2 60
Twine, hemp	13½	14

POULTRY AND EGGS.

Poultry, per doz:		
Old chickens	3 50	4 00
Young	2 00	2 50
Ducks	3 00	3 50
Geese	5 00	6 00
Turkeys	14 00	15 00
Eggs, ₩ dozen		
western	11	14
Louisiana	11	14

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Great Reduction in the Prices

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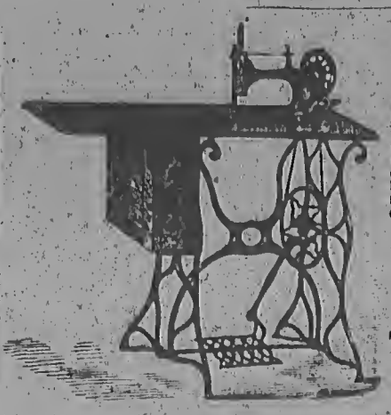
FOR CASH!!



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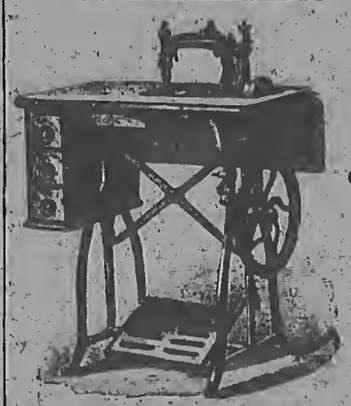

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" 85 " "	45.
" 80 " "	40.
" 75 " "	35.
" 70 " "	35.

Every Machine furnished with all the attachments.

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It has a *self-setting* needle.
It never oils the thread or goods.
It is a new machine, with *straight* needle.
It will not break the thread if the needle is allowed to run *off the goods when sewing.*
It has no noisy *cog wheels.*
It has no complicated *shuttle* to thread.
It allows the work to run back from the operator.

☞ Send for our New Cash Price List.
☞ CASH AGENTS wanted in every county and parish.

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It is from the rind of the Messina lemon that Dr. Price prepares his Special Flavoring Extract of Lemon. While other Lemon Extracts in a little time have the taste and odor of turpentine, Dr. Price's for any length of time retains its intense lemony taste.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Newton, at Hickory	Mar. 9, 10
Walnut Grove, at Ellisburg	23, 24
Morton and Forest, at Orange House	30, 31
Fannin, at Shiloh	Apr. 6, 7
Prairie, at Providence	13, 14
Brandon	13, 14
Lake, at Centerville	20, 21
Carthage, at Liberty	27, 28
Union, at Salem	May 4, 5
Raleigh	11, 12
Rainewood	13
Trenton	25, 26
Beulah	June 1, 2

The delegates to the District Conference will be elected during this round.

21 WILL H. LEITH, P. E.

ALABAMA CONFERENCE.

SELMA DIST.—SECOND ROUND.

Selma	Feb. 16, 17
Summerfield	23, 24
Suggsville	Mar. 2, 3
Grove Hill	9, 10
East Selma	16, 17
Marion	23, 24
Brush Creek	30, 31
Uniontown	30, 31
Independence	Apr. 6, 7
Chickenw Corner	13, 14
Lower Peachtree	20, 21
Orrville	27, 28
Spring Hill	June 1, 2
Belmont Hills	8, 9

14 J. W. HOSEA, P. E.

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High School Choir. EMERSON & TILDEN, $9 per dozen. A standard, useful and favorite book.

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12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes.

Stone China DINNER SETS	WHITE
Stone China TEA SETS	
Decorated CHAMBER SETS	FOR
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PILES.—Mr. D. Waters, 479 Bienville street. Piles in the worst form for fifteen years; cured by Dr. Porter in two weeks; may be referred to.

Mr. Nicholas Birl, 120 Chartres street.—Piles, an extreme case; cured in three weeks; may be referred to.

DEAFNESS.—Mr. Conrad Wengertman, 46 Conti street.—Deafness and Noise in the Head cured by two magnetic treatments.

SCIATICA. Mr. P. Kagan, 118 Bienville street.—Sciatic Rheumatism since last March. Had tried the best physicians without benefit. Cured by two treatments.

FITS. Mr. John Rowbury, Baker, 189 St. Mary street.—Epilepsy for years; never having less than two spasms per week; cured by Dr. Porter three months ago.

RHEUMATISM.—Mr. T. P. Devoe, Cotton Broker, 136 Carondelet street.—Chronic Rheumatism cured by Dr. Porter by a new Magnetic Treatment.

By Dr. Porter's treatment patients are cured of almost every form of chronic ailments in a few days. Therefore persons living at a distance need not remain in the city but a very few days in order to have a permanent cure effected.

Office hours from 9 A. M. until 7 P. M., at his PARLORS, No. 10 ST. CHARLES STREET, where he may be consulted until about the first of May.

ORGANS Superb $240 Organs, only $95. Pianos, *retail price by other manufacturers* $800, only $260. Beautiful $1,000 Pianos, $375. *Introduced in 10 days test trial.* Other bargains; want them introduced. *Agents wanted. Paper free.* Address DANIEL F. BEATTY, PIANOS Washington, New Jersey.

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PRICE LIST OF J. J. MARTIN'S

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NO. 5 CAMP STREET, NEW ORLEANS.

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OOLONG, Black—35c., 40c., 50c., 60c., 75c. Best at $1 per lb.
ENGLISH BREAKFAST, Black—35c., 40c., 50c., 75c., $1. Best at $1.20 per lb.
IMPERIAL GREEN TEA—35c., 40c., 50c., 60c., 75c., $1, $1.20. Best at $1.40 per lb.
MIXED TEAS—35c., 40c., 50c., 60c., 75c. Very choice, $1. Extra choice, $1.20.

Also a choice assortment of Young Hyson, Gunpowder, Orange Pekoe, Flowery Pekoe, Japan, Assam, Mandarin and Caper Teas.

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GOOD RIO, parched or ground	25c. per lb.
CHOICE RIO	30c. "
CHOICE CORDOVA	30c. "
REAL OLD GOVERNMENT JAVA	40c. "

NOTICE.—We will ship $5 worth or more of our goods, if prepaid, to any Express station on Mobile or Jackson Railroad *Free of Freight.* Parties ordering less than $5 worth must send 8 cts. extra for expressage. Packages of 1 lb. or less can be sent by mail for 1 cent per ounce. Remittances should be made payable to J. J. MARTIN, Great Tea Depot, 5 Camp street, New Orleans.

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Eminent Chemists and Physicians certify that these goods are free from adulteration, richer, more effective, produce better results than any others, and that they use them in their own families.

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CURES NERVOUS DEBILITY, MENTAL PROSTRATION, LOSS OF SLEEP, DYSPEPSIA, CONSUMPTION, SCROFULA, CATARRH, NEURALGIA, RHEUMATISM AND LOSS OF VITAL ENERGY.

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$1 PER BOTTLE, sent by Express. At your Druggist for it.

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$8, $10, $15 EACH.

OUR NEW GOLD METAL WATCHES are the only real imitation Gold Watches that are made with the latest improvements at the above prices. They are a beautiful Watch. Send direct to us for a Watch or Chain. Chains from $1 to $6. Jewelry of the same. COLLINS METAL WATCH FACTORY 225 Broadway N.Y. P.O. Box

How a "Diebold" Safe Stood the Test in the Recent Fire at Edwards' Depot, Mississippi.

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DIEBOLD SAFE AND LOCK CO.

A. ROY, Agent.

ONE MORE VICTORY SCORED.

READ! READ!

EDWARDS' DEPOT, Oct. 18, 1877.

DEAR SIR: The No. 7 Diebold Safe purchased some time since went through the large conflagration, and remained forty-eight hours in the burning ruins. The iron on outsides and front was very much bulged out. Considering the extreme heat to which it had been subjected, we feared greatly for its contents; but judge of our joy and surprise when, on opening it, we found all our books and papers in good condition.

S. D. CURRIE & CO.

The above is a sample of the testimonials being daily received from all parts of the country.

A large assortment of these celebrated Safes always on hand, at prices as low as first-class work can be made. Write for estimates etc.

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HAVING bought the Patent Right for the States of Louisiana and Texas, for a Self-acting Fan, one of the simplest and most ingenious contrivances of the age, I am prepared to fill orders for from 1 to 6,000, at very low figures. These Fans are guaranteed to run for one hour each quarter, and are admirably adapted for private families, restaurants, saloons and steamers. Call and examine at No. 17 BARONNE St., opposite Odd Fellows' Hall. 4TEND SCHWANER.

FRANK M. NORMAN,

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, MARCH 7, 1878. NO. 10.

THE CASTLE-BUILDER.

BY H. W. LONGFELLOW.

A gentle boy, with soft and silken locks,
A dreamy boy, with brown and tender eyes,
A castle-builder, with his wooden blocks,
And towers that touch imaginary skies;

A fearless rider on his father's knee,
An eager listener unto stories told
At the Round Table of the nursery,
Of heroes and adventures manifold.

There will be other towers for thee to build;
There will be other steeds for thee to ride;
There will be other legends, and all filled
With greater marvels and more glorified.

Build on, and make thy castles high and fair,
Rising and reaching upward to the skies;
Listen to voices in the upper air,
Nor lose thy simple faith in mysteries.

News of the Week.

DOMESTIC.

SAN FRANCISCO, Feb. 26.—It is reported that the village of Isleton, on Andrews Island, in the delta of the Sacramento river, was swept away last night in consequence of the pressure of water brought upon the levees by the cutting of the dikes on Grand Island, just across the river.

Reports are continually coming in of disaster by the flood in Sacramento valley.

The water covers the whole face of the country, and the destruction of property from Colusia to the mouth of the river already aggregates $1,-00,000.

Fortunately, with but two or three exceptions, as far as learned, no loss of life has occurred. Steamers and barges are busily employed conveying live stock and other property to places of safety. The Legislature appropriated $25,000 for the relief of the sufferers.

WASHINGTON, Feb. 27.—The Committee of Banking and Currency of the House decided to insist upon an additional provision to the bill substituting treasury for national bank notes; providing that treasury notes will be received for one-third of any due payment of customs, the remaining two thirds payable in gold or silver dollars. These treasury notes to be also interchangeable for four per cent. bonds.

The Senate Committee on Claims, by one majority, decided to report $50 000 in favor of the Methodist Episcopal book agency, for the use of the building at Nashville. The claim was filed for $450 000).

WASHINGTON, Feb. 28.—*The Senate*—The silver bill passed, the President's veto notwithstanding, by 48 to 19, Mr. Hill, of Georgia, voting with the majority.

A bill for a special session of the United States Circuit Court at Scranton, Miss., to consider the log cases, passed in the face of the adverse report of the Judiciary Committee—30 to 15.

The House—The President's message vetoing the silver bill was laid before the House by the speaker. In the President says it has been his earnest desire to concur with Congress in the adoption of a measure to increase the silver coinage of the country, but so as not to impair the obligation of contracts, either public or private, or injuriously affect the public credit. It was only on the conviction that this bill did not meet that essential requirement that he felt his duty to withhold from it his approval.

The message further states that the capital defect of the bill is that it contains no provision protecting from its operation pre-existing debts, in case the coinage which it creates shall continue of less value than that which was the sole legal tender when they were created. In the judgment of mankind it would be an act of bad faith. The standard of value should not be changed without the consent of both parties to the contract. The national promises should be kept with unflinching fidelity. He could not sign the bill, which would authorize the violation of sacred obligations. The obligation of the public faith transcended all questions of profit or public advantage. Its unquestionable maintenance was dictated as well of honesty as of expediency, and should ever be carefully guarded by the executive, by Congress and by the people. Before proceeding to vote on the question: Will the House on reconsideration pass the bill? Mr. Cox, of New York, made the remark that the message was "a charge of fraud by a fraud," which his colleague, McCook, made a point of order. The speaker decided that the remark was made out of order, and that it should not be printed in the records. The House then proceeded to vote, and the result was: Yeas 196, nays 73.

The speaker declared the bill as passed, and the announcement was greeted with general applause.

The House then took up the bill to pension the soldiers of the Mexican and Indian wars without action. The House then adjourned.

NEW YORK, Feb 28.—A Havana letter of February 23 says: The insurgent chiefs having submitted to the terms offered by the Spanish government, of which fact there is no longer any doubt, the restoration of peace on this island may be regarded as an accomplished fact.

The twenty-fifth of the present month has been designated as the day on which the insurgents shall lay down their arms, and on the twenty-seventh peace shall be proclaimed by the government.

WASHINGTON, March 2.—The Committee on Pacific Railroads today, by a majority vote, decided to recommend the passage of the Texas Pacific bill in the precise terms reported by the sub-committee last week.

Mr. House, of Tennessee, will report the measure at the first call of the committee. The members who voted aye on the question of reporting the bill for passage are Throckmorton, of Texas, House, of Tennessee, Chalmers, of Mississippi, Elam, of Louisiana, O'Neil, of Pennsylvania, Caswell, of Wisconsin, and Cole, of Maine. Two of the thirteen members of the committee—namely: Hewitt and Morrison—were absent from the meeting to-day, but are known to be opposed to the bill.

Ex Senator Ben. Wake died this morning, at Jefferson, Ohio.

NEW YORK March 3.—The senior counsel for William H. Vanderbilt positively denies a report that negotiations are in progress for a settlement of the contested will case, adding that a settlement is impossible.

FOREIGN.

LONDON, Feb. 28.—The Elswick Ordnance Works, at Newcastle on-Tyne, recently received an order to manufacture one hundred torpedoes for the government with all possible speed. The order has now been increased to eight hundred.

The Vienna correspondent of the *Times* says: The extension of the principality of Bulgaria to the Archipelago would be of the utmost consequence to Europe, for it would practically mean the securing of a naval station for Russia, just as the grant of a port to Montenegro would mean a Russian naval station in the Adriatic.

The Pera correspondent of the *Daily Telegraph* says: The pretended struggle over the peace conditions is a mere cloak for the Russo-Turkish alliance. The rulers of Turkey have thrown themselves into the arms of the Russians.

Russia will make great pretense of eagerly defending the conditions before the powers, but will finally yield enough to satisfy them, and then arrange a programme for a Russian protectorate over Turkey in Europe and Asia, according to the terms of the secret agreement.

ROME, Feb. 28.—It is fully confirmed that France will recall Baron Bande, her embassador at the Vatican, who is a partisan of the Jesuits.

HAVANA, March 1.—Yesterday afternoon the insurgents in the central department defiled before Gen. Martinez Campos, at Puerto Principe, surrendering their arms. The insurgents in the neighborhood of Trocha also surrendered their arms at the same hour.

LONDON, March 2.—A Reuter from Constantinople says: It is probable that the British fleet will be withdrawn from Tenza to Ismid.

Earl Russell's condition has greatly improved.

The *Standard's* Berlin special says: Austria, in consequence of Germany's confidential representations, has abandoned the idea of war, but would occupy Bosnia and Herzegovina if Russia persist in her pretensions.

The Vienna dispatch of the *Standard* says: Count Andrassy has informed the spokesmen of delegations that a vote of credit is absolutely necessary. He added that the government would be satisfied if it was passed by a small majority.

ROME, March 2.—The Duke of Abercarn invested King Humbert with the order of the garter, and presented a letter from Queen Victoria. Remarkably warm cordialities were exchanged.

The Italian government categorically deem the reason why the Vatican countermanded a public coronation of the Pope was the government's inability to prevent disrespect and hostile manifestations.

ST. PETERSBURG, March 2.—The Czar has called out four divisions of the reserve, with artillery.

ROME, March 3.—Pope Leo the Thirteenth was crowned in the Sextine chapel to-day. The ceremony commenced at 9:30 in the morning and ended at 1:30 P. M. The cardinals, prelates and diplomatists accredited to the Vatican, and a few other persons, were present. The Pope was afterward carried to his apartments, blessing spectators on the way. A few houses were illuminated to-night.

The *Opinione* reports that the Council of State, in response to a question of Signor Crispi, president of the Chamber of Deputies, as to whether the Italian government had a right to modify the papal guarantees, rendered a decision that the law of papal guarantees possesses a constitutional organic character. When Cardinal Simeoni was about to resume his office as pontifical secretary of State the Catholic powers and some cardinals protested against his restoration because of his reactionary tendencies. Cardinal Simeoni thereupon resigned, and Cardinal Franchi was appointed in his place.

LONDON, March 3.—The following announcement of the conclusion of peace between Russia and Turkey was received to-night by Reuter's Telegram Company:

CONSTANTINOPLE Sunday night, March 3.—The treaty of peace has been signed. The Grand Duke Nicholas announced the fact to the soldiers at a review at St. Stefano to-day. Russia has abandoned her claim on Egyptian and Bulgarian tribute.

IMPORTANT NOTICE.—I am expected to report to the General Conference all the amounts due the Southern Methodist Publishing House, and *from whom*.

We therefore earnestly request all persons indebted to the House to make payment before the first day of April, at which time we date our report to the General Conference.

A. H. REDFORD, Agent.

Rev. B. B. Ross.

Rev. Bennet Battle Ross, of the Alabama Conference, and professor of moral science in the Agricultural and Mechanical College of Alabama, died at his home in Auburn, at four P. M., February 14. On Sunday, the third of February, while preparing for church, he was seized with a chill, which lasted four hours, and in a day or two symptoms of pneumonia appeared, which soon assumed a typhoid form.

I saw him for the first time on Tuesday after his attack, and my apprehensions were at once aroused as to the seriousness of his sickness. He had a distressed look, and appeared depressed, and listless as to things about him. I thought of Dr. Hamilton and his appearance not a great while after he left the Conference-room at Opelika, to come back no more. But his family and physician did not seem greatly alarmed till later in the week. His wife, having seen him rally from so many violent spells, very naturally hoped he would recover from this one also.

By the succeeding Sabbath his symptoms became alarming and his mind began to wander; indeed from that day till Thursday, when he died, he was conscious of but little that passed around him. His pulse was, however, unusually good all the time, and he seemed exceedingly sensitive to pain, crying out when moved. These symptoms exalted a feeble hope almost to the last that he might rally once more. But Providence ordered it otherwise; he had finished his course, his mansion was ready and his crown in view.

During nearly all his manhood he was a victim of complicated and severe diseases, and it is likely his death was not altogether the result of pneumonia. In his death the Alabama Conference has lost one of its purest men and brightest ornaments. For twenty-three years he had been one of us, esteemed and beloved by all, and distrusted by none. Though a man of positive character and convictions, and never shrinking from the avowal of his opinions, somehow he managed to excite but few if any violent antagonisms. The general confidence in his sincerity and goodness excited respect for him in whatever he said and did. Among those who knew him intimately, when the useful and devotedly pious men of the Conference were mentioned, B. B. Ross was sure to head the list. Noble in his nature and instincts, he loathed a mean suspicion and an undue advantage; generous in feeling and action, he loved the brethren, and his hand was ever open to the calls of mercy and the demands of the church.

Considering his feeble physical condition, and his almost constant liability to complete prostration, it is astonishing that he was able to work so constantly and accomplish so much. He is an example of what a strong will, a consecrated heart and a noble purpose can accomplish in the face of difficulties of the severest character. Well may many of us, who have been stronger, blush for our labors when we consider what he did in almost constant sickness. Filling many responsible charges, he somehow was always able so to do his work as to show most gratifying results when he left them. It is likely no member of the Conference has been more uniformly successful in all the departments of ministerial work than he was.

It was my privilege to be associated with him for many years in the most intimate relationships of ministerial and private life, and I frankly say I never knew a better man, a more devoted Christian and consecrated minister. When compelled by disease to leave the pulpit and the pastorate, and seek employment in the school-room, his soul was troubled with restless longings for the old paths and the former employments. He was never satisfied when he could not preach; he moaned that he appeared to be laid on the shelf. When he took charge of his chair in the college in Auburn he write to me: "If it did not seem like murmuring I would say I covet your privilege of preaching. Oh, how I long to enter the deepest of the fight and sound the bugle to the charge; but restraint is laid on me by One who knows best, and orders all things well." This was his spirit in all his ministry of twenty-seven years. Verily, we in Alabama are sadly afflicted.

As an evidence of his exalted worth and faultless character, those who knew him longest and most intimately appreciated him most highly and loved him most devotedly. He was hardly cold in his grave before letters came from afflicted ones at a distance to his family and friends here, giving assurances of the deepest sympathy and of their own personal bereavement, and testifying to the public loss in his death.

Dr. Carlos G. Smith, president of the Alabama University, writes from Tuscaloosa to Prof. J. T. Dunklin: "As you know, I met our honored friend when a mere youth—perhaps of fifteen years—first at Lagrange College. He was then a model of the highest moral worth. A more estimable youth I never knew, a better student I never taught. I respected him as a boy—I have loved and honored him as a man. I say what I believe to be strictly true: I have never in all my long life known a nobler, purer man than Prof. Ross; and the loss of such a man is not merely irreparable to your college and to the community of Auburn, but to the whole commonwealth of Alabama, and to the whole Methodist Church, in which, from early manhood, he has been an able and useful minister."

Rev. Dr. G. W. F. Price, president of Huntsville Female College, writes: "In all that was manly, all that was honorable, all that was upright, all that was pure, he stood before me as a model, whom I should have felt delighted to imitate. A piety simple, earnest, ardent; a faith strong, vigorous and commanding; a singleness of purpose never diverted from its exalted aim; a disinterested sympathy with everything true and good; a zeal according to knowledge—these were the foremost traits of his religious life. He came as near being wholly a devoted man as any one I ever knew. I feel my life enriched and my experience ennobled by my intimate fellowship with him. I shall always hold it as one of the rarest privileges of my past course that I knew him so tenderly and so fully. In his company there was never any lack of congenial themes. He was alive to the beauties of nature and to the excellencies of literature. He kept up with events and, with current thought, so that it was a refreshment of spirit to converse with him."

A recent graduate of the Agricultural and Mechanical College, now teaching in a distant State, who boarded with Prof. Ross, touchingly writes to his weeping wife that he is indebted to the influence and teachings of her husband, while a member of his family, for the correction of certain errors of opinion that clouded and troubled his early youth, and for the establishment of his faith in the great truths of the gospel.

Thus it always was. Whoever associated with B. B. Ross, whether old or young, cultured or unlearned, he was sure to bow in reverence before his worth and to be benefited by the contact.

He was a graceful, fluent and spicy writer, and for years past our connectional papers have been enriched by contributions from his pen. He was one of the men who ought to have written more.

He was born in Wake county, N. C., June 28, 1828, and was consequently in the fiftieth year of his age. When he was three or four years old his father moved to Mississippi. Losing his father when six years old, he was dependent on his mother for religious and moral influence and training. She seems to have been admirably fitted for her responsible position. Her son is said to have resembled her very much both in feature and character. His soft brown eyes, and mild, benignant expression of countenance were an inheritance from his mother whom he loved most tenderly and delighted to obey. One who knew her well says there was that softness of manner, dignity of carriage, firmness of purpose and benevolence of look and action in her whole life which could not fail to leave its impress on her children. There is no doubt but that our brother was largely indebted to his mother's influence, while a child, for the manliness and many virtues which characterized his active life. What an incentive to mothers to consecrate life and its energies to that which will ennoble and make useful their offspring.

When ten years old he was sent to an academy of some note at Russellville, in north Alabama. While attending this school, in September, 1842—being fourteen years old—he was converted, and he seems never to have questioned the genuineness of the work. The recollection and light of that holy occasion followed him through life and influenced his course. He graduated at Lagrange College in 1847, and carried with him to the grave the profoundest regard for Bishop Paine, who was president most of the time he was there. In 1848 he taught in north Alabama. In 1850, having prepared himself by due course of study, he was admitted to the bar in Mississippi; but a conviction that another and very different calling was to be his life-work caused him to abandon his law books after a few months' practice. In this he was opposed by his stepfather; but his mother, Hannah-like, was willing to lend him to the Lord, and she urged him to follow his convictions. He was licensed to preach in October, 1850; and November 12 of that year was admitted on trial into the Memphis Conference. While in that Conference he had charge of Pontotoc circuit, and Ripley and Carrollville. During 1853 and 1854 he was professor in Lagrange College. In 1855 and 1856 he was president of Talladega Female College, then under the patronage of the Alabama Conference. While here—July 29, 1855—he married Charlotte Augusta Walker, who in all his sufferings and itinerating was a help meet for him, devoted alike to his welfare and to the interests of the church. She still survives, with a daughter and two sons, the youngest about eleven years old. Having been dyspeptic for years, his health gave way while teaching in Talladega, and he was forced to rest during 1857; in fact he was sick during most of that year. Rallying a little about Conference-time, he was appointed to Talladega station for 1858; but the regular station work was too heavy for him. Consequently, in 1859 and 1860, he was given the State Street colored charge in Mobile. It was thought the help he could get here—as the work among the colored people did not involve much pastoral labor—would allow him such rest as he needed. At that time I was serving the Franklin Street church, and his church was in charge of my Quarterly Conference. Consequently we were much together, and it was then that I first became impressed with his sweet spirit and deep devotion to the cause of the salvation of souls. I usually assisted him in his communion-service at three P. M. on the first Sabbath of each month when there were often from six hundred to one thousand communicants. If a Bishop or minister of distinction was in the city he was sure to have him to preach to his flock at three P. M.—the popular hour. Ah! the shouts we used to have, and the singing! But those were the old times, and we shall see them no more. His pride in his church and devotion to the spiritual interests of his humble but numerous membership seemed to know no bounds. During the next three years he served with great ability and success the Mobile district, showing specially fitted for the duties of the presiding eldership. His health greatly improved while traveling on the district. In 1861 1862 and 1863 he was stationed in Tuskegee. A glorious revival was the result of his ministry here, which brought scores into the church. In April, 1866, he represented the Montgomery Conference in the General Conference at New Orleans. But the pulpit and pastoral labors of the station work were too severe a tax on his strength. His health utterly failed again. When he went to the Conference in Jacksonville, December, 1866, his nervous system seemed completely shattered. He had been the secretary of the Montgomery Conference from its organization, and he was re-elected at Jacksonville. He stated at the time that he feared he would not be able to discharge the duties of the office; but, with the devotion to duty that always characterized him, he made the attempt. On the second morning of the session, while attempting to write, his hand became tremulous, and, bursting into tears, he arose and announced his inability to keep the minutes. He wept to think he could not perform a work to which his brethren called him. Thinking that horseback and out-door exercise might possibly benefit him, he was given, by Bishop Wightman, the Tuskegee circuit. The appointment was fortunate in every particular. Very rapidly his health improved, and the people were delighted with his presence and ministry among them. Never was a pastor more respected or beloved. His hold on the people was such that they seemed delighted to do whatever he asked to be done. He was most liberally supported, and several times carried to the Conference for the various collections nearly one thousand dollars. Being on the district during the four years he was on this circuit, I had ample opportunity to observe his management of his charge and its results. Gratefully I acknowledge my obligations to him for many important lessons and useful suggestions. He was an indefatigable worker, and evinced great tact and business qualities. Indeed he was a man of high order of business talent. His work was in the track of Wilson's army, which but recently had devastated the country. Hence the pecuniary results were astonishing. He added greatly to the membership, and left the charge in a most prosperous condition.

About this time his wife's health required his constant care. He therefore—that he might be much at home—in 1871 accepted a place in Tuskegee Female College, with President G. W. F. Price. In 1872 he was professor in East Alabama Male College, then a Conference college. But feeling strong enough to preach, and Mrs. Ross' health having improved, he determined to re-enter the regular work. Thinking a higher latitude might be best for both of them, he transferred to the North Alabama Conference, and was given as his first work the Huntsville station. This was in 1873. But he undertook too much. Before the year was out he broke down completely, and has been able to preach but little since.

The directors of the Agricultural and Mechanical College, appreciating his character and great worth, offered him the chair of moral science in that school. A happier selection could not have been made. He accepted the place, and since the beginning of 1874 has been in Auburn, faithfully and efficiently discharging the duties of his professorship, and exerting a wholesome moral and religious influence on the young men, and greatly aiding our church by precept and example, and by liberally contributing to the support of the ministry.

He said but little of his spiritual condition while sick. His mind began to wander before his family and those nursing him supposed his case would be fatal, and but little was said to him on the subject. On Monday night before his death I succeeded in arousing him for a few minutes, and in answer to direct inquiries he said he was "fully aware of his condition; that his way was clear, and had been all the time." I asked if he had any message for the Conference. Feebly he responded he would like to have said something, but could not then. He was rarely aroused from his stupor after that. He died without a struggle. We all know he is safe. Yes, as sure as the gospel is true, our beloved brother is as one of the angels of God.

His funeral was largely attended. Besides the cadets of the college—over two hundred in number—most of the citizens of the town and surrounding country were present, and a large concourse of colored people filled the galleries of the spacious church. The slow, measured tread, the deep silence and the silent tears showed that the whole community was sitting in the shadow of a great grief. Bros. Crawford, Foust and Popehart, of the Alabama Conference; Rev. B. F. Larabee, of the North Alabama Conference, and Rev. Dr. G. T. Tichnor, president of the Agricultural and Mechanical College, and Rev. W. E. Lloyd, pastor of the Baptist church in Auburn, assisted in the funeral services.

We committed him to the ground in the hope of the resurrection.

M. S. ANDREWS.

AUBURN, ALA., February 18, 1878.

NOTICE.—*To the Preachers of the Alexandria District, Louisiana Conference:* You are earnestly requested to attend the Alexandria district revival meeting, to begin on Friday, March 29, 1878, at eleven A. M., in the Methodist church in Alexandria. Bishop J. C. Keener will be present and conduct the meeting. We hope that all the preachers in the Alexandria district, and those from adjacent districts, will come and spend this fifth Sunday of March with us in our district revival. Homes will be provided for all.

CHRISTIAN KEENER, P. E.

A two-foot rule—"Boots and shoes for cash only."

The Christian Advocate.

THURSDAY, MARCH 7, 1878.

THE PRECIOUS BLOOD OF CHRIST.

BY S. F. CHARLES, D. D.

The cross! the cross! bound to the cross,
My soul the Savior sees!
Behold! his agony and blood—
The price that ransoms thee!

CHORUS.

O the blood! the precious blood
That Jesus shed for me,
Upon the cross in crimson flood,
Just now by faith I see.

The shame! the shame! the scorn and shame!
The crowd of mockers, see!
For me the Sufferer bore it all,
He gave himself for me.

The wounds! the wounds! those painful wounds!
Oh! they were made for me!
His hands, his feet, his holy head,
All pierced and torn I see.

The death! the death! the awful death
That Jesus died for me!
I hear his groans, his prayer, "Forgive,"
His bleeding side I see.

The love! the love! the matchless love
That bled upon the tree!
It melts my heart, it wins my love,
It brings me, Lord, to thee.

Christian Secretary.

"Fools Rush In Where Angels Fear to Tread."

In some respects the United States is certainly the paradise of fools and humbugs. Men spring, suddenly and unannounced, into a blaze of notoriety—are puffed, advertised and placarded with boundless prodigality of fulsome adulation, and madly followed and run after by the idle, the impressionable and the sensational. Humbugs flourish amazingly in the United States. The people love humbugs, and delight in being humbugged out of their votes and their money. A calf with two heads never fails to draw eager crowds; a hog that can tell the time of day is more of a magnet than the most eloquent divine; a "penitent thief!" dustles honest men off the track, and is considered a paragon. Akin to the effectiveness and magnetism of a calf with two heads and a hog that can tell the time of day is the man who can talk glibly and dogmatically, as if all human knowledge had been compressed into his cranium. Col. Bob Ingersoll is now the highest trump in the pack of humbuggery. He has realized $20,000 from his lectures—a circumstance that proves that the fool-killer is not at all doing his duty in the region traversed by Bob Ingersoll.

This man Bob Ingersoll is an impious wretch, whose utterances are full of blasphemy and ribaldry, and whose aim is to unsettle the religious belief of men, and plunge them into skepticism and atheism. His ambition is worthy only of a fiend. His assaults on the Christian religion have already given him notoriety, and doubtless that fills the measure of his diabolical ambition.

Even with the restraints which the Christian religion imposes upon appetite, lust and immorality, men are bad enough; but were these restraints removed and blotted out, vice and immorality would speedily transform the earth into a pandemonium in comparison with which hell itself would be a paradise. The French revolution of 1793 witnessed the formal abrogation of the Christian religion in France, and the establishment on its ruins of the religion of Reason. Tom Paine, the hero of Bob Ingersoll, bore a part in these bloody and infamous scenes, which were the ripened fruits of his teachings and doctrines. A vile prostitute, worn out with debauchery, reeking with vice and begrimed with filth, was picked out of the offal of the street, and enthroned in a half-nude state as the Goddess of Reason with all the proud pomp of ceremony and all the fascinations of the melodrama. Men and women showed themselves to be utterly brutalized and debased. Women were unsexed. They went to the guillotine to witness bloody executions, as they went to the theater and the opera; they rushed to the bar of the convention, not to intercede for mercy, but to clamor for victims and blood. Fathers betrayed their children, and children betrayed their parents, to the bloody executioners. Kindness, truth, honor, gratitude, friendship, piety and mercy disappeared. The tie of marriage lost all its sacredness and was exploded as a remnant of cozening priestcraft. Men and women lived together only so long as it suited them—thus overthrowing marriage only to establish prostitution in its stead.

It is well for mankind that the religion of Tom Paine and Bob Ingersoll thus enjoyed an opportunity of displaying, in sight of the world, in full-orbed splendor, its ripened beauties and finished charms. The triumph of Reason in France shines through the mists that hang over the track of Time, like a beacon light on the surf-beaten coast, to warn off storm-tossed vessels. It is a blessed thing for humanity that the religion of Tom Paine and Bob Ingersoll has been put to the test by being crowned with triumph in Paris. Its fruits are worse than Dead Sea apples—its results worse than Mormonism.

The Christian religion inculcates every virtue that the most rigid moralist ever recommended, and sternly forbids every color and shade of crime and vice. It is the only system of religion that does not derive support from pandering to the appetites and passions of men; and this crowning trait and distinguishing characteristic is a proof that it is not the work of man's brain. The gods and goddesses of ancient polytheism were painted as rakes and prostitutes, vindictive, unjust, dukic, prone to causeless anger, addicted to unseemly quarrels, and divided into factions. The religion of the philosophers was a cold and cheerless abstraction—a vague speculative belief, confined to no particular channel, and unproductive of any influence on the daily conduct of men. The ancient Spartans held theft to be no crime; the Romans regarded it as highly proper to butcher the prisoners taken in war, and to set gladiators to cut each other to pieces for their amusement.

Mohammedanism is Unitarianism supplemented by the Koran and Mohammed, yet it sanctions polygamy, and paints paradise as the triumph of sensuousness. Whatsoever is not sensuous in Mohammedanism was purloined from the Christian religion, and miscred in the stealing. The Christian religion is as superior to all past and present systems of religion as the pyramid of Cheops is to the ant hill at our feet.

Hospitals and charitable houses are offshoots of the Christian religion. Charity, as an animating principle and a duty always obligatory, was unknown even to the philosophers of antiquity, and was first inculcated in the Bible. This principle of charity—of tender sympathy for suffering, and of an active interposition for its relief—is an emanation from the Godhead.

Look at what Christianity has wrought for the human race! Contrast the Christianized nations with the nations where Mohammedanism prevails! The advantages are all on the side of the religion of Christ. It would be an insult to the intelligence of the age for us to institute any comparison between the modern pagan systems and Christianity in their tendencies to elevate and improve mankind, morally, mentally and physically. History and experience prove the admirable adaptation of the Christian religion to the happiness and welfare of man, as well as to the development of the best elements of his nature.

The existence of the Christian religion is itself a miracle. Its very cradle was surrounded by inveterate enemies. Its votaries were poor and humble men. From the outset it was called to face persecution. Silently it took root in the hearts and minds of men, and grew into a stately tree, with wide-reaching branches, under which millions sought shelter and repose. Without appealing to the sword, it subdued and displaced the worship of Jupiter and Minerva, of Isis and Osiris; and when the barbarians overran and conquered the Roman empire the Christian religion mitigated their ferocity, softened their savage manners, and finally conquered them in the intoxication of victory. History, amid all its shifting scenes, furnishes no parallel to this silent, steady progress, ending in brilliant triumph. To thoughtful men this peaceful victory is pregnant with instruction, as well as suggestive and significant of the protecting hand of God having been extended to the church in its weakness and peril. Men of the Tom Paine and Bob Ingersoll type perversely close their eyes to these historical evidences.

Mohammedanism, but for the sword, would have perished, as an infant in its cradle, in the deserts of Arabia. It has cut its way only by the sword, and receded the moment the sword dropped from its hand.

The prediction in Deuteronomy respecting the fate of the Jews is being fulfilled before our very eyes. We cannot doubt that which we see. The Jews are scattered all over the world, yet are they a distinct, separate people in every nation. Twenty centuries of wandering and of persecution have not availed to melt them down in a homogeneous mass with the people by whom they are surrounded. A Jew in Russia is as fully a Jew as is one in America. Without a country, they preserve their nationality as a separate people. This separation from the nations in which they live is singular and unique. It is contrary to nature. Every other race has blended with the races around it, and been lost in the interfusion. The Jew is found in all corners and angles of the world, yet he is still a Jew—neither Celt, nor Teuton, nor Scythian; neither an Englishman nor a German. This separation is a *fact* patent to all, and was foretold in the Bible thousands of years ago. And it proves that the Bible was not the offspring of man's puny brain.

We turn to other utterances of Bob Ingersoll that need to be denounced. He classes Benjamin Franklin as an infidel, and, by so doing, defames his name and memory. As Ingersoll has thrown off the restraints and discredited the teachings of the Bible, it is perhaps requiring too much of him to expect him to be a stickler for truth.

He gushes over with laudations of Tom Paine that are too extravagant to fit the character. It is true, Paine wrote admirable and stirring articles under the signature of "Common Sense" during the war for American independence; but Bob Ingersoll, following in the wake of other superficial men who dogmatize on subjects of which they are profoundly ignorant, grossly exaggerates the effect these articles produced. The mail facilities enjoyed in 1780 were extremely meager, and were interrupted by the operations of the armies. Not a dozen newspapers were published uninterruptedly, during the war, in the length and breadth of the thirteen colonies, and these enjoyed but a slight circulation outside of the towns in which they were published. Half of New York, Pennsylvania, Virginia, North Carolina and Georgia were unsettled. The settled portions could boast of a sparse population at best. Under these unpropitious circumstances Paine's articles, pointed and stirring as they are conceded to be, could have been read by but a few men, and could not have reached the masses in an extensive and sparsely-settled country well-nigh destitute of mails, and plunged into the disorder and confusion of armies marching, countermarching, advancing and retreating over its territory. Paine's articles, being printed in a Philadelphia paper, were not at all likely to travel more than twenty miles from it. We give him full credit for the aid afforded our cause; but it would have indicated more real devotion had he shouldered a musket and joined the army at Valley Forge. Lafayette crossed the Atlantic to fight for our country, and right gallantly did he fight for it; but Bob Ingersoll regards Paine's "Common Sense" articles as deserving of special praise, while he has not one word of praise to dole out to Lafayette. Now the espousal of our cause by Lafayette was the germ of several events deeply important to our forefathers. He was rich and in the front rank of the French nobility; his chivalrous espousal of the American cause excited wonder and admiration; it wore an air of heroism; it inflamed the war-like ardor of the French, and attracted attention to the desperate struggle we were making. It paved the way and led to the espousal of our cause by France, without which Great Britain would have triumphed.

Bob Ingersoll glorifies Tom Paine's services merely because he was, like himself, a bitter enemy to the Christian religion. By pursuing this artful course he hopes to be able to popularize Tom Paine and infidelity, and in the end to delude unreflecting people into the belief that infidelity is the mother of patriotism and humanity. The private life and character of Tom Paine reflect small credit upon him. His vices demonstrated that reason was a sorry substitute for the restraints of religion. Paine was a sot even when he was in America; he consumed almost a quart of brandy while he was composing each article. In Paris his habits grew worse. Governeur Morris, American minister to France, states, in one of his letters from Paris, that he went to see Tom Paine at his request; that he found him exhausted by dissipation and debauchery, emaciated, and in squalid poverty. It has always been asserted that he died drunk.

Then he forsook his wife and left her to her own resources. If infidelity produces such results, every right-feeling man must exclaim:

"Throw infidelity to the dogs. I'll none of it."

Tom Paine was by nature an anarchist rather than a lover of liberty. He sought to level down, not to level up—to pull down, not to cement. He was a destructionist—the enemy of all existing institutions and creeds, a shallow sophister, an insolent dogmatist, who carried coarseness and ribaldry as far as they ever have been carried. Liberty, reared upon order, and cemented and clamped by law, had no charms for him. Topsy-turvy was his notion, idealized, of liberty. He wanted to see the rich abased and plundered simply because they were rich; he wanted to see men torn from the moorings of principle and habit, and inflamed with furious love of license; he wanted to see the very foundations of law and order loosened and destroyed. Hence he quitted the United States, notwithstanding he might have enjoyed orderly and regulated liberty to the full.

The excesses and orgies of Danton, Marat, Robespierre, Barres, Anacharsis Cloots, and their colleagues, high priests of anarchy and cruelty, attracted Tom Paine to Paris. He was made a citizen of France, and not without reason, since he was thoroughly Jacobinized ere he landed in France.

The patriotism that has not its taproot in love of the spot where one was born is not the genuine current coin, but is a base counterfeit. Patriotism, like charity, "*begins at home.*" I set no value on a patriotism that does not spring from attachment to one's village and neighborhood. "Do you think I can carry off my country on the soles of my shoes," indignantly asked Danton of a person who advised him to save his life by flying from seething, bloody France. Tom Paine had no patriotism. A patriot may be a reformer and a renovator, but he cannot prefer the work of destruction to the nobler task of reparation.

As we have seen, Paine was a sot, a wife-deserter, an anarchist, a patriot without love of country, and an advocate of liberty, with an unconquerable repugnance to law and order. What deeds of charity apologize for his vices? What acts of philanthropy shed luster on his name? History records none. What proofs did he give of active humanity? None at all. His life was not sanctified by any grand ambition or generous aspiration. He was a vulgar leveler and wholesale destructionist. Brandy alone set his mind in motion.

Such is the man Bob Ingersoll holds up as a pattern to the American people! If infidelity debases its converts, as it did Tom Paine, self-respecting men, even should they regard the Scriptures as "old wives' fables" and human inventions, will, out of prudential motives, and from love of decorum and virtue, prefer to uphold them. No sane man will deliberately aid in propagating the deadly contagion of immorality.

Bob Ingersoll, with a grand flourish of trumpets and beating of the rhetorical gong, challenges proof that Tom Paine recanted his creed of infidelity. He even offers a reward of $1,000 for this proof. What does he expect to make by this proposition? The recantation of Tom Paine would not add the least strength to the foundations of religion. At the treaty of Campo Formio the Austrian representative inserted a clause to the effect that Austria recognized the French republic; but when Napoleon heard it read he ordered it to be struck out, declaring that the French republic, like the sun, stood in need of no recognition. The truth of the Bible needs no recognition from man, and suffers no disparagement when man impeaches it. I presume Bob Ingersoll looks on the failure of Tom Paine to recant as an infallible proof of the spuriousness of the Bible. The impenitent thief on the cross was none the less a thief for dying without confessing his evil deeds. Murderers often die either protesting their innocence or preserving stolid reticence as to their guilt. Bob Ingersoll, I presume, would claim such murderers to be innocent, because they "died and made no sign." This is a novel method of argumentation, and lies within the reach of the most ignorant and senseless.

There is authentic evidence that Hume and Gibbon died, as they had lived, disbelieving the Christian religion; but does that circumstance falsify the Bible and discredit the Christian system? By no means. We might cite the hosts of martyrs, whose faith in Christianity remained immovable amid the flames, and in the agonies of death by slow tortures, as an offset and counterpoise to the firmness of one or two infidels. We might point to the unshaken faith of Newton, Locke, Latimer, Cranmer, Luther, Boyle, Paley, and a "cloud of witnesses"—all of them the equals in intellect, learning, science, integrity of purpose, love of truth, and purity of life, of the proudest infidel. There must needs be something *divine* in a system that abases the proud in the midst of the intoxication of power; that supports the humble and poor in seasons of the sharpest suffering and affliction; that compels men to abandon their vices and lead virtuous lives; that softens ferocity, disarms revenge, and emboldens timidity. "By their fruits ye shall know them." We know that timid and delicate woman have died at the stake rather than retract their professed faith in the Christian religion. What imparted courage to them and sustained them in the agonies of cruel tortures? What impels the missionary to forsake home, comfort, friends—all that worldly men love—and to devote his life to the conversion of unknown savages? What is it that renders him careless of his life, and insensible of toil, discomfort and poverty? What impels the Sisters of Charity—those angels in disguise—to consecrate their energies to the relief of human suffering, and to brave the deadly pestilence that "walketh at noonday," and the infectious breath of the pest-house? Man loves his life—"even the skin will he give for his life"—yet we daily see Christians of humble station braving contagion and pestilence in order to carry relief to persons whom they never beheld.

The Christian religion has borne, and is now bearing, god-like *fruits*—fruits full of the flavor of heaven—and a tree bearing such fruits must have been planted by God himself.

Infidelity can boast of no such triumphs, nor show such god-like fruits. It is at best a cold negation. It has never voluntarily chosen poverty over wealth, that it might relieve suffering humanity. It has neither missionaries nor martyrs, neither alms-boxes nor hospitals.

Can such a religion of skepticism and indifference hope to overcome the Christian system, which dignifies, ennobles and spiritualizes man's nature? This contest is being forced on the Christian portion of the community.

It is a matter of poignant sorrow and regret that many secular newspapers should have thoughtlessly aided in giving notoriety to such men as Bob Ingersoll by publishing their impious ravings. The press is not a "chartered libertine," placed above the laws of morality. The man who attempts to bring religion into disrepute and contempt, without offering a *better* system, is an enemy to the human race, even in a worldly point of view. Man, in the language of Edmund Burke, is a religious animal—the only religious animal—and must have a religion of some sort. Even in a worldly point of view, the Christian religion is admirably adapted to the making of men happy, since it inculcates honesty, truthfulness, temperance, chastity and frugality—qualities useful to men in this world. Those who profess the Christian faith are the most virtuous and useful portion in every nation, as well as the firmest props of law and order. We do not expect one that believes in Christianity to murder or rob us, to burn our houses over our heads while we are asleep, to bear false witness against us, to backbite or oppress us; and when one does any of these things we are not only surprised, but we make a great outcry. Of course there are hypocrites, but, after deducting them, Christianity remains the "salt of the earth."

The secular press should close its columns against attacks upon the fundamental principles of the Christian religion, as well as abstain from everything likely to popularize such men as Ingersoll. "Be not deceived: evil communications corrupt good manners."

A. W. DILLARD.

DEMOPOLIS, Alabama.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

SISTER MARTHA FIELD DOWNMAN MASON, relict of the late Charles B. Mason, and daughter of Thomas and Agnes Archy Blunt, was born in Sussex county, Va., July 1, A. D. 1811, and died at Spring Hill, Marengo county, Ala., on the twenty-eighth of January, A. D. 1878, in the sixty-seventh year of her age.

She united with the Methodist Episcopal Church South in Surrey county, Va., at the age of sixteen years. At that time and place the least pretensions to religion met with such scorn and ridicule that joining the church then and there may be regarded as an excellent test of a genuine conversion. In the language of our deceased sister: "It was *something* to join the church *then*." Associated, as she was, with the proud and aristocratic families of Virginia, and surrounded by the gay and fashionable, she displayed remarkable decision, firmness and strength of character in her persevering consistency and as a member of the church. She adorned her profession in all things—in resignation and hope under severe bereavement; in patience, meekness and fortitude under intense bodily pain. She was quick to hear, slow to speak, prompt to act. She exemplified most prominently the doctrine of self-denial. Like her mother before her, she was ever ready to sacrifice her own ease and comfort to minister to the wants of others; and, like all others imbued with the spirit of Christ, her ministrations were attended with a charm that imparted both relief and comfort to the afflicted. Her love for the services of the sanctuary, and for her little and the NEW ORLEANS CHRISTIAN ADVOCATE, evinced that she hungered and thirsted after righteousness.

She was devotedly attached to her church and its doctrines. Her husband, who preceded her many years to the grave, though a good man and a member of the Methodist Church, did not approve of children joining the church; but when little Jimmie, a model Sabbath school scholar, was converted at nine years of age, and desired to join the church, the mother favoring it, the father readily acquiesced, and Jimmie joined. He is now the Rev. J. M. Mason, a prominent member of the Alabama Conference. It was with great pride and joy that she witnessed her children joining the church of her choice, and her sons faithfully serving in its highest offices. Four of her noble boys [illegible] family served in the late war under [illegible] Bragg and Forrest. Though they were many severe conflicts, and made many narrow escapes, they all came through unscathed, except the oldest, J. T. Mason, who received a slight wound. Doubtless they are greatly indebted to a pious mother's tears and prayers for so signal a deliverance. Near the close of the war, fearing that Jimmie, who was only sixteen years old, who had joined the army, had suffered from the demoralizing circumstances of the camp, she gently reminded him of his covenant vows. He soon gave evidence of a renewal of that covenant. Of her seven children living, only two—J. T. and C. B. Mason, living in Camanchee, Texas—were denied the privilege of witnessing her triumphant death. To her, death had no sting. Nor did it disturbed her but the weeping of her broken-hearted children. She begged them to be resigned. She asked them, and them her absent sons, to be faithful and meet her in heaven. Ever and anon awaking from sleep, she would assure her friends that all was well; and, calling each by name as they stood around her, exhorted them to meet her in heaven. A more devoted wife, mother and grandmother never lived. Her death has cast a lingering gloom over the hearts of her children with whom she lived, and whose children she almost idolized.

H. B. CORTNER.

J. R. BAIN was born in Virginia in 1791; was brought up in the State of South Carolina, and moved from thence to Alabama, where he remained until his death, which took place December 24, 1877, at the residence of Prof. W. M. Tilley, in Chambers county, Ala.

When a young man he volunteered as a regular soldier in the United States army in the service of his country, then in war against the hostile Indians. After serving his term of five years, for which he enlisted, he received an honorable discharge. Shortly after returning home he became deeply concerned about his soul, and sought the untainted religion, joined the Methodist Church, became a faithful soldier of the cross, and held up, with unwavering trust, the banner of Jesus until he called him from the field of strife to take the palm of victory.

Our hearts are sad. We mourn as those who have no hope; but a kind husband, an affectionate father, a useful citizen, a brave veteran of the cross is taken from us. We miss him at the church, in the social meeting and love-feasts, which he said were the happiest places on earth to him. He served as class-leader for a number of years, and was familiar with the Scriptures and doctrines of the Methodist Church. He loved the preachers, and was ever ready to help them up and assist them, and they always received a hearty welcome to his house and home. He was one of the holiest men it ever been the writer's lot to know. During the last few years of his life he talked little except on the subject of religion, professed some time before his death, and one of the sanctified. He often said, during his death: "I am just waiting for the Master to say: 'Come up higher.'" He has heard that call, and has gone to his happy rest. He has left a poor and almost helpless wife to battle alone with the conflicts of life. May God comfort and sustain her.

P. J. WALKER.

WILLIARD F. CORNETT was born in South Carolina in 1818, and died in Chilton county, Ala., February 6, 1878, leaving an afflicted widow and several sons and daughters to mourn his loss. He was a kind and an affectionate husband, and an indulgent father. The bereaved and afflicted wife has lost a dear friend and a faithful nurse in her afflictions. At the time of his death he had been a member of the Methodist Church twenty-five years. He was converted and joined the church under the ministry of Rev. Dowling, of the Alabama Conference, and was, for a number of years prior to his death, the steward of the church to which he belonged. He was a friend to his church and his preacher. He was scrupulously honest and a faithful Christian. He was respected and loved by all who knew him best. His faith was strong in death. Before his departure he summoned his family to his bedside to counsel with them for the last time, calling them by name, and delivering them his dying charge to meet him in heaven. He requested his dear wife not to grieve—that he was going home. He then began to sing "Sweet Home," exclaiming "Oh, I am going home." He was not permitted to finish his song here, but passed over the other shore, where the Arico will be hushed in death.

WILLIAM D. OWENS.

DEPARTED this life, on the third of September, 1877, in Polk county, Ga., four miles south of Cedar, in the sure hope of a blessed resurrection, Brother JAMES McCRORY, aged seventy years. For [illegible] years he was a firm and worthy member of the Methodist Church, and by his Christian character and consistent deportment was once an ornament and support of Christ's kingdom on earth. We miss his presence, and we mourn his departure, but not as those without hope in a blessed reunion in the New Jerusalem, where we shall sing together the glorious music of the Redeemer.

R. W. KYLE.

HOWARD CLAUDIUS, child of J. H. and Nancy J. Roy, near Burnsville, Tallapoosa county, Ala., being left a few minutes in the house with his little brother, about three years old, but older than himself, and playing with the fire, as is supposed, was badly burned, October 13, 1877, and died October 18. His sufferings were very great for a few hours, but he was by kind treatment soon relieved to a great extent, and died without any apparent pain.

W. A. McCARTY.

LITTLE JIMMY BUTTS, son of James A. and Ruth A. Butts, was born in Columbus, Ga., September 20, 1871, and departed this life in Piedmont, Greenville county, S. C., January 27, 1878. Little Jimmy was a bright, beautiful child, and loved by all who knew him.

THEODORE E. KRUSE.

Alexander Duff, D. D., LL. D., the Scottish missionary, is dead.

The Christian Advocate.

THURSDAY, MARCH 7, 1878.

AN EVENING HYMN.

Now the solemn shadows darken,
And the daylight slowly dies,
Hear Savior, How I will hearken
When thy children's prayers arise.
Blessed Jesus!
Look on us with loving eyes.

Some are tried with doubts and dangers,
Some have found their hearts grow cold,
Some are aliens now, and strangers
To the faith they loved of old.
Blessed Jesus!
Bring them back into thy fold.

Some in conflict sore have striven:
With temptation fierce and strong;
Lord, to them let strength be given
Ere the battle should be long!
Blessed Jesus!
Change their mourning into song.

By thy passion in the garden,
By thine anguish on the tree,
By that precious gift of pardon,
Won for us alone by thee,
Blessed Jesus!
Let the sin-bound captives free.

When our earthly day is closing,
And the night grows still and deep,
Let us, in thine arms reposing,
Feel thy power to save and keep.
Blessed Jesus!
Give thine own beloved sleep.

The Quiver.

Joseph Cook on Eternal Punishment.

The pulpit of the Tremont Temple, Boston, February 10, was occupied by the Rev. Joseph Cook; and, in spite of stormy weather, a large congregation gathered to hear the distinguished lecturer's judgment upon Canon Farrar's Views of Endless Punishment." After the opening remarks Mr Cook indulged in a little preliminary talk, reading from the seventh chapter of Luke and the third chapter of John, occasionally, by way of illustration. Amid the scattering on the topic of the future, it is well to go back to the word of God and find there truth which, after twenty centuries of controversy, still stands, and which shall outlive the chatterers of luxurious times. No man can serve two masters—ye cannot serve God and mammon." The parable says: "And the rich man in hell, being in torments, seeth Abraham afar off, and Lazarus in his bosom." In response to his appeal Abraham says: "Between us and you there is a great gulf fixed." Now Canon Farrar says that Hades should be used here, instead of hell. But it does not affect the question. The rich man was in torment in Hades or hell; and between heaven and Hades was—Hades. Gehenna, it makes no odds what you call it—there is a great gulf fixed. It is utterly futile to attempt to change the religious doctrine or the substance of Scripture by altering twenty nouns a thousand adjectives. In the 9th chapter of Mark is emphasized the law of self-contradiction—the law that a thing can be and not be at the same time; and further is mentioned the blasphemy against the Holy Ghost which brings eternal damnation. Canon Farrar would make damnation annihilation; but what difference can that make in the sense? We read also that the sin against the Holy Ghost "hath never forgiveness in this world or in the world to come."

Canon Farrar had been wholly right, he would have shown the meaning, in the twenty-ninth verse, that the danger of falling "into eternal sin," as Dean Alford and other commentators say, is the danger of falling into eternal sin, there must be danger of eternal punishment; for punishment is sin. The sin against the Holy Ghost," it is written, "hath not any that he shall pray for it." "Where the worm that never dies, the fire that is never quenched—these are not simply figurative phrases. Men may try to make vague expressions take the place of "everlasting" and "eternal" in this book. But the word "aionios," which occurs so often, has a definite signification; you can't erase it. Robert Hall affirmed, regarding the doctrine of the future life, that if every other word was left out, the negative particles would be sufficient to establish the truth. It is, however, a marvelous circumstance that the first text used in the religious discipline of the world was so distorted from its just meaning as to induce one half of the hearers of the first twister. "Ye shall not surely die," said the tempter. "The soul that sinneth, it shall not surely die." The first twist stands to the latest day as a warning; and yet I think who twisted it then is twisting it now. Side by side with this corrupt text you have the true text: "The soul that sinneth, it shall die." That first reading is before this house for prayerful consideration."

In opening the sermon Mr. Cook, taking as his text Luke xvi. 26—"Between us and you there is a great gulf fixed"—said: It is as impossible for God to do a little wrong as a great one. Concerning this proposition all are all agreed. Demosthenes was accustomed to say that every public address should commence with an irrefragable proposition; and this is one. But take mere sentiment as a guide to a correct conception of religious service, and you are thrown into distress; for you are brought face to face with what seems little less than wrongs committed by God. For example: He has permitted to exist a Hottentot, born lame, who has done no ill in the world, or an idiot, born without the faculty of distinguishing right from wrong, and who has passed his whole life in a state of utter irresponsibility. You may say that all this suffering tends to produce the fruits of the evil which lies at the bottom of the pain?" But this idiot has lived sixty years as such, and he is no wiser than when he was born. If the universe were to be made over, and I were to be called into the consultation regarding the formation of this world, and it should be asked whether Infinite God would create a responsible or an idiot who should have the same nature through his whole life, I should say, following sentiment entirely: "God would do nothing of the sort." Again, you may say "the worth of these creatures tends to make God cautious. They pause when they see the laws of hereditary descent emphasized by such a visible proclamation of the result of the sins of ancestry." That is a good effect for man as a race, but this particular idiot is not benefited. All his life he is deprived of any knowledge of the noble and exalted faculties of the mind. I do not say that this is wrong, but that the laws of physical nature do not help the individual idiot or cripple there is not a scintilla of doubt. Does the pulpit know anything on this topic? It knows that God can do no little wrong, and yet this thing occurs: that if we follow mere sentiment we must accuse God of wrong in bringing into the world an idiot or a cripple. Mere sentiment declares also that God cannot condemn forever man, though incorrigible in sin, since no father would condemn forever his own son. Sentiment of the "advanced" and "liberal" order stands aghast at the idea that a father would not go after his son in the land of husks. It is not content that the father should go out to meet the returning prodigal, but he must go to him, sleep with the swine, eat the husks, and bring the swine home with his son. This sentiment asserts that the distinction between good and bad is not such that we can afford to turn the swine out of a place at the feast. Is not everything divine? It asks; and its reading of the Scripture is: "The wicked shall be turned into heaven, and all the people that forget God."

Thus far, said Mr. Cook, I have endeavored to shock you by showing what a false guide mere sentiment is. So is reason a false guide, alone. Both must be used if we would avoid falling into error. Much is said now about the spirit of the time; let us consider rather the spirit of eternity. It is the *Zeitgeist* which Matthew Arnold and his followers praise. But why listen to it? The spirit of the time has, in the past, persecuted Christians, burned witches, or hung them. What is the spirit of our time, that is so much believed in? It is a luxurious, a haughty, a lax spirit, learned in a time when men, especially those in circles of culture and wealth, and who live in luxurious ease, are led to think that there is no evil in the other world, and to doubt if there is really evil in this. A luxurious hammock-swung church is affected by the spirit of luxurious hammock-swung ease and. It is Canon Farrar who asserts that a man may safely trust to the chances of repentance after death. He is one of those who listen to the *Zeitgeist*. The spirit of eternity, the spirit of the nature of things, proclaims a different law—that law which declares that there may be such a thing as permanent, voluntary, moral remoteness from God, a dissonance between him and the soul, which may be eternal. That is hell; and perhaps a man may fall into this state even in the present life. The story of a recent terrible murder and suicide in New York was told, and the hellfry murder referred to, and then there was narrated the seduction and ruin of a young girl by a half-devilish young man of the world in New York. When she brought her seducer to the trial, such statements were made by the lawyer who had charge of his case that it was made to appear that the injured girl was subject to the danger of imprisonment, while he was allowed to go free. He came into court, this dapper, sleek little villain, and said to the judge, when the time came: "Send her up, judge! Send her up!" "Great heavens!" said the judge, "how I wish I could send you up or down to the pit." It was the judgment which conscience would pronounce upon this fragment of a man whose soul seemed seared by a hot iron. There are men, not in New York only, but under the shadow of your Statehouse, your Faneuil Hall, whose lives are passing every day into rebellion outright, into defiance of God or who have so seared their consciences that they do not know that there is a God. Atheism and materialism have plunked out conscience almost by the roots; but there is something yet left which some day shall grow into a tree which shall shake curses upon the head of the transgressor. Neither in this life, nor anywhere in God's universe, can there be drawn from the same fountain sweet water and bitter. "No man can serve two masters" is the law of the nature of things, which is the same thing as the law of the divine perfections. The penalties of dissonance from God are as certain as the results of multiplication. Until you can repeal the laws which govern mathematics you cannot hope to alter the moral law. This miserable wretch, having only the dry bones of humanity, who now seems incapable of good—if that man should reform, can he ever be what he might have been had he chosen good rather than evil? Must he not suffer permanent loss for his waste of opportunity and his sin? If he dies in sin, must he not plunge forward forever dissonant from God? At any rate, his record thus far is irrevocable. It can never be changed

"Till the sun is old and the stars are cold,

Though he may, at the eleventh hour, be taken by the condescension of God, he must forever feel the loss which has come from his wasted life. Even sentiment will acknowledge that God allows this to be true. In accordance with natural law. May not a soul living and dying in a state of permanent moral voluntary remoteness from God gravitate forever away from him and all righteousness, forever dwelling in Eternal sin? The sentiment which would ignore the inexorable law of the universe must be shy of all argument. But now turn to the sure word of God for I am speaking to those who accept what it says as authority. What does this book have to say regarding repentance after death? I have no new evidence to present, but I will merely present this in the form which led me, brought up as a Universalist until my eighteenth year, to adopt that view of the future life which has survived age after age of discussion and strife, and which stands to day unshaken by all the impact of this frothy discussion. The first light I obtained as to the scriptural argument burst out while thinking over John Robinson's famous remark that "much light would yet burst out of Scripture." True; but not a different sort from that which has already burst out. And so these novel illuminations—I began to suspect if they were of a different color from that which had burst forth from the word in ages before. If a man comes forward and says, "New light," and I find blue light burning where white fire had been seen before, I suspect the origin of this new light. The next remark that I made was that there are six "universals" in the Bible, which are often mistaken for a seventh that is not there. These attest the universal benevolence of God, his universal provident care, the universal prevalence of his gospel, the universal resurrection, the universal judgment, and the universal reign of Christ.

But "universal salvation"—that seventh universal for which these six are often mistaken—is not in the Bible. I think that all the "proof-texts" of the Universalists or the Restorationists can be shown to belong properly to some of these six universals, and that they do not imply universal salvation. God is universally benevolent. Without doubt he wishes all men to be saved. So the father in the parable was anxious that his prodigal son should return; but that is not saying that if the son had not come back he would not have starved. "All the ends of the earth shall return to the Lord; the hundreds of the nations shall worship before him." That refers to the universal prevalence of the gospel on the earth. Other texts Mr. Cook quoted, arguing that they referred to the universal resurrection and the universal judgment. When the word speaks of gathering all in one, and the reconciling of all things to himself, the universal reign of Christ is referred to. True, every knee shall bow, and every tongue confess that he is Lord; but this may not be done willingly. Canon Farrar's declaration that there is room for repentance in the life to come not only implies the theory that, do what man may, he must do right at last; but it cannot be reconciled with what is said in this book.

There is "a sin against the Holy Ghost," never to be forgiven in this world or the next. If Judas could look forward to a time for repentance in the next life it would not have been better, as Jesus declared, that he had never been born; that it would have been better for him that a millstone were hanged around his neck and he thrown into the depths of the sea. The discussion in regard to "*aionios*" and "*aion*" was referred to, and a number of comparisons given as to its meaning, from which the speaker argued that "eternal" is the true meaning, where the word has not been fortified by the evident meaning of the context so that in the nature of the case some other word must be used in the translation. Canon Farrar is a brilliant writer, and has given us an excellent life of our Lord, but he has never been regarded as a great theologian or exegete, and he is less likely to be so considered now than three months ago. No soft persuasion of sentiments can affect eternal truth. It is the central life of unchristian life: "Do what you will—by and by you will do what you ought." It is refuted by the words of Christ, as loaded down in the testimony of the disciples, but for whom we should never have known what he said. When our Lord spoke to the penitent thief, as he hung dying upon the cross, he said: "To day thou shalt be with me in paradise." It was to-day, not to-morrow, nor any other time. "Now" is the word which meets you everywhere in this book. "Now is the accepted time," not ages hence and in another life. Whosoever holds out any other hope certainly teaches the theology of the irreligious. The desperately bad believe in a hell. It is said of one of the worst of the French kings that his honesty was shocked whenever the existence of a future punishment was denied. He had faith that he, lecher, hypocrite as he knew himself to be, who had banished good from his heart, deserved a punishment to come. This sentiment, held by the baldly irreligious, the boldly aggressive saints also hold. They, too, believe in a hell. But the irresolutely religious and the irresolutely irreligious meet half way on this sentiment, and it is from their ranks that these chatterers regarding God's law of justice come. Far be it from me, said Mr. Cook, with great emphasis, to plunge an unsaved into eternity, depending upon the chances of repentance there. Far be it from me to turn other men to hope for a chance of repentance hereafter. I protest against this sentiment; I repudiate it as unwarranted by the word of God, and as imperiling the immortal soul who is deceived thereby.—*Boston Globe.*

When a certain lady Rolle refused, soon after her husband's death, to let the bounds go out, a learned sergeant at law asked Chief Justice Tindal whether there would be any harm if they were allowed to do so with a piece of crape around their necks. "I can hardly think," said Sir Nicolas, "that a piece of crape is necessary. It will surely suffice if they are in full cry."

A Brooklyn lady, whose husband has an unpleasant habit of railing at her, has hit upon the plan of calling in her servants when he begins to let out his temper, and then bowing to him and saying sweetly: "Now, my dear, please go on with your remarks." He doesn't go on; at least not as he began.

Lord North, who was not fond of superfluous music, being asked to subscribe to the ancient concerts, refused. "But your lordship's brother, the Bishop of Winchester, subscribes." "If I were as deaf as he I would subscribe too," was the reply.

A great amount of nonsense about ministers' wives was summarily disposed of by the late Dr. Bethune who, when the qualifications of his wife for official duty were inquired into, asked the brethren "if they intended to pay her a salary."

Religious Intelligence.

—The district returns of the Wesleyan Church, in South Australia, show a decrease of 46 members.

—That the Methodist mission in Japan is doing well is proved by the fact that Bishop Peck has received applications from eleven natives for admission to the Annual Conference.

—A London paper states that an obscure society of American infidels has put itself in communication with some of the educated heathen of India with a view to aid the latter in resisting Christianity.

—Wesley College, Melbourne, closed a prosperous year December 20. The number of pupils in attendance shows an advance on that of the preceding year, being: Boarders, 47; day pupils, 175; total, 222.

—The Old Catholics of Austria have just been granted legal recognition by the minister of education and worship. They made application for recognition several years ago, but the government refused to accede to the request unless they would acknowledge themselves as seceders from the Roman Catholic Church.

—The African Methodist Episcopal Church is endeavoring to establish schools for the people and, to secure an educated ministry. They propose to buy the Randolph-Macon College in Ashland, near Richmond, Va., for the benefit of the numerous colored population of which it is a center. The buildings, with sixty-four acres of land, can be obtained of the Southern Methodists for $6,000.

—Dr. Selah Merrill, on behalf of the American explorers of Palestine, delivered an address in New York, a short time since, in which, after rehearsing the progress already made on the east side of Jordan, he gave an account of his explorations in the valley from the Lake of Tiberias to the Dead Sea. He believes he has discovered, at the head of this body of water the ruins of the cities of the plain, at the north and not at the south end, as has been generally supposed. Dr. Merrill is soliciting funds for the completion of the survey.

—The English Presbyterians report their mission in China to be in a very prosperous condition. There are 16 missionaries who labor in Amoy, Swatau and Formosa. A new station has been formed at Unsio, in southwest Amoy, completing a chain which connects Amoy with Swatau. Eleven students are in training for native pastors at Amoy. At Rechina a native has been ordained pastor and the church pays his salary. The Swatau hospital has had 1,565 patients, including 250 lepers. The government has granted, at a nominal rent, a site for a hospital three times as large as the present one. Mr Mackay, who is supported by the Canada Presbyterians, travelled over northern Formosa, treating 2,130 patients.

—One of the most interesting reports received at the Free Baptist General Conference was that from the Yearly Meeting of Bengal and Orisen, India. It is as follows: "This Yearly Meeting, organized two years ago last November, for the first time sends its representative to meet with you. With one exception our churches are all working churches and these years of faithful service have been given to strengthen our native church and raise the standard of personal piety in its membership. Our Sabbath school interest is excellent throughout the Yearly Meeting. Temperance has many strong advocates among our members; but the majority are still slaves to tobacco, and every step in the temperance reform must be gained by hard fighting. With men and means at command, church extension might become a prominent feature of our work; but so long as we have only force enough to hold the places already occupied we cannot expect any marked growth. Our great want is a strong band of thoroughly-trained native workers, without which the Yearly Meeting must always remain weak and dependent upon the home churches. The Yearly Meeting requests admission to membership in the General Conference; and, secondly, that measures be taken to aid us in establishing a school in India for the benefit of our native Christian ministry." The Orissa Yearly Meeting contains 5 churches, 7 ordained ministers, 1 licentiate and 429 communicants."

—The Reformed Episcopal Church, which now has 78 ministers, including 5 bishops, has had an important accession in the person of the Rev William Newton, of Philadelphia. Mr. Newton has resigned the rectorship of the Church of the Nativity and withdrawn from the Protestant Episcopal Church. His reasons for this step are given at length. His eyes, he says, have been opened to the saddest conclusion of his life: "That by slow degrees a change has come over the spirit of the Protestant Episcopal Church to such an extent that sensationalism, on the one hand or formalism, on the other, must characterize the ministrations of the pulpit, or, by some means, the offending incumbent must be got rid of. In the Church there are, as I understand the case, only two positions now in which it is possible for a clergyman to preach Christ, and not the church or empty sentimentalism, and retain his place. If he is a bishop, and thus secure in his position for life, he may preach what he chooses to preach and do what he chooses to do, and no one can touch him. Or again, if he is a presbyter, surrounded by a body of laymen of means and influence, who love the truth as truly as he loves it himself, and who are prepared to stand around him and hold up his hands in his ministry, there, too, he is safe—safe because his immediate surroundings are stronger than the outside pressure. But, apart from these two cases, I see no hope in resisting the popular current. And he who attempts it must inevitably be swept aside. It is simply a question of time—a very short time, I think—the event will prove—when the ablest and most honored clergy of your diocese shall feel the most practical results of the change of which I speak." Mr. Newton and sixty-four of his parishioners have organized the Reformed Episcopal Church of the Covenant.

Our Young People.

WHAT THE QUAIL SAYS.

BY MRS. CLARA CITY BATES.

Whistles the quail from the covert,
Whistles with all his might,
High and shrill, day after day,
"Children, tell me, what does he say?"
Nora—(the little one, bold and bright,
Sure that he understands aright)—
"He says: 'Bob White! Bob White!'"

Calls the quail from the corn-field,
Thick with its golden set:
Misty rain-clouds trailing by
Hide the blue of the August sky.
"What does he call now loud and clear (Vain *Gold Locks*)—"That is a sign of rain?"
He calls: "More wet! More wet!"

Pipes the quail from the fence-top,
Perched there full in sight,
Quaint and trim, with quick, bright eye,
Almost too round and plump to fly,
Whistling, calling, piping clear.
"What do I think he says?" My dear,
He says: "Do right! do right!"

Youth's Companion.

Little Sandie.

Away off in Edinburg two gentlemen were standing at the door of a hotel one very cold day, when a little boy with a pale, thin, idle face, his feet bare and red with the cold, and with nothing to cover him but a bundle of rags, came and said:

"Please, sir, toly some matches?"

"No, I don't want any," the gentleman said.

"But they are only a penny a box," the little fellow pleaded.

"Yes; but you see we do not want a box," the gentleman said again.

"Then I will give you two boxes for a penny," the boy said at last.

"And so to get rid of him," the gentleman who tells the story says, "I bought a box. But then I found I had no change; so I said:

"I will buy a box to morrow."

"Oh! do buy them the night, if ye please," the boy pleaded again. "I will run and get ye the change; for I am verra hungry."

"So I gave him the shilling, and he started away; and I waited for him, but no boy came. Then I thought I had lost my shilling; but still there was that in the boy's face that I trusted, and I did not like to think bad of him. Well, late in the evening a servant came, and said a little boy wanted to see me. When he was brought in I saw it was a smaller brother of the boy that got my shilling, but, if possible, still more ragged and poor and thin. He stood a moment, diving into his rags as if seeking for something, and then said:

"Are you the gentleman that bought the matches frae Sandie?"

"Yes."

"Weel, then, here's fourpence out o'yer shillin'. Sandie canna come, he's no weel. A cart ran over him and knocked him doon, and he lost his bonnet and his matches, and your sevenpence; and both his legs are broken, and he's no weel at a'. But the doctor says he'll dee. And that's a' he can gie ye the noo," putting fourpence down on the table; and then the poor child broke down into great sobs.

"So I fed the little man," the gentleman goes on to say, "and then I went with him to see Sandie. I found that the two little things lived with a wretched, drunken stepmother; their own father and mother were both dead. I found poor Sandie lying on a bundle of shavings; he knew me as soon as I came in and said: 'I got the change, sir, and was coming back; and then the horse knocked me down, and both my legs are broken. And oh, Renby, little Renby! I am sure I am deein'; and who will take care o' ye, Renby, when I am gane? What will ye do, Renby?'

"Then I took the poor little sufferer's hand, and told him I would always take care of Renby. He understood me, and had just strength to look at me as if he would thank me; then the light went out of his blue eyes, and in a moment

He lay with his head upon the breast
Where the wicked cease from troubling
And the weary are at rest.

God told the gentleman to take poor little friendless Renby, and to be a friend to him. And Sandie heard him say he would do it—just the last thing he ever did hear; and then, before I can tell you the dark room, the bad stepmother, the bundle of shavings, the weary, broken little limbs, all faded away, and Sandie was among the angels. And I think the angels would take him and hold him until One came with the sweetest, kindest face you ever saw, and that was Jesus. And he said:

"Suffer the little child to come unto me," and then he took him in his arms and blessed him. And then Sandie's own father and mother would come and bear him away to their own home; for in our Father's house are many mansions; and Sandie lives there now. And I think that the angels, who have never known any pain who never were rags or sold matches, or were hungry or cold, came to look at Sandie in his new home; and wonder and say to one another:

"That is the little boy that kept his word and sent back the fourpence when he was hungry and cold, and both his legs were broken and he a dying."—*English Methodist Recorder.*

Honesly Rewarded.

George and Harry worked in the same shop; but as the working season was almost over, and there would be little work to do during the summer months, their employer informed them, as they settled up on Saturday evening, that he could only give one of them work hereafter. He was very sorry, he said; but it was the best he could do. He told them both to come back on Monday morning and that he would then decide on the one he wished to retain. So the young men returned to their boarding-house a good deal cast down; for work was scarce, and neither knew where he could obtain a situation if he was the one to leave.

That evening, as they counted over their week's wages, Harry said to his friend:

"Mr. Wilson has paid me a quarter of a dollar too much."

"So he has me," said George, as he looked at his.

"How could he have made the mistake?" said Harry.

"Oh! he was very busy when six o'clock came, and, handling so much money, he was careless when he came to pay our trifle," said George, as he stuffed his into his pocket-book.

"Well," said Harry, "I am going to stop as I go to the postoffice, and hand it to him."

"You are wonderful particular about a quarter," said George. "What does he care for that trifle? Why, he would not come to the door for it if he knew what you wanted; and I am sure you worked hard enough to earn it."

But Harry called, and handed his employer the money, who thanked him for returning it, and went into the house. Mr. Wilson had paid each of them a quarter more than their wages on purpose to test their honesty.

So, when Monday morning came, he seemed to have no difficulty in determining which one he would keep. He chose Harry, and intrusted the shop to his care for several months when he was away on business, and was so well pleased with his management that, when work commenced in the fall, he gave him the position of superintendent. Five years afterward Harry was Mr. Wilson's partner; and George worked in the same shop again, but as a common laborer.

There is nothing like a good character when you want employment. Some young men can always get work, no matter how dull the times are; while others can find nothing to do when hands are scarce, simply because they cannot be trusted.—*Kind Words.*

Etiquette for Boys and Girls.

Nothing can be a greater mark of ill manners than to remain sitting while your elder is standing before you talking to you. Rise and offer your seat or another at once, and never lounge on the sofa or take the easiest chair, while there are those in the room whose age gives them a better claim to them. And always be polite, respectful and modest in your demeanor to every one, especially to your superiors, remembering also that there is nothing more disgusting than to see young people assume an air of self-importance and disrespect toward any one.

Never stare people in the face. If you are talking with any one, it is proper to look at them—eye to eye—with a cheerful, dignified assurance; but to stare at any one, as though you saw something peculiar about him, is exceedingly rude and impolite.

Do not cultivate clownish or monkeyish manners. We have seen rude boys, and even girls, who seemed to take pride in antic gestures, foolish jesting, buffoonery, or what is styled "drollery," and who took great delight in using odd expressions, thinking that it made them appear interesting to the lookers on. Such behavior may excite the laughter of the foolish, as the wise often tell us;

"For the mouth of fool feedeth on foolishness,"

but every sensible person regards such conduct with disgust and abhorrence. And every youth who thus acts the buffoon lowers himself in the opinion of those with whom he desires to stand high. Be gentle and quiet in your movements.

If you are a young man just commencing a business career, good manners will be indispensable to your success. Appear to feel an interest in your work; let your eyes light up at every command, and let your feet be nimble to perform it. There are boys who look so dull and heavy, and walk so slowly, and appear so lazy, that no business man will employ them.

Be energetic, prompt, industrious and careful. Attend to your business in a quiet, polite manner, equally removed from familiarity and haughtiness. If you exhibit good manners yourself you will rarely have cause to complain of rudeness. And if our young friends would only remember what Lear said while hanging over Cordelia's dead body it would help them to put far from them loud and boisterous manners:

"Her voice was ever soft,
Gentle and low, an excellent thing in woman."

How to Get Rid of a Bad Temper.—A lady, the head of a household, was troubled with an excitable temper. She had a good Christian servant come into her service. To this Christian girl she one day exposed herself for her bad temper, and hoped the like would not occur again. She said: "O mistress, I do so pity you. I once had such a temper as you have, and I can feel for you." "You had just such a temper as I have! Why, I should have thought that nothing ever moved you, and you had such a temper as I have! Why, what did you do with it?" "I swapped it away for Jesus; I gave it away to him, and took him as my Savior. I took him, and lo took my bad temper." "O, I wish he would take mine." "He will, mistress; if you will give it up to him. It is no sting for you to conquer, but he can easily do it, if it all be given up to him." The mistress and maid knelt together, and Jesus was besought to do that definite and specific thing; and he did it, and that was like another family from that day.

"Doctor," said a confirmed invalid, who had paid a great deal of money for physic to apparently little purpose, "you don't seem to reach the seat of my disease. Why don't you strike at the root of my disorder?" "So I will," was the prompt reply. "If you insist on it," and, lifting his cane, he smashed the brandy bottle on the sideboard.

A religious paper says: "San Francisco is down on its knees." Chinese are perhaps referred to.

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The World in the Church.

A pastor informs us that in the bounds of his circuit the people are almost universally given to social dancing parties, and that it would be impossible to obtain a sound committee for the purpose of trying the offenders. We have reason to believe that this is not a solitary case. Such extreme instances may be exceptional, but everywhere there are these manifestations of the worldly spirit. In some places the worldly element has become so strong in the church that the enforcement of discipline is exceedingly difficult, if not impracticable. This is an alarming state of things, and calls for serious consideration. How does it happen that the church is largely composed, in places, of those who have no scruples on the subject of worldly amusements?

We fear that the General Rules are not read and explained from the pulpit as the Discipline requires. Once or twice a year the pastor should take a morning hour, in the presence of the largest congregations, for the purpose of enlarging upon the General Rules and of explaining the duties and obligations of membership in the church. The pastoral address of the Bishops was ordered by the General Conference to be read to our congregations. Has this been done? In that address we have this: "An explicit utterance was given, by order of the last General Conference, in our pastoral address, on the subject of worldly amusements. We now repeat that utterance. We abate none of its teachings with respect either to the manifest inconsistency of such indulgences with the spirit and profession of the gospel, or the peril which they bring to the souls of men. Their multiplied and insidious forms are a source of perpetual temptation and damage, and are denounced by the word of God, and by that part of our General Rules which forbids 'the taking of such diversions as cannot be used in the name of the Lord Jesus.' This denunciation is explicit and comprehensive. 'The name of the Lord Jesus,' in this connection, is a decisive test, and we are content to leave the issue to its sovereign arbitrament. Among those indulgences which cannot stand this solemn test is the modern dance, both in its private and public exhibition, as utterly opposed to the genius of Christianity as taught by us. When persisted in it is a justifiable ground of judicial action by the church authorities."

It will be seen from this extract that dancing is declared by the authoritative expounders of our church law to be a justifiable ground of judicial action, and, by consequence, of expulsion from the church. And yet there are thousands of members in the church—not all of them young people—who pretend to believe that there is nothing in our rules which prohibits dancing and theater-going. Their ignorance may be owing to the fact that they do not read, and that their pastors have not taught them better.

There may be much backsliding after people get into the church, but one reason for so much worldliness in the church is owing to the way in which members are received. The door is not sufficiently guarded, and people are admitted before they have been instructed in reference to their duties and obligations. The Discipline says: "When persons offer themselves for church membership let the preacher in charge inquire into their spiritual condition, and receive them into the church when they have given satisfactory assurance of their desire to flee from the wrath to come, and to be saved from their sins; and also of the genuineness of their faith, and of their willingness to keep the rules of the church. When satisfied on these points, let the minister bring the candidates before the congregation, whenever practicable, and receive them according to the prescribed form."

Are these points carefully inquired into by our preachers before the members are received? or do they not often receive them without having had any private conference with the applicants, and when it is almost certain that they have never read the Discipline, and that they know nothing about the General Rules? If there is any one point in a pastor's administration that should be more searchingly reviewed than another, it is whether he has fully complied with the law in the reception of members. The count of additions to the church should go for little until we know how they have been received. It is far from clear that application for membership should be made publicly. Their reception is to be before the church and by prescribed form; but as the applicant, if examined, may fail to give satisfaction, it would perhaps be better for the application to be made privately to the pastor. If after a thorough understanding of the rules and discipline of the church, including the prohibition of dancing, drinking, theater-going, and the like, they are willing to assume the vows, their spiritual condition being satisfactory, they could then be received in accordance with the spirit and letter of the law.

Such carefulness in the reception of members would probably reduce the reported accessions, but we believe it would conduce to the soundness and spirituality of the church. Under the old method of six months' probation the worldly element was largely dropped without much trouble; but, where no prescribed probation obtains, we must insist that application for membership and reception into the church be kept apart as separate and widely different transactions. If people are invited to make application publicly, let it be well understood that it is an application, and is in no sense a reception into the church. A prime cause of worldliness in the church is in the careless way in which members are received. They are sometimes received while ignorant of our rules, unconverted, and not even thoroughly awakened. The world comes in at the door of admission, and, until this is guarded against, we shall continue to be troubled with dancing and theater-going people in the church. We do not believe that guarding the door will effect a complete cure, but it will save the church from being taken and governed by the world. We shall be able, at least, to maintain sufficient spirituality to administer discipline.

The business of the church is, of course, to save as many souls as possible, but to this end she must keep herself pure and separate from the world, and maintain sound doctrine and strict moral discipline. The disposition in churches to bid for members as secular enterprises bid for patronage secures only an apparent and transient success. In the long run the "roomiest churches" will be empty, or cease to be churches at all. Compromises with the worldly spirit may gain some members, and keep them, but they are not saved thereby, and the spiritual power of the church is weakened, if not destroyed. Strictness in receiving members, and in discipline after they are received, will keep out some who will seek other and less scrupulous communions, but our gain in other directions will more than compensate. If the year's work foots up fewer members on the roll, the net result may be better. The count of the saved will be more, and the work will be more likely to stand the test of the fire in the revelations of that day.

The Prodigal's Resolve.

It required something like moral courage to retrace his steps. He had gone forth in the pride of self-reliance, and with the self-assurance of one who knew how to make the most of his inheritance. He left his father's house, determined to see the world and to enjoy it. It was humiliating to go back with the confession of failure on his lips, and, having lost the splendor of his outfit, to appear as a beggar where he had once moved as a prince. It was a trial to his self-respect, even in *his* low condition, to feel that he acted under the mean compulsion of necessity, and that he thought of his father's house only when he had spent all, and when the friends of his riot and dissipation had abandoned him. And then the reception that might await him was uncertain. His course was enough to alienate his father's heart, if anything could do it. And while he thought of him as his father, did the father still regard him as a son? The house was there, with its ample room and abundant stores, but would its doors be open to one who had turned his back upon them, and had dishonored the family name?

But to arise and return was the right and only thing to do. The alternative was to perish. In the school of experience he had learned the lesson of wisdom, and the sorrows that gather around the paths of vice had wrought this one conviction: that he must go to his father. There are some sinners who do not come to themselves even under the severest pressure of misfortune and suffering, and there are many others who are led home by gentler means. This is, however, a type of sin and of experience not uncommon in the world, in which the illusions and vanity of a life of pleasure are made clear only after a long career of worldliness and vice.

It was a desperate case. The father had evidently given his son up as lost and dead. There was love in his breast, but no hope. And if the father had given him up, probably everybody else had. The return of some sinners is doubtless as great a surprise in heaven as it is on the earth. While the main lesson of the story may point to the love of the Infinite Father and his compassion for the erring, the miracle of grace is in the suddenly-formed purpose of the prodigal to arise and go to his father. We can take the father's love for granted, but will the blinded and infatuated boy ever awake to his real condition, and come back to virtue and filial duty? If not before, in the last extremity he may. We have this comfort in thinking of those who are wanderers from the religion of their homes, and who have shaken off the authority of God and the convictions of early training for a time. In the providence of God the very excesses of sin may lead to a condition favorable to repentance, and when the soul is seemingly farthest from reflection the turning-point may be at hand. In the prodigal's case there was the memory of home. But for this there would have been no ground for his resolve. Happy if every wanderer has this starting-point for repentance and reformation. A pious home, with its associations, if it fade for a time, is almost sure to come back with vividness and power.

This was a successful resolve. It is perhaps one successful resolve among a thousand that are not. It was a determination to act at once. To go back in such a condition, and with nothing to say for himself, seemed the height of temerity. To have hesitated here would have been his ruin. To have fixed some future time in which to act would have been his destruction. While there was nothing to be gained by delay, there was everything to be lost. It was a mortifying confession that he had to make, but to shrink from it only made matters worse. He could go to his father just as he was. He could not hope to be in a better plight. Resolutions that contemplate future action, and that are hinged upon certain contingencies, are always to be suspected. If not prepared or ready to act, we are not prepared for the resolve. We are merely deceiving ourselves, and our good resolutions are nothing but masks to cover the secret purpose to continue in sin. The mighty conflict, the fierce struggle of soul, the will-power, the fierce warfare implied in this resolve and immediate action cannot well be realized except by those who have experienced them. But if achieved, it is a victory whose conquests spread out over the whole after-life.

And in the course determined on we have the only path of safety and the only refuge. The only escape from God is to fly to him. The One whom we have offended is the only One who can save us. There is friendship and love nowhere else. To stay away is to perish in the wreck of our own folly. The world cannot help us after we have drained the cup of its pleasures to the dregs. The service of sin brings no other reward than increasing misery. Death promises no relief from the fearful pang of remorse. "Having no hope, and without God in the world," is the sinner's condition. It is better never to wander thus far from God, and it is better not to reach that extremity where we must be driven to choose the shelter of infinite mercy by the whips and scourges of calamity. But in the desperate state of the soul most estranged from God the return is possible. God will help the sinner who resolves to arise. Christ died to save him, the Holy Spirit will strengthen him. The beginning of all, however, is in the resolve, resolute, determined. A self-surrender that is absolute, and action prompt and energetic, must open the path that ends in the Father's house and the home of the soul.

City of Mexico Mission.

At Home, March 1, 1878.

Dear Doctor: The whole region of Mexico is a field lying fallow, awaiting the plow-share of God's word. Hidden forces, which the Spirit alone could prepare, will reveal themselves at the approach of the messengers of peace. Never before was there offered to men of God such "a door of utterance;" no, not at Colosse or Ephesus or Philippi. The labors of the three hundred and fifty years which precede are not without fruit. Amid all the errors of the old Romish Church we must not forget that there were the doctrines of an inspired canon; of the Trinity, that essential substratum of all spiritual power—the Father, the Son, the Holy Ghost; of the last judgment; and of the resurrection of the body—"some to everlasting life, and some to shame and everlasting contempt." Among the common people of Mexico there remains a respect for these truths, notwithstanding the changes that have come over the fortunes of the church that inculcated them. They, with good sense, distinguish between truth all radiant with the evidence of its divine origin and those poor mortals whose lives have dimmed the authority of their commission. The upper classes are full of skepticism, indifference, rationalism and naturalism. But, fortunately, Christianity has always worked upward from below; and moral strength, as well as physical, gives way last of all among the working people.

What a huge labor would it have been to implant a whole nation with the cardinal doctrines of Christ's church! Now here are ready to hand myriads of souls who long for an experimental life—a religion that brings to each breast, as well as to each home, a personal Savior. They await the spread of a gospel that offers to men the personal consciousness of a new nature; of being "translated from the power of darkness into the kingdom of God's dear Son;" the advantages of that new covenant which binds itself to write upon the heart of every man the law of love and the abiding evidence of sins forgiven. It is impossible to walk through the city of Mexico without a yearning after the souls of these people. They are so intelligent in look and so unhappy in condition; so thinly clad, so burdened with poverty; so generous to each other; so patient under heavy loads. Oh, I thought, if I could only preach in Spanish as lamely as I preach in English, these people must needs be constrained to accept that great comfort which our precious gospel offers to every bruised heart.

It is a source of profound joy to me that several branches of Protestant Christianity—that is, Bible Christianity—are hard at work here distributing truth, as best they can, with tears and praying. I am glad to see them magnifying their work, and interesting more and more the drowsy multitudes at home in the welfare of their fellow-creatures. Dr. Butler makes a very good array of workers and the "Conference" just held by Bishop Merrill in Mexico will tell well upon the whole work. The number which Dr. Riley has in the field, and those which Mr. Hutchinson, the representative of the Presbyterian Board of New York, has, or those of the Congregationalist Churches, I am not exactly able to report. We have, of workers in the Mexican City mission, 6; exclusive of Sabbath school teachers; in the Mexican Border mission, 9—say in all 15 preachers, 501 members, 18 Sabbath schools, 22 teachers, 357 children, 2,950 persons preached to, 3 houses of worship, valued at $16,000, 8 circuits, and 1 station, which includes a number of preaching-places. All these services and sermons are in the Spanish tongue, and the congregations are Mexican. Here is a germ of life which promises an ample return to the church at home for all her zeal and generosity. Six years ago all this was in the spirit and person of a single Mexican—Alejo Hernandez. We need steadiness of purpose; not new foreign fields, but more work, men and money for those we have—China, Mexico, Brazil. These centers are well chosen. Let us stand by them, and work at home for them. The missionary enterprise of our church is now, if never before, associated with the memory of the noblest and purest. Our workers abroad are men after our heart. We want no better—scholars, men of piety, men of intense labor, men of results. I am glad to see that the women of our church have at length found room for the wealth of their prayers, faith, and all generous sympathy. Now we want steadiness, patience, and minute personal attention to one point—the creating and sustaining a net-work of societies, which shall offer to the poorest members of the church the opportunity for giving small amounts monthly toward sustaining our general missionary treasury. All plans have proved, so far, comparative failures; and yet we would not disturb them, but hold fast whereunto we have attained, while we seek for the more excellent way.

I am glad to be at home again, though I still bear the marks of this last trip. The facilities for reaching the city of Mexico make it something less than a trip to Fayetteville, Ark.; and sea steamers offer every luxury that any ease-loving person might ask for.

Yours truly, J. C. Keener.

Our China Visitor, January, 1878, has been received. This interesting periodical is published quarterly by the missionaries of the Methodist Episcopal Church South in China. The editors say:

We propose to publish the *China Visitor* once each quarter, giving all the information we can concerning our work in China, for the benefit of all who are interested in the cause of missions among the heathen. We shall be glad to receive any contribution from any source to assist us in its publication, as it is entirely a private enterprise. Price, $1 a year. Send United States stamps to J. W. Lambuth, Shanghai, China. All money above cost of publication will be used in printing tracts in Chinese for circulation.

Speaking of our missions in China, the *Visitor* says:

In the map before us, marked No 2, is represented the area over which the mission of the Methodist Episcopal Church South, U. S. A., is extended. The places marked M are occupied as stations, and regular preaching-places from the different stations. This area will cover about one hundred miles in extent, bringing in as many as ten or twelve walled cities and innumerable villages, with teeming millions who know not the living God. Shanghai, our first district, has, in connection with the city and suburbs, a population of not less than four hundred thousand. In ten miles around us we could point to innumerable villages of from one to ten thousand souls. In this district we have six churches and chapels where we have regular preaching of the gospel.

Nantsiang is our second district. It is a village of from ten to fifteen thousand inhabitants. In this village we have two chapels, and one in Wangdoo, a village of from five to eight thousand inhabitants. In the neighborhood of Nantsiang we have many small hamlets of from five hundred to a thousand inhabitants. Nantsiang is over sixteen miles from Shanghai. Tsingpu is our third district. Tsingpu is a walled city, having a population of from forty to fifty thousand persons. It is twenty five miles from Shanghai. In this city we have one chapel. Around the city of Tsingpu there are a great number of villages numbering from five to ten and fifteen thousand inhabitants. We have selected two of these villages, which are visited by our preachers, and where the gospel is preached.

Suchow is our fifth district. That city has a population of from four to six hundred thousand inhabitants. The city wall is twelve miles in circumference. Twenty years since this city had a population of about two millions. We have in this city two chapels. The city of Kwansan is in this district, and has a population of from forty to fifty thousand inhabitants. We have here a chapel where the gospel is preached. The city of Chang-shoh is also in the district of Suchow. This city has a population of from forty to fifty thousand inhabitants. Around these cities there are innumerable villages having each a population of from five to twenty thousand inhabitants. The city of Suchow is about eighty-five miles from Shanghai.

The *Texas Christian Advocate*, writing of President Miller and Soule University, says:

The world is poorer when a good man dies. This truth is trite, but not less true. We felt its force, while in Chappell Hill, by the universal expression of sorrow over the death of Dr. Miller, late president of Soule University. He had gained a large place in the confidence of the people and the affections of the students. Full of hope, and with a future full of promise, he laid down and died. Surrounding communities felt his loss, for he was an able preacher, and each Sabbath found him in the pulpit. The church needs such men, and we wonder why they are taken while so much useless material is left behind. The explanation of many of this life's mysteries awaits us beyond the sun.

The trustees of Soule University have chosen Prof. Slaughter as the successor of Dr. Miller. We found him in the midst of his work. He is burdened by the great responsibilities placed upon him, but hopeful, respecting the future of the institution. With the co-operation of the Conference, and a large field to supply the school with patronage, he is assured that the coming session will command a large support. Our people are only partially awake respecting the educational function of the church. Each preacher has an important duty to discharge in educating our people in this direction.

Rev. W. M. Wood, presiding elder of the Gallatin district, Missouri Conference, died on Sunday, February 17.

The Nantsiang Schools.

We have in connection with our two schools in Nantsiang about thirty children, who are engaged every day in the study of the Bible, and often unite with each other in earnest prayer for God's blessing. When they go from the school to their homes at night they tell their parents what they have learned about the love of Jesus, and they try to tell them how to pray, and thus come to Jesus and be saved. A little girl whose name is Yernay (Moon in the South,) and who is but eight years old, spends her evenings in trying to teach her mother how to read and to sing "Jesus Loves Me," and then she shows her mother how to pray, and has her mother follow her as she repeats the little prayer she has learned in school. Her little brother is but six years old, is now in the boys' school, and is a very bright, intelligent child. Before the mother had heard of Jesus through her little girl she kept her son at home, but when she heard of Jesus as a Savior she said: "I will send my little boy to this school, lest when the next year comes there will be no room for him." She wanted him to learn the truths taught by the blessed Savior. Her husband is also greatly pleased with the Christian religion, and we trust some day they will all come into the church.

There is a little boy whose name is Serling. He is now eleven years old, and has been studying the Bible about three years. No matter where he is, whether at home or in school, he is the same earnest boy in prayer, and loves to worship God. He wants to join the church, and be a follower of Jesus; but his mother is ignorant of the gospel, and refuses to allow him to join the church. His father is a poor man, a worker in bamboo, and is quite willing his son should be a Christian. This little boy urges his mother to be a Christian and a disciple of Jesus. We all pray for her that the grace of God may be given her, and that she may repent and be a Christian. Another little boy, twelve years old has been sick three months. While sick his father and mother were greatly distressed about him lest he should die. He told them not to fear, for if he should die Jesus would take his spirit, and he would take care of them. He prayed to God while he was sick, and God heard his prayer, and restored him to health. He tells his parents God saved him, and restored him to health. He is now in school, and loves to read the Bible.—*Our China Visitor.*

The conviction of a member of the notorious Returning Board of Louisiana, on a charge of forgery, has wonderfully stirred up the bile of the Radical politicians. We read the proceedings of the trial with little prejudice, we think, and could not avoid the conclusion that the returns from Vernon parish had been altered after they were received by the board, and that these alterations were made with the knowledge and consent of the board. The crime was committed, and the members of the board were responsible for it. The greater crime, if we judge by its results, was throwing out seven or eight thousand votes, on grounds not warranted by the law by which the board was constituted, but surely the crime of forgery is a high misdemeanor, and, if committed, why should conviction create such a commotion? There may be differences of opinion concerning the expediency of these Returning Board prosecutions, and there may have been an understanding that no judicial investigations should take place. Objections on these grounds to the trial of Mr. Anderson and his associates may have weight, but their guilt cannot be covered up by the cry of political persecution. So far as we can see, the recent trial was conducted fairly, and in strict accordance with the forms of law. While not needful to vindicate these prosecutions, we can very well conceive that the court regarded them as due to public justice and to the American people. The Returning Board defeated the will of the nation as expressed at the ballot-box, and it may be due to history that the character of the men who perpetrated this great wrong should be exposed to the civilized world.

Rev. T. DeWitt Talmage, D. D., the celebrated Brooklyn preacher, will lecture on "The Bright Side of Things," in Rev. Dr. Markham's church, in this city, on Monday night, March 11, at eight o'clock. The proceeds will be given to the Ladies' Bethel Association. Dr. Talmage will preach at Dr. Markham's church at eleven A. M. on Sunday, March 10, and at Dr. Palmer's church at night.

Rev. Dr. Watkins, of the Mississippi Conference, gave us a call this week. He was in excellent health, and reports his charge (Jackson, Miss.) as doing well.

Rev. J. M. McKee, in charge of the Winnsboro circuit, Louisiana Conference, was in the city last week. He is a laborious and faithful pastor, and one of the Advocate's most successful agents.

Rev. Cyrus D. Foss, D. D., of the New York Conference, and Hon. Will. Cumrick, of Indiana, are the fraternal delegates to represent the Methodist Episcopal Church at the approaching session of the General Conference of the Methodist Episcopal Church South, at Atlanta, Ga., on the first of May next.

Publisher's Department.

DANZIGER'S SONS.—The excellent management of this well-known house has established a splendid and increasing trade by buying close and selling their goods for cash. This rule gives to this firm the peculiar advantage of being enabled to sell at the lowest prices which have ever ruled in this market. Read the advertisement and give them a call.

THERE is no hotel in Boston that offers finer accommodations, at such reasonable rates, as the "Old American." It occupies a fine location, and on account of its eligible situation and most perfect ventilation it is one of the most desirable in the city.

WE REFER parties needing steam engines, mills, dresses or machinery to the advertisement of H. Dudley Coleman & Bro., No. 12 Union street, New Orleans, La they being manufacturers and dealers of well-established reputation.

BISHOP MARVIN'S greatest work, "Errors of the Papacy," a beautiful volume of 592 pages, with portrait of the author, just issued. Send and get a copy to canvass with. Address Rev. H. Dameron, agent, St. Louis, Mo.

COOPERAGE.—To those of our readers who may want anything in the above line we would say: By all means send your orders in to a reliable and worthy gentleman, T. A. Heck, North Peters street. Give him a trial.

DIEBOLD SAFE AND LOCK COMPANY.—Read, on the last page of the paper, how a Diebold safe stood a fire at Edwards' Depot, Miss., when owned by A. Roy, 27 Canal street, and get one. This safe is the best made.

SCRIPTURAL AUTHORITY.

"In the early ages of the world perfumes were constantly used, and they have the full sanction of scripture with it." The people of perfumes at all times have been the most refined people in the world, and in this age no refined lady or gentleman considers their toilet complete without the use of some delightful scent like Price's Unique Perfumes, which are really gems of all odors.

BUSINESS NOTICES.

DR. HARTER'S LIVER PILLS should be kept in the house so that on the first indications of sickness they may at once be resorted to, as three pills taken from a dozen after the disease is established in the system. For sale by all druggists.

WE ASSURE our readers that DR. TEBBETT'S TONIC is not the remedy needed for broken down vital powers, nervous and general prostration, loss of sleep, anxiety, heart palpitation, indigestion, convalescence from fevers, etc. For sale by all druggists.

TO THE CONSUMPTIVE.—Wilbor's Cod Liver Oil and Lime without possessing the very unpleasant flavor of the article as usually prepared by the Pharmacist is endowed with a healing property which renders the most offensive. Remarkable testimonials of its efficacy can be exhibited to those who desire them. For sale by A. B. Wilbor, Chemist, Boston.

DR. JOHN LACOSTE, of Mobile, says: My daughter had a Cancer on the face, which I removed by Dr. Crisco, without the use of the knife and without pain. Card in this paper.

VALUABLE DISCOVERY.—Dr. Benson, a practicing physician, at 106 North Howard street, Baltimore, Md. (who has paid much attention to diseases), has discovered that Celery and Chamomile, combined in a proper form, invariably cures headache, dyspepsia, nervous or sick headache, neuralgia and nervousness. This is a scientific chemistry, and sufferers all over the country are ordering it by mail. He prepares it at 75 cents per box. The Doctor is largely and highly respected in Baltimore.—Epis. Methodist.

These Pills can be ordered through any druggist, or sent postage free.

THE BEST PROOF for the fact that Wilcox & Gibbs Sewing Machine Co. Easiest and Lightest Running Machine in the world is that they sell more than all other Companies combined. Call and see it at their office, 164 Canal street, or send for circular.

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NEW ORLEANS,

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WITH the small margin of profits left on all they sell they can ill afford any extra expense; still such is their confidence in the quality of their goods, and their incomparable cheapness, that they will willingly pay the return freight on any article or articles bought or ordered at their establishment that do not give entire satisfaction.

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ORGANS Superb $240 Organs, only $95. Pianos, Actual price by other manufacturers $1000, only $260; Beauty 88 Note Pianos, $175 Warerooms, warranted 15 years test trial. Other bargains; wonderful introduced. Agents wanted. Paper free. Address DANIEL F. BEATTY, Washington, New Jersey. PIANOS

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keeps a large assortment of Fancy Goods of all descriptions. Human Hair in all shades and colors, of all sizes and lengths. Jewelry, Ladies' Combs and Hair Ornaments, etc., made up in all qualities of goods and of the newest styles. A choice assortment of Fans. Country orders promptly attended to. If goods are not as represented he will refund the money immediately.

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Successors to Pierson & Bro.,

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WE SOLICIT ORDERS for Portable or Stationary Steam Engines, Corn Mills, Saw Mills, Gins, Presses and Machinery delivered at railroad depots or river landings.

Portable Engine prices greatly reduced.

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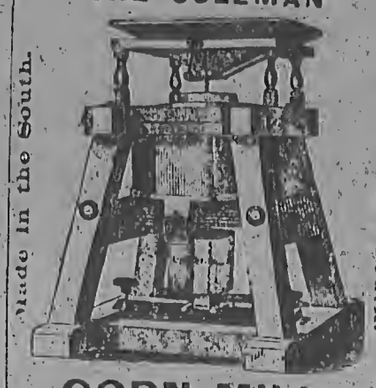

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VICTORIOUS at every Fair from New York State to Texas, over thirty-three different competitors, during the past twenty-eight years. Awarded the only Gold Medal ever awarded to any Corn Mill in the United States. Simple, strong, durable and cheap, with solid French Burr Stones. Made by

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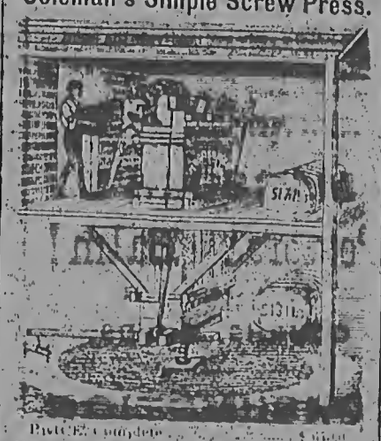
Coleman's Simple Screw Press.



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We make also the Friction Power Press; sumptions patent.

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REDUCED RATES FOR FIRST CABIN ONLY.

From New Orleans to Paris and back to New Orleans by steamer of this line..... $270 gold.

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The company reserves the right to change the route of the steamers, their advertised days of departure, and the prices of passage.

Passage tickets from Bremen, Southampton or Havre to New Orleans cannot be made to sell for the return passage.

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THE PUBLIC are cautioned against purchasing Machines offered for sale as "Second Hand" SINGERS, unless they can see our established agent. They are either WORN-OUT or STOLEN Machines, and the purchaser will be arrested and the machine taken from him.

GENUINE SINGER MACHINE,

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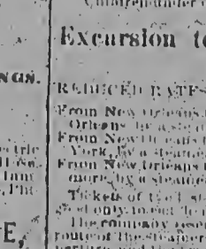

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NEW ADVERTISEMENTS.

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THE great competition among Reed Organ makers now is as to who shall make an Organ which will cost the least money. Therefore the strife is to make, by cheapest material and workmanship, the CHEAPEST POSSIBLE Organ; and it is wonderful what progress has been made in this direction! The country is flooded with circulars and advertisements representing these cheaply-made Organs as worth great prices, but offering them, on various specious pretences, at a fraction of these.

Into such competition the MASON & HAMLIN ORGAN COMPANY do not enter. From the beginning their first endeavor has been to make the VERY BEST INSTRUMENTS POSSIBLE. They have been rigidly careful in the selection and preparation of the choicest MATERIAL, and the employment of the best WORKMEN only, in every department. And they have called to their assistance the best skill the world could afford: have not been themselves so fortunate as to effect the most important improvements in such instruments ever made.

AND THIS HIGHEST STANDARD THEY HOLDLY MAINTAIN.

They invented and introduced the instrument, substantially in its present form, being an improvement upon the melodeon, in 1861.

It was Mr. Hamlin, of this Company, who introduced the modern system of VOICING REEDS, the most important improvement ever made in such instruments, now universally practiced, but carried to its highest perfection only in these organs.

MASON & HAMLIN ORGANS have been constantly placed in competitions at PRINCIPAL INTERNATIONAL COMPETITIONS in America to the number of hundreds; and in almost every instance have such been the SOLE RECIPIENTS OF HIGHEST HONORS for demonstrated superiority.

At all World's Exhibitions of recent years, viz: Paris, 1867; Vienna, 1873; Santiago, 1875, and Philadelphia, 1876, they have taken FIRST MEDALS OR OTHER HIGHEST HONORS.

At the Centennial Exhibition Mason & Hamlin Organs were the only American Organs furnished fairly to EQUAL all others in all important respects. "Every member of the jury," writes Mr. Geo. F. Bristow, one of their number, "cheerfully concurred in assigning to those of your make and voicing the FIRST RANK in each important quality of such instruments."

These are the ONLY AMERICAN ORGANS which have ever been found worthy of any award at ANY EUROPEAN WORLD'S EXHIBITIONS, and they have obtained these UNEQUALED RESULTS wherever exhibited.

Such established the superiority of the Mason & Hamlin Organs in the minds of leading makers as to cause them to compete with them at Industrial Exhibitions, enter as their organs for exhibition only.

It is the Mason & Hamlin Organs which, by their great excellence, have given a great reputation to AMERICAN ORGANS, and opened a wide market for them in Europe.

MUSICIANS IN EUROPE AND AMERICA recognize the unequaled excellence of the Mason & Hamlin Organs and do not hesitate to declare it. While they admit in other reputable makers of organs some good qualities in the single instrument, a examination and comparison of the circulars of makers contained in such instruments which Ruled to be found in their organs. In power and smoothness of working stops; variety and attractiveness of solo stops; exceeding refinement of tone; delicacy of soft stops, volume of louder stops; equality in character throughout each stop; sweetness, ease and exactness of action; durability and perfection of workmanship, and elegance and finish of cases, the excellence of their Organs is comparatively CONCEDED BY ALL. Musicians generally regard the Mason & Hamlin Organs as UNEQUALED BY ANY OTHERS.

The testimonials recognizing the superiority of the Mason & Hamlin Organs, which are published in their circulars, were characterized by the New York *Tribune* as "the universal opinion of the musical profession," and by the New York *World* as "the judgment of nearly every organist and pianist of note."

MODERN IMPROVEMENTS.

This Company are not aware of any real improvement yet effected in such instruments which Ruled to be found in their organs. In power and smoothness of working stops; variety and attractiveness of solo stops; exceeding refinement of tone; delicacy of soft stops, volume of louder stops; equality in character throughout each stop; sweetness, ease and exactness of action; durability and perfection of workmanship, and elegance and finish of cases, the excellence of their Organs is comparatively CONCEDED BY ALL. Musicians generally regard the Mason & Hamlin Organs as UNEQUALED BY ANY OTHERS.

WARRANT.

Every Organ made by this Company is fully warranted and the warrant will be FULFILLED to the letter, if there is any occasion. *Instead of* [illegible] *That the Organs of this make are* [illegible] *Mason & Hamlin Organs are the best instruments of the class made, either in this country or Europe—that they excel especially in other, but very essential points—and that our*

NOT LOWEST-PRICED, BUT

BEST AND CHEAPEST.

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But while it is commonly conceded that the Mason & Hamlin Organs are THE BEST INSTRUMENTS OF THEIR CLASS IN THE WORLD, it is often supposed that the prices are much higher than those of inferior Organs. This is an error. The net prices of these Organs are but little higher than those of instruments of greatly inferior workmanship and value. Having the largest and most completely furnished factory in the world in this line, with experience, machinery, and facilities accumulated and perfected in the manufacture of nearly ONE HUNDRED THOUSAND ORGANS, they are able to produce organs at very much less cost than would be possible without such facilities. They are thus able to sell at prices which are NOT GREATLY MORE THAN THOSE OF THE MOST INFERIOR WORK. *Different in price, south; different in case, etc.*

These organs are to be had not only for cash, but also for easy payments; or are rented until rent pays for an organ. An organ of small size, but good quality, may be obtained on payment of $7.20 per quarter (three months) for ten quarters. Larger sizes at proportionate rates.

CASH PRICES.—Smallest size, 6 stops, Five-octave Reed Organs, $40; with nine stops, $45; in walnut case, $60; new style, 4 stops, $45; 6 stops, $55; 9 stops, $70; 10 stops, $80; 12 stops, $90; 13 stops, $100; 15 stops, $115; 18 stops, $135; 20 stops, $150; 24 stops, $200; 25 stops, $225; 28 stops, $250; 32 stops, $300; 36 stops, $350; 40 stops, $400; 44 stops, $450; 50 stops, $500; 55 stops, $550; 60 stops, $600; 65 stops, $650; 70 stops, $700; 75 stops, $750; 80 stops, $800; 85 stops, $850; 90 stops, $900; 95 stops, $950; 100 stops, $1000; 105 stops, $1050; 110 stops,

Farm, Garden and Household.

THE BIRDS.

The battle about the birds has been commenced again by some letters which have appeared in the *Times*. A "Country Parson" puts forth a "Plea for Destruction," in which he maintains that fruit and birds cannot be both preserved, and that the latter ought therefore to be ruthlessly destroyed. On the other side comes forward Mr. Joseph Davison, with a "Plea for Mercy," asserting that it is quite possible to enjoy and to cultivate the friendship of the birds without being deprived of other luxuries; and, more than this, that without the assistance of the birds it is impossible to be free from "those insect pests which would soon render futile all our efforts at cultivation." Mr. Davison says: "We have here a little army of sparrows—quite a flock, all our own, bred beneath the eaves, and dwelling with us winter and summer—as well as numbers of other birds, including chaffinches, tits, blackbirds and thrushes; but we do not suffer like a 'Country Parson.' After every meal the crumbs and small scraps are thrown out to them, and after they have dined they retire to the trees in the shrubbery and gardens, where they may be seen industriously searching for caterpillars, aphides and other destructive insects by way of dessert. Our peas are not molested by the sparrows. Last year, when my neighbors were complaining of the losses they had sustained by the sparrows in their peas and small seeds, none of mine were touched; every pea seemed to have grown, and the young shoots were untouched by the birds. * * * Now as to the thrushes and blackbirds: Nearly the whole of their food consists of worms, slugs and beetles, of which they consume many thousands; and although I must admit that they do take a few strawberries, yet I feel sure that two or three quarts in the season will represent the damage they commit here, which is quite inconsiderable remembering the scores of quarts which remain to us. Very many more are destroyed by the slugs and beetles, and I fear few would be left to us from this cause alone but for the aid which we derive from the birds. * * * A little contrivance will keep their pilfering within due bounds. Let the birds be cared for, let them have the crumbs and the refuse of the granary, and I feel sure they will let the young vegetables alone, or do, at most, little damage, while they will amply repay the care they may receive."—*London Christian World.*

SCOTCH ORANGE MARMALADE.—Take large, ripe oranges and weigh them, and to each pound of oranges allow one pound of crushed sugar. Pare off the yellow rind of half the oranges, and put it over the fire in cold water; cover tightly, and let it simmer slowly until tender. Grate off the yellow rind of the remaining oranges; quarter the fruit; squeeze out all the juice and pulp, and remove the seeds and skins. To each pound of sugar add half a pint of cold water, and the white of one egg to every two pounds of sugar. Let the sugar stand until nearly dissolved; then boil slowly over the fire, and skim off what rises. Pound the boiled parings in a mortar, or chop them very fine, and turn into the syrup after it has become quite thick; then boil ten minutes, stirring very often. Put in the juice, pulp and grated rind, and boil for half an hour, or until it is transparent. Lemons can be mixed with the oranges, one to every fifteen, and a little more sugar added, with good effect. This receipt makes the famous Scotch marmalade; used so much for a breakfast relish. It is sold in all the large groceries in cities, but can be made at home at much more reasonable rates. Try a little of it with good bread and butter, for a dessert-dish, and you will not sigh for pie.

In 1561 Philip the First sent the young Constable de Castile to Rome to congratulate Sextus the First on his advancement. "Of his introduction his holiness remarked: "Are there so few men in Spain that your king sends me one without a beard?" "Sir," said the young noble, "had his majesty possessed the least idea that your unimagined merit lay in a beard, he would have deputed a goat to you, not a gentleman."

THE REMEDY

To escape the worthless abominations offered under the title of baking powders rests wholly with the consumer: they are the ones that have to suffer. Dr. Price's Cream Baking Powder is decided by chemists to be the most perfect and wholesome powder made.

BREECH-LOADERS.

WE take this opportunity of informing sportsmen and friends that the best selected and largest stock of these goods ever previously displayed (a few weeks) has arrived and is ready for inspection. In Breech Loading Shot Guns alone our assortment in store comprises upward of 60 different styles and patterns, ranging through every desirable grade. These fresh importations can be profitably afforded lower than ever before, owing to present low cost of gold and sterling exchange, while a large old stock has been marked down to meet the shrinkage in value from declined gold. Don't take our word for it but call and see for yourselves, whether you wish to buy now or not.

FOLSOM BROS.,
9 Decatur (Old 4, New) st., opp. Post office.

Guns, Pistols and Ammunition at wholesale and retail.

CARPETS!

ELKIN & CO.,

168.....CANAL STREET.....168

ARE RECEIVING NEW STYLES OF

Axminster, Velvet & Brussels Carpets.

Tapestry Brussels from $1.10 to $1.25 per yard.
Oil Cloths, Window Shades, Lace Curtains, etc.
MATTINGS of all descriptions.
All at extremely LOW PRICES.

CARPET WAREHOUSE, 19 CHARTRES STREET.

CARPETS—Wilton, Axminster, Velvet, Brussels, Tapestry, Three-Ply, etc.
FLOOR OIL CLOTH—English and American.
MATTINGS—50 rolls White, Check and Fancy.
WINDOW SHADES, Table and Piano Covers.
FURNITURE and CURTAIN GOODS in great variety.
BURLAPS Table and Enamel OIL CLOTHS.
A. BROUSSEAU.

25 Fashionable Cards, no 2 alike, with name 10c. post-p. Id. Cro. L. Ricks & Co., Nassau, N.Y.

MEDICAL.

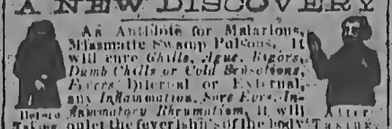
NO MORE BUZZING IN YOUR HEAD, DEAFNESS, BLINDNESS, SPINAL TROUBLES.

Dr. J. H. McLean's

Liquid Substitute for Quinine

CHILLS AND FEVER CURE.

A NEW DISCOVERY



As Antidote for Malarious, Miasmatic Swamp Poisons, it will cure *Chills, Ague, Rigors, Dumb Chills or Cold Sensations, Fevers* Internal or External, any *Inflammation, Sore Eyes, Inflammatory Rheumatism*, it will

Before Taking. After Taking. quiet the feverishness of the body. Tastes

No other Medicine required, it is used alone.

Dr. J. H. McLean's Liquid Substitute for Quinine will cure any feverish, poisonous, inflammatory action that may exist in the system.

When on taking Last's comfit, it is taken up by the absorbent vessels in the stomach, follows and destroys any deleterious elements in the ducts and blood vessels, relieves the causes of Chills and their accompanying diseases.

THE WHOLE MISSISSIPPI VALLEY

has cause to rejoice. This new discovery, Dr. J. H. McLean's Liquid Substitute for Quinine, will make glad many an anxious countenance, curing Chills, Snakes, Ague, or any Fever. Try it and be convinced. It is put up in Bottle, pellets, also Powder, to Travelers' Convenience, sent by mail all over the world at $1.00 per package.

Address, DR. J. H. McLEAN,
314 Chestnut Street, ST. LOUIS, MO.

A NEW PRINCIPLE! A NEW WAY!

To cure THROAT and LUNG diseases.

Dr. J. H. McLean's

COUGH AND LUNG-HEALING GLOBULES.

Take no more medicine down in the Stomach to go up to cure the Lungs.

This new way of bringing the medicine in direct contact with the Throat

Before Tak. or Lungs, *Dr. J. H. McLean's Cough and Lung-healing Globules*.—They are Sugar Globules, containing medicine. As rapidly as the Globule dissolves in your mouth, the saliva settling on the medicine in the Globules it generates a healing gas, which must be inhaled, penetrates every air cell in the Lungs and absorbed by the Glands in the Throat, the decay of the Lungs must cease. Thousands upon thousands have been cured by Dr. J. H. McLEAN'S COUGH AND LUNG-HEALING GLOBULES. *Consumption, Coughing, Bronchitis, Asthma, Hoarseness, Colds, and any Soreness on the Throat or Lungs* yields to their wonderful Magic influence. Trial boxes, by mail all over the world, 25 cts. per box. Postage Stamps will be received for them.

Address, *DR. J. H. McCLEAN*,
314 Chestnut Street, ST. LOUIS, MO.

☞ABSORBS THE POISON.☜

Is the new way that CATARRH is cured by

Dr. J. H. McLean's

Celebrated Catarrh Snuff

This new and wonderful discovery cures by absorbing the poison in the sores in the Nose, Throat, or Skin.

Before Tak. with the disease in the Nose, Throat, or Skin. Dr. J. H. McLean's Catarrh Powder, get it into the sore parts, in contact After Tak. with the disease, and it will never fail to cure Catarrh. Sores in the Nose, Pimples, Blotches, Black specks on the Face or Skin, Chafing, Eruptions, Sweating Feet, etc. You must get *Dr. J. H. McLean's Catarrh Snuff* in contact with the disease. It will absorb the poison out of every sore and cure it. Trial boxes 50 cts., by mail.

Address, *DR. J. H. McLEAN*,
314 Chestnut St., ST. LOUIS, MO.

nrm

TUTT'S PILLS

The Greatest Medical Triumph of Modern Times.

Recommended by Physicians.
Indorsed by Clergymen.

These Pills have gained a popularity unparalleled. Druggists everywhere say their sale is unprecedented.

The Reason is Obvious.

They are not worthless nostrums, puffed into notice before the credulous, but are the result of long research, by a chemist and physician of thirty years' experience, who values his reputation more than gold.

What Tutt's Pills will do.

THEY CURE Dyspepsia, Costiveness, Piles, Dizziness and Colic.
THEY CURE Sick Headache, Foul Breath, Disordered Liver.
THEY GIVE Appetite, Flesh to the Body and Vigorous Nerves.
THEY ACT on the Kidneys and Urinary Organs.
THEY CURE Diseases of the Blood, Scrofula.
THEY CURE Piles, Fistula, Ulcers.
THEY CAUSE Hair to grow on Bald Heads.
THEY CURE Nervousness, Sleeplessness.
THEY ARE Invaluable for Female Complaints.
THEY ARE a Perfect Cathartic. Medicine.
THEY ARE Sold everywhere. 25 Cents a Box. Office 35 Murray Street, New York.

Coughs and Colds.

BROWN'S BRONCHIAL TROCHES

"Brown's Bronchial Troches" will allay irritation which induces coughing, and gives immediate relief in Bronchitis, Catarrh, Influenza, Hoarseness, Sore Throat, and Consumptive and Asthmatic Complaints. The Bronchial Troches have been steadily winning their way into public favor, until they are known and used nearly all over the world.

WOOD! WOOD! WOOD!

AT WHOLESALE AND RETAIL.

Honey Island Wood & Coal Yard,

NO. 275 JULIA ST., NEW BASIN,

Near Magnolia Bridge. Postoffice address, Lock Box 1000.

Delivered to all parts of the city.

PRICES FOR THIS WEEK:

ASH WOOD per Cord.....$6 00
OAK WOOD per Cord.....5 00
OAK and ASH, mixed, per Cord.....5 50

Liberal discount made to dealers. Satisfaction guaranteed. P. BABELAY, Agent.

UNIVERSITY HIGH SCHOOL,

EAGLE HALL,

BRYANTA STREET, CORNER URANIA,

NEW ORLEANS, LA.

THE fourth session of this School for Boys will be opened on MONDAY, October 1, 1877. The Principal has engaged a full corps of competent assistants and refers, by permission, to the Faculty of the University of Virginia, and to the patrons of the past session, whose names may be found on the circular of the school. Circulars to be had at the book stores, Canal street. For further information address

GEO. C. RIOT, Principal,
P. O. Box 425, New Orleans, La.

FURNITURE AND MATTRESSES

NO. 155 CAMP STREET,

THE undersigned has a large stock of Furniture, which he will dispose of at prices that will DEFY COMPETITION. *Give me a call and see for yourself.*

Furniture taken on storage. Repairs made at lowest rates. All Furniture and bedding put in perfect repair and delivered to order. Moving, Packing, etc., in full, done at the *lowest possible prices* on application to

HENRY UTROFF,
155 Camp street.

MACHINERY, TIES, ETC.

BOLTING CLOTH.
MILLERS' SUPPLIES

MISCELLANEOUS.

ESTABLISHED 1816.

CHAS. SIMON & SONS,

63 N. Howard Street, Baltimore, Md.,

IMPORTERS AND DEALERS IN

Foreign and Domestic Dry Goods,

WOULD call special attention to their extensive stock of DRESS GOODS, LINEN AND COTTON GOODS, Embroideries, Laces, Goods for Men's and Boys' Wear, Corsets, Ladies' Ready-Made Underwear, etc.

SAMPLES SENT FREE,

ALSO, TO THEIR

Dressmaking Department.

Cloaks, Dresses, etc., made to order promptly, in a superior manner, and in the latest style, at moderate rates. Orders solicited. Rules for self-measurement, and samples of materials, with estimate of cost, sent upon application.

All orders amounting to $20 or over will be sent free of freight charges by express; but parties whose orders are not accompanied by the money, and having their goods sent C. O. D., must pay for return of money.

NEW ORLEANS

FLOURING MILLS.

Webster & Dillingham,

NOS. 80 AND 84 PETERS ST., AND 22 AND 24 COMMERCE ST., NEW ORLEANS.

MANUFACTURERS OF

THE HIGHEST GRADE OF FLOUR

by the NEW PROCESS, specially adapted for City Trade and Export.

GRAHAM FLOUR constantly on hand, fresh-ground daily.

Flour delivered to all parts of the city.

CHOICE BRAN suitable for Feed, constantly on hand at lowest market rate.

Highest market price paid for WHEAT.

H. P. BUCKLEY,

8 CAMP STREET,

AMERICAN and FOREIGN

WATCHES,

DIAMONDS, JEWELRY AND SILVERWARE,

AT LOWEST PRICES.

Special attention to Watch-Repairing.

Dunbar's Wonderful Discovery.

BETHESDA WATER.

On and from this date I have appointed

L. C. Arny,

Nos. 26, 28 and 30 Bienville Street, N. O., my General Agent for New Orleans and the State of Louisiana for the sale of the celebrated Bethesda Water of Waukesha, Wis. It is the acknowledged remedy of Bright's Disease, Diabetes, Dropsy, Liver and all urinary diseases.

Call for certified pamphlets and directions for using the Bethesda Water in my General Agent's office.

RICHARD DUNBAR.

WAUKESHA, Wis., Jan. 25, 1878.

This Water, in packages of 10, 20 and 40 gallons for sale as above.

M. H. APPLEGATE,

PLUMBER,

AND DEALER IN

COOKING RANGES AND BOILERS,

Bath Tubs, Water Closets, Washstands, Kitchen Sinks, Lift and Force Pumps, Ale Pumps, Sheet Lead and Lead Pipe, and Brass and Plated Cocks of all Patterns,

116 Poydras St., New Orleans, La.

Repairing neatly done. Country orders attended to.

J. M. BALL,

DEALER IN

Staple and Fancy Groceries,

TEAS, COFFEE, SUGAR, BITTER, STARCH, Soap, and everything appertaining to a FIRST CLASS GROCERY,

Corner Philip and Magazine Streets,

NEW ORLEANS, LA.

Goods delivered from to all parts of the city.

GENERAL

COMMISSION MERCHANT

FOR THE SALE OF

COTTON, SUGAR AND MOLASSES,

AS WELL AS ALL KINDS OF WESTERN PRODUCE.

Special attention given to the sale and purchase of Staves, Timber, Lumber, Hoop Poles, Fire Wood, etc. Liberal advances made on consignments.

A. P. DuMAY,
NO. 11 UNION ST., New Orleans.

SPORTSMEN'S DEPOT,

55.....ST. CHARLES STREET.....55

NEW ORLEANS.

ARTICLES FOR FISHERMEN

OF ALL KINDS.

Rods, Nets, Hooks, Lines, and every desirable article for the angler, wholesale and retail. Guns to order. J. H. Cooper's Breech and Muzzle-Loading Guns always on hand. All kinds of improved artificial baits. Address, Postoffice Box 1630.

H. KATE PIPPEY & LAHA,

IMPORTERS AND DEALERS IN

CARPETS, FLOOR OIL CLOTHS,

UPHOLSTERY GOODS, Wall Paper, Window Shades, Curtains, Lace and Nottingham Curtains, Mirrors, Moldings, Chromos, Engravings, etc., or Frames made to order—a specialty.

No. 29 Canal Street, New Orleans.

H. H. HUSSMAN,

DEALER IN

PITTSBURG COAL,

Oak, Ash and Pine Wood,

NO. 102 CALLIOPE ST., between Magazine and Constance, New Orleans.

$1200 SALARY. Permanent salesmen wanted to sell Staple Goods to dealers. No peddling. Expenses paid. Address S. A. GRANT & CO., 2, 4, 6 & 8 Home St., Cincinnati, O.

MISCELLANEOUS.

Country Orders for Millinery

AND

FANCY GOODS!

EMBRACING

All the Latest Novelties and Patterns

OF

Spring and Summer Fashions.

My selection embraces everything NEW AND UNIQUE, and is sufficiently extensive to please all tastes. My familiarity with the business, obtained by an experience of over twenty years, enables me to purchase all goods from first hands, thus securing unt only a choice, but the very lowest figures; and hence I can offer

BARGAINS

Both in Price and Quality of Goods,

that will suit the purse and captivate the taste.

Parties in the country, who are unable to visit the city, can have orders filled promptly by giving the price and style of goods they desire, and the form and complexion of the wearer.

P. H. HARDON,
Dealer in Millinery and Fancy Goods,
27 and 29 Chartres St., New Orleans.
Second door above Customhouse.

MARSDEN'S

Pectoral Balm!

THE GREAT REMEDY FOR

COUGHS, COLDS,

AND

CONSUMPTION.

FINLAY & THOMPSON,

SOLE AGENTS, NEW ORLEANS, LA.

☞ FOR SALE BY ALL DRUGGISTS.

THE

SOUTHERN BELLE.

AN ILLUSTRATED MAGAZINE FOR LADIES AND FAMILIES,

DEVOTED TO

Fashion, Instruction and Amusement.

Published by D. P. PERRY, 182 CANAL ST.

Every lady in the South should send for this valuable paper. Sent, postpaid, for 50 cents per annum. Address D. P. PERRY, 182 Canal street, New Orleans. General Agent for the old reliable HOWE MACHINE.

ROBES, MODES.

MADAME FRICKE

begs leave to inform her friends and customers that she will remove, on the

FIFTEENTH OF JANUARY,

from her present residence, corner of Magazine and St. Andrew streets, to Canal street, over the vestibule of the Varieties Theatre, where she will be prepared to fill all orders on the shortest notice and in the latest styles. Respectfully,

K. FRICKE.

MAKE $100

PER MONTH

YOU CAN

Acting as Our Salesman.

We are desirous of engaging energetic AGENTS, either on salary or commission, as they may elect. Don't fail to write us in regard to business if not employed; and when you receive our circular, read them carefully. Address, with stamp for particulars,

G. W. FOSTER & CO.,
273 AND 285 E. MADISON STREET,
Chicago, Illinois.

W. C. TOOMER,

GENERAL

COMMISSION MERCHANT.

OFFICE—48 Carondelet St., Cor. Union,

NEW ORLEANS.

LUMBER, TIMBER, STAVES, NAVAL STORES and Country Produce. Liberal advances made on consignments. Purchases made in this market for account of my friends.

Sole agent in this city of Robinson & McMillan and McMillan & Son, celebrated Stockton Steam Mills. Lumber for plantation use filled to order.

D. MERCIER & SONS,

MEN'S, YOUTHS' AND BOYS'

CLOTHING!

HATS, BOOTS AND SHOES, FURNISHING GOODS, ETC.,

Cor. Dauphine and Bienville Streets,

NEW ORLEANS, LA.

Orders from Country Merchants promptly executed on the most reasonable terms.

☞ WHOEVER ☜

Appreciates Honest Dealing!

Will do well to call at

S. EHRLICH'S

CLOTHING HOUSE

24 St. Charles St., New Orleans.

Country orders promptly attended to.

JOHN BOIS,

DEALER IN

FURNITURE, PICTURES,

LOOKING-GLASSES, ETC.,

158.....Camp Street.....154

Next to St. Patrick's Church, New Orleans.

No charges for packing and shipping. Orders promptly attended to, and satisfaction guaranteed. One price only on each and every article, and no deviation.

CHEAP WALL PAPER.

WIDOW H. Y. HABERT,

Successor to P. Delerida, Importer of French, English and American PAPER HANGINGS of all sorts and qualities. No. 160 CHARTRES ST., between St. Louis and Conti, New Orleans, La.

INSURANCE.

Factors' & Traders' Insurance Co.,

27 CHAMPLAIN STREET.

EXTRACT FROM THE

ELEVENTH ANNUAL STATEMENT,

NEW ORLEANS, MAY 17, 1877.

Premiums for year ending April 30, 1877....$767,767 19
Losses paid within the year.....239,675 73

Cash Dividends for the Year:

Interest (semi-annually).....10 per Cent.
Premiums.....20 per Cent.
Assets, April 30, 1877.....$1,288,905 60

This Company continues to issue Policies on Fire, River and Marine Risks at current rates of premium. ED. A. PALFREY, President.
JOHN CHAFFE, Vice President.
THOS. F. WALKER, Secretary.

TRUSTEES.

John I. Noble,	T. Lyle Lyon,
John Chaffe,	Samuel H. Boyd,
Richard Milliken,	Joseph McErny,
John I. Warren,	Wm. J. Behan,
R. T. Buckner,	H. F. Eschleman,
Samuel Friedlander,	Wm. C. Black,
A. A. Yates,	Charles Chaffe,
John I. Adams,	L. C. Jurey,
Isaac Scherck,	Wm. Hartwell,
R. M. Walmsley,	C. J. Leeds,
A. H. May,	A. T. Jastii,
S. H. Snowden;	Jas. Bowling,
A. M. Bickham.	

HARDWARE, STOVES, ETC.

RICE, BORN & CO.,

59.....CAMP STREET.....61

BRANCH STORE—507 MAGAZINE ST.,

WAREHOUSE—143, 145 & 147 MAGAZINE ST.

NEW ORLEANS,

IMPORTERS AND DEALERS IN

FOREIGN AND DOMESTIC

HARDWARE!

BUILDERS' HARDWARE,

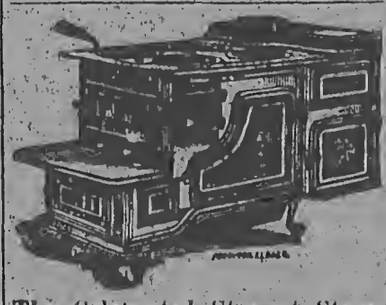
GRATES, CUTLERY,

STOVES AND RANGES,

HOUSEFURNISHING GOODS, ETC.

SOLE AGENTS FOR THE

CHARTER OAK STOVE.



The Celebrated Stewart Stove.

IMPROVED PATTERN OF 1873.

THE best cook Stove in the world. Will last twenty years, and do more work with the same amount of fuel than any other Stove that was ever made. Pieces to repair old Stewart Stoves always on hand.

J. H. CAMPMAN,
133 Poydras St., Agent for Louisiana.

HENRY DE VERGES, RICHARD DE VERGES, N. O., LAFOURCHE.

H. DeVERGES & CO.,

HARDWARE.

17.....DECATUR ST.....19

Opposite Postoffice, New Orleans.

Importers and dealers in Iron, Nails, Cutlery, Guns, Agricultural Implements, Oils, Paints, Cordages, Plows, etc.

AGENTS WANTED.

FOR LADIES ONLY.

LADY AGENTS WANTED to sell Mme. Griswold's SKIRT-SUPPORTING CORSET, universally approved, and is gradually superseding all others. Application only to MME. GRISWOLD, 21 East Eighteenth street, New York.

$190 PER MONTH made by agents selling the Buckeye Stationery Package, Buckeye Casket, 8x11 Chromos, Magic Pen (no ink required), Lloyd Combination Pen Holders, Money Tubes, Magical Pasteing Plate, Felt Lamp Wick, Machine Needles, Attachments, Notions, Cheap Jewelry, etc. Catalogues free. BUCKEYE NOVELTY CO., Cincinnati, O.

$57.60 AGENTS' PROFIT per week. Will prove it or forfeit $50. New articles, just patented. Samples sent free to all. Address W. H. CHIDESTER, 218 Fulton street, New York.

$10 to $25 A DAY SURE MADE by Agents selling our Chromos, Crayons, Picture and Chromo Cards: 125 samples, worth $5, sent prepaid for 85 cents. Illustrated Catalogue free. J. H. BUFFORD'S SONS, Boston. Estab'd 1830.

$2500 A YEAR! Agents wanted. Address legitimate. Particulars free. Address J. WORTH & CO., St. Louis, Mo.

MISCELLANEOUS.

Matchless—Unrivaled—FRANZ LISZT.

ALL World's Exhibitions OF RECENT YEARS:

Paris, 1867; Vienna, 1873; Santiago, 1875; Philadelphia, 1876,

HAVE AWARDED THEIR

HIGHEST HONORS

TO THE

MASON & HAMLIN

CABINET ORGANS

FOR

Demonstrated Superiority.

NEW STYLES, at reduced prices, from $47 upward. Cash Prices. FIVE OCTAVE, DOUBLE REED, $100; NINE STOPS, $108; by ELEGANT EXTERIOR CASE, NEW STYLES, $125; 10, 12, 14 & 15 STOPS, CHOIR, ORGAN, $155. Solid Rosewood Instruments, of refined and refining power. A small Organ of best quality may be obtained by payment of $7.50 per quarter, for ten quarters. ILLUSTRATED CATALOGUES and PRICE LISTS free.

MASON & HAMLIN ORGAN CO.,
154 Tremont St., 25 Union Sq., 250 Wabash Av.,
BOSTON. NEW YORK. CHICAGO.

GEO. PURVES'

Sash, Blind and Door

STEAM FACTORY,

AND

LUMBER YARD

Corner St. Charles and Olio Streets,

NEW ORLEANS, LA.

EPILEPSY or FITS CURED!

by Dr. Ross' Epileptic Remedies. TRIAL PACKAGE SENT FREE. Cures speedy, absolute and permanent. Address ROSS BROS., No. 111 Main St., Hannibal, Mo.

OFFICE ST. BERNARD COAL CO., 22 Carondelet street, New Orleans.—SPECIAL NOTICE.—The undersigned is prepared to contract for COAL, for fall and winter supply, at the following rates, delivered in any portion of the city:

Families.....65c. per bbl.
Steam.....50c. per bbl.
Dealers (hauling themselves).....45c. per bbl.
Country orders solicited.

W. S. CAMPBELL, Agent.

BOOKS, STATIONERY, ETC.

THOUSANDS OF TEACHERS

have testified to the excellence of Mr. Palmer's latest work for singing classes & country choirs. It is far ahead of his earlier works, and the elements of success are stamped on every page in all its bright departments. No while-away teacher can afford to miss it. Price, 75 cents; $7.50 a dozen.

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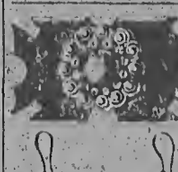

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SCIENTIFIC.

—Some points in the relation of the mind to the body are touched upon in a suggestive way by Prof. Nageli, of Munich, in his recent lecture on the Limits of Natural Knowledge, delivered at the Munich meeting of the German Scientific Association, and which supplements the recent utterances of Virchow and Haeckel. "The human mind," he says, "is nothing else but the highest development upon our earth of the mental phenomena which move and animate nature everywhere. But it is not the product of secretion of the cerebral substance. As such it would be without further influence upon the brain, just as the secreted gall is of no further significance for the liver. On the contrary, sensation and consciousness have their firm seat in the brain, with which they are indissolubly united, and in which, by their intervention, new conceptions are formed and converted into actions. Just as the stone would not fall down if it did not feel the presence of the earth, so the trampled worm would not wriggle if it had no sensation, and the brain would not act reasonably if it had no consciousness." After so much of the loose talk of specialists like Huxley and Tyndall and Haeckel, it is refreshing to read the cool-headed and broad-minded opinions of this German savan.

—In a richly illustrated volume on the embryology and anatomy of the star-fish, Mr. Alexander Agassiz takes exception to the prevailing Darwinian views in the following language: "While," he says, "the successive appearance of the great types of Echini in geological time—in other words, their paleontological development—is in the strictest harmony with what we know of their embryological development, we as certainly know nothing whatever of the causes which have brought about their sequence in time, in such striking agreement with the sequence in their phases of growth. The case of successive modifications of the ancestral horse, which has so often been brought forward as conclusive regarding the genealogy of the group, although more familiar, is far less complete and much more limited in time than the succession to be traced from the paleontological evidence of Echini. But while natural selection gives a plausible explanation of like problems among vertebrates, it fails utterly when applied to the majority of the invertebrates, and we have completely failed, thus far, to find any causes for their paleontological development differing from those acting upon their successive embryological stages at the present day, of which we know absolutely nothing."

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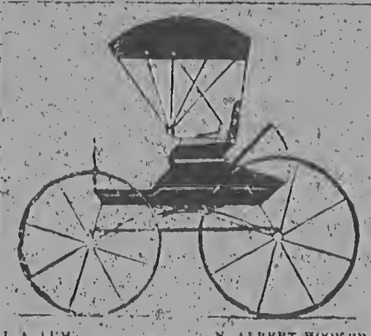
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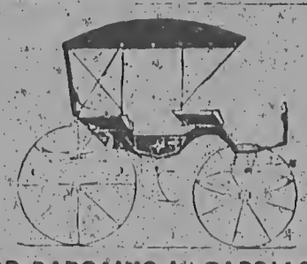
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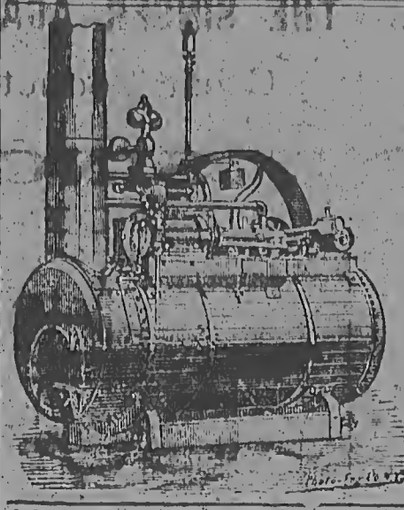
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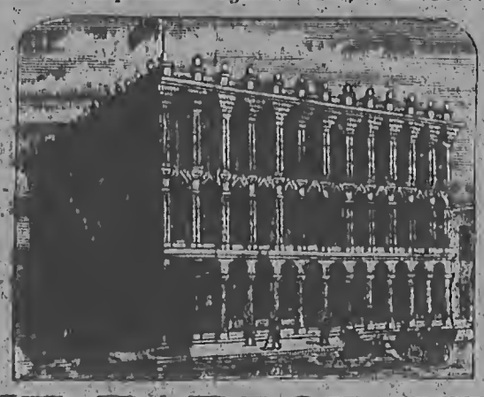
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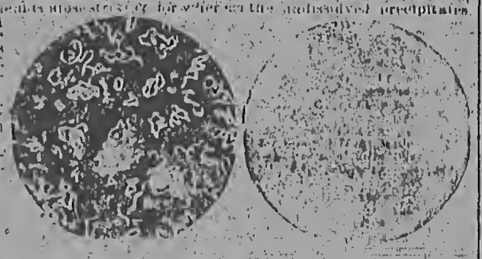
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WATERS' Orchestrion chimes ORGAN is the most beautiful (easy) to play and perfect in tone ever made. It has the celebrated Concerto stop, which is the imitation of the Human Voice, and two and a half Octaves of bells tuned to perfect harmony with the reeds, & their effect is magnetical & electrifying. WATERS' CLARIONA, ORCHESTRAL, CONCERTO, VESPER, CENTENNIAL CHIMES, CHAPEL, and COTTAGE ORGANS, in Unique French Cases are in every respect FIRST CLASS.
WATERS' PIANOS, GRAND, SQUARE, and Upright, ARE THE BEST MADE; the Tone, Touch, Workmanship, & Durability Unsurpassed. Warranted for SIX YEARS.
PRICES EXTREMELY LOW for cash. Monthly Installments received. A Liberal Discount to Teachers, Ministers, Churches, Schools, &c. AGENTS WANTED. Special Inducements to the trade. Illustrated Catalogues Mailed. Second-hand Instruments at Great Bargains. HORACE WATERS & SONS, Manufacturers and Dealers,
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BELL FOUNDERS, TROY, N. Y.,
Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Illustrated Catalogue sent free.

MACHINERY, TIES, ETC.

OFFICE OF THE
American Cotton Tie Co.,
(LIMITED,)
47 CARONDELET ST., NEW ORLEANS.

Important Special Notice.
The AMERICAN COTTON TIE COMPANY (LIMITED) having fixed the price of the celebrated
ARROW COTTON TIE
at $2.50 per bundle, less 2½ per cent. discount for cash, the General Agents hereby authorize their Sub-Agents in this city (dealers in Bailing Stuffs) to sell to and contract with Factors and Country Merchants, for future delivery, on the above-named price and terms, in quantities, from time to time, as may be required; settlements being made on delivery.
The company having a large stock now on hand, and having contracted for an abundant supply to meet the entire demand for Cotton Ties throughout the Cotton States, the celebrated ARROW TIE will be placed upon the market generally, and sold by their numerous Agents at the price and terms above stated, it being the object and purpose of the company to merit the continued patronage of the planting community.
R. W. RAYNE & CO.,
GENERAL AGENTS.

SHAKSPEARE IRON WORKS,
Cor. Girod and Dryades Sts.
MANUFACTURE EVERY VARIETY OF
STEAM ENGINES
SUGAR MILLS,
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And work of all kinds manufactured to order by
SHAKSPEARE, SMITH & CO.
Office—210 GIROD ST., NEW ORLEANS.
Estimates and price lists furnished on application.

WATER WHEELS.
THE UNEQUALLED JAS. LEFFEL DOUBLE
TURBINE WATER WHEEL,
PORTABLE AND STATIONARY
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Of Improved Designs, A Specialty
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Bell Founders, West Troy, New York.
FIFTY years established. CHURCH BELLS and CHIMES, ACADEMY, FACTORY BELLS, etc. Improved Patent Mountings. Catalogues free. No agencies.

MISCELLANEOUS.

E. BAKER,
SEEDSMAN,
No. 7 Camp St., New Orleans.
A FULL STOCK OF
GARDEN, FIELD & FLOWER SEEDS,
Fresh, Pure and Reliable.
Seeds sent by mail. Also Fruit, Shade and Ornamental TREES, ROSES, etc.

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Supplies Ships, Families, Hotels, etc., with BEEF, MUTTON, PORK, Sausages, Tripe, Eggs, Fowls, Vegetables, etc., and everything the market affords.

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Carpenter and Cistern-Maker,
183 MAGAZINE ST., near Julia, New Orleans.
Orders from the city and country promptly attended to.

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IMPORTER AND DEALER IN
MEN'S
FURNISHING GOODS
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CLOTHING,
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Ornamental Wire Works.
DUFUR & CO., No. 38 N. Howard St., Baltimore, manufacture WIRE RAILING for Cemeteries, Balconies, etc., Sleeves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc.

BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Etc. Fully Warranted. Illustrated catalogue sent Free.
VANDUZEN & TIFT, 102 E. 2d St., Cincinnati.

AMERICAN WATCH COMPANY.
We are selling the WATCHES of the above Factory at the very lowest prices.
$9 for Watches at $10 and upward.
Gold Watches at $15 and upward.
All fully guaranteed.
A. S. GRISWOLD & CO.,
Corner Canal and Royal Sts.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, March 5, 1878.

There is no business of importance being done now except by retailers, but these have their hands full attending to the wants of the numerous visitors now in the city. Very little change has taken place in prices since our last report.

Owing to the fact that yesterday and to-day were legal holidays no business was transacted at the banks or Stock Exchanges.

The silver bill was passed over the President's veto by both houses of Congress on last Thursday. Though several amendments were added to the original bill in the Senate, restricting its powers somewhat, yet, on the whole, it will be of great advantage to the country. The predictions of some of the papers that government bonds would decline on the passage of the bill have not yet been verified, and it is not at all probable that they will be injuriously affected.

The failure of two large houses here last week has had the effect of making the banks and money-lenders carefully scrutinize paper before it is accepted—so it is said.

The following quotations of stocks are taken from the weekly report of the New Orleans Stock Exchange:

BANKS.	Bid.	Asked
Canal	$98 50	— —
Citizens'	78 00	77 00
Louisiana National	102 00	106 00
State National	59 50	62 00
INSURANCE COMPANIES.		
Crescent Mutual	$72 50	74 00
Tritons' and Traders'	102 50	104 50
Merchants' Mutual	— —	98 00
Sun Mutual	102 50	103 00
CITY RAILROADS.		
Carrollton	$108 00	— —
New Orleans City	143 00	143 50
St. Charles Street	76 00	77 00

We are indebted to the *Democrat* for the following cotton report:

The tone of the market throughout the day has been strong, under the influence of favorable advices from abroad. Notwithstanding buyers and sellers were apart in their views, a moderate business was transacted, the sales amounting to 6,000 bales, at an advance of 1/16c.

The official closing report of the Cotton Exchange was as follows:

	To-Day.	Yesterday
Low Ordinary	7	6¾
Ordinary	7⅞	7⅞
Good Ordinary	8⅛	8⅛
Low Middling	8¼	8¼
Middling	10⅝	10⅝
Good Middling	11⅛	11⅛
Middling Fair	11⅝	11⅝

Sales to-day, 6,000 bales. Market firm.

COTTON STATEMENT.

In store and on shipboard, Sept. 1, 1877	21,358
Gross receipts since yesterday	22,941
Gross receipts previously	1,386,868—1,409,809
Total supply	1,431,167
Exported to-day	21,005
Exported previously	1,068,309—1,089,314
Total stock this day	341,853
Total stock this day last year	361,463

The exports to-day were 10,551 bales to Liverpool, 7,239 to Bremen, 2,625 to Barcelona, and 1,249 to Genoa.

Net receipts since Saturday	21,215
Receipts from other ports	1,926
Net receipts last Monday and Monday	10,488
Net receipts this day last year	2,573
Net receipts since Friday	22,641
Net receipts same time last week	16,554
Net receipts same time last year	3,672
Net receipts since September 1	1,181,824
Net receipts same time last year	1,163,946

The cotton on shipboard, as per account of the Cotton Exchange, is as follows: Liverpool, 25,762 bales; Havre 28,620; Bremen, 6,350; Mediterranean, 2,553; North Sea, 28,518; Spain, —; Baltic ports, 17,518; coastwise, 3,638; total, 112,609 bales. This, taken from the stock at noon, as noted at the Exchange, leaves in presses 228,582 bales.

The movement at ports, as per telegrams to the Cotton Exchange, for three days up to twelve M. to-day, is given below:

	Received since Friday.	Same time last week.	Same time last year.
New Orleans	22,641	16,523	3,672
Galveston	3,826	3,431	1,810
Mobile	2,427	4,521	291
Savannah	3,676	2,[illegible]	921
Charleston	2,217	1,962	1,263
Wilmington	410	1,007	227
Norfolk	1,961	2,018	2,182
Baltimore	789	2,[illegible]	[illegible]
New York	1,364	2,869	814
Boston	1,650	921	813
Philadelphia	811	2,1[illegible]	131
Other ports	[illegible]	[illegible]	[illegible]
Total	42,831	37,525	12,292
Receipts at ports since September 1	[illegible]	[illegible]	3,600,803
Receipts same time last year	[illegible]	[illegible]	3,561,276
Receipts same time year before	[illegible]	[illegible]	3,498,984

The consolidated report for the week gives exports to

	G. B.	France.	Cont.	Chan.	Stocks
This week	20,256	467	30,[illegible]	1,560	797,078
Last week	25,[illegible]	9,172	4,[illegible]	[illegible]	884,228
This week last year	29,[illegible]	974	650	[illegible]	861,613

Two things are necessary for true glory—power and bounty. The former without the latter causes terror; the second without the first inspires contempt. Unite bounty and power, and you will win admiration; add power to bounty, and you will win love. All the miracles that Jesus wrought were favors, and all manifested his glory.

A Scripture reader waited on a good woman in a colliery village. Not satisfied with the woman's spiritual condition, the visitor remarked that he was afraid she did not keep the commandments. "Keep the commandments," she exclaimed, "wi' a' these bairns? I've enough to do to keep oorsel's!"

Remember often that the true measure of all we do is its conformity with God's will. If I eat and drink because it is God's will, I am more acceptable to Him than if I suffered death without any such intention.—*Francis DeSales.*

PRICES CURRENT

ON

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	$4 00	4 00
Cotton sweeps	4 00	— —
Cultivators, Illam. and shovel-tooth	6 25	7 00
Cultivators, riding and walking	20 00	40 00
Shovels and spades	6 00	12 00
Axes	7 00	11 50
Shovel plows	4 50	5 00
Half do. with cutters	6 00	8 00
Double-shovel plow	4 60	5 25
Straub's corn mills	— —	— —
Corn mills, Coleman's	120 00	425 00
B. J. West's corn mill	200 00	— —
Tunnard's corn and pea planter	— —	— —
Cotton planter	15 00	— —
Wagons, Carts, Etc.:		
Wagon, two-horse	55 00	70 00
Wagon, four-horse	85 00	100 00
Wagon, two-horse, thim. skein	60 00	70 00
Wagon, four-horse	8 00	8 00
Cane wagon	190 00	210 00
Ox wagon	75 00	115 00
Ox cart, complete	— —	— —
Cane cart	110 00	115 00
Tobacco cart, complete	— —	170 00
Plantation cart	45 00	60 00
Bagasse cart	68 00	76 00
Iron, ₩ lb.:		
Hoop	3½	5
Sheet	3½	5
Horse shoe	3½	4½

BUILDING MATERIAL.

Bricks, ₩ 1,000:		
Lake	$9 00	11 00
Country	— —	8 00
English fire	30 00	35 00
Lime, ₩ bbl.:		
Western	— —	— —
Cement	3 00	3 25
Plaster Paris	2 25	2 50
Lumber, ₩ 1,000 feet:		
Flooring, dressed	15 00	35 00
Flooring, rough	12 00	16 00
Ceiling, dressed	16 00	22 00
Weatherboards, dressed	16 00	18 00
Weatherboards, rough	— —	14 00
Scantling	14 00	16 00
Shingles, ₩ 1,000	2 50	3 00
Nails, best brands	6 20	— —
Smaller sizes proportionately higher	— —	— —
Glass, ₩ box of 50 feet:		
French, 8 by 10	— —	4 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
White Lead, best, ₩ lb.	10½	12½
Paris Green, ₩ lb.	30	40
Pat. Dryer, ₩ lb.	10	15
Whiting, ₩ lb.	1½	2
Putty, in bladders, ₩ lb.	3	4
Linseed Oil, ₩ gal.	70	80

SASH, BLINDS AND DOORS.

Window Sash, 12 lights: Size of lights.	Sash, per pair. Unglazed.	Glazed.	Blinds per pair.
8x10	35	$1 50	$1 5
10x12	65	1 70	2 0
10x16	80	2 75	2 70
Sash Doors:	Single.		Double.
3 feet x 7 feet	$3 60		$3 70
3 feet x 8 feet	4 00		— —
3 feet x 7 feet 6 inches	— —		3 80
Panel Doors:			
2x8 and 1¼ inch thick	— —		$2 20
2x7 and 1¼ inch thick	— —		2 25
2x7 and 1¾ inch thick	— —		2 30
4x7-4 inch and 1¾ inch thick	— —		4 00

GROCERIES.

Butter, ₩ lb.:		
Western	18	20
New York, good to creamy	26	31
Coffee, ₩ lb.:		
Rio, fair	16½	16¾
Rio, good	17¼	17⅝
Rio, prime	18	18¼
Java, choice O. G.	28	30
Candles, ₩ lb.:		
Star, best brands	12	13
Corn Meal, ₩ bbl.:		
Best, K. D.	2 95	3 00
Cheese, ₩ lb.:		
Factory	12¾	13½
N. Y. cream and English dairy	15	15½
Fish:		
Mackerel, extra No. 1, in bbls	— —	14 00
Mackerel, extra No. 1, in kits	— —	1 40
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.:		
Superfine	4 50	4 75
XX	— —	5 50
XXX	5 50	6 25
Choice XXX	6 25	6 50
Choice family	6 75	7 25
Fruits:		
Dried apples, ₩ lb.	3	4
Dried peaches, ₩ lb.	11	12
Raisins, ₩ quarter box	50	55
Raisins, ₩ half box	— —	1 00
Raisins, ₩ winne box	1 50	1 55
Bananas, ₩ bunch	1 00	2 00
Crackers, ₩ lb.:		
Soda	5	6
Butter	6	7
Sugar	7	8
Gingernuts	9	12½
Oils:		
Coal, in cases, best	40	45
Coal, in barrels, best	30	35
Insurance, in cases	— —	50
Lonmane, in barrels	— —	80
Lard, in barrels best	80	85
Molasses, in barrels:		
Common	17	20
Fair	22	25
Prime to choice	30	40
Golden and Roquet sirups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	3½	4
Ordinary	5	5¾
Fair	5½	5¾
Prime to choice	6¼	6¾
Soap, in boxes, ₩ lb.:		
XXX Palm	6½	— —
Keller's magnolia	4½	— —
Keller's olive	5	— —
Starch, ₩ lb.	3½	4
Salt, in sacks:		
Fine	1 05	1 10
Coarse	80	90
Sugar:		
Good fair	6¼	6⅝
Prime	— —	7
Choice	— —	7⅝
Yellow clarified	7	7¼
White clarified	8¾	9
Crushed	— —	— —
Powdered	— —	— —
Spices, ₩ lb.:		
Allspice	15	— —
Pepper	13½	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Black Oolong	75	1 10
Green Imperial	80	90
Tobacco, manufactured, ₩ lb.:		
Chewing, common	40	45
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, choice	65	70
Smoking	— —	— —

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	— —	50
White	— —	52
Mixed	— —	— —
Oats, ₩ bushel:		
St. Louis	— —	— —
Texas	— —	— —
Galena	37½	38
Bran, choice, ₩ 100 lbs.	— —	1 00
Hay, ₩ ton:		
Prime	16 00	17 50
Ordinary	— —	— —
Cow Peas:		
Whippoorwill	— —	— —
Mixed	— —	— —
Clay	— —	1 40

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	8½	9
Shoulders	5	5½
Sides, clear rib	8½	8¾
Sides, clear	8¾	9
Hams, sugar-cured	9½	9¾
Mess Pork, ₩ bbl.	11 75	12 00
Dry Salted Meat:		
Shoulders	4¾	4¾
Lard, ₩ lb.:		
Choice, in kegs and pails	— —	— —
Choice, in tierces and barrels	7¾	7¾

EDIBLES.

Potatoes, ₩ bbl	1 80	2 25
Onions, ₩ bbl	2 75	3 00
Apples, ₩ bbl	1 50	5 00
Cabbages, ₩ 100	5 00	8 00

WOOL.

Barry	11	12
Louisiana, clear	— —	25½
Lake Coast	27½	29

BAGGING STUFFS.

Bagging:		
India	— —	— —
Jute	11½	12½
Ties, Arrow, best, per bundle, 20 ties and buckles	— —	2 50
Twine, hemp	13½	14

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chicken	4 00	4 25
Young	2 00	3 50
Ducks	3 00	3 50
Geese	5 00	6 00
Turkeys	10 00	12 00
Eggs, ₩ dozen	10	12
Louisiana	12	14

SEWING MACHINES.

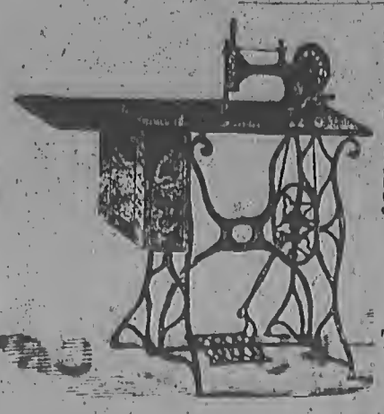
THE SINGER AGAIN TO THE FRONT!!

Great Reduction in the Prices

OF THE

WORLD-RENOWNED **SINGER** FAMILY SEWING MACHINE!

FOR CASH!!



The Singer Manufacturing Company, ever awake to the interest of the public, have determined to *pull the price of their Machines* within the reach of every man, woman and child in the land.

The Genuine Singer Sewing Machine is now Offered at Prices Below the Rogue Ones, or Any Other.

The fact that the only Sewing Machine which counterfeiters have ever attempted to imitate is the Singer is sufficient evidence of its superiority over all others. There is no longer any excuse for buying any of the cheap Machines hawked about the country, with no claim for patronage but their cheapness.

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WHEELER AND WILSON

NEW NO. 8

Sewing Machine!

GOOD NEWS! GOOD NEWS!

Great Reduction for Cash.

The $100 Machine Reduced to	$60.
" 90 " "	50.
" 85 " "	45.
" 80 " "	40.
" 75 " "	35.
" 70 " "	35.

Every Machine furnished with all the attachments.

THE WHEELER & WILSON has now been before the people for more than Twenty-Five Years, and upward of 1,500,000 of the Family Favorite are now in use in the families and workshops of the world. Our New No. 8 Machine is, without doubt, the best and most simple Sewing Machine in the world.

It has a *self-setting* needle.
It never cuts the thread or goods.
It is a new machine, with *straight* needle.
It will not break the thread if the needle is allowed to run *off the goods when sewing.*

It has no noisy cog wheels.
It has no complicated shuttle or thread.
It allows the work to run back from the operator.

☞ Send for our New Cash Price List.
☞ Cash AGENTS wanted in every county and parish.

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ORANGE.

Dr. Price's Special Flavoring Extract of Orange is obtained from the finest fruit. To flavor cakes, puddings or creams, it is found one of the most delicious flavors, and in all respects equal to Dr. Price's Lemon and Vanilla Extracts, which have become so popular.

Religious Notices.

PRATTVILLE DISTRICT, ALABAMA CONFERENCE.—The district stewards of the Prattville district will meet at the lecture-room of the West Selma Methodist Episcopal Church South in Selma, Ala., April 3, 1878, at eleven o'clock A. M. A full meeting of the board is anxiously desired and respectfully requested.

7 T. F. MANGUM, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—SECOND ROUND.

Newton, at Hickory	Mar. 9, 10
Walnut Grove, at Hillsboro	" 23, 24
Morton and Forest, at Grange House	" 30, 31
Fannin, at Sotbill	Apr. 6, 7
Prairie, at Providence	" 11
Brandon	" 13, 14
Lake, at Centerville	" 20, 21
Carthage, at Liberty	" 27, 28
Union, at Salem	May 4, 5
Raleigh	" 11, 12
Hazlewood	" 18
Trenton	" 25, 26
Rankin	June 1, 2

The delegates to the District Conference will be elected during this round.

21 WILL H. LEITH, P. E.

MISCELLANEOUS.

School Music-Books!

High School Choir. EMERSON & TILDEN. $9 per dozen. A standard, useful and favorite book.

School Song-Book. C. EVERETT. $6 per dozen. Fine book for Girls' High and Normal Schools.

Choice Trios. W. S. TILDEN. $9 per dozen. Three-part Songs for Female Colleges, Seminaries, etc.

Grammar School Choir. W. S. TILDEN. $6 per dozen. Excellent collection for High or Grammar Schools.

American School Music Readers. In 3 books, each 35 cents, 50 cents and 50 cents. Carefully prepared for Graded Schools.

The following are favorite general collections of genial Songs for Common Schools:

SONG ECHO	H. R. PERKINS 75
SONG CHIMING BIRD	W. O. PERKINS 50
MUSIC READER	C. EVERETT 50
OUR FAVORITE	H. P. DANKS 60

MUSIC CHARTS. By DR. LOWELL MASON. Large Charts, containing 128 blackboard Lessons, admirably suited to all saving much trouble, easily set up and used, and furnishing a complete course of practice. Sent by express. In two rolls or sets. Each $5.

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BLACK CASHMERE SILKS,

COLORED SATINS,

EVENING SILKS, VELVETS,

ETC., ETC., ETC., ETC.

WE ARE PREPARED to show a most complete assortment of the above goods, which will be offered at EXCEPTIONAL PRICES.

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155 CANAL AND 25 BOURBON STREET,

NEW ORLEANS, LA.

FRANCHOT & FOLSE, COMMISSION MERCHANTS, and dealers in Western Produce. Solicit consignments of Cotton, Sugar, Rice, Potatoes, etc. 95 DECATUR ST. (Box 268.) New Orleans, La. 8p

$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & Co., Portland, Maine.

MISCELLANEOUS.

W. C. SHEPARD & Co.,

NO. 29 CAMP AND 116 COMMON ST.,

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$15 00 will buy an elegant Porcelain DeTerre (nearly equal to French China in appearance, and far more durable) DINNER SET, comprising 126 pieces, to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes.

Stone China DINNER SETS
Stone China TEA SETS
Decorated CHAMBER SETS
Rose French China DINNER SETS
Gold Band China TEA SETS
Table TUMBLERS
Table GOBLETS

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BLANK BOOK MANUFACTURER,

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SPECIAL INDUCEMENT.

Edward Lilienthal, Jeweler, 95 Canal street, will sell at cost during the current month his entire stock of Diamonds, American and Imported Watches, fine Jewelry, Silverware, Silver-Plated Ware, Clocks, and any article in his line, being recent selections for the retail trade in this city. Every article will be guaranteed to be as represented. His old customers and the public generally are invited to call.

FURNITURE.

AN ENTIRE NEW STOCK OF

BED-ROOM, DINING-ROOM,

Hall and Kitchen Furniture,

AT PRICES TO SUIT THE TIMES. A full line of goods suitable for the country. Goods packed and shipped free of charge.

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, MARCH 14, 1878. NO. 11.

GOOD-NIGHT.

Good-night!—a word so often said,
The heedless mind forgets its meaning;
'Tis only when some heart is dead,
On which our own was leaning,
We hear in maddening music roll
That last "Good-night" along the soul.

Good-night! In tones that never die
It peals along the quickening ear,
And tender gales of memory
Forever waft it near,
When stilled the voice—oh! crush of pain—
That ne'er shall breathe "Good-night" again.

Good-night! It mocks us from the grave,
It creeps that strange world's bound,
From whence there flows no backward wave;
It calls from out the ground,
On every side, around, above:
Good-night!—Good-night to life and love.

Good-night! Oh, wherefore fades away
The light that lived in that dear word?
Why follows that Good-night no day?
Why are our souls so stirred?
Oh, rather say, dull brain, once more:
Good-night! Thy time of toil is o'er.

Good-night! Now cometh gentle sleep,
And tears that fall like welcome rain,
Good-night! Oh, holy, blest and deep
The rest that follows pain;
How should we reach God's upper light
If life's long day had no "Good-night?"

New York Observer.

News of the Week.

DOMESTIC.

STANFORD, KY., March 5.—A tornado four hundred yards wide swept through Creecy county on Saturday. The family of Vincent Wesley, near Rich Hill, consisting of himself, wife and two grown daughters, a boy named Sloan, a nephew, and William Taylor, a neighbor stopping at his house, were killed outright, and Mrs. Wesley's body blown four hundred yards, the clothing being entirely stripped off by the wind. The two daughters were carried fifty yards, and found locked in each other's arms. The father and nephew were fearfully mangled, and all must have been killed by the first force of the tempest. The dwelling, stables and out-houses were blown entirely away. The hearth and foundation stone were blown from their places. In the vicinity Mrs. Olive, and Mrs. Morgan, wife of John W. Morgan, were killed. The dwelling and outhouse of F. Floyd were completely swept away, and the timbers scattered in every direction. In the village of Mount Olive several houses were swept away. Loss, $50,000.

HOT SPRINGS, March 5.—A fire broke out in a shanty occupied by a negro named Greenlie, and communicated to the French restaurant, thence north and south on both sides of the street. All buildings burned north of Rockafallow's drug store, and south below Malvern Crossing, about two hundred and fifty buildings were destroyed, and an immense amount of goods. The loss is estimated at $300,000. The mountain is covered with people driven from shelter.

MEMPHIS, March 6.—A telegram from Hot Springs, Ark., just received by the agent of the Associated Press represents many persons there in actual need of clothing and food in consequence of the fire yesterday. Dr. Lawrence, J. J. Sumpter and S. W. Gardner have been appointed a committee to take charge of any supplies sent, and neighboring cities are earnestly requested to send supplies as soon as possible.

NEW YORK, March 7.—The *Tribune* says the demand for government bonds has been unusually great for the last few days. The sales of a single bank for the week aggregated $600,000, mostly for investment. Only one-fourth of this has been for four per cents, of the denominations of $50 and $100.

The daily sales of bonds by one bank now average $1,000,000. It is said that two city capitalists, who have been loaning money on stocks at four per cent., have withdrawn their capital, and yesterday invested $1,000 in governments.

ATLANTA, GA., March 11.—There was no cyclone in any part of Georgia yesterday. High winds prevailed from eight A. M. to twelve M., but the damage in Atlanta does not exceed $500. A small and frail Episcopal mission chapel was toppled over. Fourteen persons were in it; one much injured. The tin roof on four buildings was blown off. The damage in the State will not exceed $1,500. The statements in yesterday's press reports were greatly exaggerated.

FOREIGN.

ST. PETERSBURG, March 5.—The Sultan has sent the following telegram to the Emperor:

CONSTANTINOPLE, March 3.—On the occasion of the anniversary of your majesty's accession to the throne I offer my congratulations with the desire of renewing our friendly relations."

The Emperor, in reply, telegraphed: "I thank your majesty for your congratulations, which are received simultaneously with the news of the signature of peace. I perceive in this coincidence a presage of good and lasting relations between us."

LONDON, March 5.—The political outlook is regarded as much brighter in all European capitals in consequence of the signature of the treaty of peace and the resumption of negotiations for the congress.

The talk in the lobbies of Parliament yesterday evening was all cheerful, members even discussing the prospects of a longer Eastern recess than usual, and earlier prorogation in the autumn.

LONDON, March 6.—A dispatch from Constantinople, under date of March 5, to Reuter's Telegram Company, says: The treaty bears the title of "Preliminaries of Peace," and contains twenty-nine articles. The opening articles relate to Montenegro, Servia and Bulgaria.

The indemnity is fixed at fourteen hundred and ten million roubles, but eleven hundred million are covered by territorial cessions. Nothing is fixed concerning the terms and payment of the three hundred and ten million. No guarantee is stipulated. Nor is there mention of Egyptian or Bulgarian tributes or the Turkish fleet. The treaty simply states that Russia and Turkey shall agree subsequently about payment.

Pirot remains Bulgarian; Servia includes Semiza, Noritzar and Vranjar; Montenegro includes Antivori, Spuz, Podgoritza and Nicksics. All Bulgarian fortresses to be razed and the Turkish troops withdrawn.

A military road will be established for Ottoman posts, and telegraph and passage of troops, which, however, must not make any considerable halt while passing through the country.

Mussulmans may return to Bulgaria. Any property of Mussulmans who have not returned, which they leave undisposed of, will be sold after two years for the benefit of the widows and orphans' fund.

Arrears of taxes in Bosnia and Herzegovina are to be remitted. The revenue, until 1880, is to be applied to indemnity for the sufferers by insurrection and provide for local needs. Austrian and Russian commissioners will arbitrate in all disputed claims.

The navigation of the straits is declared free for merchant vessels during peace or war. Six divisions of Russian infantry and two of cavalry will occupy Bulgaria until the formation of the Bulgarian militia, the strength of which shall be fixed later by Russia and Turkey. The Russian army of occupation will preserve its communications both through Roumania and the Black Sea.

The expenses of Russian occupation are to be borne by Bulgaria. Roumania is authorized to make her demand for indemnity direct to the Porte, and make a direct treaty. No indemnity is stipulated for Servia or Montenegro. Russian, Turkish and Bulgarian commissioners will determine the Bulgarian tribute. The reform programme of the Constantinople conference will be applied to Bosnia and Herzegovina. An organization similar to that granted to Crete in 1868 is stipulated for Thessaly and Epirus. No mention is made of Greece or Crete.

Batoum Ardahan, Kars and Bayazid are ceded to Russia. Erzeroum and Trebizonde are not mentioned except that the Russians may embark at Trebizonde on their return. Asiatic Turkey is to be evacuated in six months. The evacuation of European Turkey is to commence immediately, and be completed within three months. The European Danubic commission retains its former rights.

The Porte undertakes the expense of re-establishing navigation on the Danube and indemnifying private losses, the amounts of which are to be deducted by the Danube commission from the sums it owes the Porte. Russia receives Dobrudscha to exchange it for Bessarabia. The question of the Turco Persian frontier shall be speedily settled. The treaty is to be ratified within fifteen days, but its provisions become obligatory immediately.

Nothing is said about ratification by the congress, nor about capitulations, nor of a Russo-Turkish alliance. The details about the payment of indemnity, which were to have been arranged at San Stefano, have been postponed until the negotiators arrive at Constantinople.

The Rome correspondent of the *Times* says Cardinal Fraschi has been confirmed pontifical secretary of State, Cardinal Simeoni prefect of the propaganda, Cardinal Morichini, camerlengo, and Cardinal Bertolini president of the Congregation of Rites.

The Pope, on receiving fifty-four parish priests, recommended them to preach Jesus Christ, his life and teachings, and to guard their flocks against the infidelity and immorality so generally prevailing—the result of a corrupt press. The Pope in all his exhortations avoids mention of the Virgin, with the purpose of discountenancing mariolatry, which his predecessor so long encouraged. It has shocked most people that the Pope in his coronation speech made no allusion to the late Pius the Ninth, although Cardinal Diepiatro, in addressing the pontiff, has been eloquent in his praise of the deceased Pope. The omission could not, therefore, be accidental, and has been variously commented upon.

The *Standard's* Paris correspondent hears from a reliable source that France and Italy intend to propose neutralization of the Bosphorus and Dardanelles.

LONDON, March 7.—The Grand Lodge of Free Masons of England, Lord Carnarvon presiding, has unanimously passed a resolution refusing to recognize as a Free Mason any person initiated in a body where belief in God is denied or ignored. This refers to the action of the Grand Orient of France, which recently eliminated the article expressing belief in God from its ritual.

LONDON, March 11.—Two thousand persons attended the peace demonstration at Hyde Park. They were hustled about and finally ejected by a disorderly mob. Sticks were freely used, and several persons were taken to the hospitals. The crowd cheered Beaconsfield. The crowd cheered and hissed before Gladstone's house. Gladstone and wife on their way to church were compelled to take refuge in a friend's house, whence they were escorted by the police. The Duke of Teck, mistaken for Count Schouvaloff, Russian embassador, was insulted and hustled by the mob.

The *Standard* states that seven hundred Circassians perished on the steamer Sphinx, burned near Cape Ella.

The *Times* publishes the following dated St. Petersburg, Sunday: The general impression produced by the Czar's remarks at his reception to day of the diplomatic corps is decidedly pacific. A special to the *Times* from San Stefano says it is stated that Reouf Pasha will ask a remission of 300,000,000 of indemnity.

The Sultan has ratified the treaty. It is reported that the last clause is to the effect that Russia and Turkey will regard the treaty as *solidaire*, implying that they will not recognize the right of any power to interfere with its terms, except as regards the question of the straits, and settlement of the boundaries of Montenegro.

A Vienna dispatch to the *Daily News* announces that the congress will open March 31.

VIENNA March 11.—The *Political Correspondence* asserts that, if Russia persists in not submitting the whole treaty to the congress, war is certain.

Seashore Camp Ground.

MR. EDITOR: Please permit me to say to the friends of the camp ground that the season has arrived which is most favorable to commence any improvements they may wish to make in the way of building tents, etc.; in fact there are now here, in hand, from the trustees and private parties, orders for several tents and for enlarging others. Two of these, for private parties, are to be large, two stories, and there are still a number of eligible lots for assignment.

Our prospects for cheap building are good, if ordered early. We have under way a large amount of general improvements on the grounds—much more than in any previous season—which will be completed in time, with a view of developing this beautiful location, with its many natural advantages, for Christian association, and a home for any who may wish to remain upon the seashore through the heat of summer. Many inquiries are being made by letter and otherwise. All such are promptly replied to by the trustees, or by the

KEEPER OF THE GROUNDS.

FEBRUARY 26, 1878.

Revival in Whistler, Ala.

MR. EDITOR: We have passed through a gracious revival of religion, and God has blessed us abundantly in permitting us to witness the outpouring of his Holy Spirit in this place, and in the conversion of sinners, who were made to rejoice and acknowledge Christ as their Savior. Since the meeting there has been an addition of twenty members to our church.

We have in connection with our Sunday school here a branch school, about one and a half miles from Whistler, which is in a flourishing state at present. We are in need of a house to meet in, but will soon commence building our chapel, as we have received a liberal donation from Mrs. Vanderhilt, which is duly appreciated by our school.

It has pleased our heavenly Father, in his all-wise providence, to remove from our membership in the school Bro. J. W. Houk, teacher, and Alice V. Booth and Lavinia Myers, scholars. They left bright and shining evidences of a ready acceptance with Christ. "Blessed are the dead who die in the Lord."

ROBERT E. DALY.

WHISTLER, Feb. 28, 1878.

CORRECTION.—*Dear Brother:* The word *not* is left out of a sentence in my article about Bishop Marvin, which changes the sense entirely. It is where I speak of his conversion. It reads: "It was long after this before he found the pearl," etc. It should be: "It was *not* long after," etc. Yours, etc.,

J. L. FORSYTH.

(*Note*—Our printer followed copy. EDITOR.)

WHAT A BONANZA MAN DID. The Tabernacle Presbyterian church, of San Francisco, was under a mortgage of $100,000, which was to be foreclosed. Mr. Flood, one of the proprietors of the Bonanza mine, held the mortgage, bought the house, and then presented it to the congregation.

The leaves are moving slowly yellow; their summer's line is tinged; the ripening fruit is on the hollow; the small boy on the fence. He looks around, he views the ground, and thinks the moment suits; he fills his pockets full and round, then jumps the fence and scoots.

Abroad in the World.

The companies owning the Missouri, Kansas and Texas railroad have an eye to the strictest and most rigid economy. They crowd their passengers almost to suffocation rather than incur the expense of adding another car to the train. It is 824 miles from Sedalia, Mo., to Galveston, Texas.

Passing through the State of Kansas during the night, the Indian Territory is entered about daylight. Who has not heard of the Indian Territory—of its beauty, of its fertility, and of its inhabitants, roving, uncivilized and barbarous? The crossing produces no perceptible change in our feelings. There is no dread of the war-whoop, of the tomahawk, of the rifle. All is as quiet as in Missouri or Kansas. These Indians a few years ago were the deadly enemies of the white man; they were thieving, robbing and murdering all those who fell into their hands; they were almost daily on the war-path, breathing out threatening and slaughter. Now what is their condition? They are civilized, many of them enlightened, and a few have attained to respectable scholarship. This wonderful transformation has been wrought by the word of God, the gospel and the minister. To the Methodist Episcopal Church South belongs the honor of having inaugurated the plans which have wrought such a happy and profitable change among them. A Conference has been organized among them, with many native preachers in it. Schools of an excellent character have been established, which are enlightening their minds, and bringing the children under a wholesome moral discipline. The church is already reaping a harvest which more than pays for the outlay of men, money and time. My observations upon their personal appearance, dress, habits and mode of living were very limited. They have houses to live in, and, though not elegant, appear to have an air of comfort. Their dressing is plainer, the style not quite so modern as we meet every day, yet it is very becoming to them. While the cars are passing near their habitations they often go to the doors to look at them. At the depots we never saw any of them loafing, as at our own. Late in the evening their dusky forms were seen for the last time. We crossed Red river, and for the third time were in the Lone Star State. Though in the southern part of the Indian nation there is considerable interest in agricultural pursuits, yet when Texas is entered, and especially at that particular point, the change is very striking.

North Texas seems to be a great center of attraction. Large and thrifty towns have grown up as if by magic since the Texas Central railroad was completed. Denison, at the line, and on the south side of Red river, has a population of 5,000. Sherman, 16 miles south, has 8,000 inhabitants. Dallas, 57 miles still south of Sherman, has a population of 15,630, as I learned from the city directory. Besides there are numerous other towns located near, north and south, east and west, and in the counties lying contiguous to the Texas Central, the Pacific and Trans-Continental railroads. The most important town in north Texas, and indeed one of the most important in the State, is the city of Dallas. It is located on the Trinity river, at the junction of the Texas Central and the Pacific railroads, and in the midst of a large area of country as fertile as any to be found in the State. Besides this, a thrifty and enterprising population have concentrated their energies here, so that growth must necessarily follow. A few items, as gleaned from the directory, will do to quote for the information of those who wish to settle there. The various churches are well represented. The Baptist, Presbyterian, Methodist Episcopal Church South, Methodist Episcopal Church, Protestant Episcopal and Congregational are all living and thriving in some sort. There must be an immense amount of sickness, diseases of all kinds, preying upon the people. If we may be allowed to judge by the number of drug stores—12 in all—and the number of physicians who professionally offer their services to the people. The whole number of this profession is 30. The people have strong faith in the efficacy of food to sustain life, as will appear from the 4 grist mills, 11 meat markets and the 15 hotels, besides the 10 restaurants they have in their midst. Strong drink, such as will make men demons, impoverish their homes, and bring shame and disgrace upon themselves and families, is found in 4 wholesale liquor houses and 34 saloons. Thirty-four lawyers tells the tale of litigation. Enough. *Verbum sat.*

J. F. SCURLOCK.

Letter from England.

The Pope, as you will have heard, has departed this life, and has gone to the shadowy company of his predecessors. He lived in stirring times, and acted his part in an age which was principally opposed to the policy and pretensions of the system over which he presided, and which has gone down in power since the days when the haughty and imperious occupants of St. Peter's chair bade kings crouch in cowering submission before them, and they did right obsequiously. Pius was an exile for awhile from Rome, but French bayonets restored him, and he died in the Vatican. Hildebrand, the most implacable and tyrannical of the Popes, died in banishment from the headquarters of the papacy. The fortunes even of the Popes were subject to contingency and vicissitude, although they claimed a vicegerency which ought to be above the changeableness of mutation and the uncertainties of chance. Owing to the aspect of the situation in the East at present, much public interest and attention are flowing Romeward, and the world is awaiting with eager expectation the election of a successor to the late Pope.

Parliament will have much to do this session. It will have to deal largely with ecclesiastical matters. The burials question is up for settlement, and much feeling and determination have been imparted into its advocacy, as well as its defense. The clergy of the Established Church claim complete and exclusive control over the parish grave-yards, and will not permit the ministers of other churches to officiate in them at the burial of the dead. Nonconformists consider this a hardship and a grievance which ought to be redressed, and insist that their ministers should have the *right* to inter members of their communion in parish churchyards without let or hinderance. In Ireland they can do so by giving the parish clergyman notice beforehand. If in Ireland, why not in England? The clergy have a strong case, and they make the most of it, and will. So that if the matter is settled it will be by a compromise which will admit the Dissenter as a matter of grace, and not of right, and on conditions which many Nonconformist clergymen will not *practically* indorse. You have no State church, and it is well.

It is a growing opinion among all the denominations that ministers in their old age are entitled to an adequate support. The soldier who serves his king and country, defends their freedom and fights their battles, is pensioned when, through age, he is compelled to retire from active service. The clergyman is equally, if not more entitled to support when no longer able to preach the unsearchable riches of Christ to perishing sinners. The English Baptists are establishing a fund to give aged ministers a support when they retire from active pastoral work. £60,000 is the sum which it is in contemplation to raise, £34,000 has already been promised.

The Wesleyan Chapel Building Committee has during the past year sanctioned new buildings and enlargements to the extent of £112,802, the largest proposed outlay, with but one exception, ever sanctioned in one year. Accommodation is to be provided for 12,000 persons in districts where there have been no Wesleyan chapels; while provision is to be made in other districts for 23,543 persons, instead of 14,695, as hitherto. Methodism is still progressive. It was originally the outgrowth of strong spiritual life, and wherever it exists there is life and growth; for William Arthur truly said once: "Methodism rears no monument where it saves no souls."

The utterances of a canon of the Established Church in Westminster Abbey have been taken up and repeated by hundreds of clergymen here and in the United States. They have given him a wider popularity than he acquired by his celebrated Life of Christ. It is significant and suggestive that several popular preachers have become wonderfully exercised about hell. They are exceeding mad that such a place should exist, and would persuade the multitude that it does not exist. If man here loves and practices what raises a barrier between God and his soul, and prevents reconciliation and union, and if he forms for himself a character which is incapable of affinity and intercourse with the infinitely pure and holy One, and if he carry that character with him into the eternal world, with its imperishable indestructibility, it must perpetuate the separation interminably. Remorse is a *fire*, and when united with despair, the two are an agency of punishment more poignant and severe than could be devised, conceived, or even imagined. And if man is the architect of his own destiny, why attempt to impugn the justice and love of God by charging to his moral administration a responsibility which belongs only and exclusively to himself? These antibellites should close their battery, and expend their artillery upon something beneficial and more worthy, and more in harmony with the high vocation which they have assumed, than by trying to create distrust and discredit of the teachings of the Bible.

The Wesleyans and Primitive Wesleyans of Ireland will unite at the forthcoming Conferences of these bodies, to be held in Dublin, and the name the united church will assume will be the Methodist Church of Ireland. This is a wise step.

OBSERVER.

FEBRUARY 14, 1878.

Petition.

In reference to the subject of the following petition, we suggest to the Quarterly Conferences that may pass similar memorials that they send them direct to Dr. C. G. Andrews, of the Mississippi Conference delegation. We publish the action of the Covington Quarterly Conference for the information of others interested, but it is not necessary that their action should be published in the ADVOCATE. We have no doubt Dr. Andrews will take charge of the memorials, and see that they are duly presented to the General Conference and properly referred.

PETITION OF THE QUARTERLY CONFERENCE OF THE COVINGTON CIRCUIT, MISSISSIPPI CONFERENCE.

Resolved, That as a Quarterly Conference we respectfully petition the General Conference of the Methodist Episcopal Church South, to meet at Atlanta Ga., in May next, to attach the portion of the State of Louisiana, now belonging to the Mississippi Conference, usually known as the Eastern parishes, *to the Louisiana Annual Conference*.

Resolved, That we request all the Quarterly Conferences in said portion of Louisiana to unite with us in this petition, and that it be published in the NEW ORLEANS CHRISTIAN ADVOCATE.

GEO. T. VICKERS, Sec.

COVINGTON, Ga., Feb. 23, 1878.

Tribute to Rev. Wm. Wadsworth.

Whereas, Almighty God, in his providence, has seen proper to take our beloved brother, Rev. William Wadsworth, from our midst by death, we, the members of the Quarterly Conference of Scotland circuit, Mississippi Annual Conference, feel keenly our loss, and his vacant seat forcibly impresses us with the fact that we, too, must soon pass away; therefore,

Resolved, That in the death of our much-esteemed and beloved brother the church has lost a good, faithful and devoted member, the community a noble, generous and kind man, and his family a true, loving, affectionate husband and father. Having many assurances of his perfect preparation to meet God, and his readiness to go and be with Christ, his Savior, we bow submissively to the will of him who doeth all things well, and realize that our loss is his infinite happiness.

Resolved, That we tender our warmest sympathies and hearty condolence to our sister (his beloved companion), and her family in their sad bereavement, and by our prayers will commend them to Him who has promised to be a husband to the widow and a father to the orphan.

Resolved, That a copy of these resolutions be forwarded to the family of the deceased, and to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

W. E. M. LINFIELD, P. E.
J. C. WILKINSON, Sec.

A CALL.—Brethren having money on hand for the Board of Foreign Missions will confer a favor on the cause by forwarding immediately to J. W. Mauler, treasurer, Nashville, Tenn. Send in post-office money orders or by express.

Those brethren who have not lifted their collections will please do so as soon as possible. Drafts are falling due continually, and we must have the money to meet them. Attention to the above call will greatly oblige

J. B. McFERRIN, Sec.

MISSION ROOM, Nashville, Feb. 25, 1878.

Christian Advocate

The Christian Advocate.

THURSDAY, MARCH 14, 1878.

FOR THE ADVOCATE.

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[illegible]

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The Christian Advocate.

THURSDAY, MARCH 14, 1878.

PRAYER BEFORE SLEEP.

BY JEREMY TAYLOR.

The night is come. Like to the day
Depart not thou, great God, away.
Let not my sins, black as the night,
Eclipse the lustre of thy light.
Keep still in my horizon, for to me
The sun makes not the day, but thee.

Thou whose nature cannot sleep,
On my temples sentry keep;
Guard me 'gainst those watchful foes
Whose eyes are open while mine close.
Let no dreams my head infest
But such as Jacob's temples blest.

While I do rest my soul enhance;
Make my sleep a holy trance;
That I may my rest being wrought
Awake into some holy thought,
And with as active vigor run
My course as does the nimble sun.

Sleep is a death. O make me try
By sleeping what it is to die,
And as gently lay my head
On my grave, as now my bed.
Howe'er I rest, great God, with thee
Grant that I may rise again.

And thus assured, behold I lie
Securely, or to wake or die:
These are my drowsy days; in vain
I do now wake to wake again;
Nothing that hour when I shall never
Sleep again, but wake forever.

Annual Report of the Freedmen's Aid Society of the Methodist Episcopal Church.

BY REV. R. K. HARGROVE, D. D.

To a friend and neighbor we are indebted for this report. It shows contributions from all sources for years to the $852,449 55, and for the last passed $70,260.44.

There are now twenty-one schools, plying instruction to three thousand one-hundred and seventy students, of all grades and in all departments; and these schools are encumbered only a debt of only $15,000. Nearly four hundred of these colored people are pursuing biblical studies. This is a good enterprise and a gratifying result, and must meet the approval and receive the blessing of our heavenly Father.

The report of the executive committee, though still retaining traces of bitterness toward the Southern people, is improved in tone; and two of the addresses breathe a kind spirit, in the main; while there is a marked advance in the fact that one of them officially recognizes the valuable services of the Methodist Episcopal Church South to the colored race, and admits indebtedness of the Methodist Episcopal Church to the Methodist Episcopal Church South, in the quadrennium after the war, for the increase of membership amounting nearly *three hundred thousand*, one-third of which was from the ranks of the freedmen."

After several just commendations adds: "If we now, in the flush of prosperity and strength and success seem to forget these providential pioneers of the Freedmen's Aid Society, the freedmen do not. During my four years' residence in New Orleans I learned much from them of deep feeling and warm attachment cordially entertained toward the old Southern preachers."

He also pays a glowing tribute to several old colored preachers—Henry Hamilton, Scott Chum, Robert Hodge, Moses Williams, and others—converted and trained in the Southern Methodist Church, who showed him great kindness, and brought him under lasting obligations while in New Orleans—men still gathering sheaves for the Master, and who, by their successful ministry, are now bringing honor upon his branch of Methodism.

In acknowledgment of this first favorable mention of Southern Methodism in connection with these annual reports we are glad to be able to say we and hope that the next annual report, addresses included, will still show an advance on the present, so that, without objectionable expressions and apparent thrusts, it will restrict itself wholly to the only interest to be advanced? To secure this end, and in the true fraternal spirit, I ask indulgence to say a word in the present report a few words in particulars.

Might not the executive committee have spared us that homily on the restoration of slavery and peonage? What does this language mean? That a million of slaves were set free, and an attempt to reduce them again to bondage would be met with the most obstinate resistance, no imagination can picture the terrible consequences of such an effort. Having tasted the sweet draught of freedom, and felt its inspiring effect, rather than be made slaves again, they, in its most revolting forms, would be welcomed. A measure fraught with such fearful peril would not for an instant be tolerated."

Are such men, in such a document, engage in mere bravado? Do they mean to mock our impotence, insult our helplessness, question our sincerity, and contradict our professions and asseverations, made now for five years, and emphasized by every method possible to us?

Hear them again: "Scarcely less to be dreaded would be an attempt to reduce these millions of freedmen to a state of peonage or serfdom, and to wrest from them the rights and privileges of citizenship, and consign them again to hopeless ignorance and degradation; and yet, in the judgment of many wise and far-seeing men, the current of opinion on this question is surely drifting in that direction. The price of liberty is eternal vigilance, and the friends of human must be on the alert to prevent the re-establishment of every form of wrong or oppression which may bring danger to the republic, or misery and suffering to its subjects."

Surely the Rev. Joseph Cook, in his lecture on "Enfranchised Ignorance at the South," by his sensational fiction, elevated into being by the ominous intimations of some religious alarmist, has not frightened anybody with the absurd idea that Southerners are extending unlimited credit to the colored people, for the purpose of accumulating their indebtedness, and thereby furnish a pretext for enforcing perpetual service. Of all people they are least in debt, because there is no means to enforce payment, and nobody dares to trust them. Everybody familiar with negro character knows that the very moment he becomes your debtor you can no longer retain his labor, and for this very reason he cannot be allowed to get in arrears to his employer. It is just because he has no credit, and because physicians are not prepared to do a general gratuitous practice, that he sometimes suffers for medical attention, and not because the physician loses caste, as stated in this report. The applause of the Rev. Joseph Cook's Boston audience of philosophers and scholars, when he pictured his astute statesmen, with their ears to the ground, catching the distant rumble of the thunder and upheaval from this cause, to sober, sensible men, cognizant of the facts, seemed incredible as the picture was ridiculous.

Then, again, why should they and Dr. Matlack persist in designating one of the two co-equal divisions of Methodism "*the mother church*," now that an explicit and authoritative agreement and declaration has been made that the two churches are "*co-ordinate*," which means of the same rank—that both are "*branches*," and that each is a "*legitimate branch*" of the same stem—that both have "*a common origin*," and that the primal undivided organization of 1784 designated the Methodist Episcopal Church in America, the common mother of several sisters, one of whom is styled the Methodist Episcopal Church in the United States, and another the Methodist Episcopal Church South?

We regret, too, that Dr. Haven's address, so excellent in its general matter and spirit, is marred by any reference to the "*political privileges*" of the freedmen—a topic more appropriate on the hustings or in the United States Congress. At the anniversary of a society to promote Christian education, why make declarations, true or false, fitted to arouse sectional antagonisms and political antipathies? Multitudes of thorough and true Methodists, in the midst of the freedmen, and voting at the same polls, and therefore with the best opportunities for knowledge, do not believe, as Dr. Haven declares, that "most of them dare not exercise the political privileges which the constitution expressly gives them." The writer heard, very recently, two colored Bishops, who have traveled widely through the South, and mingled freely and intimately with their people, deny this charge. To a direct question for information touching this matter in other regions, both responded that in so far as their people fail to vote, it is not from fear, but because they have learned that it does not pay. It is known that they were once led to expect each a mule and forty acres of land from voting.

And thus it seems that forty years and more would have entitled Dr. Matlack to ventilate his views and exhaust the argument on slavery. His conscience, we are sure, does not smite him for a failure to embrace his past ample opportunities. What could have suggested just now a discussion of the validity of the title-deeds to slaves? Nobody in this region is agitating the question of property rights on the basis of these documents. This is hardly a practical question—but if the doctor has fears, we venture to suggest for his relief that a few thousand dollars, judiciously expended, would buy up the mass of such paper now in the South. Some of it, I am sure, he can get very low, costly as it was to the holders. If property rights, however, were in all cases subjected to the test of an unbroken succession of valid ownership, there would be a general unsettling of title-deeds to all classes of property, and few men could be sure of their actual right to any possession. Perhaps, when allowance is made for the doctor's slaughtered thought, he may be supposed to have intended no thrust. Let us hope so.

The Rev. R. H. Rust, A. M., evinces less of the milk of human kindness. "A decided vein of bitterness runs through his entire discourse. His theme itself was unfortunate and inopportune. We did not suppose the Freedmen's Aid Society charged with the solution of "Our National Problem." If correct in this, his speech was out of order.

We do not undervalue the nation nor any of its problems. Statesmen may well grapple with the great questions of State, and politicians ought to discuss politics; but it does not follow that the reverend speaker on this occasion displayed either good taste or sound judgment by such an attempt. The church confers inalienable blessings upon the State by its divinely-ordained work; but that work is not to furnish discussions through its clergy upon the intricacies of constitutional law and governmental policy. Fishes are adapted to the sea, and fowls to the air, and while the air and the sea sustain important mutual relations and interdependencies, the most agile fish makes an awkward bird, and either is drowned in the element of the other. Church and State, preacher and politician, will last serve their ends, and most ideas mankind, by a strict adherence of each to a designated sphere. The moral of Darius Green and his flying machine is most salutary for all, and not least for messengers of the Prince of Peace. Crimination and recrimination, taunts and jeers, especially by ministers of the gospel, can never solve "Our National Problem."

The spirit of justice, to say nothing of charity, requires that the boast of the Rev. Joseph Cook, reiterated by the Rev. R. H. Rust, A. M., that "the single State of New York expends more money for education than the whole of the Southern States together," should be compelled with the further statement that the wealth of that single State is reported in the census of 1870 at $6,500,811,261, while that of the entire South is $7,570,525,092—a fact which takes all the wind out of this empty, offensive boast.

In the same spirit he repeats that other exaggerated statement, published by Dr. C. H. Fowler, in the New York *Advocate*, and never recalled, and afterward paraded by the Rev. Joseph Cook, that 1,700,000 voters in the Southern States cannot read their ballots.

Table 9, page 396, of the last census shows that in all the States, North and South, there are of male adults who cannot *write*, 1,585,619, including whites, colored, Chinese and Indians. The same table shows that nearly a half million of these are in the Northern States, and further, that about one-fifth of them can *read*, though they cannot *write*.

Ordinary honesty requires every public teacher who professes to give statistics not to misstate the facts. "Figures never lie," when they are permitted to tell the truth. This reckless, if not willful, exaggeration evinces an eagerness to magnify the ignorance and narrowness of Southern people, hardly accordant with the charity that "is not puffed up," that "thinketh no evil," that "rejoiceth not in iniquity, but rejoiceth in the truth."

The census shows that of white voters who cannot read their ballots there are nearly 100,000 more in the Northern States than in the Southern, though the former have more than four times the wealth of the latter. Massachusetts has nearly double as many as Alabama, with more than ten times the wealth; and New York nearly double as many as Tennessee, with more than thirteen times the wealth.

As if the fearful increase of enfranchised ignorance by the national policy touching the freedmen, the responsibility must rest where it belongs. For any new dangers from this source, the North, and not the South, must answer. It is the introduction of this very factor by the North that gives the complexity to "Our National Problem," which this reverend statesman proposes to solve by the "beautiful sentiment that the South should educate its own colored people."

Despoiled, as we have been, of our wealth, the Southern States have levied taxes upon their impoverished people for public education, in which the freedmen share proportionately with the white race, though they supply but a small fraction of the revenue. And, although this is done by the sovereign choice of these States, this pacificator and friend of liberal ideas affirms that "opposition to the education of this race is entertained by the South." He further affirms that "the evangelical churches there do nothing for educating this race." He might to know that these churches, reduced in finances, have had to struggle for existence; that their institutions have been despoiled of their endowments, and many of them have gone into other hands, while all are reduced to the greatest extremities. But, notwithstanding our deep poverty, his taunt and declaration are not warranted. Even the Protestant Episcopalians and Presbyterians, whom he especially stigmatizes as not having "established a single institution for the education of the colored people," have each a theological school exclusively for their benefit.

He even affirms that those who come among us from abroad, for "teaching this race, are ostracised and treated with great unkindness."

This writer knows of none who have been treated with unkindness.

Those who come to inaugurate and teach *social equality* find us slow to learn.

It is *not to us* "self evident" that all men, even of the same race, are, in all respects, "equal." People seem to us to present the widest differences, in form and feature, in strength and stature, in complexion and comeliness, as well as in taste, intelligence, and character, both social and moral.

Races have their constitutional peculiarities and their distinctive marks, giving rise to mutual attractions and repulsions, and this seems to us both innocent and natural.

Social affinities in the South, as among the best people in the North, regulate themselves, and cannot be forced.

But I have given enough of this to test his tone.

Let Dr. Rust see to it that his speakers hereafter have only one problem to solve, and that is how best to promote the intellectual and religious culture of the freedmen.

"Let us have peace."

NASHVILLE, Tennessee.

A PARDON LOCKED UP.—In the Isle of Man, as I was one day walking on the sea-shore, I remember contemplating with thrilling interest an old gray ruined tower, covered with ivy. There was a remarkable history connected with this spot. In that tower was formerly thrown one of the best governors the island ever possessed. He had been accused of treachery to the king during the time of the civil wars, and received sentence of death. Intercession was made on his behalf, and a pardon was sent; but that pardon fell into the hands of his bitter enemy, who kept it locked up, and the governor was hanged. His name is still honored by the many, and you may often hear a pathetic ballad sung to his memory to the music of the spinning-wheel.

We must feel horror stricken at the fearful turpitude of the man who, having the pardon for his fellow-creature in his possession, could keep it back, and let him die the death of a traitor. But let us restrain our indignation till we ask ourselves whether God might not point his finger at most of us, and say: "Thou art the man! Thou hast a pardon in thine hands to save thy fellow-creatures, not from temporal, but eternal death. Thou hast a pardon suited to all, sent to all, designated for all. Thou hast enjoyed it thyself; but hast thou kept it back from thy brother, instead of sending it to the ends of the earth?"—*Hugh Stowell.*

The power of duly appreciating little things belongs to a great mind; a narrow-minded man has it not, for to him they are great things.—*Whately.*

Religious Intelligence.

—A new "Barge Bethel" and school-room has been opened at Chester, England, for the benefit of canal-boatmen and their families.

—Several Protestant churches have been built and opened in France by the Protestant Central Society during the year; and three of its previously constituted churches have been accepted by the State—those of Boulogne-sur-Mer, Alby and Le Mans—which make thirty-five thus formed by the society since its origin. Those of Maubeuge, Chateauroux and Montargis are the latest opened.

PRUSSIA.—*Alliance.*—The Protestant Conservatives give signs of coalescing with the Ultramontane Catholics to procure the repeal of the Falk laws. They may make their calculation on not succeeding as long as the present generation of recalcitrant Romish bishops is living to share in their triumph. Prince Bismarck and the German people have come to a good understanding on this point.

—A curious relic of tree-worship exists in Scotland. It is called the festival of "The Clavie," and takes place each twelfth of January at Burghead, a fishing village on the Scotch coast. A tar-barrel is burnt, and as it falls into pieces the fishermen rush in and endeavor to get a lighted bit of firewood. With this fire on the cottage hearth is at once kindled. It is considered lucky to keep this flame all the rest of the year.

—Australia has its large givers as well as Europe and America. Sir S. Wilson has given $150,000 for erecting a new hall at the Melbourne University, besides spending some thousands in attempting to acclimatize the true salmon in Victoria; and Mr. W. J. Clarke, in addition to other munificent gifts for public purposes, has subscribed $10,000 to the Indian Famine Relief Fund, and $50,000 toward the proposed Anglican cathedral in Melbourne.

—M. Vigouroux has just published a useful and interesting work, called "*Les Bible et les Decouvertes modernes en Egypte et en Assyria*." In two volumes, the object of which is to confirm and illustrate the Pentateuch by the Egyptian and Assyrian monuments. It is, of course, written from the point of view of a Roman Catholic priest; and the author's readiness to accept the miraculous may offend zealous Protestants; but he shows himself very learned, and, on the whole, very fair. His knowledge of the inscriptions, however, is not at first hand; and his statements in regard to them must, therefore, be taken with a certain amount of caution.

MADAGASCAR.—The London Missionary Society and its representatives have been placed in a very embarrassing position by the letters of a Mr. Louis Street, a Quaker missionary, representing that the missions of the London Society are under the patronage of the government of Madagascar to a degree that falls hardly short of State establishment, and that in the promotion of their work government influence is pushed almost to the point of persecution. Inasmuch as the London Missionary Society is the organ of the English Nonconformists, with whom the total separation of Church from State is a matter of religious principle, the letters of Mr. Street, unless contradicted or explained, are likely to make it extremely warm for the society.

—A South African Missionary Conference, in which seven evangelical mission churches were represented, was held at King Williamstown in the month of July, 1877. A correspondent says: "From the papers read three things seem to be clearly deducible: 1. That the churches of Southern Africa are awake to the importance of the present providential opening. 2. That the employment of trained native agency, under judicious superintendence, will doubtless prove the most effective way of extending our operations. 3. That while others have gone far into the interior to work from the center, and while the French Protestant Church has gone beyond the Transvaal to work, by means of native agency, toward the Zambezi, for us (the Wesleyans) the proviso that such is, by similar means, *at once* to strongly occupy a position in the Transvaal itself, and work from thence forward, among the interior tribes, as God shall clearly open our way."

—The latest news by steamer from China includes the following: "A Canadian missionary, named Mackay, had been attacked by mobs in Tamsui, Formosa, and threatened with death if he remained on the island. He refused to withdraw, though the Chinese officials declared they could not protect him. The result of his persistency is not yet known." Mr. Mackay is a missionary of the Canada Presbyterian Society, and has done yeoman's service in northern Formosa for Christianity. He was appointed to Formosa in 1872, and was joined by Dr. Frazer in 1875. Dr. Frazer has left and Mr. Mackay is alone. He is indefatigable in his labors. He has "traveled barefooted over hills and mountains, under torrents of rain, to preach a crucified Savior in every village in northern Formosa, several times." His work has been very successful. At the beginning he encountered suspicion, unfriendliness, opposition and violence; but he soon made friends. And now, as he looks back over his work, he feels like shouting "Glory to God" for what has been accomplished. He now has under his care 12 chapels and 117 communicants, and 5 schools, which are well filled. In one of his letters he says: "Some friends in Canada think it was an easy matter to plant a church in Formosa. There never was a greater mistake. It has taken days and nights of toil, tears, prayers, weakness, fightings and strugglings." The number of communicants increases rapidly. One year ago it was reported at 75. He says he finds friends, as well as enemies, everywhere he goes. Recently he was in Bang-Kah, the largest city in the north, trying to establish a chapel. While there he was attacked by a mob; but friends interceded for him and saved his life. He is terribly in earnest about saving the Chinese.—*Independent.*

Our Young People.

MOTHER'S SONG.

The brooklet runs o'er the stones—
Pretty stones!
The larches are hung with cones—
Pretty cones!
The brooklet sings, but the larch is sighing
"O singing brook, no loud noise crying!
Hush-bye!

And Baby can sing like the brook—
Pretty brook!
As it leaps from its mossy fringed nook—
Pretty brook!
And Baby's singing shall drown the crying
Of the cross old world and its endeavoring
Hush-bye!

Note from the Editor.

We have a great many letters on hand from our little friends—many more than we can publish. We scarcely know how to select. We shall continue to publish such as inclose a subscription to the ADVOCATE. Some others may appear occasionally. But in order to find room for selected articles the most of the little letters will necessarily be delayed, and, perhaps, not published at all. The editor is always gratified to hear from his little friends, and only regrets that their letters cannot all be published.

From Our Little Friends.

ATLANTA, La., Feb. 5, 1878.

MR. EDITOR: Some time ago I promised to send you a new subscriber. I now redeem my promise. Herewith I hand you for Bro. Harp $2. Please send the ADVOCATE to Mrs. S. M. Deen, Atlanta, Winn parish, La.

I trust all the little folks who write for the ADVOCATE will act as agents for the paper, and send a new subscriber with every letter. I shall try again. Trusting that all your little readers can and do rejoice with me in Jesus, whose blood cleanseth now from all sin, and whose grace enables me to walk in the light, as he is in the light, I am, Mr. Editor,

Yours in love,

EUGENIA A. HEARN.

(*Note by the Editor.*—Letters from our little friends with a new subscriber's name inclosed will always be first published. We hope they will come in so fast that there will be room for no others. Thanks to Miss Eugenia.)

FERRISBURG, Vermont, February 1, 1878.

DEAR MR. EDITOR: I found, in perusing the ADVOCATE, that you gave the children a corner. I wrote a letter last February, but it has never made its appearance. As I would look for it so eagerly each week, I at last came to the conclusion that it had been consigned to the waste-basket. My brother Willie suggested that perhaps you had "lit your pipe with it." However, we should not be weary in well doing; so I have concluded to write again, hoping this may share a better fate.

I do not attend Sabbath school, as we have no church near us; nor do I attend preaching, because there has been none since last fall. Conference did not send us a preacher. I did not see our circuit mentioned, nor have I seen or heard anything of our preacher. We all loved Bro. Abernethy, who preached for us last year, and wanted him back again. I hope the presiding elder, Bro. Mangum, will send us one.

Your little friend,

MAMIE EDLINE GREENE.

Note.—The editor is sorry, but he cannot publish half the good letters of his little friends.

The Angry Girl.

The following sad result of anger occurred some years ago. A little girl got angry with her boot-strings. When she went to put on her boot she found a hard knot, which she jerked and pulled until it became a great deal harder. "No matter," said her mother, "put on your shoes." "I hate my shoes!" she answered angrily; "I shall wear my boots," and she tugged away at the knot.

As knots never yield to violent treatment, this naughty girl made no headway. She then caught the scissors, cut the strings, and got a great gash in her boot too. "O my child, you did not do that on purpose, did you?" said her mother. "I did; I did it on purpose; the hateful old boot!" she cried, the veins of her forehead swollen with anger.

Breakfast was ready; and her mother, well knowing that was not the moment to correct her, left Bessie alone. Bessie did not appear at the breakfast-table. After breakfast came morning worship. "Where is Bessie?" asked Uncle Charles. Uncle Charles, learning what the difficulty was, went to bring Bessie, for he hoped, by this time, the little girl had come to herself. She received him with a sullen scowl. And what do you think she said? "Get out, get out!" Uncle Charles was surprised. Was this his pretty little Bessie?

He left her, for the family were waiting, and they knelt around the family altar without her. Bessie edged out to the back door. Her brother James came along. "O Bessie," he cried, "how can you behave so? You worry mother almost to death, and are enough to disgrace us all."

Bessie's eyes flashed. Quick as lightning she gave him a push, and he fell down a flight of stairs. "O!" she screamed. What a scene of confusion and distress followed.

That was a bad morning's work for a bad temper. Yet it is among the certain fruits of anger. It makes children undutiful to their parents, unkind to brothers and sisters, selfish, cruel and destructive. Children, conquer your bad tempers, or they will make sad and painful work for you.

The Counterfeit Quarter.

Four boys were standing under a tree, looking at a bad quarter which the father of one of the boys had taken the day before. "Father thinks it came from the apple-man; he bought apples yesterday, but he cannot be sure, for he had several others in his pocket-book. It is good for nothing, anyway; so he gave it to me to play with."

"You wouldn't catch my father losing money that way. He would shove it off on some one. You could spend that in half a dozen ways if you liked. Give it to me, Freddy, and I will go down to Aleck and get a hatful of chestnuts for it. You might as well; it is of no use to you. If Aleck finds it out, I will take it back and say, 'Is it bad?' If Aleck finds it out after he gets it, he will pass it on somebody, so there'll not be any harm done, anyway."

"What of the next one who gets it?" said Freddy.

"Oh, he must pass it off as we do," laughed Phillip; "come, let us try it, anyway."

"Not I, Phil," said the other, stoutly; "my father says it is stealing to pass counterfeit money when you know it, and a very high crime. I don't mean to begin that business, even in a small way. Come to think of it, guess the best thing I can do with it is to pitch it into the mill-pond. I might lose it, and somebody find and pass it. Let some pebbles, boys, and let's see which can pitch the furthest."

The old counterfeit was buried in the deep mill-pond, where it was never likely to tempt any one to dishonesty, or to make any one suffer loss by its means.—*Child's World.*

THE YOUNG FIREMAN.—Johnnie Hobart was an obedient boy, who tried in every way to lessen his mother's labors, and help his father support the family. One day the father, a locomotive engineer, was killed, and went entered the cottage door. Johnnie did not know what to do. He sat down behind a large snow-plow at the station, and burst into tears. For some time he sat there alone, when a hearty voice sounded in his ears: "Why, Johnnie, my boy, 'it is always darkest just before day;' there is light ahead." The truthful gray eyes turned to the speaker, who was a tried friend of his father's and an employee on the same road.

"You are just the lad I was looking for," he continued. "One of our train hands has been dismissed as unworthy, and we want Johnnie Hobart to fill the vacancy."

Most gratefully he accepted the offer, and faithfully discharged every duty, winning thereby the confidence of all.

This happened many years ago, and if we should meet Johnnie now we should find him in a position of great usefulness and trust. Step by step our young fireman advanced until he reached the office of superintendent, honored by all who knew him.

The little cottage has been exchanged for a desirable home of his own, and he is thus enabled, by the means honestly gained, to provide those so dear to him with many luxuries and comforts.—*Christian Mirror.*

TO TELL THE HOUR OF DAY OR NIGHT.—Sling a shilling or a sixpence at the end of a piece of thread by means of a loop; then, resting your elbow upon a table, hold the other end of the thread between your forefinger and thumb, observing to let it pass across the ball of the thumb, and thus suspend the shilling in an empty goblet. Observe, your hand must be perfectly steady, and if you find it difficult to keep it in an immovable posture, it is useless to attempt the experiment. Premising that the shilling is properly suspended, you will find that when it has recovered its equilibrium it will for a moment be stationary; it will then of its own accord, and without the least agency from the person holding it, assume the action of a pendulum, vibrating from side to side of the glass, and after a few seconds will strike the hour nearest the time of day; for instance, if the time be twenty-five minutes past six, it will strike seven, and so on of any other hour. It is necessary to observe that the thread should lie over the pulse of the thumb, and this may in some measure account for the vibration of the shilling, but to what cause its striking the precise hour is to be traced remains unexplained; for it is no less astonishing than true that when it has struck the proper number its vibration ceases, it acquires a kind of rotary motion, and at last becomes stationary, as before.—*Sower's Young Folks.*

WHO MADE IT?—Sir Isaac Newton, a very wise and godly man, was once examining a new and very fine globe, when a gentleman came into his study who did not believe in God, but declared the world we live in came by chance. He was much pleased with the handsome globe and asked:

"Who made it?"

"Nobody," said Sir Isaac; "it happened here."

The gentleman looked up in amazement at the answer, but he soon understood what it meant.

During the cross-examination of the plaintiff, the following pointed colloquy took place between him and the defendant's attorney: "Were you ever in Albany?" "Yes, sir." "How long were you there?" "Six months, sir." "Were you in the penitentiary at the time?" "Yes, sir; but I never was in the Assembly, sir."

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The Edifying Grace.

In one of his characteristic parentheses Paul, if he does not add something to his wonderful delineation of love, epitomizes the marks by which it is to be recognized. "Knowledge puffeth up, but charity edifieth." The controversy in the church was concerning "the eating of those things that are offered in sacrifice unto idols." On the part of some there was assumption of superior wisdom, and they were so puffed up as to disregard the views and scruples of others. The temper was dogmatic rather than charitable. There was a disposition to despise and override the opinions and feelings of those who could not agree with them. Their course was calculated to breed dissension, and to pull down and destroy. Certain opinions and convictions are knowledge in the apostle's meaning, and these, when held without love, are the fruitful source of trouble. Knowledge thus held puffs up the professors of it, leads them to think more highly of themselves than they ought to think, and to brand those who differ from them as perversely ignorant and opposed to the truth.

Practically this knowledge without love is a false knowledge, a conceit and a delusion, and one of the worst aspects of self-deception. "And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know." As a matter of experience, the test lies in the spirit manifested. The same experience may be differently apprehended, and, if formulated as a doctrine, the terms of the statement may vary; but if called to judge those who claim the experience we must be governed by the apostle's declaration that "knowledge puffeth up, but charity edifieth." Charity, we are sure, is not puffed up, but there is a phase of knowledge or opinion that is. Genuine love is always humble, considerate, and of seemly behavior. It takes the wind of pride and the stubbornness of dogmatism out of the heart, and those who have it will esteem their fellow-Christians more highly than themselves.

If the matter in dispute happens to be love itself, then the test is all the more conclusive. The puffed up spirit that assumes superior sanctity, and that sows the seeds of caste and divisions among Christians of the same communion, is a wrong spirit. It may be mysticism and fanaticism, but it is not the spirit of the gospel. That which engenders strife is not charity. An experience that cannot be professed and held so as to promote harmony and peace among converted people, and so as to elevate without disintegrating the body of Christ, must be wanting in the great essential. Charity edifieth. It builds up the church. Its sweetness and beauty are diffused in the society, and it is as a precious aroma in the house of God. It is at the point where good men differ that this edifying grace is most conspicuously manifest. Here love comes in, if anywhere, and it is here that its power to heal and build up is exhibited. If at this point there is a puffed up spirit, a temper of intolerance toward those who apprehend the matter as we do not, and a disposition to disparage their spiritual attainments, the presumption is that in disputing about love we have lost it. The measures of opinion may be intolerant and tend to schism, but those of love will always make for peace. The methods of the one are likely to be exclusive and separating; those of the other will be to unify and to promote the fellowship of all who have faith in Christ and are led by the Spirit of God.

The differences among Methodists on the subject of Christian perfection have led to a good deal of trouble, and to much uncharitable controversy, especially among our brethren in the North. The variance seems to be largely in the way this experience is apprehended, and in the manner of its attainment. It is agreed that the substance of perfection is love. In a letter to one of his correspondents, Mr. Wesley says: "I want you to be all love. This is the perfection I believe and teach; and this perfection is consistent with a thousand nervous disorders which that high-strained perfection is not. Indeed my judgment is that (in this case particularly) to overdo is to undo; and that to set perfection too high is the most effectual way of driving it out of the world." As thus explained to Bishop Gibson, the prelate replied: "Why, Mr. Wesley, if this is what you mean by perfection, who can be against it?" And we believe that among Methodists at this time there is agreement on the point that love is the bond of perfectness, and that love so perfect as to cast out fear is the rightful experience and privilege of the children of God. There are differences as to whether it be a growth, a second blessing, and as to whether a residue of sin is left in the heart after regeneration, which must be removed by a specific act of faith.

Good and holy people entertain these different views, and, for aught we know, they always will. This should, however, lead to no divisions and to no parties in the church. If love pervades all who differ, there will be no trouble, there will be no invidious distinctions and judgments, and while love is preached and sought and professed, special phases of opinion will cease to rend and divide the followers of Christ. Love is the fulfilling of the law, and love builds up. We have enlarged somewhat upon Paul's parenthesis, wherein he gives us the contrast between the knowledge that puffeth up and the charity that edifieth. We may take this, in connection with his larger description of charity, as our guide in reference to what perfection is, and as the grounds of self-examination. Every lineament in the picture unfolds this feature and expression of love. It is the edifying grace. It strengthens and encourages the weak and struggling, it is not provoked by the supposed ignorance and misconception of those who may be regarded as weaker brethren, it does not separate itself from those who may be on the lower rungs of the ladder of Grace, but draws and cheers and comforts, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Charity edifies the whole body of Christ by uniting it in the bonds of love. It counterworks the tendency to fanaticism, because it leavens the entire spirit and tempers the harshness of strong convictions with the consciousness that all are liable to err. The true and the false in religion are often much alike in certain stages of development, but the tares and the wheat are manifest in what they produce. The principle of discrimination is given in reference to the most vital questions of the religious life. That which puffs up, whatever be the profession, is a delusion, at the least, if it be not an error bordering on sin. That which edifies is the true and genuine doctrine, and the experience which answers to the word of God. The edifying power of charity is in the life, tempers and words of those who possess it. Thus exhibited, it is sharper than the blade of the polemic, and clearer and stronger than the statement of the best-constructed creeds.

The Lost Opportunity.

The frequency and regularity of the most wonderful things in the natural world seem to produce the very opposite effect to what we might expect. If the sun arose only once a month, or if a man died only once in a century, there would be perhaps a much greater sensation than now. So if men neglected an opportunity only once in a lifetime it might be much more impressed upon their minds. The fact, however, that probably every day has registered a lost opportunity causes us to regard the loss as a necessary part of life—the moral and mental parallax, which must enter into the calculation by which we are to determine our position in the moral universe, our orbit, our rate of motion, and our relation to all the units of that system in which we move. The parallax of lost opportunity, we contend, will not give the world our real position, but only the apparent, and therefore a mere admission of its existence will serve to rectify the obliquity of a lifetime; that an imaginary removal of the obstructions which prevent immediate determination of our whereabouts is as good as an actual removal; and that our shortcomings and obliquities will be balanced by those of others. When a school boy, I remember that to miss a word or question was not half so humiliating if all my class missed it along with me; and so in the school of life it may be observed that the disorders of society and the failures in business do not impress the moral or business sensibilities of any one very powerfully if every other one is committing the same blunders or crimes. Yet there is always a turning-point, where we become conscious of the fact that the opportunity has been lost, and that it is now too late to retrieve it. The boy in the class by and by finds himself brought in contact with another phase of life, where he needs what he neglected to bring along with him. It seemed easy to get off where all were, like himself, unable to answer his question; but now he is brought into another class, where he is the only one who makes a failure. It is painful to suffer disgrace alone. He may have boasted that he was not eager to appear wise or learned above his own peers—that he was not ambitious of a conspicuous place; but now to have won a conspicuous place in disgrace is doubly painful. We fall, as the school boy, to recognize the moral quality in the neglect of the opportunity; that we are beings created to be conspicuous, and that it is impossible for us to avoid being so; that, like the two baskets of figs, the bad is *very* bad, and the good *very* good. Esau despised the birthright—this conspicuous position to which he was born. It was the lost opportunity to him; "afterward, when he would have inherited the blessing, he found no place for repentance, though he sought it carefully with tears." Refusing to be conspicuous on the right side, he became conspicuous on the other. The ten spies, who went out with Caleb and Joshua, did not choose to become conspicuous. They professed to be men of practical common sense; they calculated the material obstacles to the advance of their tribes into the promised land. They were men of affairs, and rulers in their several tribes. But they became conspicuous as corpses upon the very next day. The tribes who refused to appear, led by the folly of enthusiasm, to advance against an enemy, became notorious in the folly of proposing to return under the lash of a task-master, who had never promised them anything but oppression. They did not wish to appear over scrupulous in keeping their allegiance to the law and leadership of one who had shown himself both just and wise and temperate in his rule, and so they boldly rushed into the prominence of disloyalty and infidelity to their own avowed principles. They would not merit the praise for obedience, but they would win the odium of mutiny.

This example of the Israelites furnishes us with several points worth considering. 1. Those who seek to prevent the advance of the world in the right direction are the first to realize the lost opportunity. They may have a large popular following, but their very popularity is the more ominous to themselves. 2. Their influence is felt for future generations in proportion to their popularity. Note the fact that Judah and Ephraim became the leading tribes in connection with the fact that Caleb and Joshua were the representatives of those two tribes. 3. Notice that in the neglect of an opportunity to advance we generally make a retrograde. We propose to throw away what we have already gained. I remember once regretting having started in the Christian course so early in life, since arduous duties were too early imposed upon me. The result was that in less than two years I had lost all that I had ever gained. I was a hardened backslider, and found greater difficulty in being restored than to be converted the first time. So mark in regard to the Israelites. They lose all—they must retrace the desert; they must learn the law again; they must endure untold sufferings; tears must be shed in a soil that will return no fragrant blossom; battles must be fought with no spoils or rest after victory; forty years must go for nothing. 4. Notice also that we think we can regain the opportunity; and by attempting it we bring ruin and shame on ourselves. The Israelites thought they could retrieve their mistake two days afterward. But a battle was fought, a defeat suffered, and the hallowed sorrows of parent for son, of wife for husband, of child for father slain, was all poisoned by the fact that this death and woe were over murder and sorrow unmixed with penitence. "O Israel, thou hast destroyed thyself." Tears like these do not touch God's heart. How much of the mourning of the world, and even of Christians, is but "a sorrow that worketh death!" 5. What might have been the glory of Israel had they gone right into the land of Canaan! To have had Moses and Aaron thirty-seven years, and Joshua seventy seven, all working to establish the kingdom and the true worship of God, with a faithful and zealous people to assist them—what might not have been expected? So what might not our lives be if we would follow unhesitatingly the voice of God! How much do we lose of that actually gained, and what woes do we incur *for nothing!* But, above all, what glorious possibilities in the future are forever blighted in the lost opportunity!

T. A. S. A.

Bishop Pierce in the North.

Bishop Pierce, in the *Southern Christian Advocate*, gives account of his recent visit to the North. The following extract is very entertaining and suggestive:

I saw some things in Northern Methodism to admire. In their love-feasts there is more freedom from constraint than with us. It is a family meeting—all is free; they are not afraid of each other. Their speeches are not stereotyped—they say something—make a point; they are short and fresh. Again, I think the members are more active, more identified with the church, more ready to serve than our people. The church belongs to them and they belong to the church. But, as with us, there are many things to deplore. The rule on class meetings is a dead letter. The institution itself fares no better North than South. With its status legislation has had nothing to do. The causes of its decline lie back of all General Conference action. Family prayer is greatly neglected. The social means of grace fare very much as among ourselves. Methodism is alike in its faults as in its virtues. Both sections of the church might, and ought to, do better. May Heaven revive and reform and restore us all, and give us the signs and the power of the years of the right hand of the Most High.

I spent a few days with my friend, Dr. Deems, in New York. To him and his family I am indebted for no little kindness. I cannot canonize him, as Paul did "Gaius, mine host," but if I were Paul I would. I was rejoiced to see with my own eyes, and to hear on all sides, that the doctor is doing a good and great work. The Church of the Strangers is an institution of power—a providential instrumentality.

On invitation of Bishop Harris and Dr. Vail, I attended the Preachers' Meeting on Monday morning, and heard an elaborate essay in defense of Methodist church polity, intended, as I thought, to neutralize an attack from *without*, as well as forestall some schemes from *within*. The comments *pro* and *con* were brief, but spirited. I was introduced and invited to address the meeting, but declined, as I did not think it proper to interject remarks irrelevant to the programme of the occasion. The number of ministers present (a hundred, I suppose) indicates the strength of the church in this great city.

My enjoyment was greatly marred by a cold, which inflamed and irritated my throat distressingly. The houses, the churches and the offices are all heated by furnaces, and the air is hot and dry—an unnatural temperature—and when you go out the keen, icy, cutting wind strikes into the marrow. The alternation is extreme and violent, and accounts for the prevalence of pulmonary and pneumonic complaints among Northern people. The winter, all agreed, had been unusually mild, but any and every day while I was there would have been called *cold* in middle Georgia. At any rate, I was so disordered by a cold, and its effects, as to be unfit for the pulpit or society. So, declining several invitations to preach, I went, in the morning, to hear Mr. Beecher. The text was Exodus xx, 4. The discourse was profound—deeply interesting. His manner is natural, unaffected; style largely colloquial, with now and then an intense oratorical paragraph. He is not fastidious, nor even careful, in his grammar or pronunciation, but rushes along under the impulse of his mental action and emotional nature, content to make himself understood. My impression was that he did not feel as free as is common with him. He lacked what we Methodists call "liberty;" yet such is the man's power and art and resources that he never permits the hearer's interest to flag. I was more struck with his prayers than his sermon. The composition was more elevated, the sentences better constructed, his language beautiful—perhaps a little too ornate for a chastened taste. They were reverent, humble, and singularly appropriate to his subject and the occasion. I will not say they were models, but there was not one commonplace, no stereotyped expression, and yet simple and felicitous in Scripture quotations. Mr. Beecher does not seem to me to have an original, creative mind; but he has the power of fresh, crisp expression, which makes old thoughts seem new. The mental soil is rich, and, a seed-thought dropped in, the fecundity is marvelous. I ought to say the church is a *plain* one, and of immense capacity, and, as always, was full.

At night I went to hear Talmage, but was woefully disappointed. The morning and evening were both devoted to raising money to pay a heavy church debt. Mr. Kimball, the great "church-debt lifter," occupied the hour. According to reports his success is wonderful; but why is hard to say. He does not seem to have any special aptitude for the business—no extra gifts—no magnetism of presence, voice or manner. There is no element of power, but earnestness and tenacity. I take him to be a religious man, and, rejecting all claptrap, he urges only Christian motives. On this occasion he did not succeed very well, but I judge in another trial he will work it out.

On Monday I had been invited to address the Preachers' Meeting, and would have done so, but I was so unwell with cough and cold that I wrote an apologetic note and concluded to leave for home. I was bound by engagement to stop a day in Philadelphia with my old Kentucky friend, Rev. J. S. Malone. I wished also to spend a day with Bishop Simpson, but he would not be at home till the next evening, and so, feeling no better, I turned my face steadily homeward. My friend carried me around to see various objects of interest, chiefly Fairmount Park and the Centennial grounds. The papers of 1876 made everybody familiar with these, and so I forego all description.

Eating my indisposition, the visit was very pleasant. I am glad I had the opportunity to go and mingle with the church and people. Whatever may be true of fraternity as a great church question, my reception was cordial, and my intercourse with the preachers and people courteous and kind. The spirit of Christ is the spirit of unity, and the less we legislate and diplomatize the better for the interests of peace and harmony. Reunion under one jurisdiction would bring up questions pregnant with passion and strife. More of the mind of Christ among us all, North and South, will bring us as close together as the mission of Methodism demands.

Rev. John C. Wills, D. D.

F. H. Smith, of the Virginia Military Institute, writing in the Richmond *Christian Advocate*, gives the following interesting sketches of Dr. Wills:

The death of this distinguished teacher and divine calls for more than a passing notice. May I ask the privilege of saying a few words in connection with his most interesting and eventful career?

In June, 1810, the board of visitors of the Virginia Military Institute met in annual session. The appointment of State cadets from the vacant districts was among the first duties. On reading over the testimonials of the various applicants, a letter from Hon. Archibald Atkinson, senator from the Isle of Wight district, arrested their special attention.

Col. Atkinson stated that on going into a tailor's shop in the town of Smithfield, on a matter of business, his attention was attracted by a sprightly youth of sixteen years, who was sitting on the bench sewing on a pair of pantaloons, but while thus employed, he was observed looking intently at a small book which he had placed within the vacant space in his lap. He said to him:

"Johnny, what are you doing?"

The youth colored deeply, but modestly replied:

"I am studying arithmetic."

Struck by the earnest desire to improve himself, Col. A. said to him:

"I notice there is a vacancy for a State cadet in the Virginia Military Institute from this district. How would you like to go there?"

His eye brightened with delight at such a prospect, but he added:

"I am bound to my trade."

"But," said Col. A., "I know your employer will gladly release you. What then?"

"Yes," said John, "I know he will; but I have no money to pay my expenses even as a State cadet."

"Suppose I raise the money for you—how then?"

"Most gladly would I go, and ever remember with gratitude your kindness if you will secure me the appointment."

This simple narrative, given in the letter of Col. Atkinson to the board of visitors, secured at once the unanimous election of John C. Wills, the subject of this notice, as the State cadet from the Isle of Wight senatorial district.

Cadet John C. Wills matriculated on the twentieth of July, 1840. More than once he expressed the desire to return to his home, so deeply did he feel his want of preparation and the fear that he might not be able to master the course of studies now before him, to all of which he was an utter stranger. But he was encouraged to persevere; and, when this was fully decided upon, he went to his work with the earnestness of one whose success was sure. Day by day he grappled with the difficulties of mathematics, and day by day these difficulties vanished; and when his class was examined, in January, 1841, J. C. Wills was second in mathematics. This result settled all his troubles, and on the fourth of July, 1843, he was graduated.

The distinction which he had gained in the mathematical course prompted the board of visitors, upon the recommendation of the faculty, to appoint him an assistant professor of mathematics immediately after his graduation. He proved to be one of the best of teachers; so that, when the trustees of the academy at Heathsville, Northumberland Co., Va., applied to the Virginia Military Institute for a suitable graduate to take charge of the academy, Mr. John C. Wills was nominated and was unanimously elected.

Gentlemen are now living who were the pupils of Mr. Wills in this academy. His reputation became so well established that his services were demanded in a larger sphere, and he was elected professor of mathematics at Randolph-Macon College. Here he rapidly rose in influence, being regarded by the distinguished president, Rev. Dr. Smith, as the best teacher and the best disciplinarian he had ever known. He was ordained a minister in the Methodist Episcopal Church South while at Randolph-Macon.

From Randolph-Macon Professor Wills was called to the presidency of a university in Alabama, and then to the presidency of Central College, at Fayette, Howard county, Mo., where he labored with earnestness and great success. He died while at his post, like a true soldier, on the eleventh of February, 1878, esteemed as a man of great learning, piety and executive ability, and holding high rank as a minister, professor and instructor of youth, having been a minister in the Methodist Episcopal Church for nearly twenty-five years.

Centenary College, Louisiana.

The college has a better attendance this year than last, and the faculty is more complete than for many years. It is doing good work, and everything is moving on well. The patronage is, however, far less than it should be. Our people everywhere need to be awakened to the vital importance of educating the rising generation. We clip from the Woodville *Republican* the following account of the recent semi-annual exhibition of the literary societies:

Responding to an invitation from President Andrews, we last Thursday a week visited Jackson, La., to attend the semi-annual exhibition of the Literary Society of Centenary College. We regret that we arrived too late to be present at the exhibition of the preparatory class, conducted by Prof. I. D. Wall. We were glad to learn, however, that it was well attended and highly entertaining. Just here we may remark that great credit is due Prof. Wall for the efficient and thorough manner in which the Preparatory Department is managed this session.

On Thursday night the spacious exhibition hall of the college was filled with an intelligent and genial assembly to witness the society celebration. Six young gentlemen, elected from the society, delivered addresses, all of which were very good, and by their preparation and delivery evinced a high degree of talent and close application. A string band was in attendance, and lent additional attraction by discoursing melodious music.

The principal feature of the evening was the address of Maj. H. Van Eaton, on the subject of the "Missions and Rewards of the American Scholar." It was listened to with marked attention by the students, who seemed to appreciate the speaker's efforts to point out the reward that awaits the true scholar. We heard several say this was by far the finest address that has been delivered at Centenary for years, which is no small compliment when we remember that he has had such men as Drs. Rivers and Munsey, and John Ellis to precede him. In our opinion it was a most chaste and finished oration, showing by its completeness and preparation that the speaker had deemed the occasion and theme worthy of his best attention.

At its close the president came forward, and in a few well-timed and complimentary remarks thanked the speaker for the address, and said it could not fail to have a most beneficial effect among both students and faculty.

While in Jackson it was our good fortune to be the guest of President Andrews, to whom and his excellent wife we return sincere thanks. We were glad to learn from the President that the college is increasing in numbers. There is every reason that it should do so under its present faculty, one and all of whom are eminently fitted for their respective places. The buildings of the college are commodious and well adapted for their purposes. We doubt if there are any college buildings in the South superior in size and architectural appearance. The grounds are beautiful and capacious, affording the students ample room for exercise. The last half session of the college opens this week, and we hope to hear of large accessions to the number of students.

Centenary and the noble men who are laboring so earnestly in her behalf deserve success; and we earnestly wish it may be so.

The *Southern Christian Advocate* says:

We are gratified to learn that a letter has been recently received by Dr. Haygood from Bro. Allen stating that, unless providentially hindered, he will attend the approaching session of the General Conference at Atlanta. He proposes to sail from Shanghai about the middle of March. His presence will be a delight to numerous friends, and will, we doubt not, inure greatly to the welfare of the mission.

WITHOUT ADDRESS.—Some marriage notices, obituaries and other communications are on hand in which the full name of the writers are not given. They cannot be published until the editor has the address of the writers. In some cases initials are given, in others the Christian name. We must have postoffice and name in every case.

The seventh anniversary of the New Orleans Seamen's Friend Society, auxiliary to the American Seamen's Friend Society, will be held in the Carondelet Street Methodist church on Sabbath evening, the seventeenth instant, at half-past seven o'clock. Sermon by the pastor, Rev. John Mathews.

The Mississippi Legislature adjourned on Tuesday, March 5. The regular session of the Louisiana Legislature ended on Thursday, March 7. The Governor has called an extra session of fifteen days.

The Senate Committee on Claims has decided, by a majority of one, to report a bill providing for the payment of $150,000 to the Methodist Episcopal Church South for the occupation of its building at Nashville during the war.

The pleasure of doing good is the only pleasure that never wears out.

Books and Periodicals.

A SERIES OF LECTURES ON TRANSUBSTANTIATION AND OTHER ERRORS OF THE PAPACY. Delivered in St. Louis, Mo., by H. M. Marvin, of the Methodist Episcopal Church South. Second edition. St. Louis: Logan D. Cameron, Agent Advocate Publishing House, 1878.

These lectures first appeared in book form, we believe, in 1860. They were originally delivered on successive Sunday nights in the Centenary church of St. Louis, and such was their merit that their publication was called for by many who heard them. There are in all twenty-three lectures, of which the first six treat of the Lord's Supper and transubstantiation. The others deal with the questions of the infallibility of the church, the primacy of Peter, tradition, the Romanist theory of church unity, corruptions of worship, the Roman Church in prophecy, what Romanism has done for religion and civilization, the mission of Protestantism, and some other relative topics. The lectures abound in clear statement, well selected authorities, and in close and logical argument. We regard the issue of this second edition as timely, and calculated to do much good. The volume makes a 12mo of 592 pages, handsomely bound, and the type and paper are unexceptionable. The frontispiece is a steel engraving of the lamented author, the best of all the likenesses of Bishop Marvin that we have seen, and the one to be adopted and perpetuated in history. The picture is worth more than the cost of the book. Retail price of the work, $2.

IS THERE A HELL? An Inquiry and an Answer. By Rev. John Cass, A. M. Published by D. Lothrop & Co., Boston.

A 12mo pamphlet of 31 pages. The author believes there is a hell. He proposes to discuss the question of its duration another time.

—The Sunday School Times, Philadelphia, on the twenty-second of February, issued a Washington's birthday number. Among other articles of interest, there is a brief one from President Hayes. The President says: "The only American whose birthday is generally known and widely celebrated is Washington. The Father of his Country is remembered and honored throughout the world for what he did and for what he was. None of my young readers who read the Sunday School times are likely to have an opportunity to do such great deeds as were done by Washington. But all of you will have an opportunity to be like him in character. They can have his love of country, his integrity, and his firmness in doing the right. To have such a character is better than rank, or wealth or fame. It is a possession which cannot be taken away. As Webster said so impressively of a 'sense of duty:' 'It will be with us through this life, will walk with us at its close, and in that hour of inconceivable solemnity which lies yet further onward it shall be with us.'"

LITTELL'S LIVING AGE.—The numbers of the Living Age for the weeks ending February 23 and March 2 have the following noteworthy contents: A French Critic on Goethe, Matthew Arnold, Quarterly Review; Natural Religion, part 3, Macmillan; An Oxford Lecture, by John Ruskin, Nineteenth Century; March of English Generation Through Life, Quarterly; French Home Life, Blackwood; Macleod of Dare, by William Black, and Within the Precincts, by Mrs. Oliphant, both from Advance sheets; The Great Four-fold Kingdom, Fraser; Doctor Lavardin, Macmillan; Shakespeare in France, Nineteenth Century; Poems, translated from the German of Frau von Ingersleben; Pleasant People, Saturday Review; Antoine Laurent Becquerel, Nature; The Cruelty of Pecuniary Crime, Spectator; Skating in Winter, Pall Mall Gazette; The Emotions Due to Christ, Bliss, Spectator, and the usual store of poetry and miscellany.

Blackwood's Edinburg Magazine, for February—republished by the Leonard Scott Publishing Company, New York—has the following articles: Mine Is Thine, part 8; Ironclads and Torpedoes; Above the Clouds—A Raverie on the Bel Alp; Ride for Life; A Visit to Sophia on the Heights of Kamerleh, Christmas, 1877; The Life of the Prince Consort; A Patriot Queen; Translations from Heine, by Theodore Martin; The Storm in the East, No. 9; The Meeting of Parliament.

St. Nicholas for March, besides a wonderful display of fine illustrations, has a most tempting array of articles. Among them we note: Nasby, the Little Lapp Maiden; Jo's Wonderful Troubles; How Debts Are Made; A Talk Over Hard Times; Secrets of the Atlantic Cable; A Night with a Bear; Westminster Abbey; A Monument and a Story.

The Edinburg Review, January, 1878—republished by the Leonard Scott Publishing Company—has the following table of contents: 1. The Cromartie Papers. 2. Harvey and Cesalpino. 3. The French in Indo-China. 4. Correspondence of Charles Sumner. 5. Titian. 6. Third Volume of the Life of the Prince Consort. 7. Stanley's Discoveries and the Future of Africa. 8. The Military Power of Russia. 9. Dr. Schliemann's Exploration of Mycenæ. 10. The Coming Conclave. 11. Principles and Prospects of the Liberal Party.

—Scribner's Monthly, for March has: A Trip to Central America, illustrated; An American Colony in a Normandy Manor-House, illustrated; An Earthquake Experience, illustrated; Personal Reminiscences of Lincoln, No. 2; What Our Boys Are Reading; Last Days of Edgar A. Poe; Susan Lawton's Escape, and other articles. Topics of the Time, and the other editorial departments, are fresh and vigorous, as usual.

—The Semi-Tropical is published and edited by Henry W. Reed, Jacksonville, Fla. It is among the best of our Southern agricultural publications. Price, $3 a year. We have received the January number.

MARRIED.

BROWN—HAMMON. By Rev. J. B. Walker, in the Felicity Street church, February 5, 1878, Mr. L. P. Brown, of Meridian, Miss., and Miss Mary B. Hammon, daughter of Dr. J. W. Hammon, of New Orleans, La.

ALFORD—SANDERS. In the hotel in Hazlehurst, Miss., March 7, 1878, by Rev. J. M. Weems, Dr. J. Feathers, of Rockport, Miss., to Miss Fannie Sanders, of Hazlehurst, Miss.

MARTIN—MARTIN—January 21, by Rev. J. W. Shores, Mr. A. G. Martin to Mrs. N. A. Martin, all of Dallas county, Ala.

KENNEDY—TENNANT—January 27, by Rev. J. W. Shores, Dr. E. M. Kennedy, of Perry county, Ala., to Miss Nannie Eleanor Tennant, of Dallas county, Ala.

Publisher's Department.

NICOLL, THE TAILOR.—The name of this gentleman will be readily known by many of our readers as being without a rival in his business in the Eastern cities, and whose admirable fitting garments and splendid workmanship are the best evidence of his claims upon the public. He has recently opened a branch store at 118 Canal street. An examination of his stock will show the selections of foreign and domestic goods. See advertisement.

SASH, BLIND AND DOOR STEAM FACTORY.—George Purves, corner of St. Charles and Clio streets, has become thoroughly established in this city by virtue of his polite and upright course of dealing. His stock of lumber is always carefully selected, and provided to supply the peculiar wants of this section; consequently those who desire to secure choice stuff will always find large supplies at his place of business. See card.

COMMISSION MERCHANT.—Our friends on the gulf will do well to take the fact that Mr. Austin Harbin has established a cotton sampling house here for the sale of country produce of all kinds, and solicits consignments from his numerous acquaintances and others. Mr. Lambert, who has had much experience in this business, is in charge, and will give his undivided attention to the interests of correspondents.

FERTILIZERS.—Mr. Hugh W. Montgomery, an esteemed merchant of this city, has in to-day's paper of special interest to planters and farmers. Mr. Montgomery is agent for the sale of guano and other fertilizers especially adapted to the needs of cotton and cane planters. Those interested should not fail to communicate with him.

OUR old friend Samuel E. Moore, Esq., has accepted the agency of the Blanchard Fluid Cure Co.'s preparations for this section of country. Mr. Moore is a worthy man, and we heartily wish him success in this new line of business. An advertisement of the company will be seen in the ADVOCATE.

HAIR MANUFACTORY.—Mr. R. Blondeau, who has been advertising with us for some time, has a new card in the paper to-day. As a hair dresser he is unexcelled, and all kinds of hair work will give satisfaction to the patrons. Mrs. R. will carry on the hair dressing in connection with the business.

COAL.—Planters, foundries, steamboats and private persons will find it to their interest to look to coal in A. Lambert & Co., agents for Joseph Walton & Co., of Pittsburg. The brand stands very high, and we warmly recommend them to our friends.

CHINA PALACE.—Call, or send to Mr. Le Navra's, 129 Canal street, if you want anything in the crockery line. His stock is large and well assorted.

SINGER SEWING MACHINE.—Persons wanting a machine that will last a lifetime should get a Singer. They give universal satisfaction.

DRY GOODS.—Fresh first class dry goods at E. H. Adams & Bro.'s, 594 Magazine street. See advertisement.

EXQUISITE ODORS.

The Eulupic Perfumes made by Dr. Price are the favorite perfumes for the handkerchief and toilet. His Floral Riches surpasses in rich, fresh, flowery fragrance any other Cologne or toilet water. Dr. Price's Pet Rose, Alata Bouquet and other extracts are excellent.

BUSINESS NOTICES.

WILBOR'S COD LIVER OIL AND LIME.—The friends of persons who have been restored from confirmed consumption by the use of this original preparation, and the grateful parties themselves, have by recommending it and acknowledging its wonderful efficacy, given the article a vast popularity in New England. The Cod Liver Oil is in this combination rendered of its unpleasant taste, and is rendered doubly efficient by being coupled with the lime, which is itself a restorative principle, supplying nature with just the right kind and assistance required to assist and reform the diseased tissues. A. B. WILBOR, Boston, is the proprietor. Sold by all druggists.

CHARMING PICTURES.—To introduce their goods J. L. Patten & Co., 182 William street, New York, will send a package of Decalcomanie Pictures, with illustrated catalogue, to every reader of this paper who will send eight cents (stamps taken) for mailing expenses. These pictures are highly colored, beautiful and are easily transferred to any object, so as to imitate the most beautiful painting. 20w

THE BEST PROOF *for the fact that Dr. E. Walbott's Anti-Periodic, or Fever and Ague Tonic*, is the most reliable Chill Tonic in the world, we find in the statement that Finley & Thompson, the large wholesale druggists in New Orleans, guarantee that it cures Chills and Fever in every instance and that it does not contain any Quinine, Arsenic, Strychnine or any other poisonous string. For sale by all Druggists.

BUSINESS NOTICES.

DR. HARTER'S LIVER PILLS should be kept in the house, so that on the first indication of sickness they may at once be resorted to; one dose then is better than a dozen after the disease is established in the system. For sale by all druggists.

WE ASSURE our readers that DR. HARTER'S IRON TONIC is *just* the remedy necessary for broken-down vital powers, nervous and general prostration, loss of sleep, anxiety, heart irregularities, indigestion, convalescence from fevers. For sale by all druggists.

A VALUABLE DISCOVERY.—Dr. C. W. Benson, a practicing physician at 106 North Eutaw street, Baltimore, Md. (who has paid much attention to nervous cases), has discovered that extract of celery and chamomile, combined in a certain proportion, invariably cures the darling, either bilious, dyspeptic, nervous or sick headache, neuralgia and nervousness. This is a triumph in medical chemistry, and sufferers all over the country are ordering by mail. He prepares it in pills at 50 cents per box. The doctor is largely known and highly respected in Baltimore.—*Episcopal Methodist.*

☞ These Pills can be ordered through any Druggist, or sent postage free.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not ruin the skin, clog pores, or leave black spots in the pores. Mothers, can apply it to infants, who become chafed with a surety of immediate relief. Removes all eruptions. Price 50 cents and $1 per box. Sold by druggists, and at depot, 647 North Sixth street, St. Louis (Lindell Hotel.)

NEW ADVERTISEMENTS.

DO NOT FAIL TO

SEND YOUR ORDERS

FOR

MILLINERY

AND

BERLIN ZEPHYR

TO

MME. ROSA REYNOIR,

NO. 9 CHARTRES ST., NEW ORLEANS.

Her Spring stock of MILLINERY, etc., selected by her while North, is the largest and most fashionable in the city, and prices lower than those of any other first-class house.

☞ Goods cheerfully exchanged when not entirely satisfactory. 5w

Berlin Zephyr 12½ cts. per ounce.

SUITS TO ORDER FROM $20.

Pants to Order from $5.

NICOLL, the Tailor,

118 Canal St., New Orleans.

SPECIAL.

Sugar Cane and Cotton FERTILIZERS.

HAVING full confidence in the integrity and experience of the Quintuple Fertilizer Company, of New Haven, Conn., as manufacturers, I do hereby act as its representative for the PINE ISLAND GUANO for the sugar planters, and the PINE ISLAND AMMONIATED PHOSPHATE in this section planters of this section can feel pleased to receive their orders.

The PINE ISLAND AND cambines Potash, Phosphoric Acid, Magnesia, Lime and Alkaline Salts. HUGH W. MONTGOMERY,

No. 10 Bienville St., New Orleans.

AGENTS! AGENTS!

POPULAR LECTURES on the ERRORS of the ROMAN CATHOLIC CHURCH, by the most Eminent Divines of the present day, including the choicest selections from the lectures of the late BISHOP T. M. HARVIN, with Pope Pius IX. and Rome, besides the Lives and Portraits of all the Contributors. Preachers are especially invited to address us at once for circulars and terms to agents. Send for circulars and terms to

J. R. CHAMOFF & CO., St. Louis, Mo.

HAIR MANUFACTORY.

"CHEAP IS MY MOTTO."

R. BLONDEAU, successor to J. O. Bernet, LADIES' HAIR DRESSER and WIG MAKER, No. 53 ROYAL ST., between Bienville and Conti, New Orleans.

Hair dressing Lessons by Mrs. Blondeau. Specialty for Theatrical Wigs to be rented for parties or performances.

AUSTIN HARBIN, AUSTIN HARBIN,

(J. M. Lambert in the office)

A. LAMBERT & CO.

Dealer in Country Produce,

151 DEMAT'S STREET, NEW ORLEANS.

PITTSBURG, PENNSYLVANIA

CANNEL COAL,

FOR FAMILY USE. Offices No. 24 Carondelet street, Land or Un Levee, foot of Esplanade, opposite Mint, New Orleans. Particular attention paid to prompt delivery.

THE DINGEE & CONARD CO.'S BEAUTIFUL EVER-BLOOMING

ROSES

Weather or Strong Pot Roses, [illegible] flowering, safely by mail, at all post offices. 5 Splendid Varieties, your choice, all labeled, for $1, 12 for $2, 19 for $3, 26 for $4, 35 for $5, 75 for $10, 100 for $15. Send for our NEW GUIDE TO ROSE CULTURE, and choose from over 500 finest sorts. Our Great Specialty [illegible] Everblooming Roses. THE DINGEE & CONARD CO., Rose Growers, West Grove, Chester Co., Pa.

20w

THE SORGO HAND BOOK

A Treatise on Sugar and Imphee Canes, Varieties, Seed, Culture, and Manufacture. Sent free, on application.

We are prepared to furnish

PURE CANE SEED

Of the Best Varieties.

Blymyer Manufacturing Co., Cincinnati, O.

ROSES 4 for $1, 11 for $2, postpaid. Beddes & Green's Amateur's Flower Guide mailed for 10c. Free. J. T. Phillips & Son, West Grove, Chester Co., Pa. 20w

POTTERY DECORATIONS.—Flowers, Birds, Butterflies, Leaves, Japanese Figures, Bordering, etc. Sample package, 24 cents, or list of sheets for 2 cents. Stamps taken. MORRIS & CO., 411 Myrtle Avenue, Brooklyn, New York.

SULLIVAN & DELGER,

NO. 97 CAMP ST., NEW ORLEANS,

DEALERS IN

Gas Fitters' and Plumbers' Materials,

Gas Fixtures, Pumps, Bath Tubs, Ranges, Iron, Lead and Tin-Lined Pipes, Sheet Lead, Fittings of all descriptions, Brass, Steam, Water and Gas Cocks, Valves, Pipes, etc. Thirty per cent. discount on Iron Pipe; all other goods in proportion. 20w

$125 A MONTH AND EXPENSES to Agents. Send stamp for terms. S. C. FORTH & CO., Cincinnati, O.

$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & CO., Portland, Maine.

NEW ADVERTISEMENTS.

DANZIGER'S.

1878! Spring!—Spring! 1878!

Grand Opening of Spring Dry Goods AT DANZIGER'S,

157 CANAL STREET,

BETWEEN BOURBON AND DAUPHINE.

THANKFUL for the kind and liberal patronage bestowed upon us by our city and country friends during the past Fall, we have made unusual exertions this season to procure a fresh, choice and elegant stock of SPRING AND SUMMER DRY GOODS, and take pleasure in announcing that our efforts have met with great success, and that during the coming Spring and Summer we will be able to offer greater inducements to purchasers than ever before.

Goods of all descriptions are very cheap. CALICOES and COTTONS at 4 and 5 cts. a yard. Good 10-4 SHEETING at 15 cts. BOBINET for mosquito bars at $1.25 and $1.50 a piece; a very fine Bobinet at $3 and $4 a piece. No one can find fault with good goods at such prices.

DRESS GOODS!

Great success in this department. Never were prettier Dress Goods offered than this season.

NEIGEUSES, in new effects, at only 12½ and 15 cts. a yard.

BUCRETTES, in new effects, at only 12½ and 15 cts. a yard.

Summer POPLINETTES at 9, 10, 12½, 15, 20 and 25 cts.

Broche Summer POPLINS at 25, 30 and 35 cts. All new Summer Shades.

ALPACAS at 15, 20 and 25 cts.

Broche Alpacas at 25, 30 and 35 cts.

BUNTINGS, all wool, in all shades, at 25 cts.

DERGES at 12½, 15, 20, 25 and 35 cts.

MOZAMBIQUES at 15, 20, 25, 30 and 35 cts.

Fancy GRENADINES at 12½, 15, 20, 25, 30 and 35 cts.

And a beautiful assortment of extra fine DRESS GOODS at 50, 50, 60, 75 cts. and $1 a yard.

Also a few extra quality Dress Goods, in prices from $1.25 to $3.50 a yard.

5 cases solid color LAWNS at only 8 cts. a yard.

50 cases solid color LINEN LAWNS, grays and drabs, at 10, 12½ and 15 cts.

50 cases fancy LINEN LAWNS at 10, 12½, 15 and 20 cts. Write for samples.

Write for samples of our Black Grenadines, at 15, 20, 25, 30, 40, 50, 60, 75 cts. and $1.

Write for samples of our Black Alpacas.

Write for samples of our Black Delaines, Tamises, Cashmeres, Henrietta Cloths, Bombazines and other Mourning Goods.

Write for samples of our Summer Silks, from 85 cts. upward.

Write for samples of our Black Gros Grain Silks, from $ upward.

Write for samples of our Black Silks, from 90 cts. down.

Write for samples of any kind of FANCY AND STAPLE DRY GOODS. We will be glad to send them to you.

We have received a complete assortment of White Linens, Table Damasks, Turkey Red Damasks, Towels, Napkins, Table Cloths, Linen Sheetings, Pillow-Case Linens, Diapers, Toilet de Paris, Nottingham Curtain Nets, Nottingham and Tambour Lace Curtains, Muslin for Musquito Bars, White Nainsooks, plain, checked and striped Mull-Muslin, Bishop and Victoria Lawns, Nansouk de Finde, White Swiss from 4-4 to 8-4, White Pontes, Corded Piques from 8 cts. up, Furniture Calicoes, Spring and Summer Cassimeres and Coatings, Kentucky Jeans, Hosiery, Embroideries, Laces, Handkerchiefs, Corsets, Ribbons, Parasols, Ruchings, Fancy articles of all descriptions, Notions, Toilet Illusion, Laces, real and imitation, etc., all at prices that will surprise you.

One of the finest assortments of COTTONS, SHEETINGS, BRAIDS, SUSPENDERS, DENIMS, TICKS and other STAPLE and FANCIES ever offered in this city. All at prices that will surprise you.

We would require the whole paper to enumerate all the advantages that you would derive from buying from us. All we can say is: Try us, and if we don't do as we say in orders to your satisfaction send the goods back. We will cheerfully refund the money for each and every article purchased at our store that does not give full and entire satisfaction.

DANZIGER'S,

157 CANAL ST., New Orleans.

School Music-Books!

High School Choir. EMERSON & TILDEN, $9 per dozen.

A standard, useful and favorite book.

School Song-Book. C. EVEREST. $6 per dozen.

Fine book for Girls' High and Normal Schools.

Choice Trios. W. S. TILDEN. $9 per dozen.

Three part Songs for Female Colleges, Seminaries, etc.

Grammar School Choir. W. S. TILDEN. $9 per dozen.

Extensive collection for High or Grammar Schools.

American School Music Readers. In 3 books, each 36 cents, 50 cents and 75 cents. Carefully prepared for Graded Schools.

The following are favorite general collections of sacred Songs for Common Schools:

SONG TRIO ..... H. S. PERKINS 75

SWEET CHRISTMAS BIRD ..... W. O. PERKINS $9.00

MUSIC TEACHER ..... C. EVEREST $6

OUR FAVORITE ..... H. P. DANKS $9

MUSIC CHARTS. By the LOWELL MASON.

Large Charts, containing 120 Blackboard Lessons, each 2 feet by 3, on strong manufactured paper, neatly bound and furnished in a complete course of twelve. Sent by express. In two rolls or more. Each $.

OLIVER DITSON & CO.,

BOSTON.

C. H. DITSON & CO.,

843 BROADWAY, N. Y.

CAUTION!

THE PUBLIC are cautioned against deceiving Machines offered by Second Hand Dealers as NEW. Do not buy from any one not authorized by the genuine Howe. Beware of counterfeit Howe Machine Needles. Needles without the name of the Howe Machine Company are worthless. Be sure they are Howe Manufacture, put up in our name. They

GENUINE SINGER MACHINE,

backed by a Company of well known repute, is now offered at such low figure as to admit of trying experiments with unknown parties. Deal only with the Company or its authorized Agents.

The Singer Manufacturing Co.,

83 CANAL ST., NEW ORLEANS.

H. P. BUCKLEY,

8 CAMP STREET,

AMERICAN and FOREIGN

WATCHES,

DIAMONDS, JEWELRY AND SILVERWARE,

AT LOWEST PRICES.

Special attention to Watch-Repairing.

LADIES' HAIR STORE AND FANCY GOODS BAZAR.

G. T. SCHILLING,

159 ..... CANAL ST. 159

keeps a large assortment of Fancy Goods of all descriptions. Human Hair in all shades and colors, of all sizes and lengths. Jewelry, Ladies' Combs and Hair Ornaments, etc., made up in all qualities of goods and of the newest styles. A choice assortment of Pens. Country orders promptly attended to. If goods are not as represented he will refund the money immediately.

HAIR-GROWER.

WARRANTED to cure Dandruff, or any Disease of the Scalp, and to absolutely arrest all loss of hair and make the Hair grow. Price, 50 cents per bottle. Made by

DONALD KENNEDY,

ROXBURY, MASS.

FOR SALE AND SOLD BY ALL DRUGGISTS. 3m

WHEELER & PIERSON,

Successors to Pierson & Dean,

NOS. 13 AND 15 CAMP STREET,

Opposite the City Hotel,

CLOTHING & FURNISHING GOODS FOR MEN AND BOYS.

We invite visitors from the country to look at our stock. We keep *good Goods*, sell at *one price*, and mark it in plain figures. Correspondence solicited, and a liberal deduction made to them. A

NEW ADVERTISEMENTS.

FRESH FIRST-CLASS

DRY GOODS!

FANCY GOODS, NOTIONS, ETC., ETC.,

AT

REASONABLE RATES.

E. H. ADAMS & BROTHER,

NO. 594 MAGAZINE STREET,

NEW ORLEANS, LA.

GOODS MARKED IN PLAIN FIGURES, FROM WHICH THERE IS NO DEVIATION.

PROMPT AND CAREFUL ATTENTION TO COUNTRY ORDERS. 8p to

SOLID SILVER AMERICAN $15 WATCHES

The extraordinary favor with which our $15 Watch has been received by the public has encouraged us to greatly improve its quality. We have now established facilities to manufacture it by the thousand, and for the present will offer it to our increased facilities without advancing the price. Has the exclusive control of this Watch. It cannot be obtained elsewhere under $20. We send a SOLID SILVER AMERICAN LEVER WATCH, fully warranted as to quality and time, to any address, C. O. D., by express, with privilege to examine before paying. Money may be sent safely by registered letter, post-office money order, or by express. Our New Illustrated Price List of Gold and Silver Watches and Chains for Ladies, Gentlemen, or Boys sent, free of postage, to any address.

C. P. BARNES & BRO., Jewelers,

224 Main Street, bet. 6th and 7th, Louisville, Ky.

A KEY THAT WILL WIND ANY WATCH PRICE 50c. (by Mail)

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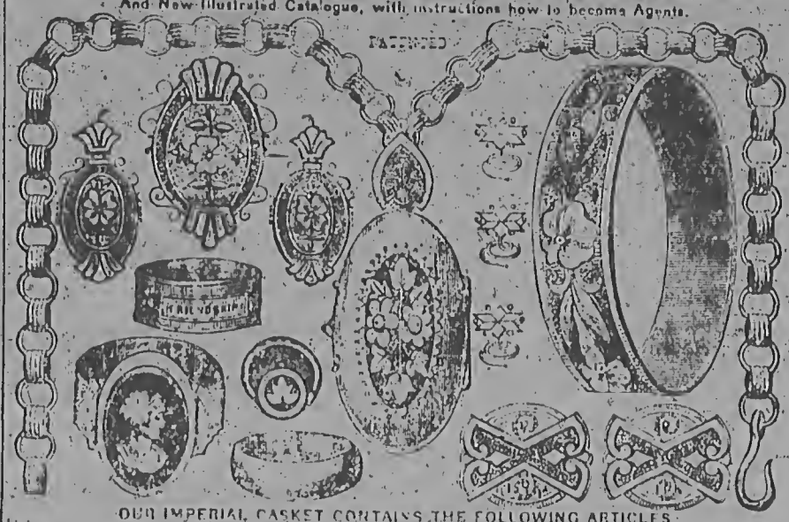
THE STEINAU JEWELRY CO.'S FOR ONE DOLLAR IMPERIAL CASKET.

And New Illustrated Catalogue, with instructions how to become Agents.



OUR IMPERIAL CASKET CONTAINS THE FOLLOWING ARTICLES:

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On receipt of One Dollar [illegible] by mail or express, free.

STEINAU JEWELRY COMPANY, No. 5 Arcade, CINCINNATI, O.

DANIELS MEDICATED SILK FOOT PROTECTOR

PATENTED APRIL 25, 1876.

S. TUTTLE & SONS

PHILA. & HARTFORD.

THE FOOT PROTECTORS are composed of Wood and Silk felted together, the Silk next to the foot, and are the first and only Imperfect Protection, with the health properties intact, and are so prepared as to render them impervious to and for the Germination and Cold Feet are a Sure Relief. We call the attention of Shoe and Hosiery dealers to these goods as being popular and of high value. Sample pair sent to any address, by mail, on receipt of 25 cents. In ordering state size and whether for lady or gent wear.

S. TUTTLE & SONS 211 and 80 Chestnut St., Philadelphia.

SEE AT 64

NAVRA'S

CHINA PALACE!

THE LARGEST & BEST ASSORTED

Crockery Store in the South,

YOU CAN PURCHASE

French China, Stone China,

GLASSWARE,

CUTLERY, SILVER PLATED WARE

AND

GENERAL

HOUSE-FURNISHING GOODS

Cheaper than in Any Other Store

IN THE CITY.

☞ No trouble to show goods nor to answer inquiries as to prices.

M. L. NAVRA,

129 CANAL STREET (TOPICO BUILDING.)

NEW ORLEANS, LA. 6p

BEATTY

ORGANS Superb $340 Organs, only $105. Pianos, *Retail price by other manufacturers* $900, only $260. Beautiful $1,000 Pianos, $175—brand new, warranted 15 years. *Get trial.* Other bargains; want them introduced. *Agents Wanted. Paper free.* Address DANIEL F. BEATTY, Washington, New Jersey. PIANOS

GOLD! Any worker can make $17 a day at home. Costly outfit free. Address TRUE & Co., Augusta, Maine.

30 Mixed Cards, Snowflake, Damask, etc., no 2 alike, with name, 10c. J. Ambler & Co., Nassau N.Y.

IMPORTANT to THE LADIES!

BUTTERICK & CO.'S CATALOGUE OF SPRING FASHIONS!

JUST RECEIVED.

Mailed to any address upon application.

The Singer Manufacturing Co.

83 CANAL ST., NEW ORLEANS.

HENDERSON'S

ILLUSTRATED CATALOGUE OF EVERYTHING FOR THE

GARDEN

Numbering 175 pages, with Colored Plate, *sent free* to customers of past years, and to all purchasers of our book, "The Garden for Profit, Practical Floriculture" or "Gardening for Pleasure" (price $1.50, cloth prepaid), by mail. Both together, on receipt of 25c. Plain Plant or Seed Catalogues, without Plate, free to all.

PETER HENDERSON & CO.

Seedsmen, Market Gardeners, and Florists.

35 Cortlandt Street, New York.

eow

COUGHS, COLDS, ASTHMA.

Remember that for all Affections of the THROAT AND LUNGS, **Lapriace's Indian Turnip Pectoral Balm** is the safe remedy, combining efficiency of action with a most palatable savor. Give it a trial. Price, $1. Sold at all well-assorted drug stores, and by the proprietor, 21 and 23 Elysian Fields street, Mobile depot—Duffuse & Co., 25 Water St. St. Louis depot—Richardson & Co., 309 N. Main St. 4p

J. A. BROWN, from the Centennial, Philadelphia, and the Grand Union, Saratoga, N. Y., have opened a store at 180 CANAL ST., with a large variety of Chinese, Japanese, Turkish and Bohemian, and a rare collection of carved and ornamental goods. All will find the largest variety of these goods that ever were on exhibition in this city. Prices suitable for Christmas. Don't forget the number, 180 Canal street.

Farm, Garden and Household.

LUSCIOUS STRAWBERRIES.

NEW AND SELECT VARIETIES.

It is not to be wondered at that so much enthusiasm has been shown, recently in reference to this popular fruit. When we compare some of the mammoth berries that were exhibited last year, for the first time, with some of the small and inferior kinds that have held sway so long in our gardens, we are led to say that the new comers are justly praised. Beautiful berries, indeed, they are, and possessed of qualities that render them equal favorites with those who are growing fruit for market, as well as with those who grow them for their own amusement or for private use. Amateurs of recent years seem to be paying more and more attention to the strawberry, and in some instances have planted in their gardens as many as thirty or forty varieties, now testing them by using one method of cultivation, and then again in some other way, frequently obtaining remarkable results. The acquisition of some of our finest berries to our list of fruits is due to these amateur experimenters, and they well deserve our thanks. Among varieties that I will mention at this time will be found some that are due to the experiments or watchful care of some of these enthusiastic fruit-growers.

Great Prolific.—The unusually cordial welcome that this new berry is receiving is a proof that its qualities are being well appreciated. Though exceeded in size, as yet, by some of the other varieties that I have on my grounds, yet from a study of the habits of the plants I am led to believe that a little extra care bestowed upon it will lead to its yielding berries of the very largest size. Already have scores of berries been picked measuring from four to six inches in circumference, and when the ground is made still richer the public may yet be permitted to see specimens that will rival the far-famed Essex Beauties or Great Americans. The plants thus far have yielded splendid crops, and of a very superior quality of fruit.

Cinderella.—This variety is, perhaps more widely known than the preceding one, and yet it is still one of the newest of the strawberry family. Its bright color, good qualities for shipping to market, and the large size of the fruit very quickly attracted the notice of professional fruit-growers. The hardiness and productiveness of the plants assist also in making it one of the best for profit. Last summer the berries frequently sold at fully double the price realized for the common Wilsons which will give some idea of its value for market purposes. It is equally desirable for family use, as its rich aromatic flavor recommends it to be well appreciated.

Duchess.—Correspondents in Mississippi, Alabama and in some of the other Southern States write me that they are greatly pleased with this famous berry. We find also it proves to be one of the hardiest and most productive, and when grown "in hills" or in separate plants has yielded enormous crops, over two hundred berries having been counted upon a single bush. Its very early ripening make it a great favorite.

Russell's Advance, Duncan and *President Lincoln* pride themselves also as being among the very earliest to ripen, while *Centennial, Champion* and *Golden Defiance* seem to take equal pride in being among the latest. Perhaps at some future time I may be able to give them a further description.

Strawberry plantations may be made during March or early in April at the South, but not later than that, unless the plants are obtained from the North, where the growth is more backward. To be successful in growing these extra large varieties to the best advantage, it will pay in the beginning to see that the ground is deeply spaded and plowed, and well enriched. Make the rows either two or three feet apart, with plants either twelve or fifteen inches distant from each other in the row. If plants are obtained through the mails, it is well to moisten the roots before setting them out. Cultivate well, and the splendid berries that will be obtained will plainly show that the descriptions that have been given can be easily verified.

R. H. HAINES.

SAVANNAH, GEORGIA, N. Y.

A gentleman named Dunlop remarked that he had never heard his name punned upon, and did not believe it could be done. "Except is nothing in the world more easy, sir," remarked a punster, "just lop off half the name, and it is Dun."

OUR FAMILY BREAD.

Truly the most important edibles to avoid are those which are calculated to injure the "staff of life." Merchants who supply their customers with pure articles, like Dr. Price's Cream Baking Powder, retain better patrons, have a larger trade and make more money than those who recommend the adulterated powders.

MEDICAL.

NO MORE BUZZING IN YOUR HEAD, DEAFNESS, BLINDNESS, SPINAL TROUBLES.

Dr. J. H. McLean's

Liquid Substitute for Quinine

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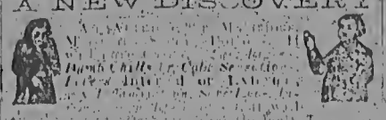

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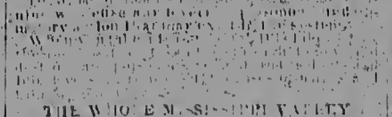

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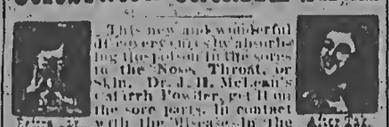

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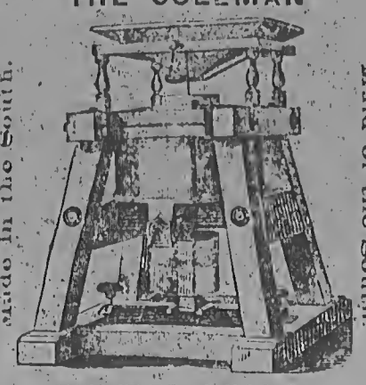

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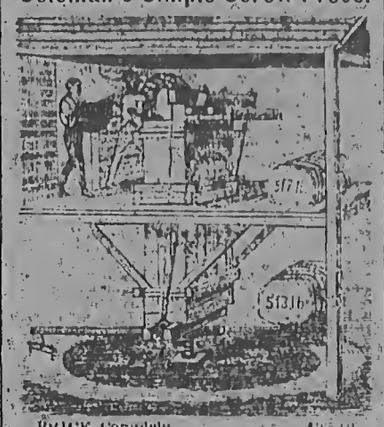

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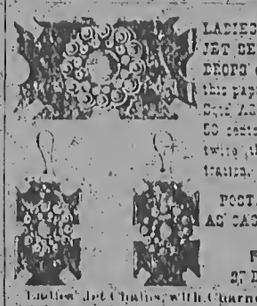

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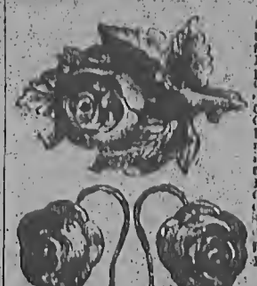

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SCIENTIFIC

—It is interesting to find that by American vegetable physiologists that there is no essential difference between the woody and foliaceous system of vegetation. A stem is, indeed, conceded by them generally to be as much made up of modified leaf as the inflorescence is generally taught to be. Hence it is not surprising that stems should sometimes act as leaves, and at other times as stems; sometimes leaves and stems are so blended and their structure modified that we cannot tell certainly which to refer it to. The "needles" are leaves or of fine character, [many explanations illegible] genus Phyllanthus), one can hardly say whether there are separate leaves along a stem, or whether, as the branchlets fall with the leaves, they are leaflets on a pinnate leaf. Mr. R. J. Lynch has been discussing this in a recent issue of the Linnean Society's proceedings. He finds that these branchlets disarticulate as leaves do, and that there is a bud in the axil where the branchlets fall from. In our country the Southern cypress and arbor-vitæ disarticulate branchlets just as Phyllanthus is here described to do; but it is not on record that buds are formed in these axils.

A RAIN-TREE.—The consul of the United States of Colombia in the Department of Loreto (Peru) has written from Yurimaguas to President Prado, informing him that in the woods adjacent to the city of Moyobamba there exists a tree called by the natives Tamia caspi (rain tree) which possesses some remarkable qualities. It is a tree about fifteen meters (about fifty feet) high when full grown, and of about one meter in diameter at the base, and has the property of absorbing an immense quantity of humidity from the atmosphere, which it concentrates and subsequently pours forth from its leaves and branches in a perfect shower, and in such abundance that frequently when the ground in its neighborhood is converted into a perfect bog. It possesses this curious property in its greatest degree in summer precisely when the rivers are at their driest and water most scarce; and the writer of the letter proposes that it should be planted in the more arid regions of Peru for the benefit of agriculture. This is not the first time the power of condensing moisture, and throwing it off in drops or rain, has been ascribed to plants in tropical regions. Humboldt says of the Edible Aroum (*Colocasia esculenta*) that "it literally distills water, and launches tiny drops in the form of a jet from the points of the leaf." Its magnificent, heart-shaped leaves, "carefully and ingeniously observed," are ordained "that from ten to a dozen drops of water may fall down every minute to refreshen the roots of the plant." Prof. Schouw, in his "Wonders of Vegetation," says: "There can be no doubt that a weeping-tree *before your eyes*" was seen some years ago in the Botanic Garden of Candia; from the foliage of which water fell like rain."

MISCELLANEOUS.

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COMMERCIAL.

ADVOCATE OFFICE,
New Orleans, Tuesday, March 12, 1878.

There is a desperate effort being made by the railroads to induce the grain shippers of the West to use their lines for transportation, instead of the Mississippi river, the natural road to the sea. These roads have reduced their freight charges so low that it seems impossible for them to make expenses; but in spite of the low rates overland there is a strong disposition on the part of the Western merchants to ship by way of New Orleans. It is to be hoped that the merchants of this city will prove equal to the emergency, and not allow this trade to be diverted from them, as has been the case. The *Times*, of this city, is doing good work in urging the necessity of establishing a Board of Trade for furthering the interests of our grain trade

The business of the past week has been very fair, though no changes of any importance have taken place in prices.

Gold opened in New York yesterday at 101 and closed at 100¼; here it opened at 101⅛@101¼, and remained the same at the close of business.

Exceptional paper is quoted at 7@8 per cent.; A1 do., 9@10; loans on collaterals, 7@8, and on morigage, 8½@10.

State consols range from 82½ to 83 and premium bonds 36¼ to 37.

We take the cotton report which follows from the *Democrat*:

The market to-day was dull under the influence of unfavorable news from abroad. Arrivals for Liverpool were lower, Havre was depressed and New York 4 or 5 points lower on futures. Nevertheless, there was a fair demand, but buyers were disposed to utilize the unfavorable condition of other markets for a decline in prices; in this, however, they were unsuccessful, although some sales were made at lower figures than the closing quotations of the Exchange The sales footed up 4 850 bales

The official closing quotations of the Cotton Exchange were as follows:

	To-Day.	Yesterday
Low Ordinary	7¾	7¾
Ordinary	8⅝	8⅝
Good Ordinary	8¾	8¾
Low Middling	9¼	9¼
Middling	10¾	10¾
Good Middling	11⅛	11⅛
Middling Fair	11⅝	11⅝

Sales to-day, 4,850 bales. Market dull and easy.

COTTON STATEMENT.

In store and on shipboard, Sept. 1, 1877	21,356
Gross receipts since yesterday	9,131
Gross receipts previously	1,431,752—1,440,883
Total supply	1,462,239
Exported to-day	7,200
Exported previously	1,131,044—1,138,244
Total stock this day	327,995
Total stock this day last year	340,272

The exports to day were 4,417 bales to Liverpool, 1,084 bales to Vera Cruz, and 1 819 bales to New York.

Net receipts since Saturday	7,351
Receipts from other ports	1,778
Net receipts last Sunday and Monday	21,078
Net receipts this day last year	9,291
Net receipts since Friday	9,131
Net receipts same time last week	22,884
Net receipts same time last year	6,277
Net receipts since September 1	1,431,752
Net receipts same time last year	1,064,863

The cotton on shipboard, as per account of the Cotton Exchange, is as follows: Liverpool 31 735 bales; Havre 20-174; Bremen, 8,312; Mediterranean, 2,692; North Sea, 25,380; Baltic ports, 15 979; Spain ——, Mexico, ——; coastwise, 2,467; total 106,839 bales This, taken from the stock at noon, as noted at the Exchange, leaves in presses 221,036 bales.

The receipts at all ports from noon yesterday to noon to-day, as per telegrams to the Cotton Exchange shows 19 179 bales, against 32 985 last Sunday and Monday, 8 045 bales last year and 17 564 bales year before last.

The movement at ports for three days, up to twelve M. to-day, is given below:

	Received since Friday.	Same time last week.	Same time last year.
New Orleans	8,301	22,684	6,277
Galveston	3,408	3,816	1,975
Mobile	2,587	3,477	1,745
Savannah	1,221	3,676	1,881
Charleston	2,277	2,212	1,031
Wilmington	1,209	419	14
Norfolk	2,337	1,994	1,525
Baltimore	161	769	6
New York	1,138	1,304	531
Boston	828	1,656	728
Philadelphia	411	811	407
Various			
Total	27 907	42,853	16,135
Receipts at ports since September 1			3,676,873
Receipts same time last year			3,617,272
Receipts same time year before			3,574,861

The consolidated report for three days gives exports to

	G. B.	France.	Cont.	Chan'l.	Stock.
This week	16,944	.....	13,985	10,734	740,67
Last week	20,356	257	20 081	1,520	797,425
This week last year	15,264	1,000	6,138	.....	847,455

It is a fact worth noticing that when stocks are lying flat on their back the churches in Gold Hill and Virginia have larger congregations than at any other time. The motive which causes the Comstocker thus to turn comparatively pious reminds one of the old Scotch lady who asked the captain what the chances were "Madam," said the seaman solemnly, "we must trust in God." "Eoh, sir, an' has it come to that?" cried the frightened dame.

"We have lost a great deal by our religion," a woman said to her husband. "Yes," replied her husband; "you lost a bad temper, and I lost a bad habit of drinking, and a ragged coat."—*Vermont Chronicle*.

Some one, on being asked the difference between Romanists and Ritualists, replied: "The difference is that the former are papists and the latter apeists."—*Truth*.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	04 00	4 00
Cotton sweeps	4 00	— —
Cultivators, Diam. and shovel-tooth	5 25	7 00
Cultivators, riding and walking	30 00	40 00
Shovels and spades	5 00	12 00
Axes	7 00	11 50
Shovel plows	4 50	5 50
Half do. with cutters	6 00	8 00
Double-shovel plow	4 00	5 25
Straub's corn mills	— —	— —
Cora mills, Coleman's	120 00	225 00
R. J. West's corn mill	200 00	— —
Tunnard's corn and pea planter	— —	— —
Cotton planter	16 00	— —
Wagons, Carts, Etc.:		
Wagon, two-horse	55 00	70 00
Wagon, four-horse	85 00	100 00
Wagon, two-horse, thim. skein	60 00	70 00
Wagon, four-horse	8 00	0 00
Cane wagon	190 00	210 00
Ox wagon	75 00	115 00
Ox cart, complete	— —	— —
Cane cart	110 00	115 00
Tongue cart, complete	— —	120 00
Plantation cart	45 00	60 00
Bagasse cart	65 00	75 00
Iron, W lb.:		
Hoop	8½	6
Sheet	3½	5
Horse shoe	3½	4½

BUILDING MATERIAL.

Bricks, M 1,000:		
Lake	9 00	11 00
Country	— —	8 00
English fire	35 00	37 00
Lime, W bbl.:		
Western	— —	— —
Cement	3 00	3 25
Plaster Paris	3 25	3 50
Lumber, W 1,000 feet:		
Flooring, dressed	15 00	25 00
Flooring, rough	25 00	12 00
Ceiling, dressed	14 00	25 00
Weatherboards, dressed	14 00	18 00
Weatherboards, rough	— —	13 00
Scantling	14 00	18 00
Shingles, W 1,000	2 50	3 50
Nails, best brands	3 20	— —
Smaller sizes proportionately higher	— —	— —
Glass, W box of 50 feet:		
French, 8 by 10	— —	1 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 13 by 20	4 00	4 22
French, 14 by 16 to 16 by 20	4 25	4 77
White Lead, best, W lb.	10½	12½
Paris Green, W lb.	30	40
Pat. Dryer, W lb.	10	13
Whiting, W lb.	1¼	3
Putty, in bladders, W lb.	3	5
Linseed Oil, W gal.	70	80

SASH, BLINDS AND DOORS.

Size of lights.	Sash, per pair. Unglazed.	Glazed.	Blinds, per pair.
Window Sash, 12 lights:			
8x10	35	$1 50	$1 85
10x12	55	1 70	2 00
10x16	80	2 75	2 70

	Single.	Double.
Sash Doors:		
2 feet x 7 feet	$3 00	$3 70
2 feet x 8 feet	4 00	— —
2 feet x 7 feet 6 inches	— —	3 80
Panel Doors:		
2x8 and 1¾ inch thick	— —	$2 20
2x7 and 1¾ inch thick	— —	2 25
2x7 and 2¼ inch thick	— —	2 30
4x7—6 inch and 1¾ inch thick	— —	4 00

GROCERIES.

Butter, W lb.:		
Western	18	19
New York, good to creamy	26	31
Coffee, W lb.:		
Rio, fair	16¼	16¾
Rio, good	17¼	17¾
Rio, prime	18	18¼
Java, choice O. G	28	30
Candles, W lb.:		
Star, best brands	12	13
Corn Meal, W bbl.:		
Best, K. D	2 70	2 75
Cheese, W lb.:		
Factory	12¾	13¾
N. Y. cream and English dairy	15	15½
Fish:		
Mackerel, extra No. 1, in bbls	— —	14 00
Mackerel, extra No. 1, in kits	— —	1 40
Sardines, quarter boxes	— —	— —
Flour, W bbl.:		
superfine	4 50	4 75
XX	— —	5 50
XXX	5 50	6 00
Choice XXX	6 25	6 50
Choice family	6 50	7 00
Fruits:		
Dried apples, W lb	3	4
Dried peaches, W lb	11	12
Catsina, W quarter box	50	55
Raisins, W half box	— —	1 00
Raisins, W white box	1 80	1 85
Bananas, W bunch	1 00	2 00
Crackers, W lb.:		
Soda	5	5
Butter	6	7
Sugar	7	9
Gingernuts	9	12½
Grain:		
Corn, in sacks, new	46	48
Corn, in barrels, best	50	55
Insurance, in casks	— —	50
Insurance, in barrels	— —	55
Lard, in barrels best	80	85
Molasses, in barrels		
Common	18	20
Fair	20	22
Prime to choice	30	40
Golden and Rio del sirups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, W lb.:		
No. 2	3½	4
Ordinary	5¼	5¾
Fair	5¾	6¼
Prime to choice	6¼	6¾
Soap, in boxes, W lb.:		
XXX Palm	6½	— —
Keller's magnolia	4½	— —
Keller's olive	5	— —
Starch, W lb.	3½	4
Nails, in sacks:		
Fine	1 05	1 10
Coarse	85	90
Sugar:		
Good fair	6¼	8¾
Prime	— —	7¼
Choice	— —	8¾
Yellow clarified	8	8½
White clarified	8¾	9
Crushed	— —	— —
Powdered	— —	— —
Spices, W lb.:		
Allspice	15¾	— —
Pepper	13¾	14
Cloves	45	— —
Cinnamon	— —	— —
Teas, W lb.:		
Black Oonous	27½	1 10
Green Imperial	80	90
Tobacco, manufactured, W lb.:		
Chewing, common	40	45
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, choice	65	70
Smoking	— —	— —

GRAIN AND FEED.

Corn, W bushel:		
Yellow	— —	50
White	— —	53
Mixed	— —	48½
Oats, W bushel:		
St. Louis	— —	— —
Texas	— —	— —
Galena	— —	37
Bran, choice, W 100 lbs	— —	1 10
Hay, W ton:		
Prime	16 00	17 50
Ordinary	— —	— —
Cow Peas:		
Whippoorwill	— —	— —
Mixed	1 25	1 30
Clay	1 45	1 50

PROVISIONS.

Bacon, W lb.:		
Breakfast	8	8½
Shoulders	4½	5
Sides, clear rib	5½	5¾
Sides, clear	— —	5½
Hams, sugar-cured	8	9
Mess Pork, W bbl	10 75	11 00
Dry Salted Meat:		
Shoulders	3¾	4
Lard, W lb.:		
Choice, in kegs and pails	— —	— —
Choice, in tierces and barrels	7¼	7¾

EDULENTS.

Potatoes, W bbl	1 50	2 25
Onions, W bbl	2 75	3 50
Apples, W bbl	4 00	6 00
Cabbages, W 100	5 00	8 00

WOOL.

Burry	11	12
Louisiana, clear	— —	25
Lake, clear	27½	29

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	11¼	11¾
Ties, Arrow, best, per bundle, 50 ties and buckles	— —	2 50
Twine, hemp	13½	14

POULTRY AND EGGS.

Poultry, W dozen:		
Old chicken	— —	3 50
Young	2 00	2 50
Ducks	— —	2 50
Geese	5 00	6 00
Turkeys	— —	15 00
Eggs, W dozen:		
western	11	12½
Louisiana	13	13

SEWING MACHINES.

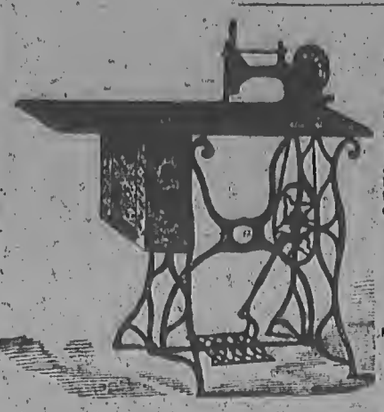
THE SINGER AGAIN TO THE FRONT!!

Great Reduction in the Prices

OF THE

WORLD-RENOWNED **SINGER** FAMILY SEWING MACHINE!

FOR CASH!!



The Singer Manufacturing Company, ever awake to the interest of the public, have determined to *put the price of their Machines* within the reach of every man, woman and child in the land.

The Genuine Singer Sewing Machine is now Offered at Prices Below the Bogus Ones, or Any Other.

The fact that the only Sewing Machine which unscrupulous men have ever attempted to imitate is the Singer is sufficient evidence of its superiority over all others There is no longer any excuse for buying any of the cheap Machines hawked about the country, with no claim for patronage but their cheapness.

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Worthless Imitation Machines.

The Singer Will Last a Lifetime.

Send for Circular and Cash Prices.

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No. 85 Canal Street, New Orleans, La.

WHEELER AND WILSON

NEW NO. 8

Sewing Machine!

GOOD NEWS! GOOD NEWS!

Great Reduction for Cash.

The $100 Machine Reduced to	$60.
" 90 " "	50.
" 85 " "	45.
" 80 " "	40.
" 75 " "	35.
" 70 " "	35.

Every Machine furnished with all the attachments.

THE WHEELER & WILSON has now been before the people for more than **Twenty-Five Years**, an Unparalled number of the **Family Favorite** are now in use in the families and workshops of the world. Our New No. 8 Machine is, without doubt, the best and most simple Sewing Machine in the world.

It has a *self-setting* needle. It has no *noisy cog wheels*.
It never cuts the thread or goods. It has no complicated *shuttle* to thread.
It is a new machine, with *straight* needle. It allows the work to run back from the operator.
It will not break the thread if the needle is allowed to run *off the goods when sewing*.

☞ Send for our New Cash Price List.

☞ CASH AGENTS wanted in every county and parish.

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M. A. PECK, Gen. Agent for La., Ala. and Miss.

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ACKNOWLEDGED.

Chemists and physicians say that Dr. Price's Special Flavoring Extracts are the purest They are daily increasing in popular favor. House-wives who desire the most delicious flavor in their cakes, puddings and pastry will get it by using Dr. Price's Extracts.

Religious Notices.

THE Mobile District Conference will convene at Whistler, Ala. on Friday, April 26, at nine o'clock A. M. Bishop Keener has promised to be present. Preachers will please collect and bring with them the amounts assessed to their charges last year for the support of the Bishops.

The district stewards will meet at the same place and time to discharge their duties.

14 S. H. COX, P. E.

PRATTVILLE DISTRICT ALABAMA CONFERENCE. The district stewards of the Prattville district will meet at the Lecture-room of the West Selma Methodist Episcopal Church South in Selma, Ala., April 3, 1878, at eleven o'clock A. M. A full meeting of the board is anxiously desired and respectfully requested.

7 T F MAGRUM, P.E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—SECOND ROUND.

Amite City, at Osyka	Apr. 13, 14
Pearlington, at Logtown	20, 21
Handsboro' at White Plains	24
Ocean Springs, at Biloxi	27, 28
West Pascagoula, at Oak Grove	May 1
East Pascagoula, at Zion	4, 5
Chickasaba, at Morris Bluffs (Bro. C. W. Calhoun will preside)	11, 12
Moss Point, at Scranton	11, 12
Covington, at Oak Grove	18, 19
China Grove (place to be selected)	June 1, 2
Columbia (place to be selected, Bro. F. Howard will preside)	8, 9
Knox (place to be selected)	8, 9
Westville (place to be selected)	12
Mount Carmel (place to be selected)	15, 16

14 THOMAS PRICE, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—SECOND ROUND.

Durant and Ebenezer, at Durant	Mar. 30, 31
Walden, at Bluff Springs	Apr. 6, 7
Liberty, at Liberty Hill (Thursday)	11
Zilpha at Smyrna	13, 14
Kosciusko, at Kosciusko	20, 21
Black Hawk, at Jordan's chapel	27, 28
Bellefontaine	May 4, 5
Winona and Carrollton, at Carrollton	11, 12
West station, at Howell's chapel (Wednesday)	15
Winona circuit, at Friendship	18, 19
Attala circuit	25, 26
Richland circuit	June 1, 2
Greenwood circuit	8, 9

14 K. A. JONES, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—SECOND ROUND

Mansfield	Mar. 27
Pleasant Hill, at Allen	30, 31
Dreson, at Woodville	Apr. 6, 7
Mooringsport, at Mount Zion	13, 14
Shreveport	17
South Bossier, at Bellevue	20, 21
North Bossier, at Concord	27, 28
Caddo, at Bell Bower	May 4, 5
Springville, at Armistead	11, 12
Natchitoches	18, 19
Atascoso	25, 26
Natchitoches circuit	25, 26
Logansport	June 1, 2

14 ROBERT RANDLE, P. E.

MISCELLANEOUS.

BLACK CASHMERE SILKS,

COLORED SATINS,

EVENING SILKS, VELVETS,

ETC., ETC., ETC., ETC.

WE ARE PREPARED to show a most complete assortment of the above goods, which will be offered at EXCEPTIONAL PRICES.

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$15 00 will buy an elegant Porcelain DeTerre (nearly equal to French China in appearance, and far more durable) DINNER SET, comprising 124 pieces, to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Bont,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes,

Stone China DINNER SETS	WRITE FOR PRICES
Stone China TEA SETS	
Decorated CHAMBER SETS	
Real French China DINNER SETS	
Gold Band China TEA SETS	
Table TUMBLERS	
Table GOBLETS	

8p W. C. SHEPARD & CO.

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STATIONER,

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Edward Lilienthal, Jeweler, 95 Canal street, will sell at cost during the current month his entire stock of Diamonds, American and Imported Watches, fine Jewelry, Silverware, Silver-Plated Ware, Clocks, and any article in his line, being recent selections for the retail trade in this city. Every article will be guaranteed to be as represented. His old customers and the public generally are invited to call.

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AN ENTIRE NEW STOCK OF

BED-ROOM, DINING-ROOM,

Hall and Kitchen Furniture,

AT PRICES TO SUIT THE TIMES. A full line of goods suitable for the country. Goods packed and shipped free of charge.

S. M. HYDES,

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$5 to $20 per day at home. Samples, worth $5, free. Address STINSON & Co., Portland, Maine.

MISCELLANEOUS.

PHILIP WERLEIN'S

PIANO, ORGAN AND MUSIC STORE

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LEADING MAKERS

OF

PIANOS AND ORGANS

WRITE FOR PRICES.

"We cannot speak too highly of this establishment. It possesses large facilities, and is conducted on the basis of the utmost fairness and liberality.

J. B. WALKER,
J. B. A. AHRENS.

PRICE LIST OF J. J. MARTIN'S

GREAT T DEPOT

NO. 5 CAMP STREET, NEW ORLEANS.

TEAS.

OOLONG, Black—35c., 40c., 50c., 60c., 75c. Best at $1 per lb.
ENGLISH BREAKFAST, Black—35c., 40c., 50c., 75c., $1, Best at $1.20 per lb.
IMPERIAL GREEN TEA—35c., 40c., 50c., 60c., 75c., $1, $1.20. Best at $1 40 per lb.
MIXED TEAS—35c., 40c., 50c., 60c., 75c. Very choice, $1. Extra choice, $1.20.

Also a choice assortment of Young Hyson, Gunpowder, Orange Pekoe, Flowery Pekoe, Japan, Assam, Mandarin and Caper Teas.

COFFEES.

GOOD RIO, parched or ground	25c. per lb.
CHOICE RIO	30c. "
CHOICE CORDOVA	35c. "
REAL OLD GOVERNMENT JAVA	40c. "

NOTICE.—We will ship $5 worth or more of our goods, if prepaid, to any Express station on Mobile or Jackson Railroad *Free of Freight*. Parties ordering less than $5 worth must send 25 cts extra for expressage. Packages of 1 lb. or less can be sent by mail for 3 cents per ounce. Remittances should be made payable to J. J. MARTIN, Great Tea Depot, 5 Camp street, New Orleans.

DR. PRICE'S

Cream Baking Powder

Special Flavoring Extracts

Eminent Chemists and Physicians certify that these goods are free from adulteration, richer, more effective, produce better results than any others, and that they use them in their own families.

DR. PRICE'S Unique Perfumes are the Gems of all Others. Toothene, an exquisite, Liquid Dentrifice.

USE STEELE & PRICE'S LUPULIN YEAST GEMS.

STEELE & PRICE, Mfrs., Chicago, St. Louis & Cincinnati

The above goods are sold by Messrs. Flash, Lewis & Co., John I. Adams & Co., Hartwell & Cobers, and Burke & Thompson, New Orleans.

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BLANCHARD

FOOD CURE CO.,

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The FOOD CURE SYSTEM is founded in FACT and COMMON SENSE.

A 64 page Pamphlet, explanatory of the system, sent post-paid to any address.

This is not a quack advertisement. (6p)

THE BLANCHARD

BLOOD AND NERVE FOOD

Or Tonic Extract of Wheat,

CURES NERVOUS DEBILITY, MENTAL PROSTRATION, LOSS OF SLEEP, DYSPEPSIA, CONSUMPTION SCROFULA, CATARRH, NEURALGIA, RHEUMATISM AND LOSS OF VITAL ENERGY. The only reliable **Brain Invigorator**.

$1 Per BOTTLE, sent by Express to any Express Office.

☞ Circulars sent free.

SAMUEL E. MOORE, Agent.
Cor. Canal and Royal Sts. New Orleans.

$8, $10, $15 EACH.

OUR NEW GOLD METAL WATCHES are the only real imitation Gold Watches that are made with the latest improvements, at the above prices. They are reliable and beautiful Watch. Send direct to us for a Watch or Chain. Chains from $1 to $6. Jewelry of the same. COLLINS METAL WATCH FACTORY, 335 Broadway N. Y., P. O. Box

How a "Diebold" Safe Stood the Test in the Recent Fire at Edwards' Depot, Mississippi.

W. W. CLARK, President. | JOHN W. NORRIS, Vice President.
D. TYLER, Secretary and Treasurer.

Another Southern Testimonial

FOR THE

DIEBOLD SAFE AND LOCK CO.

A. ROY, Agent.

ONE MORE VICTORY SCORED.

READ! READ!

EDWARDS' DEPOT, Oct. 18, 1877.

DEAR SIR: The No. 7 Diebold Safe purchased some time since went through the large conflagration, and remains forty-eight hours in the burning ruins. The iron on the sides and front was very much bulged out. Considering the extreme heat to which it had been subjected, we feared greatly for its contents; but judge of our joy and surprise when, on opening it, we found all our books and papers in good condition.

S. D. CURRIE & CO.

The above is a sample of the testimonials being daily received from all parts of the country

A large assortment of these celebrated Safes always on hand, at prices as low as first-class work can be made. Write for estimates etc

New Orleans Branch Diebold Safe and Lock Company, 27 Canal Street.

8p A. ROY, Agent.

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ARTIST-PHOTOGRAPHER,

AT HIS NEW GALLERY,

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The Best Photographic Pictures

IN THE SOUTH, in Every style of the Art

COPYING AND ENLARGING of Old Pictures a SPECIALTY. Attention invited to the celebrated ENAMEL PHOTOGRAPHS. Only first-class work Prices moderate

Remember WASHBURN'S NEW GALLERY, Cor. Canal St. and Exchange Place 8p

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STATIONERS, PRINTERS,

LITHOGRAPHERS AND BLANK-BOOK MAKERS,

87.....COMMERCIAL PLACE.....87

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Marble and Granite Works,

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NEW ORLEANS.

Every description of Cemetery and Building work executed in the best manner. 8p

FRANK H. WILSON, Agent

THE MOST

DURABLE AND ELASTIC

WOVEN WIRE BED

IN THE WORLD.

Each Bed warranted in every respect. All sizes made, from Crib, Steamboat Berths and Hospital Cots to full-size Beds, 4 10x6 feet.

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MONARCH CORN MILL

For HAND or POWER use.

It grinds all kinds of grain, Ears or Cut [illegible] Process will grind from 4 to 6 bushels per hour. We know of no Mill existing less than $20 that will do the work of this Mill. Price for hand use $11.00, with Power Attachments $13.00. Send for illustrated circular. Address EDWARD THOMPSON, General Agent, 113 & 115 Poydras Street, New Orleans, La.

SELF-ACTING FAN.

HAVING bought the Patent Right, for the States of Louisiana and Texas, for a Self-Acting Fan, one of the simplest and most ingenious contrivances of the age, I am prepared to fill orders for from 1 to 1000, at very low figures. These Fans are guaranteed to run for one hour and a quarter, and are admirably adapted for private houses, restaurants saloons and steamers. Call and examine at No. 7 BARONNE St., opposite the Odd Fellows' Hall. OTTO SCHWANKE

FRANK M. NORMAN,

Book-Seller, Stationer and Printer,

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Your name on 50 Visiting Cards for 30 cts. Frames made to order: Scrap pictures: Upper Ten Circulating Library. Catalogues free.

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$3 GOLD PLATED WATCHES. Cheapest in the known world. Sample Watch Free to Agents. Address, A. COULTER & Co., Chicago

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, MARCH 21, 1878. NO. 12

PEACE, BE STILL.

BY W. J. BABCOCK.

...ath's sea a fearful storm was sweeping,
So cold and chill;
One was there upon a billow sleeping,
...to the billows, in their fury leaping,
Said: "Peace, be still."

...hen the storms of earth sweep round our ...velling,
Both loud and shrill,
...ker, speak, our anxious fears dispelling,
...to the tempest in our bosom swelling,
Say: "Peace, be still."

...friends we loved are falling all around us,
Look where we will;
...the chains that to the earth have bound
Say: "Peace, be still."

...ms but yesterday we bore a sister
Her grave to fill;
...that home where loving hearts have missed
...where that widowed mother oft has kissed
...Say: "Peace, be still."

...dimmed eyes, look up, and cease repining;
Wait Jesus' will;
...dear one in heav'n is brightly shining,
...her brow life's fadeless flow'rs are
...Then, "Peace, be still"

...we, one by one, shall cross the river,
...so cold and chill,
...thank we stand, and hear and shiver,
...of every earthly good the Giver,
Say: "Peace, be still"

The Watchman.

News of the Week.

DOMESTIC.

...OT SPRINGS, March 12.—The ...ral donation of $500 from the ...ago Board of Trade has swollen ...sh contributions for the relief ...he sufferers by the recent conflag...ion here to something over $2. ...Much has already been done for ...relief of the most pressing needs, ...generous public should be in...ed that much still remains to be

...ERMAN, WYOMING, March 13.—...Thursday at midnight a storm of ...and wind set in, covering the ...try from Green River, Wyo... to North Platte, Nebraska—...miles—the severest storm since ...construction of the Union Pa...railroad and continued without ...ment till Sunday morning, ...ing it impossible for a person to ...t without almost certain death ...bodies of several persons were ...who died from exposure. Two ...s perished between Fort Rus... and Cheyenne, a distance of ...miles. Four men with an ox ...were caught fifteen miles north... of Cheyenne; three reached the ...ad on Sunday, terribly frozen, ...will probably lose their feet. ...fourth man and the cattle per...

...ree ranchmen were found dead ...t distance from North Cooper. ...One ranchman lost 1000 ...near Edgebert station

...ny other cases are reported of ...f stock. The snow drifted in... ...ense piles; every cut in the ...ad track is filled with snow and ...heds are also full.

...e railroad company had their ...ine before the storm subsided ...nday, and have been constantly ...rk with four snow-plows at dif...t points, with all the men they ... work. The different forces ...this point last night, having ...d 550 miles in less than three

...trains will be immediately ...d and no further detention is ...pated. The passengers were ...ated where they could be well ...d taken care of.

...w York, March 13.—A special ...Nashville, Tenn., says a terrible ...quake shock was felt at Colum... Ky., at four o'clock on Monday, ...ing it awoke the residents ...e town, and created consider... ...sternation. Bedsteads rolled ...the floors of rooms, and in... ...and dressers were thrown down ...roken.

...portion of the Mississippi river ...caved in near the town, leaving ...house hanging over the bluff ...movement was so violent as to ...ells on locomotives standing in...heds at the depot. The rum... ...noise lasted only a few seconds

...REELING, W. VA., March 14.—...heaviest storm ever experienced ...t Virginia passed over Jeffer... ...county on Monday night. A ...er of houses were unroofed ...stones larger than eggs fell for ...hour, breaking glass, and killing ...hogs and sheep. The heavy ...which followed washed out the ...ing wheat, inflicting heavy loss... ...damage is estimated at $75,000 ...000.

...MPHIS, March 14.—A special ...Dr. Lawrence, chairman of the ...tive Relief Committee of Hot ...gs, in reply to general cor...dence regarding accommoda... ...or visitors, states to the public ...the commercial portion of Hot... ...was mostly was destroyed by the ...re, but that all visitors can be ...ortably cared for throughout the ...year.

...An *Avalanche* special from Hot... ...Ark., reports that a fire now ...g has destroyed the machine ...of the Central railroad. Loss ...y in machinery. The fire is ...control.

...MPHIS March 15.—A special ...Hot Springs reports another ...re this morning. Four wooden ...ings on the east side of Valley ...adjoining the site of the recent ...fire, were destroyed. Loss, ...$10 to $15,000. Among the suf...are R. A. Cartwright and Paisy ...big general stores.

...TON, March 16.—The panic ...ng the savings bank depositors ...ues. The crowd in front of the Five Cent Bank was even greater than yesterday. Ninety thousand dollars was paid out yesterday, and as much to-day

The Provident Savings Institution paid out about $80,000 yesterday, and an equal amount to-day. There is no run on the Suffolk Bank.

FOREIGN

ST. PETERSBURG, March 13.—The *Journal de St. Petersburg* declares untenable the reported English demand that all points of treaty should be submitted to the Congress. If the mission of the Congress is to result in peace, subjects of a European character, and which might lead to excepted but resultless discussion, must be set aside.

Prince Ouroussoff will shortly proceed to Rome as semi official representative of Russia to the Vatican.

ATHENS, March 13.—Gen. Grant entertained the King of Greece at luncheon to-day, on board the United States steamer Vandalia.

CONSTANTINOPLE March 13, 1878. Prince Hassan has refused to obey the order of the Porte to evacuate Varna, declaring that he awaits the Khedive's orders. There is some agitation in Syria in favor of annexation to Egypt.

The Grand Duke Nicholas' visit to the Sultan has been postponed until after the treaty of peace has been ratified.

LONDON, March 14.—The *Standard* announces in official form that the British squadron in the Mediterranean is now at Besika Bay, and will advance to the Dardanelles so as to be nearer Admiral Commerell who commands off Gallipoli. Admiral Commerell's squadron thus becomes more powerful than Admiral Hornby's, and will form a reliable reserve.

A special to the *Standard* from Vienna says: The Roumanian agent will hand to Count Andrassy a memorandum to-morrow intimating that Roumania refuses to be bound by the Russo-Turkish peace preliminaries.

The St. Petersburg correspondent of the *Times* says: Accounts of the war-like preparations of England and Austria cause but little excitement here. The conviction that peace will be maintained is general.

The Rome correspondent of the *Times* states that the Italian authorities have notified the Bishop of Salerno that his appointment is void, as the patronage of that see is vested in the King, not in the Pope.

The chancellor said to the House of England had agreed to go into the Congress." The chancellor also said he could not enter into details, but he might say that in the Congress each power would maintain liberty of action.

It was not intended that the matter should bind the minority. England will maintain her views in the Congress and will require, before entering it, that every article of the treaty of peace should be placed before the Congress in such a manner that the Congress can judge whether the articles are to be accepted or not.

CONSTANTINOPLE, March 14.—At the request of Mr. Layard the Sultan has approved a charter for the Protestants of Turkey similar to that possessed by the Greek Armenian Church.

HAVANA, March 15.—Hon. John E. Leonard, member of the United States House of Representatives from Louisiana, died this morning at the Telegraph Hotel, in this city. He arrived here on the fourth inst. and had engaged passage to return to New York on the ninth, but was taken ill the same day. His illness resulted in yellow fever which terminated fatally. All classes of the community manifested great sympathy for Mr. Leonard, who is only thirty-two years old and highly accomplished. His death is deeply deplored.

ATHENS, March 15.—The *Official Journal* announces that Russia has rejected the proposal for the admission of Greece to the Congress. Public feeling is consequently much excited against Russia.

LONDON, March 16.—The *Pall Mall Gazette* has the following dispatch, dated March 16: "The Pope, notwithstanding opposition, has ordered the Italian bishops to legalize their positions, giving them liberty to demand an exequatur from the government. This defines the Papal policy. It means a tacit acceptance of the loss of temporal power."

A Reuter from Constantinople says: Reouf Pasha is empowered to request that Varna be restored to Turkey.

The typhus fever rages at Adrianople and Philippopolis.

There is much sickness at Erzeroum and at Constantinople.

ST PETERSBURG, March 17.—The ratifications of the treaty of peace were exchanged to-day. The conditions will be published as soon as they are communicated to the powers.

Reouf Pasha will depart immediately.

The Agence Russe denies that Russia opposes Greece being represented in the Congress, and adds that the Greek powers alone can advocate a congress. The representatives of secondary and other interested States will be admitted as delegates. In reference to the questions wherein their States are concerned, steps are now being taken for the progressive retiral of the Russian army from Turkey.

LONDON, March 18.—The *Times* has the following from St Petersburg: The treaty leaves a good many points open. It reserves the question of the straits for the Congress, and leaves the southern frontier of Bulgaria to be determined by the International commission, according to the nationality of the inhabitants.

The question of annexation of the port of Kavala is left to the same commission, and thus serious difficulties on that point are avoided. Lord Derby will probably receive the treaty next Saturday, as a courier for London will leave on Tuesday.

PESTH, March 18.—Bismarck has notified the Austrian government that Russia, in consequence of his intervention, has consented to submit all the peace conditions, without exception, to the Congress for discussion, should the Congress make a demand to that effect.

Baltimore Conference, M. E. Church South

This body, says the *Episcopal Methodist*, convened at St. Paul's church, in this city, on Wednesday morning, the sixth instant, at half-past nine o'clock, Bishop McTyeire introducing the session with appropriate exercises. The attendance at the opening was unusually large, and the weather most propitious for this uncertain season of the year. Bishop McTyeire presides with his characteristic dignity and administrative tact, occasionally relieved by Bishop Doggett, who has been in attendance since the second day of the session. The latter delivered a most impressive charge to the class of young men admitted on trial.

On Sabbath the pulpits of all the Methodist churches in the city, and several of other denominations, were supplied from the Conference. The day was bright and beautiful, and the attendance upon public worship unusually large. Bishop McTyeire preached in the morning, and Dr. Deems, of New York, at night, to crowded congregations at St. Paul's church. We know not when we have listened to more able discourses. The ordination of deacons was had at the close of the morning services, and of elders at night. Bishop Doggett preached in the morning at Trinity and at Mount Vernon Methodist Episcopal Church at night.

The report of Rev. A. H. Redford, book agent, was referred to the Committee on Publications. It shows the amount limited to the relief of the Publishing House by the Baltimore Conference last year to be $882.50.

Rev. W. W. Walker recently pastor of Printy church, Baltimore, was, at his request, granted a location.

Total collection for domestic missions was $2,152.35; total for foreign missions, $3,611.73; special collections for both foreign and domestic missions, $103.34; from other sources, $826.58; grand total, $6,587. Recapitulated—To amount on hand March 1877, $4,071.58; receipts $6,587; total $7,918.58. By amount applied to missions and special missions $2,940.18; by amount turned over to the Missionary Society, $3,879.40; by cash on hand, $124; total, $7,018.58. As compared with 1877, the collections fell off in all the districts except Baltimore district, where there was a slight increase. The collections for foreign missions increased $223.55, and those for domestic missions fell off $1,502.57, making the net decrease for the year $1,339.02.

At the session on Monday, March 11, the following delegates to the General Conference were elected: *Lay*—Moses Walton, J. H. Piggatt, C. D. Magruder, E. Hamill, R. B. Prettyman, G. W. Newton, J. B. Wilson, J. A. Carter. *Clerical*—The following six were elected on the first ballot: Rev. A. W. Wilson, D. D., Rev. John S. Martin, D. D., Rev. Samuel Rogers, Rev. Samuel Regester, D. D., Rev. R. R. S. Hough, D. D., Rev. David Thomas. Two delegates were to be elected the following day. We have no report of the close of the Conference and of the appointments.

Rev. Dr. Bennett, president of Randolph-Macon College, writing to the Baltimore *Episcopal Methodist* March 2, says:

Our intermediate examinations are over, and we are now in the second term of the session. In numbers we have reached 140, which is 14 above the number reported at the Virginia Conference in November. The students are working well, *very well*, as may be seen from the reports for five weeks ending December. Taking the whole number of students and giving each four studies, we find that the average is 33d out of 400, which is the standard of perfection. Taking 40 of those who have the best marks the average is 38d. This shows that we have young men here who can and do work.

The New Orleans *Picayune* of March 17 says: We have the *Two Republics* of the city of Mexico with dates to the sixteenth ultimo, from which we take the following:

There is considerable commercial movement in Tampico.

The *Voz de Mexico* having pointed to the arrival of American Protestant missionaries in Mexico as significant of the policy of the American government to sow dissensions among the Mexican people, the *Two Republics* denies that the American government has anything to do with the sending of missionaries to Mexico.

The Scriptures give four names to Christians taken from the four cardinal graces so essential to man's salvation: Believers, for their faith; saints, for their holiness; brethren, for their love; disciples, for their knowledge.—*Andrew Fuller.*

The Marvin Memorial Association.

MR. EDITOR: The following extract, from a secular paper in Texas, has been sent to me: "The *Christian Advocate* contains a statement that Bishop Marvin's family does not solicit a home from the church. The family is in independent circumstances, and one of his sons is a prominent lawyer of St. Louis."

Referring to the above, allow me, as president of the Marvin Memorial Association, to say: 1. The first paragraph in the foregoing extract is true—*Bishop Marvin's family has not solicited a home from the church.* The movement in the matter originated with, and was inaugurated by, others, and the family knew nothing of it until informed of the plan. Mrs. Marvin and her children then *hesitatingly consented* to accept a house from the church, should it be offered to them as an expression of love for the ascended husband and father. 2. The second paragraph of the extract—to wit: "The family is in independent circumstances, and one of his sons is a prominent lawyer of St. Louis"—conveys a very erroneous impression. Bishop Marvin did not die insolvent, but his assets were very limited—so limited, indeed, that were his family compelled to purchase or rent a dwelling, their income would be insufficient for their support. The knowledge of this, with other facts, led to the organization of the Marvin Memorial Association whose circular sets forth the case as delicately as possible. Bishop Marvin's only son is quite a young man, and is just entering upon the practice of law. 3. As some of the papers had given forth the opinion that the Bishop's family were in actual *destitution*, Mrs. Marvin felt aggrieved, and requested her pastor, the Rev. Dr. Wilson, to correct such an impression. She and her children were not *destitute*, and to receive funds upon such a representation would be to accept help under a false impression. To those who understood the facts in the case, and appreciated the feelings of a most refined and sensitive family, Dr. Wilson's letter appeared most appropriate. He says: "I am requested by Bishop Marvin's family to say, as their pastor, that they are not in *destitute* circumstances *so as to be objects of charity*, nor have they consented to be so represented before the church." It seems to me that it should have occurred to the church that the effort now making to secure a home for the family of our deceased Bishop would not have been undertaken had there been no necessity for it.

During his life Bishop Marvin gave to the church, *out of his salary*, more than enough to have purchased a dwelling for those who cheerfully shared with him a most rigid self-denial, and whom he has left without a home. At one time, for instance, he gave to one of our institutions $3,000, which he paid, within a few years, from his allowance as a Bishop. Only six weeks before his death he gave, for the relief of our Publishing House, $750. I have examined his bank book, and there appears upon it evidence of his having given, within less than two years, hundreds of dollars to young preachers and students, and to benevolent institutions. I do not doubt he gave more to the church, by self-denial and sacrifice, than any other minister in the connection. He impoverished himself, at least partially, that he might assist others.

Knowing these things, and having fallen in the gratitude and generosity of the church, our association confidently made its appeal. The result must now be with those upon whom the claims of a noble life have laid the responsibility.

Let no trivial excuse debar any who may desire to aid us, of the privilege of erecting a stone over the sacred dust of our faithful Bishop Marvin, or of giving a home to those whom he left with us.

We are quite desirous of completing our work by the time the General Conference meets, and we would be pleased to have all our pastors, Sabbath school superintendents and the entire membership of the church forward contributions to us as soon as possible. All papers favorable to the worthy objects we represent will please copy this communication, and otherwise assist us in this labor of love.

J. W. LEWIS,
Pres. Marvin Memorial Association, St. Louis.

Sunday in Washington.

Last Sunday, the third instant, says the Baltimore *Episcopal Methodist*, was an interesting day in Washington. The morning was threatening—prospects for rain; but about ten o'clock the clouds passed away, and a large congregation assembled at Mount Vernon church to hear Bishop McTyeire, of the Methodist Episcopal Church South. The Bishop delivered a plain, strong and interesting gospel sermon, which was heard with marked attention. The sermon made a fine impression on the appreciative audience, and hopes are entertained that the good seed will bring forth abundant fruit. At the close of the sermon the Lord's Supper was administered to a large number of communicants. The service was conducted by the Bishop, who was assisted by several ministerial brethren, among whom was the Rev. Mr. King, of the Methodist Episcopal Church. It was pleasant to see Christians of the various churches kneeling together at the same altar, commemorating the love of their Lord and Master Savior. Quite a number of the members of both houses of Congress were in the assembly and at the sacramental table. One of the pleasing incidents was the presence of President and Mrs. Hayes. Both took evident interest in the worship of God. Mr. Hayes is a friend to the Christian cause, and Mrs. Hayes is a zealous member of the Methodist Episcopal Church. To see her bowing at God's altar in becoming attire, and showing her sister countrywomen that she loves the Lord Jesus Christ, is an example worthy to be imitated by all classes, the rich and the poor. At the altar on Sunday the North and the South, the East and the West met together; and, "the Lord was the maker of them all."

At four o'clock P. M. the Sunday school met, and was addressed by Bishop McTyeire and Dr. McFerrin. The school is prospering.

At half-past seven o'clock in the evening Dr. McFerrin preached to a large audience, notwithstanding there was the appearance of a heavy rain.

Letter from North Mississippi.

MR. EDITOR: The weekly visit of your most excellent ADVOCATE often reminds me that I have several times promised you I would write you occasionally in regard to the state of affairs in this part of the Lord's vineyard.

I prize the ADVOCATE very highly, not only for the general information it contains, but because it is like receiving a communication from one's dearest friends. It is the organ of my old Conference, where the earlier years of my ministry were spent. But, although this subject awakens many pleasant memories of the past, it is not unmingled with sadness. Time has wrought many changes. The noble men who stood in the front rank have nearly all passed away. Of the nine of thirty who were admitted thirty-three years ago, of which I was a member, but two remain in that Conference, and altogether but five are now connected with the itinerancy, one of whom is superannuated.

The last number of the ADVOCATE is peculiarly interesting to me for two reasons: 1. It contains Dr. Andrews' tribute to the memory of our lately deceased Bro. Ross. It is my opinion that no better man ever lived than Bennett Battle Ross. He was my presiding elder while I had charge of Franklin Street church, Mobile, in 1862-3, where I learned to appreciate his high-toned Christian character, and to love him for his kind and generous disposition. There are many people in the bounds of my district who recollect him in his boyhood and early ministerial life, and the universal testimony is as to his purity of character. The end of such a man is peace.

2. Because it contains an able communication from my old friend, Chancellor Dillard, in reference to the notorious Bob Ingersoll's late attack upon Christianity in his attempt to vindicate the character of Tom Paine. It is not that I have any fear as to the result so far as our holy Christianity is concerned, but it is refreshing to see men of the chancellor's ability coming to the front in such times to vindicate the truth. Chancellor Dillard is one of the best writers in this country, and well has he sustained himself in this contest. I hope he may become a regular contributor to the ADVOCATE.

I think I may say that the church in this section is looking up. Preachers were all at their posts soon after Conference, and have generally started off well. Since our political troubles have been settled I think there is a decided tendency to spiritual improvement. I think the people in their impoverished condition show more liberality in contributing to sustain the church than they did when they were rich, and growing richer from year to year. It is true there are many now who fail to do their duty, and so there were then.

I spent a few hours with Bishop Paine at his home a week ago, and found him in tolerable health. He is as much as ever interested for the church, and looks to the meeting of the General Conference as a period of great importance in the history of our church.

There are some other things I would like to say, but editors do not like long communications; so I close wishing you and the ADVOCATE increasing prosperity.

THOMAS Y. RAMSEY.

OKOLONA, MISS., March 12, 1878.

Bishop Wiley has organized a Methodist Conference in China. It is divided into five districts, and, besides the missionaries, he stationed 60 native China preachers.

Messrs. Moody and Sankey began a series of meetings in the Boston Tabernacle on the tenth instant, to continue for two weeks, after which they will go to New Haven.

Periodicals

—Frank Leslie's Sunday Magazine for April is the best number yet issued of this excellent family magazine. The leading article is an elegantly illustrated paper entitled "A Curious City," by Franklin Clase Clark. Mr. James Meffer roll has a curious and interesting article on "Ether." "The Source of Reform," by Mrs. L. E. Brooks of Alabama, ought to be read by every family in the land. Bishop McTyeire's article on Bishop Marvin is a very able paper, above the ordinary range of biographical sketches. Dr. Deems contributes a sermon on "Christ's Cure for Trouble." An amply illustrated and very full article on Pius the Ninth is in this number, which has also a portrait and sketch of his successor, Leo the Thirteenth.

—The March-April number of the International Review has the following articles: Reminiscences of Alexander H. Stephens; Those of Gen. Richard Taylor; Elements of National Wealth; The Mexican of the Mexicans; Some Noted Women of Bologna; The Method of Electing the President; Modern Love; The Relation of Morality to Religion; Silver in Art; Imperial Federalism in Germany; New York and Its History; Contemporary Literature.

—Our Sunday school periodicals for April have been received. The Magazine is unusually rich in contributed articles. Bishop McTyeire, Dr. Granberry and President Starke are among the writers for this number. The Visitor and Little People were never better—paper, illustrations and selections are all of the best. The Magazine, Visitor, Little People—all three—should be in every family and Sunday school.

—The North American Review for March-April, 1878, has: The Army of the United States; English and American Universities Contrasted; Stonewall Jackson and the Valley Campaign; The Death Struggle of the Republican Party; The Position of the Jews in America; The Political Alliance of the South with the West; The Doctrine of Eternal Punishment; Contemporary Literature.

—Appleton's Journal for April has: The American at Work, illustrated; New Ireland; A Visit to the London Cookery School, and other articles, some good, and others objectionable.

—We have received the American Gardener for April. It is a very handsome illustrated quarterly, devoted to gardening. Beach, Son & Co., publishers, New York. Twenty-five cents a year.

—Dison & Co.'s Musical Monthly, No. 10, has been received. It contains six pieces of music and songs. Published monthly by Dison & Co., Boston, New York and Philadelphia.

—Awake, My Soul, to Joyful Lays (O Salutaris Hostia), for contralto or tenor voice, by J. Wiegand, New York. Price, thirty-five cents. We have received a copy.

—The Southern Cultivator for March has been received. It is an excellent number of this superior agricultural journal.

—The Earnest Worker for March—Presbyterian Committee of Publication, Richmond, Va.—has been received.

Bishop Marvin's Biography.

Rev. T. M. Finney D. D., member of the St. Louis Conference, and president of Bellevue Collegiate Institute, Caledonia, Mo., has undertaken this important literary work. He solicits aid in collecting materials for it. The Bishop was known to a great many people, and there are persons in all sections of the Southern country who can contribute items of interest. The following instructions and suggestions may serve as a guide to those who may be disposed to respond to Dr. Finney's request:

Furnish, from personal knowledge or authentic information, incidents of his social intercourse, and of his pastoral and episcopal labors and his public ministrations in regular services, protracted meetings, church dedications, and other special occasions, together with recollections of sermons and addresses.

Give, as accurately as may be, the date and locality of such incidents, and the sources of information and other authentications of them.

Furnish the originals or copies of letters which may be supposed to be of public interest, or illustrative of personal or ministerial character.

All articles, to be of use, must be made before April 15 next—all addressed to Caledonia, Washington county, Mo.

The Christian Advocate.

THURSDAY, MARCH 21, 1878.

THE SMILE AND THE SIGH.

A lovely smile, which smiled in sadness,
Once hailed upon the passing breeze
A new-born sigh, which elicited in gladness
To give a restless mortal ease.

The smile and sigh soon formed a union—
A union everlasting, blest—
Where by in brotherly communion,
Each worked to give the other rest.

Thus, mutually their toils relieving,
They lived in peaceful light and shade
No petty jealousies conceiving,
Of naught, not even death, afraid.

And when, with friendship still unbroken,
Fate caused them for a time to part,
Each of the other kept a token,
To prove the two were one at heart.

For, smile & sigh to heaven was carried
On angels' golden wings one day,
While, sighing, the smile on earth still tarried,
And sent its charms to lifeless clay.

Till then this world was often dreary,
But since then (so the legend saith)
Death's sigh gives life unto the weary,
Life's smile itself illumines death.

Macmillan's Magazine.

Fasting.

MR. EDITOR: It is not my purpose to write an exhaustive article on the subject of fasting, but to present such a scriptural view of the duty, and, I may add, privilege of fasting as may lead all who desire it to keep an acceptable fast unto the Lord. To fast in a scriptural sense simply means to abstain voluntarily, in a greater or less degree, for a longer or shorter time, from our ordinary food, as our bodily strength and other equally imperious duties will permit; and to devote ourselves more than ordinarily to spiritual meditation, self-examination, and earnest prayer for such special blessings as are most needed, either for ourselves or others. The minds of many tender-hearted Christians are painfully perplexed by not noticing and separating the different sorts of fasting recorded in the Bible, as miraculous fasting, hypocritical and sinful fasting, and such fasting as is acceptable to God and profitable to men. I can only give a few examples of each:

1. *Miraculous Fasting.*—Moses fasted, on two occasions, forty days and nights without "eating bread or drinking water."—Deuteronomy ix, 9, 18. Elijah also seems to have fasted forty days and nights, after eating an ample meal prepared for him by an angel, on a long journey to Mount Horeb.—First Kings xix, 8. Our Savior also fasted forty days and nights in the wilderness.—Matthew iv, 2. But no Christian is required to keep, or can possibly keep, such fasts as these. The physical nature of those persons was supported by miracle while their minds were wholly absorbed in communion with God.

2. *Hypocritical and sinful fasts*, such as those mentioned in the fifty-eighth chapter of Isaiah, and by our Savior, Matthew, vi, 16. In these cases, while the celebrants disfigured their faces and ostentatiously assumed a sad countenance that they might "appear unto men to fast," they were guilty of the vilest hypocrisy, for they were systematically neglecting many of the cardinal duties of religion, and indulging in many acts of fraud and oppression toward their fellow-men. Such perverted fasts were very offensive to God, and followed by a curse, but never a blessing.

3. *Fasts Acceptable to God and Profitable to Men.*—To mention all those recorded in the sacred canon, from Moses to the Apocalypse, would be to quote a large portion of the Bible. Except it were on the day of expiation, Leviticus xvi, 28-31, when the Israelites were to cease from work and afflict their souls, I recollect no stated weekly, monthly or annual fasts appointed by divine authority. I know that the Jews and also many of the heathen observed many stated as well as occasional fasts, but by what authority I do not know. It seems to have been left discretionary with them to fast whenever their spiritual necessities or impending calamities suggested its importance. Under the Christian dispensation we are taught, both by precept and example, to fast, but no fast-days are appointed by inspired authority; we are not told how often we should fast in a week, month or year, nor how long, or how much we should abstain from our ordinary food. We are only told that when we fast we must not be as the hypocrites; but anoint our head and wash our face, so as not to appear unto men to fast, but only unto our Father who is in secret. All other circumstances as to the particular days, number of times, amount and length of abstinence, and other religious exercises connected with it, are left to the enlightened judgment and good conscience of Christians generally. The apostles and primitive Christians, no doubt, observed many well-ordered private fasts, and on extra occasions, involving the public interests of the church, they incidentally set apart days for united and earnest fasting and prayer, as when new preachers were to be ordained, or missionary evangelists sent to foreign lands. Fasting, properly observed, is not only a precious means of grace to individual Christians, but it seems there are certain evils—easily besetting sins, it may be—which cannot be overcome but by prayer and fasting. Christ said to his inquisitive disciples on a certain occasion: "This kind can come forth by nothing but by prayer and fasting." But the great difficulty among Christians is to learn how much and how long they should abstain from food on their fast-days. As there is nothing mandatory in the New Testament on this point, it seems to have been left discretionary with each Christian to decide this matter according to his best judgment. One duty should not be allowed to conflict with or displace another, if it can be avoided; and as there are some duties which cannot be properly discharged when both body and mind are in a state of lassitude from fasting, we should not abstain so much or so long as to render ourselves incapable of discharging other, at least equally imperious, duties. Both the bodily and mental conditions of different persons are so dissimilar that one rule cannot apply to all alike. Daniel's three weeks' abstinence, as recorded in Daniel x, 3, I think, may teach Christians a profitable lesson on the subject of fasting. He says: "I, Daniel, was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth." He doubtless ate enough each day—perhaps of pulse or other vegetables—to give him sufficient strength for the discharge of all his onerous duties; but he abstained—that is, he fasted—from "all pleasant bread, flesh and wine;" and we may safely imitate his example. If our physical strength and necessary labors will not allow us to fast entirely from all food until the dinner-hour, we may, at least, abstain from "pleasant bread, flesh and wine," and sweetmeats; only taking a little plain food, while we devote as much of our time as is consistent with other claims upon us to meditation, self-examination and prayer. I have known a few Christians that I thought fasted too much; but I regret to say I have known many more who ignored the duty almost entirely. Christians ought to study the subject thoughtfully and prayerfully in the light of scriptural precept and example, and act according to the best light they have. I know of no scriptural authority for keeping what is called the lental fast of forty days, which is observed by the Roman Catholic and a few Protestant Churches.

J. G. JONES.

PORT GIBSON, Mississippi.

Alabama Conference.

FINANCIAL STATISTICS.

MR. EDITOR: In this communication I propose to look at and examine the financial report of the Alabama Conference as regards the salaries of the preachers and presiding elders. In this examination I am aware that figures may not always tell the whole truth. But, then, we must be governed somewhat by the figures furnished in the minutes, or else dispense with such publications. I will now furnish a table of the several districts, with the number of pastoral charges each district embraces, the amount each presiding elder received, with the average pay per pastoral charge, and the whole amount the preachers in charge received, with the average, as follows:

DISTRICT.	Pastoral Charges.	Paid P. E.	Average.	Paid Pr. in Charge.	Average.
Mobile	15	$1,640	$80	$10,700	$801
Greensboro	16	1,304	76	5,325	413
Selma	16	1,307	81	7,180	118
Prattville	14	1,210	80	6,082	343
Montgomery	12	1,278	106	8,307	692
Union Springs	13	1,021	81	5,667	440
Eufaula	13	1,150	101	7,287	561
Marianna	8	701	90	4,692	211

This table shows that the average pay to the presiding elders amounts to $1,111, and that of the preachers in charge to $468. In the Conference 8 stations pay the pastors the sum total of $13,150, making an average of $1,315. Deducting the amount 8 stations pay from the whole amount paid pastors ($72,979) will leave $39,829; making an average, paid to 103 pastors, of $386. The above figures show that 8 presiding elders and 8 preachers in charge of stations receive the total of $22,313, while 103 other pastors receive the total of $39,829.

I will now furnish a table showing the several financial grades of pastoral charges of the districts, omitting the 8 stations just referred to. This gradation will range from the highest point of payment below the lowest point in the 8 stations mentioned, to $800. Excepting the 8 stations, no pastoral charge paid its pastor as high as $800; hence the grades will be counted by hundreds, as follows:

DISTRICT.	Charges.	Paid.	Charges.	Paid.	Charges.	Paid.	Charges.	Paid.	Charges.	Paid.
Mobile	2	$800	...	$700	12	$600	1	$500	2	$400
Greensboro	1	800	...	700	12	600	1	500	4	400
Selma	1	800	2	700	12	600	...	500	2	400
Prattville	1	800	...	700	1	600	...	500	4	400
Montgomery	1	800	1	700	...	600	4	500	1	400
Union Springs	...	800	...	700	2	600	...	500	3	400
Eufaula	1	800	2	700	4	600	3	500	1	400
Marianna	...	800	...	700	...	600	...	500	1	400
Total	6	$4,000	3	$2,700	13	$7,800	10	$5,000	18	$4,000

Deducting the grand total number of preachers (40) embraced in the above table from the 103 (omitting the 8 stations above referred to) will leave 63 pastors in the Alabama Conference who received, last year, less than $400 each. Many of these, dear brethren, had wives and children to care for and support out of this small sum. Verily, some of the faithful cross-bearers are laying up rich treasure in heaven. In Greenville, Ala., 1875, Bishop Marvin said: "In heaven the preacher will have greater rejoicing for having served poor than rich appointments." But who of us think so?

ANGUS DOWLING.

CLAYTON, ALA., March 6, 1878.

Abroad in the World.

While at Dallas I paid Rev. W. C. Young, formerly a member of the Louisiana Conference, a short visit. Bro. Armstrong, known to most of us, lives three miles in the country. Col. W. L. Knox, who was once one of our most active and influential laymen while within the bounds of our Conference, is located in this vicinity. Many Louisianians settled there soon after the war, and during the political troubles through which we have passed, and, with others, are sharing the fortunes of the country.

The Texas Central road affords facilities for seeing a very large portion of the State. Entering the cars forty-five minutes after seven o'clock, the day's travel was begun. After a short run we emerged into the prairies, larger, perhaps, than those lying in the vicinity of Sherman. They seemed to "stretch out their arms like seas," and to "grasp in all the shore." High and rolling, they drain themselves well, and offer great inducements to those who wish to locate there. With regard to this particular locality, I conversed with one Texan who seemed inspired with his theme, and even grew eloquent as he discoursed upon its merits. One hundred and seventy-five miles from the northern line of the State, or something near that, the road enters a poor country, much of it woodland, which continues to within a few miles of the gulf. My imagination had painted it otherwise. Numerous towns and villages, thrifty and prosperous, have grown up, as if by magic, along this great thoroughfare of travel. Comfortable farm-houses and good orchards do not adorn and beautify the country, as in the valleys of California or the prairies of Missouri. Comfort is not sought so much by the Texan as vast tracts of land, and large herds of cattle and horses. The most imposing structure I saw by the way was the State Military Institute. It is a model of taste and beauty, and commends itself to those who wish to give their sons a useful education.

Texans are exceedingly jealous of the reputation of their State. Anything in the country or people which will make an unfavorable impression upon the traveler has a ready solution. A new-comer who ventures to write anything which is seemingly derogatory to their estimate of the State, however truthful it may be, is soon made the subject of a scathing editorial, or some one who has time and leisure pays his compliments to it in a correspondence which severely rebukes him for his temerity. Disinterested parties—observers with unbiased minds—see more clearly than those who are blinded by selfish interests, and a degree of ignorance occasioned, in a large degree, by a failure to acquaint themselves with the great and busy outside world. Love for their own State, for their own homes and for their own institutions will cover a multitude of facts unsatisfactory to others; but while travelers have such easy access to the country, those who wish to inform themselves and others as to its advantages and disadvantages will not fail to give a clear and correct statement of these, however earnestly protested against. While Texas is a great and growing State, it is not an Eden, and not likely to be until the fires of the judgment shall have refined and purified it.

Marvin College, under the fostering care of the Northwest Texas Conference, and located at Waxahachie, seems financially to be involved—a debt which was in part, if not altogether, contracted when the building was erected. Dr. Gaskill, one of our local brethren from Louisiana, but now a member of this Conference, is agent for it. We shall be glad to hear, at the end of this Conference year, that the debt has been entirely canceled, and that at the beginning of the coming year the session of an institution bearing the name of so good and great a minister will open with the most favorable auspices.

The "American Bible Union" is a society, as you are aware, whose object is to publish a revised edition of the New Testament, favoring the peculiar tenets of their creed, and especially on the subject of baptism. I met the general agent of this society for the State of Texas. We traveled together some fifty miles on the cars. From him I learned that the society which he represents is still striving to introduce this edition into every household where it is possible to do so. The agent himself has imbibed the same spirit, and with an earnest zeal, worthy of a better cause, is advocating the superior claims of this edition to that of King James. All the denominations are represented in this society, say the advocates of this revision scheme; but it is the grossest perversion of truth to say that any Methodist, Presbyterian, Episcopalian or Congregationalist has gone into the society as the accredited representative of any church named. I soon discovered that it was a sectarian enterprise, not to be defended creditably by any one. This young Goliath is ready to discuss this subject with any accredited minister of the Methodist or any other church. He challenges the Methodist Church to an ecclesiastical combat in any Southern city. If any one of learning and talent desires to accept such a challenge, I would say to him that he is wasting his time. A few crow-shot thrown into the camp of this commander of the host will give him a quietus which will last him until his enemy has gone to some other locality to discharge the duties of a grander mission. On the subject of the new revision we need not have any apprehensions, as even among their own people they have been unable to induce one in a hundred to accept and use it, instead of the one we use, in private, in our families and churches. We are engaged in a great work, and cannot descend to this scheme, which promises no good.

J. F. SCURLOCK.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names. Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as 'mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

IT becomes my painful duty to announce the death of Col. CHARLES WALKER, of Fannsdale, Marengo county, Ala., which sad event took place at his residence on the morning of the first of January, 1878. Col. Walker was born in Burke county, Ga., in the year 1800, and, after spending fifty-three years in his native State, removed to Fannsdale, Ala., where the remaining years of his life were spent. He was one of the grand old men who have lingered to us from a former age—the connecting links between the present and the past—standing almost isolated mementoes, telling an existence of which they are the lingering representatives. He was reared by Christian parents, and in early life had the great truths of the gospel instilled into his mind and heart, and his life began to embody their beauty, and grow symmetrical and lovely beneath their transforming power, until at last the outgrowth was a character which God approved and took unto himself. Though he was a deeply spiritual man, yet he was ever a cheerful Christian. His religion made his soul instinct with life, aglow with hope and radiant with joy. His *light* shone before men, and such was its beauty and loveliness and brilliance that men were attracted by it, and won to the cross from whence the light had streamed upon his own heart. His home was a realm over which love reigned in undisputed empire, and from which there radiated the kindly beams of purity and peace and joy, and to which they all converged, as to a congenial and common center. The weary itinerant there found a sweet asylum from the dust and toil of the outside world, and, wrapped in the embrace of its holy associations, he sometimes felt that he had found an Eden into which the serpent had never entered.

Col. Walker was a man whose heart was large, whose sympathies were catholic, active in all the just and manly enterprises of life, but who reserved his intensest love and solicitude for the church of God. It was here that his generous nature found a theater for the full and grateful play of all its consecrated powers. Into this sacred treasury the wealth of his being was cast. All that he was, all that he had was God's. He recognized himself a steward, not a proprietor, and his life's endeavor was to make the most of what he held in trust for the good of his fellow-man and the glory of his God. From the time that his heart was given to God, and his life consecrated to his service, nothing caused him to swerve from the path of duty, or falter in his allegiance to the faith once delivered to the saints. Even in the time of his prosperity—when he seemed to have found the alchemy by which all that he touched was transmuted into gold, when lord of broad lands and affluent in all that the world prescribes as essential to happiness and honor—he was the same earnest, faithful, loving, winsome Charles Walker; and when, during the long night that empaled our land and filled with its darkness our sunny homes from 1861 to 1865, his earthly effects were swept away as by the besom of destruction, he remained firm in his faith. The current of his being set to God. His desires and labors and efforts were uniformly toward heaven, and all things, whether prosperous or adverse, were made subsidiary to the glory of God, and the shaping of his own character after the perfect standard of the Master. He was indeed a man full of faith and of the Holy Ghost, who grasped the promises of God with a holiness which brooked not anything like misgiving, and who lived in intimate communion with him. And it was this intimacy with the Divine, this habitual waiting upon God, that was the secret of his power, of his triumph in adversity, and that fortified him for the last dread trial, which, though agonizing, was by God's grace the last ordeal, through whose refining fires he was to be prepared for a faultless presentation in the presence of his glory.

About three years before his death he noticed the formation of a peculiar growth near the salivary gland of the right cheek. It caused a little apprehension in his own mind and in the minds of friends, which, however, was soon allayed by his physician who informed him that it was produced by irritation from the pipe-stem, and would speedily disappear on his desisting from the use of tobacco. He did so; but the growth continued to develope until it had well-nigh filled the entire inner surface of the cheek. A visit to a very eminent physician of Atlanta, Ga., disclosed to him and his astonished family that it was a malignant type of cancerous tumor, which would terminate fatally at an early day. He met this shocking announcement with calm courage, and with Christian submission returned home to suffer and die. It was our privilege to be with him much during the last few months of his sojourn here; and, though fierce was the sting of his affliction, we ever found him the rich possessor of that firm trust in God which had so beautifully characterized his long and useful life, and which, at last wreathed his dying lip with a smile, and lit up his pallid face with a glory which mantled down upon it from the throne. As illustrative of his resignation and his confidence in God, we recall a conversation had with him several months before his death. As we stood upon the door-step one mild morning, when the unrisen sun lay in soft radiance upon leaf and flower, and all nature seemed instinct with life and joy, he said: "It is very sad that I am so afflicted; but this sadness would deepen into despair did I not know that the hand of the Almighty was in it. This reconciles me to my fate, and I am ready to suffer and die if God wills it. And at this moment, were he to call, like a child I would answer: 'Father, here am I.'"

It was not until the morning of the first of January that his Father called. The young year was scarce three hours old when the chariot came and the hero, tried by the conflicts of seventy-seven years, went home like a plumed warrior, to be ranged in his Master's kingdom. "He rests from his labors, and his works do follow him."

HIS FRIEND AND PASTOR.

DIED, in the city of Baton Rouge, December 1, 1877, SARAH J. USHER, wife of the late W. J. Usher, Esq. Her maiden name was Barrow. She was married to Mr. Usher in December, 1837. She joined the Methodist Church before she was married, and died in the faith. She loved to talk of her life before and just after marriage—of the dear old times she used to have at camp meetings, and of Uncles Winans, Pipkin, Clinton and Pipes. In raising her family, her children were deprived of religious influences; but she always instructed them at home on Sabbath, encouraged them in reading good and useful books, and always took the ADVOCATE and *Sunday School Visitor*. It was her delight, when her children were small, to gather them around her and read to them the children's column. She taught her children that to read a chapter in the Bible and say their evening prayer was the last thing to be thought of at night before retiring to rest. With some of her children this habit is so strong that it is impossible for them to sleep without first performing this duty. In her latter days she enjoyed but few religious privileges, and was debarred the opportunity, so highly esteemed by many more favorably situated, of attending church regularly. Her last illness was attended with much suffering. At the time of her death her home was near Greenwell Springs, in East Baton Rouge parish. She went to Baton Rouge on business on the nineteenth of November. After arranging her business to her entire satisfaction, she started home on the twenty-third of November. The Comite was so swollen that it was impossible for her to cross. She returned to Baton Rouge, thinking it would be better, if she had to remain from home, to be with one of her daughters, who is living in Baton Rouge. She went to bed that night apparently in perfect health. The next morning (Saturday) she was unable to rise, and requested that her old family physician should be sent for. The physician smiled at what he termed her fears, for she told him she feared it was her last sickness. On Sunday and Monday she seemed much better. On Friday evening her sufferings were so intense that she prayed to be released. One of her daughters begged her not to pray to die, but to pray to live, adding: "Ma, the world is a blank to me without you." The answer came, accompanied by a sad, sweet smile: "I want to die, for the good One is with me." If I live the evil one might be with me." On Friday night she lay in a state of semi-consciousness; seemed to be holding communion with unseen persons, and repeated part of the fourth verse of the forty-sixth psalm: "There is a river the streams whereof shall make glad the city of our God." Also the fifth verse of the twenty-second chapter of Revelation: "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever." One of her daughters, seeing that she spoke with difficulty, and knowing that it gave her pleasure to have her favorite chapters read to her, repeated the twenty-second psalm, which was one of her favorites. It seemed to give her pleasure, and she instantly said: "The precious blood of Jesus, which cleanseth us from all sin!" Her daughter then asked: "Ma, is Jesus with you?" She answered: "Oh, yes, he is with me." She then seemed lost or unconscious of her surroundings, murmured the words, "Mary, Mary, pure and good" (Mary was the name of one of her children who had preceded her to the spirit-land,) talked of the holy city, the new Jerusalem, and said "Here we have no abiding home; but see that one which is to come." She told her children to meet her there. On Saturday, December 1, she breathed her last. Rev. Mr. Goodwyn, the pastor at Baton Rouge, came to see her on the day of her death. He sang to and prayed with her, but she was unable to articulate. She tried so hard to make her daughter understand what she had to say to them; but it was impossible. They only knew that she was calling the names—that she could not bear for one of them to leave the room. The last words they heard her utter distinctly were: "Almost home in glory!" To the last she raised her hand in token of victory.

A DAUGHTER.

DEATH OF MRS. A. C. MITCHELL, JR.

MRS. SUSIE DAWSON MITCHELL died in Glennville, Ala., January 6, 1878, aged twenty-four years. She was the young child of the late Rev. Dr. Thomas H. Dawson, of blessed memory. In many elements of her character she was strikingly like him—so gentle, so loving, so patient, so considerate. Never was a daughter reared with more thoughtful tenderness and care. From childhood, prayers and pious counsel and pure examples surrounded and blessed her. These, by divine help, shaped her opening life, and gave cast to her character, and were sanctified to her salvation. Her early piety saved her from the frivolities of fashionable life, and from the dissipations of depraved society. She was admired and petted and courted, for she was bright and beautiful; flattery dropped its vain, false words in her ear; for her society spread its snare, and lured with syren tongue; but neither all, robbed her young heart of its spiritual freshness, nor changed her pure spirit from its consecration to Christ. Young womanhood found her only maturing into greater steadfastness and better symmetry. Brighter and more steadily shone the light which Providence seemed specially to have placed "upon a candlestick, that it might give light unto all that are in the house."

In 1873 she found the companion of her heart's choice, and on the twenty-third of October she was most congenially married to Mr. A. C. Mitchell, Jr., at Glennville, Ala. Five years of happy married life followed. Two sweet children blessed them; one preceded her. When, at length, the end of this beautiful life is reached, the happy loving wife, the devoted mother, the fond child, the tender, clinging daughter must depart and be with Christ. The summons came suddenly, but it only caused the pain to be shorter. That fearful scourge, diphtheria, swept over the community. She, among many others, was attacked, and after days of suffering Jesus took her. The triumph of that timid, shrinking soul, as she consciously dying! Fear was taken away, and she talked of dying as a pleasant journey. Grace lifted her out of herself, so she was enabled to bid farewell to husband, mother, brother and sisters with calmness and joy. It was wonderful to behold. Oh, the all of grace. Let us thank God and take her.

Also, little MERRIE SUSIE, only child of Americus C. Mitchell, Jr., aged twenty months, died in Glennville, Ala., February 1878. Only three weeks before, the mother, Mrs. Susie Dawson Mitchell, passed into rest. How great this bereavement!

JOSEPH S. KEY.

Nashville *Christian Advocate* please copy.

DIED, in Coryell county, Texas, December 21, 1877, Mr. J. THOMAS MCGREGOR, aged forty-eight years.

The deceased was born in Grant county, N. C., lived many years in Claiborne parish, La.; and removed to Coryell county some eight or ten years since, where he made his home until his death.

He had been a professor of religion and a member of the Methodist Episcopal Church South for many years, and exemplified in his life and dealings with his fellow-men that his religion was a principle which was neither periodic nor spasmodic. While it afforded him peace and joy, it exhibited the fruits in life as enabled all who knew him to say of him praise for well-doing. He was a man of quiet and reserved manners, was most esteemed by those who knew him best; served his day and generation; lived to purpose, and for heaven. He never married; leaves no only brother, T. F. Maugum, of the Alabama Conference, as the only survivor of his immediate family. No mother, sister or brother was present to minister to him in his last moments; but the hand of friendship was there, and kind ones to minister. The hope that comforted in life satisfied him until life's sun went down, and his spirit returned to God, who gave it.

H. H. HARE.

EDNA MITCHELL, daughter of the late Capt. Julius C. Mitchell, died of diphtheria, in Glennville, Ala., February 1878, aged five years and ten months. She was the pet of the family, and was an unusually sweet and interesting child. Our children are not lost, but gone before. If we would find them we must look where God reigns and angels dwell.

I used to observe that what was called "natural fruit" in my grandfather's orchard was poor stuff, only for the swine. The valuable fruit was on grafted limbs. So the natural fruit of the human heart is sinful and worthless; it requires the ingrafting of a new principle—the divine grace to yield the fruits of the Spirit. Whoever prefers to live without God, and to follow the devices and desires of his own heart, will have his teeth set on edge by and by when he has to eat what he has been growing and storing up.—*T. L. Cuyler.*

A venerable physician of Philadelphia, Dr. Condie, the author of a work on diseases of children, would not keep a carriage, notwithstanding his large practice, and is made responsible for this *mot*: "If a doctor drives one horse, it indicates physical weakness; if he drive two, mental weakness."

A statesman, we are told, should follow public opinion. Doubtless so; but a coachman follows his horses—holding firm hold on the reins and guiding them.—*Hare.*

The Christian Advocate.

THURSDAY, MARCH 21, 1878.

SONNET.

In pitiless gloom, when earth lies shivering cold,
And lessening summer-squares with annoy
Are bordered, while the streams impetuous flow,
Mad with escape from durance, waxen bold;
When sounding winds forth sally from the wold,
Bride willi fierce wings the rainy air, and go
Back to their sounding caves, a coward foe;
And life peers out of darkness manifold—
Upleaps the ghost of pain. I hear the groan
Wring from my palsied heart as the froth fell—
Swift darkness, where my noon of bliss had shone.—
And, with clinched hands, parched lips and prayer, "Farewell"
I breathed—henceforth to walk to woe and moan—
Hope gone, heart dead—and hear their funeral knell!

Scribner's Monthly.

Variety in the Structure of the Bible.

Observe the important consequences of this constant variety in the literary structure of the Bible.

It becomes, by reason of it, a universal book; since there is no tribe or nation that does not enjoy story, song, parable, eloquence; that does not therefore welcome the Bible, as opening to it new realms of thought, presenting that thought in the most engaging and fascinating forms, and giving the mind intellectual gratification, while tending all the time to irradiate and renew the moral nature. There is almost no other Oriental book which is valued and sought in the Western world. But this is just as familiar to the Western mind, as congenial to it, as if it had been prepared in Europe. There is no other book, read studiously in Europe, which is read with equal interest and gladness in the Society Islands, in India, China and among the barbarians of South Africa, just emerging from their dense darkness. But the Bible goes to the African as to the European; goes to the islander of the sea, to the Chinaman and the Hindoo, to the Indian and the Arab, as well as to the citizen trained by schools, expert in business, in these United States. There is, of course, a certain local color in it which makes the missionary who reads it in the East, and who interprets it into the Arabic—which makes the traveler, reading it in the East, among the localities where its writings first found their life and form—appreciate the beauty and the wonder of it the more. But it is, beyond all others, a universal book; and largely by reason of this amazing many-sidedness of its literary constitution.

Then it is also a comprehensive and commanding book, as addressed to any individual student; because it appeals to each faculty of the mind, interests all, and leaves none unchallenged. It appeals to men in all moods of their feeling. It appeals to them in all stages of their life, from childhood onward, through maturity, until the extremest limit of age. It appeals to them thus not merely by reason of the substance of the truth which it communicates, but also of his variety of means by which it conveys it—in song and story, in law and proverb, in parable, argument and lofty vision. Every faculty of the mind is therefore addressed by it, and is also gratified by it. We are sometimes in trouble because certain parts or passages of the Bible are less interesting to us, at least in certain moods of feeling, than they have been before; are not as interesting to us now as they were when we were children; or have lost the celestial glow which was upon them when we read them with tears and with triumph in our grief. But the Bible is intended to furnish something for every mood, the most sorrowful and the most cheerful, when the soul is sunken in grief, and when it is rising in new-born ecstasy of strength and hope. It has parts for the little child, and parts for the aged. It is the only book in the world, because it is the only one which has this marvelous completeness of constitution, which the little child and the venerable grandparent will gladly sit down and read together; which is at home in the Sunday school, and equally at home in the highest university; which the most disciplined mind can never exhaust, yet which the youngest and most immature can find full of attraction, instruction, inspiration. This, by reason of the marvelous manifoldness of its literary structure, as well as by reason of the grandeur and the glory of that system of truth which is evermore contained within it.

Observe too, what an educating book it becomes by reason of this astonishing variety in its constitution. It requires a man to match one part against another; to read the poem in the light of the narrative; to interpret the argument by the light of that revelation of the Son of God which is given in the four matchless, divine biographies of him; to interpret the primitive precept, even, under the radiance of that final vision of judgment which flashes its startling splendor on us from the great white throne; to interpret Christ's declaration of forgiveness by the miracles which he works, and the doctrine of sanctification by the Spirit by the crystalline pagen of the golden streets of the new Jerusalem. We are to analyze and annihilate and reconcile parts, to bring one into a close comparison with another, so that out of all we may derive the ultimate truth which God could give us in the Scriptures. The flower and the oak, the forest and the stream, the southwest and the ocean, are alike parts in this manifold Bible; and we cannot fully comprehend one without considering all. So it comes to be a book which educates the mind as no other can; which tasks every faculty in it; which requires in its student a moral state sympathetic with his from whom it comes, and which requires our care of perusal, from end to end, in order that we may wholly understand it.—*R. S. Storrs*

When a man is "rooted to the spot" by fear, does he branch out before he leaves?

Passages of the Straits.

The first recorded passage of the Dardanelles was the celebrated one effected by Leander, at a period of which neither Virgil nor any of the numerous poets who celebrate the feat have furnished the date. But the earliest attempt to pass these straits was that of the unfortunate Princess Helle, who endeavored to cross on the Ram with the Golden Fleece from Europe to Asia, and whose name has since clung to the sea in which she was drowned. Every one knows, but some will perhaps not object to being reminded, that Leander lived at Abydos, on the Asiatic side of the Hellespont, and Hero, the Pagan nun, of whom he had become enamored, on the European side, at Sestos. The procession in which the young priestess of Venus figured on the memorable occasion when Leander gazed upon her for the first time might easily have been seen from the opposite shore; and with a good glass—which, however, Leander would have been unable to procure—the features of Hero herself might have been distinguished. The channel at its narrowest point is considerably less than a mile, and, according to some estimates, less than half a mile across. The distance has been variously put down at 500 paces, 875 paces, and about a mile. Gibbon says 500 "paces"—meaning, apparently, by "pace," not the ordinary modern pace of two feet, but the ancient Roman pace of five feet. A respectable French authority says 875 "paces," but without defining the word "pace." If, as has been generally calculated, the distance across at the narrowest part of the Dardanelles is about equal to the distance across at the narrowest part of the Bosphorus, then 600 yards may be adopted as the correct measurement. These are the figures of the late Gen. Cheney in regard to the latter channel, arrived at after an actual survey. A swim of 600 yards would not, and doubtless did not, fatigue Leander in fine weather; for each night he made the return passage. He had, however, to strive against a powerful current, and but for Hero's flaming torch, which he must have kept constantly in view, he would have landed, as Lord Byron did, some centuries later, a few miles lower down than the point for which he had been making. Perhaps, however, in Leander's time this current did not exist; or his lifeless body would not one fatal night have been washed ashore, not far from the temple to which the now distracted Hero was attached. Besides the Princess Helle, and at a more recent period Leander and the priestess Hero, several sailors belonging to Admiral Duckworth's expedition in the year 1807, are known to have been drowned in the Hellespont. Xerxes, too, must have lost a certain percentage of his 1,700,000 men, all told who went over from Abydos to Sestos; and some of the accidents inevitable in such cases must have happened to the troops of Alexander the Great, when a portion of the infantry and all the cavalry of his army passed from Sestos to Abydos. Nor can the Turks in crossing to Sestos, when in 1357 the crescent was first planted on European soil have been exempt from such misfortunes as, in the conveyance of large bodies of men over water, are sure to be caused by leaky boats, badly constructed rafts and kicking horses.

It need scarcely be said that the first passer of the Bosphorus from shore to shore was Io, transformed into a heifer through the amorous persecutions of Jupiter, and driven into the sea by the maddening attacks of a gadfly. It has already been mentioned that across this branch of the great historical and mythological canal, which from Agamemnon's siege of Troy at one end to Mohammed the Second's seige of Constantinople at the other, has been the scene of such world-important conflicts, the army of Darius crossed. The only entry of a military force from the Black Sea into the Bosphorus since the time of Constantine's Black Sea enemies, the pirates occurred in 1833 when the Russians after making explanations on the subject to the Western powers, occupied the Turkish capital in a friendly manner with the view of guarding it against the Sultan's rebellious vassal, the Viceroy of Egypt.—*Pall Mall Gazette.*

Earthquakes.

1. Earthquake annals inform us that in the 1,707 years previous to the Christian era there were 58 earthquakes, 1 of which only were disastrous.

2. During the next 900 years, to the end of the ninth century, 197 earthquakes occurred, and 15 only were disastrous.

3. During the next 900 years, to the end of the fifteenth century, 535 earthquakes occurred, 44 of which were disastrous.

4. During the next 300 years, to the end of the eighteenth century, 2,811 earthquakes occurred, and 190 were disastrous.

5. During the first 50 years of this century, to 1850, there occurred 3,240 earthquakes and 53 were disastrous.

This rapid and steady increase of earthquakes in past ages, and especially since the Christian era is a remarkable fact, and worthy of attention. Mr Mallet records less than 7,000 down to the year 1850; but Mr. Austed, the English geologist, and M. Perry of France, have tabulated over 7,000 previous to that date. The occurrence of 3,240 in a period of only 50 years is truly remarkable. At this average number, in 16 years (from 1850 to 1866) we have over 1,000 more, thus swelling the number to more than 8,000. Of destructive or great earthquakes, he writes Ponton "the number registered to the end of 1865 is 231, only 3 of which occurred before the birth of Christ." Our blessed Savior, who perfectly knew, said: "There shall be earthquakes in divers places" (Matthew 24. 7,) and the prediction has been wonderfully fulfilled ever since.

The next two years (1867 and 1868) surpassed all others in the number of destructive and other earthquakes. Mitylene was destroyed April 3, 1867, and 1,000 lives were lost. We (the writer) saw it in ruins a few days after, and the people living in tents. During the single year 1868 it has been estimated that "more than 100,000 souls perished by these unparalleled convulsions." In these two awful years (1867 and 1868) it was estimated that the total number of earthquake shocks felt in all parts of our globe were not less than 4,000. In the month of January, 1860, 11 earthquakes were registered. In the single month of September, 1840, Prof. E. Merriam chronicled the occurrence of 20 earthquakes in all parts of the globe. "In California no earthquake of any note took place from 1812 to 1850. From 1850 to 1868 over two hundred shocks were counted, or one for every month." Baron Humboldt, in his "Cosmos" of 1845, says: "If we could obtain daily intelligence of the condition of the whole surface of the earth, we should very probably arrive at the conviction that this surface is almost always shaking at some one point, and that it is incessantly affected by the reaction of the interior against the exterior."

Old Mother Earth has been in painful, convulsive throbs and shudderings ever since man lost Eden, and sin and rebellion against God entered the world; and though the evidence of the terrible guilt and trouble has been increasing for nearly 6,000 years, yet learned skeptics and infidels do not believe it. They would not, perhaps, if one rose from the dead! It would seem that Paul was a good geologist when he wrote (Romans 8, 22:) "We know that the whole creation groaneth, and travaileth in pain together until now."

We have seen the terrible ravages of earthquakes in distant lands, but received our deepest impressions of earthquake power by examining the locality at Lisbon years since, where 30,000 persons lost their lives in a few minutes, in November, 1755, or 122 years ago. The morning was calm and serene. It being Saints' day, the cathedral church was filled and candles lighted. Suddenly the earthquake came. Crowds rushed to the quay or wharf, lined with vessels and filled with people. In a moment all sunk down out of sight into the yawning chasm. The edifice took fire and consumed many.

These few facts are not new, but they may refresh the minds of our readers. Earthquakes have a terrible history of disasters, with impressive lessons. They all point to the final convulsion of the last, tremendous scene of earth.—*New York Observer.*

Unsuccessful Workers.

Despondent Christians do not make successful workers or valiant soldiers. "Feeble hearts," and "ready-to-halts," and "little faiths," win no battles and wear no crowns. They are so occupied with themselves, with their own experiences, with their own feebleness, with their ricocheting moods and feelings, that they have no time for manly, noble service. They are so busy in trying to perform "acts of faith," and in trying to feel them, they are so intent on analyzing them, in order to ascertain whether they be all of the exact quality and quantity which will recommend them to God, that they have no space for "joy in believing," and no room for the free, large-hearted labor which such joy, calling out to lend to, passed up and down on the waves of unbelief, like Paul's ship in Adria, they are in fear of perpetual shipwreck, and have no heart to work. Shutting their eyes against the light, they grope their way uncertainly, and cannot run the race. Afraid to believe, but not afraid to doubt; afraid to trust, but not afraid to distrust; doubting themselves and making a reason for doubting God, putting away peace, but giving full scope to gloom; refusing light, but letting darkness reign within them—they are not in condition to do hard work; nay, to do any work. Strength comes from joy, and of that joy they have none. They refuse both food and medicine, and they become lean and sickly. They are fitter for the hospital than the battle field. They seem, too, to get more and more emaciated, though the food provided is abundant. Laboring under what the physicians call atrophy the more they eat, the less they seem to be fed.—*Horatius Bonar.*

Roots and Branches.

A pioneer goes west and settles on a new piece of land. Everything is to be done. His wife begs for a little flower-bed and a kitchen garden. "Not this year," is the husband's reply. "I have too much that must be done; the trees to be felled, the stumps to be rooted out, the sod to be broken up, the log-house to be made more comfortable." The next year the wife repeats the request and gets the same answer. At length by the third or fourth year, the husband says to his wife in the spring: "Now you can have a kitchen garden if you want it, and even a flower-bed, if you care for such notions." The first thing was the essentials; vegetables for the table and the flowers came afterward.

So men imagine that religion is the culmination of moral culture. They suppose that they must begin with morals and go up to religion.

The immoral man says: "After I have ceased to do evil and learned to do well; after I have broken up the habit of profanity, after I have got control of my appetite, after I have broken in my temper, after I have the great over-mastering habits cleared and the small underbrush of petty vices grubbed up, then I will begin to cultivate the higher graces—I will see about getting religion."

But that is not the New Testament teaching concerning religion. Religion is the beginning, morality the consummation; religion the root, morality the fruit; religion the seed, morality the tree. Except a man be born again he cannot enter the kingdom of heaven. After the cradle comes the growth; you are to be religious that you may be moral, not moral that you may be religious.—*Lyman Abbott.*

Religious Intelligence.

—Bishop Gobat recently held an ordination service at Jerusalem, at which three natives were ordained deacons and three priests.

AUSTRIA.—The Old Catholics have imperial permission, at last, to organize churches, conduct public worship and administer church discipline. Now let us see whether they will do it.

—Princeton Theological Seminary (Presbyterian) numbers 114 students, of whom thirty-seven are in the senior class. Union Theological Seminary (also Presbyterian, New York) reports 115, with 45 in the senior class.

—In some portions of Sweden there has been a powerful revival, which began in efforts to promote temperance. The Baptist, Methodist and Lutheran Churches co-operated in the work, the pastors of all working unitedly.

—The largest foreign field of the Church Missionary Society is in India, where it has 73 stations, 120 European missionaries, 95 native clergy, 2,400 native teachers, 1,070 schools, 13,000 scholars, 78,000 native Christians. Last year there were no less than 1,230 adult baptisms. The work, which absorbs nearly half of the society's large income, is carried on in twelve or fourteen different languages.

—Whitefield's latest successor in the Tottenham Court Road chapel, London, is the Rev. Thomas Nicolson. This is the charge which the Rev. Llewellyn D. Bevan left a year ago to come to the Brick church, New York. The edifice, which is peculiarly ugly, was built in 1756 from Whitefield's own plans, and the dedication sermon preached by him. It was here, too, that his funeral sermon was preached by one of the Wesleys. Mr. Nicolson's pastorate began January 6.

—A missionary writes from German Switzerland: "In Frauenfeld I was just in time to be present at the Sunday school conference of the whole canton, held every half year. It was stated that there were thirty Sunday schools in that canton, while a few years ago this work was almost unknown. Smaller meetings in four different parts, as well as some calls in private families, proved to me that Sunday schools were at the present time the principal means of evangelization in this canton, and often were paving the way to the preaching of the word."

—At the time Bishop Cheney left the Episcopal Church and united with the Reformed Episcopal, suit was brought to prevent him from officiating as rector of Christ Church parish, Chicago, and to prevent the new organization taking its property out of the Episcopal Church. The case has just been decided, in the Supreme Court of Illinois, in favor of the Reformed Church. Mr Chief Justice Scofield, in delivering the opinion of the court, says that "the entire control of the property, moving, etc., and the employment of the rector, is vested in the parish or congregation, and that the case, as made, fails to show any trust in favor of the particular faith, tenets or practices of appellant, but leaves the entire use, disposition and control of the property in the parish or congregation."

MISSION WORK IN UTAH.—During the past fourteen years all the Christian sects have built up schools in various parts of Utah, the mere moral influence of which has created a universal desire among the people for better and larger educational facilities. So strong has this desire become in the hearts of the people that they demand free schools to-day, and if the Mormon priesthood does not yield to the demand it will inevitably be overborne. St. Mark's (Episcopal) school in Salt Lake City and the Salt Lake Collegiate Institute (Presbyterian) are both admirable institutions, the former instructing an average of 300 scholars and the latter 150. The aggregate attendance throughout the Territory in the schools of both denominations is in the vicinity of 1,000. The Methodists also have several institutions, the leading one—the Rocky Mountain Seminary—numbering some 200 scholars. In the face of this work, all the time on the increase, the gigantic Mormon error must some day go down.

—The Baptist missionaries in Burmah have opened a mission among the Padoung tribe, a people numbering about 50,000. The tribe consists of two divisions, one of which is noted for the excessive ornamentation of its women. Sometimes a woman will have not less than thirty pounds of brass wire coiled around her neck and legs. The hair is also done up in a very elaborate style, with pulls, silver shields, and large headed silver pins, with chains attached. "Moung Shwa dee, who is aided by the Cranston Street church, Providence, R. I., was the first man to undertake work among the Padoungs. A man, becoming very angry with his wife, deserted his village, and, in his wanderings stopped at a Gee Kha village, where Moung Shwa dee was then pastor. From him he heard the gospel believed, and became anxious for his own people. He returned home and there preached the gospel, and soon a few of the principal men went to call Moung Shwa dee to become their teacher. Returning with them, he found them surrounded by savage enemies; but God gave him power with the people and he soon restored peace. He gathered a large school, which has continued to the present, and in which scores of this tribe have learned to read parts of the Bible understandingly. In my last visit I listened with delight to their singing of gospel hymns, as sweetly sung as any I have heard in Burmah among the natives. They appear to have a peculiar talent for music." The Rev. A. Bunker, who writes this for the *Baptist Missionary Magazine*, recently visited the tribe, and organized the first church among them of eleven members. There are several schools in operation, and native evangelists of other tribes go from village to village preaching the gospel. Many villages are now asking for teachers.

Our Young People.

AN APOLOGY FOR "CHRISTINE," OUR OLD CAT.

A red bird, in the summer time,
Her pretty nest had made,
And in the soft and mossy bed
Three little eggs were laid.
And day by day she cherished them
With tender, loving care,
Not knowing of the danger that
Would soon befall her there.
Ere long the little birdies came—
Three tiny, helpless things,
So ugly too!—no feathers on
Their backs or on their wings.
But, daily cared for, daily fed,
I knew they soon would be
As pretty, and as joyous too,
As birdies get to be.
The nest was in a rose-bush made,
Embowered 'mid leaves and flowers
Protected from the noonday heat,
And from the summer showers.
The mother-bird and little ones
Were happy all day long,
I hear chirping voices answering to
Her sweet and merry song.
I went one day to see the nest—
The little birds were gone!
And on a tree close by I saw,
The old bird—all alone!
No joyous note now filled the air,
So frightened? there she sat;
For close beside me, on the ground,
Was "Christine"—our old cat!
'Twas she who tore the nest away.
But she is not to blame;
For cruel, wicked boys, I know,
Have often done the same.
It was her instinct led her there,
And she would go again,
Yet never know or think that she
Had caused the poor bird pain.
So we must all forgive her for
The sorrow she has brought,
And when cats begin to reason,
Then, perhaps, she can be taught.

MONROE, Louisiana. JEANTY.

Note from the Editor.

We have a great many letters on hand from our little friends—many more than we can publish. We scarcely know how to select. We shall continue to publish such as inclose a subscription to the ADVOCATE. Some others may appear occasionally. But in order to find room for selected articles the most of the little letters will necessarily be delayed, and, perhaps, not published at all. The editor is always gratified to hear from his little friends, and only regrets that their letters cannot all be published.

From Our Little Friends.

HERMOSA, TEXAS, March 2, 1878.

DEAR MR. EDITOR: I see but few letters from the Lone Star State. If some of your little readers could come here they would see many curiosities, at least they are curiosities to me, and I have been here nearly a year. We have centipedes, tarantulas, stinging scorpions, horned frogs, prairie chickens, mule rabbits, besides a great many other things that I had never heard of until my papa moved to Texas.

I am going to school. Papa is my teacher. He says that I am doing very well for an eight-year-old boy.

We have no Sunday school, but think we will have one soon. My parents are members of the Methodist Church. Mr. Blue is our preacher in charge, and Mr. Musset our presiding elder. Your friend,

M. D. L. PHILLIPS.

ASCENSION, Iberville Co., LA., March 11, 1878.

DEAR MR. EDITOR: I read the ADVOCATE every week. The last ADVOCATE has no letter from the little folks. Perhaps you have room for a short letter from me. I live in the quiet village of Brewersville. We have a large academy, two nice churches, and a good evergreen Sabbath school. We are blessed with many kind neighbors. They say times are hard and money is scarce; but it is pleasant to know that we have love for each other. Rev. J. W. McCabe is our pastor. He is such a good man. With much love to all your little readers, I bid you God-speed.

From your little friend,

CORA ELLA HANE.

PARKER COUNTY, TEXAS, March —, 1878.

MR. EDITOR: Seeing you publish so many letters from children, I thought I would write a little. I love to read the ADVOCATE, and especially the Child's Corner. Pa moved from Perry county, Ala., to this place in 1875. I do not like Texas as well as Alabama. We have but little preaching, and, I fear, less religion. Bro. Stovall is our new pastor. I like him very much, and trust he may be the means of my becoming a Christian this year. I will ask your little readers one question: Who found the mules in the wilderness?

Respectfully,

JOHNNIE L. HOPKINS.

A Fisher Lad's Life.

One morning, some eighteen or twenty years ago, there was found on a door-step in London a basket. The basket was taken inside the house and opened, while all the family stood eagerly looking to see what it contained. When the lid was lifted a strange sight met the eyes of the people, for inside the basket lay a little baby boy as comfortably as Moses laid in the ark of bulrushes in the far-away times of which we have all read. Many exclamations greeted the discovery, and very soon the baby began to cry for food. Some milk was given to him, and then those who had found the treasure wondered what should be done with him.

"There is only one thing to do," said the father of the family. "We cannot keep the little stranger, for we are too poor. He must go to the work-house."

At that moment a policeman was passing, and they called him in and told him all about it. He carefully examined the clothing of the child to see if there were any marks by which the parents might be discovered; but there were none, and it soon became evident that the poor little boy had been left there by those who cared nothing for him, and never meant to claim him.

"You must come with me," said the policeman, "and we will give him into the care of the work house authorities."

This was done, and the little castoff child found a home. But he had not been there long when a new difficulty arose. The boy must have a name, but, since his parents were unknown, what could they call him? This was a puzzle. But after a time somebody suggested that since he had no name he should be called Charlie Noname; and so he was.

I am afraid it is not a very happy life which little children live in work-houses, and Charlie Noname was no happier than the rest. He would, almost certainly, have been glad to change places with any of the little readers of this story, if that had been possible; but there was nothing for him to do but to stay there for several years, going to school as soon as he was old enough, and being as good as he could under the circumstances. After a few years Charlie was old enough to go to sea, and it was decided that to sea he should be sent. He was not sorry to leave the only home he had known, for it had not been like the comfortable homes which so many of you enjoy; and he had a boy's love of adventure, and thought it would be a really splendid thing to make a voyage, though he found afterward that it was not by any means as pleasant as he imagined. He went with a number of other boys to Hull, from which town he was to be sent out to the fisheries. A very happy thing occurred to him as soon as he arrived at Hull, for a lad spoke to him and gave him an invitation.

"Come to our bethel to-night," he said. "We have a school there, and our teachers are first-rate men. There is a good fire, and plenty of games, and you can write a letter or do anything you like, besides getting a cheap tea and a bed."

Charlie went with this new friend, and spent a very happy evening. The teacher spoke to him more kindly than he had ever been spoken to before in his life, and his heart was quite touched by the interest which they evidently felt in him. And the others also were exceedingly friendly, and told him many things, among the rest that most of the boys there had some money in the savings bank, and that some of them were ambitious enough to believe that they would one day become skippers or captains; and Charlie felt his own heart fired by the desire to grow into a respectable and useful man. But perhaps what pleased him most of all was the singing. Some of the boys sang well, and they had a song-book from which they selected their favorites. The last thing before the teacher left a hymn was sung, and then a gentleman prayed for the lads, asking God to bless them and protect them on the sea, and bring them all home again. Charlie thought the hymn was the most beautiful thing to which he had ever listened, and many a time did it come back to him when he was on the sea. It began:

"Rocked in the cradle of the deep."

Charlie had many hardships to endure during his first voyage. He found the weather very cold and the work difficult. For some time he suffered from sea-sickness, and very little sympathy or nursing fell to his share. But when he was better and the sun shone out, he began to like the sea-faring life very much, and to feel that he would be sorry to be always on land. And then there was much excitement connected with the fishing, and Charlie was as glad as anybody when there was a good haul.

Whenever he went ashore he always visited the bethel; and no doubt it is chiefly owing to this fact that he has been so entirely successful. At the return of his first voyage, though he had only a little money, he put some of it away into the savings bank; and this he did always whenever he took his wages. And now the result is that he has a good sum laid by; and what is, perhaps better still, he has been several times promoted, and is in a fair way of becoming a "skipper."

There was one night when Charlie quite gave himself up for lost. There was a terrible storm, and the fishing-smack was driven on the rocks. But the sad thought of the hymn he had heard at the bethel, and knew that even if he went down he would be

"Rocked in the cradle of the deep"

to sleep, and that the sleep would be very peaceful. Charlie loved and trusted the Lord Jesus Christ, and knew that he was with him even on the stormy sea. You may be sure that he prayed very earnestly, and his prayer was heard, for the little vessel got off the rocks and weathered the storm.

Boys and girls, are you thankful for your calm, happy hours? Then show your gratitude by praying for the poor fisher lads who are exposed to the dangers of the sea.—*Marianne Farningham.*

A negro was sentenced in Floyd, Ga., to be hanged next September, and he asked the judge to appoint an earlier day. His honor remarked that propriety prevented a change. "Never mind the propriety, judge," said the prisoner; "I'm the man that's going to be hanged, and I ought to have something to say about it."

If a friend points a gun at you, knock him down. It will be time enough afterward to find out whether it is loaded or not.

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That One Vice.

"One vice he had—profanity." Such is the close of a rather eulogistic notice of a recently deceased public man by a religious journal. It is not every religious journal that would have mentioned this one vice. Many such journals have lauded the man and his political career, and, for anything that they said about him, he might have been a saint, as well as an uncompromising enemy to slavery and a stanch Republican.

We do not expect much of the secular papers in this respect, but certainly religious papers should be discriminating in their commendation of public men. No public life, however honest, or however bold and consistent in advocating political measures which we approve, should be permitted to hide great and shocking vices. Unqualified praise of men who are known to have been licentious, profane and intemperate must tend to blunt the moral sensibilities even of religious people, and also exert a damaging influence upon the youth of the country. And yet the politics of men and their services to a party are permitted to cover a multitude of sins. As to their private lives, they may be coarse, profane and sensual, and yet, while living, they are praised; and when dead the most extravagant encomiums are passed upon them by those who assume to be the exponents of good morals and of the Christian religion. It may be right and just to commend what is commendable; but silence, in reference to the well-known vices of public men, may be construed as an indorsement of the whole character. The vilest men sometimes have been countenanced by some portions of the religious press, because of a common political interest and sympathy.

Ex Senator Wade is not the only political saint, canonized within the last few years, who was habitually profane. And these men are held up for the admiration of posterity, and as examples to the young men of the country. They may have been profane, libidinous, drunken, but their distinguished services in the great political struggles of their time surround them with a halo of glory in which their personal vices are entirely lost from our sight. As between one political party and another there may not be much to choose on the score of morals, but Christian men in the pulpit or the press, or in the sphere of duty as citizens, have no right to countenance sin, or to overlook flagrant vice in those whom they support and eulogize. The vices of public men become as public as themselves, and their influence is pernicious in proportion to their eminence. Profanity at headquarters is very likely to pervade the entire army, and drinking presidents and swearing senators will have many imitators throughout the country.

The generally recognized vulgarity of swearing has largely driven it from polite society, and its indulgence in the presence of ladies is regarded as a serious breach of good manners. It is a coarse and degrading thing, and as unbecoming a true gentleman as it is offensive to the Christian feeling. Religion condemns it, upon the highest grounds, as prohibited by the word of God, and as tending to destroy all reverence for sacred things. Among the vices it can scarcely be ranked as minor or trivial. It is a breach of the divine law, and utterly at variance with the purity of the Christian conscience. No Christian man can hear a profane oath without feeling that his God is insulted, and that his dearest feelings and tenderest sensibilities have been outraged. It is not a slight matter, nor one of indifference, that a great partisan leader had this one vice. Writing of ancient Israel, the prophet says: "For because of swearing the land mourneth." It is a sin of such considerable magnitude as to be singled out as a reason in itself for the visitations of the divine judgments. Other forms of wickedness prevail, but profanity is probably more common than any other. Children learn to swear before they are capable of contracting some other vicious habits. On the streets, cars, steamboats, and, worst of all, among the laboring classes it is heard.

It is the companion of almost every other vice, but often, as in the case of the distinguished ex-senator, it is alone. One vice he has—profanity. It has become a habit, and as difficult to overcome in many cases as alcoholism itself. In order to reformation, as hard battles have been fought over this vice as over any to which men have become enslaved. As a rule, the inveterate swearer can be cured only by the converting, heart-changing grace of God. Conversion cuts it up by the roots, and nothing else can. Profanity is the expression of the malignant passions—of anger, hatred, impatience, and of every ill temper. It is the utterance of the devil that is in the corrupt heart, the blooming out in words of the pent-up corruption that is in the soul. It may sometimes rise to the Christian consciousness as a horrible temptation of satan, to be instantly put away and trampled down with righteous indignation. It behooves Christian men in the world to keep their lips clean. Peter's fall was marked by cursing and swearing. It is not the only instance in which the denial of Christ has been attended by profanity. It is a heinous sin, to be bitterly repented of, and to be put away by instant return to the Savior whom we have dishonored.

Not often alone, but when there is but this one vice how dreadful the revelation that it makes in regard to the state of the heart! How far from God must it not be when the sacred name can be lightly and irreverently used, and when that of the blessed Savior is besmirched with the breath of scolding and passion! It may be the one vice that a man has, and yet he who can be profane must be alienated from God, ungrateful to Christ who died for him, and contemptibly guilty of grieving and resisting the Holy Spirit. It may be outwardly the breach of a single commandment, and a vice toward which public opinion is more tolerant than toward some others, but it indicates a state of the heart and a type of character at war with the authority of God. It is polluting to the soul, it spreads as a contagion, and becomes the spring and fountain of a general social contamination.

Although it may sometimes be the one vice that a man has, and in such cases carried to the extreme of interlarding all conversation, yet we suspect it is generally the beginning of other forms of sin, and one that paves the way for unbridled license. If employers swear, their clerks may do the same, and more. If our prominent men in politics, in business and in society are profane, and respected and eulogized by the religious press and by religious people at the same time, shall we wonder that swearing comes to be regarded as a matter of little moment, and that the relaxation of moral restraint in this particular opens the gate for every kind of wickedness? In our estimate of the character and services of public men we cannot safely leave their morals out. If we must make them the subject of study and the materials of history, the main element of human worth and usefulness should not be passed over.

Southern Review.

DR. SPARROW'S SERMON.

The number for January, 1878, well maintains the reputation of this *Review*. It is not our purpose, however, to discuss the merits of the *Review* in general, but to call attention to the sermon of Dr. Sparrow, from a text so weighty and profound as to suggest, from the outset, other than superficial treatment: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John vii, 17.

We would speak as favorably as possible of any sermon having the purpose and tendency to promote pure and spiritual religion—and such is this. Perhaps the popular preacher generally owes his reputation, more than to any other one thing, to the fact that he plays gracefully about the edges, and upon the mere surface of truth; but a sermon proposing to elucidate the very truth, and to such an audience as the *Southern Review* gathers to the preacher, ought to go right home to the heart and center of the subject. This Dr. Sparrow's sermon does not do. It is, according to our appraisement, wanting in unity, and makes some surprising mistakes in reference to the teaching and meaning of Scripture. After the first division it wanders off into such generalities as might, with a few verbal alterations, be more suitable to many other subjects. It reminds us of what a lady once said of another famous preacher's sermon: "I thluk," said she, "he is the greatest preacher in the world, for I have heard him preach that sermon from several other texts, and I verily believe he could preach it from any text in the Bible."

The text is, in part, Christ's answer to the question of the Jews: "How knoweth this man letters, never having learned?" His answer is that the knowledge of his doctrine does not come by the ordinary methods of the schools, but by performance: "If any man will do his will, he shall know of the doctrine."

Dr. Sparrow hits the nail on the head when he says: "We conclude, therefore, the first step of a sincere inquirer after truth to be the abandonment of all known sin, and the performance of every known duty. By acting thus he is pursuing the course laid down in the text." He had the thread in hand that would have enabled him to unravel the skein. Why he should have dropped it, or have gone to pulling others along with this until he got his subject all into a tangle, we do not clearly perceive. If a man will do what he already knows, he shall thereby come to the knowledge of other and adjacent doctrines, and then to others lying yet above, until he comes to know all that may be necessary to assure him that Jesus is the Messiah, and that his doctrine, even upon its highest plain, is divine. To this Roos, Neander and Stier all agree; indeed this is evidently the process, for he is to advance to this knowing by doing, and yet cannot arrive at the highest truth *per saltum*, but step by step the mist grows thinner, and his spiritual eye is sharpened and takes in a wider range as he moves upward by performance.

Now, instead of pursuing this line of thought, to which he was shut up by his subject, he just wanders off at random. He says: "The second step would be to forsake all vicious connections." A very good "step," no doubt, and one that we would commend to all who wish to do right. But the question is: How do we know that it is the "second step" in this connection? The assumption involves the doctor in a dilemma. If the inquirer knows that he ought to do this, it is contained in the first proposition; but if he does not know, of course he cannot take the "second step." The fact is, "secondly" does not grow out of the subject organically; he just nails it on mechanically, as an apprentice might nail on a loose piece of timber anywhere to the foundation, to make the edifice go up as it can. If he were preaching from the text, "Evil communications corrupt good manners," then this "secondly" might be his thesis. If he were preaching from the text, "Let us lay aside every weight," then this "secondly" would be germain to the question, and might come in somewhere. But in the text under discussion we fail to perceive its appositeness. What we have said of "secondly" will for the most part apply to thirdly and fourthly. If secondly, thirdly and fourthly are all duties known to all men, then, in order to unity, they ought visibly to cluster around and proceed from the first proposition as branches spring from the trunk; but if the knowledge of them is reached by doing, then it surely was incumbent on the preacher clearly to map out the way. Nevertheless, in his random way he carries us through some good country, where we find refreshing streams, and a wholesome, bracing atmosphere, and at last with open eyes we find ourselves gazing upon spiritual beauties, and delights, that show the preacher to have been born of the Spirit, and to have some experience of his own. This, surely, is a great thing. What we complain of is that he fails to go by the way sketched out by his text. He "shoots with a double wabble," and, although he does at last hit the mark, there is too much at stake to commend that method to others.

We propose now to examine some assumptions that seem marvelous. The very first sentence might suggest to the thoughtful reader that he is starting out with no very accurate guide: "When we consider the compass of the sacred Scriptures, constituting, as they do, one portable volume, and reflect how large a portion of this little volume is occupied in mere history, it would seem almost impossible to have compressed into the remaining space all the instructions necessary for us in our present state." A large portion of the Bible "mere history!" If we take the word "mere" in its derivative signification—*merus*, pure, unmixed—or as used by the best speakers and writers—only this and no more—we are astonished at such a declaration. Does he mean to say that a large portion of the Bible is pure history?—only this and no more? We thought at first it must be a *lapsus*, but when we gave attention to the next and last clause of the sentence we could not think so. He goes on in the next clause to say: "It would almost seem impossible to have compressed into the remaining space all the instructions necessary for us in our present state." This assumption contradicts both the Scriptures and the facts. St. Paul declares that "All Scripture is given by inspiration of God;" or, rather "All Scripture divinely inspired is profitable, for doctrine, for reproof, for correction, for instruction in righteousness." Sacred history is burdened with revelation; otherwise it would not be sacred. If we do not find revelation in it we may know, by that token, that our sea-line is too short to reach the bottom; even the Ten Commandments are set in a frame of history. The reason for choosing largely, *mostly*, the historic method is obvious. Most men have little capacity to comprehend mere abstractions; if we listen to the conversation of ordinary men we shall find that they go but little out of the sphere of history, their own or their neighbors', with now and then, perhaps, a little sprinkling of the same from modern or ancient times. Even the best minds are not, for the most part, accustomed to travel much outside this sphere. The very text chosen, as the foundation of the sermon, ought to have saved the preacher from this error, since the knowing must come by development through performance—the historic method. If an under-graduate had offered this sermon to a Conference committee the committee would have pointed him to the historic method as best suited to the capacity of man; to Bishop Marvin's sermon, "God in the Old Testament Scriptures," wherein he shows conclusively that God reveals himself mostly by the "historic method;" and then to his next sermon, "God in the New Testament Scriptures," wherein he shows that the method is still historic;" and would finally have exhorted him, in his own words, borrowed from the Savior, to "search the Scriptures"—that such a wonderful mistake might not be made again.

On page 99 he says: "Sometimes indeed, we find the God of Providence pouring unlooked for treasures into the lap of the most indifferent; and the God of grace meeting the persecuting Saul on the way to Damascus, and shedding spiritual light upon his reluctant mind. But these are *exceptions*." The italics are his own. He emphasizes "*exceptions*." Of all superficial views of Paul's conversion, this is the most superficial. If this be correct, then Augustine's view of irresistible grace would be false in general, but true in particular; and the contrary view of Arminius would be true in general but false in particular. Oh, no! Such "variableness," such more than "shadow of turning," in the principles of his administration, can not be predicated of God. The light that shone upon Saul was simply that "true light that"—by some method—"lighteth every man that cometh into the world." Saul was not converted by the vision on his way to Damascus. That was for conviction—to prove to him that Jesus was the Christ. And whoever is convinced of this, if he had but the honest purpose to do the will of God that Saul had, would be in as favorable condition as Saul was after the vision, while he waited, fasting and praying three days for conversion. Grace meets every man as certainly as it did Saul, and if he is not converted it is because he is "disobedient unto the heavenly vision." But if we will let him tell his experience in his own way the difficulties will all vanish. In his defense before King Agrippa he tells of that wonderful vision that met him in the way; and if his "reluctant mind" had been forced by Almighty power, the simple statement of the fact would have been his complete vindication. But does he put it that way? No! He says: "Wherenpon, O King Agrippa, I was not *disobedient* unto the heavenly vision." The fact is, Saul's conversion, instead of being an "exception," was one of the best illustrations of the truth of the text. Saul was honestly following his convictions of right; even in persecuting the church he thought he was doing God service. As such he was bound, sooner or later, to come to the knowledge of the truth; otherwise the promise of the Son of God, in the text, would have been broken. This is no exception. There are no "*exceptions*." If the poorest soul that swelters on the equatorial sands, or that shivers amid arctic snows, like Saul of Tarsus, will but do the best he knows, sooner or later he shall come to the knowledge of such truth as may be necessary to his salvation. It may not come in the shining of light above the brightness of an Asiatic noonday sun, but it shall come in God's way, and therefore in the best way for him; for the promise cannot be broken. If it were necessary God would kindle new suns in the firmament, or burn down all the stars of heaven, to light up his way to himself and his salvation; for there is the promise.

W. A. McCARTY.

All Too True.

We noticed at some length the papal memorial ceremonies in New Orleans. The ceremonies in Mobile took place on Sunday, February 24, in reference to which Bro. Price Williams writes pointedly and truly:

It was: 1. A desecration of the Sabbath. 2. Protestants must have been in Catholic spirits to have placed themselves where they were bound to feel that they were there in some sort as participating the *doings* and sayings of the occasion. 3. The position assigned the Pope in heaven is simply sacrilegious, and is a fit relic of the age of barbarity.

We cannot see how Protestants could consistently and conscientiously participate in such ceremonies, and especially on the Sabbath. We are somewhat confused as to the whereabouts of the deceased Pope. Prayers are said for the repose of his soul and masses celebrated for his deliverance from purgatory, and then again, and at the same time, it is said that he has entered into glory.

At the memorial services in Mobile Dr. Layton delivered an address, in which this passage occurs:

The Catholic universe is jubilant. Some days ago we lost him who for nearly thirty-two years was the guide and the father of so many millions of men scattered over the surface of the earth. But no; I am mistaken. We have not lost Pius the Ninth.

Having fought the good fight, he has gone to receive his reward. After so long a life, and a life so full of merit, we must rejoice to know that he has entered into glory; and I repeat, we have not lost our father. We are convinced that in heaven he continues to protect the church which he loved with a love so strong and tender.

We have already received a positive proof of that love. Is it not he who has obtained for us by his prayers the signal favor which at this moment causes the Catholic universe to rejoice? Yes, we are jubilant, because a successor to Pius the Ninth is already seated upon the throne he left vacant.

The intercessions of Christ and of Mary do not suffice, and it would seem that those of the glorified Pope are even more efficacious than either. "In heaven he continues to protect the church he loved!" A very poor dependence, a very weak protector, we should say. Can intelligent Protestants, by their presence at memorial services, countenance such impious nonsense and such gross absurdities?

Rev. George Muller, of Bristol, England, the celebrated author of "Life of Trust," at this time on a visit to New Orleans, is conducting a series of religious services in the Canal Street Presbyterian church. He preached twice on Sunday, March 17. On next Sunday, March 24 he will preach in German, at the Dryades Street Methodist Episcopal Church South, at eleven A. M.

We heard Mr. Muller at a night service. His wife, a very grave lady, and plainly dressed, sat on the platform, and paid devout attention to the sermon, though taking no part in the services more than other hearers. Mr. Muller is somewhat above the medium height, rather spare, a good forehead, and a well shaped head altogether, indicating a well-balanced mind. Earnestness, thoughtfulness and perfect repose are expressed in his regular and not unprepossessing features. Although upward of seventy, his thin hair is not yet white, and his voice, though neither loud nor strong, is not tremulous. There is a perceptible German accent in his speaking, and many of his words are so pronounced as to be almost missed by the English hearer. His neck is tightly swathed in the old-fashioned and voluminous white neck-cloth, reminding us of Bishop Capers and others of the Methodist fathers.

The sermon was on rejoicing always, delivered without notes, but well arranged, and clear in every point. It was the marrow of gospel truth, spiritual, plain, evangelical, and calculated to interest and edify spiritually-minded people. His preaching is not of the sort to draw or entertain the crowd. In the course of the sermon it fell in his way to say that he spent the first twenty years of his life in sin, that he received Christ by faith fifty two years and four months ago, and that he had rejoiced in the Lord from the day of his conversion. He bore strong testimony against Christians attending theaters, and said that ten thousand dollars would not induce him to enter one for the purpose of witnessing a play. In quoting Scripture he turned to the place, and read, giving chapter and verse.

It cannot be said that Mr. Muller is an extraordinary preacher, but he is certainly an extraordinary man. Think of these facts: He has now under his care five orphan asylums, in which are 2,203 orphans. In connection with these asylums are 52 day schools, and numerous Sunday schools, and the children are taught trades, and prepared for useful and industrious pursuits. Within the last thirty years more than 800 children have been received, educated and trained in his asylums, and in this time he has raised and expended, as we are told, nearly three millions of dollars. And he has never directly asked any one for money. He asks it of God, and he has never failed to receive the funds that were needed for his work. He is himself, and his asylums are advertised all over the world, but no direct appeals for money have ever been made.

The regular annual commencement exercises of the Medical Department of the University of Louisiana took place in New Orleans on Monday, March 15. There were fifty-two graduates in medicine, and ten in pharmacy. The medical schools this spring have graduated a multitude of young doctors—more, we should think, than can find a paying practice. A medical education is an excellent preparation for mission work in foreign fields. In Armenia, India, China and Japan American physicians are said to be in demand. Why should not some of the hundreds of young physicians, who are also religious young men, seek these important fields of usefulness, where they may minister to the bodies and souls of those who are destitute alike of the advantages of Christianity and of science? Whether at home or abroad, the physician who is devotedly pious has rare opportunities of doing good. Many of these recent graduates are members of church, and we hope, experimentally acquainted with the doctrines of the gospel. As they go out into the world, and settle down to the practice of their profession, we hope they will maintain their Christian character and endeavor in every way to exalt and magnify their Christian calling. In the intimate relations which the physician sustains to the family, and in the grave responsibilities of watching the sick, it helps our confidence much to know that he is a man of prayer, and that he takes with him, wherever he goes, the gospel banner, and that he lives in communion with the good and great Physician.

Rev. T. M. Finney, D. D., of the St. Louis Conference, is about to prepare a work entitled "The Life and Labors of the Late Bishop Enoch Mather Marvin, Together with His Hitherto Unpublished Writings." It is to be published by J. H. Chambers, of St. Louis. This publication is made with the consent and co-operation of the family of the deceased Bishop, in return for which the publisher, besides incurring the expense of preparing and publishing the work, secures to the family royalty; and, by direction of Mrs. Marvin, advances to the Marvin Memorial Association $400 on account of said royalty.

The publisher informs us that the preparation of the work has also been taken in hand by the author, and will be prosecuted with all possible dispatch consistent with the production of a just and complete biography, such as will be expected of one so distinguished as a man so eminent and beloved as a servant of the church.

For more than a week past Bishop Keener has been confined to bed, suffering much from a disorder which, though not critical, has at times extremely painful. He will be up about soon, we trust; but he ought to be allowed to rest awhile.

We have received a circular announcing that the first annual convention of the Young Men's Christian Association of Louisiana will be held at Baton Rouge, beginning on Friday, April 25, and closing on Tuesday, April 30.

The New Orleans District Conference will meet at Baton Rouge, on Friday morning, April 5, at nine o'clock. Members from the city will leave on a regular packet on Thursday evening. Bishop Keener is expected to preside.

Rev. H. Urquhart writes us that the Auburn Female College, Auburn, Ala., is doing even better than its friends expected.

Human things must be known to be loved; but divine things must be loved to be known.—*Pascal.*

To Mexico.

Rev. W. M. Patterson, writing to the *Western Methodist*, gives an entertaining account of the outward voyage:

On the morning of the fifth day out we came in sight of the Mexican coast, but found that the norther had driven us about forty miles south of Tampico, our intended landing, which is seven hundred and ten miles from New Orleans. By noon we were anchored off the coast of Tampico, two miles from the mouth of the river of that name, the city of five thousand inhabitants being six miles up the river. Communication with the natives on shore was opened through flag signals. It is a peculiarity of the Mexican people to put off till to-morrow everything they can. So not until the next morning could they come out with their *lighters* (small sail boats) and exchange freights. The leading export of the place is honey, which is gathered principally from the woods, and sent in barrels to New York, and sold for thirty or forty cents per gallon, the sales of last year amounting to several thousand barrels. Formerly the honey was thrown away and the wax alone used—used in making candles for the Roman Catholic churches. A number of chickens were also brought on board, upon which Bishop Keener assured me we had not yet gotten out of our parish. Tampico has been for some time occupied by a missionary of the Presbyterian Church, but with what success we could not definitely learn. Back of the barren, sandy hills which border the gulf, and reaching far above the sparse and scrubby trees, eight miles away, the tower of the cathedral could be distinctly seen. About noon, after custom-house duties had been attended to, we were again off for the next port, Tuxpan, ninety miles away. On the left could be seen nothing but water and sky meeting in the distance, while far away to the right was a range of mountains back of the broad valley next the gulf. Sometimes one range would rise from behind another, heading its lofty peaks up into the sky. Sometimes a "sugar loaf," or some like single mountain, several thousand feet high, would rise up from the midst of a valley, and present a scene to hold for hours the gaze of the enchanted traveler. Some of the valleys are said to be in a high state of cultivation, while the mountains abound with various wild animals. No railroads have yet been constructed through this section of country, and one of the boatmen informed us that in some localities the monkeys are so numerous and bold that they intercept telegrams passing from New Orleans to Vera Cruz—this way the delay or loss of a telegram is accounted for.

Night overtook us before Tuxpan could be reached, and this gave uneasiness to some of us, for there was danger of running upon a reef, as was evidenced by the presence next morning of the wreck of the fine steamship Havana, still standing high out of the water, but broken—a warning to other navigators. After the same custom-house process, and lighting and loading had taken place, at Tampico, we set out again for Vera Cruz, a distance of one hundred and twenty-five miles. The coast is very lost none of its beauty and attractiveness during the day, but rather grew in interest as above and beyond the loftiest peaks of the range of mountains, before seen, distinctly appeared the snow-capped summit of the far-famed Orizaba. It was more than a hundred miles away. And at evening, as the sun went down through a clear sky, gilding with its rays both land and sea, especially lifting up the pure atmosphere of mountain heights, and illuminating with its glorious scintillations what's perpetual snow, we realized a delightful feast to the eye, the mind and the soul. The next morning's sun found us anchored in the port of Vera Cruz, of which place I shall speak hereafter.

We have received from the publishers, Bryan, Brand & Co., a copy of Bishop Marvin's book, "To the West by Way of the West." We learn that twelve thousand copies have been sold, and the demand continues. We do not wonder at this, for it is a work of extraordinary interest and of remarkable merit. Every Southern Methodist should read it, and we believe nearly every one will. We have commenced the volume, and shall have something more to say of it after awhile. We read the letters as they came out originally in the Nashville *Christian Advocate*, and we are enjoying them more in this book, and the interest is heightened by the sad and ever present reflection that the gifted and loved author is in heaven, and that this book is his all his parting gift—his dying legacy. It cannot fail to be a blessing to the church in enlarging its supplies for our mission work, in quickening the faith of our people. A new supply of the book has recently been received at the New Orleans Depository.

Under Gen. Martinez Campos the Cuban war has been brought to an end. The insurgents are to be granted amnesty, slaves are to be gradually emancipated, the island is to have representation in the Spanish Cortes, and no distinction is to be made hereafter, as to rights of persons or property, between the native Cubans and the Spaniards. This new and enlightened policy of Spain secures the independence of Cuba or its annexation to the United States more than ever improbable and remote.

Danger is imminent. *Shakespeare.*

MARRIED

HUTCHINSON—BLANCHARD.—March 4, 1878, by Rev. Lewis A. Reed, Capt. H. T. Hutchinson to Annie T. Blanchard, all of New Orleans.

LAM—WELLS.—In New Orleans, March 13, 1878, by Rev. Lewis A. Reed, Sidney B. Lam, of Virginia, to Mary J. Wells, of Morgan City, La.

BRANTLY—LEWIS.—On the 19th day of December, 877, at the residence of the bride's father, Mr. Thomas Lewis, of Mt. Sandville, Miss., Mr. William Brantly and Miss Virginia Lewis.

JAGETT—LEWIS.—At the same time and place, Mr. Walter B. Jagett and Miss Mattie L. Lewis.

WESTER—ROBDY.—At Union Female College, Oxford, Miss., March 5, 1878, by Rev. J. S. Howard, Mr. C. P. Wester of Athens, Penn., and Miss Lizzie Roddy of New Orleans, a teacher of music in the institution.

COOK—AHNEY.—Near Riceville, La., on the sixth of February, 1878, by Rev. T. H. McClendon, Mr. A. J. Cook to Mrs. Sallie Ahney, all of Richland parish, La.

SUMMERLIN—KELLY.—Near Riceville, La., on the seventh of February, 878 by Rev. T. H. McClendon, Mr. J. S. Summerlin to Miss Eula L. Kelly, all of Richland parish, La.

HORN—CHENAULT.—Near Carroll, La., on the twenty-first of February, 1878, by Rev. T. H. McClendon, Mr. J. S. Horn to Miss [illegible] Chenault, all of Richland parish, La.

TATE—WOOD.—At the residence of the bride's mother, in Benton, Yazoo county, Miss., January 17, 1878, by Rev. James H. Shelton Mr. C. J. Tate to Miss Mary E. Wood.

MANSELL—FAGATE.—At the same place, January 24, 1878, by Rev. James H. Shelton, Mr. W. D. Mansell to Miss Sallie A. Fagate.

HARLOW—GIBBS.—At the residence of the bride's father, in Benton, Yazoo county, Miss., January 24, 1878, by Rev. James H. Shelton, Mr. George Harlow to Miss D. Gibbs.

SWAYZE—LUTHER.—At the residence of the bride's father, in Leflore county, Miss., February 6, 1878, by Rev. James H. Shelton, Mr. J. C. Swayze, of Yazoo county, to Miss E. D. Durden.

LEDBETTER-RUCKER.—At the residence of the bride's mother, in Yazoo county, Miss., February 21, 1878, by Rev. James H. Shelton, Mr. James Ledbetter to Miss Ellen Rucker, all of Yazoo county, Miss.

DELOACHE—LECOQ.—At the residence of James Donovan, January 29, 1878, by Rev. Robert Shiell, Mr. Emile Deloache to Miss Sophie Lecoq, all of the parish of St. Landry, La.

PROSSER—ROBERTS.—February 7, 1878, at the residence of the bride's father, officiated by Rev. Robert S. Ishell, Mr. Otto S. Prosser to Miss Mary E. Roberts, all of the parish of St. Landry, La.

HAMMETT—THATCHER.—On the evening of February 15, 1878, near Pleasant Hill, La., by Mr. Smith, justice of the peace, Mr. Ed Hammett to Miss Ollie L. Thatcher.

SUMRALL—GALLIMORE.—On the seventh of February, 1878, in the vicinity of Pierpont & Co., by Rev. Mr. Nelson, Mr. Frank Sumrall to Miss Mary Hatcher.

BROWN—BOSH.—By Rev. W. F. Smith, in Franklin, La., February 14, 1878, Mr. W. T. Brown to Miss Mattie Bosh.

EANE—SPEER.—February 14, 1878, at the residence of the bride's mother, in Copiah county, Miss., by Rev. E. F. Mullins, Mr. E. W. Eane to Miss S. A. E. Speer.

On Monday, March 18, the Supreme Court of Louisiana reversed the verdict in the case of T. C. Anderson, member of the late Returning Board, and ordered his discharge from custody. So far as we can understand the decision, it was based upon technical grounds. The altered returns were those of the supervisors of registration, and not of the election commissioners; and it was not charged in the information that the altering of the forged instrument was done by Anderson in any official capacity. The New Orleans *Times* says:

The result has been to rest the great question of the Louisiana fraud upon a technical point—whether the "consolidated returns" were a public document within the meaning of the law or not which point has been decided in the negative by our Supreme Court. There will be no disposition, we think, to question the correctness of the decision. It proves that the prosecuting officers and the judge of the lower court erred in judgment in not proceeding concerning the great swindle, of which the Vernon returns were a small and insignificant portion. Indeed the opinion of the court in overruling the other exceptions clearly enough intimates a perception of the gravity of the moral offense committed, while it properly confines its legal effect to the legal questions presented. The decision is that Thomas C. Anderson was not guilty in law of uttering and forging a public document in the manner and form charged. The great question of the guilt of the board in so falsifying the result of the election and defeating the will of the people stands unaffected by this decision. The opinion of the country on this point no technicality can neutralize, and no court, however august, modify.

The other members of the Returning Board will probably now be discharged, as the decision of the Supreme Court covers the grounds on which they are held for trial.

The Nashville *Christian Advocate* says:

We take occasion to state, in answer to a correspondent, that the expert employed to examine the affairs of the Publishing House was not selected by the book agent or the Book Committee, but by a convention of the delegates of the Tennessee Conference, lay and clerical, and some delegates of other Conferences; the Book Committee approving heartily of the selection. The gentleman who is doing the work is truly an *expert*, and a faithful man. He is empowered to employ such assistants as he may require. The book agent had nothing to do with his appointment, though he approves of it. The Book Committee wish to have a thorough investigation; they have had no interest to serve except that of the church. They have devoted much of their time, and lent their credit to the house for thousands of dollars, and have contributed generous donations for its relief. We hope nothing will be said or done to prejudice the public against the house, the committee, agent or expert.

Dr. Joseph Holdich has resigned his position as secretary of the American Bible Society, and Dr. Albert S. Hunt has been elected. Dr. Hunt will be remembered as one of the fraternal messengers from the Methodist Episcopal Church to our General Conference at Louisville, in 1874.

The Rev. John Baer, D. D., says the Baltimore *Episcopal Methodist* of March 16, died on Monday morning at three o'clock, at his residence, No. 48 McCulloh street, after an illness of several weeks, in the eighty-fourth year of his age. He was the oldest minister in the Baltimore Conference of the Methodist Episcopal Church, and one of the oldest and best known ministers in the denomination in the United States. He was born in Rockingham county, Va., and in 1814 at the age of twenty-two, entered the ministry, his first charge being at Connellsville, Pa.

Publisher's Department.

FURNITURE DEALERS.—R. M. & B. J. Montgomery have the largest and best-assorted stock of furniture in the South. They import largely from foreign and domestic factories, and, purchasing in such quantities as they do, are enabled to offer all obtainable discounts to the trade and other customers, the advantages of which cannot fail to be considered by those requiring goods in this line. The *personnel* of this firm is too well known to require other than passing notice at our hands. All orders will receive prompt and careful attention. We commend them to our readers.

FOR MILLINERS.—Mr. F. Tujague, 11 Chartres street, has a large assortment of articles for millinery which were imported direct by himself, and which he can afford to sell at low rates. He would call the attention of country buyers especially to his stock, with the assurance that they can get better articles and have a more varied stock to select from than elsewhere. See his advertisement.

MOSS.—Mr. John S. McDonald, the well-known moss manufacturer, has a card on this page. Mr. McDonald has devoted much time and labor up to the business of cleaning moss by machinery, and his signal success deserves appreciation. We can warmly recommend him to our friends as a clever and reliable man.

DRY GOODS.—Any one wishing to buy choice dry goods of any description should call at the store of J. A. Zellenman, 50 Magazine street, corner of St. Andrew, where fresh and good articles are sold right at the lowest prices. Especial attention is paid to country orders.

BETHESDA WATER.—Those who are suffering from Bright's disease, diabetes, dropsy, fever and other complaints, drink the Bethesda water, recommended by some of the most eminent physicians. L. C. Arny, 26, 28 and 30 Bienville street, is the general agent.

FREDERICKSON & HARTE, on Canal street, have a fine stock of strings, perfumery and musical instruments. The house is reliable, and parties from the country wishing to buy need have no hesitation in leaving their orders.

THE Crescent City Street Sprinkling Company have improved apparatus for laying the dust, and charge reasonable prices for work done. Parties interested should call at 32 Carondelet street, up stairs.

SOUTHERN BELLE.—The above is a beautiful illustrated magazine for ladies and families. It is devoted to instruction and amusement. Send, postpaid, for fifty cents per annum. See advertisement.

J. S. RIVERS, LITHOGRAPHER AND ENGRAVER.—Read the advertisement of the above well known gentleman, on the eighth page, and send him your orders. No better man to do business with.

COMMISSION MERCHANT.—J. A. Rogers, 117 Decatur street, will attend to the sale of all country produce. He is perfectly reliable. See advertisement on the seventh page.

SPORTSMEN'S DEPOT.—If you want anything in the fishing line go send to the reliable gentleman, R. Rhodes, 95 Charles street.

CHINA PALACE.—At 121 Canal street will be found one of the best-assorted crockery stores in the city.

DRY GOODS.—E. H. Adams & Bro., 594 Magazine street, pay particular attention to country orders.

GIVE THEM A TRIAL.

Any lady or gentleman who will give Dr. Tutt's Pain-Pad Plasters a single trial will be charmed at that for exquisite sweetness and permanency of odor, no perfumes in this or any other country are compared with them.

BUSINESS NOTICES.

THE WILBOR'S COD LIVER OIL AS EXPORTED is still no longer a foul drink; it is a delicious article, as clear as sherry, and the nicest thing to take. As prepared by Dr. Wilbor it removes all the nauseating taste, and is a perfect preparation of the Phosphates and Lime, giving it many very valuable properties and the healing qualities of the oil, and to persons who dislike fish it is invaluable. This article also forms a most valuable tonic, and will cause weak and debilitated persons to become strong and robust. It is prescribed by all respectable druggists throughout the country, and is an article that should be in every family, for convalescence, before the system appearance of a sickness, or to all who are troubled with the Lungs. Manufactured only by A. B. Wilbor, Chemist, Boston. Sold by all druggists.

A VALUABLE DISCOVERY.—Dr. C. W. Benson, a practicing physician at 106 North Eutaw street, Baltimore, Md., (town) has paid much attention to nervous diseases, and recently discovered extract of celery and chamomile, combined in a certain proportion, invariably cures the dyspepsia, either bilious, dyspeptic, nervous or sick headache, neuralgia and nervousness. This is a triumph in medical chemistry, and sufferers all over the country are ordering by mail. He prepares it in pills at 50 cents per box. The Doctor is largely known and highly respected in Baltimore.—*Episcopal Methodist.*

☞ These Pills can be ordered through any druggist, or sent postage free.

PIZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies who use it daily to be the only preparation that does not reach to the skin, a pimple, or be a black spot to the purest. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 67 North Sixth street, St. Louis (Lindell Hotel.)

WE WORTLIE in all confidence recommend DR. HARTER'S IRON TONIC. We would exhort the weak to discard all unmedicated and impure stimulants, and use this—"nature's great restorer." It acts on the stomach and bowels, increasing the appetite, assisting digestion, building up the weak, frail and broken down system. For sale by all druggists.

DR. HARTER'S LIVER PILLS are a safe, certain and mild purge, and by increasing the dose they become very energetic and sure LIVER PILLS, acting especially on the Liver, starting and regulating the flow of bile, and expelling it from the body. For sale by all druggists.

BUSINESS NOTICES.

DOWN WITH THE DUST! is a familiar cry. If you can't get it down yourself, the *Crescent City Street Sprinkling Company* will do it for you. Call at the office, 32 Carondelet street, and leave your subscriptions. Terms are reasonable.

Husband.—"Dear me, how gritty and dirty everything is in the house!" *Wife.*—"That's because you don't subscribe to have the street sprinkled. How do you suppose I stand it all day long?" tc

THE BEST PROOF *for the fact that Dr. F. Wilhoft's Anti-Periodic, or Fever and Ague Tonic,* is the most reliable Chill Tonic in the world, we find in the statement that Finlay & Thompson, the large wholesale druggists in New Orleans, guarantee that it cures Chills and Fever in every instance, and that it does not contain any Quinine, Arsenic, Strychnine or any other poisonous drug. For sale by all druggists.

NEW ADVERTISEMENTS.

Articles for Milliners.

F. TUJAGUE,

IMPORTER,

NO. 11 CHARTRES STREET,

Near Canal, New Orleans, La.

GRAND OPENING OF SPRING NOVELTIES IN

Bonnets, Artificial Flowers, Silks,

TULLE, RIBBONS, ETC.

Always to score a complete assortment, representing all qualities and prices.

This stock, one of the largest in this city, is regularly replenished by the arrival of each steamer.

Excellent bargains for country buyers in the most needed articles. Orders are filled with the utmost care.

$100 IN GOLD!

CAN easily be made. We want persons in every county in the United States to introduce that SUPERB BOOK, "**Buckeye Cookery and Practical Housekeeping.**" Our policy is to MAKE IT PAY all who help us. Ladies of standing and large acquaintance especially desired, and we want to correspond with Retired Women, Teachers, Ministers, Students who are earning money to complete their education, clerks out of employment, and experienced canvassers. **Special Inducements to Churches in Debt.** Particulars free. Price of book, $1.50 in extra cloth, $1.75 in waterproof binding. Sent, postpaid, on receipt of price. Address

BUCKEYE PUBLISHING CO.,
Marysville, Union County, Ohio.

NEW HOPE STEAM MOSS FACTORY.

JOHN S. McDONALD,
Proprietor and Manager.

MANUFACTURER OF MACHINE-CLEANED **MOSS.**

Factory—Nos. 28 to 298 South Liberty, and Nos. 1 to 11 Cypress St. *Office*—No. 248 S. Liberty St. P. O. Box 2256, New Orleans. Samples and prices mailed on application. Orders promptly attended to.

DANZIGER'S.

1878! Spring! Spring! 1878!

Grand Opening of Spring Dry Goods

AT

DANZIGER'S,

157 CANAL STREET,

BETWEEN BOURBON AND DAUPHINE.

THANKFUL for the kind and liberal patronage bestowed upon us by our city and country friends during the past Fall, we have made unusual exertions this season to procure a cheap, choice and elegant stock of SPRING AND SUMMER DRY GOODS and take pleasure in announcing that our efforts have met with great success, and that during the coming Spring and Summer we will be able to offer greater inducements to purchasers than ever before.

Goods of all descriptions are very cheap. CALICOES and COTTONS at 4 and 5 cts. a yard. Great 10-4 SHEETING at 15 cts. BOBINET for mosquito bars at $1.25 and $1.50 a piece; a very fine Bobinet at 25 and 35 cts. a piece. No one can find fault with our goods at such prices.

DRESS GOODS!

Great success in this department. Never were prettier Dress Goods offered than this season.

NEPTUNES, in new effects, at only 12½ and 15 cts. a yard.

BOURETTES, in new effects, at only 12½ and 15 cts. a yard.

Summer POPLINETTES at 9, 10, 12½, 15, 20 and 25 cts.

Broche Summer POPLINS at 25, 30 and 40 cts. All new Summer Shades.

ALPACAS at 15, 20 and 25 cts.

Broche Alpacas at 25, 30 and 35 cts.

BAYADERES, all wool, in all shades, at 25 cts.

DEBEGES at 12½, 15, 20, 25 and 30 cts.

MOZAMBIQUES at 15, 20, 25, 30 and 35 cts.

Fancy GRENADINES at 12½, 15, 20, 25, 30 and 35 cts.

A splendid assortment of extra fine DRESS GOODS at 50, 60, 75 cts. and $1 a yard.

Also a new extra quality Dress Goods, in prices from 12½ to $1.50 a yard.

A great bargain in LAWNS at only 5 cts. a yard.

In cases solid color LINEN LAWNS, grays and drabs at 10, 12½ and 15 cts.

50 cases heavy LINEN LAWNS at 10, 12½, 15 and 20 cts. Write for samples.

Write for samples of our Black Grenadines, at 75 cts., $1, $1.25, $1.50, 75 cts. and $1.

Write for Samples of our Black Alpacas.

Write for prices of our Black Delhines, Tamises, Henriettas, Henrietta Cloths, Bombazines and other Mourning Goods.

Write for Samples of our Summer Silks, from 62½ cts. upwards.

Write for samples of our Black Gros Grain Silks, from 75 cts. upwards.

Write for Samples of our Black Silks, from 90 cts. down.

Write for samples of any kind of FANCY AND STAPLE DRY GOODS. We will be glad to send them to you.

We have received a complete assortment of White Linens, Table Damasks, Turkey Red Damasks, Towels, Napkins, Tablecloths, Linen Sheetings, Pillow Case Linens, Diapers, Toile de Paris, Nottingham Curtain Nets, Nottingham and Tambour Lace Curtains, Muslin for Mosquito Bars, White Nainsooks, plain, checked and striped Mull Muslins, Bishop and Victoria Lawns, Nansook de Chine, White Swiss from 4-4 to 8-4, White Piques, Corded Piques from 8 cts. up, Furniture Calicoes, Spring and Summer Cassimeres and Cottonades, Kentucky Jeans, Hosiery, Embroideries, Ladies' Handkerchiefs, Corsets, Ribbons, Parasols, Rushings, Fancy articles of all descriptions, Notions, Toilet Illusion Laces, real and imitation, etc., all at prices that will surprise you.

Also one of the finest assortments of COTTONS, SHEETINGS, PILLOW CASINGS, DENIMS, CHECKS and other STAPLE and PLANTATION GOODS ever offered in this city. All at prices that will surprise you.

We wish it to require the whole paper to enumerate all the advantages that you would derive from buying from us. All we can say is: Try us, and if we don't fill your orders in your satisfaction send the goods back. We will cheerfully refund the money for each and every article purchased at our store that does not give full and entire satisfaction.

DANZIGER'S,
157 CANAL ST. New Orleans.

HAIR-GROWER.

WARRANTED to cure Dandruff, or any Disease of the Scalp, and in nine cases out of ten make the Hair grow. Price, 25 per bottle. Made by

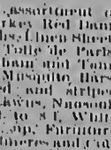
DONALD KENNEDY,
ROXBURY, MASS.,
AND SOLD BY ALL DRUGGISTS.

WHEELER & PIERSON,
Successors to Pierson & Hess,
NOS. 13 AND 15 CAMP STREET,
Opposite the City Hotel,
CLOTHING & FURNISHING GOODS
FOR MEN AND BOYS.

We invite visitors from the country to look at our stock. We keep good *threads*, sell at one price, and mark it in plain figures. Clergymen's trade solicited, and a liberal deduction made to them.

COUGHS, COLDS, ASTHMA.

Remember that for all Affections of the THROAT AND LUNGS **Piso's Indian Turnip Pectoral Balm** is the safe remedy, combining efficiency of action with a most palatable savor. Give it a trial. Price, 25. Sold at all well-assorted drug stores, and by the proprietor, 24 and 26 Elysian Fields street. Middle depot—DuBose & Co., 20 Water st., St. Louis depot—Richardson & Co., 701 N. Main st.



50 **Elegant Mixed Cards**, with name 10c. Agent's outfit, 10c. SEAVY BROS., North Haven, Ct. eow

NEW ADVERTISEMENTS.

FRESH FIRST-CLASS

DRY GOODS!

FANCY GOODS, NOTIONS, ETC., ETC.,

AT

REASONABLE RATES.

E. H. ADAMS & BROTHER,

NO. 594 MAGAZINE STREET,

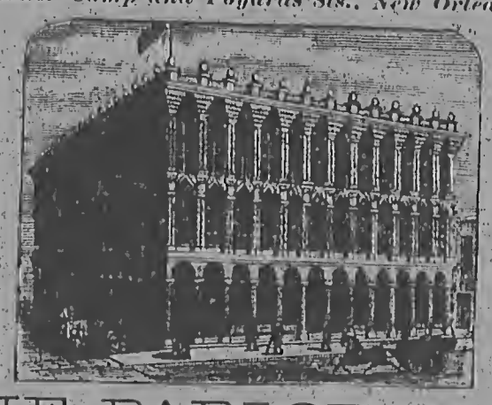
NEW ORLEANS, LA.

GOODS MARKED IN PLAIN FIGURES, FROM WHICH THERE IS NO DEVIATION. PROMPT AND CAREFUL ATTENTION TO COUNTRY ORDERS. 5p 1c

R. M. & B. J. MONTGOMERY,

FURNITURE EMPORIUM,

Corner Camp and Poydras Sts., New Orleans.



FINE PARLOR SUITS,

IN SILK, SATIN, COTOLINE, REPS AND HAIR CLOTH.

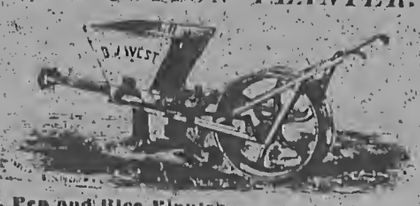
FINE BED-ROOM SUITS IN WALNUT, MAHOGANY AND ROSEWOOD, WITH FRENCH PLATE IN ARMOIRS and Dressing Cases.

Fine Dining Room, Hall and Library Suits, Fancy Cabinets, Stands, Desks, Tables and Chairs. A large assortment of FRENCH PLATE MIRRORS. A full line of Office Furniture. A large stock of Medium and Common Furniture suitable for the country trade. Goods delivered free of charge.

TUNNARD

Southern Corn, Pea and Rice Planter,

AND COTTON PLANTER.



Price for Corn, Pea and Rice Planter ..... $12.
Price for Cotton Planter ..... $2.

PLANTATION HARDWARE, AGRICULTURAL IMPLEMENTS, STEAM ENGINES, GINS, Saw and Grist Mills, Pumps, Belting, Pipe and Fittings etc. ☞ Send for special prices.

B. J. WEST,

Nos. 115 and 117 Magazine Street, New Orleans.

SOLID GOLD RINGS.

Our New Illustrated Catalogue, showing sizes and prices of a large variety of solid Plain Gold Rings; also, Amethyst, Garnet, Cameo, Onyx, and Imitation Diamond Gold Set Rings, with full directions for ordering, will be sent free, by mail, to any address. We warrant every ring to be as represented. We give particular attention to the manufacture of Engagement and Wedding Rings. Rings can be sent safely by mail.

C. D. BARNES & BRO., Goldsmiths, 224, Main St., b. 6th and 7th, Louisville, Ky.

EVERY RING WARRANTED.

stw

DANIELS MEDICATED SILK FOOT PROTECTOR.

PATENTED APRIL 25, 1876.

MANUFACTURED BY S. TUTTLE & SONS PHILA. & HARTFORD.

THE FOOT PROTECTORS are composed of Wool and Silk felted together, the Silk next to the foot, and comes from the imperfect cocoon, with the original properties intact, and are so prepared as to render them damp proof; and for **Rheumatism** and **Cold Feet are a sure Relief.** We call the attention of Shoe and Hosiery dealers to these goods as being popular and of much value. Sample pairs sent to any address, by mail, on receipt of 25 cents. In ordering state size, and whether for lady or gentleman. S. TUTTLE & SONS, 211 Arch St., Philadelphia.

DO NOT FAIL TO

SEND YOUR ORDERS

FOR

MILLINERY

AND

BERLIN ZEPHYR

TO

MME. ROSA REYNOIR,

NO. 8 CHARTRES ST., NEW ORLEANS.

Her Spring stock of MILLINERY, selected by her while North, is the largest and most fashionable in the city, and prices lower than those of any other first class house.

☞ Goods cheerfully exchanged when not entirely satisfactory.

☞ Berlin Zephyr 12½ cts. per ounce. Ap

GOLD! Any worker can make $12 a day at home. Costly outfit free. Address Pitts & Co., Augusta, Maine.

25 **Fashionable Cards**, the like will not be seen this year, no 2 alike, with name, 10c. paid. Ivy Print, Ivy, Ct.

WARNER BROS' CORSETS

Are made of the finest coutil, superior style and workmanship. Their

HEALTH CORSET,

With Skirt Supporters, is the best adapted for ease, grace and health of any corset ever made. Price $1.50. Their new

NURSING CORSET

is the most perfect ever made. Price $1.50.

FLEXIBLE HIP CORSET

(the best ever manufactured at its price) is unsurpassed for ease and elegance of fit. Price $1.00. Sold by leading dealers throughout the country. Sent by mail, postpaid, on receipt of price.

WARNER BROS., 351 Broadway, N. Y.

SPLENDID **FLOWERS** OVER 1200 Distinct Varieties

All Seeds, Plants, such labeled and all sent safely by mail. Largest assortment. Low prices. We have been in business 21 years, and give entire satisfaction. Our stock of **ROSES** is complete in all desirable varieties, and contains none but mature plants. Wanted for Sower's Catalogue of Flowers for $1, or 1 to 5 N. Y. Cent. new Directory Book Plate, sent free, containing name and description of each plate. Both publications have been advertised successfully. Heaters, Hot & Thomas, Chicago, Ills.; Nurseries, West Chester, Pa.

$66 a week in your own town. Terms and $5 outfit free. Address H. Hallett & Co., Portland, Maine.

Farm, Garden and Household.

NEW TESTS FOR MILK.

Dr. Heausner, of Barmen, has recently devised a simple apparatus, called a *lactoscope*, which is based on the capacity of pure milk. It consists of two round plates of glass about the size of a watch crystal, placed parallel and held about one half inch apart by a metal strip, which passes between them, dividing the space between them into two sections. In the lower section is placed and secured some pure milk, or, better, some permanent white fluid of precisely the same opacity as pure milk. On one of the glass plates are some fine black lines. The upper section is filled with the milk to be tested and secured with an elastic band. On holding the apparatus between the eye and the light, the black lines being on the side opposite the eye, the black lines will be seen more distinctly through the less opaque medium. If the milk to be tested is less opaque than the normal liquid, as shown by the lines being more distinctly visible through it, the milk has probably been watered or skimmed. Alone this little apparatus, which sells in Hamburg for $1.87, is of little use, but can prove useful in connection with the lactometer, both to be followed, in doubtful cases, by a chemical analysis.

In regard to the chemical analysis of milk, which is the only reliable test of milk, Prof. Lehmann, of Munich, proposes the following modification to save time: A weighed quantity, say nine or ten grammes of milk, is diluted with an equal weight of water, and poured out in a thin layer upon a porous plate of burnt clay, very dense and fine-grained. The water of the milk, as well as the milk sugar, albumen, and a portion of the salts dissolved in it, are absorbed by the clay plate, while the total amount of fats and casein in the milk remain on the plate in the form of a thin skin or film. This film is easily removed with a horn spatula, and then dried and weighed. If it is desired to determine the fats alone, this film may be extracted with either, and thus the two most important constituents of milk very quickly determined. In many cases it is sufficient to know the total weight of the principal solid constituents of the milk, hence also the amount of water for which scarcely two hours are required. This method also possesses the advantage that a great number of samples can be tested at once without much trouble. It also does away with the uses of numerous costly platinum dishes and troublesome water baths, which are always getting dry if not carefully watched. The operation is so simple that it can be used by any person who possesses an accurate balance and a set of weights.—*Scientific American*

Drainage and Improving Soil.—Good soil is the first requisite in a garden. Without this you cannot be sure of success in anything. Soil, like everything else, wears out with use; it needs renewal from time to time. The market and vegetable gardener generally understands this and provides the proper stimulus for the ground; but the flower garden, though originally in fine condition is very often permitted to exhaust itself. Where flowers have been growing many years new soil does wonders. Rich manures also make flowers *grow*, but they do not always flower well in proportion to their growth. If new soil cannot be had, a wheelbarrowful of manure to about fifty square feet will be enough. If the garden earth looks gray or yellow, rotten leaves will improve it. If it be heavy, add sand. If very sandy, add salt—about half a pint to fifty square feet. If very black or rich, from previous years' manurings, use a little lime—about a pint, slaked, to fifty square feet.

Next in importance to its quality is the requirement that it be thoroughly dug. William Coleman well says: "Spading is hard work; better let Patrick do it. But watch Patrick. It will pay you to sit on the fence or at least be near enough to see that he puts his spading fork down deep, turns the lifted soil entirely over, breaks up the lumps, and throws out the weeds and the stones. If you don't you will be likely, in the course of summer cultivation, to turn up a good deal of buried treasure of this kind." If the garden is full of hardy perennial flowers the next fall use a fork and dig not too deeply.—*American Gardener*

How to Make Rolls.—When mashing potatoes for dinner, put a tablespoonful of it into one pint of the water they were boiled in, and set aside till bed-time. Then strain it through a colander, add one pint of milk, one large spoonful of lard, one spoonful white sugar, one teaspoonful salt, one penny's worth of yeast, and flour to make a stiff batter. Leave it in a moderately warm place. In the morning add flour enough to make a soft dough, working it well. Let it rise again, roll out, grease half and fold it over, cut into round cakes, fold together, drawing a dull knife through as you fold them. Let them rise again for half an hour or till light, and bake in a quick oven from fifteen to twenty minutes. In cold weather the milk and water should be lukewarm; in hot weather the milk should be scalded and cooled. The potatoes must be pared before boiling, and the kettle in which they are boiled must be perfectly clean.—*Country Gentleman*

Tomato Pinkeys.—Pare and quarter good, ripe tomatoes, put them in a porcelain kettle with not the water, so they will not burn. They require to be cooked until the juice is nearly all out; then add one pound of white sugar to each pound of fruit. Cook slowly one half hour.

PALATABLE AND DIGESTIBLE.

If you desire your food to be enjoyable and digestible use in Pastry Cream Baking Powder, which is not only free from adulteration whatever. Purchasers should see that all the cans of this powder bear the signature of this country, see No. 16. Price 25 cents. Baking Powder in tin cans in quantities.

MEDICAL.

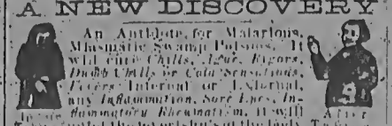
NO MORE BUZZING IN YOUR HEAD, DEAFNESS, BLINDNESS, SPINAL TROUBLES.

Dr. J. H. McLean's

Liquid Substitute for Quinine

CHILLS AND FEVER CURE.

A NEW DISCOVERY



An Antidote for Malarious, Miasmatic Swamp Poisons. It will cure *Chills, Fever, Bilious, Double Chills, or Congestions, Fevers* Internal or External, any *Inflammation, Sore Eyes, Inflammatory Rheumatism*. It will After Taking. quiet the fever-ish-ness of the body. Take

No other Medicine required, it is used alone.

Dr. J. H. McLean's Liquid Substitute for Quinine will cure any form of Chills, Fever, Inflammatory action that may exist in the system.

When You Take a Teaspoonful It Is taken up by the absorbent vessels in the stomach, becoming at once incorporated with the blood. In the Blood Vessels, it drives the causes of Chills and the accompanying diseases.

THE WHOLE MISSISSIPPI VALLEY

has need for it here. This new discovery, Dr. J. H. McLean's Liquid Substitute for Quinine will make glad many a heart and home where Fever, Chills, Shakes, Agues, or any Fever. The Blood is deranged. It is Intended to Revolutionize, purify and Prevent. It is put up in Bottles, price $1 each. Pamphlet to Explain. It will be sent by mail all over the world at $1 per package.

Address, DR. J. H. McLEAN,
314 Chestnut Street. ST. LOUIS, MO.

A NEW PRINCIPLE! A NEW WAY!

To cure THROAT and LUNG diseases.

Dr. J. H. McLean's

COUGH AND LUNG-HEALING GLOBULES.

Take no more medicine down to the Stomach to go up to cure the Lungs.

This new way of bringing the medicine in direct contact with the Throat Before Tak. or Lungs. *Dr. J. H. McLean's Cough and Lung-healing Globules.*—They are Sugar Globules, containing medicine. As rapidly as the Globule dissolves in your mouth, the salts acting on the medicine in the Globules, it generates a healing Gas, which must be inhaled, permeates every air cell in the Lungs and absorbed by the glands in the Throat, the ulcers of the Lungs must cease. Thousands upon thousands have been cured by Dr. J. H. McLEAN'S COUGH AND LUNG-HEALING GLOBULES. *Coughs, Bronchitis, Asthma, Hoarseness, Consumption, Soreness in the Throat or Lungs, Colds, and any Sickness in the Throat or Lungs* yield to the Wonderful Magic Influence. Trial boxes, by mail all over the world, 25 cts. per box. Postage Stamps will be received for the 25 cts.

Address, DR. J. H. McLEAN,
314 Chestnut Street. ST. LOUIS, MO.

ABSORBS THE POISON.

Is the new way that CATARRH is cured by

Dr. J. H. McLean's

Celebrated Catarrh Snuff

This new and wonderful discovery cures by absorbing the poison in the sores in the Nose, Throat, or Skin. Dr. J. H. McLean's Catarrh Powder, get it on the sore parts in contact

Before Tak. with the disease in the After Tak. Nose, Throat, or Skin, and it will never fail to cure Catarrh, Sores in the Nose, Pimples, Blotches, Black Specks on the Face or Skin, Chaffing, Eruptions, Sweating Feet, etc. You must get *Dr. J. H. McLean's Catarrh Snuff* in contact with the disease. It will absorb the poison out of every sore and cure it. Trial boxes 50 cts., by mail.

Address, DR. J. H. McLEAN,
314 Chestnut St., ST. LOUIS, MO.

nrm

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The Greatest Medical Triumph of Modern Times.

Recommended by Physicians. Indorsed by Clergymen.

These Pills have gained a popularity unparalleled. Druggists everywhere say their sale is unprecedented.

The Reason is Obvious.

They are no worthless nostrum, puffed up to deceive the credulous, but are the result of long research, by a chemist and physician of thirty years' experience, who values his reputation more than gold.

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THEY CURE Dyspepsia, Costiveness, Biliousness, Piles, Fever and Ague, and Mental Colic.

THEY CURE Sick Headache, Foul Stomach, Dizziness, Constipation, and Indigestion.

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THEY CURE Dropsy, Scrofula, Erysipelas, Blotches, Humors and Salt Rheum.

THEY CAUSE the hair to grow upon smooth faces, and turn gray hair to its original color.

THEY CURE Nervousness, and produce refreshing sleep.

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THEY ARE the most Handy Medicine ever discovered.

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Coughs and Colds.

"Brown's Bronchial Troches" will allay irritation which induces Coughing, and gives immediate relief in Bronchitis, Catarrh, Influenza, Hoarseness, Sore Throat, and Consumptive and Asthmatic Complaints. The Bronchial Troches have been steadily winning their way into public favor, until they are known and used nearly all over the world.

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Delivered to all parts of the city.

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Ash Wood, per load $6 00
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THE fourth session of this school for Boys opened on MONDAY, October 1, 1877. The Principal has engaged a full corps of competent assistants and refers by permission to the faculty of the University of Virginia, and to the parents of the past session whose names may be found in the circular of the school, enclosed to be had at the book stores, Canal street. Or further information address

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Send 3 cent stamp extra for sample which will be Cardmonio of assortment. Wedding Cards, Ball Cards, Invitations, Programmes, Menus, Paper, Envelopes, Inks, Pencils, Rubber Stamps, Seals, Presses, Dies, Printing Outfits, Type, Cases, Stands, Rules, Leads, Brass Goods, Tools, Ivory Goods, Novelties, Specimens, Catalogues, Circulars, Cards, Tickets, Labels, Envelopes, Blanks, Books, Pamphlets, Newspapers, Presses

SCIENTIFIC.

A few years ago very much ought was given by scientific men the question how long seeds might in their vitality, and we gave in columns abstracts of all the pa- that appeared. Our readers may ember that all the evidence that worthy of being called evidence wed the popular idea about the period that seeds would live in ground, or in tombs or burial- es, was erroneous. The subject been introduced again into Eng- scientific circles, and the Rev. rge Henslow, a distinguished ntific man, called to investigate It was another case of "wheat an Egyptian mummy." He that some of the grain which after four thousand years" *Indian corn* an American grain, was unknown in Egypt in an- t times. The operator had for- en this when selling his won- ful seed to gullible English (and erican) tourists. We are still hout any evidence that old seeds grow.—*Independent.*

QUICKSILVER MINING EXTRAOR- ARY.—The Virginia City *Enter-* gives an account of a novel hod of obtaining quicksilver pur- d by a couple of ingenious Ger- s. Each man is provided with a -inch iron rod about ten feet in th. At the upper end the rod is ent as to form a loop or eye large gh to admit the hand, while at lower end is a copper head about to in length, shaped like the head soldering iron, and weighing e ten pounds. This head has a e octagonal bulge in the middle, in each of its eight faces is a is about an inch in depth and three-quarters of an inch in ter at the top. In working, the go into the bed of the river, and their probes down into the sand, or gravel, as the case may be, then begin churning. As they churn, the quicksilver moves ard and into the hole, and either to the sides of the "bob" or ught in small cavities. The is frequently lifted from the and cleaned of the amalgam it accumulated by means of a small per. The cavities are more for catching the quicksilver that in at the sides of the hole when ground is shaken than for col- ing amalgam. As there are hund- and hundreds of tons of quick- in the bed of the river, all of h contains more or less gold and r, the two "bobbers" are doubt- making excellent wages.

M ONE WHO WAS CURED OF

NSUMPTION.

REENSBURG, ANDERSON CO., KY. Feb. 10, 1873.

Wallace & Co's.

ENTS:—Please send me twelve Cannabis Indica, one cask of Oatmeal, for a friend of mine to send to live; and as your cure of CONSUMPTION. I want him to try hundred pounds while I'm here, and I know it is Respectfully, J. V. HULL.

H. James' CANNABIS INDICA, or Hemp, raised in Calcutta, and ly sent from the green ve extracts on in this country, for the cure of Consumption, hma, and Asthma.

ow much the public that we have ge stock of this article into Specialty, and that ed can obtain these ist-class druggists. As pense and trouble to arrangements in India Hemp," gathering it son, and having it extracted from the green leaf experimented chemist (said ge natives), we know that we genuine article,

ITS PURITY AND PERFECTION, at we are entitled to credence ay that Cannabis Indica will o demand for it, and that it is solely the most skeptical a ely and permanently curing ation, Bronchitis, and Asthma. of devoting a column to the strange and wonderful plant, and let it speak for itself. Many Americans, believing have suffered most cruel- for cure, are therefore ex- ce Cannabis Indica will show.

Pierson, Mo., Nov. 18, 1872. *Wallace & Co's.*

Gents:—I must have more of your medicine, and wish that I could get it here on sale, as the express is too high to individuals. Among the Cannabis Indica, I have tried all the medicines usually prescribed in such cases. CONSUMPTION has baffled the most eminent physicians of the country, and all to no purpose as soon as he com- menced the Hemp Remedies he began to improve in health until I re- gained about well.

HENRY W. KIMBERLY, M.D.

Glover Well, Barren Co., Ky. Dear Sirs:—Please send me three bottles Cannabis Indica, box of Pills, and pot of Salve. Mother has been suffering with RHEUMATISM for twenty years, and tried all kinds of medicine, and says the Cannabis Indica is the only thing that ever gave her relief. Respectfully yours, JANE A. ASHBROOK.

Hyde River, Powershiek, Iowa, Gents:—I have just seen your advertisement in my paper; I know all about Cannabis Indica. Fifteen years ago my daughter had the ASTHMA; was very bad for several years, but was cured, and I used to keep the medicine on hand to accommodate my neighbors. I have taken it exclusively, and intend to continue it. Please send me a 50 box of your Salve. Respectfully, JACOB TROUT.

THERE IS NOT A SINGLE SYMPTOM of Consumption that this remedy will not dissipate, and it will break a fresh cold in twenty-four hours. Ask your druggist for DR. JAMES' CANNABIS INDICA, and if they fail you, send to us direct. The Salve will satisfy the most skeptical. $2 00 per bottle. Two bottles for $3. Pills and Salve, $1.50 each. Address, WALLACE & CO., 1032 Race St., Philadelphia.

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Hair-Dressing Lessons by Mrs. Blondeau. Specialty for Theatrical Wigs, to be rented for parties, or perfirmances.

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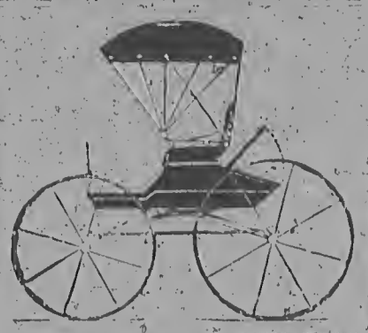

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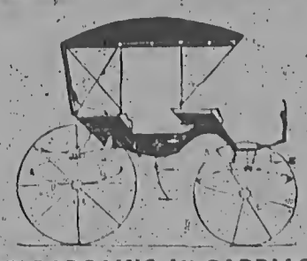

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IS THE best preparation known for all disturbed conditions of the stomach. It immediately and certainly cures DYSPEPSIA, INDIGESTION, HEART-BURN, SOUR STOMACH and HEADACHES caused by acidity of the stomach. The pleasant taste and milk like smoothness of this preparation renders it very valuable for infants, requiring no persuasion to induce them to take it. It positively prevents food souring on the stomach, and will act as a laxative when used as directed. It is also peculiarly adapted to females. The smoothness of this preparation and its perfect solubility are made fully apparent in the following illustrations. They represent a exact unal part of a single drop magnified 250 diameters. The first the calcined Magnesia as taken with water. The second the *Milk of Magnesia* now offered. The difference between them is most striking, for whereas the undissolved precipitates and particles in the drop of calcined Magnesia are exhibited with terrible distinctness, the *Milk of Magnesia* has all the appearance of a cloudy vapor, entirely free from the objectionable precipitates; in fact *perfect solution*.

Be sure to get MILK OF MAGNESIA. Ask your druggist for it, and *take none other*. It is entirely different from all other preparations of Magnesia. Physicians and others not already acquainted with this preparation can obtain explanatory circular by addressing

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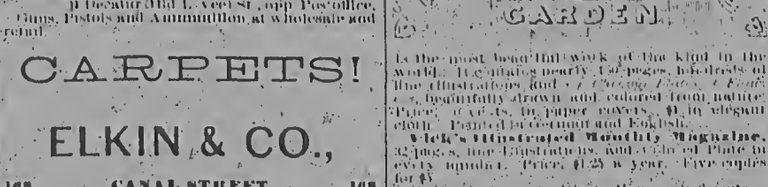

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Inhalation is the only way in which the Air passages and Brain can be reached.

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We will be happy to give a TRIAL FREE to any who can call upon us so that they may experience its immediate beneficial effects.

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30 Mixed Cards, Snowflake (Damask, etc., no 2 alike, with name, 10c. J. Mosier & Co., Nassau, N. Y.

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BEATTY ORGANS Superior $55 Reed Organs, only $90. Pianos, *Retail price by other organ factories* $1000, only $280. Beautiful 61 STYLE Pianos, $417 Have been sold, warranted 15 years, for $600. Other varieties, with Chimes introduced, equally reduced. Paper free. Address DANIEL F. BEATTY, PIANOS Washington, New Jersey.

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MACHINERY, TIES, ETC.

OFFICE OF THE American Cotton Tie Co., (LIMITED.) 47 CARONDELET ST., NEW ORLEANS.

Important Special Notice.

The AMERICAN COTTON TIE COMPANY (LIMITED) having fixed the price of the celebrated

ARROW COTTON TIE

at $2.50 per bundle, less 2½ per cent. discount for cash, the General Agents hereby authorize their Sub-Agents in this city (dealers in Baling Stuffs) to sell to and contract with Factors and Country Merchants, for future delivery, on the above-named price and terms, in quantities, from time to time, as may be required, settlements being made on delivery.

The Company having a large stock now on hand, and having contracted for an abundant supply to meet the entire demand for Cotton Ties throughout the Cotton States, the celebrated ARROW TIE will be placed upon the market generally, and sold by their numerous Agents at the price and terms above stated, it being the object and purpose of the Company to merit the continued patronage of the planting community.

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SHAKSPEARE IRON WORKS, Cor. Girod and Dryades Sts. *MANUFACTURE EVERY VARIETY OF* STEAM ENGINES SUGAR MILLS, VACUUM, PANS, SAW MILLS, CHAINING AND CENTRIFUGAL MACHINES, MILL AND GIN GEARING, GRATE BARS, ETC., ETC., STORE FRONTS, COLUMNS, VENTILATORS, RICE MILLING MACHINERY, PULLEYS AND SHAFTING. And work of all kinds manufactured to order by SHAKSPEARE SMITH & CO. Office—218 GIROD ST., NEW ORLEANS. Estimates and price lists furnished on application.

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MISCELLANEOUS

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PIERRE LANNES, Butcher, Stalls Nos. 38 and 39 Magnolia Market.

Supplies Ships, Families, Hotels, etc., with BEEF, MUTTON, PORK, Sausages, Tripe, Ox's, Fowls, Vegetables, etc., and everything the market affords.

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Carpenter and Cistern-Maker, 183 MAGAZINE ST. near Julia, New Orleans. Orders from the city and country promptly attended to.

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WIRE RAILING AND Ornamental Wire Works. DIETER & CO., No. 36 N. Howard St., Baltimore, manufacture WIRE RAILING for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc.

BUCKEYE BELL FOUNDRY. Established in 1837. Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for Churches, Academy, Factory, Court House, Farms, Plantations, etc. Fully Warranted. Illustrated Catalogue and Price List sent free. Address E. VANDUZEN & CO., Cincinnati, O.

AMERICAN WATCH COMPANY. We are selling the WATCHES of the above Factory at the very lowest prices. Silver Watches at $10 and upward. Gold Watches at $40 and upward. All fully guaranteed. A. B. CHISWELL & CO., Corner Canal and Royal Sts.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, March 19, 1878.

We have to record rather a dull week in all kinds of business. Prices have a downward tendency, and buyers are holding off for still lower prices. This is especially noticeable in the stock and bond markets, which are much depressed.

There is a strong probability of the old mint in this city being re[illegible]li-shed, and in case this is d[illegible] establish business materially [illegible] it will.

We take from [illegible] Liverpool [illegible] C. Watts & Co's [illegible] of March 1, [illegible] articles relative to the impressions that prevail concerning [illegible] probable change in the prices of cotton should there be further war in which England is interested:

The Liverpool *Daily Post*, in an article on the "Cotton Situation," in its issue of this date, says: "No one appears to have a very definite idea of what effect a declaration of war would have on the cotton market but the prevailing notion is that prices would decline. Why they should decline is not very clear, because it is by no means certain that war will increase the supply or diminish the consumption of cotton. Prices were lower two years before the Crimean war than they were at any time during that war, and this, notwithstanding that America in 1853 produced what was at that time an unprecedentedly large crop, which led to a stock of cotton in the ports of Europe in September, 1853 equal to nearly five months' consumption. It was the over supply of cotton more than war, that forced prices down, the consumption of Great Britain being 31 000 bales per week in 1851 35,500 in 1852 36 610 in 1853 (when the war broke out) 37 830 in 1854 and 40,400 in 1855. At the end of 1852 the stock in Great Britain was 807 000 bales, or twenty-three weeks' consumption. At the end of 1854 it was 817 000 bales, or still about twenty-three weeks' consumption, although the rate of consumption had increased 1,200 bales per week; but at the end of 1857 (two months ago) the stock in Great Britain, *including* 110 000 *bales at the mills*, was only 513 000 bales, or about eight weeks' requirements for home consumption."

The *Times* reports yesterday's cotton market as follows:

New York and Liverpool were lower, and this market ruled weak and irregular closing dull at ⅛c. decline from Saturday's figures. The sales were only 3,250 bales.

The official closing report of the New Orleans Cotton Exchange today was as follows:

	To-Day.	Yesterday
Low Ordinary	7	7⅛
Ordinary	7¼	7⅜
Good Ordinary	8⅜	8½
Low Middling	9⅜	9⅝
Middling	10⅛	10⅜
Good Middling	11	11⅛
Middling Fair	Nom.	Nom

Sales to-day, 3,250 bales. Market dull.

COTTON STATEMENT

In store and on shipboard, Sept. 1, 1877	21,356
Gross receipts since yesterday	9,347
Gross receipts previously	1,470,76 1,480,324
Total supply	1501 679
Exported to-day	14,479
Exported previously	1,198 743–1,213,222
Total stock this day	288,457
Total stock this day last year	285 635

The exports to day were 4 877 bales to H[illegible] to 5 200 to Revel, and 4 402 to Cron[illegible] Cott[illegible]

Net receipts since Saturday	7,305
Receipts from other ports	2,243
Net receipts last Sunday and Monday	7,351
Net receipts this day last year	2 487
Net receipts since Friday	8,642
Net receipts same time last week	8,301
Net receipts same time last year	8 316
Net receipts since September 1	1 237,987
Net receipts same time last year	1,061,148

THE AMOUNT OF COTTON ON SHIPBOARD,

[illegible]ssels cleared by the Cotton Exchange, is as follows:

Liverpool	82,699
Davie	11,132
Brazilian	10,740
Mediterranean	1,162
North sea	462
Continental ports	4,231
Spain	
Mexico	
Charleston	3, 3.
Total	83,674

The figures for Liverpool include 25,293 bales for channel ports to orders.

This, taken from the Exchange stock of [illegible]oon, leaves about 204,748 bales to represent the quantity regularly for shipment, unsold or awaiting orders.

Cotton Exchange telegrams gave the receipts in interior towns Saturday [illegible]o noon to-day, 18,579 bales; same time 1877, 19 179; last Sunday 8,59[illegible] Monday, 6,618; last year, 12,373; the year before.

MOVEMENT AT PORTS

for three days, up to twelve M. to-day:

	Received since Friday	Same time last week	Same time last year
New Orleans	8,642	8,301	3,016
Galveston	3,261	3,468	1,062
Mobile	4,32	2,587	1,499
Savannah	3,757	5,221	1317
Charleston	1,441	2,277	559
Wilmington	1276	1,209	93
Norfolk	2,84[illegible]	2,87[illegible]	1,485
Baltimore	175	161	
New York	2 [illegible]	1,136	245
Boston	1,[illegible]	828	612
Philadelphia	457	441	3 8
Other ports			
Total	27,[illegible]	25,[illegible]	10,[illegible]

Receipts at ports since September 1	3,7[illegible],[illegible]
Receipts same time last year	3,[illegible],[illegible]
Receipts same time year before	3,[illegible],[illegible]

The consolidated report for three days given:

EXPORTS TO

	G. B. France	Cont. Ports	Stock
This week	14,280	11,728	17,112
Last week	18,811	13,[illegible]	19,[illegible]
This week last year	10,689	2,569	1,241

It is shunning dropped cotton to avoid meeting liabilities that is supposing the cotton at 11 to prevail generally.

PRICES CURRENT

IN

THE NEW ORLEANS MAR[illegible]KETS.

REVISED AND CORRE[illegible]CTED WEEKLY.

☞ Correspondents should bear in mind that our quotations [illegible] represent prices for round lots, and that in [illegible] small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	$4 00	4 60
Cotton sweeps	4 00	— —
Cultivators, Diam. and shovel-tooth	6 25	7 00
Cultivators, riding and walking	20 00	40 00
Shovels and spades	5 00	12 00
Axes	7 00	11 53
Shovel plows	4 50	5 50
Half do. with cutters	6 00	8 00
Double-shovel plow	4 60	5 25
Straub's corn mills	— —	— —
Corn mills, Coleman's	120 00	425 00
B. J. West's corn mill	200 00	— —
Tunnard's corn and pea planter	— —	— —
Cotton planter	15 00	— —
Wagons, Carts, Etc.:		
Wagon, two-horse	55 00	70 00
Wagon, four-horse	85 00	100 00
Wagon, two-horse, thim. skein	60 00	70 00
Wagon, four-horse	80 00	9 00
Cane wagon	190 00	210 00
Ox wagon	75 00	115 00
Ox cart, complete	— —	— —
Cane cart	110 00	115 00
Tongue cart, complete	— —	120 00
Plantation cart	45 00	60 00
Bagasse cart	65 00	75 00
Iron, ₩ lb.:		
Hoop	3¾	5
Sheet	3¾	5
Horse Shoe	3½	4½

BUILDING MATERIAL.

Bricks, ₩ 1,000:		
Lake	9 00	11 00
Country	— —	8 10
English fire	36 00	37 00
Lime, ₩ bbl.:		
Western	— —	— —
Cement	2 00	2 25
Plaster Paris	2 25	2 50
Lumber, ₩ 1,000 feet:		
Flooring, dressed	15 00	25 00
Flooring, rough	15 00	18 00
Ceiling, dressed	14 00	25 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	14 00
Scantling	14 00	18 00
Shingles, ₩ 1,000	2.50	3 50
Nails, best brands	3 20	— —
Smaller sizes proportionately higher	— —	— —
Glass, ₩ box of 50 feet:		
French, 8 by 10	— —	3 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 22
French, 14 by 18 to 18 by 20	4 25	4 77
White Lead, best, ₩ lb	10½	12½
Paris Green, ₩ lb	30	40
Pat. Dryer, ₩ lb	10	13
Whiting, ₩ lb	1½	3
Putty, in bladders, ₩ lb	3	5
Linseed Oil, ₩ gall	70	80

SASH, BLINDS AND DOORS.

Window Sash, 12 lights: Size of lights.	Sash, per pair. Unglazed.	Glazed.	Blinds per pair.
8x10	35	$1 50	$1 55
10x12	55	1 70	2 0
10x16	80	2.75	2 70
Sash Doors:		Single.	Double.
3 feet x 7 feet		$3 60	$3 70
3 feet x 8 feet		4 00	— —
3 feet, 7 feet 5 inches		— —	3 80
Panel Doors:			
2x6 and 1¾ inch thick		— —	$2 20
2x7 and 1¾ inch thick		— —	2 25
4x7 and 1¾ inch thick		— —	2 30
4x7—6 inch and 1¾ inch thick		— —	4 00

GROCERIES.

Butter, ₩ lb.:		
Western	18	19
New York, good to creamy	28	31
Coffee, ₩ lb.:		
Rio, fair	16¾	16¾
Rio, good	17¼	17¼
Rio, prime	18	18¼
Java, choice O. G	28	30
Candles, ₩ lb.:		
Star, best brands	12	13
Corn Meal, ₩ bbl.:		
Bol. K. D	2 30	2,50
Cheese, ₩ lb.:		
Factory	12½	12¾
N. Y cream and English dairy	15	15¾
Fish:		
Mackerel, extra No. 1, in bbls	— —	14 00
Mackerel, extra No. 1, in kits	— —	1 40
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.:		
Superfine	4 50	4 75
XX	5 00	5 50
XXX	5 50	6 00
Family XXX	6 25	6 50
Choice family	6 50	7 00
Fruits:		
Dried apples, ₩ lb	3	4
Dried peaches, ₩ lb	11	12
Raisins, ₩ quarter box	50	55
Raisins, ₩ half box	— —	1 00
Raisins, ₩ whole box	1 80	1 85
Bananas, ₩ bunch	1 00	2 00
Crackers ₩ lb.:		
Soda	5	6
Butter	6	7
Sugar	8	9
Gingersnaps	9	12½
Salt:		
Coal, in casks, best	40	48
Coal in barrels, best	30	35
Dunbarton, in casks	— —	50
Dunbarton, in barrels	— —	35
Lard, in barrels best	80	85
Molasses, in barrels:		
Common	— —	18
Fair	20	22
Prime to choice	30	40
Golden and Roqual syrups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No 2	3¾	4
Ordinary	5	5¾
Fair	5¾	6¼
Prime to choice	6¼	6¾
Soap, to dozen, ₩ lb.:		
XXX Palm	6½	— —
Keiper's bugenilla	4½	— —
Keller's olive	5	— —
Starch, ₩ lb	3¾	4
Salt, in sacks:		
Fine	1 05	1 10
Coarse	85	90
Sugar:		
Good fair	6¼	6¾
Prime	7¼	7½
Choice	— —	8¾
Yellow clarified	8	8½
White clarified	8½	9
Crushed	— —	— —
Powdered	— —	— —
Spices, ₩ lb.:		
Alspice	15½	— —
Pepper	13½	14
Cloves	45	— —
Cinnamon	— —	— —
Teas, ₩ lb.:		
Black Oolong	27½	1 10
Green imperial	80	90
Tobacco, manufactured, ₩ lb.:		
Chewing, common	40	45
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, choice	65	70
Smoking	— —	— —

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	— —	50
White	— —	53
Mixed	— —	49
Oats, ₩ bushel:		
St. Louis	— —	— —
Texas	— —	— —
Salina	— —	37
Bran, choice, ₩ cwt	— —	1 40
Hay, ₩ ton:		
Prime	14 00	15,50
Ordinary	— —	— —
Cow Feed:		
Whippoorwill	— —	— —
Mixed	1 25	1 30
Clay	1 45	1 50

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	8	8½
Shoulders	4½	4¾
Sides, clear rib	5½	5¾
Sides, clear	6½	6¾
Hams, sugar-cured	8	8½
Mess Pork, ₩ bbl	11 25	11 50
Dry Salted Meats:		
Shoulders	4	4¼
Lard, ₩ lb.:		
Choice, in kegs and pails	— —	— —
Choice, in tierces and barrels	7½	7¾

ESCULENTS.

Potatoes, ₩ bbl	1 25	1 75
Onions, ₩ bbl	2 50	3 00
Apples, ₩ bbl	1 50	6 00
Cabbages, ₩ bbl	5 00	8 00

WOOL.

Burry	11 12
Louisiana, clear	25 26
Lake, clear	27½ 29

BALING STUFFS.

Gunnies:		
India	— —	— —
Jute	11½	11¾
Ties, Arrow head, per bundle, 80 ties and buckles	— —	2 80
Twine, hemp	13½	14

POULTRY AND EGGS.

Poultry, ₩ dozen		
Old chickens	— —	3 50
Young	2 00	3 00
Ducks	3 00	3 50
Geese	5 00	5 50
Turkeys	12 00	14 00
Eggs, ₩ dozen		
Country	10	12
Louisiana	11	12

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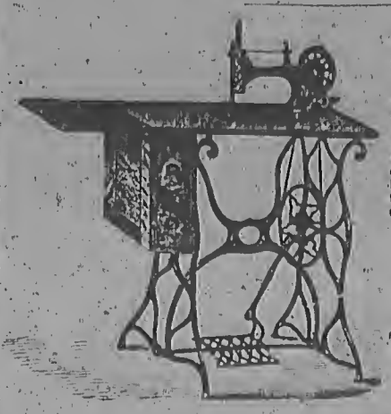
THE SINGER AGAIN TO THE FRONT!!

Great Reduction in the Prices

OF THE

WORLD-RENOWNED **SINGER** FAMILY SEWING MACHINE!

FOR CASH!!



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The Genuine Singer Sewing Machine is now Offered at Prices Below the Bogus Ones or Any Other.

The fact that the only Sewing Machine which counterfeiters men have ever attempted to imitate is the Singer is sufficient evidence of its superiority over all others. There is no longer any excuse for buying any of the cheap Machines hawked about the country, with no claim for patronage but their cheapness.

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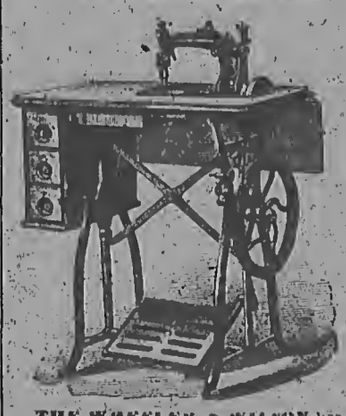

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" 85 " "	45.
" 80 " "	40.
" 75 " "	35.
" 70 " "	35.

Every Machine furnished with all the attachments.

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It has a *self-setting* needle.
It never *cuts* the thread or goods.
It is a new machine, with *straight* needle.
It will not break the thread if the needle is allowed to run *off the goods when sewing.*
It has no *noisy cog wheels.*
It has no complicated *shuttle* to thread.
It allows the work to run back from the operator.

☞ **Send for our New Cash Price List.**

☞ CASH AGENTS wanted in every county and parish.

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TEAS.

OOLONG, Black—35c., 40c., 50c., 60c., 75c. Best at $1 per lb.
ENGLISH BREAKFAST, Black—35c., 40c., 50c., 75c., $1. Best at $1.20 per lb.
IMPERIAL GREEN TEA—35c., 40c., 50c., 60c., 75c., $1, $1.20. Best at $1 40 per lb.
MIXED TEAS—35c., 40c., 50c., 60c., 75c. Very choice, $1. Extra choice, $1.20.

Also a choice assortment of Young Hyson, Gunpowder, Orange Pekoe, Flowery Pekoe, Japan Assam, Standarth and Caper Teas.

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GOLDEN RIO, parched or ground	25c. per lb.
CHOICE RIO	30c. "
CHOICE ORDOVA	30c. "
REAL OLD GOVERNMENT JAVA	40c. "

NOTICE.—We will ship $5 worth or more of our goods, if prepaid, to any Express station on the Mobile or Jackson Railroad *free of freight*. Parties ordering less than $5 worth must send 25 cents extra for expressage. Packages of 1 lb. or less can be sent by mail for 1 cent per ounce. Remittances should be made payable to J. J. MARTIN, Great Tea Depot 5 Camp street, New Orleans.

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Cream Baking Powder

Special Flavoring Extracts

Eminent Chemists and Physicians certify that these goods are free from adulteration, richer, more effective, produce better results than any others, and that they use them in their own families.

DR. PRICE'S Unique Perfumes are the Gems of all Odors. Toothene, an exquisite Liquid Dentrifice.

USE STEELE & PRICE'S LUPULIN YEAST GEMS.

STEELE & PRICE, Mfrs., Chicago, St. Louis & Cincinnati

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Pamphlet explanatory of the system, sent free of charge, on application.

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Or Tonic Extract of Wheat,

CURES NERVOUS DEBILITY, MENTAL PROSTRATION, LOSS OF SLEEP, [illegible] PARESIA (CONSUMPTION SCROFULA), CATARRH, NEURALGIA, RHEUMATISM AND LOSS OF VITAL ENERGY. The only reliable **Brain and Nerve Tonic** in the world. Sold by Druggists for $1 PER BOTTLE, sent by Express [illegible] your Druggist for it.

☞ Circulars sent free.

SAMUEL E. MOORE, Agent
[illegible] and 116 Royal Street, New Orleans.

$8, $10, $15 EACH.

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Religious Notices.

THE Mobile District Conference will convene at Whistler, Ala., on Friday, April 26, at nine o'clock A. M. Bishop Keener has promised to be present. Preachers will please collect and bring with them the amounts assessed to their charges last year for the support of the Bishops.

The district stewards will meet at the same place and time to discharge their duties.

11 S. H. COX, P. E.

PRATTVILLE DISTRICT ALABAMA CONFERENCE. The district stewards of the Prattville district will meet at the lecture-room of the West Selma Methodist Episcopal Church South, in Selma, Ala., April 3, 1878, at eleven o'clock A. M. A full meeting of the board is anxiously desired and respectfully requested.

7 T. F. MASTERS, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—SECOND ROUND.

Agricultural City, at Ocean	April 13, 14
Pearlington, at Logtown	20, 21
Hundsboro at White Plains	21
Ocean Springs, at Biloxi	27, 28
West Pascagoula, at Oak Grove	May 1
East Pascagoula at Zion	4, 5
Chickasaba, at Morris Hills (Bro. C. W. Catteral will preside)	11, 12
Moss Point, at Secard's	11, 12
Covington, at Oak Grove	18, 19
China Grove (place to be selected)	June 1, 2
Columbia (place to be selected, Bro. P. Howard will preside)	8, 9
Knox (place to be selected)	8, 9
Westville (place to be selected)	12
Mount Carmel (place to be selected)	15, 16

14 THOMAS PRICE, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—SECOND ROUND.

Durant and Ebenezer at Durant	Mar 30, 31
Yalobusha at Hull Springs	April 6, 7
Liberty, at Liberty Hill (Thursday)	11
Zilpha at Smyrna	13, 14
Kosciusko at Kosciusko	20, 21
Black Hawk, at Jordan's chapel	27, 28
Bellefontaine	May 4, 5
Winona and Carrollton at Carrollton	11, 12
West station at Howell's chapel (Wednesday)	15
Wheaton circuit, at Friendship	18, 19
Attala circuit	25, 26
Durant circuit	June 1, 2
Greenwood circuit	8, 9

14 R. A. JONES, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—SECOND ROUND.

Mansfield	Mar. 27
Pleasant Hill, at Allen	30, 31
Deroche, at Woodside	April 6, 7
Mount Lebanon, at Mount Zion	13, 14
Shreveport	17
South Bossier, at Bellevue	20, 21
North Bossier, at Concord	27, 28
Caddo, at Bell Tower	May 4
Springville, at Arcadia	11, 12
Natchitoches	18, 19
Atascosa	25, 26
Natchitoches circuit	25, 26
Logansport	June 1, 2

14 ROBERT RENDER, P. E.

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12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes.

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Decorated CHAMBER SETS	PRICES
Real French China DINNER SETS	
Gold Band China TEA SETS	
Table TUMBLERS	
Table GOBLETS	

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, MARCH 28, 1878. NO. 13

Others shall sing the song,
Others shall right the wrong,
Finish what I begin,
And all I fail of, win.

What matter, I or they?
Mine, or another's day,
So the right word be said,
And the life sweet, made?

Hail to the coming singers!
Hail to the brave light-bringers!
Forward I look, and share
All that they sing, or dare.

The airs of heaven blow o'er me,
A glory stings before me,
Of what mankind shall be—
Fire, generous, brave and free.

Ring, bells, in unreared steeples,
The seer's unborn peoples!
Sound, trumpets, far-off blown,
Your triumph is my own.

John G. Whittier.

News of the Week.

DOMESTIC.

WASHINGTON, March 19.—The Department of State is in receipt of official information down to the fifth instant from the United States consul general at Havana, and reports that up to that time the number of insurgents in the central department was over 2,000. The insurgents still occupied for in Eastern and Los Villas districts were variously estimated at from 2,000 to 4,000.

The terms given to the insurgents are generally regarded as honorable to them as to Spain. The rancors and animosities between the Cubans and Spaniards, which marked the early years of the war, have to a great extent disappeared, and the consul has no doubt that the remaining ones will before long give in their submission. The time is, on the whole, propitious for the introduction of the promised reforms on the island.

NEW YORK, March 19.—A special from Bismarck, D. T., says: Fresh reports from Poplar River confirm the previous rumors that the hostiles, suffering for food and buffalo-hides, are moving south. The reservation Indians north of the Missouri are among the forces from fear of Sitting Bull.

NEW YORK, March 20.—Dates from Rio Janeiro to the twenty-second of January state that the yellow fever was severe there, the fatalities among the shipping reaching twenty-seven to thirty daily. Stringent quarantine regulations are being enforced, and fevers prevail in the city, where the mortality averages fifty daily.

Prof. Charles F. Hartt, of Cornell University, in charge of the Brazilian geological survey, died of yellow fever.

The details of the loss of the British steamer Ashanti, at Castillos, received at Rio Janeiro, shows that she got to within a short distance of land, but the surf was so heavy that no rescue could be attempted from the shore. Capt Bayne and thirty of the crew perished—only nine were saved.

SAN FRANCISCO, March 20.—The steamer St. Paul arrived to-day from Honolulu bringing as a passenger Princess Lilia Kalakeka, heir apparent to the Hawaiian throne.

SAN FRANCISCO, March 22.—Advices by steamer Alaska from Hong Kong to February 16 and Shanghai to February 17, show that the famine prevailing over the northern provinces is causing unparalleled distress, and taxation is virtually remitted in eight provinces, but too late to afford relief. The government's resources are exhausted, and an alternative of an enormous portion of the people is threatened.

Advices from Yokohama to February 28 announce that the Emperor of Japan sent to the Emperor of China a decoration of the first class and the order of merit.

CHICAGO, March 22.—Advices at headquarters of the army indicate that Sitting Bull's forces aggregate two thousand fighting men. They do not fight unless some one crosses the Yellowstone. The situation is regarded as critical.

CINCINNATI, March 22, 1878.—The steamer James W. Gatt, with a full load of freight and ninety passengers, sank yesterday a few miles below Carrollton, Ky. No lives lost. The steamer was valued at $30,000, and insured.

NEW YORK, March 23.—The steamer Magenta left Haverstraw at twenty minutes of seven, limited at Long Slag, took aboard a large number of passengers, and started on her way to New York. At ten minutes to seven she had steamed out in the stream about two miles, when the passengers were startled at hearing a slight noise around the steam chest. Before they could decide what was the cause a terrible explosion occurred, and the vessel was filled with steam.

The passengers in the after part of the boat rushed forward, and were met by the escaping steam, which killed many. In the frantic effort to emerge from the blinding vapor a scene of the wildest terror followed. When the steam cleared away there were found lying in the forward part, near the stove, the bodies of seven men, two dead, eight badly and two fatally scalded.

FOREIGN.

LONDON, March 20.—The Russians are constructing a railway from Kharkoff to Jaunholi, which will enable them to throw troops directly into Odessa into southern Bulgaria and the Aegean Sea.

Suleiman Pasha arrived at Constantinople yesterday.

It is rumored among the Catholics in England that the Pope will shortly make Rev. Dr. John Newman a cardinal.

A special to the *Standard* from Pesth states that the Austro-Hungarian government has ordered the suspension of work on five Russian torpedo-boats, commenced near Vienna, pending an inquiry.

The *Daily Telegraph's* Vienna correspondent telegraphs: It is urged in official circles here that England has no ground to make war without first going to the Congress. If she does she will have the disapprobation of Germany and Austria. If England compromises the Congress, Count Andrassy's policy will be thwarted, and the hope of an ultimate Anglo-Austrian understanding must be abandoned.

MADRID, March 20.—Prime Minister Canovas Del Castillo yesterday informed the Cortes that the cabinet had approved the Cuban peace conditions, which were very honorable.

ROME, March 20.—Franchi has assured a distinguished foreigner that Pope Leo wished for a strong and united Italy. He only required firm assurance of complete freedom of the Holy See. The temporal power was not a dogma.

LONDON, March 22.—The *Times* has a dispatch from Volo, saying that the villages of Olympus, Repsana, Curia and Litocharie were sacked and burned by the Turks. The women, children and old men were massacred, except some who escaped to the mountain, which is still covered with snow. Unless a ship relieves them they will probably perish from cold and hunger. The insurrection progresses steadily.

A special dispatch from Rome to the *Times* says: A consistory will be held on the twenty-eighth instant. No encyclical will be issued, the Pope not wishing to commit himself to any definite policy in the present complication of European affairs. His holiness will only deliver an allocution, avoiding all political allusions.

The *Standard* has a Rome dispatch saying: The head of the Jesuits recently proposed to return to Rome, but the Pope received the proposition coldly, and the Jesuits therefore are in opposition to the Pope's general policy.

HAVANA, March 22.—Occasional heavy rains continue, and only about one-fourth of the sugar crop has been made so far.

It is estimated now that the crop will fall short about thirty or thirty-five per cent.

BUCHAREST, March 23.—The typhus fevers are very prevalent here and at Turn-Magurelli.

CONSTANTINOPLE, March 24.—Fifty thousand Turkish troops are now encamped in the plain of Buyukdere, and there are fifty battalions on the lines defending Constantinople.

The typhus is increasing here.

The Sanitary Commission have arrived at Erzeroum from Tokat. They found twenty thousand corpses buried two feet under the ground, frozen, but not decomposed. The commission are deliberating whether to evacuate the corpses or use quicklime.

HAVANA, March 23.—Advices received from St Thomas to the nineteenth instant say: In Barbadoes the harvesting of the sugar crop is progressing favorably. Breadstuffs and provisions are plentiful. In other Caribee islands the crops are favorable.

BERLIN, March 23.—The *North German Gazette* says: It is evident that Russia regards war with England as inevitable, and knows that she was never better able to wage it than now.

LONDON, March 25.—A telegram from Cowes says: There is no doubt the Eurydice was carrying too much sail. She had her lower and upper studding sails set.

A Portsmouth telegram says: It is feared, with the men embarked at Bermuda, and probably from Admiral Rey's squadron of North American and West Indies, that the Eurydice had nearly 500 persons on board.

It is supposed that the capsizing and sinking of the British naval training ship Eurydice, off the Isle of Wight, in the afternoon, was due to the suddenness with which the squall overtook the ship and the fact that its entire force fell on a full spread of her canvas. As she was completely close on shore, a dangerous gust would give probably no warning, when sail might have been shortened or the ship's helm altered so as to improve her position; added to which, it is possible that the disposition of her guns, stores or other dead weight may have given leverage to the force of the wind by lessening her ordinary stability.

Later.—It is now believed that the Eurydice had about three hundred and twenty officers and seamen, of whom two hundred and seventy were young men in training, besides about twenty officers and men taken on board at Bermuda as invalids.

The *Times'* editorial, discussing Derby's demands and Russia's concessions, concludes: Thus she (Russia) declines the only condition in which our government will send a plenipotentiary to Berlin.

BERLIN, March 25.—The *North German Gazette* says: Considering to-day's news, the meeting of the Congress at an early date can scarcely any longer be expected. War between Russia and England need not, however, yet be regarded as a necessary consequence of England's attitude.

LONDON, March 26.—The *Times'* correspondent at St. Petersburg concludes a dispatch: Influential and moderate politicians remark that the fear of England's policy will force Russia to occupy Constantinople and drive the Sultan from Europe.

The correspondent adds: The only hope of peace is the speedy assembling of the Congress. That hope, however, throughout Russia, is fast fading.

The bellicose excitement is intense even in St. Petersburg.

Baltimore Conference.

This body adjourned on Thursday, March 14. We give additional items from the Baltimore *Episcopal Methodist:*

STATEMENT OF BISHOP M'TYEIRE.

The president of this body would respectfully submit the following statement, and request that it be made part of the journal:

I have received eighteen petitions or memorials from as many official boards within the bounds of this Conference, requesting that the number of presiding elders' districts be lessened and their territory enlarged. I respectfully acknowledge the receipt of these memorials, and represent to the brethren who send them that their proper direction would be to the General Conference, which alone has power to change the present law limiting the number of appointments in a district.

Agreeably to the wish expressed, and in pursuance of a policy which I consider for the best interest of the church, I have, according to the power vested in me, reduced the districts from nine to eight.

H. N. M'TYEIRE,
President Baltimore Annual Conference, M. E. Church South.

The Bishop stated that he had received a letter from Van Buren Ark., asking that he would send them a preacher. The Baltimore Conference had two men now on the Pacific slope. One of these, J. W. Compton, was stationed at Walla Walla, Oregon, and had been elected by the Oregon Conference a delegate to the General Conference. Laborers are much needed in Idaho, Kansas, California and Oregon, and throughout that vast western territory, where thirty, forty and fifty miles apart made a circuit residence quite comfortable. It was necessary that the Methodist rule should be followed, and the brethren should leave the old and comfortable places to seek these fields, where they were not only wanted but most wanted. It was true the law gave the Bishop the power to transfer the preachers from one Conference to another, but in this case the distance was so far that he would not assume the prerogative, but hoped a number of the young men would consult with Bro. Compton, and Dr. M'Ferrin, missionary secretary, and go forth to these new fields of labor.

The Conference proceeded to the election of the two remaining clerical delegates to the General Conference, and four clerical and lay alternates. The balloting resulted as follows: Clerical delegates: F. H. Whisner and Dr. S. S. Rozell. Clerical alternates: J. S. Gardner, Ezra E. Busey and Nelson Head. Lay alternates: John W. Watson, J. B. Wilson, S. B. Williams and L. M. Wilson.

Dr. S. S. Rozell, of the Baltimore district, was relieved from active work and granted a supernumerary relation.

The financial secretary, George Y. Tyler, having completed the general statistics of the church for the year, reported as follows: Membership, whites, 28,337; colored, 92; added during the year, 3,501; died, 321; increase over previous year, 775; baptisms, children, 1,371; adults, 1,181; decrease, 131; churches, 318—increase, 8; probable value, $532,667—increase, $5,811; amount raised for building and improving, $31,036 78—decrease, $3,043 17; present indebtedness, $67,760 07—decrease, $2,586 76; Sunday schools, 115—increase 20; expenses of Sunday schools, $5,780 88—decrease, $267 61; scholars in schools, 21,658—increase, 1,475; conversions in schools, 981—increase 31.

The joint board of finance Rev. S. K. Cox, D. D., chairman, reported the total amount received from districts and collections as follows: For superannuated fund, $5,100; Bishops' fund, $1,242 91; educational fund, $1,105 21; Bible cause, $221 27; total, $7,669 39. Disbursed as follows: To superannuated preachers, and to widows and orphans of deceased preachers, $5,100; paid the Bishops, $1,242 91; paid Randolph Macon College, $1,105 21; paid Bible societies in Maryland and Virginia, $221 27; total, $7,669 39. Estimates for the ensuing year: For superannuated fund $5,900; for Bishops' fund, $1,550; for educational fund, $2,000, for expenses of delegates to the General Conference $650; total, $10,100. Collections for expenses of General Conference delegates will be taken up in all the churches on or before the third Sunday in April. The report was adopted.

The eighteenth question of the general minutes was then considered: "Who are superannuated?" Under it the following responded, and were continued in their several relations: Thomas B. Sargent, Samuel Kepler, J. W. Tongue, Thomas Hildebrand, A. A. Eskridge, Henry Hoffman, William H. Wheelwright, William J. Perry, William Hedges, Elias Welty, P. S. E. Sixens, John Hank, Ephraim S. Kregle, George Stevenson and John W. Ewan. W. H. D. Harper was transferred from the superannuated to the effective list. Dr. John Polsal was transferred from the effective to the supernumerary list.

John M. Bass, Esq., of Nashville, died in New Orleans, March 11.

State Sunday School Convention.

At a meeting of the pastors, superintendents and teachers, representing the several churches and Sabbath schools in the city of Jackson, held at the Methodist church on Sabbath afternoon, the seventeenth instant, the matter of calling a State Sunday school convention was discussed and agreed upon, and the undersigned appointed a committee to make all necessary arrangements for the same.

In view of the fact that the International Sunday School Convention will be held at Atlanta, Ga., on the seventeenth of April, and it being desirable to have our State represented in that body, the committee have designated Friday, April 5, and the city of Jackson as the place for holding the first meeting of the State Sunday School Convention of Mississippi. We earnestly and cordially invite all Sunday school workers, of all Protestant denominations, to attend, and come prepared to give others the benefit of their experience and success in conducting Sunday schools. Each Sunday school will be entitled to one delegate. Superintendents are requested to bring the subject before their schools, with a view to the election of a delegate. All who expect to attend should notify the chairman of the committee before the first of April, in order that homes may be assigned them during their stay.

Should the railroads grant reduced rates to delegates, due notice will be given.

Gen. A. P. Stewart, chancellor of the University of Mississippi, has been invited to deliver the opening address on Friday night.

The convention will organize at ten o'clock A. M., on Friday.

J. L. Power, Presbyterian School.
W. J. Brown, Jr., Methodist School.
Wilbur Hobby, Baptist School.
H. M. Smith, Episcopal School.
Oliver Fulton, Episcopal Sunday School.
Committee on Arrangements.

Bishop Marvin's Biography.

Rev. T. M. Finney, D. D., member of the St. Louis Conference, and president of Bellevue Collegiate Institute, Caledonia, Mo., has undertaken this important literary work. He solicits aid in collecting materials for it. The Bishop was known to a great many people, and there are persons in all sections of the Southern country who can contribute items of interest. The following instructions and suggestions may serve as a guide to those who may be disposed to respond to Dr. Finney's request:

Furnish, from personal knowledge or authentic information, incidents of his social intercourse and of his pastoral and Episcopal labors; and his pulpit ministrations in regular services, protracted meetings, church dedications, and other special occasions, together with recollections of sermons and addresses.

Give, as accurately as may be, the date and locality of such incidents, and the sources of information and other authentications of them.

Furnish the originals or copies of letters which may be supposed to be of public interest, or illustrative of personal or ministerial character.

All replies, to be of use, must be made before April 15 next—all addressed to Caledonia, Washington county, Mo.

Mansfield Female College.

MR. EDITOR: On March 15 we spent a very pleasant evening at the college, and were handsomely entertained by a well-adjusted closing exercise of a two days' examination.

President Armstrong has adopted the plan of having monthly reviews and examinations. The closing exercises of to-day consisted in reading original compositions by the young ladies. A well-trained calisthenic exercise closed the entertainment. The whole school, in uniform of blue and red, with metal tuitions, went through with these scientific motions or exercises, by which every muscle of the body is brought into action. They are admirably adapted to the development of the physical constitution. The president says that since the girls have been thus exercised they look better, study better, eat heartier, and complain less at what they have to eat. The college numbers about sixty pupils, which seems small; but, compared with other things, it is a fair success.

J. PIPES.

MANSFIELD, La., March 9, 1878.

NOTICE.—Rev. J. H. Winborne, L. E., has been appointed preacher in charge of Magnolia circuit, Woodville district. Rev. J. S. Arbothnot, L. D., has been appointed preacher in charge of Tickfaw mission, in said district.

JAS. A. GODFREY, P. E.

GREENSBORO, La., March 9, 1878.

Even so good and so genial a man as Archbishop Leighton was compelled once to exclaim: "Oh, what a weariness it is to live among men and find so few men, and among Christians and find so few Christians!" Once he prayed: "Deliver me, O Lord, from the errors of wise men, yea, and of good men."

From Brazil.

PROVINCE OF SAN PAULO, BRAZIL,
February 15, 1878.

MR. EDITOR: I suppose an occasional letter from this empire will be acceptable to you, and hence I write this.

The political situation in Brazil is becoming quite interesting, and the whole population are turning their attention to political questions with unwonted interest.

When the Emperor returned home, after his long absence, he found the general condition of the country such that it was necessary to call around him a new cabinet. The members of this cabinet all belong to the Liberal party. This new ministry are pledged to reform the civil service, and to promote a more economical administration of the government in all departments; and all this is necessary, as the government has become almost bankrupt through the waste and bad management of the Conservative ministry. But it is generally understood that the new ministry intend in good faith to propose, as the two most important measures of their administration: First, the complete separation of Church and State; and, second, to make marriage a civil contract. The discussion of these two great measures will stir society to its foundations. These two measures, if carried, will take away the two most fruitful sources of wealth to the Roman Catholic priests.

The bishops, by the laws of Brazil, are recognized as princes of the empire, and their salaries, with the perquisites of office, give them a princely income. Again, according to the laws of the Established Church and of the empire, marriage is now recognized as a sacrament of the church, and as such none but Roman priests can celebrate the rites of matrimony between Roman Catholic citizens; and the laws of the Romish Church forbid the marriage of near blood kindred; yet Brazilians will almost always marry the nearest of kin, if possible. Double cousins, an uncle or an aunt, as a general rule, is preferred. I suppose that two-thirds of all the marriages among Brazilians are within the prohibited degrees; but a dispensation or indulgence can always be purchased if the money can be raised. The price of those dispensations varies according to the nearness of kin, and the wealth of the parties. The annual sales of those dispensations are a very fruitful source of wealth to the bishops and clergy of the Established Church; and, of course, if marriage becomes by law a civil contract, instead of a church sacrament, this source of revenue will soon cease.

From the foregoing you will see that, as a matter of course, not only the Jesuits, and the Ultramontane party generally, but well-nigh all the clergy of the Established Church, will oppose those great measures of reform with all the zeal and bitterness of men contending for what they consider their sacred and vested rights.

At present Brazil is the paradise of priests. I presume there is no country on the globe where their condition is more pleasant. But if those two great measures of reform are successful Roman Catholic priests will become as other men.

But it will be extremely difficult for the ministry to carry those measures with such formidable odds against them. True, they will be supported by a large proportion of the wealth and intelligence of the country. The earnest friends of progress and of freedom will support them in all parts of the empire; and besides, the Romish Church, by her warfare against Free Masonry, has alienated many thousands who would otherwise have been her friends.

SOJOURNER.

Moody and Sankey, says the *Christian Union*, have lifted the interest in the meetings at the Boston Tabernacle to its old height of last winter. The audiences never were larger than they have been this past week, and both the preacher and the singer seem to be in their best working order. Even the afternoon attendance has risen to several thousands, and in the evening the immense building has been packed, standing-room and all. The neighboring Clarendon and Berkeley Street churches have been called into requisition for after meetings. The community at large does not seem to be as deeply moved as it was last year, but it is too soon to forecast results.

A nose which gets red after walking, or drinking hot tea, denotes something wrong with the digestive organs, for the cure of which medical advice should be taken.

From California.

MR. EDITOR: As requested by some of the brethren of the Mississippi Conference, I will now write, from my new field of labor, a few lines to the ADVOCATE. I arrived here on the fourteenth of January, and have been laboring since as best I could under the circumstances. It began to rain the day before my arrival, and has been raining about half of the time ever since. Hence the rain has filled about half of my appointments, and the mud has seriously interfered with the people's attendance upon the other half. However, we hope for better things soon. My circuit is situated in the Sacramento valley, about one hundred miles above Sacramento city, estimating from its center; and includes seven rail stations, with as much territory in the country as I may be able to supply. These railroad towns contain from forty to seven hundred inhabitants each, and are surrounded by a tolerably thickly-settled country, which is considered to be as beautiful and fertile as any part of California. Add to this the fact that this is a new country, now in process of rapid development, and you will readily see that this work ought to be manned by two or three preachers, instead of one. And this is no isolated case. Many circuits are in a similar condition. Such is the scarcity of men in this Conference that much important territory, in which, with proper attention, strong circuits and stations would soon be established, must be either partially or totally neglected. I think that if the young preachers of the Mississippi and other Conferences could properly appreciate the necessities of this Conference—if they could only realize the momentous importance of ministerial labor in this luxuriant field, now white unto the harvest—some of them would surely come over and help us.

Wishing my Mississippi brethren abundant success, and asking an interest in their prayers, I will close this letter.

M. B. SHARRARD.

Allen.

MR. EDITOR: Allen is in Natchitoches parish, sixteen miles from the town of the same name; the same distance from Pleasant Hill, and in the Pleasant Hill circuit. The village is situated on the hills contiguous to the alluvial lands of Bayou Pierre. Six miles distant is the largest Red river landing. The village contains about one hundred and fifty souls—whites, Mexicans and negroes. The whites exceed in number. The circuit-rider found his way to this "waste place in the wilderness," and sowed the seed of gospel truth. In 1877 a teaching was made, and Bro. J. M. Franklin organized a society of seven members. Last year a neat Methodist church was erected and paid for, and the assessment ($60) was paid our preacher. The wake of the circuit rider was followed closely by our Baptist brethren. They worship in the Methodist church. Sabbath-school, prayer-meeting and class meeting are held weekly. A temperance council of nearly fifty members is full of life. Our church now numbers twenty members. In the faith two have died, but they are not dead.

The stars go down
To rise upon some fairer shore,
And bright in heaven's jeweled crown
They shine for evermore.

LAYMAN.

MARCH 16, 1878.

The International Sunday School Convention will meet at Atlanta, Ga., April 17-21. Information as to routes of travel, rates of fare, etc., will be furnished by addressing W. G. Whidby, Esq., Atlanta, Ga. We give the following extracts from the circular of the sub-committee on delegations:

The convention will be strictly a delegated body.

Where State organizations exist, it is confidently expected that they will secure full representation at the convention. Where no such organizations exist, applications for appointment, or nominations of suitable parties, should be made as follows:

For Canada, the New England States and New York, to the Rev. Henry M. Parsons, 51 Chippewa street, Buffalo, N. Y.

For the Middle, Western and Pacific States, to the Rev. George A. Pelz, Jamestown, N. Y.

For the Southern and Southwestern States, to the Rev. T. C. Boykin, Atlanta, Ga.

Evil ministers of good things are as torches, a light to others, a waste to none but themselves only.—*Hooker.*

The Christian Advocate.

THURSDAY, MARCH 28, 1878.

A HYMN.

Hear the tingle smile the mountains,
Call from vers to the sea:
Voice of God and prayer of nations
This the choral song shall be

CHORUS.

All the world for Jesus,
All the world for Jesus,
All the world for Jesus,
Forevermore shall be.

Christian, up, the Master calls thee
In the dark world's weary grooms,
In the cry of sin-bound nations,
Pleading in pathetic tones.

Chorus.—All the world for Jesus etc.

Haste, thy sun's slope to its setting;
Haste, the shadows longer fall;
Up the King his chariot taketh,
Hear his ringing trumpet call.

Chorus.—All the world for Jesus etc.

Church of God, gird on the armor,
Saints and angels hem it to share
In the note of triumph rising,
Through the throne transformed air.

Chorus.—All the world for Jesus, etc.

Sketch of Rev. B. M. Drake.

NUMBER III.

Boldly all waits now
The bike way throws stock,
Drop it where thorns and thistles grow,
Sending it on the rock.

Mr. Drake was returned to Washington in 1852, where he gave his influence to colonization, and still more earnestly to the cause of missions. Being a manager of an auxiliary missionary society, he gave special attention to the Chahta Indians, to evangelize whom an effort had been making for several years. He conducted also a successful camp meeting. In October he was married to the only daughter of Capt. J. T. and Mrs. E. A. Magruder, of Jefferson county, Miss. At the close of the year he was appointed to Natchez station and by the spontaneous suffrage of his brethren was elected a delegate to the General Conference. He started for Pittsburg in time to turn aside for a visit to his parents, from whence he traveled toward Louisville, preaching as he went, at places where he exercised his early ministry. Arriving at the city, he found a number of preachers, who, with himself, took a boat. They added others on the way till they numbered 28, delegates on a crowded steamer. They spent their time in religious exercises, conversation, and debate on the topics they expected to come before them. "Never," he writes, "have I seen more good feeling among brethren." The last day, which was the Sabbath, was the best day. Bishop McKendree preached in the morning, and Bro. Akers concluded. In the afternoon Dr. Light preached, and the venerable Father Gwinn concluded by exhorting the preachers to increased holiness under the storm which threatened our church. His talk was overwhelming." "Our stay at Louisville and Cincinnati was short. Both are beautiful towns, but for some time past the hand of pretended reform in our church government has well-nigh spoiled the fair face of our Zion." He alludes to late religious influences which were healing dissensions, and says: "In Louisville few could be found to petition for a change; and in Cincinnati, out of 1,100 members, only ten range with the radicals." On arriving at Pittsburg he was appointed on two committees, which occupied him till the close of Conference. He said the stationed preachers there had been reformers for several years, and had, by neglecting the discipline of the church, brought it into disrepute, and the reform had brought desolation and soul-destruction in its train. The secession amounted to about 1,000—much less than had been feared.

During the summer Mr. Drake was elected to take the place of Rev. J. C. Burruss as president and steward of the E. F. Academy in Washington; and believing it would open as great a field of usefulness as elsewhere, and for secondary reasons, he entered in the fall with almost unparalleled energy on its various duties, first in connection with Mrs. C. M. Thayer, and then with Miss S. Brewer. Mrs. Thomas.* The school was soon after favored with a powerful revival. Many "were born there" who continued to adorn their profession. A large proportion have crossed the flood giving their dying testimony to the reality of the change. Some who were pupils then yet live, and doubtless remember the affectionate solicitude evinced for their personal comfort and their eternal salvation. May they all be found at the right hand " when God writeth up the people." In August, 1830, his eldest brother-in-law, being ill at Augusta College, and the health of Capt. Magruder not permitting either parent to go to him, he offered himself as a substitute, and, though just recovering from a severe fever, he started, late in August; on horseback the river being very low, arranging his route so as to accomplish several objects. After passing Clinton, having gained strength, he traveled rapidly toward the Chahta nation. Crossing the line, he saw clean dressed Indians, and followed them along a trace, over hills and through canebrakes, till they joined the missionaries, Smith and Sims, who proceeded with them a short distance to an arbor and rude seats, where they found a large number of Chahtas assembled for a cry or funeral (formerly a *pole pulling*, at which, during their drunken revels, there were often several killed.). At the roots of 60 or 70 trees, in 2 lines, 100 feet apart, they had deposited their baggage, having the arbor in the midst. The missionaries, also choosing their tree, were immediately surrounded by the Indians, shaking hands, and greeting them with the words, *Bohashela Mah!* Then, all commencing to sing, they marched toward the arbor for service. "I, then," Mr. Drake says, "for the first time addressed a congregation through an interpreter. I was greatly affected by the singing." "They then formed into groups, addressed by native preachers, after which supper was served (consisting of hominy and venison) in large bowls. One bowl was sent to us. We had one spoon." "Overcome with fatigue, I fell asleep. I was waked by the most melodious music I think I ever heard. The first thought that struck me was the loud acclamation that John heard from the multitude out of every nation," etc. He preached again in the morning, and rode 32 miles to Col. F.'s. In the evening he visited a Presbyterian mission. Traveling on from 30 to 43 miles a day, he continued by Columbus, Miss., Pikeville, Ala., and intermediate stations, to Tuscumbia for the Sabbath, hoping to hear Bro. Paine. Spent an evening with Bro. Paine and his wife, and was invited to preach instead. Then on by Franklin, Tenn., preaching or hearing as he went, and at night writing beautiful accounts of his journey. He says: "God only knows whether all the seed fell by the wayside." Crossing the spurs of the Cumberland, he called at Father G.'s, in Nashville; stopped two days at his sister's, in Wilson county, and, hearing of a camp meeting on the way to his father's stopped for the Sabbath; preached in the afternoon, and reached home the next day. He says: "I will not attempt to describe the meeting with my parents. * * *. How pleasant it is for brethren to dwell together in unity." Leaving there in a few days, he rode on toward Bardstown, where Bro. Lindsay was to hold a quarterly meeting, and preached both days; thence to Frankfort. Arriving about sunset, he went to view the town and capital. Hearing church-bells, he followed one to a Presbyterian church and heard a good lecture.

From Augusta he writes, September 30: "I arrived here yesterday evening. I felt intense anxiety to hear from Leonard. I found him sitting up. He is now at Dr. Davis'." Returning with him in safety by the river, he was in time to resume his duties in the academy. This account is given as a specimen of the zeal and activity which continued forty years. In December he attended the dying bed of his father-in-law. For three years of his presidency he received work from the Conference near his residence. Finding his own and his wife's health failing under the duties and responsibilities resting on them, and an effort being made by the trustees to limit his ministerial labors, he handed them his resignation in the spring of 1832 to take effect in December. In May he attended the General Conference in Philadelphia, and was appointed on two laborious committees.

Dr. Thomas, who took his place the next year as president of the academy, also supplied it in his absence. At the Conference in Vicksburg, at the close of the year, he introduced a favorite plan for a manual labor school. A committee was appointed to prepare an address, which they submitted the next year. Commissioners were appointed in 1833 to take measures for locating the school, and the presiding elders to act as agents. Mr. Drake was appointed to New Orleans. Transferring his furniture, etc.; to Dr. Thomas, he was soon ready to leave with his family, accompanied by his mother-in-law for a few weeks. December 31 he writes to his wife's youngest brother: "We arrived in health yesterday morning at 11. I preached three times." Having the assistance of Bro. Curtiss, he made an appointment at Lafayette, and organized a church of seven members. He also collected a considerable amount for building another church, and commenced a history of Methodism. It was a year of trial. In May and June the city was scourged by cholera, and in July yellow fever commenced, from both which his family suffered. After a fatiguing day of labor in September, he was again prostrated by the latter disease. As soon as able to be up he took his family to Mississippi. Allowing himself only a few days of rest, and still weak, he returned, partly for the example, and because most of the Protestant ministers had left the city. October 21 he writes: "I am getting quite strong. Yesterday I preached three times, met two classes, married a couple, baptized adults and infants, and am pretty well today." Nevertheless, his health and that of his family were so far from being restored that Bishop Emory appointed him to Cole's Creek circuit. This year he answered an article in the *Christian Advocate* which favored theological schools. In 1835 he was appointed presiding elder of the Natchez district, and continued four years. Not being able to suit himself with a residence, he built a small house near the old homestead (without intending a permanent location.) Various circumstances, which seemed providential, from time to time continued him there.

* A good shoot on a root. You like the name of the craft.

Note.—In No. 2 there were two errors. Rev. Miles Harper preceded L. Hibbs in New Orleans, and the city was made a station in 1829, during the pastorate of Rev. W. M. Curtiss.

Out in the World.

A visit to Fort Worth, Waco and San Antonio was intended, but circumstances were too pressing to gratify so coveted a privilege.

Galveston bears about the same relation to New Orleans that Kansas City does to St. Louis. It has about the same number of inhabitants, is about the same distance, and has about the same amount of business, except the shipping. It is the key to Texas, and is regarded as a shipping point of considerable importance. Texans talk of it much as Louisianians do of New Orleans, or Missourians do of St. Louis. Situated on an island, and so near the level of the sea, it must be more or less exposed to the dangers of the equinoctial gales. Two days' observations were sufficient to disclose a good degree of activity in trade, both local and foreign. In the business part of the city the houses are substantial, but the private residences are mostly framed; indeed it has too little of brick, and most too much of plank and scantling, to insure it against the ravages of fire. The Tremont House is the only first-class hotel where travelers can find all the accommodations they wish.

On Sunday morning we visited St. John's Sunday school, and remained until after the public services at eleven o'clock. The choir discoursed the songs of Zion as a choir can only do. For such a day, such an occasion and such appropriate surroundings the communicants were not numerous. We attended St. James' at night. Rev. Mr Briggs, of the Alabama Conference, a transfer to supply this station, had just arrived, and for the first time preached to his new parishioners. The impression upon the people was very encouraging to him, and a good omen of the interest and activity of the membership for this Conference year. The choir did well, so far as we could judge. The conviction is growing on me more and more that there is something radically wrong in choirs, and that if we could dispense with them, and substitute congregational singing instead, we should have more vitality in the church, and the word of the minister would take deeper hold upon the people. Rev. N. A. Cravens, a superannuated preacher of the Texas Conference, lives here. He is looking well, being the embodiment of a noble old man at the ripe age of seventy-five. Dr. John gets up a good paper for our Texas brethren. We had the pleasure of an introduction to him, and a good opportunity of visiting his editorial sanctum."

How to get from Galveston to Lake Charles was an important inquiry. Our friend, Rev. W. B. Norris, a lumber merchant, had a schooner at the wharf unloading, and it would soon be ready to sail for our destination. We were aboard the Phœnix in due time; but, from unavoidable hinderances, must remain aboard a night before we can loose our cable and spread our sails to the breeze. We could see no special connection between the name of the vessel and the fabled bird whose name it bears; but we could imagine there was a resemblance between it and the old ship of Zion. Galveston fades away in the distance; on our left the coast of Texas and Louisiana was visible to the eye; on our right the broad sea, the wide waste of waters, seemed to kiss the blue and lowering sky. For the first time we are out on the ocean sailing. It is a type of our voyage to a home beyond the tide. A voyage is not always smooth, as I learned before the sun had set in the west. We ran into a rough sea—a sea which had the courage to attack us in front and side. We plunged, we rolled, we struggled amid the waves. The contest was waged until midnight, when we entered the Calcasieu Pass. From this point up the winds were too strong, yet we made good time to our destination.

The habit of swearing with women is exceedingly strong; so when we went aboard that had to be ruled and conquered in some way. How could it be done without offending? We met it in the spirit of our Master—we confronted it boldly. We had the satisfaction of seeing them respect the minister and reverence his mission, at least for the time being. The captain sat and heard us expound the doctrine of the atonement, and the reason why men should be punished for their sins in a future state. Great kindness was shown us by all aboard, for which they have sincere thanks.

Our travels are over for the present. The appointment by the Bishop is reached, and we are kindly received. The pastoral work is entered with hope of doing good.

J. F. SCURLOCK.

The Revival Basis.

There is much infidelity in the civilized world—in the church and in the pulpit. Many ministers are unconsciously affected by it. There is, as a natural result, a lack of power in the services of the sanctuary, in the word preached. Sinners are not now convicted and converted as at various times in the history of the church.

Churches and ministers, forgetful of the true source of power, resort to sensationalism to influence men, to draw them to the church, and into the church. But what does all this, in the end, amount to? The result can be only evil.

A genuine revival of religion is always based upon the cardinal doctrines of the gospel, and always follows the faithful proclamation of them. Every preacher who studies these doctrines, and believes them—yes, believes them himself, believes them so as to make them a part of his being and life, and preaches them plainly, pointedly, lovingly, freshly, perseveringly—finds the gospel still "the power of God." I do not speak of cold, dead presentations of truth. Such preaching only shows that the preacher does not believe his own preaching, and that he cares not for the honor of his Master or the safety of his hearers. There is nothing which so animates the mind as a clear apprehension of the truths of the gospel. A man cannot believe them and preach coldly.

If ministers of the gospel would *now* begin to preach these doctrines—the necessity of regeneration, the witness of the Spirit, the atonement, justification, the resurrection, eternal punishment, eternal life—and continue to preach them earnestly, relying upon the Holy Ghost, in less than twelve months thousands would be converted, and new life would be infused into the church.

H. URQUHART.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as, 'mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

DIED, in the city of Jackson, Miss., on the morning of January 14, 1878, MRS. MARTHA B., widow of the late J. G. Andrews, of Madison county, Miss., in the sixty-sixth year of her age. She had given forty years of godly living to the Methodist Church.

Sister Andrews' death was not unexpected. A slow but constant giving way of vital force had been apparent to her friends for years; and although it had never occasioned serious alarm, it was not unheeded by her family or by herself. Her cheerful, even playful, humor made her face sunny when the deep sorrow lay upon her heart; for she had known sorrow. Widowed when the bloom was still upon her cheek, she had felt with all its weight the crushing blow, and then, after years of anxious, motherly care, her oldest son was brought to her door a mangled corpse, crushed to death beneath the wheels of a railroad car. From this terrible stroke she never recovered. Her whole nervous system seemed to respond to the shock, and the gradual letting down followed.

One of her controlling characteristics was maternal devotion. It never abated or grew weary. At the death of her husband she was young, wealthy, beautiful, intelligent and accomplished. Occupying high social position, it was natural that she should court society, and equally that she should be attractive. But God had given her four children, and to their culture she resolved to devote her life; and well and successfully was the work done. Her children "rise up and call her blessed." With bowed heads and satisfied hearts they stood round her lifeless form, thankful that a patient, thoughtful, gentle, prayerful mother had, under God, brought them so far along the path to heaven. And he whose name even caused a tear of joy to flow, bent over the prostrate form, enshrined, but submissive and trustful.

Sister Andrews had been forty years a member of the church. To her, religion was a power in life; and that life was in God. She had let his royal white life's cup of pleasure was full to its brim, and had not been satisfied until the Spirit witnessed her adoption. Through all the years of struggle and sorrow she cast her care on him who cared for her. Her home was the resting place of the weary, the asylum of the afflicted, while charity and hospitality welcomed the coming guest, and dispensed their bounty with a liberal hand.

When the reverses of fortune came, and she learned what it was to be in need, she was still contented and thankful. For some weeks before her death her disease seemed to have undermined her whole constitution, and the mind felt the bodily decay; but she was even then cheerfully resigned to the will of God. In my last interview with her—it was my first pastoral visit—I specially remarked her meek, gentle, joyous submission. There were no parting words; but the Christ-like in her life makes her memory precious to all who knew her. Sorrow has come to her household, but it is not the sorrow of such as have no hope.

PASTOR.

JOSIAH SIRMON was born in Barnwell district, S. C., September 20, 1802, and died in Calcasieu parish, La., January 8, 1878. Bro. Sirmon was a very gifted man in the Scriptures. He had made the word of God the man of his counsel for many years. He had great influence in this country. Every one trusted and looked upon him as an honest and good man—just such a man as we needed; yet he that doeth all things well called him from the field of labor. He had been suffering for five months before the Master called him home to receive the reward of his labors, and during all that time he never murmured. He was happy amidst all his pains, ever praising and thanking God for all his goodness to so unworthy a sinner. When told that he must soon die he answered: "I fear it not." He was a faithful member of the Methodist Episcopal Church for nearly forty years—one who was an ornament and example to all of the household of faith, never changing from the faith that was handed down to him from his fathers. He loved the Methodist Church, and was ever obedient to her laws. He told the writer that he loved the church and the servants of Jesus, and he proved it by the best of all proofs: even a holy life among men. He was one of the salts that never lost its savor, for he loved to talk of Jesus: a light that was never dimmed, for even the most wicked spoke well of him. He was a good husband, and an example for fathers, ever trying to lead his children in the way of life. Four of them are members of Zion; and, if the prayers of a sainted father have any power, we expect soon to see the other two brought to the feet of Jesus. A few days before he died he called his wife and children around him and charged them to ever press onward, and never turn back from that road that would lead them to God and eternal life. He warned them of a judgment to come, and implored all who had not found Jesus precious to their souls to work while it was day. His mind remained firm till the moment of death. About twenty-five minutes before he departed he again called his family and bade them good-by. He then closed his eyes, murmured a prayer, and without a struggle fell asleep in Jesus.

P. GALVIN.

THE following preamble and resolutions were adopted by the quarterly Conference of Uniontown station, Alabama Conference, at its first regular meeting, A. D. 1878:

Whereas, Almighty God has seen proper to take from our midst by death our beloved brother, Col. CHARLES WALKER, who was a prominent and useful citizen of this community, and, until overtaken by bodily infirmities, one of the most active and influential members of the Methodist Church at this place, filling, as he did, from time to time, with great efficiency and satisfaction its most important official stations, and at all times contributing to its moral support the treasures of a ripe Christian experience, and to the advancement of its interests and enterprises the genius of a superior judgment and the liberality of a generous heart; *and whereas*, This sad occurrence has awakened but one voice throughout the entire community—that of sorrow and regret; *and whereas*, We, the members of this quarterly Conference, are keenly sensible of the loss of this warm-hearted Christian friend and brother, whose venerable presence and wise counsels we so much enjoyed and appreciated; therefore, be it

Resolved, That in the death of Bro. Walker the church has lost a faithful, generous and devoted member, the community an influential, kind and useful citizen, and his family a true, loving and affectionate husband and father; that while we are laden with sorrow on account of this heavy bereavement, we recognize the hand of God in our affliction, and bow in humble submission to the will of him "who doeth all things well;" for, having many assurances of his readiness to meet God, we are persuaded to indulge the hope that our loss is his eternal gain.

Resolved, That we deeply and earnestly sympathize with the family and relatives of our sister, his wife, in their sad bereavement, and commend them in our prayers to him who has promised to be a husband to the widow and a father to the fatherless.

MRS. SARAH F. WEBB was born August 19, 1830, in Troup county, Ga.; was married to Reuben Webb October 6, 1851; died December 28, 1877, in Lee county, Ala., and was buried at Rock Springs church, her funeral being preached at that time by Rev. William H. Neal, of the Alabama Conference. She was a daughter of Rev. James H. and Phebe Starr. Sister Webb professed religion and joined the Methodist Episcopal Church South at Rock Springs camp-ground, in Tallapoosa county, Ala., in the tenth year of her age. She leaves a devoted husband and eight children, all of whom are acceptable members of the church except her oldest son, and her youngest daughter, a mere child. Her children identified themselves with the church while young in imitation of the commendable example of their honored mother. Sister Webb was a lady of many excellencies of character. While she was a subject of long and sore bodily affliction she never complained, but seemed willing to suffer as well as do the will of her heavenly Father. Being seldom able to attend public worship, she still lived in the constant enjoyment of peace and communion with God. Her house was the weary itinerant's home, and often did they leave her refreshed spiritually and materially. She loved the church and the writer has often been encouraged by her words of cheer, and kindly suggestions as to the best plans for its prosperity and growth. Though a subject of long affliction, she died very expectedly—thought to have been congestion of the brain. She often spoke of death and seemed to have a premonition of near approach, and made mention of her mother, but said that she did not fear to meet it. Though she left no direct testimony in her last moments—being speechless some time before her death—yet all who knew her have every reason to trust she is now at rest in heaven.

R. H. REYNOLDS.

DIED, at her happy home in Baton Rouge parish, near Blackwater, on February 20, 1878, of apoplexy, our beloved sister, KATE BROWN, aged twenty-six. Her maiden name was Phelps. She was married to Bro. Wiley Brown four years ago, and joined the Methodist Church after her marriage. She was of a cheerful disposition, a regular attendant church, and loved our weekly prayer meetings. A very short time ago the writer talked with Sister Kate at prayer meeting, and asked her if she was converted. She answered that she was—that she was happy then. She was sick only a few hours. The summons was sudden and unexpected; but her lamp was trimmed and burning, and shining. As a candle goeth out, so her breath left her body, and her pure spirit took its flight to God. "Blessed are the dead which die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labors." She left a lovely little girl three years old, and stepchildren, who knew her only as a dear mother. To know Sister Kate was to love her. She has entwined around the hearts of all who knew her in church and our prayer meeting as a consistent member; but, thanks to God, heaven has gained a precious one.

A. H. REYNOLDS.

IN THE dispensation of providence we have lost from our midst Sister MARY E. RUSS, wife of Bro. Russ, who fell asleep in Jesus on the 5th of the present month. We sorrow not without hope, and how to the Lord in heaven; for God did it. It was well. She was our neighbor, friend, kind, an exemplary member of our church, loving wife, a devoted mother. Known was to be loved. Sister Russ was for some time one of the principal teachers in our Sunday school, taking great delight in directing young and tender minds under her care to the Star of Bethlehem.

Resolved, That in behalf of the Sunday school we give to Bro. Russ our deepest sympathy in his deep affliction, our prayers to sustain him, and a vacancy from us, as one of our stewards, our school teachers and co-workers, that his good providence guide him and his little boys in safety until they meet with her, who said on her dying bed, "Jasper, meet me in heaven, and bring the children up right."

By order of the quarterly Conference of Pearlington circuit, Seashore district, Mississippi Conference.

A. B. NICHOLSON, P. C.
GEO. W. BROWN, S.

PEARLINGTON, MISS., Feb. 27, 1878.

A BRIEF LIFE, but full of love, only three and a half years did LEY AUSTIN spend on earth; yet the little flower gave abundant promise of lovely unfolding; but God came and plucked the sweet little flower up into heaven to bloom in all its beauty and fragrance never to wither. How bright and fair! Nothing in the register of heaven can be. Little Dad. was the light and joy of the household, the very picture of innocence and purity. Her little heart was ever sending forth love and cheerfulness like a gushing stream, that made every one happy about her. She loved the Sunday school and how beautifully she would sing her family favorite: "Happy day, happy day, when Jesus washed my sins away." You could hear her sweet, shrill voice above all others when this was sung. She evidently felt as much as though she understood fully its meaning. While sick she said, "Ma, if I die I'll go right up to heaven and be with my little sister." This was the little Dad. she was to call her mother on the day that she died, to whom he gave some money that her father had given her, saying: "Frankie will be the preacher." To-day little Dad. is a ministering spirit in heaven, and is watching for others to come.

W. H. [illegible]

DIED, on the twenty-sixth of December, in Kemper county, Miss., CATHERINE WOODALL, aged about eight years. The deceased was born in Henry county, Va., from which she moved in early life to Clarke county, Ala., where she was married to Thomas Woodall, who died many years ago, leaving her a widow with seven children, two only of whom survive her. Sister Woodall joined the Methodist Church forty years ago, and was ever active in her fidelity to the church of her choice. Though poor in this world's goods she was generous to the extent of her means, and willing to minister to the wants of the needy and suffering. Though from the beginning of her disease, she was never free from the attack, yet from her uniform christian life we believe she rests with the saints of God who have gone before. Her many friends in Alabama, as well as in Mississippi, will recognize the familiar name of "Aunt Kitty." May we all meet her on the other and brighter shore.

J. B. [illegible]

NETTIE B. HARRIS, only child of Britton D. and Mary E. Harris, was born the twenty-third of July, 1874, and died the twenty-second of January, 1878, aged three years and six months, lacking one day.

At the time of her death her mother was quite sick. Her grandmother Harris was there to assist in the household duties, and her father had stepped out to shop some. Nettie went into the dining-room for something to eat, and attempted to climb into the safe, when it fell on her, killing her almost instantly. A few hours before her death she kissed her mother and father and told them how much she loved them. Little Nettie was a sweet and spiritual child, and fondly precious to her parents because she was the only child. Two years ago she was baptized by the writer.

BRIDGESTATION, ALA., Feb. 1, 1878.

The Christian Advocate.

THURSDAY, MARCH 28, 1878.

THE LAST HYMN.

BY MARIONNE FARNINGHAM.

[illegible] day was ending, in a village by the [illegible] sacred benediction touched the people [illegible] darkly, [illegible] they rose to face the sunset in the glowing [illegible] wards, [illegible] then hastened to their dwellings for God's [illegible] sire of rest.

[illegible] across the waters, and a storm [illegible] raging there;

[illegible] spirit moved above them—the wild [illegible] heart—

[illegible] and shook, and tore them, till [illegible] thundered, groaned and hopped, [illegible] my vessel in their yawning gulfs [illegible].

[illegible] were the people on that rocky [illegible] of Wales,

[illegible] dangers of coming morrows should be [illegible] of tales.

[illegible] sea had spent its passion, and should [illegible] the shore.

[illegible] and swollen victims, as it had [illegible] heretofore.

[illegible] winds blowing round her, a [illegible] Scotch student dried her eyes,

[illegible] along the billows a large vessel full [illegible] needs prophet to tell what the end [illegible] could ride in safety, near the shore [illegible] sea.

[illegible] people hurried from their [illegible] and thronged the beach,

[illegible] to cross the waters and the per- [illegible] reach;

[illegible] were wrung with sorrow, tender [illegible] and whitedread,

[illegible] angered by the tempest, to the fatal [illegible] tossed.

[illegible] in the middle of the bay of [illegible] town,

[illegible] Is the heaven-fur to seek for [illegible] drawn

[illegible] the white-shocked faces looked [illegible] on the sea,

[illegible] singing figure on the spar was [illegible].

[illegible] trembling watchers came the [illegible] passed by the wave;

[illegible] yet clung and floated, though no [illegible] could save.

[illegible] a short message: there's a [illegible] Shout away."

[illegible] heard that took it, and he- [illegible] what to say.

[illegible] of this sermon? Firstly? Sec- [illegible] Why?

[illegible] one thing to utter to the awful [illegible] through the trumpet "Look to [illegible] you hear?"

[illegible] sir," rang the answer o'er the [illegible] and clear.

[illegible] school. "He is singing 'Jesus [illegible] sinned."

[illegible] brought back the echo. While [illegible] waters roll,

[illegible] it was to hear him. "All the [illegible] to the waters of the restless [illegible].

[illegible] see no other refuge." Hangs my [illegible] on them;

[illegible] me not." The sleeper dropped [illegible].

[illegible] eyes looking homeward through [illegible] tears soon shone.

[illegible] to be with Jesus in the skies [illegible].

Unchallenged Speakers.

[illegible] is sometimes stated as an advan- [illegible] peculiar to clergymen that they [illegible] the whip ground to themselves, [illegible] can deliver their addresses with- [illegible] standing in any fear of a chal- [illegible]. Sometimes their brethren of [illegible] bar speak of this to preachers as [illegible] favorable to them.

[illegible] is this a mistake? Is it a serious disadvantage to a mod- [illegible] preacher that there is no one to [illegible] him in the course of talk that [illegible] be disorderly, or sit watching [illegible] preparation of reply? Is it [illegible] the best thing he is to speak with [illegible] what his hearers are to [illegible] give with submission, edeulated [illegible] him a positive injury?

[illegible] preacher ought to speak with [illegible] ority. He is an embassador from [illegible]. But, just because he is such [illegible] embassador, he ought to take the [illegible] care in preparing himself to [illegible] his message so that there [illegible] no mistake as to the intent [illegible] suggest Sovereign. Do we not, [illegible] ever, sometimes see that just the [illegible] effect is produced? A man [illegible] is utterly careless just because [illegible] is come to call him to account, [illegible] would be considered a strange [illegible] a metropolitan church to [illegible] an intelligent hearer rise at the [illegible] of the sermon and traverse the [illegible] aisle and tap the shoulder of the [illegible] who had just taken his [illegible]. But would sermons be just as [illegible] are now if the preacher knew [illegible] such thing were likely to [illegible]? Would he not be careful [illegible] the preparation of his sermons, to [illegible] they were cool arguments [illegible] calm deductions? Would he not be [illegible] to prepare himself with proofs [illegible] which he stated as facts? [illegible] not study to make his ap- [illegible] to the passions such as they [illegible]?

[illegible] state of affairs has existed [illegible] years ago, among the churches [illegible] the editor of this magazine [illegible] in North Carolina, was one [illegible] Sunday in Chapel Hill. It would [illegible] two hundred white and [illegible] colored people. But in- [illegible] a large part of the year, [illegible] desirable portion of the congre- [illegible] outside. The nearest house [illegible] the chapel was the dwelling [illegible] gentleman who was one of the [illegible] Sunday school teachers in his [illegible] State. He was the college- [illegible] friend of James K. Polk, and the first [illegible] we ever saw him was when he [illegible] had completed a walk of fifty [illegible] to meet his old college friend [illegible] the university.

[illegible] John C. Elliot got his middle [illegible] from his resemblance to a [illegible]. He was usually known as [illegible] Elliot." Small, thin, [illegible] and cut by innumerable wrin- [illegible] built of the archetypical de- [illegible] of an interrogation mark, with [illegible] disproportionately large head the [illegible] hair on which was cropped to [illegible] length, measured exactly by the [illegible] of the comb he was accustomed [illegible] to use. His appearance attracted attention [illegible] wherever he went. In some departments [illegible] was very learned, and his solid [illegible] doubtless dominated his congre- [illegible] tricities, and won for him the respect of a large class of citizens. He was what colored people would call "a powerful hearer of de word." Upon warm days he would walk into the meeting-house, throw his coat, if he had one, over the back of his seat, pull off his shoes to cool his understanding, and propping his head against his left hand, and supporting his left elbow with his right hand, he set himself to penetrate the speaker with anger eyes. The thing his soul most hated was nonsense. He had no kind of reverence. He would take up a slave or the Archbishop of Canterbury with equal patience, and, by Socratic methods, exhibit to him the ridiculousness of his errors.

If within the reach of practicability, Mr. Ghost Elliot was always at any service this editor held within his range. There are readers of this magazine in North Carolina who, when they peruse this article, will recollect how sometimes, when an assertion had been roundly made by the preacher, Mr. Elliot would rise in his place and say: "Doctor, what is supposed among theologians to be the proof of that?" Or: "Doctor, I have heard that circumstance stated quite differently." Or: "Doctor, that statement of yours has been publicly denied in the papers."

There was no laughing. Mr. Elliot was the oracle of that neighborhood. There were boys about there whom his skeptical ideas had infected. There were people in that audience not to be surpassed in what is called "a Boston audience," and Joseph Cook never ran a severer gauntlet in the Athens of America than the young professor from the university ran in that chapel in the pine woods. No one laughed; every one listened, and if Mr. Elliot had frequently got the better of the preacher, the preacher's occupation would have been gone.

To this day we feel the healthy influence of that instantaneous criticism. To this day, in preaching every now and then, it occurs to us that, somewhere in the church, there may be a "Ghost Elliot," who does not "speak out in meeting," but carries the objection away in his soul. Would it not be better that men should speak out?

Would it not sometimes be better that preachers should have at least once a month a sermon open to question and open to reply? Would it not puncture the gas bags? Would it not lead ecclesiastical engineers to know the weak spots in their fortifications? Would it not really be better that a man of learning and ability should have an opportunity to meet and answer the objection on the spot, than that the hearer, creating an objection in his own heart or mind, should go away feeling that no one could answer it?

We are not prepared to say, as the state of society is in this city, that that would be a practicable thing; but we do know that unchallenged speaking is not advantageous to the pulpit.

We learn what preaching is needed by the drawing from our people, in private, their objections, their difficulties and their doubts. Now and then a real good, honest doubter—a man quite as ready *to doubt doubts* as to *doubt doctrine*—frankly expressing his opinion, might be of considerable service to the cause of preaching.—*Rev. Dr. Deems, in Frank Leslie's Sunday Magazine.*

Respect for the Truth.

There appeared one day in Judea—before the tribunal of justice—a man charged with wishing to make himself King. Interrogated by the magistrate, he confessed the crime but with an explanation. His kingdom was not of this world. It depended not on the spears of soldiers, but on the testimony of the truth. "Thou sayest it, I am a king. To this end I was born; for this cause came I into the world; that I should bear witness of the truth."

Then Pilate asked: "What is truth?" and without awaiting the answer which he deemed impossible to his skeptic question, he withdrew to quiet the mob. Thenceforth the strange personage before him seemed to him no longer worthy of serious consideration. He costumed him like a tragedy king, and gave him up to the honors of the guard room—a crown of thorns for his head; for scepter a reed trembling in his hand, and his crimson blood mingling on his shoulders, under the soldiers' scourge, with the crimson of the cast-off rags of royalty.

From the hands of a magistrate, without conscience, the man who called himself King of the Truth fell into the hands of a people without reason. He was dragged to a hill-top and nailed to a slave's gibbet, but with a last surviving scruple of justice Pilate wrote above his head his royal title "Jesus of Nazareth, King of the Jews."

And there he died and there he reigns.

And I, in fellowship with all Christians—complete in faith and knowledge, do worship him because of bearing witness to the truth. He feared not to make himself one with the truth, saying that wonderful word: "I am the truth." I worship him; but if you have not attained to this, you may at least admire—recognizing in him what is no slight thing to do, but much graver, perhaps, than you think, the model for mankind. Let him, then, whoever we may be, of whatever rank or condition, of whatever religious or philosophic creed if we hold fast to our integrity, if we keep the respect of our own conscience, if we maintain the truth dear to honor and righteousness, it is our right and our duty to say: "To this end was I born; for this am I come into the world; that I should witness the truth." At cost of our repose at cost of our interest, at cost of our life, at cost of what is dearer than life, honor and affection—through good or bad report—in all matters not forbidden by the conscience, for this cause we were born, for this cause we have come into the world. And when the truth shall have come into the hearts of men not only in the period we live in but in future ages, in times and on the earth where the reign of reason [illegible] shall be ushered in the reign of righteousness and peace.

Religious Intelligence.

—A missionary writes of a revival at Pekin, during which about a hundred Chinese have professed to believe in Jesus as their Savior.

—The General Theological Seminary of the Protestant Episcopal Church in New York city has sixty-nine students on its roll. Of this number fifty-two are graduates of colleges.

—A Chinese native preacher, Lough Ah Fook by name, is working among the Chinese natives of British Guiana. He reports that eighty-one are now in Christian fellowship, twenty-five of whom were added during the past year.

—The receipts of the Foreign Mission Board of the Reformed (Dutch) Church from May 1, 1877, to December 31, 1877, were $29,682, an increase of $795 on the same period of the year preceding. The present debt of the board is $30,000.

—Signor Bonghi, formerly one of Victor Emanuel's ministers, has written a reply to Father Curci's book on the "Temporal Power." He scouts the idea of a compromise between the church and Italy, and says that the clerical party must obey the laws.

REVISING THE STANDARDS.—The United Presbyterian Synod's Committee on Revising the Confession of Faith have been holding meetings of late. The committee have decided upon a full and free conversation on all the points submitted for consideration before coming to a finding. Says the London *Christian World*: "Very few people now feel that the Confession of Faith can be long retained as it at present stands."

SCOTLAND.—*Re-Establishment.*—The movement to re-establish the Free Church in the Highlands has taken some tangible shape. The agitator, Dr. Begg, with twenty clergymen, has stated to the Lord Advocate the terms on which he and his associates will enter the Establishment. What these are is not known. Meanwhile there is no little excitement among loyal Free Churchmen, and a special meeting of the commission of the Free Church Assembly has been proposed as a means of dealing with the recalcitrants.

—The receipts of the Roman Catholic missionary society, called "De Propaganda Fide," amounted in 1876 to $1,186,000, an increase of $26,967 over the year before. France's gift was $807,715, and an increase over her previous year's portion was $3,000 more than this net increase of the whole. Ireland gave $17,951, Belgium $79,587, Germany $61,875 and all the United States only $21,553. The Roman Catholics in the United States are not enthusiastic in this direction. The officials propose now to collect a cent apiece, weekly, from as many as may be instructed each given to say "Our Father" and "Hail Mary," and "St. Francis Xavier pray for us," in order to gain the great and frequent indulgences which belong to the contributors to this good work."

ENGLAND.—Prince Leopold, it is said, lately expressed a strong desire, which the Queen discouraged, to take holy orders. His persistence, however, has overcome her scruples and as his health permits he will take the necessary preliminary steps. The Prince is supposed to hold extreme High Church notions, and a report is current that when in Scotland he incurred his royal mother's displeasure by refusing to attend the Established Presbyterian Kirk. The Ritualistic *Church Times* does not regard his ordination as an unmixed blessing. "There is so strong an element of snobbishness," it says, "in the British character that, supposing the Prince were to become a clergyman, and thus be brought prominently before the public it would do much to make High Churchmanship popular which *all sensible men would regard as a most deplorable misfortune.*"—*Christian Union.*

NEW TRINITY BOSTON.—The new Trinity church in Boston, which has been several years in building, is now nearly completed. It has cost, with the land, about $750,000. The stone tracing of the French Romanesque order is in the shape of a Latin cross, with a semi-circular chancel. It is built of Hallowgrande white brown freestone dressings, and is a massive and imposing structure. The large central tower has been made the central point of attractiveness in the interior, and the rest is arranged to lead to and be tributary thereto. The porch of the church is 20 feet wide, and from the inside doors to the chancel wall the distance is 130 feet, the nave being 80 feet long and 81 wide, and the width across the transepts 120 feet. The nave and transept ceiling are 61 feet from the floor, and that of the tower, which is 15 feet square, rises to more than 100 feet from the floor.

METHODIST EPISCOPAL CHURCH, 1877.—We gave, some weeks since, a published summary of the Methodist Episcopal Church before the returns were all in. The following is more accurate and is made up from the General Minutes for 1877: Members, 1,174,777; decrease, 1,783; probationers, 190,831; decrease, 20,587; total members and probationers, 1,365,608; increase, 21,096; deaths, 19,816; increase, 800; children baptized, 55,831; decrease, 531; adults baptized, 50,218; decrease, 386; traveling preachers, 11,269; increase, 197 (of these 137 located and 118 died); local preachers, 12,537; decrease, 120; local preachers, 23,809; increase, 77; Sunday schools, 19,808; increase, 177; officers and teachers, 210,092; increase, 7,036; scholars, 1,193,758; increase, 10,635; churches, 41,201; increase, 383; total value, $70,239,111; decrease, $1,521,330; parsonages, 5,355; increase, 133; total value, $3,176,180; decrease, $128,480. The increase in the number of full members of churches and parsonages, and of Sunday schools in all departments is very encouraging. The decrease in the value of church property is less than might have been anticipated when we consider the shrinkage of real estate during the last year. Take it all in all, these figures are full of encouragement.—*Western Christian Advocate.*

Our Young People.

THE LIGHT OF HOME.

BY SARAH J. HALE.

My boy, thou will dream the world is fair,
And thy spirit will sigh to roam,
And thou must go; but never, when there,
Forget the light of home.

Though pleasure may smile with a ray more bright,
To dazzle to lead astray;
Like the meteor's flash it will darken the night,
When thou greatest the lonely way.

The sea of temptation is tempest toss'd,
And thy hopes may vanish like foam;
But when sails are shivered, and pilot lost,
Then look to the light of home.

And there, like a star through the midnight cloud,
Though shall see the beacon bright,
For never, till shining on thy shroud,
Can be quenched its holy light.

The son of fame, will gild the name,
But the heart ne'er feels its ray;
And destiny's smiles, that rich crowns claim,
Are like bears on a wintry day.

And how cold and dim those beams would be
Should the wretched wanderer come;
But, my boy, when the world is dark to thee,
Then turn to the light of home.

Note from the Editor.

We have a great many letters on hand from our little friends—many more than we can publish. We scarcely know how to select. We shall continue to publish such as inclose a subscription to the ADVOCATE; some others may appear occasionally. But in order to find room for selected articles the most of the little letters will necessarily be delayed, and, perhaps, not published at all. The editor is always gratified to hear from his little friends, and only regrets that their letters cannot all be published.

From Our Little Friends.

MADISON STATION, MISS., March 16, 1878.

DEAR MR EDITOR: I am a little girl eight years old. I live with my grandpa. He takes the ADVOCATE. I love to read the letters in the little folks' corner. I go to a Baptist Sunday school, two Sundays in the month. I have a hen and eight chickens, which I call my missionary hen. When the chicks get large enough I intend to sell them and give the money to the missionary cause. I sent fifty cents to China to buy a little Chinese girl a book, and Bro. Lambuth said it would buy six. He sent me a Chinese book, with little pictures in it; but he will have to send me a Chinese girl to read it for me, as I cannot read their hieroglyphics. But the funniest of it is that we have to begin on the right side of their book and read toward the left side, and to begin at the bottom of a column or page and read upward.

Your little friend,
JENNIE ELIZA BAXTER.

ATLANTA, HINDS CO., MISS., Feb. 17, 1878.

DEAR MR EDITOR: I like to read your interesting paper very much; and seeing many letters from the little folks, I have concluded to write one. We will all be going to Sabbath school again as soon as we can get books and papers. Where is "raisins" found in the Bible? Who sat in the window of the third loft asleep and fell to the ground while Paul was preaching? What did David do with the head of Goliath, the giant, whom he slew with a sling? I have a nice Bible—a present from my teacher. Your friend,
ANNIE O. MCKENZIE.

COLUMBIA, LA., Feb. 2, 1878.

MR. EDITOR: I am nine years old, and have belonged to the church nearly three years. I have a little brother and two little sisters. I will answer Lucrza A. Graves' question: Christ performed his first miracle in Cana of Galilee, by turning water into wine. I will also ask a few questions: Who was it Saul tried to kill with a javelin? Who led the Israelites into Canaan? Who put Daniel in the lion's den?

Your little friend,
ALICE WYNN.

The Giant and the Missing Children.

Did our young readers ever hear the German story of the Giant and the Missing Children? It tells what happened a long time ago in a village among the mountains. One summer there the children began to disappear one by one. It was certain that they were not kidnapped, and it was just as sure that they did not run away. The first that vanished was little Hans Stohlheit.

"Has anybody seen my Hans?" cried his granny, standing outside the door of her cottage. "I had just told him I wanted him to go to the miller's, and he has disappeared, somehow, all at once, without knowing what the errand is. Hans! where are you?" she shouted. "Why, he was here not half a minute ago!"

But none of the neighbors could tell anything of Hans. What is more, Hans did not reappear. The night passed, and he did not come; the next morning nothing was to be seen of him. All the villagers were much excited for, though Hans had not been a good boy, everybody was sorry at this having happened to him. While a group of them round about the grandmother were pitying her, a cry arose in one of the other cottages. Those who hurried there found Frau Hickell standing near the hearth with her hands raised, gazing vacantly before her.

"My Gretchen is gone!" she said in a frightened voice. "I just bid her clean the hearth, and when I looked again she was not there. Where is she gone?" she asked, turning from one to another of them. They could only shake their heads. In fact they thought Frau Hickell had gone mad. But it was quite true that Gretchen was not to be found, though they looked everywhere for her, both in-doors and out.

That day three other children vanished. On the next day five went. All the village was in alarm—that is, the elders were, for they tried to keep it from the children themselves. There was no certainty about any boy or girl in the place. The grown-up people had but to turn their backs, and he or she was gone in an instant.

At last a strange clew was got to the mystery. Little Augusta Hirsch vanished when her aunt as well as her mother was in the kitchen.

The aunt said: "I saw her go! At her mother's bidding, she had just taken the broom to sweep behind the stove, when all at once she disappeared, just as she was speaking the words: 'I wish—' But she hadn't time to finish. I heard nothing more. She was gone like a flash!"

"That is very strange!" exclaimed Granny Stohlheit, who was one of the listeners. "Now you speak of it, the last words I heard my Hans say behind my back were: 'I wish—'"

"Those very words my Gretchen said!" cried Frau Hickell.

Indeed nearly every body who lost a child came forward, and each and all were able to confirm this. Two things could be made out; first, that the children only went when their elders had set them to do some task; second, that in the act of vanishing they all uttered the words: "I wish—" But in about a week's time the thing was carried yet a step farther.

"My Gustave is gone!" cried William Neumark, appearing excitedly at the gate of his little garden. "My ears are quick," he added, as the neighbors gathered around; "and I clearly heard all the words he said. I had bid him dig faster, and he answered: 'I wish there was no digging!'"

"Why, our Hans did not want to go to the miller's," Granny Stohlheit hastened to say.

"Nor," cried Frau Hickell, "did my Gretchen like to dust up the hearth?"

"It is so!" solemnly said William Neumark. "They are taken away for being discontented at there being any work to do in life. They want it all play."

All the hearers grew more afraid on hearing this, and looked one at another. Scarcely a minute passed before a woman in the group said:

"What great shape is that I see upon the mountain yonder?"

Every head turned toward the Eagle Cliff, as it was called. It was a lofty rock some distance from the village but looking right down the valley toward it. The distance was too great for things on the rock to be clearly made out, but the woman declared that she could see the figure of a giant sitting there. She said he was clothed in a mantle, half blown back by the wind, and that he wore a hood on his head. No sooner did she say this than several others saw it all. Then two or three voices cried out together:

"See, he is lifting his right arm and beckoning!"

At that instant a cry sounded from one of the houses. They knew it meant that a child had vanished. While they were looking in amazement the giant again raised his arm beckoningly. As he did so there came a fresh cry—another child had been taken. The whole thing now was plain—the children disappeared whenever the giant, on hearing their complaining wishes, signaled for them.

The next morning his huge shape could be seen more distinctly sitting on the rock, and whenever he beckoned a child went. The white-haired Lutheran minister, just as the sun was setting, came in front of the crowd and said:

"Let us each to-night, by our bedside, pray that the children may be forgiven and restored to us."

This prayer was answered. Early the next morning, some who were watching, raised a cry, saying that the children were coming back. In a long procession the little people were seen winding down the valley. Their sisters and mothers, and all the inhabitants, ran to meet them. They were astonished to see how much the returning children were.

"Oh, let us get back to our work in helping you," yelled out a dubious of boys' and girls' voices.

No sooner had they neared the houses than the boys rushed into the gardens, and, snatching up spades, began to dig; while the girls, darting into the dwellings, instantly were busy sweeping, dusting and polishing.

The exclamation they all gave was this: "While we were kept inside the mountain we were not allowed to do anything at all; and, oh! it was so hard! The good giant said that we could not have play without work also."

All looked toward the rock, but the figure of the giant was no longer to be seen. The boys and girls were much the better for his visit.—*Churchman.*

A poor lame boy, who became converted, whose home surroundings were very unfriendly, said: "Once everything went wrong at our house; Father was wrong, mother was wrong, and sister was wrong; but now that Jesus is mine, it is all right. I know why everything went wrong before; it was because I was all wrong myself." Everything will go wrong with us if we are not right in Christ. Every heart has enough within it to make disquiet, unrest and unhappiness until the love of Christ dwells there, turning out all enemies to happiness and peace.

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The Vice of Drunkenness.

The recent disgraceful exhibition of drunkenness in Congress by a member of the House of Representatives is calculated to call public attention to this prevailing vice. Things quite as indecent were witnessed at the night session of the Senate during the debate on the silver bill. It is not a thing unheard of for judges on the bench and otherwise to be reported as under the influence of liquor.

We are heartily in favor of total abstinence as a preventive of intemperance, and of all wise legislation to repress the sale of intoxicating beverages. Apart, however, from the causes of drunkenness, there is need of a stronger and sounder public opinion against it as a vice, and as a crime against society. This is evident from the fact that so many drunkards are elected to office, to seats in the national and State Legislatures, and to judicial positions by popular suffrage, and that executive patronage is often abused by the appointment of intemperate men. It is certain that none but sober men are fit to make laws or to administer them, and that none other should be permitted to wear the judicial ermine. Public opinion, however, tolerates intemperance in these positions, and, while it may not approve, it does not effectually and clearly condemn. A prominent candidate does not often lose the nomination, or fail of election, on the ground that he is known to be occasionally or habitually intemperate.

A drunkard at large in society is usually a dangerous man, nearly as much so as a lunatic, and the murders committed by men while intoxicated are alarmingly numerous. If one half the evils charged upon drunkenness be true—the poverty and suffering of families, the disturbance of the peace, the riot and bloodshed, and all the various crimes which are to be traced to this source—then it ought to be regarded and treated as the supreme crime, and the drunkard as the chiefest of all criminals. Notwithstanding the fact that liquor is in the world, and license is given for its sale, men must be personally held to a moral and legal account for their use of it. It may be said that the State is to blame, because it permits the manufacture and sale, and that society is itself at fault, because it countenances the indulgence in intoxicating drinks. All this may be true, and it is also true in reference to other crimes that bad legislation and defects in the social system have much to do in their growth and propagation. Crime, however, is crime, and the well-being of the community demands that it shall be punished. If there were no poisons, no gunpowder, and no knives and pistols, there would be fewer assassinations and homicides; but we must hold men responsible for the abuse of these instruments of death. If there were no fire, or if houses were not made of combustible materials, there would be no arson; but the man who burns his neighbor's house is guilty of a capital offense nevertheless. Men must be regarded as responsible for the use they make of alcohol. If, by its use, they make beasts of themselves, neglect their public duties, endanger the peace of society, abuse their families, endanger the lives of citizens, and slaughter innocent people, they become criminals of the worst sort, and should be esteemed, restrained and punished accordingly.

The State is guilty to a degree in permitting the sale of liquor, and those engaged in the traffic are guilty of promoting vice, but the drunkard himself is accountable before God and man. He has brought this vice upon himself, and he is a criminal who should be held directly amenable to public opinion and to the laws of the country. In Scripture drunkenness is mentioned as a vice that excludes from the kingdom of heaven. Those who have helped him to his ruin will get their dues, no doubt, but the drunkard himself is held by the divine law to a strict account. God's pity is toward all sinners, and his love for them passes comprehension, but he does not love the drunkard more than other sinners. He would reform and save them all, but, failing in this, all alike must perish in their sin.

We might give the names of men eminent in literature, law, eloquence and statesmanship to show that drunkenness is often associated with the most splendid gifts; and it is also true that the victims of it possess often the most shining qualities and the most estimable traits of character. It may be the one vice that a man has, and yet it is such a vice as dims the luster of the brightest names, and degrades and ruins the otherwise virtuous soul. We cannot consider it a merely physical disease or a social indiscretion. It is a form of unrighteousness that God has stamped with his utmost abhorrence and condemnation: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." This is a dark catalogue, and the drunkard is put in sad company. Whatever may be the enticements, God holds the drunkard responsible for his drunkenness, and it is characterized as a sin that excludes from heaven. He could be a sober man, and he ought to be. If reformation were impossible, he is responsible for the chains that bind him; but the grace of God, and this alone, can save him.

Public opinion needs to be toned up on this conception of drunkenness as a sin which God denounces, and as one of the most pernicious and wicked of the vices. Lunacy is a disease for which the victim falls into no disgrace, and incurs no penalty, but intemperance is a serious breach of good morals, and a crime against society. Drunkards at large are a public nuisance and a constant menace to the peace and safety of the people, and whether in private life, or in the places of legislators and other official positions, they should be treated accordingly. While we would not abate one jot of the condemnation meted out to the whisky-sellers, and the corrupt legislation that fosters the vile business, we would point to the drunkard himself as the chief of sinners, and as guilty of a vice that more than any other calls for legal restraint and public reprobation. Nothing can excuse it, nothing can palliate it.

That drunken men should stagger and rave in the halls of Congress is indeed a national disgrace, but it is so chiefly because it too truly reflects the lax moral feeling that prevails. Drunkenness in society is more or less tolerated, or, at best, is very mildly condemned. It is something for the secular paragraphist to point a jest with, and is more the property of the humorist than of the moralist. The censure rarely rises to good-natured satire. The inebriate is a good fellow—his own greatest enemy—and his sin is regarded as the unfortunate infirmity which has clouded many noble and generous souls. Temperance reform, to amount to much, must begin by making drunkenness what it is—the most hideous, the most baneful, the most degrading of vices. We must have a moral sentiment that holds the drunkard to a responsibility for his crime against society, and that ranks his offense as one that sullies the character and brings reproach upon all who are guilty of it.

From Within.

The betrayal is always from within. The dangerous enemy is in the camp. "The hand of him that betrayeth me is with me on the table." It was not the number or skill of the men of Ai, but the sin of Achan that caused the disaster. The old lesson holds good to-day. The foe without is strong and raging; but our blessed religion is not in danger from this point. Jesus was shut in with his disciples. The solemn, sacred occasion protected him. He was in the house of another. The spirit of hospitality shielded him. The indifference of the Romans and the cruel cowardice of the Jews was his defense. The utterance—the fact—gathers here peculiar significance: "The hand that betrayeth is with me on the table." The betrayal is always from within, never from without. It assumes a thousand forms. It has a thousand shapes.

A young man, reared in the Methodist Church, strongly informed on the polity, doctrines and spirit of Methodism, at one time deeply spiritual and faithful in attendance upon all the means of grace, changes his home from the country to the city. His social worth and position in the business world throws him much into the society of the worldly-minded and fleshly. A desire, through evil example and the pleading smiles of beauty, to join in the modern dance is created within him. He consults with his pastor. "I desire to dance. I don't want to quit the church, much less to be turned out. If I dance, will you turn me out?" The reply was: "No, sir;" virtually: "Go and dance." He danced. He has continued to dance. He has lost, naturally, his spirituality. He has become a formal member of the church. To the extent of his influence he has dragged the church down in the mud and filthy slush of the world. He has lost his power to save others. He betrayed the blessed Master, and drove the nails afresh into his tender hands. "Behold, the hand of him that betrayeth me is with me on the table." The young man, guided by his pastor, we suppose, will either go back to the world entirely, or join an easier church. He will, without repentance and reformation, be lost in the end.

Another: A young lady is convicted of sin. She is distressed. She desires to flee the wrath to come. She wants to join the church. She wants to get to heaven, but desires to have a little of the world as she goes. Her young friends say: "How can you give up dancing—such a harmless amusement, and one you love so much." The Methodist Church won't allow dancing, and you will, at least, have to join some other." But she is a Methodist. She does not want to join any other church. She advised with her pastor—*a Methodist preacher*—"If I join the church, can I dance?" "Yes, as much as you please, if your conscience don't condemn you." She joined the church. *She dances. She goes to theaters.* She can know but little of Christ. She cannot have much of his Spirit. She cannot be his and love the world. She will, without repentance and reformation, be lost finally. She will be lost under the horrible delusion that she is saved.

Once more and finally: A brother—a prominent member of the church, an official member of the church, a rich and therefore influential member of the church—is in delicate health. If the Sabbath morning is a little cloudy or threatening it is not safe to go out—to risk attendance upon church. He can never attend at night. The night air is ruinous to health. And yet it fatally happens that on such a Sunday morning he is seen by the wicked men of the world, on the street, and on chilly nights in the godless theater. "Behold, the hand of him that betrayeth me is with me on the table." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of my Father." All the lies in the world, though strong as giants and raging fierce as tigers—all combined—cannot drive the nail, the cruel spear, so deep into his hands and side as one such member.

STAR.

On Monday night, March 25, the Carondelet Street church, Methodist Episcopal Church South, of New Orleans, was filled to overflowing to hear Rev. George Muller. He took a text that occupied the hour in giving a succinct history of himself and his work. It was a very interesting and profitable address, and was attentively listened to by the vast audience. It was his "Life of Trust" condensed, giving substantially the same narrative. Our statement, last week, concerning Mr. Muller's work fell considerably short of the actual figures. "The Scriptural Knowledge Institution," of which he is the head, has seventy-five day schools under its care in various parts of the world, and thirty-nine Sunday schools, making altogether one hundred and fourteen schools. It also assists in the support of one hundred and fifty missionaries. Mr. Muller stated that although the orphan houses were the most expensive, they did not constitute the most important work of the institution. The circulation of Bibles, tract and religious literature amounts to millions of copies, and many millions of pages. The money received and disbursed in all departments since 1831 amounts to more than four millions of dollars. Mr. Muller presented his experience and work as an illustration of the power of prayer, and of faith in the *living God*. While he guarded his hearers against the idea that his peculiar methods could be generally imitated by others, he insisted that they were calculated to comfort Christian people, and to strengthen their faith in the divine promises. He strongly opposed the somewhat prevalent notion that the donations received were secured through published reports of his work, or the novelty of the principle adopted. The novelty had long since worn off, and the most surprising and signal instances of relief came when no reports were published. His hearers on this occasion came away pondering on what they had heard, and wondering. If we heard correctly, the current expenses of his orphan houses are two hundred thousand dollars annually. Add to this the support of the schools and missions, and we have some conception of the financial and administrative capacity of the man who controls and directs this immense system of beneficence. If Mr. Muller is not to be altogether imitated, we have probably something to learn from him. One inexorable rule with him is never to go in debt, not even to the extent of a penny, however trying the circumstances may be. The daily demands must be met in cash, and they always have been, although the trial of faith at times has been very great. When his orphans were in hired houses, and he had undertaken to buy ground and build, he would not borrow of the building fund to meet current expenses, though he had forty thousand dollars in bank, and there was nothing in the house for the next meal. God had sent the building fund to build with, and he must not divert it, even as a temporary loan. The orphans, however, were always fed, although on one occasion only their dinner was thirty minutes later than usual. He avers that had he drawn on his building fund merely as a loan to be soon returned, he should have lost his faith and dishonored God. We are impressed with the fact that Mr. Muller is a completely consecrated man, and that this largely accounts for his faith—his habitual and unshaken trust. He said almost nothing on the subject of giving—only a slight allusion in connection with his support as a pastor. Early in his ministry he declined to be supported by pew-rents and appeals to his congregation; fearing that the money thus raised was not given cheerfully, without restraint, and from love. We can only conjecture what he may think of the prevalent high-pressure efforts to raise money for religious and benevolent objects. We imagine that church debts, and many of the financial expedients now so common, meet with no favor with him. We may not closely imitate Mr. Muller, but may we not allow him to teach us something?

How They Did.

Rev. Dr. Trafton, writing in *Zion's Herald* on "How Did the Fathers Preach?" says:

Are we not losing faith in the "preaching of the word?" Do we not rely too much upon our "extraordinary means," upon our auxiliaries? We are expected (Heaven pity us!) to fill the empty slips, to raise the current expenses, to pay off a crushing debt, to popularize "our pulpit;" and to do this we must be sensational, and select and advertise all sorts of taking and trite subjects. The poor preacher, almost ashamed of the course he feels forced to pursue, says to himself: "A necessity is upon me; if I do not draw and fill the house, the few who represent and rule this church will not ask for my return, and the authorities dare not send me back against their remonstrance; or, should they do it, I shall be opposed by men whom I wouldn't set with the dogs of my flock, if I had one."

Poor fellow! I pity him. But what can he do except to float on the popular current until there is no current, and then call in a praying band, who ought to be at home and at work, or an evangelist who takes the reins into his own hands, and cries out with his progenitor: "Come and see my zeal for the Lord!"

And how commences a great effort to bring back the expiring vital spark to the chilled body. Like the efforts made upon the body of a drowned person, some chafe the hands, and some the feet; while others, with a pair of bellows, strive to put in motion the collapsed lungs and the heart that has ceased to beat.

But some one will ask: "Do you, then, disapprove of revival measures?" By no means; nor did the fathers, long before these modern methods were devised and put in operation. But they believed that the plain, earnest, affectionate preaching of the gospel would save "them that believe;" and it was so.

They preached on a growth in grace, and urged the flock up to it. They had no idea of a necessity for special camp meetings for holiness, where none were permitted to preach unless of "the elect;" where the church were called forward for prayers, while the outsiders looked on amused, saying: "When your good people are converted, it will be time enough for us." This subject was kept prominently before the people, and they labored to bring men to repentance by a fearless denunciation of sin, looking for direct and immediate results; and according to their faith they reaped the harvest of their sowing. It is a fixed law that one reaps what he sows; and when one comes to expect nothing without some extra means or agencies, he will put forth no effort, and the result harmonizes with his expectations.

I greatly fear that the church has fallen into that condition where no present fruit is looked for through ordinary means and God-ordained agencies. Forty years ago, when the church had assembled in one place and with one accord, they expected to be moved by the preaching of the word, and it was so. How is it now? It is only lately that the strange remark is heard: "The clergy must go to the rear; the laymen and women can preach the gospel better." And the minister, judged by the church to be called of God to preach the gospel, is used only as a sort of ornament to the pulpit, and is expected to amuse the audience, and keep them in some sort of coherence, until some erratic women, and men who have failed to secure a living in business, come along to fire the heart of the church, and show how the gospel ought to be preached; and, when leaving, bear away with them the hearts of what proselytes are made, who ever after despise "this manna," and long for the "leeks, onions and cucumbers" by which their vitiated taste was gratified.

I indignantly repudiate and reject this entire modern machinery. God is not in it all. With all their ignorance, and unseemliness of manner, and roughness of speech, the old Methodist preachers kept the people up to the working point, and gathered large numbers into the church, who by their lives proved that they "were saved."

The Reasons.

Dr. Haygood, in the *Southern Christian Advocate*, explains why the sale of our books and periodicals are so small:

1. Is there not among the people of our charges but little interest in buying books, because there is no great interest in reading books?

2. There is among us preachers no great interest in selling books—for several reasons: (1.) Many of us do not sufficiently appreciate the importance of good books, either to ourselves or to our people. (2.) Some of us consider it undignified to "peddle books." *N. B.*—We twice heard Bishop Marvin say he "had sold books since he was made a Bishop". (3.) Some of us, in one way and another, have lost money in trying to sell books.

3. We have printed many books that the people do not want. We blame nobody; we are not criticising—only stating historical facts. Everybody knows that we speak truly—even those who might be reluctant to have the fact mentioned.

4. For a long time we did a loose credit business until it broke down credit.

5. Preachers never have any "capital," and when we had to adopt the "cash on delivery" plan very few of the preachers could buy that they might sell.

6. We mention now one of the chief causes of our small sales of books: We have never used successfully the regular book trade. Either because we relied so exclusively on the preachers that we made little effort to launch our books on the current of "the trade," or because our principle of "discounts" has ruled the book merchants out. Perhaps both.

7. We have trusted too much to the *Advocate* to do our advertising. Half of our people never read an *Advocate*. Perhaps three-fourths of our trade constituency do not know anything about the books named on our catalogue. But enough on this line.

The question comes up: Can we rely on ourselves—we mean the preachers—to sell and circulate our books? Before answering in the affirmative, one fact—a very striking one—should be considered: Preachers in cities hardly sell books at all. Precisely where we have the greatest need of selling books, that we may meet error with truth, there we sell the least number of books. We are not guessing here; we collected Publishing House accounts six winters, at many Conferences, and we found out what we here tell—city preachers do not sell books. We do not say that they can, only they do, not. But do the book merchants in these cities sell our books? They do not. Let any doubter try to find one of our books in the book stores. They are not there—never were there, since 1851, to any extent. Somehow the book merchants do not know our books—the hymn-book, perhaps, excepted.

One reason why there are so many loose views of Methodism in the cities is because our books are neither sold nor read in the cities.

The London *Spectator* speaks of the late Dr. Duff as by far the greatest and most successful missionary of our day. After praising his system of evangelization by means of education, and his system of vast schools, which have educated tens of thousands of Hindoos, the *Spectator* says: "He was a born diplomatist in the highest sense, and for years he mediated between the religious world and the government of India, until he acquired the perfect confidence of both, and was able to exercise a most beneficent influence over all moral, educational and philanthropic legislation. He never surrendered a principle, but official objections seemed to vanish before his arguments and his persuasiveness. For many years he held a kind of popedom in Calcutta, using his powers, however, with great mildness and judgment, until at length his broken health forced him to return. Whether his system was a wise one time must show. We doubt it, if the end is the Christianization of India; but no man ever gave himself up for others more unreservedly, or exerted a nobler influence, or displayed more splendid powers with a more complete suppression of himself."—*Methodist.*

Rev. J. S. Harris, of the Memphis Conference, died March 10.

Note from Dr. Abbey.

WASHINGTON, D. C., March 2[illegible]

DEAR DOCTOR: I see it in the papers, and so likely to be so stated yours, that the Senate Committee Claims, *by a majority of one*, agreed to report a bill to pay Publishing House $150,000. This the report of a street newsmonger garbled from a little evening paper. The report of the committee shows vote of six to three. Those voting the affirmative were Morgan, of Alabama; who was sub-committee made the report; Harris, of Tennessee; Hereford, of West Virginia; Cockrell, of Missouri; Hoar, of Massachusetts, and Mitchell, of Oregon. Negative—McMillan, of Minnesota; Cameron, of Wisconsin, and Teller of Colorado. We hope to get the bill acted on by the Senate in a week or so. Yours, etc., R. Abbey.

We remind our friends again that this is an opportune time to secure new subscribers for the Advocate. The paper needs the increased circulation, and the people need the paper. We shall give the proceedings of the General Conference, and notes and items of editorial correspondence. From all appearances this is to be the hardest year of all within the memory of most of us. If pastors and friends will work diligently, our church papers will pass the crisis and no one will be any poorer for taking a religious journal.

Whether it shall be peace or war is still uncertain. England and Russia have not yet come to an agreement about a congress of the powers. Two weeks ago peace seemed almost assured; now the portents are ominous of war. England insists that this Turkish question, in all of its parts and bearings, shall be settled by the European governments, as if Russia had waged no long, expensive and successful war. Russia naturally wishes to secure at least some of the fruits of her victorious struggle. Our news columns furnish the latest telegrams from Europe.

Some inquiries come to us as to the collections to meet expenses of delegates to the General Conference. We have heard of no collections yet. It is time they were taken. We have seen no notice from the Advocate folks concerning reduction of fare. We presume they will soon publish such arrangements as they may decide to make. The public should be put in possession of all needed information within the next two or three weeks.

Mrs. Ottilia Krauter, wife of the Rev. J. G. Krauter, pastor of the Bayades Street German Methodist Episcopal Church South, of this city, died March 20, 1878. Sister Krauter was only twenty-three years of age, a devoted Christian, and a helpmeet for her husband in his ministry. Requiescat in pace. She died of pneumonia, after one week's illness.

We would direct special attention to the notice, on the eighth page of this week's paper, in reference to the meeting of the trustees of the Gulf shore camp ground. The trustees and all interested in procuring it should be in attendance at the time appointed.

Bishop Wiley, of the Methodist Episcopal Church, writes to the missionary secretaries, February 7, from the steamer Oceanic, China Sea, in which he says: "I leave China with a sad heart, rejoicing that everything there is doing so well, but that my long-intended visit is over. I find my heart intensely interested in the China work. The Foochow Conference passed a vote of thanks to the Church and Missionary Society, and appointed Sia Sek Ong to put it into writing. We left Foochow on the nineteenth of January and visited Hong Kong and Canton. I did not feel strongly impressed in favor of our opening a mission there. Canton is pretty well occupied, and is not a promising field. It has been too much and too long under foreign influence. What a sad fact that foreign influence is, on the whole, against the work of evangelization."

The New York *Advocate* says that Dr. Abel Stevens is still in Geneva, Switzerland. He suffered severely for three or four weeks recently from gastric fever, but is now improving. The manuscript for Dr. Stevens' new book on "The Life and Times of Madame de Stael" is now about completed, and will soon be placed in the hands of some publisher for early issue. It is sure to meet with a hearty welcome.

President R. M. Moore, of the Somerville (Tenn.) Female Institute, says the *Western Methodist*, died, after a brief illness, March 5. He was a fine scholar and a superior educator, and besides, he was a gentleman of great moral worth and deeply religious character. His death is a public loss, a family, as well as an irreparable loss to his family, to whom we extend most cordial sympathy in the midst of their bereavement.

Bishop Merrill has had an interview with President Diaz, of Mexico, and reports him to be fully committed to the principle of religious toleration. President Diaz expressed the belief that freedom of worship is essential to the progress of religion.

Books and Periodicals.

CONFESSIONS OF LIBERALISTS TO ORTHODOXY. By Daniel Dorchester, D. D. Boston: D. Lothrop & Co.

The volume contains, besides an introduction, three lectures recently delivered before the School of Theology of Boston University. The topics are: The Deity of Christ; The Atonement; Endless Punishment. The author states and vindicates the orthodox position on these doctrines, and refutes the opposing errors most prevalent at the present time. The confessions of Liberalists to orthodoxy are culled from various authors, and used with great skill and grace. From a necessarily hurried examination we are much pleased with the work. It is a 12 mo of 343 pages, tinted paper, and handsomely bound.

—St. Nicholas for April, is splendidly illustrated. The articles are such as will entertain the young immensely. There are: How Polly Was Lost in a Turkish Bazar; Easter in Germany; Dick Hardin's Day at School; The Wild Mustangs; Old Nicolai; Wise Catherine; the Kaboltermannteken; How Stone-Age Children Played; A Visit to a London Dog Show; Behind Hand—Talk with Girls, and other articles.

—Heavenly Carols is the title of a book by Rev. Isaiah Baldwell and Prof. S. Lorenz assisted by Prof. H. Kurzenknabe and Rev. A. A. Shoney. Published by W. J. Shoney, Fostoria, Ohio. It is designed for Sunday-schools and prayer-meetings, and contains some excellent hymns and music.

—Scribner's Monthly for April has: Hunting on the Au Sable, Wood; King David; How Lead Pencils are Made; The Mosaic Creation and Modern Science; Among the Thousand Islands, illustrated; Telephone and the Phonograph; Boys at School, and other articles.

—The National Repository for April has: The Royal Road of Norway, illustrated; Pottery, illustrated; Mary Queen of Scots, Essayist; Holy Week Lenten Lore; Post-Christian Judaism; Among the Thorns, and other articles. Editorial Miscellany is very valuable, as usual.

—Lippincott's Magazine for April has: The Italian Lakes, illustrated; Norway, illustrated; Hephzibah Guinness; The Harlequin of Venice; The Home of the Jaguar; Recollections of Edward L. Davenport; Alexander Dumas, the Younger, and other articles.

—The Nursery for April will please little folks with delight. The print is large, and the pictures nearly all beautiful. Published by John L. Shorey, Boston. $1 a year.

—Golden Hours for April is beautifully illustrated, and abounds in excellent and entertaining matter for the young. A safe and instructive magazine for the children.

—We have received a copy of the eighteenth annual report of the Freedmen's Aid Society of the Methodist Episcopal Church.

—The Southern Musical Journal for March has several fine songs, and a good supply of musical literature.

—We have received a copy of the Minutes of the Memphis Conference, twenty-eighth session.

—Wide Awake for March is as bright and entertaining as ever.

Congress.

Mr. Morgan, from the Committee on Claims, March 13, submitted a report (No. 116) accompanied by the following bill, which was read the first and second times by unanimous consent:

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the Secretary of the Treasury is authorized and required to pay to the book agents of the Methodist Episcopal Church South, a corporation chartered under the laws of Tennessee, one hundred and seventy thousand dollars, out of any money in the treasury not otherwise appropriated, as full compensation for the property of said corporation, including the buildings and ground, all machinery, and all materials of every kind, used, taken away, injured, consumed or destroyed, by the United States, or its army, or for its use, in any way connected with the Publishing House of said corporation in Nashville, Tennessee, during the years eighteen hundred and sixty-four and eighteen hundred and sixty-five, or at any other time; said sum to be in full discharge of all claims of said corporation against the United States, such payment to be made to the duly authorized agent or attorney-in-fact of said corporation.

The following meetings are announced for Round Lake during the coming summer: Sunday School Congress, from July 9 to 19, the Normal Department under direction of J. H. Vincent; Chautauqua Evangelical meeting, July 23 to 31, under the direction of Rev. A. B. Earle, M. P., Dr. Simmons and Dr. C. C. McCabe; the National Christian Temperance Union, August 6 to 11, under the leadership of Francis Murphy.

MARRIED.

KENNON—WILLIAMS.—February 10, 1878, by Rev. Thomas J. Upton, Mr. E. J. Kennon, of Webster parish, to Mrs. A. J. Williams, of Hohner, Claiborne parish, La.

BOYKIN—BEKL.—At the residence of the bride's mother, in Columbia, Henry county, Ala., March 14, 1878, by Rev. C. R. Pixley, Mr. L. M. Boykin, of Marianna, Fla., to Miss Susie Bell, of Columbia, Ala.

FONTAINE—MIERS.—March 17, 1878, in East Selma, Ala., by Rev. G. F. Ellis, Mr. George Fontaine, of Wilcox county, to Miss Mattie Miers, of Selma Ala.

SMITH—GILMORE.—March 21, 1878, at the residence of the bride's mother, Mrs. Allemelot, in Warrington, Fla., by Rev. J. H. Jones, Mr. Frank Hall Smith and Miss Alice Gilmore, all of Warrington, Fla.

LITTLE—LITTLE.—At the residence of Mr. and Mrs. H. E. Little, by Rev. D. J. Wright, February 1, 1878, Mr. Thomas P. Little to Mrs. M. V. Little all of Green county, Ala.

ROBERTS—NORMAN.—At the residence of the bride's father, on the twenty-fourth of January, 1878, by Rev. E. A. Johnston, Mr. C. W. Roberts to Miss Myra S. Norman, all of Copiah county, Miss. [P. S.—You see that I sent you a new subscriber by his marrying. P. A. J.]

MARTIN—FLEET.—At the residence of the bride's mother, on the twenty-fourth of February, 1878, by Rev. J. E. Wynn, Mr. George T. Martin and Miss Anna L. Fleet, all of Caldwell parish, La.

SMITH—JACKSON.—December 20, 1877, Lester C. Smith and Addie Jackson, of Montgomery, Ala.

OLIVER—WILLIAMS, JR.—January 9, 1878, near Auburn, Ala., Ernest McOliver and Nannie E. Williamson.

MILLIS—HOLLINSWORTH.—February 7, 1878, at the residence of Mr. A. Hollinsworth, near Sulphur Springs, Miss., by Rev. W. C. Black, Mr. Sadford Millis to Mrs. A. E. Hollinsworth, all of Madison county, Miss.

BEVERLY—ROBINSON.—February 20, 1878, near Markham, Fla., by Rev. C. H. Kelly, Mr. J. M. Beverly and Miss A. H. Robinson.

GUNN—JACKSON.—At the residence of the bride's father, January 16, 1878, by Rev. A. L. Mc-Rae, Mr. W. A. Gunn and Miss S. E. T. Jackson.

CLAY—CROPPER.—At Patterson ville, La., by Rev. J. E. Cobb, February 11, 1878, Rev. Allen E. Clay to Miss Cornelia Cropper, all of St. Mary parish, La.

BRASWELL—POOL.—February 14, 1878, at the residence of the bride's brother, B. F. Pool, of Lake county, Miss., by Rev. Travis Miller, Mr. J. W. Braswell to Miss N. E. Pool.

WARE—MAYES.—February 21, 1878, at the residence of the bride's father, Judge H. B. Mayes, in Hazlehurst, Miss., by Rev. J. M. Weems, Mr. W. P. Ware and Miss Cynthia A. Mayes, all of Hazlehurst, Miss.

FLOWERS—SMITH.—At the residence of Mr. Reid, February 7, 1878, by Rev. R. A. Bryan, Mr. M. F. Flowers to Miss L. Z. Smith, all of Caddo parish, La.

American Bible Society.

The stated meeting of the board of managers was held at the Bible House, Astor Place, on Tuesday, March 7, at half-past three o'clock P. M., William H. Allen, E-q., LL. D., president, in the chair.

Secretary McLean read the sixty-seventh psalm and offered prayer.

Two new auxiliary Bible societies were recognized—one in Iowa and one in Wisconsin.

A portrait of the late James Snydam, Esq., for many years a manager and vice-president of the society, was received as the gift of the Rev. J. A. H. Cornell, D. D., and ordered to be placed on the walls of the managers' room, with the portraits of other distinguished benefactors to the society.

The resignation of the Rev. Dr. Holdich as corresponding secretary was accepted, and a committee was appointed to draft a minute expressing the feelings of the managers at parting with one so long associated with them in this society. The Rev. Albert S. Hunt, D. D., of Brooklyn, was elected to fill the vacancy.

A communication was received from Richmond, Va., announcing that great satisfaction was felt at the decision of the board to hold the next anniversary of the society in that city; and that St. Paul's Protestant Episcopal Church had been secured for the occasion.

Letters were also presented from George H. Prince, Esq., of St. Petersburg, announcing the completion of the Revised Esthonian Bible, and sending a specimen copy for the library; from Rev. D. C. Greene, of Japan, reporting his editorial labors, and speaking of a proposed convention of missionaries to arrange for the translation of the Old Testament into Japanese; from the Rev. H. N. Barnum, of Harpoot, expressing the thanks of his church for all that the Bible society has done for the Armenian nation; from the Rev. E. M. Wherry, of Lodiana, Rev. M. N. Hutchinson, of Mexico, Rev. J. R. McDougall, of Florence, Rev. P. Vermeil, of Paris, Rev. Thomas F. Curtis, of Zuingossa giving reports of the last year's work of Bible distribution; also from the society's foreign agents, Mr. Blackford being at Petropolis on the fifth of January, H. Cobek at Nanking on the eleventh of January and at Kuleon the 18th of February, Dr. Bass at Constantinople on the fifteenth of February, and Mr. Milne at Monte Video, December 21.

In answer to various applications from auxiliary societies, churches, individuals and foreign missions, appropriations of money were made to the amount of $1,180, and grants of Scriptures amounting to about 3,000 copies, including nine volumes in raised letter for the blind.

The receipts for February were $27,532; copies of Scriptures issued, 11,849.

—The Rev. Dr. Wilson, says the Nashville *Christian Advocate*, writes us, St. Louis, Mo., March 11: "We are rejoicing at St. John's over our unexpected success in raising, despite the hard times, the sum of fourteen thousand dollars, necessary to free the church from debt. We expect soon to hold a jubilee meeting in commemoration of the consummation of an achievement so much to be desired and rejoiced over. We had Bishop Kavanaugh in our pulpit on the third instant. He gave us a good sermon."

A sunbeam passes through pollution unpolluted.

PIANOS.—Mr. Philip Werlein, 135 Canal Street, is now selling pianos that he had rented out during the Winter some of which he will sell for $250 to make room. These pianos are just seven octaves, and guaranteed as good as new in every section. Any one needing a piano will do very well to embrace this opportunity.

Publisher's Department.

J. A. LUM & CO. have been advertising with us for a good many years. We have had occasion in that time to make many purchases from them, and to recommend others to a good carriage-house, and have yet to hear of any complaints from their patrons. To those wishing to buy vehicles of any kind we would say that it is the best place we know of in this city.

THE card of Wheeler & Pierson, the well-known clothiers, is on this page. These gentlemen sell good articles, and have heretofore been very popular with all the better class of our readers. To those who have not dealt with them, we would say that there is no better place in New Orleans to purchase clothing, and the firm is in every way reliable.

SERISMAN.—Persons in need of good, fresh and reliable seeds are referred to the card of S. Baker, No. 7 Camp street. This gentleman is well and favorably known as possessing a thorough knowledge of the business and the wants of all parties in the market, and is connected with the leading horticultural establishments of this country.

BATHS.—A card of P. Kbek, in reference to baths, will be seen in this issue of the paper. Mr. Kbek has reduced the prices of the winter bath to twenty-five cents, which will place it in the power of every one to enjoy this luxury. Those wishing to try the Russian Rose or vapor bath can depend upon getting a good article.

MILLINERY GOODS.—Madam Reisz, Royal street, has just returned from the Eastern cities with an immense and select stock of spring millinery and fancy goods, which she will sell at low prices. Ladies in need of anything in her line should call and examine her stock before purchasing elsewhere.

DRY GOODS.—At 167 Canal street the Messrs. Danziger's are now receiving the spring stock of imported and American dry goods, including all the novelties for spring and summer wear. Read their advertisement and go to their store.

COMPOUND OXYGEN TREATMENT.—Dr. Starkey & Palen, 1109 Girard street, Philadelphia, Pa. Their treatment is described in their pamphlet, which is sent free to any address. Send for it.

PLUMBER.—Read the advertisement of Mr. Charles Bergen, No. 11 Camp street, Cypress street, and also shop of your orders. Business promptly attended to. Country orders solicited.

GENERAL COMMISSION MERCHANT.—A. P. Prunty, 31 Union street, will attend to the sale of cotton, sugar and molasses, as well as all kinds of country produce. See advertisement.

CARPETS.—Eskin & Co. are receiving large invoices of carpeting, to which they call the attention of purchasers. This house stands high in the trade.

DENTIST.—That eminent dentist, Dr. Wakefield, has removed from Bourbon street to 141 Canal street, where he will be happy to see his old friends.

H. W. MONTGOMERY wishes us to call attention to the change in his advertisement.

SWEETER, CLEANER, PURER.

Refined and intelligent ladies use the Pozzoni Medicated Complexion, Also a Bouquet for Rose. Sold by druggists. Beware of base imitations. Ask for Pozzoni's, and take no other. Sent by mail for orders, all complexions are alike. It is the sweeter, cleaner, purer, finer. 50 cts. Procured by druggists.

BUSINESS NOTICES.

THE Crescent City Sleet Sprinkling Company progresses. Operations on Canal street on and after April 1, provided the subscriptions in that section are sufficient to warrant the putting out two additional sprinkling carts in operation.

Subscriptions can be received at the office, 52 Carondelet street, and at 167 Canal street.

WILBOR'S COMPOUND OF PURE COD LIVER OIL AND LIME.—The advantage this preparation has over the plain oil is that the nauseating taste is entirely removed, and it can be taken by the most delicate stomach. It is used by physicians in preference to the oil, as it is more efficacious. Sold by druggists generally. Prepared only by A. B. WILBOR, Chemist, Boston, Mass.

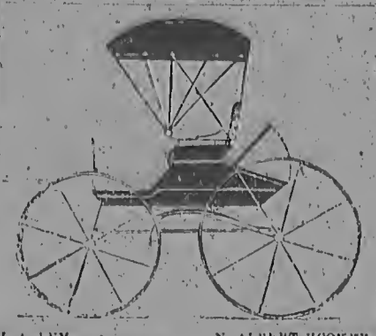
CHARMING PICTURES.—To introduce their goods L. Bamberger & Co., William street, New York, will send a package of beautiful chromo pictures, with a piece of music, to every family who will cut out this notice and send it to them with their address. They do not want cash, but inclose 25 cents to pay postage, packing, etc. This is a liberal offer, and should be accepted by all. They are responsible, and their goods stand high in the trade.

THE BEST BOOK *for the Fall Trade* is the one that is the most attractive in appearance, and contains the most matter for the money. Such a book is "Home Memories," advertised in the Agents' Wanted column. Read the advertisement in another column, and see what you can do with it. Agents are making money rapidly with this book. Outfit free. Address J. C. McCURDY & CO., St. Louis, Mo.

A VALUABLE DISCOVERY.—Dr. C. W. Benson, a practicing physician, with office at 145 Chatham street, Baltimore, Md., has discovered a certain preparation of which the active principle is extracted from the Indian hemp plant, and so combined as to entirely destroy the craving for alcoholic stimulants and opium, leaving the system in a healthy condition. He has given to this preparation the name of "Dr. Benson's Celery and Chamomile Pills." They are purely vegetable, and contain no mineral substance whatever. They are a sure cure for headache, neuralgia, nervousness, sleeplessness, dyspepsia, biliousness, and all diseases arising from a disordered liver or stomach, such as constipation, inward piles, fullness of blood to the head, acidity of the stomach, nausea, heartburn, disgust for food, fullness or weight in the stomach, sour eructations, sinking or fluttering at the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat, burning in the flesh, constant imaginings of evil, and great depression of spirits. Any one of the above symptoms is liable to exist in a disordered stomach. These Pills are the only medicine before the public that will cure Dyspepsia. Sold by druggists, or sent by mail, post-paid, on receipt of price, 50 cents per box. Prepared only by C. W. BENSON, M. D., 145 Chatham street, Baltimore, Md.

$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & Co., Portland, Maine.

NEW ADVERTISEMENTS.



J. A. LUM. N. ALBERT HOOKER.

J. A. LUM & CO.,
MANUFACTURERS AND DEALERS IN
CARRIAGES, HARNESS, ETC.,
102 Gravier and 13 Union Street.
A SPECIALTY MADE OF CHILDREN'S CARRIAGES.

G. T. SCHILLING'S
HAIR STORE!
AND
FANCY GOODS BAZAR.
159 ..... CANAL STREET 159
Bet. Bourbon and Dauphine, New Orleans.
Manufacturer of all kinds of HUMAN HAIR GOODS. Wholesale and Retail.
Hair Dressing and Hair Cutting Saloon.

WHEELER & PIERSON,
Successors to Pierson & Hicks,
NOS. 13 AND 15 CAMP STREET,
Opposite the City Hotel,
CLOTHING & FURNISHING GOODS
FOR MEN AND BOYS.
We invite visitors from the country to look at our stock. We keep good goods and sell at one price and mark it in plain figures. Clergymen's trade a specialty, and a liberal deduction made to them.

BATHS! BATHS!
102 CONTI ST.,
Bet. Bourbon and Dauphine sts., New Orleans.
RUSSIAN VAPOR BATHS.—On Sunday, Tuesday, Thursday and Saturday. For Ladies from 12 A. M. to 6 P. M. Gentlemen from 6 to 9 P. M. Water Baths before and after the vapor.
JACOB SLACK.

THE WAR IS ENDED
Agents: PROF. SCHEM'S HISTORY of THE WAR IN THE EAST!
Of the conflict between Russia and Turkey. The Standard work on the subject and the great Agents' book of the year. Has 500 pages and 100 fine Engravings of Battles, Portraits, Generals, with Maps of seat of war, full accounts of the war in Armenia and Terms of Peace, with present condition of the Eastern question. Low to Agents Wanted at once. N. D. THOMPSON & CO., St. Louis, Mo.

AGENTS WANTED. For the Book that Sells, HOME MEMORIES.
A work to thrill and interest readers in the family circle. Pleasant, cheerful, gossipy, full of wise thoughts and rare entertainment for old and young. Covers a long, wide range, pleasant, suggestive, truthful. A book to create and retain taste, to fill leisure hours at the same time. Rare chance to agents and a good thing to make money. Address J. C. McCURDY & CO., St. Louis, Mo.

DO NOT FAIL TO
SEND YOUR ORDERS
for
MILLINERY
AND
BERLIN ZEPHYR
TO
MME. ROSA REYNOIR,
NO. 9 CHARTRES ST., NEW ORLEANS.
Her Spring stock of MILLINERY is designed by her while North in the largest and most fashionable houses in the city, and prices lower than those of any other first-class house.
Goods cheerfully exchanged when not entirely satisfactory.

Articles for Milliners.
F. TUJAGUE,
IMPORTER,
NO. 11 CHARTRES STREET,
Near Canal, New Orleans, La.

THE NAPOLEON AND THE CZAR! THE LATEST NOVELTIES IN
Bonnets, Artificial Flowers, Silks,
FELIX, EVERSON, ET CIE.
Always in store a complete assortment of the season's choicest and most fashionable goods at the lowest prices. Visitors to the city are invited to call and examine our stock. Orders by mail promptly attended to. Parcels delivered free of charge.

SPECIAL
Sugar Cane and Cotton
FERTILIZERS.
HAVING full confidence in the integrity and experience of the Consolidated Fertilizer Company, of New Haven, Conn., we are authorized to have on hand and in commercial quantities the PINE ISLAND GUANO for the sugar planters, and the PINE ISLAND AMMONIATED PHOSPHATE for the cotton planters of Alexandria, and shall be prepared to receive their orders.
The PINE ISLAND GUANO requires Ammoniated Phosphate Acid Magnesia, Lime and Alkaline Salts.
HUGH W. MONTGOMERY,
162 Common St., Second Floor.

NEW HOPE STEAM MOSS FACTORY.
JOHN S. McDONALD,
Proprietor and Manager,
MANUFACTURER OF MACHINE CLEANED **MOSS.**
Factory, Nos. 238 to 250 South Liberty, and Nos. 1 to 11 Cypress St. Office, No. 218 S. Liberty St. P. O. Box 258, New Orleans. Samples and prices mailed on application. Orders promptly attended to.

HAIR-GROWER.
WARRANTED to cure Dandruff, or any disease of the Scalp, and in nine cases out of ten make the Hair grow. Price, $1 per bottle. Made by
DONALD KENNEDY,
ROXBURY, MASS.,
AND SOLD BY ALL DRUGGISTS.

COUGHS, COLDS, ASTHMA.
Remember that for all A fections of the THROAT AND LUNGS Lapplace's Indian Turnip Pectoral Balm is the safe remedy, combining efficiency and action with agreeable palatable savor. Give it a trial. Price, $1. Sold by all well-assorted drug stores, and by the proprietor, 23 and 25 Elysian Fields street, Mobile depot Fullford & Co., 21 Water St. St. Louis depot Richardson & Co., 709 N. Main St.

30 Mixed Cards, Snowflake, Damask, etc., no 2 alike, with name, 10c. J. Mosher & Co., Nassau N. Y.

GOLD! Any worker can make $12 a day at home. Costly outfit free. Address True & Co., Augusta, Maine.

NEW ADVERTISEMENTS.

TUNNARD
Southern Corn, Pea and Rice Planter,
AND COTTON PLANTER.

Price for Corn, Pea and Rice Planter ..... $12.
Price for Cotton Planter ..... $12.
PLANTATION HARDWARE, AGRICULTURAL IMPLEMENTS, STEAM ENGINES, GINS, Saw and Grist Mills, Pumps, Belting, Pipe, and Fittings etc. Send for special prices.
B. J. WEST,
Nos. 115 and 117 Magazine Street, New Orleans.

SILVER PLATED WARE WALTHAM WATCHES!
OFFER to the trade 14 varieties of Silver Plated Ware, Nos. 1 to 14, at prices from $1 to $3 per set. Also Walthams, Gold and Silver Watches of all grades. Send for price list. Liberal discount to the trade.
C. P. BARNES & BRO., Jewelers,
224 Main St., bet. Market and Jefferson, Louisville, Ky.
C. P. BARNES & BRO., Jewelers, 224 Main St., bet. Sixth and Seventh, Louisville, Ky.

$1.50 RAZOR FORKS AND SPOONS
On receipt of $1.50 we will send to any address, by mail, one Razor, one Fork and one Spoon, forming a handsome present for a boy. Razor is made of best cast steel, warranted, and will be sharpened free of charge. Fork and Spoon are of the finest quality of triple plate, and will wear for years. Send for circular.
C. P. BARNES & BRO., Jewelers,
224 Main St., bet. Market and Jefferson, Louisville, Ky.
C. P. BARNES & BRO., Silversmiths, 224 Main St., bet. Market and Jefferson, Louisville Ky.

Gold Pens! POCKET KNIVES
Our Pens are of the finest quality of Gold, tipped with Iridium, and are warranted to give satisfaction. Gold Pencil Cases to match the Pens. Our Knives are of the finest quality of Cutlery, and are warranted to be as represented. Send for circular.
C. P. BARNES & BRO., Gold Pen Makers, Main St., bet. Sixth and Seventh, Louisville, Ky.
C. P. BARNES & BRO., Jewelers, Louisville, Ky.

DANIELS MEDICATED SILK FOOT PROTECTOR.
PATENTED APRIL 25, 1876.
MANUFACTURED BY S. TUTTLE & SONS PHILA. & HARTFORD.

THE FOOT PROTECTORS are composed of Wool and Silk lofted together, the Silk next to the foot, and comes from the superior cocoon, with the original properties intact, and are so prepared as to render them soft, proof and for **Rheumatism** and **Cold Feet** are a **Sure Relief.** We call the attention of Shoe and Hosiery dealers to these goods as being popular and of much value. Sample pairs sent to any address, by mail on receipt of 25 cents. In ordering state size, and whether for lady or gentleman.
S. TUTTLE & SONS, 42 Cedar St., Philadelphia.

HELP! FOR THE WEAK, NERVOUS AND DEBILITATED!
PULVERMACHER'S
ELECTRIC BELTS
AND APPLIANCES,
READER, ARE YOU AFFLICTED?
Pulvermacher's Galvanic Chain Bands and Electric Belts are the most wonderful curative agents ever discovered. They are self-applied, and will cure without the aid of medicine, in a short time, Nervousness, Rheumatism, Neuralgia, Sciatica, Lumbago, Spinal Complaints, Liver Complaint, Dyspepsia, Kidney Complaints, Female Weaknesses, Epilepsy or Fits, Impotency, Nervous Debility, Premature Decay, Wasting Weaknesses, Lost Manhood, and many other diseases. Pulvermacher's Galvanic Chain Bands and Electric Belts restore lost vitality, impart electric life and vigor to the enfeebled and debilitated, and are the only means by which the weak, nervous and debilitated can be restored to perfect health. Pamphlet containing 72 pages of valuable information, with numerous testimonials from well-known people who have been cured, sent free by mail. Address
PULVERMACHER GALVANIC CO.,
212 Broadway, New York.
Beware of worthless imitations claiming electric qualities. Our Pamphlet explains how to distinguish the genuine from the spurious.

A. A. LIPSCOMB, COLUMBIA, TENN., Breeder and Shipper of Pure Bred Land and Water FOWLS. Eggs for hatching in season. Fowls for sale at all times. Prompt attention given to all orders and communications, which are respectfully solicited.

25 Fashionable Cards, no 2 alike, with name, 10c, post paid. Geo. I. Reed & Co., Nassau, N. Y.

DANZIGER'S.
1878! Spring! Spring! 1878!
Grand Opening of Spring Dry Goods
AT
DANZIGER'S,
157 CANAL STREET,
BETWEEN BOURBON AND DAUPHINE.
THANKFUL for the kind and liberal patronage bestowed upon us by our city and country friends during the past Fall, we have made special exertions this season to procure a choice, full and complete stock of SPRING AND SUMMER DRESS GOODS, and like pleasure in stating that our efforts have met with great success, and that during the coming Spring and Summer we will be able to offer greater inducements to our customers than ever before.
Goods of all the qualities are very cheap. CALL and get our CHALLENGE LINEN and SHEETING at 12½ cents per yard. Good BLEACHED SHEETING at 10 cents per yard. Fine quality Linen Sheeting at 25 cents per yard. Extra fine Bleached and Damask Napkins. Nothing can be bought anywhere cheaper.
DRESS GOODS!
Great bargains in this department. Novelties and Dress Goods cheaper than ever before.
NOVELTIES, in Dress Goods at only 12½ and 15 cents a yard.
ALL WOOL DELAINES at only 12½ cents and upwards.
SOLID COLOR POPLINETTES at 12½ cents and upwards.
Rich Striped POPLINETTES at 25 cents. All new designs.
ALL WOOL CASHMERES at 25 cents and upwards.
FANCY CASHMERES at 25 cents and upwards.
PLAIN CASHMERES at 25 cents and upwards.
MOHAIR ALPACAS at 25 cents and upwards.
LARGE DOUBLE WIDTH at 37½ cents and upwards.
A large line of BLACK GOODS, such as Cashmeres, Alpacas, Mohairs, Poplins, Lustres, Brilliantines, Crapes, Bombazines, Henriettas, Cords, Satins, Velvets, Plushes, etc., at very low prices.
We have received a large assortment of White and Embroidered Dress Goods, Lace Goods, Hosiery, Gloves, Corsets, Ribbons, Fans, Parasols, Toilet Soaps, Notions and Fancy Goods, which we will sell at very low prices. Ladies' and Misses' Merino Vests and Pants, Ladies' Merino Shirts and Drawers, Ladies' Cotton Vests and Pants, Ladies' Balbriggan Vests and Pants, Ladies' Silk Vests and Pants, Ladies' Lisle Thread Vests and Pants, Ladies' Cotton Hose, Ladies' Merino Hose, Ladies' Balbriggan Hose, Ladies' Lisle Thread Hose, Ladies' Silk Hose, Ladies' Kid Gloves, Ladies' Silk Gloves, Ladies' Lisle Thread Gloves, Ladies' Cotton Gloves, Ladies' Merino Gloves, Ladies' Balbriggan Gloves, Ladies' Silk Mitts, Ladies' Lisle Thread Mitts, Ladies' Cotton Mitts, Ladies' Merino Mitts, Ladies' Balbriggan Mitts

Farm, Garden and Household.

BEET SUGAR.

This industry has uniformly proved a failure here whenever started, except in California, where it is reported to be doing tolerably well. There they have Chinese cheap labor. The real difficulty, we think, is first, the cost of the cultivation of the crop; and, second—and this is the principal reason—the lack of expert labor in the manufacture of sugar, from the time the beets are delivered from the pits to the factory. So far as we know, having watched the industry in Illinois from its inception to its close, this skilled labor seemed difficult to get. If this can be had, and the beets can be delivered at the factory, of a weight of from one-half to one and a half pounds each, and of good saccharine quality, the industry should be a success. If six per cent. of sugar can be obtained, it will pay, and seven per cent. of sugar will give a good profit. If European experts can be obtained who are willing to put in their own capital to a considerable amount, the industry should be successful. This we believe has not been done in the United States, except in the instance where a Wisconsin firm went to California to undertake the management of one of the factories there.

Good sugar was made at Chatsworth, Ill., for the last two working years—sugar which sold on its merits, in Chicago, within one-eighth to one-fourth of a cent per pound of the best New York granulated sugar. The ultimate cause of failure there was, first, that the beets would not yield over five per cent. of sugar, owing to the excess of nitrogen in the soil. This was gradually being worked out—an improvement was manifest year by year. The second and final cause was owing to the lack of water for working the beets in the factory.

What is wanted is, first a good soil Continued tests, not only through the season, but for more than one year, with liberal deductions for waste in the manufacture, are necessary. Second, plenty of water is required—at least fifteen cubic feet per minute—to enable a factory with capacity of fifty to eighty tons o beets per day to work properly. Third, critical business tact and management are essential. The fourth and most important factor is an exact knowledge of the manufacture by the superintendent, foreman and the other skilled labor employed.—*Prairie Farmer.*

An Experiment in Feeding Horses.—The London Omnibus Co. uses six thousand horses. To economize in feed is an important matter, and has led to several tests, the result of which is recorded as follows:

To each of three thousand of their horses they gave a daily allowance of ground oats sixteen pounds, good hay seven and one half pounds, and cut straw one and one eighth pounds; the hay and straw being cut into pieces about half an inch long, to well mixed up with the oats in a tub the water thus making twenty-six pounds of food for each horse. And to each of the other three thousand horses they gave a daily allowance of whole or unbruised oats nineteen pounds, and uncut or whole hay or straw thirteen pounds, without any water, in our old fashioned way, making thirty-two pounds of the food for each horse. And what was the result? Why, it was soon discovered that the horse which was fed on the twenty six pounds of ground oats remained in as good a condition, and could perform just as much work and do it just as well too, as the horse did which consumed thirty-two pounds of food thus showing a saving of six pounds of food per day in favor of bruised oats fed cut hay.

Keep Up With Your Work.—Some farmers drive their work—are always up with it or ahead of it. They anticipate the work of the farm in its order, and are always prepared to meet it both way or more. Other farmers are always behind their work—there is always something suffering from neglect or delay. They are heavy losers thereby. The crops don't get the attention they need at the right time; the horses are not repaired till the stock have done much damage from the repairing would have cost; the seed is not planted in time to get a good crop. The wheat is not hoed till the weed pitch is Xmas-ed, and that may be in summer time, when the crops are suffering their heaviest and the work drags, drags all the time. Such farmers are not happy. They have not the lively spirits of those who are always up with and a little ahead of their work. Reader, to which class do you belong? Much work can be done in winter to advantage if the work—Why will do it?—*Colorado Rural World.*

Stilling Egg Roast Pork.—Take the meat as soon as cold, and to each pound allow a teaspoonful of salt, a little pepper and sage, and a little powdered thyme. Mix these well together, and rub the meat with it. Put it in a pan, and bake it in a moderate oven, allowing a quarter of an hour to the pound. Baste frequently with butter and water. Make a gravy with the fat in the pan, and serve hot.—*Boston Herald.*

Cod's Liver Pills.—Four teaspoonfuls of strong tea, one cup of sugar, one cup of molasses, one half cup of cold water, one teaspoonful of lemon juice, one teaspoonful of ginger, one teaspoonful of cream tartar, one teaspoonful of saleratus mixed in the flour.

A correspondent says that all the cooks of the Sandwich Islands, in the good old times, used the everlasting and unfailing dish of a wife discovered the door.—*Courier.*

NEVER BETTER.

[illegible] Lager Beer Depot, No. [illegible] Tchoupitoulas street, between Poydras and Lafayette streets, New Orleans, La. Keeps always on hand the best Lager Beer in the market, and will guarantee satisfaction to all who may favor him with their patronage.

MEDICAL

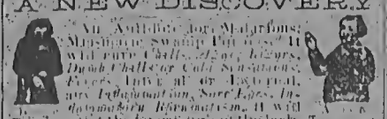
NO MORE BUZZING IN YOUR HEAD, DEAFNESS, BLINDNESS, SPINAL TROUBLES.

Dr. J. H. McLean's

Liquid Substitute for Quinine

CHILLS AND FEVER CURE.

A NEW DISCOVERY



An Antidote for Malarious Miasma in Swamp Districts. It will cure Chills, Fever, Bilious, Dumb Chills or Cold Symptoms, Fevers, Intermittent or Typhoid, Bilious Inflammations, Sore Eyes, Intermittent Rheumatism. It will Tonic against the fevering of the body. Take no other Medicine required, it is used alone.

Dr. J. H. McLean's Liquid substitute for Quinine will cure Chills, Fever, Bilious, Dumb Chills or Cold Symptoms, Fevers, Intermittent or Typhoid, Bilious Inflammations, Sore Eyes, Intermittent Rheumatism. It will Tonic against the fevering of the body. Take no other Medicine required, it is used alone.

THE WHOLE MISSISSIPPI VALLEY

DR. J. H. McLEAN,

A NEW PRINCIPLE! A NEW WAY!

Dr. J. H. McLean's

COUGH AND LUNG-HEALING GLOBULES.

Before Tak.

After Tak.

Take no more medicine than in The Stanzas below to cure the Lungs.

Dr. J. H. McLean's Cough and Lung-healing Globules.—I have used in my practice, for a single month, the safe healing Gas, which must be inhaled, permeates every air cell in the lungs and assimilates with the blood in the tissues, the healing of the lungs must begin. Thousands upon thousands have been cured by Dr. J. H. McLEAN'S COUGH AND LUNG-HEALING GLOBULES. Consumption, Pneumonia, Bronchitis, Asthma, Hoarseness, all diseases of the Throat or Lungs, will be healed with Magic brilliancy. Trial boxes by mail all over the world. Price, per box, Postage Stamps 25 cents (coin) to pay the mail.

Address DR. J. H. McCLEAN, 911 Chestnut street, St. Louis, Mo.

ABSORBS THE POISON, and

is the new way that CATARRH is cured by

Dr. J. H. McLean's

Celebrated Catarrh Snuff

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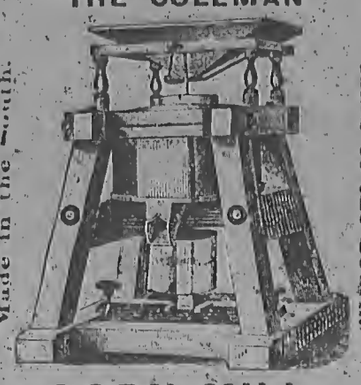

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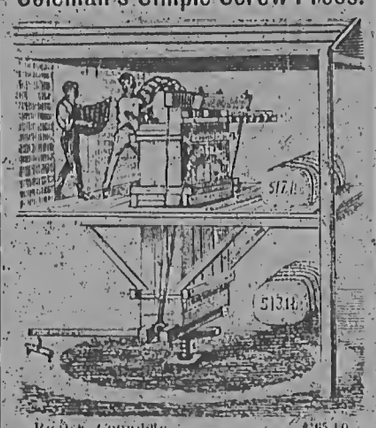

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SCIENTIFIC.

A white whale (*Beluga borealis*) was lately carried to England from America for the Westminster Aquarium. It was very thin when it arrived, not having eaten anything for twelve days, and the spinous processes protruded two or three inches along its back. It was fed on eels, and seemed to improve rapidly, but died in a few days. Dissection proved that it died of inflammation of the lungs, which has surprised people, as occurring in an aquatic species for a whale's fat is its clothing, and it is not strange that it should catch cold when its clothing is used up.

WAS THE MOON ALWAYS DEAD? Now that astronomers have almost unanimously accepted the doctrine of the development of our system, which involves the belief that the whole mass of each member of the system was formerly gaseous with intensity of heat, they can no longer doubt that the moon once had seas and an atmosphere of considerable density. The moon has, in fact, passed through the same changes as our own earth, though not necessarily in the same exact way. She was once vaporous as was our earth, though not at the same time nor for as long a time. She was once glowing with intensity of heat, though her age also must have continued for much shorter time than the corresponding stage of our earth's history. Must we not conclude that after passing through that stage the moon, as for the time a habitable world, is not earth is now? The great masses of cool rock and mud of the moon's whole globe, even as in the south of our earth her seas enwrapped her in cloud-form, must at length have taken their place as seas upon her surface. The atmosphere which had supported those waters must at first have been dense by comparison with the present lunar atmosphere, perhaps even by comparison with the present atmosphere of earth. Then the glowing surface of the moon gradually cooled, until finally the moon must have been a habitable for life. But whether, when swept and garnished into habitation, the moon actually became an inhabited world is a question which will be variously answered according to our views respecting the economy of nature in this respect. Those who hold that she makes nothing in vain will certainly think whether the support of life is the one sole purpose which she can subserve; if that should, as probable they would at once, decide that the moon must during habitable stage have been inhabited. Others who, looking around at the workings of nature as known to us, perceive, or think they perceive, that there is much which resembles waste in nature, will be less confident on this point. They may reason that of many seeds which fall upon the ground scarce one subserves the purpose for which seeds can be supposed to have been primarily intended as many younglings among animals perish untimely, as even many races and types fail of their present primary purpose, so our moon and possibly many such orbs may never have subserved and never come to subserve that one chief purpose for which the orbs peopling space can be supposed to have been formed, if purpose indeed reigns throughout the universe.—*Scientific Monthly.*

RATE TRANSIT.—Dover is twenty miles from London "as the crow flies," and seventy-six and a half miles by railroad; and a few days ago there was an exciting race between the two cities. The French office wished to forward to London a very important document as quickly as possible; and the question was whether a carrier pigeon or the Continental mail express" could take it the sooner. It was determined to try in a competitive manner the means of conveyance. The railroad company selected its strongest and fastest engine; and the French office hired the services of a "Belgian voyageur," which is of the best breed of homing pigeons. At the moment that the train started the little passenger, with the document fastened to him, was tossed out of a window of a car. Flying about half a mile high, for a minute or two, he circled about as if in search of bearings, and then took a straight course for London. His apparent hesitation led the railroad officers to feel confident in their own success. They made their iron horse stretch every nerve, and they scored a mile for every minute. But in the busy, smoky atmosphere, and horse along by the west wind, the bird beat the train by twenty minutes—a time allowance representing eighteen miles. He accomplished in fifty-six minutes what the engine was seventy six minutes in accomplishing.

A good story is told of a deacon in Tennessee, who was in the habit of riding a balking mule—that is, a mule that can make a camel's back of its straight one, and, by a spasmodic movement of its four legs and jump, discharge its rider like a cannon ball. Recently he came to the edge of the worst mud-hole in the State, and the mule gave strong signs of balking. The good deacon knew that he was about to be thrown, and mind hurried about for a prayer. His table grace came easiest: "Lord, for what we are about to receive make us humbly thankful," he exclaimed, and the mule had bucked and he was in.

During the long French war two old ladies in Stranraer, Scotland, were going to the kirk. The one said to the other: "Is it no a wonderful thing that the Breetish are aye victorious in battle?" "Na," said the other; "for ye ken they aye say their prayers afore the fechtin' begins." The other replied: "But the French ran say their prayers as well's the Breetish." "Hoot!" said the other; "jaberin' bodies—wha could understand *them?*"

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Keeps constantly on hand, from the very best manufacturers, a large assortment of Ladies', Gentlemen's, Misses', Children's, Boys' and Youths' Boots and Shoes at the lowest cash prices. Gentlemen's home-made Congress Boots at $3 50.

FIRST STREET PHARMACY.
CHAS. O. LANGEBECKER,
Successor to H. Stimpel,
PHARMACEUTIST AND CHEMIST,
Cor. First and Chippewa Sts., New Orleans.
Dealer in the Chemicals, French, German and American Drugs, Perfumery, etc. Prescriptions filled with care at all hours, day and night.

H. B. HUSSMAN,
DEALER IN
PITTSBURG COAL,
Oak, Ash and Pine Wood,
No. 102 CALLIOPE ST., between Magazine and Constance, New Orleans.

E. De LANZO,
DEALER IN
DRUGS AND MEDICINES,
Choice Cigars, Fine Tobacco, Proprietary Medicines, Surgical Instruments, Trusses, Shoulder Braces, Supporters, Shields, Crutches, Syringes, Pocket Cases, Medicine Chests, Perfumery, Fancy Goods, etc.
52 & 54 Customhouse St., New Orleans.
All goods at lowest market prices.

JEWELRY STORE.
A. Boitel, Watchmaker,
58.....ROYAL STREET.....58
Bet. Bienville and Conti Sts. New Orleans.
Watches and Jewelry neatly repaired.

JOHN FRANK & CO.,
IMPORTERS OF AND DEALERS IN
LEATHER AND SHOE FINDINGS,
TOOLS, OILS, ETC.,
And manufacturers of Boot, Gaiter & Shoe Uppers,
No. 112 Poydras St., New Orleans.

J. A. BOURG,
COMMISSION MERCHANT,
117 DECATUR ST., near Old Levee, New Orleans.
P. O. Lock Box 55.
Will attend to the sale of Cotton, Sugar, Rice, Moss, Hides, Wool, Eggs, Poultry, Game of all kinds, Beeswax, Honey and every description of Garden Produce. Country orders solicited.

J. D. CRASSONS,
BOOT AND SHOE STORE,
NO. 26 FRENCHMEN ST., between Victory and Moreau, Third District, New Orleans.
A large assortment of Boots and Shoes always on hand, and made to order. Ladies', Children's and Gentlemen's Shoes manufactured to order.

T. A. RECK, COOPERAGE,
Office and Sales Room, 27 NORTH PETERS ST.
Manufactory, Carondelet Walk, bet. Roman and Prieur, New Orleans.
Have constantly on hand Sugar Hogsheads, Molasses Barrels, Half Barrels, Kegs, etc., also a large assortment of Hoop Poles. Orders promptly attended to. Particular attention paid to Trimming.

ESTABLISHED 1849.
J. H. KELLER,
MANUFACTURER OF
Palm, Olive, German, Magnolia and Castile Soap.
Office 110 GRAVIER ST., New Orleans, La.
All Kinds of Laundry and Toilet Soaps.

COAL.....COAL.....COAL.
R. D. WOOD & BROS.,
Corner Camp and Common Streets,
Opposite the City Hotel,
Wholesale and Retail Dealers in all kinds of COAL. Pittsburg Coal delivered by boat-load or less on the coast, and shipped in casks or in bulk at lowest market rates. City trade supplied.

THOMAS HASAM,
LUMBER.
CABINS MADE TO ORDER.
Every description of LUMBER always on hand. Also Sash, Blinds, etc.
Mills and Yard Corner CEDAR and JULIA STS. (New Basin.) New Orleans.

ATTENTION!
M. ANDRIEU,
150.....POYDRAS STREET.....150
Home-Made Shoes at $3,50 a Pair.
City-made Boots and Shoes of all kinds and styles made of the very best material and workmanship, and at less prices than any other store in the city. Keeps all kinds for Gent.'s, Boys', Ladies' and Children's wear.

JOHN HILDMANN,
DEALER IN
WOOD AND COAL,
320.....ST. LOUIS STREET.....320
NEW BASIN, NEW ORLEANS.

W. F. CLARK, SUCCESSOR TO A. LOEZ,
136 Rampart Street,
Between Toulouse and St. Peter Sts., New Orleans,
MANUFACTURER OF
CARRIAGES AND BUGGIES.
Also Carriages repaired and put in a good order as in any part of the country. First premium awarded at the last Fair for best Victoria and Coupe made anywhere.

CARRE'S CABINS, LUMBER, ETC.—To meet the demand for our Cabins we have added such machinery as enables us to turn them out not only faster, but better, and cheaper; so come on with your orders. Not forgetting that as Lumber Merchants we date back a quarter of a century, and with recently established telegraph communication with our Pearl River Mills, we can furnish at short notice anything from a shingle bath to a ship spar. W. W. CARRE & CO., No. 350 Delord street.

CHEAP WALL PAPER.
WIDOW BY. HABERT,
Successor to P. Delcroix, Importer of French, English and American PAPER HANGINGS of all sorts and qualities, No. 100 CHARTRES ST., between St. Louis and Conti, New Orleans, La.

OFFICE ST. REINARD COAL CO., 22 Carondelet street, New Orleans.—SPECIAL NOTICE. The undersigned is prepared to contract for COAL, for fall and winter supply, at the following rates, delivered in any portion of the city:
Cannel.....$6c. per bbl
Pittsburg.....50c. per bbl
Splint.....
Bonanza (sparkling Cannel).....
Country orders solicited.
W. S. CAMPBELL, Agent.

PROFESSIONAL CARDS.

C. L. BILLGER,
ARCHITECT
31.....CARONDELET ST.....31
NEW ORLEANS, LA.
All orders from the country will be satisfactorily attended to.

DR. C. J. DICKHAM,
RESIDENCE AND OFFICE,
220 Jackson St., bet. Chestnut and Coliseum,
NEW ORLEANS.
Office Hours—Eight A. M. and three to four P. M.

DR. J. J. LYONS,
NO. 219 CARONDELET STREET,
Between Julia and St. Joseph,
New Orleans, La.

E. T. MERRICK, formerly Chief Justice Louisiana. G. W. RACE. W. G. FOSTER
MERRICK, RACE & FOSTER,
ATTORNEYS, COUNSELORS
AND SOLICITORS,
Corner of Camp Street and Commercial Place,
NEW ORLEANS.

MEDICAL.

The Compound Oxygen Treatment.
For the cure of CHRONIC DISEASES.
THIS is the surest, safest and most quickest curative agent known. It cures by revitalizing the whole body, and hence is effective in a great variety of diseases. Among the many names to which we are permitted to refer, we give the following:
Hon. S. Field, Judge of U. S. Supreme Court, and his accomplished wife; Mrs. Hannah Kirkpatrick; Judge Samuel Smith, New York; Hon. Montgomery Blair, Ex-Gov. Bateman, West Virginia; Hon. Wm. D. Kelley, U. S. Article; Gen. Fitz Henry Warren.
Our Brochure of 200 pages, which contains the clearest Statement of principles the most brilliant record of cures, and all the information necessary to an intelligent opinion and intelligent action, will be mailed FREE
STARKEY & PALEN,
1112 GIRARD ST., PHILADELPHIA, PA.
(J. C. Starkey, A. M., M. D., C. E. Palen, Ph. B., M. D.)

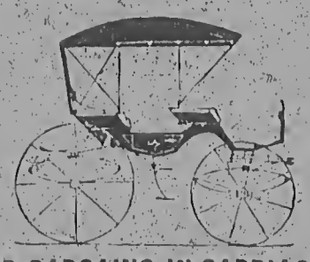
PILES.
DR. W. S. WORTMAN & CO., 206 Pine street, St. Louis, positively cure Piles without knife, ligature or pain. Patients can attend to business. No entrance money required. Pay all expenses if they fail; guarantee five years. Refer to Dr. J. H. McLean, ex-Assistant-Surgeon United States and Europe; Dry Monongahela Kanawha, leading druggists, 108 St. Louis; Shaffer, Unger, M. A. Wolff, Frank Spangler, widow Spellmire, Market street; Hon. D. H. Hendrickson, Ex-United States Senator; J. H. Sneckle, Asst. Supt. Mo. Pac. R. R.; John Bentley, Asst. Th. C. B. R. R.; Edw. Mead, Jr., Jeweler, Fourth street; L. Bilon, Wiggins Ferry Co.; Capt. Jerry Wood, steamer Minnie Rhodes, and others.

ASTHMA.
FOR YEARS I have treated by Inhalation Asthma, Bronchitis, Hoarseness, Consumption and Nasal Catarrh with good results.
DR. J. H. DAORENBURG,
210 Wash street, St. Louis, Mo.

ANGELL'S
HOMEOPATHIC PHARMACY,
CANAL STREET, near Charles, South Side, New Orleans, La.
Homeopathic Medicines, Books, Cases, and all other articles used in Homeopathic practice.

MISCELLANEOUS.

BREECH-LOADERS.
WE take this opportunity of informing customers and friends that the first installment of our stock of these goods anticipated by the late season has arrived, and is ready for inspection. In Breech Loading Shot Guns alone our assortment in stock comprises upward of 15 different styles and patterns, ranging through prices to suit every grade of purse. These facts in connection with the well known character of our goods for quality, workmanship and finish, afforded in every part during over a quarter of a century, will be a sufficient guarantee to our friends that the selections made for the present season will be found unsurpassed in every respect. Our prices, as usual, will be found as low as the lowest for reliable goods, and in view of the recent decline in gold and sterling exchange, while a large stock has been marked down to meet the shrinkage in value from decline in gold. Don't take our word for it, but call and see for yourselves, and then you will be sure to buy now or not.
FOLSOM BROS.,
9 De Bardeleben Coal Co., 107 St., opp. Post office, Guns, Pistols and Ammunition at Wholesale and Retail.



FOR BARGAINS IN CARRIAGES
go to
Henry Tinken's New Factory,
Nos. 1008, 1008 AND 1010 ST. CHARLES ST., and 1007 and 1009 CARONDELET ST., ST. LOUIS, MO.
All work is of first-class material and workmanship. Call and see, or send for catalogue.

NATHAN CARD
CARRIAGE MANUFACTURER
S. E. Cor. Seventh & Chestnut Sts.,
Opposite Polytechnic Institute and Masonic Hall,
ST. LOUIS, MO.

AGENTS WANTED
$20 FOR AMERICAN WATCHES $10
305 N. 7TH ST.
ST. LOUIS MO.
Send for price list. L. DIESSEL, Agent.

McCALL & HAASE,
Carriage Manufacturers,
NOS. 1103 AND 1105 ST. CHARLES STREET,
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Manufacturers of all classes of Vehicles. Their work for durability and elegance is unsurpassed and guaranteed.

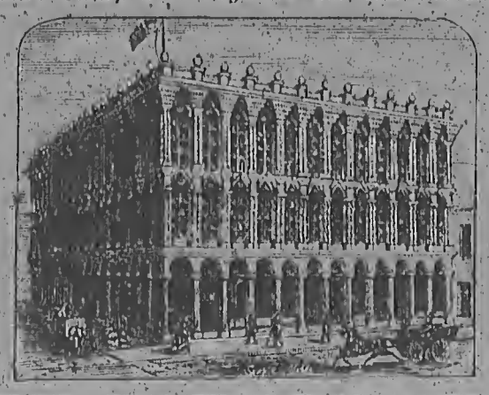
Meneely & Kimberly,
BELL FOUNDERS, TROY, N. Y.,
Manufacture a superior quality of Bells.
Special attention given to CHURCH BELLS.
Illustrated catalogue sent free.

BEATTY
ORGANS Superb $83.10 Organs, only $95. Pianos, *Rich and rare in other instruments* Pianos $1000, only $240. Beautiful $450 Pianos, $175. *Many more, warranted 15 years, test trial.* Other bargains; write them this paper. Circulars mailed. Papers free. Address DANIEL F. BEATTY, Washington, New Jersey. PIANOS

T. W. HOTHICK,
UNDERTAKER,
271 CAMP STREET, NEW ORLEANS
Embalming and Disinterring. Bodies carefully shipped. Carriages and Cabs for hire.

MISCELLANEOUS.

R. M. & B. J. MONTGOMERY,
FURNITURE EMPORIUM,
Corner Camp and Poydras Sts., New Orleans.



FINE PARLOR SUITS,
IN SILK, SATIN, COTOLINE, REPS AND HAIR CLOTH.
FINE BED-ROOM SUITS IN WALNUT, MAHOGANY AND ROSEWOOD, WITH FRENCH PLATE IN ARMOIRS and Dressing Cases.
Fine Dining Room, Hall and Library Suits, Fancy Cabinets, Stands, Desks, Tables and Chairs. A large assortment of FRENCH PLATE MIRRORS. A full line of Office Furniture. A large stock of Mc Quirk and Dompson Furniture suitable for the country trade; Goods delivered free of charge.

We have the best Guilt that Gold Watch in the market. The metal is a composition of matter we have secretly resembling gold that the best judges find it difficult to detect the difference except by instrument test, and it has the qualities required to make it the best substitute for gold ever found. *Ameroid, American Diamond, Ferguson Rainbow, Brilliantly Engraved or Engine Turned Hunting Cases* and equal in appearance to a **GOLD WATCH THAT COSTS from $150 to $200.** It can wind or watch for your own use, or to make money on, try this. Owing to our large sales we are enabled to get these goods at **$12 each, with no extra Chain attached.** They are used on railroads, steamboats, mines, factories, and where accurate time is required, and give complete satisfaction. We send them by mail or express, on receipt of $12, to any part of the country, or he will be sent C. O. D. when the system of express and pay on delivery. These goods are now being introduced in place of the old and cheap Fifty Dollar watches, and the price is put at $12 for the present to introduce them. We sell these watches at $12 each. But we sell the Watch and Chain for $10. Remember, we sell the Watch and Chain for $10 each. But we sell the Watch and Chain for $10 each. But we sell the Watch and Chain for $10 each. But

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, March 26, 1878.

In the provision market the prices are unchanged, except in one or two articles, which will be noted in the next column. In stocks we note a slight rise, while in bonds there has been an unusual fall in the last week. Consols have been as low as 76. Some of the city papers think that this is due to the probability of the interest not being met promptly, and to unsettled confidence in the financial policy of the State. It is evident, however, that it is mainly the result of speculators bearing the market, and that the bonds will speedily go up when their purpose is accomplished. From all we have been able to learn, there is little reason for uneasiness on the part of holders of these bonds. Premium bonds are lower, but have not declined in the same proportion as consols.

Money is easy for good paper, with not much doing in the way of discounts.

COTTON.

The *Times* reports the cotton market of yesterday as follows:

The feeling to-day was more bearish, and holders would willingly have met the demand at Saturday's figures, but buyers were demanding further concessions, and, being unsuccessful in forcing a decline, they withdrew from the market, and the day's operations were confined to 2,000 bales.

The official closing report of the New Orleans Cotton Exchange to-day was as follows:

	To-day.	Yesterday.
Low Ordinary		
Ordinary		
Good Ordinary		
Low Middling		
Middling		
Good Middling		
Middling Fair		

Sales to-day, 2,000 bales. Market dull.

COTTON STATEMENT.

In store and on shipboard Sept. 1, 1877	21,[illegible]
Gross receipts since Sept. 1 to-day	
Gross receipts previously	
Total supply	
Exported to-day	
Exported previously	
Total stock this day	
Total stock this day last year	

The exports to-day were 11,080 bales to Liverpool.

Net receipts since Saturday	
Receipts from other ports	
Net receipts last Sunday and Monday	
Net receipts this day last year	
Net receipts since Friday	
Net receipts since this time last week	
Net receipts since this time last year	
Net receipts since Sept. 1st	
Net receipts same time last year	

COTTON ON SHIPBOARD.

The amount of cotton on shipboard, made up by the Cotton Exchange, is as follows:

Liverpool	
Havre	
Bremen	
Mediterranean	
North of Europe	
Coastwise	

This, taken from the Exchange's stock at noon, leaves about [illegible] bales to represent the quantity on hand for shipment, should crawfish grades.

The Cotton Exchange telegrams gave the receipts from port on Saturday to noon to-day, 17,081 bales, against [illegible] last Saturday and Monday, [illegible] last year, and 14,702 the year before.

MOVEMENT AT PORTS

for three days, up to twelve M. to-day:

New Orleans			
Mobile			
Charleston			
Wilmington			
Norfolk			
Baltimore			
New York			
Boston			
Philadelphia			
Total			

Receipts past three days	
Receipts same time last year	
Receipts since Sept. 1st	
Receipts same time last year	

EXPORTS.

The consolidated report for three days gives exports to

	To G. B.	Fr.	Cont.	Coast.	Total.
The week					
Last week					
This week					
Last year					

PETTIES.

The variation in bubbles at New York will be seen from the following:

Sales		
March		
April		
May		
June		
July		
August		
September		
October		
November		
December		

Tone of market—to-day, easy; yesterday, quiet and steady.

Two country lads were dining together. After their potations had become considerably advanced, a neighboring clergyman happened to call. Both the land-owners were in a paroxysm of tears. "What are you greeting for, gentlemen?" anxiously inquired the divine. "We're greeting," was the answer, "about the national debt."

Those whom God anoints he will accompany; he will himself be with those to whom he has given his Spirit.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	$4 00	4 50
Cotton sweeps	4 00	— —
Cultivators, plain, and shovel-tooth	6 25	7 00
Cultivators, riding and walking	20 00	40 00
Shovels and spades	5 00	12 00
Axes	7 00	11 50
Shovel plows	4 50	5 50
Half do. with cutters	6 00	8 00
Double-shovel plow	4 00	5 25
Straub's corn mills	— —	— —
Corn mills, Coleman's	120 00	425 00
D. J. West's corn mill	200 00	— —
Thimard's corn and pea planter	— —	— —
Cotton planter	15 00	— —
Wagons, Carts, Etc.:		
Wagon, two-horse	55 00	70 00
Wagon, four-horse	85 00	100 00
Wagon, two-horse, thin skein	110 00	120 00
Wagon, four-horse	— —	95 00
Cane wagon	180 00	210 00
Ox wagon	75 00	115 00
Ox cart, complete	— —	— —
Cane cart	110 00	115 00
Tongue cart, complete	— —	120 00
Plantation cart	45 00	80 00
Bagasse cart	65 00	75 00
Iron, ₱ lb.:		
Hoop	3½	5
Sheet	4½	5
Horse Shoe	3½	4½

BUILDING MATERIAL.

Bricks, ₱ M.:		
Lake	9 00	11 00
Country	— —	8 00
English fire	30 00	35 00
Lime, ₱ bbl.:		
Western	— —	— —
Cement	2 50	2 75
Plaster Paris	2 25	2 50
Lumber, ₱ 1,000 feet:		
Flooring, dressed	15 00	35 00
Flooring, rough	15 00	18 00
Ceiling, dressed	14 00	25 00
Weatherboards, dressed	14 00	18 00
Weatherboards, rough	— —	14 00
Scantling	14 00	18 00
Shingles, ₱ 1,000	2 50	3 50
Nails, best brands	3 25	— —
Smaller sizes proportionately higher	— —	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	— —	5 00
French, 10 by 12	5 50	6 00
French, 10 by 14 to 12 by 20	5 50	6 00
French, 14 by 18 to 18 by 24	4 25	4 75
White Lead, best, ₱ lb	10½	12½
Paris Green, ₱ lb	30	40
Pat. Dryer, ₱ lb	10	14
Whiting, ₱ lb	1½	3
Putty, in bladders, ₱ lb	3½	5
Linseed Oil, ₱ gal	70	80

SASH, BLINDS AND DOORS.

Size of lights.	Sash, per pair. Unglazed.	Glazed.	Blinds per pair.
Window Sash, 12 lights:			
8x10	$1 50	$1 75	$1 75
10x12	1 75	2 00	2 00
10x16	2 75	3 00	2 75
	Single.	Double.	
Sash Doors:			
3 feet x 7 feet	$4 00	$5 75	
3 feet x 8 feet	4 00	— —	
3 feet x 7 feet 6 inches	— —	— —	
Panel Doors:			
2x6 and 1¾ inch thick			$2 50
2x7 and 1¾ inch thick			2 75
2x7 and 2 inch thick			3 00
4x7—6 inch and 1¾ inch thick			4 00

GROCERIES.

Butter, ₱ lb.:		
Western	18	19
New York, good to prime	29	31
Coffee, ₱ lb.:		
Rio, fair	16½	16¾
Rio, good	17½	17¾
Rio, prime	18	18½
Java, entire O. H.	28	31
Candles, ₱ lb.:		
Star, best brands	12	14
Corn Meal, ₱ bbl.:		
Best, K. D.	2 65	2 70
Cheese, ₱ lb.:		
Factory	12	13½
N. Y. cream and fine dairy	15	16
Fish:		
Mackerel, extra No. 1 in kits	— —	11 00
Smoked, extra No. 1 in kits	— —	1 00
Sardine, quarter boxes	— —	— —
Flour, ₱ bbl.:		
Superfine	4 00	4 25
XX	4 50	4 75
XXX	5 00	5 25
Extra XXX	5 50	6 00
Family	6 00	6 75
Grits		
Hominy		
Meal		
Rice		
Soda		
Starch		
Sugars:		
Crushed		
Powdered		
Granulated		
Extra C		
C		
Yellow C		
Syrups:		
Sugar House		
Refinery		
Molasses:		
Choice		
Prime		
Common		
Tea, ₱ lb.:		
Black Chinese		
Green Imperial		
Tobacco, manufactured, ₱ lb.:		
Chewing, common	40	45
Chewing, fair	50	60
Chewing, prime	70	80
Chewing, choice	90	1 00
Smoking	— —	— —

GRAIN AND FEED.

Corn, ₱ bushel:		
Yellow		
White		
Mixed		
Oats, ₱ bushel:		
St. Louis		
Texas		
Galena		
Bran, shorts, ₱ 100 lbs		
Hay, ₱ ton:		
Prime	17 00	18 00
Ordinary	— —	— —
Cow Peas:		
Whippoorwills	— —	— —
Mixed	1 25	1 50
Clay	1 10	1 15

PROVISIONS.

Bacon, ₱ lb.:		
Breakfast		12½
Shoulders		10½
Sides, clear rib		11
Sides, clear		10½
Hams, sugar cured		13
Mess Pork, ₱ bbl	10 50	11 00
Dry Salted Meats:		
Shoulders		6½
Lard, ₱ lb.:		
Choice, in kegs and pails		8½
Choice, in tierces and barrels		7½

ESCULENTS.

Potatoes, ₱ bbl	1 25	1 75
Onions, ₱ bbl	2 50	3 00
Apples, ₱ bbl	4 50	6 00
Cabbages, ₱ 100	5 00	5 00

WOOL.

Burry	11	12
Louisiana clear	—	20
Lake, clear	27½	29

DALING STUFFS.

Bagging:		
India	— —	— —
Jute	11½	13½
Ties, Arrow, best, per bundle, 10	— —	2 50
Hoop and buckle	— —	2 50
Twine, hemp	14	16

POULTRY AND EGGS.

Poultry, ₱ dozen:		
Chickens, each	— —	3 00
Young	3 00	4 00
Ducks	3 00	4 00
Geese	4 00	5 00
Turkeys	14 00	16 00
Eggs, ₱ dozen		
Hen's	8	10
Duck's	10	11

SEWING MACHINES.

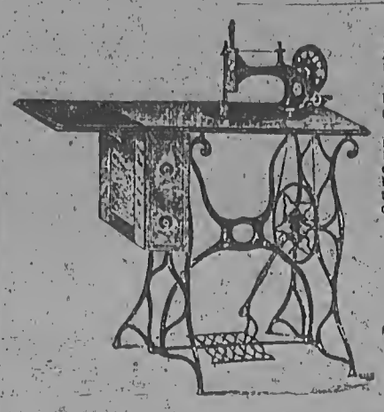
THE SINGER AGAIN TO THE FRONT!!

Great Reduction in the Prices

OF THE

WORLD-RENOWNED SINGER FAMILY SEWING MACHINE!

FOR CASH!!



The Singer Manufacturing Company, ever awake to the interest of the public, have determined to put the price of their Machines within the reach of every man, woman and child in the land.

The Genuine Singer Sewing Machine is Now Offered at Prices Below the Bogus Ones or Any Other.

The fact that the only Sewing Machine which unscrupulous men have ever attempted to imitate is the Singer is sufficient evidence of its superiority over all others. There is no longer any excuse for buying any of the cheap Machines hawked about the country, with no claim for patronage but their cheapness.

BEWARE OF

Worthless Imitation Machines.

The Singer Will Last a Lifetime.

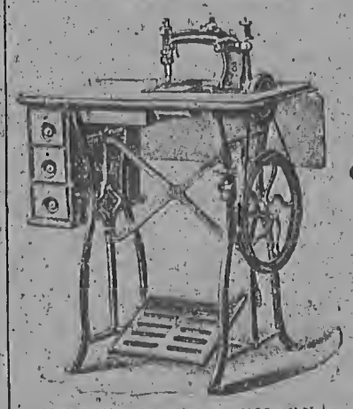
Send for Circular and Cash Prices.

ADDRESS

THE SINGER MANUFACTURING CO.,

No. 85 Canal Street, New Orleans, La.

WHEELER AND WILSON



NEW NO. 8

Sewing Machine!

GOOD NEWS! GOOD NEWS!

Great Reduction for Cash.

The $100 Machine Reduced to		$60.
" 80	"	50.
" 85	"	15.
" 80	"	10.
" 75	"	35.
" 70	"	35.

Every Machine furnished with all the attachments.

THE WHEELER & WILSON has now been for more than twenty-five years, an unbroken and Family Favorite wherever it has come in contact with the families and workshops of the world. Our New No. 8 Machine is, without doubt, the best and most simple Sewing Machine in the world.

It runs as well without noise.
It never cuts the thread or goods.
It is a low machine, with *straight* needle.
It will not break the thread if the needle is allowed to run *off the goods after sewing.*
It has no *noisy ring wheels.*
It has no complicated *shuttle* to thread.
It allows the work to run back [illegible] the operator.

☞ Send for our New Cash Price List.

☞ CASH AGENTS wanted in every county and parish.

WHEELER & WILSON MANUFACTURING CO.

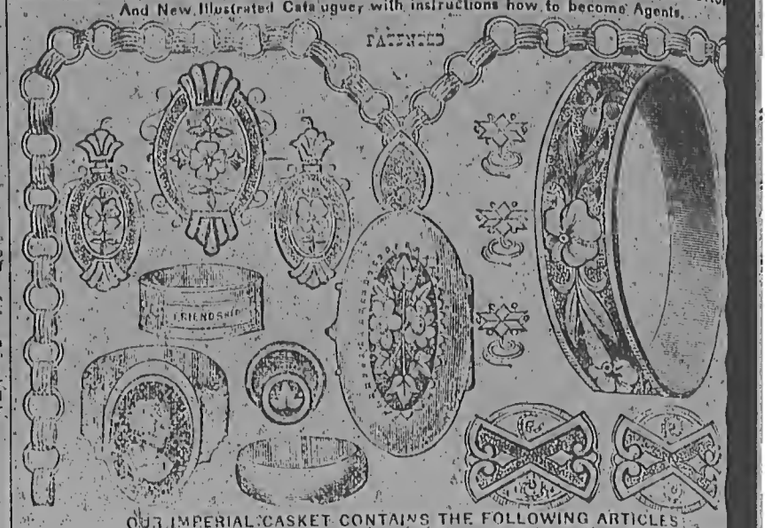
M. A. PECK, Gen. Agent for La., Ark. and Miss.

OFFICE AND SALESROOM—103 CANAL ST., NEW ORLEANS, LA.

MISCELLANEOUS.

THE STEINAU JEWELRY CO.'S FOR ONE DOLLAR IMPE CASK

And New Illustrated Catalogue with instructions how to become Agents.



OUR IMPERIAL CASKET CONTAINS THE FOLLOWING ARTICLES

[illegible]

On receipt of One Dollar we will send [illegible] and as good as sold in the retail jewelry stores. [illegible] Address by mail or express, free [illegible]

STEINAU JEWELRY COMPANY, No. 5 Arcade, CINCINNATI

PRICE LIST OF J. J. MARTIN'S

GREAT T DEPOT

NO. 5 CAMP STREET, NEW ORLEANS.

TEAS.

OOLONG, Black—35c., 40c., 50c., 60c., 75c. Best at $1 per lb.
ENGLISH BREAKFAST, Black—35c., 40c., 50c., 75c., $1. Best at $1.25 per lb.
IMPERIAL GREEN TEA—35c., 40c., 50c., 60c., 75c., $1, $1.25. Best at $1 per lb.
MIXED TEAS—35c., 40c., 50c., 60c., 75c. Very choice, $1. Extra choice, $1.25.

Also a choice assortment of Young Hyson, Gunpowder, Orange Pekoe, Flowery Pekoe, Assam, Mandarin and Caper Teas.

COFFEES.

GOOD RIO, parched or ground [illegible]
CHOICE RIO, [illegible]
CHOICE CORDOVA, [illegible]
REAL OLD GOVERNMENT JAVA [illegible]

NOTICE.—We will ship $5 worth, or more of our goods, if prepaid, to any Express station in Mobile or Jackson Railroad *Free of Freight.* Parties ordering less than $5 worth must send extra for expressage. Packages of 1 lb. or less can be sent by mail for 1 cent per ounce. Orders should be made payable to J. J. MARTIN, Great Tea Depot, 5 Camp street, New Orleans.

DR. PRICE'S

Cream Baking Powder

Special Flavoring Extracts

Eminent Chemists and Physicians certify that these are free from adulteration, richer, more elegant, and better results than any others, and that they use them in their own families.

DR. PRICE'S Unique Perfumes, Toothene, and Exquisite Liquid Dentine.

USE STEELE & PRICE'S LUPULIN YEAST GEMS.

STEELE & PRICE, Mfrs., Chicago, St. Louis & Cincinnati.

The above goods are sold by Messrs. Pike, Lewis & Co., Hill, Adams & Co., Harper & Co., Clarke & Thompson, New Orleans.

FOOD CURE TRADE MARK

BLANCHARD FOOD CURE CO.,

27 UNION SQUARE, NEW YORK.

The FOOD CURE SYSTEM is founded on the FACT and COMMON SENSE

A 64 page Pamphlet, explanatory of the system, sent post-paid to any address.

This is not a quack advertisement. (4p)

THE BLANCHARD BLOOD AND NERVE FOOD

Or Toilet Extract of Wheat

CURES NERVOUS DEBILITY, PROSTRATION, LOSS OF APPETITE, DYSPEPSIA, CONSUMPTION, CATARRH, NEURALGIA, RHEUMATISM, DISEASES OF THE KIDNEYS, ETC.

The only reliable Brain and Nerve Builder. SUPERIOR TO QUININE. Cures when all other remedies fail. Sold by druggists. Circulars sent free.

SAMUEL T. SMOOT,
City of Mexico, Mex.

$8. $10. $15 EACH.

IMPORTANT to THE LADIES!

BUTTERICK & CO.'S CATALOGUE OF SPRING FASHIONS!

JUST RECEIVED

Mailed to any address upon application.

The Singer Manufacturing Co.
34 CANAL ST. NEW ORLEANS

REMOVAL.

W. W. WASHBURN,

ARTIST-PHOTOGRAPHER,

AT HIS NEW GALLERY,

Cor. of Canal St. and Exchange Place.

The Best Photographic Pictures

IN THE SOUTH, in Every Style of the Art

COPYING AND ENLARGING of Old Pictures a SPECIALTY. Attention invited to the celebrated ENAMEL PHOTOGRAPHS. Only first-class work. Prices moderate.

Remember WASHBURN'S NEW GALLERY, Cor. Canal St. and Exchange Place. 8p

SAUVÉ & WAGGAMAN,

STATIONERS, PRINTERS,

LITHOGRAPHERS AND BLANK BOOK MAKERS,

27 ..... COMMERCIAL PLACE 27

NEW ORLEANS.

Ruling, Binding, Engraving, etc., executed with neatness and dispatch, and at Northern prices. Nice assortment for Pictorial Business and Visiting Cards of all kinds. 6p.

GEORGE STROUD,

Marble and Granite Works,

Nos. 158, 160, 162 and 164 St. Charles Street

NEW ORLEANS.

Every description of Cemetery and Building work executed in the best manner. 8p

FRANCKING & FOLNE, COMMISSION MERCHANTS, and dealers in Western Produce. Sole agents for the sale of Cotton Sacks, Hay, Potatoes etc. 95 DECATUR ST. (Box 3088.) New Orleans, La. 8p

25 Elegant Cards, no two alike, with name, by mail, post-paid. J. H. HEATH, Nassau, N. Y.

OUR NEW GOLD METAL WATCH

THE MOST DURABLE AND ELASTIC

WOVEN WIRE BE

IN THE WORLD.

Each bed warranted in every respect as made, from Cribs, to single bed. Beds all sizes. Cots to full size Beds. Chairs [illegible]

General Agency for Southern States.

MERCIAL PLACE, New Orleans, La.

MONARCH CORN MI

For HAND or POWER

Hand use $11.00, with Power [illegible] ments $12.00.

Address EDWARD THOMPSON,
General Agent,
112 & 114 Poydras Street, New Orleans.

SELF-ACTING FAN.

HAVING bought the Patent Right of the States of Louisiana and Texas for a Self-acting Fan, one of the simplest and most ingenious contrivances of the age, I am prepared to supply them for from $15 to $30, at very low figures. The Fans are guaranteed to run for one hour and a quarter, and are admirably adapted for [illegible] houses, restaurants, saloons and steamers. [illegible] No. 7 BARONNE ST., opposite Odd Fellows' Hall.

OTTO SCHWARTZ.

FRANK M. NORMAN,

Book-Seller, Stationer and Printer,

598 MAGAZINE STREET,

Between Josephine and St. Andrew.

Your name on 50 Visiting Cards [illegible] Frames made to order. Sewing Machines. Circulating Library. Catalogues free.

DR. PRICE'S SPECIAL FLAVORING EXTRACTS.

Vanilla, Lemon, and all extracts used in flavoring ice cream, jellies, cakes, etc., are acknowledged, by the best housekeepers in the land, to be the finest flavors made, strange that grocers will sell worthless extracts when such pure flavors as Dr. Price's are to be had.

Religious Notices.

SEASHORE CAMP GROUND.—The [illegible] will meet on said ground, on the camp meeting of Thursday next, and [illegible] for the transaction of such business as may be [illegible] the interest and prosperity of the camp ground. [illegible] preparations for the accommodation [illegible] next.

A full attendance is requested, as [illegible] the present will make [illegible].

By order of the Board.

W. H. FOSTER, Pres't.

PHILIP HAYMAN, Sec'y.

The Mobile District Conference will convene at Wesson, Miss., on Friday, April [illegible] at which time Bishop Keener has promised to preside. Pastors will please attend and be ready with their annual reports, and to meet their claims for the year, for the support of the Bishop.

The different stewards are requested to meet at the same time, and have their [illegible] ready.

S. H. GWIN, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—SECOND ROUND.

Brandon [illegible]	Apr. [illegible]
Vaughan's	[illegible]
Terry [illegible]	May 4
Mount Salem [illegible]	[illegible]
Clinton [illegible]	[illegible]
Raymond [illegible]	[illegible]
Edwards [illegible]	[illegible]
Bolton's [illegible]	[illegible]
Spring Ridge [illegible]	June 1
Pearl River [illegible]	[illegible]
Pelahatchie [illegible]	[illegible]
Forest [illegible]	[illegible]
Brandon [illegible]	[illegible]
Pulaski [illegible]	[illegible]
Carthage [illegible]	[illegible]
Lake [illegible]	[illegible]
Philadelphia [illegible]	[illegible]
Decatur [illegible]	[illegible]
Newton [illegible]	[illegible]
Union [illegible]	[illegible]
Hillsboro [illegible]	[illegible]
Louisville [illegible]	[illegible]
Starkville [illegible]	[illegible]
Macon [illegible]	[illegible]
Columbus [illegible]	[illegible]
Aberdeen [illegible]	[illegible]
Okolona [illegible]	[illegible]
Pontotoc [illegible]	[illegible]
Houston [illegible]	[illegible]
Water Valley [illegible]	[illegible]
Oxford [illegible]	[illegible]
Holly Springs [illegible]	[illegible]
Wesley [illegible]	[illegible]
Benton [illegible]	[illegible]
Hernando [illegible]	[illegible]
Senatobia [illegible]	[illegible]
Coldwater [illegible]	[illegible]
Panola [illegible]	[illegible]
Batesville [illegible]	[illegible]
Sardis [illegible]	[illegible]
Oakland [illegible]	[illegible]
Water Valley [illegible]	[illegible]
Grenada [illegible]	[illegible]
Coffeeville [illegible]	[illegible]
Yalobusha [illegible]	[illegible]
Winona [illegible]	[illegible]
Carrollton [illegible]	[illegible]
West Station at Howell's [illegible]	[illegible]
Tunica	[illegible]
Delta and Friendship	[illegible]
Mound Landing	[illegible]
Greenwood Circuit	[illegible]

21 W. H. FOSTER, P. E.

MISCELLANEOUS

W. C. SHEPARD & Co.,

No. 20 CAMP AND 116 COMMON ST.,

NEW ORLEANS, LA.

☞ will buy an elegant Porcelain De Prize (nearly equal to French China in appearance, and far more durable) DINNER SET, comprising 124 pieces, to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
6 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	1 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes,

Stone China DINNER SETS, [illegible]
Stone China TEA SETS, [illegible]
Decorated CHAMBER SETS, [illegible]
Rich French China DINNER SETS, [illegible]
Gold Band China TEA SETS, [illegible]
Table TUMBLERS, [illegible]
Table GOBLETS, [illegible]

WRITE for PRICES

8p W. C. SHEPARD & CO.

J. S. RIVERS,

STATIONER,

Steam Power Printer

BLANK BOOK MANUFACTURER,

LITHOGRAPHER AND ENGRAVER,

71 CAMP STREET,

NEW ORLEANS.

J. A. BROWN, from the Centennial Philadelphia and the Grand Union, Saratoga, N. Y., have opened a store at 80½ CANAL ST. with a large variety of CANTONS, Japanese, Turkish and Jerusalem, and a rare collection of carved and imitation wood goods. You will find the largest variety of these goods that ever were on exhibition in this city. Prices suitable for the times. Don't forget the number, 80½ Canal street.

$5 to $20 per day at home. Samples, worth $5, free. Address STINSON & Co., Portland, Maine.

Will be held at Waterproof, La., [illegible] Thursday, August 15, 1878.

JAMES L. WHITTIT, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Mansfield	May [illegible]
Pleasant Hill [illegible]	[illegible]
Desoto at Woodville	Apr. [illegible]
Monroe [illegible]	[illegible]
Bayou [illegible]	[illegible]
Minden	[illegible]
Homer [illegible]	[illegible]
Shreveport	[illegible]
Bossier [illegible]	[illegible]
North Bossier at Church	[illegible]
Gaddy's, Bellflower	May [illegible]
Spring Hill at Ayo Head	[illegible]
Natchitoches	[illegible]
Arcadia	[illegible]
Grand Ecore	[illegible]
Pecan Point	[illegible]
Alexandria	June 1
Marksville	[illegible]
Cheneyville	[illegible]
Opelousas	[illegible]
Washington	[illegible]
Carencro	[illegible]
Lafayette	[illegible]
Vermilionville	[illegible]
Abbeville	[illegible]
Franklin	[illegible]
Centreville	[illegible]
Brashear City	[illegible]
Thibodaux	[illegible]
Donaldsonville	[illegible]
Algiers	[illegible]
Carrollton Circuit	[illegible]

21 ROBERT RANKIN, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—SECOND ROUND.

Durant and Lexington Circuit	Mar. [illegible]
Kosciusko at Bull's Chapel	Apr. 6
Liberty at Liberty H. [illegible]	11
Decatur at Woodville	12
Philadelphia at Pleasant Grove	13
Kosciusko at Kosciusko	14
Black Hawk at Bethel	15
Bethlehem	May 11
Winona and Carrollton at Carrollton	12
West Station at Howell's [illegible]	[illegible]
Tunica	[illegible]
Delta and Friendship	[illegible]
Mound Landing	[illegible]
Greenwood Circuit	[illegible]
Yazoo City at Fairground	June 1
Yazoo Circuit	[illegible]

21 R. A. JONES, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—SECOND ROUND.

Brandon [illegible]	Apr. [illegible]
Vaughan's	[illegible]
Terry [illegible]	May 4
Mount Salem [illegible]	[illegible]
Clinton [illegible]	[illegible]
Raymond [illegible]	[illegible]
Edwards [illegible]	[illegible]
Bolton's [illegible]	[illegible]
Spring Ridge [illegible]	June 1
Pearl River [illegible]	[illegible]
Pelahatchie [illegible]	[illegible]
Forest [illegible]	[illegible]
Brandon [illegible]	[illegible]
Pulaski [illegible]	[illegible]
Carthage [illegible]	[illegible]
Lake [illegible]	[illegible]
Philadelphia [illegible]	[illegible]
Decatur [illegible]	[illegible]
Newton [illegible]	[illegible]
Union [illegible]	[illegible]
Hillsboro [illegible]	[illegible]
Louisville [illegible]	[illegible]
Starkville [illegible]	[illegible]
Macon [illegible]	[illegible]
Columbus [illegible]	[illegible]
Aberdeen [illegible]	[illegible]
Okolona [illegible]	[illegible]
Pontotoc [illegible]	[illegible]
Houston [illegible]	[illegible]
Water Valley [illegible]	[illegible]
Oxford [illegible]	[illegible]
Holly Springs [illegible]	[illegible]
Wesley [illegible]	[illegible]
Benton [illegible]	[illegible]
Hernando [illegible]	[illegible]
Senatobia [illegible]	[illegible]
Coldwater [illegible]	[illegible]
Panola [illegible]	[illegible]
Batesville [illegible]	[illegible]
Sardis [illegible]	[illegible]
Oakland [illegible]	[illegible]
Water Valley [illegible]	[illegible]
Grenada [illegible]	[illegible]
Coffeeville [illegible]	[illegible]
Yalobusha [illegible]	[illegible]
Winona [illegible]	[illegible]
Carrollton [illegible]	[illegible]
West Station at Howell's [illegible]	[illegible]
Tunica	[illegible]
Delta and Friendship	[illegible]
Mound Landing	[illegible]
Greenwood Circuit	[illegible]
Yazoo City at Fairground	June 1
Yazoo Circuit	[illegible]

21 THOMAS PRICE, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Alexandria	Mar. 23, 24
Rapides	Apr. 20, 21
Montgomery	[illegible]
Leesville	May 4, 5
Harrisonburg	11, 12
Columbia	[illegible]
Castor	[illegible]
Bayou Rapides	June 1, 2
Evergreen	[illegible]
Spring Creek	[illegible]
Trinity	[illegible]

CHRISTIAN KEENER, P. E.

DELHI DIST.—SECOND ROUND.

Lake Providence	Apr. 6, 7
Duckport	13, 14
Trenton	20, 21
Hayville	[illegible]
Winnsboro	May 4, 5
Monroe and Delhi	11, 12
Hickory	18, 19
Floyd	[illegible]
Cook Range	June 1, 2
Waterproof	[illegible]
Tensas Station and Transfer [illegible]	[illegible]
Madison	[illegible]
Lake Providence	[illegible]

The District Conference for the Delhi district will be held at Waterproof, La., [illegible] Thursday, August 15, 1878.

JAMES L. WHITTIT, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Mansfield	Mar. [illegible]
Pleasant Hill [illegible]	Apr. 6
Desoto at Woodville	[illegible]
Monroe [illegible]	[illegible]
Bayou [illegible]	[illegible]
Minden	[illegible]
Homer [illegible]	[illegible]
Shreveport	[illegible]
Bossier [illegible]	[illegible]
North Bossier at Church	[illegible]
Gaddy's, Bellflower	May [illegible]
Spring Hill at Ayo Head	[illegible]
Natchitoches	[illegible]
Arcadia	[illegible]
Grand Ecore	[illegible]
Pecan Point	[illegible]
Alexandria	June 1
Marksville	[illegible]
Cheneyville	[illegible]
Opelousas	[illegible]
Washington	[illegible]
Carencro	[illegible]
Lafayette	[illegible]
Vermilionville	[illegible]
Abbeville	[illegible]
Franklin	[illegible]
Centreville	[illegible]
Brashear City	[illegible]
Thibodaux	[illegible]
Donaldsonville	[illegible]
Algiers	[illegible]
Carrollton Circuit	[illegible]

21 ROBERT RANKIN, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—SECOND ROUND.

Durant and Lexington Circuit	Mar. [illegible]
Kosciusko at Bull's Chapel	Apr. 6
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Delta and Friendship	[illegible]
Mound Landing	[illegible]
Greenwood Circuit	[illegible]
Yazoo City at Fairground	June 1
Yazoo Circuit	[illegible]

21 R. A. JONES, P. E.

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, APRIL 4, 1878. NO. 14.

ROUND THE YEAR.

BY MARY AINGE DE VERE.

The daisies blossom here and there,
The clover-heads nod ever where,
And everywhere brown swallows fly—
Swift dipping low, swift soaring high.
Ah sweet the world, but time runs by!

Now leaves whirl earthward crisp and brown;
Now wandering balls of thistle down
Move on, like ghosts that cannot lie;
The fields are bare, the roads are dry,
Ah, sweet the world, but time runs by!

Sweet, sweet, the world clothed round in white,
The snow-drifts shine on peak and height;
The children shout, the sledges fly;
Hark, how the echoes ring and die!
Ah, sweet the world, but time runs by!

The snow-drifts melt in April rain;
All lovely things come back again;
Warm budding woods, and tender sky,
Song, nest and blossom. * * * (Alabama.)
That God has made the time run by!

News of the Week.

DOMESTIC.

PHILADELPHIA, March 26, Midnight.—A fire is raging on Fourth street, above Arch. A high wind is spreading it in all directions.

Later.—The fire is under control. Damage immense.

PHILADELPHIA, March 26, 2.05 A. M.—The fire is under control. The last building burned was 109 Fourth street. Loss on St. Elmo Hotel, $100,000. About thirty houses, more or less, were damaged by fire or water. Total loss is thought to be about $1,000,000.

CHICAGO, March 27.—Unofficial but trustworthy information from Fort Walsh confirms the recent story of a large confederation of hostile Indians in that vicinity. Sitting Bull and Spotted Eagle have been reinforced by lodges from the Missouri River agencies, including Red Cloud's, and it is estimated that there are now from 5,000 to 7,000 warriors within a hundred miles of Fort Walsh. Some of these bands have been seen by Gen. Miles' scouts. The Indians are very restless, and are under constant surveillance of a too limited force of Canadian mounted police, who evidently anticipate trouble.

At a council the last week in February the Indians resolved to resist the buffalo law, and Sitting Bull counseled moderation toward the Canadians, but breathed defiance against the Americans. His force is well armed and splendidly equipped, and could probably be augmented to 8,000 men, in which case a vigorous summer campaign would be probable.

NEW YORK, March 27.—Letters from India show great excitement over the Eastern question. It is estimated that 200,000 volunteers (Mussulmans) could be raised in four months to fight against Russia.

ANNAPOLIS, MD., April 1.—The joint resolution of Montgomery Blair, instructing the attorney general of this State to exhibit a bill in the Supreme Court of the United States, on behalf of the State of Maryland, praying a judicial review of the electoral count, and which passed the House of Delegates March 28, was passed by the Senate, to-night, four Senators voting yea.

FOREIGN.

CONSTANTINOPLE, March 26.—The Grand Duke Nicholas, accompanied by twelve Russian generals, proceeded to-day, in the Imperial yacht Livadia, to the Dolma Baghtche palace, where he was received by the Sultan, surrounded by his ministers and Osman Pasha and other generals.

The Grand Duke conversed with the Sultan twenty minutes. He then went to the Beltylerbey palace, where he was visited by the Sultan twenty-five minutes later. The Grand Duke and suite next proceeded to the former Russian embassy, in front of which the Russian eagles were displayed.

The Grand Duke will sleep on board the Livadia to night and take luncheon with the Sultan to morrow. It is said that the Grand Duke, referring to the Porte's apprehensions of possible Anglo-Russian conflict, expressed the hope that the Congress would effect an arrangement.

ROME, March 26.—Premier Cairoli, in the Chambers to-day, set forth the programme of the new ministry. He said, among other things, that it was their intention to maintain Italy's loyalty in the present foreign complications, and reduce some taxes, levying heaviest on the poor. His speech was much cheered.

LONDON, March 28.—Lord Derby, Secretary of State for the Foreign Department, announced his resignation in the House of Lords.

Lord Derby stated that his resignation was not on account of the dispatch for the submission of the whole treaty to the Congress.

Lord Beaconsfield explained that Lord Derby resigned on account of the calling out of the reserve.

HAVANA, March 28.—A proclamation, dated Santiago de Cuba, March 25, and signed by Gen. Martinez Campos, has been made public here. The proclamation declares that peace has been substantially established in the greater part of the district lately in rebellion, and that it is now necessary to heal the wounds occasioned by ten years of strife. Therefore, in accordance with article 2 of the peace conditions, and by authority of the home government, the general decrees:

1. The authorities of the pacified territory are to observe the most complete oblivion for past events, and strive to prevent the resuscitation of dangerous passions.

2. All persons now imprisoned for treason, rebellion and sedition, or for being accessory thereto, are to be liberated, and returned to their homes if desired, and those who have escaped punishment are not to be proceeded against.

3. All cases now pending before the tribunals of the Island for such crimes are to be abandoned immediately.

4. All persons banished or departed for such causes are to be permitted to return home, and are to be exempt from molestation or persecution for their previous conduct.

5. All persons included in the foregoing articles, and those residing in foreign countries, are to regain their rights of citizenship.

6. All deserters from the Spanish army who are still in arms are to be pardoned if they surrender by the fifteenth of April.

ROME, March 29.—In consequence of the establishment of the Catholic hierarchy of Scotland, the Pope desires entering upon diplomatic relations with the British government and has instructed Cardinal Franchi, the pontifical secretary of State, to take steps with that object.

MONTREAL, CANADA, March 29.—The greatest excitement has been created here by the news of war between England and Russia being imminent. Canada's first contingent of men will be ten thousand. This city has already two thousand enrolled.

The wheat and pork markets have appreciated in value and the local money market has a stiffening tendency.

LONDON, March 30.—The *Times'* Rome correspondent telegraphs that Pope Leo's allocution was delivered at the consistory on Thursday, and gives the Italians general satisfaction. The allusion to the clericals' captivity is very mild. His holiness expresses no intention to struggle for the recovery of his temporalities. The main stress of the allocution is laid on the relations which it is intended should exist between the Pope and the cardinals. The Sacred College typifies the council of seventy, called by Moses to be his assistants and advisers in the government of the people of Israel. He wishes the cardinals to be his bystanders and fellow-laborers; and lest it should be thought these were merely unmeaning words from his lips, he expresses all the reliance he puts on their wise counsel trusting and begging that it may never fail him. It was the dearest wish of the Council of Trent that the administration of the universal church should rest on the Council of Cardinals.

This, says the *Times* correspondent, is a clear hint of a return to the old constitution of the church, and the reference to the Council of Trent seems plainly intended as a repeal of the act of the Vatican Council, which, by declaring Pope Pius the Ninth infallible, repelled him to dispense with the advice of either the college or council or the Vatican synod itself. To the proclamation of the dogma of infallibility, or of that of the Immaculate conception and to all the acts of Pius the Ninth except the reconstitution of the Scottish hierarchy, no allusion whatever occurs in the allocution.

The bets of the deceased Pope have been sanctioned by the church and must stand, but Pope Leo seems to think that the least said about them will be the soonest mended. By the choice of Cardinal Di Pietro one of the youngest and decidedly most liberal of the cardinals, as camerlengo, the Pope confirms the hope of those conciliatory views which were always thought to animate him, and which were expected to actuate his policy in his dealings with the civil power.

ROME, March 30.—The Pope received ex President Grant, his wife and son to-day. M. Chatard, rector of the American College, awaited Gen. Grant in the hall of the Swiss Guard, and accompanied him to the Pope's department, where Cardinal McCloskey presented him to the Pope who received him with every mark of distinction.

LONDON, April 1.—The *Times* prints a Pera dispatch, dated March 29, saying: Although the Turkish policy may a short time ago have been philo English, just now it is philo Russian. The Russians have acquired over the Sultan and his advisers what in Turkey is the strongest kind of influence—direct and personal influence.

Some military men of high rank, as Osman Pasha and Reouf Pasha have become more Russian than English. The Turkish and Russian soldiers fraternize, the latter going about Constantinople in uniforms freely without evoking any animosity such as usually exists between invaders and the invaded. If war comes England must contemplate the possibility of having to fight Turkey and Russia and the best she would get from Turkey would be one-sided neutrality of little or no substantial use.

The Rome correspondent of the *Times* says that a faction hostile to the Pope is said to exist among the cardinals; headed by Cardinals Berardi, Bilio and Martinelli. They are displeased with the temperate tenor of his allocution, the appointment of Cardinal Di Pietro as camerlengo, and the fact that the Pope has not announced his accession to the deposed sovereign.

A special from Rome to the *Pall Mall Gazette* says: The commission of cardinals appointed to consider the position of Catholics in reference to Parliamentary elections have reported that it is contrary to Catholics to participate in elections, and accept seats in Parliament if elected, taking the usual oaths to the King and Parliament but pledging themselves not to offend against the laws of the church.

A Vienna dispatch to the *Daily Telegraph* says: Count Andrassy is making fresh efforts to bring about a meeting of the Congress, and thinks Russia will eventually yield to England's demands. Count Andrassy informed Gen. Ignatieff that the whole tendency of the treaty was in opposition to the interests of Europe, and that no lasting peace could be concluded without the sanction of the powers. Gen. Ignatieff rejoined that Russia had altogether abandoned the idea of a congress, in consequence of the difficulties raised by England. He urged Count Andrassy to state Austria's demands. The Count declined, as he still hoped for the Congress, but declared if he had to consider the treaty solely from an Austrian point of view he would demand far greater concessions than if he had considered it in relation to the general interests of Europe. Gortschakoff also failed to convince the Count.

The correspondent of the *Telegraph* says he has the foregoing on the highest official authority. He adds that Germany has approved the refusal of Prince Charles of Roumania to surrender Bessarabia, unless invited to do so by the powers.

A special to the *Daily News* from St. Petersburg says: Despite the general excitement, a few men in high position advocate a final attempt at conciliation by the simultaneous withdrawal of the British fleet and the Russian army from the neighborhood of Constantinople, pending arbitration by neutral sovereigns.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

The first State convention of the Louisiana association will be held at Baton Rouge, April 26-30. A circular recently issued from the rooms of the association in Baton Rouge, and signed by H. N. Sherburne president, and A. E. Reed chairman of the Executive Committee says:

It is proposed to hold a State convention of the Louisiana associations and all evangelical Christians interested in the work at the earliest practicable time (April 26-30) where the most practicable knowledge of association work may be acquired in the shortest time at which experienced and prominent workers from other localities will be present to engage with the delegates in the discussion of the important questions of work and where plans of State work can be matured.

There is no limit to the number of delegates that any one association may send; and all pastors of evangelical churches and delegates of one or more of their most active members attend. Delegates must be members in good standing of evangelical churches. All pastors of evangelical churches and persons whom they may delegate, will be received as duly accredited delegates, and will be entitled to entertainment, etc.

Please notify us if you can come.

In concluding these few lines we would request your sympathy and co-operation in the work and invite you to a correspondence with the writer or with any one of their number. Please interest yourself and endeavor to enlist other Christian workers of your church in the matter, and may the Lord bless you to your effort.

Remember the committee and their work in your prayers—by so doing you will be one who blessings will once fall short of no avail.

Communications should be addressed to A. E. Reed, chairman Executive Committee, Baton Rouge, La.

A sentence from the upward
Through the rain with bow of fire
Which is prophesied to be sign
Of no flood at all in this century
Bring it to me in this evening
Without leaves, all rain-washed
Though the softness of the trades
In the wings of March does blow
And the blue birds in the meadow
Their spirits feel once more
Comes a warning with the blue bees
Wear your winter flannels yet.

A Card

We have received, says the *Southern Christian Advocate*, the following card, which we assign to this prominent place, as it is very desirable that it should be generally read. Our brethren of the church press will, by publishing it, confer a favor upon the Atlanta brethren, and perhaps benefit some of their readers:

In view of the fact that we are receiving from many brethren, not members of the General Conference, letters requesting us to secure homes for them, if possible, for a few days during the session, we are constrained by the necessities of the case to make this general announcement: that it is wholly impossible for us to provide homes for any except members of the General Conference, fraternal delegates and distinguished visitors. The homes of Atlanta are out of compass and we have limited hotel accommodations. We sincerely hope that brethren will consider the situation, appreciate our embarrassments, and do us the justice to believe that we would gladly comply with their requests if it were at all practicable.

By order of the Ministers' Meeting.

H. H. PARKS.

ATLANTA, GA., March 27, 1878.

Presiding Elders' Districts.

MR. EDITOR: The subject of the presiding eldership is now under discussion by many of our church papers. The subject is one of great importance to the church, and if any change is made it should be done with great care. I feel that our ensuing General Conference will do nothing rash in this matter. Most articles that I have noticed seem to advocate the enlargement of the presiding elders' districts to from twenty-eight to thirty appointments. This plan, in my own judgment, would be impracticable. My reasons are these: Many of these appointments the elder would visit and hold quarterly meetings on week-days, and in order for him to get his salary he would of necessity give the Sabbaths to the stronger appointments. Hence we see that envy and strife would arise among the people and the preachers. When the district stewards would hold the meeting to assess the salary of the presiding elder, and apportion the Bishops' claim and Conference fund, the brethren from the various circuits and stations would be offering certain prices if the elder could visit them on Sabbath, or in case he could not they would only pay a smaller sum. Hence you see the plan would give rise to envy, strife and divisions, and the elder would be no better paid than with the present plan. But, notwithstanding all this Mr. Editor, I believe a change is necessary. Our circuits have been made too small. Many of our brethren are inexperienced as pastors, and would make much better preachers and pastors if they were associated with and were under some more experienced minister in the itinerant work for a time. And I think it will be acknowledged by all that some are never very well calculated to take charge of circuits and stations.

The Mississippi Conference could easily be put into four presiding elders' districts, and no elder have more than fourteen appointments. The way to do that is to put three or four of these small circuits into one, and add one or two small circuits to be small stations, or make circuits out of these stations. Now place two or three, or if necessary, four preachers on each of these works so formed, and in so doing we will revive the old spirit of Methodist itineracy, which has been so much localized. The first benefit that I see in this plan would be the *leadership* of an experienced minister of God. This leader will organize his preachers and arrange his work; and then the people will have a variety of preaching, which is so much needed at present.

In holding protracted meetings they are organized and have help enough of themselves. With this plan we would not hear of so many sad failures as when we hear of preachers abandoning protracted efforts because they could get no help. Our Bishops would not be so annoyed by persons saying: "Who will we have?" or "Who is our preacher?" But where they have three or four the people would make no complaint, if one should be a little unpopular or inexperienced. It is very evident to any thoughtful mind that the more we divide or cut up or single out, the weaker we grow. "In union there is strength."

F. M. FEATHERSTUN.

Alabama Conference Minutes.

A CORRECTION.

MR. EDITOR: Bro. Williamson has kindly called my attention to the financial report of the Livingston station, as published, in which injustice has been done both to himself and to that work. The published report shows that nothing was received on the pastor's salary; while the fact is that the entire assessment was paid, and Bro. Williamson so reported it. The fault does not rest with the statistical secretary, but with the proof-reader. I take pleasure in bearing testimony to the fact that while Livingston is the smallest of our stations numerically, and not financially strong, it has for years ranked all others, ability considered, in contributions for benevolent purposes. The grace of liberality has been developed in them to such a degree that I have no idea they will be deterred from doing as well, or better, this year, notwithstanding the failure to give credit for past performances.

R. B. CRAWFORD, Sec.

OKOLONA, Alabama.

Canton, Mississippi.

MR. EDITOR: You sometimes express a desire for news from the churches, and as I do not often trouble you, perhaps you will find space for a short report from Canton church, Mississippi Conference. I arrived here from my old home (Yazoo City) on December 20 of last year. We were sad indeed to part with many who had endeared themselves to us in that church and community. But duty called, and though it was in sadness and tears, yet we left that place at five o'clock on the morning of the above mentioned date, and at half-past twelve of the same day we were in the parsonage here, surrounded by kind friends again. Soon after my arrival it was thought best by our board of trustees to take the old church down and build a new frame building in its stead. The old building was brick, and its foundation had so given away that its walls were badly cracked and the house considered dangerous. We now have a new church edifice almost finished, and the money in hand to pay the workmen at once, when completed.

Our first quarterly meeting has just closed. The presiding elder, Rev. F. M. Featherstun, has done us good, and has left a fine impression behind. Every dollar of quarterage was reported to date, and nearly half the Bishops' collection taken at the first quarterly meeting.

I would like to say, while I am speaking on this subject, that since the twentieth of January we have been using the Presbyterian pulpit, which was kindly offered to us by said church, and for which we are sincerely thankful.

Not only are our finances up to date, but the good ladies, with a view to the substantial comfort of the pastor and his family, sent us, on the eve of our quarterly meeting, a nice box of such good things as were needed and thankfully received. Mr. Editor, if you will come to our District Conference this year we will treat you well, and show you our new church. Can't you come? We will post you as to time.

Yours fraternally,

R. D. NORSWORTHY.

MARCH 26, 1878.

Riceville Mission.

To the Ministers and Members of the Seashore District, Mississippi Conference:

Our presiding elder, Bro. Price, has given Bro. L. Carley charge of a part of Marion and Hancock counties, to establish Methodism therein. At our last District Conference we discussed the propriety of establishing such a mission. All said we need one, and must have one. The last Annual Conference did not furnish a preacher. The mission is now in its formative state. What shall we do? I told Bro. Carley he should be supported. Bro. Price has appointed me agent to collect $100. I believe I will collect every cent. The amount I ask of the other circuits and stations is $80. This is not to interfere with your missionary assessment, but is an extra effort. It is assessed as follows: Bro. Smith, $15; Bro. Nicholson $15; Bro. Thompson, $10; Bro. Hopper, $10; Bro. Howard, $10; Bro. Brown, $5; Bro. Gillespie, $5; Bro. Raynor, $5; Bro. C. W. Calhoun, $3; Bro. Gwin, $2. I would gladly receive aid from any one interested in this blessed work. Man is not happy if not employed—a preacher is dead, his people are dead, unless engaged in the missionary work. Send your mite to me at Columbia, Marion county, Miss., or bring it to the District Conference.

Your brother,

I. W. COOPER.

Collection for Delegates.

Will the brethren of the Alabama Conference pardon me for calling their attention to the following resolution adopted at our late session?

"*Resolved*, That a collection be taken up in all our congregations to defray the expenses of the delegates to the General Conference, in the month of March; the amounts raised to be paid over to the nearest delegate, to be reported at the session of the General Conference."

This resolution is mandatory, and should be obeyed by all. I would suggest that if there should be a surplus it could be added to the Conference fund at our next session.

R. B. CRAWFORD.

A plain man said: "Before my conversion, when I prayed in the presence of others, I prayed to *them*; when I prayed in secret, I prayed to *myself*; but now I pray to God."

Hints and Queries.

MR. EDITOR: The Discipline makes it the duty of the board of circuit stewards, in the beginning of the year, to estimate what amount is necessary for the salary of their preacher, and to apportion the same to the various appointments and members on the work. But, instead of doing this, it is very common, when the presiding elder asks the question: "What amount have the stewards estimated for the support of the preacher?" for them to inquire: "What can or will the work pay?" then apportion that amount to the membership. Just as though a preacher could live on whatever a circuit or station could or would pay, however little that might be. On the other hand, just as though it required all that any circuit or station could or would pay to support the preacher, however much that might be.

Now the Discipline is right. Let the stewards say what the preacher's salary shall be, then apportion said amount to the respective appointments and members, and in case the circuit or station fails to pay it the preacher has to make it up. He can do this either by such a rigid course of economy as will deprive himself and family not only of many of the comforts of life, but of many of its real necessities; or by so economizing his time as to give a portion of it to secular employments, and thereby supplement his salary. Now would it not be just and equal, as the preacher pays a portion of his salary, to give him credit for it? And let the books show that so much of it was paid by the circuit and so much by the preacher. Perhaps there is not a preacher who has traveled twenty consecutive years in the Louisiana Annual Conference who has not paid, in this way, an average of $100 a year. Why not give him credit for having paid the $2,000? It is some comfort to a preacher to feel that he is supporting the gospel as well as preaching it.

We do not wish to be understood as complaining—not by any means; for we believe our system of finance is about as good as we will ever get it. At any rate, it is good enough if properly worked. We cannot even hope to have a system or financial plan which can be worked without more or less friction. The prophets and apostles had their trouble in getting a support, and the other Conferences have their trying times of a first and fourth Quarterly Conference as well as we. The Lord ordained that the gospel should be transported, in the main, upon the wings of faith. True, they that preach the gospel shall live of the gospel; but that does not signify that it is not by faith. The gospel is an institution which will not bear to be endowed. Whenever a church undertakes to endow the gospel it comes in collision with the Lord's plan; and when it does this, sooner or later, "Ichabod" will be written upon her altars. The sooner we become reconciled in what seems to be a haphazard way of supporting the ministry, perhaps, the better it will be for us. After all, take the average men of the world, who have devoted all their energies to business pursuits, and the faithful minister, who has devoted his life and energies to preaching the gospel, has come out ahead of them, even in all that pertains to this life, to say nothing of that life which is to come.

J. P.

MANSFIELD, Louisiana.

THE GENERAL CONFERENCE DAILY ADVOCATE.—*Price* $1.—*The General Conference Daily Advocate* will be published during the session at Atlanta, Ga. It will contain the proceedings of the body, including the reports of committees, speeches of members, and the plans that may be adopted for the extension of the kingdom of Christ.

We have published the price at $1.25; but, after making our contract for its publication, find that we can furnish subscribers at $1. Persons who have already sent us $1.25 will be credited with twenty-five cents.

We request all persons who expect to subscribe for it to do so at once.

A. H. REDFORD, Agent.

NASHVILLE, TENN., April 1, 1878.

TO GENERAL CONFERENCE DELEGATES.—The following concessions, says the *Texas Christian Advocate* of March 30, are made by the roads of travel mentioned: Trip tickets on the Sunset and Central routes one and one-fifth fare. On Morgan line, trip-ticket to New Orleans and return for $15. The Galveston, Houston and Henderson railroad will also give liberal terms, but have not yet answered definitely.

The Christian Advocate.

THURSDAY, APRIL 4, 1878.

THE ARMIES OF THE EVE.

Not in the golden morning
Shall ladsl forms return,
For languidly and dimly then
The lights of memory burn.

Nor when the noon unfoldeth
Its sunny light and smile,
Do these unto their bright repose
The wanlerlings fill while.

But when the stars are wending
Their radiant way on high,
And gentle winds are whispering back
The music of the sky:

Oh, then these starry millions
Their streaming banners weave,
To marshal on their wildering way
The armies of the eve.

The dim and shadowy armies
Of pin-inipplet dreams,
Those footsteps brush the feathery fern
And print the sleeping streams.

We meet them in the calmness
Of high and holier climes;
We greet them with the blessed names
Of old and happier times.

And marching in the starlight
Above the sleeping dust,
They freshen all the fountain springs
Of our undying trust.

Around our every pathway
The beauty-ministers they train
To circle us to God from every rest
Of our creating thought.

My First Visit to An Annual Conference

MR. EDITOR: I only wish to give a few incidents of our Alabama Conference, which convened in Montgomery last December. It was the first I ever attended and there was much there of interest to me that attracted no attention from the old members. For instance, a *Bishop* was a novel sight to me. Yes, I joined the Methodist Church South at fourteen years of age, and have been a member just twenty years and never saw a Bishop before. Are there not many much older men who have never yet seen one? Or do I bring up the rear in Conference going? Be this as it may, I am sure nobody enjoyed "seeing the Bishop" and "being at Conference" more than myself. Bishop Keener's serene dignity, and the ease and grace with which he presided over the deliberations of the body, impressed me forcibly. He impressed me, too, as being a man of extraordinary piety. His prayer at opening was so plain, but yet so touching, that I shall not soon forget it. While our hearts were wrung with grief at the loss of our loved Marvin, yet we thanked our Father that he had spared to the church Bishop Keener, and perhaps many others like him. By the side of Bishop Keener sits Dr. Thomas O. Summers. In appearance he comes up to my full conception of an eminent divine. On the other side of the Bishop, and a little in the rear, sits Dr. Redford. I should not have picked him out as our Dr. Redford. He impresses us as a man of great executive ability. But of all the rest, we were the worst disappointed in the appearance of Dr. McFerrin. His figure, his general appearance and his style of address were all contrary to our long established mental picture. He is rather homely, and did not impress us as a cultivated orator. He impressed us as a man of the most distinctive individuality and decided character of any one in the Conference room. It seemed all *Dr. McFerrin*. I fancied that I read in his face *the love of truth* as the predominant trait of his character. Turning from these famous men on the stand to the one hundred and thirty or forty members upon the floor, what a grand array is presented. I gazed long upon the picture, in contemplation deep. I never before witnessed so large and intelligent a body. I have frequently visited both branches of our Legislature at Montgomery, and have seen many other assemblies noted for intelligence, but I am free to say that nothing I have ever seen is to be compared with the "rank and file" of this Alabama Conference. That such a body of men possessing in such an eminent degree all the resources of acquiring wealth and worldly renown, should turn their backs squarely upon all temptations in that direction, and with unalterable purpose pursue a calling that is certain to bring them nothing but poverty, hardships and suffering during life, contains a lesson that every skeptic would do well to ponder. What a burning shame upon the church of God that it does not, at some places and times, give even a scanty subsistence to the pastor who serves them so faithfully.

After viewing the body as a whole, we next direct attention to particular members. Dr. M. S. Andrews, Dr. A. St. Andrews, Dr. Mitchell, Revs. T. L. Maugum, Mathison, Briggs, Jones, Col. Dent, Col. Hardaway, and perhaps several others, are men of fine physiques. You would also notice in the assembly many too, bent with age, loved fathers in Israel, who were doubtless the giants of other years. Among them I see Rev. J. W. Shores, my loved pastor for one year, and presiding elder for four years, not, perhaps, worried so much from age as from that fall from the buggy. To me there was no pleasure of the Conference greater than that of meeting my "old preachers." They were a kind of diary that revived in my memory all the events of my Christian life in days that have passed and gone. How thankful we were to meet again! How blessed of Heaven to enjoy the glorious privilege! But we did not *all* meet. Oh! no. Many have been transferred to other Conferences, and many, too, have gone to their reward on high.

Another noticeable feature of the Conference was the great brotherly love manifested in all the discussions. What a wide difference just here between the church and the world! See what wrangling is all the time going on in our legislative assemblies! See what friction in all other bodies! Then turn here, and behold a picture of brotherly love—a "sight worthy to behold." Happy the nation that could have such harmony in its councils!

The business of the Conference was continually varied with religious exercises. This was another source of great enjoyment. Many fine sermons were preached and apparently with "telling" effect.

After a week's session the Conference drew to a close. All interest then centered in the appointments. Laymen were intent to know "who"—ministers to know "where." When these were read the Conference was adjourned, and then came the sad farewell. "Good-by! good-by!" greeted our ears on every side. We will not all meet in Conference again. One—Bro. Ross, and a shining light in our church—has already "passed over the river." The next morning after Conference came to me the saddest parting of all. I must bid my host, Bro. Richard Williams and family, and also my room mate, Bro. D. B. Gayle, good-by. How sad to sever these pleasant relations!

E. Y. MCMORRIS.

HEFLIN, ALA., March 20, 1878.

The Preacher and His Family.

MR. EDITOR: Many things have been written in order to teach and influence the people to provide at least a comfortable living for their preacher and his family; and yet in some places there are church members who have no regard for their welfare or rights. We wish to offer a few more considerations for the people.

Protestants do not question the right or propriety of a preacher's having a family. In fact many people would prefer such. Neither is it questioned but that they possess the rights common to all families. It is their right to expect a comfortable supply of food and raiment, and contingent expenses, at least, if no more. It would be an unrighteous demand to ask them to put up with less than he could provide for his own family were he engaged in any secular business. In many instances the preacher's usefulness absolutely demands more. But, however varied may be the circumstances of a preacher and his family, the great question to consider is: To whom does a preacher's family look for the necessaries and comforts of life—to him or to the people whom he serves? Although the means of support come from the people alone, they (his family) expect him to respect and grant them their rights; and in so far as he fails to supply their rightful wants he becomes immoral, and is degraded in his own eyes. There is no necessity for such a failure. It will not be contended that such a necessity attaches to the ministerial life. Must a man neglect his family and reduce them to absolute suffering for the sake of preaching the gospel to others? May not worldly-minded people, and even his family, question, justly too, the preacher's religion?

It is well known that if a preacher does his full duty to the people he must be free from active secular business. Even if he had a capital at interest, it might absorb his mind and prevent his attendance to the winning of souls for Christ and the edifying of the believers. Jesus said to his ministers: "Provide neither gold nor silver nor brass, in your purse, nor scrip for your journey," etc., "for the workman is worthy of his meat." This is his right, not a charity. And unless he insists on his rights being granted he in a measure forsakes his family, and paves the way to be immoral to his family and before the people by neglecting them. It will not do to plead the condition of the people to modify the matter. The rights of his wife and children must be respected. Such appeals will avail nothing. They make him appear not only immoral, but fanatical. Must they bear such deprivation and suffering as submitting to Divine Providence, because the people neglect to provide for them? We inquire not here whether such people are worthy of the gospel or whether they need it. The latter is very evident. But the question is: What is the preacher to do with his condition? His family justly complain of him for neglecting them. It would be unmanly to say his calling caused him to neglect them. It would be untrue to say his calling demanded such; "for the workman is worthy of his meat." He is *worthy* of it. It is a divine right. God has promised it with a view to the obligations of a preacher to his wife and children. God expects his ministers to be models in *morality*, as well as in martyrdom.

Some one will say: "He ought not to trust in the people alone, but work as other men, and provide for his family." "Yes," says one, "I would be willing to help him if he would help himself. He ought to have a corn-patch, and raise his bread, anyhow, or he might teach school." When these friends of the preacher first succeed in following these instructions we will be willing to attempt the new way. We ask: Why should any one man be required to give, as a charity, as much as a preacher has to give? What man would be willing to give his corn crop or the tuition of his school in order to have the gospel preached to the poor? Many feel unable to give four or five bushels, and some none, and yet they suggest that a preacher do it! It is well they are not preachers, else they would have to advise their congregation "to do as they say, and not as they do." God has not required his ministers to do without their "meat;" neither may a Conference demand it. It is the opinion of the writer that no minister is under any obligations to serve a people when they fail to provide a comfortable support for him and his family. Why should a preacher's family be required to go for weeks and months without needed clothing, sugar, coffee, meal, meat, or money to pay incidental expenses? Christ says he is worthy of these things. Who will say otherwise? If a preacher was rich, who can say that his dues to God would be so much as the support of himself and family? Would not this be best given to foreign missions?

Who has released the church members from the apostle's injunction, Galatians vi, 6: "Let him that is taught in the word communicate unto him that teacheth in all good things." Let church members consider their duty. Think of the next verse: "Be not deceived; God is not mocked," etc.

AN OBSERVER.

Let Us Patronize Our Own Schools.

MR. EDITOR: I am somewhat surprised, after so much has been written by preachers and laymen for the good of the church, that so little is said in regard to a matter of vital importance to her interest, growth and future prosperity. I refer to our Methodist schools and colleges; and while I do not intend to be sectional, yet this is intended especially for the benefit of those of our church who refuse to patronize our Southern University at Greensboro, Ala. We have seen this college in its prime, and thought: What a fortunate people to be able to build such a commodious house and locate it in such a favorable spot! But, alas! how soon do we see this building, reared with so much pride, and at the expense of money and talent, languishing for want of support.

It is because they who should have supported her have failed to do their duty that she is in such a state. Such persons may offer to excuse their conduct on the ground that other schools are superior, and for this reason they send their sons to them. I answer: It is their fault if the Southern University has a superior anywhere in the South; for the words of the Master are applicable here: "He that gathereth not with me, scattereth abroad." The common excuse for sending to Tuscaloosa and other colleges is that these colleges have a *military department*, and their sons must be brought up under military discipline.

I would not for one moment attempt to detract anything from the University of Alabama, and am willing she should retain all honor due her; but I do not think that her military department is so all-important as to cause patrons to be disloyal to their own schools. Can men of influence in the church expect a college to prosper when they send their sons to other colleges? How can they be astonished if she languishes, or how can they bespeak the patronage of others when they withhold their own?

As I said in the beginning, this communication is intended chiefly for our church members. Of course we want the patronage of all in this section; but of *these* we claim it by right. We have an agent (Bro. Powers) who will lay the claims of the college before the public, and I trust successfully.

In conclusion I will say that if we expect to build up our church, if we expect our children to grow up in the right faith, we must sustain our schools. We have but to look around us to see how other denominations are acting in this matter; and this is the true way of strengthening and building up a church.

We cannot, under the pressure of the hard times, expect a great deal in the way of money to help us, for we know that few feel able; but which, by simply patronizing the college, a mutual benefit will accrue to all parties, besides the consciousness of duty performed, all true, zealous Methodists must feel it their duty to respond.

LANMAN.

FORKLAND, March 13, 1878.

ONLY.

BY M. ALLIE DAVIS.

Only a rosy, dimpled cheek
To my cheek pressed;
Only a tiny sunlit face
Against my breast;
Only a dear little baby's smile,
A tender kiss;
But, oh, it filled my mother-heart
With untold bliss.

Only a little suffering face
Pinched with pain;
Only a slender thread of life
Snapp'd in twain;
Only two fair, sightless hands
Crossed in sleep;
But, oh, it filled my mother heart
With pain so deep.

Only an empty crib beside
A vacant chair;
Only two little worn-out shoes,
A lock of hair;
Only an old and ragged hat
He used to wear;
But, oh, I cannot look on them
Without a tear.

Only a little mound of earth—
A cradle-tomb;
Only a crushed and broken flower
With lost perfume;
Only a sad, a longing pain
Within my breast;
Only the memory of baby lips
To my lips pressed.

Only a little while and I
The dear one meet,
Far o'er the way where well I know
His tiny feet
Have trod the path that ends but at
The mercy-seat.

BOLTON, MISS., February, 1878.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names. Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

MARIA TOUN, wife of Thomas Raynham, died in Bayou Sara, March 6, 1878, aged fifty-four years. Sister Raynham was the daughter of a pious member of the Wesleyan Methodist Church, England. She was converted early in life, and became a faithful laborer for the Master; was regular and prompt in attendance upon the class meeting and other means of grace peculiar to the above church. She and her husband landed in New Orleans in January, 1850. Since then she has been identified with the Methodist Episcopal Church South, being located the greater part of the time in Bayou Sara.

During her last illness her mind was much disquieted by reason of doubts and fears as to her *full* acceptance with God. She was painfully conscious of the sin of omission which detracted greatly from her joy. We prayed earnestly for many days for the removal of the cloud. In the midst of a paroxysm of intense suffering the blessing came, the cloud of unbelief was dissipated, and the love of God was richly shed abroad in her heart by the Holy Ghost. Standing on the verge of time, with eternity in full view, she shouted the praise of the world's Redeemer, and exhorted all around her to consecrate their lives to the service of the blessed Savior.

Her sufferings were intense. She was afflicted with dropsy of the heart, upon which maladies is accompanied with more painful symptoms. But, notwithstanding her great suffering, she never murmured or complained. Her patience and resignation to the will of Heaven was the subject of remark by all. She was a woman of good mind, endowed with many Christian virtues, and beloved and esteemed most by those who knew her best. She has gone. The family are heart-broken; but they sorrow not as those without hope, for they have the happy assurance that she is with the Savior. She is brighter, fairer, happier with him, and they may soon rejoin her in our Father's house, a reunited family, to part no more forever. Heaven should be very near our hearts, for the wife and mother is there.

PASTOR.

MRS. REBECCA JANE DAWSON, wife of F. M. Dawson, died in Delta, La., December 27, 1877, aged thirty-nine years, seven months and twenty-five days.

Pious parents had instructed her in the way of salvation, and in early life she had sought and found the Savior precious. She had the true light, and it was shining, that others might glorify her Father in heaven. The heart was purified by faith, and the temple was God's, for his Spirit dwelt in it. She loved Christ, and obeyed him. She was in the church, and in it served him. Hers was a worship which God honored, for in the courts of the Lord's house song, prayer and praise ascended from the heart, conscious of his presence. Every interest of the church was precious to her; and though scarcely able to leave her home, yet she came to sit with us in heavenly places, in the name of Jesus, until failing strength debarred her of this privilege, and then she would say to the pastor, departing: "Remember me to day."

For several months she suffered intensely, but no murmur escaped her lips. The will of God was her will, and upon him she leaned for sustaining grace. His rod and staff supported her. I was with her several times during her sickness, and was always greeted with a cheerful smile. Prayer was offered, and in it she heartily joined; and those holy associations rendered us better prepared for life's duties. She affirmed, with tears of joy, that God's presence continued, and without it she would be unable to bear her suffering.

But she is gone. The silver thread, of which we caught a glimpse here and there amidst the darkness of earth, has been drawn heavenward. The home which was made so bright and pleasant to her husband, children and friends is now dark and dreary. Hearts are bruised, but not broken. They loved her, and her virtues cannot die. Gentleness, patience, meekness—manifested in health and sickness—with perfect trust and firm reliance upon Jesus in death, is an inheritance more precious than gold, more lasting than time.

P. H. MOSS.

DIED, at her home in the city of New Orleans, on the tenth of February, Sister SARAH CROSSON, in the fifty-ninth year of her age. She was a native of Scotland, and moved to this country in 1818. She joined the Methodist Episcopal Church South in 1855, at Moreau Street church, New Orleans, of which she has been a faithful member.

Some time prior to the year 1868 she moved to Texas, where she resided until the death of her daughter, Mrs. Koffsky, when she returned to New Orleans. Since that time (1868) she has had charge of the domestic duties of the household of her deceased daughter. She took the place and acted the part of a mother to the bereaved children, one of whom was left a little infant.

She was a lady of more than ordinary energy and thoroughness in domestic affairs, sometimes overtaxing herself, such was her industry. She will be greatly missed in the family.

As a Christian professor she was consistent and exemplary in her deportment. Retiring in disposition, and being of necessity confined much at home, her influence was confined to the family and the immediate circle of her friends. To these alone were her real virtues and worth known. Before her departure she gave her grandchildren pious and affectionate counsel, told them to love and trust in Jesus, and to be religious. She has left behind her in the household a savory influence, which to them is as the fragrance of some sweet flower.

She died in peace and triumph, trusting in Jesus, her Savior. "So he giveth his beloved sleep."

T. F.

MARY ELLEN WILLIAMS was born September 11, 1860, and died at the residence of her father, Wiley J. Williams, in Santa Rosa county, Fla., September 27, 1877, aged seventeen years. She was baptized in infancy, and joined the Methodist Church January 10, 1875. In her daily life she exemplified the religion which she professed, and by the gentleness of her disposition was daily occupying a larger place in the affections of those who knew her. Standing upon the threshold of life, with all its bright hopes before her, she was attacked with typhoid fever, and, after lingering for weeks, gently passed away. It was my privilege to know her from her father's fireside, where her affectionate obedience was a constant joy to her parents. Her character was marked by an unobtrusive modesty, an unselfish consideration for the comfort of others, native good sense and amiability of temper that made her youth attractive and gave promise of a noble womanhood. So far as we can see, she could ill be spared from the present or the future. But God knows best, and when the mysteries of his providence shall be read in the light of eternity, the stricken hearts that now quiver with anguish while they say, "Thy will be done," will be enabled to rejoice even in this sad bereavement. Till then may God's grace comfort and sustain them.

J. O. A.

DIED, at Bryan, Miss., December 12, 1877, Mrs. EMMA LEWIS, born Catching, wife of Mr. James Lewis, aged twenty-seven years.

Another of earth's brightest jewels has gone to her eternal rest. A character so bright, so pure and lovely around it every Christian grace seemed to have clustered. Her religion was not demonstrative; and yet such was her life that the world took knowledge of her that she had been with Jesus. In all the trials of life she said: "I have ever found a precious friend in Jesus." Her last illness was protracted, and her sufferings intense, yet she was patient, never murmuring, but perfectly resigned to the dispensations of Providence. A short while before her death the Holy Spirit came down in power, and she had sweet communion with Jesus. She rejoiced aloud. Taking her husband by the hand, she entreated him to give his heart and consecrate his life to God, and meet her in heaven. She then called her sweet little children around her, caressed them, exhorted them to pray and be good, commended them to Jesus, and said: "Come, Father, and take me home." The sunset of life with Sister Lewis was bright, beautiful and blessed. As it went out the sweet and mellow tints of these precious words were heard: "All is well."

W. D. HOUSTON.

WILLIAM BENJAMIN BRYAN died at his residence in Webster parish, La., on the twelfth of December, 1877, in the fifty-first year of his age. He was a native of Stewart county, Ga., but emigrated to Louisiana some time before the civil war, where he resided till his death. Most of his life he was a member of the church, and his humble and straightforward walk ever gave him the confidence and esteem of those who knew him. Bro. Bryan was not one of those men whom society or the church has to carry. He lived to a purpose. He felt that he had a part in this life to perform. While he had health he made a respectable living, but it was not so fully employed. He felt that the Lord had claims upon his purse, and he was not slow to answer the calls of duty in this respect. His deep-toned faith, his conscientiousness, and his willingness to discharge the obligations of religion, gave him an influence in the community as a neighbor, citizen and Christian that will long be felt. I could easily write more of this good man, and not say too much; but these few lines must suffice even for one for whom I will ever cherish a very sacred memory.

J. W. MCDUCK.

SISTER ELIZABETH M. WARREN was born in Coosa county, Ala., December 3, 1839, and died in Elmore county, Ala., February 20, 1878. Sister Warren left a husband and eight children, besides a large circle of friends, to mourn her loss, though we mourn not as those who have no hope. She was happily converted to God about the year 1856, and connected herself with the Methodist Episcopal Church South, of which she lived a consistent member till her death. The writer has been acquainted with her from early childhood, and lived near her all the time, except one or two years immediately after she was married to Bro. Warren. She was a woman of an amiable disposition, an affectionate wife and mother, and an exemplary Christian. She loved to attend the public worship of God. Her illness was of short duration, and her sufferings very intense; but, notwithstanding, she was enabled to leave to her surviving friends the blessed testimony that the Lord whom she served during life did not forsake her in the ordeal of death. Thus she fell asleep in the arms of Jesus. "Precious in the sight of the Lord is the death of his saints."

G. M. PEARSON.

MRS. SUSAN GILMORE, whose maiden name was Slack, was born in Clarke county, Ala., December 27, A. D. 1822; was married to the Rev. Stephen M. Gilmore, a local minister of the Methodist Episcopal Church South, February 25, 1850, and united with the church at Choctaw Corner, in said county, in the early part of the year of marriage, of which she lived a consistent member until her death at the residence of her husband, in said county, September A. D. 1877.

Her life after uniting with the church was that of an humble, faithful Christian. With a strong Christian faith she united the practice of an enlarged charity, and was actuated by that Christian hope which found an anchor to her soul, both sure and steadfast. Doing what she could in the charge of her duties in all the relations she lived respected and loved, and died regretted by all who knew her. To her husband, now in very advanced old age, the loss is irreparable; but he is sustained by the faith and hope which he has so long preached.

A FRIEND.

DIED, of pneumonia, at his home in Ocean Springs, Miss., December 17, 1877, ROBERT L. KENDALL, aged twenty-three years. From his earliest boyhood he lived a moral life, and one of pure devotion to his widowed mother, whom he loved dearly. At a protracted meeting here in August, 1877, he joined the Methodist Church, earnestly seeking salvation, and continued to seek pardon of sins up to the time of his sickness; and while suffering under a torturing disease, and after spending a prayerful night, he called his youngest sister to him, saying: "Mamie, I saw my Savior, and he told me: 'Cheer up, my brave boy—there is light before you;' and now there is not a cloud before me. I am so happy." Thus passed away to rest a loving brother and an affectionate son, to meet his youngest brother, who preceded him more than a year to that good land, and to await the coming of his mother, who followed him in the same way less than a month afterward. Mourn not, brothers and sisters. Your loss is his eternal gain."

His pastor, W. W. HORTS.

MRS. MARTHA A. WATTS was born in the State of Georgia, March 4, 1824, and died at the residence of her son-in-law, Mr. Carson, in Brookhaven, Miss., October, 1877. In early life she became the wife of John Watts, one of Mississippi's most honored sons, so long distinguished at the bar and afterward on the bench. He was a devout Christian and zealous worker in the church. In him she found a true helper in all spiritual things so long as he lived. Mr. Watts' last illness was of long continuance. During this period nothing afforded her much pleasure as the reading of the Scriptures, the songs of Zion, and the conversation of her sick room. She was regular in her attendance at monthly communion when in health, and desired, during her sickness, to receive it in her chamber. She died surrounded by her children and grandchildren. It was meet that she should die who had suffered long and much. She has gone where the wicked cease to trouble and the weary are at rest."

J. T. HEAD.

THE following resolutions were adopted by the Amite Quarterly Conference, Woodville district, Mississippi Conference, at a quarterly Conference assembled, February 23, 1878:

Resolved, That in the death of Sister TAYLOR, which event took place at the residence of her parents, in Lincoln county, on the second day of February, 1878, the church has lost a consistent and good member, the country a good citizen, and the family a noble boy.

Resolved, That these resolutions be engrossed upon the minutes of the Quarterly Conference, that a copy be furnished the Liberty *Herald*, NEW ORLEANS CHRISTIAN ADVOCATE and Summit *News* for publication, and that a copy be furnished the parents of the deceased.

W. H. GRIFFIN, Sec.

DIED, on the tenth of February, 1878, in Union parish, La., MRS. T. C. THOMPSON, wife of N. V. Thompson, and daughter of T. K. and Frances Smith, aged thirty-eight years. She was hopefully converted when young, joined the Methodist Episcopal Church South, and lived and died in the faith. In all the relations of life she was faithful—as daughter, wife, mother, friend. All miss her. She has four children gone before her, and leaves a bereaved husband, a daughter and two sons, all grown. Her home was always open and welcome to the preachers, and her tent at the camp ground was a place where many knew her and appreciate her memory.

R. PARVIN.

Southern Christian Advocate and *Baptist Record* please copy.

A life full of good works is the only way on thy part to answer the mercy of God extended to thee. God hath had mercy on thee, and hath saved thee from all thy distresses. The heart that is fullest of good works has in it least room for satan's temptation. Every promise in the Bible is thine, to strengthen, quicken and encourage thy heart.—*Bunyan.*

Though God is not tied to instituted ordinances, we are; and no extraordinary gifts will set us above them, but rather oblige us so much the more to conform to them.

The Christian Advocate.

THURSDAY, APRIL 4, 1878.

THE HOUSEWIFE.

What has this woman been doing,
So long since the morning began?
I don't believe she can remember
A single half of the work she has done.

Dressing the dear little baby,
Combing his soft silken hair,
Putting him back in the cradle
To sleep and grow healthy and fair.

Doing the work in the kitchen,
Just what it happens to be,
Covering books for the school-room,
Ready for callers at three.

Mending and making and chatting,
Then or three children to teach,
If not the primer's first lesson,
Methinks no others can preach.

That's what this woman's been doing,
Day after day 'tis the same;
Angels do watch and defend her—
"Mother" for that is her name.

My Ninety-Fourth Birthday—March 24, 1878.

BELOVED FRIENDS: Instead of a common place salutation, I will make to you a communication of broader, brighter and more pleasing contents. I have purposely postponed this communication for this glad day.

About the middle of last November, after the shock of my severe attack had passed off, it left me full of reflections on church interests, and in the midst thereof I had a vision. I had never before had one, and was always at a loss to comprehend the true idea of a Scripture vision. As, for instance, Joel, in prophesying the effects that would follow the pouring out of the Spirit upon all flesh, says: "Your young men shall see visions." One would very naturally ask: What is a vision but seeing, and how, then, can it be said, "Shall see visions?" This is a sufficient answer: A vision is imprinted on the mind by some supernatural agency; and it is said to be seen, because the mental consciousness of a vision is most strikingly scenic. But the very consciousness of a vision differs widely from that of a random dream. There is always in a vision prophetic revelation of the approaching fulfillment of some event in the prophetic programme of promised epochal events in the on-coming kingdom of God. My vision was of this order. In the language of the ancient seers, I was rapt and placed in an arched entrance into a very large house, inside of which I did not see. The open space behind me seemed to be a plain vestibule, but cut off from the main building by a cross wall perfectly close. Here I stood at the utmost verge of theirs, perfectly erect, unawed and entranced at the vision.

With a clearness of my great distance below St. Paul, I will quote his words for explanation's sake. He said: "It is not expedient for me, doubtless, to glory; I will come to visions and revelations of the Lord." As both terms are in the plural, I presume it is because they are always in combination; so that, while a vision is not a revelation, so neither is a revelation a vision. But, while a vision is a scene of something substantial about to be developed into a realization—photographed on the mind as the figure of a natural body is by light on the retina—revelation is the intention of its moral teaching.

In my vision the earth became a vast beautiful landscape, freed from every natural annoyance. It was undulating enough to relieve it entirely from the monotony of sameness. There was not a sharp hill in sight, nor a dull plain. The face of the earth was covered closely with a beautiful brown-colored grass, that lay upon it as gracefully as a parlor carpet. As to the trees they were of our common woodland growth, but all full-grown and singularly beautiful. There was not a defect in any one of them—all straight up, with large, waving tops. There was no undergrowth. All the difference was that the appearance was that of a grove, and not of a forest, in that the trees stood in rows, with open avenues between them, which seemed to run interminably on. There was nothing of the promiscuous, or wild, neglectful appearance of common woods; and yet there was not the sign of artistic taste or labor in all this lovely landscape, unless it was in these rows of trees and open avenues between. All looked like the simple development of latent elements from nature's fruitful resources. Its moral must be easily seen.

But now I come to the soul of the vision. About fifty yards in front of me was passing a succession of beautiful little boats in form—in other respects they resembled a paper car, having tops and sides opening without shutters. They were beautifully painted all alike—colors fresh and lively, staple and chaste. They ran upon a straight line, seemingly self-moved, there being no visible force. These boats were full of children, clean and fine looking, ranging from five to ten years of age, boys and girls. There was no noise, but their smiling faces were the simple blooming of inward, innocent pleasure—a species of pleasure too well-bred to become boisterous as its exponent. They said they were all going to the World's Sunday school—by which I understood a Sunday school at which all the children were summoned together on some grand occasion. In some way I found myself at one of the last of the train of boats, engaged in the following conversation with a very pleasant, promising boy of about ten years old. I said to him: "My son, what is the reason we older people cannot be always happy, like you children are?" To this he replied in terms that threw me upon the thinking plane again. He said: "It is because you are not in sympathy with Christ, like we are. If you were to work only for Christ you would be always happy." The inquiry instantly arose in my mind: What does he mean? for I felt fully satisfied from the moment of his first declaration that it was a divine message. And the revelation of the vision was in this wise: You do not work for Christ alone in your Sunday school work, in that while you are working in your way to make Christians of them you are just as truly wishing to make Methodists of them; and you cannot work only for Christ with any divisive motive underlying it. A rush of thoughts on Christ's chosen mode of soul conversion—reducing us to the simplicity of a little child—came upon me.

But I must continue my vision, with its accompanying revelations. I saw during the vision only a few—say a half dozen—adult persons within the vast field of my vision, and they looked old, poor, and passing away. Here the moral intention was that the world was to be saved by the children; and they were to be fitted for this moral conquest through this Sunday school drill; and that ecumenical Sunday school was called to let all know that the time was drawing nigh.

Finding myself back again at my first standing-place, I saw a few young men on my right hand, on the ground, close up to the basement wall, very busy writing like enrolling clerks. I asked them what they were doing, and they said: "We are making out the roll of all Sunday school children." And here the vision itself came to its close, but left me a deeply interested subject, seeing nothing more, but being overwhelmed with the revelations that unfolded to my mind the reason and the import of the vision. It was for the special comfort of the discouraged. And this was the way of it: that in the working out of God's grand design I became discouraged because awakenings and conversions seem to become more difficult and rare; but that the world was to be brought finally to Christ by the children of the church—mind the slogan phrase—by the agency of Sabbath schools; that these were to become nurseries from which would be transplanted into the church in increasing numbers, until, as the prophet Jeremiah has it: I, God, will put my law in their inward parts and write it in their hearts—just the work which can be best done in Sabbath schools and Bible classes, and will bring about that knowledge of God which will at last people the world with a theoretical population of firm believers in the God of the Bible. My belief is that much of what is called the millennium will be the restoration of a true theory—a work that never will be accomplished through mere pulpit exegesis. But three generations, if all nations were Christianized, can, by Sunday school and Bible class instruction, bring on that state of society meant by all knowing God, from the least of them into the greatest of them—most likely from the rulers to their servants.

The very esthetic dress of nature, in its freedom from all noxious growth, was only a prefiguration of what is meant by the digging down of mountains, filling up of valleys, smoothing of rough places, and making crooked ways straight—in a word, filling the earth with his glory. But all wise minds saw the moral forces necessary to bring on these grand results through our Sunday schools must be greatly increased and more efficiently worked. My revelation was that God, through the church, is making ready a people prepared for the Lord. This was not so in my day—the Lord never found a single soul prepared and made ready for him. Made ready for him! Wonderful words! I heard one of our chief pastors say within a month, while looking at some Sunday school children contributing to a missionary collection, that it had been impressed upon his mind for some time that God would convert the world through the children. I rejoiced to hear it. The Lord had shown me this several years ago while I was Sunday school agent, in preaching on its scriptural ground, from Malachi iv. 5, 6; and the reference to these words by the angel while foretelling to Zacharias beforehand the character of the ministry of John. I saw that this reciprocal interest between parents and children was increasing, and understood that considering the tendency in the church to backslide, and that the primitive grew worse as the corners came in, from depraved habits, that there was no way in which the necessity to shake the earth with a curse could be prevented but to raise up a better race.

My own state, Arkansas, is said to be a state in which the soil seems to have passed out of the holy estate of ecstasy. Peter fell into a trance at Joppa, and in that state he beheld his wonderful vision. Whether the mind is simply demoralized or superhumanized is unknown. One thing, however, is certain: the state itself is a reality. When I passed out of it into my common self I had the ecstasy. I was full of divine comfort. The room seemed to be filled with the glory of God. My bliss was that of a seeming bathing in spiritual life; and strange to say, I made no proclamation of it through it remained on air, with slight variations for three days. Nor has it passed entirely away.

So my ninety-third year ends. "Oh, give thanks unto the Lord for he is good; his mercy endureth forever." Allow me to open my ninety-fourth year among you with an earnest exhortation to all concerned to enter heartily into every good work, especially into Sunday school work—heeding nothing else but this one great end: to make ready a people prepared for the Lord (see Luke i. 17) and keep it in mind that this is what is meant by training up children in the way they should go. It is only one way—and in your work remember my Sunday school boy in his message to me: "If you would work only for Christ you would always be happy, like us." So we would.

L. PIERCE.

Southern Christian Advocate.

There are three ways by which I have often been much benefited: 1. When riding alone a long journey. When giving that time to prayer. 2. By giving that time to prayer. 3. By fasting and giving days to God. abstinence; and giving days to God. 3. By praying for others; for by making an errand to God for them I have gotten something for myself.—*Rutherford.*

Taxation of Churches.

Taxation is, primarily, a sharing of the proceeds of either labor or capital between the State and the individual laborer or capitalist. But in the case of church property there are no proceeds, and therefore nothing to be shared with the State. This condition of fixed and recognized non-productiveness is an important factor in the problem under discussion; and though it might not be accepted as alone sufficient to determine that question, it should never be omitted from its estimates. If we add to that the further element of public utility, we shall have all that may be required for the determination of the case in favor of the prevailing usage.

Under this classification of objects will be found statues and monuments owned by individuals or associations, but set up in public places. Also fountains, parks, free galleries, and libraries, in short, all matters of public utility, convenience or taste, belonging to private parties, but devoted, without profit to the owners, to the pleasure of any one who may choose to use them.

In European cities, and to some extent in this country, there are statues and monuments of untold cost, owned by individuals or private corporations, standing in public places; and it is believed that the public is profited by them. So there are galleries of paintings and statuary, museums and reading-rooms to which the public are admitted either without charge or for only a nominal sum, which goes to pay for the necessary current expenses of the place, the proprietors receiving nothing in return for the original outlay." And yet, so far as we know, all these, whose aggregate costs amount to untold sums, are untaxed, because they are a public benefit, and at the same time they bring no pecuniary compensation to their owners.

The great parks, squares and esplanades owned by our cities are, as to the States in which they are severally situated, private property, and were they to be subjected to the ordinary laws of impost they must all be made to bear their share, according to their estimated values of the State tax; and yet it is not to be suspected that anybody would wish to see them compelled to do this.—*Dr Curry in National Repository.*

AN ARBITRATION.—Mr. William T. Robinson used to relate an amusing anecdote of one of the early Robinsons, who, it appears, had joined the Quaker meeting. Gov. Brinton had placed him on a farm belonging to him, situated on the south end of the island adjacent to Benton's Point, and stocked the same largely with sheep. In a violent snow-storm, such as used to prevail more frequent than of late in New England (though I have known several in my day nearly equally destructive), these sheep, having been left in an exposed position, were driven by the inclement tempest of wind and sleet off the rocks into the sea, where they perished. When Robinson came into the presence of the sheep's master, Governor Brinton, the latter, being again of hasty temper, broke into a towering rage with his tenant, and upbraided him in unmeasured terms for the loss of the sheep through, as he charged, gross neglect. To all the abuse heaped upon him Robinson answered not a word; which submissiveness seemed only to increase Brenton's ire, who at last, in his frenzy, declared that Robinson should pay him for his lost sheep, and bid him choose a man to arbitrate their value, while he chose another, which Brenton did on the spot instanter. It was now Robinson's turn to choose his man. "Friend Brenton," said he, "I know of no one whom I should prefer to trust my interest with than thyself. I think I will choose thee for my man." This was too much for the governor, who, after bursting into an uproarious fit of laughter, told his unmanageable tenant to go back to the farm and he would venture to trust one more flock of sheep to his care.—*Providence Journal.*

One Sunday morning, when I was glad I heard an excellent minister offer the prayer that God would grant the congregation during that day "intellectual repose," and I am inclined to think that very many of the people actually said, Amen. It may be different in America; but with us there are many congregations that seem to have lost the habit of caring for solid teaching. Describe a thunder-storm, or a conspiracy or a shipwreck; move them to tears by a touching story of human sorrow; give wings to your fancy and carry the people far away into other places where the bright waters murmur softly over their rocky bed, where the foxglove blossoms where the bee hums among the wild thyme and the gorgeous dragon-fly hovers over the fern, and they think you one of "the finest preachers" in the country, though they are no wiser when the sermon ends than when it began. God forbid that I should deprecate the music of graceful speech, or the beauty and pomp of an imaginative eloquence! But for a nation's life, corn-fields and rich pastures are more precious than the romantic beauty of lonely lakes, or the stern sublimity of the mountains which rise above them; and that preaching is barren and worthless which has no other object than to excite transient emotion, to stimulate the imagination, or to gratify the fancy.—*Dr. Dale.*

May I be one of the weakest, provided only, in my weakness, that immortal and better vigor be put forth with greater effect; provided only in my darkness, the light of the divine countenance does but the more brightly shine; for then I shall, at once be the weakest and the most mighty, shall be at once filled and of the most pleading sigil.—*Milton.*

O Lord, who canst do all things, and always lovest the progress of the soul, increase me in thy grace, that I may accomplish thy words, and perfect my salvation.—*Thomas a' Kempis.*

Religious Intelligence.

—Rev. James Gibbons was installed as Roman Catholic Archbishop of Baltimore on last Sunday.

—The next session of the Canadian Parliament is to be asked for an act to incorporate the Presbyterian Church of Canada in connection with the Church of Scotland.

—The distinguished French Protestant, Pressense, says there are three Protestants in the present French ministry—M. Leon Say, M. de Freycinet and M. Waddington.

—The Reformed Episcopal Church is making a good beginning in England. Bishop Gregg recently received five Episcopal ministers in London into the new communion.

—The American Colonization Society received during the past year $12,053; disbursements, $12,639; balance in treasury, January 1, 1878, $1,491. Since the war there have been 3,189 colonized, making a total, since the organization of the society, of 15,022.

—The tomb of Pope Pius the Ninth was provided at a cost of $400. It is said that in his will the Pope requests to be buried outside Rome, at San Lorenzo de Capncelni. The marble slab covering his tomb is sculptured with tiara and skull and crossbones.

—The Bible Christians are a Methodist body found in Canada and Great Britain. The Canadian Conference, recently in session, reported the following statistics: 81 itinerant ministers, 197 lay preachers, 183 churches, with 13 other preaching places, 7,793 church members, 1,334 Sabbath school teachers, and 9,310 scholars. The increase in church membership over last year is 850.

—The Methodists have found a man willing to brave the dangers of the Liberia coast climate and take charge of Monrovia Seminary. The Rev. Royal J. Kellogg, of Bethany, Penn., is the man. They have also appointed a superintendent for the projected Boporo mission in the interior, in the person of the Rev. Melville Y. Bayard, of Glenwood, Ind. The Rev. Joel Ogood has already sailed for Africa, to enter upon the service of this mission.—*Independent.*

—The regular meeting of the board of managers of the New York Bible Society was held at the Bible House, New York, on Thursday evening, February 1, the vice-president, Mr. Theodore Lemon, in the chair. During January, 3,150 families, residing in the Twelfth, Thirteenth and Eighteenth Wards, were visited and 609 Bibles or Testaments distributed among them by gift or sale. 214 vessels lying in the harbor were supplied with 2,529 Bibles or Testaments in different languages, and 6,613 Bibles or Testaments were distributed among 2,593 emigrants landed at Castle Garden.

—The February number of the *Missionary Record*, of the Church of Scotland, has two letters from its missionary at Blantyre, in the Shire hills, near Livingstonia, Africa. They state that road-making is going on rapidly, and the station begins to present an appearance of civilization. All the members of the party are in robust health. Meetings are held nightly for the benefit of the natives, about eighty of whom usually attend. The *Record* states that an ordained minister has been found, Mr. Macdonald, of Pulteneytown, who is willing to go out and become the head of the Blantyre mission, which has been without the services of a minister except Dr. Livingstonia.

—Fisk University has made its first contribution to the evangelization of Africa. The American Missionary Association called for two married men to re-enforce the Mendi mission, and two of the students of Fisk University (Andrew E. Jackson and Albert P. Miller) responded, and very interesting were the ceremonies last week, at Nashville, connected with their departure. These ceremonies included ordination, wedding and farewell services. After the ordination the two young men were married to the young women they had selected for their wives, and in the farewell meeting several ministers and other speakers gave them advice and words of cheer. The missionaries are already on their way to the mission field.

—One of the troubles which Protestant missions in the South Pacific have is the interference of Roman Catholic missionaries, who, not content with winning converts from heathenism are constantly making endeavors to pervert Protestant Christians. But it is interesting to know that many of the converts are so secretly grounded in the faith that they repel all overtures from the Papists. In Samoa recently a public discussion took place between the Roman Catholic priest, with his native assistant, on the one side, and three of the native pastors, laboring in connection with the London Missionary Society, on the other. The result was that the latter succeeded in thoroughly satisfying the elders who were present, who said they considered the matter now settled.

—The sales of ecclesiastical property in Rome by the government have brought enormous sums to the Italian treasury. The sales were begun in 1867 and on the first of October, 1876, 118,553 lots had been sold at auction, producing $102,823,600. The estimate made by the government when the sales began put the gross sum at $79,928,500. This sum has already been exceeded by $22,000,000, and there is yet considerable property to be sold. The official journal, in giving these statistics, says: "There is the added advantage in the improvements that are immediately made, as the property passes into private hands, with an increase of the general wealth. The government has reserved many buildings for its own uses, and every commune and considerable city has shared in the division of such structures as could be turned to account. There are many convents still occupied by the monks, by a temporary privilege, or until it can be seen to what use they can be put. Thirty-two or more of such monastic buildings in and about Naples have been handed over to the public within a short time."

Our Young People.

LITTLE MISS CROCUS.

BY G. CLARKSON.

Time folks were getting up—
They're so slow!
I've been awake here,
Hours ago!

Reckon I'll peep out—
Who's afraid?
That dark ain't nothin'
Only shade.

Beds here hug enough
In my bed;
Guess I'll push blankets
Off my head.

My stars what a world!
Ain't it white?
I believe the clouds fell
Down in the night.

I smell something.
My! that's good!
Must be Arbutus
Up in the wood.

If there ain't Snowdrop!
Seeming me
Shan't better stay where
She might to be.

Wonder what brought her
Out so soon?
Spose she thought 'twas
Afternoon?

She'll get her nose nipped
Serve her right
Small children like her
Must keep out of sight.

Wind needn't blow so!
Makes such a din.
Good gracious! Guess I'd
Better go in.

Where's my blanket gone?
Cold hurts so!
Poor little Crocus is
Freezing up—oh!

Believe I'm an orphan now
Gone to die—
And be an angel
Up in the sky.

New York Weekly Tribune.

From Our Little Friends.

CRYSTAL SPRINGS, Miss., Feb. 5, 1878.

DEAR MR. EDITOR: Seeing so many letters in the CHRISTIAN ADVOCATE from little boys and girls, I concluded to write one. Our pastor is Mr. Forsyth. He has not been with us very long, and has not preached but five or six times; but those few times has convinced us that he is a splendid preacher, as well as a very good man. We have a very large Sunday school, and I think it will be larger this year than last. I will close by asking a question and answering one: Ahasuerus was the king who began to reign when he was twelve years old, and reigned fifty-five years. It is found in Second Kings xxi. 1. Where is the longest verse in the Bible found? Hoping to see this printed, I remain, as ever,

Your respectful little friend,

CARRIE WILLING.

TALLAHASSEE, MISS., Feb. 8, 1878.

DEAR MR. EDITOR: We have a fine Sabbath school here at Tallahassee, and I am a scholar. My pa is our superintendent. Bro. J. R. Peavy is our preacher. We think him a very good one, and we love him very much. I am a member of the church, and am trying to live right and be a good boy. Now I will answer a question asked of Lucinda Jane Long: Zacchens climbed into a sycamore tree. Now I will ask the little boys and girls some questions: Who preached the first sermon on the resurrection? Who was the mighty hunter of the Lord?

Your little friend,

ROBERT F. LACKEY.

Hares and Easter Eggs.

It would be difficult to explain whence came the notion that "the hares lay the Easter eggs." Queer hares they must be. Indeed, but German children believe it as devoutly as they do that the "Christkind" brings their Christmas presents, or as our own little ones do in Santa Claus. No one knows exactly whence came this myth. Many think it a relic of heathen worship; but a writer named Christoph von Schmid in an interesting story for children, suggests this much prettier origin:

Many hundred years ago a good and noble lady, Duchess Hollindi von Lodenburg at a time when a cruel war was devastating the land, was obliged to fly from her beautiful home in Germany, accompanied only by her two children and one old man-servant.

They found refuge in a small mining village in the mountains, where the simple but contented and happy inhabitants did what they could for their comfort, and placed the best of all they had at the disposal of the wanderers. Nevertheless, their fare was miserable; no meat was ever to be found, seldom fish, and not even an egg; this last for the very good reason that there was not a single hen in the village! These useful domestic fowls, now so common everywhere, were originally brought from the East and had not yet found their way to this secluded place. The people had not even heard of such "strange birds." This troubled the kind duchess, who well knew the great help they are in housekeeping and she determined that the women who had been so kind to her should no longer be without them.

Accordingly, the next time she sent forth her faithful old servant to try and gather news of his master and of the progress of the war, she commissioned him to bring back with him a coop full of fowls. This he did, to the great surprise of the simple natives, and the village children were greatly excited a few weeks later at the appearance of a brood of young chickens. They were so pretty and bright, were covered with such a soft down, were so open-eyed, and could run about after their mother to pick up food the very first day, and were altogether such a contrast to the blind, bald, unfledged, helpless, ugly little birds they sometimes saw in nests in the hedges that they could not find words enough to express their admiration.

The good lady now saved up eggs for some time, then invited all the housewives of the village to a feast, when she set before them eggs cooked in a variety of ways. She then taught them how to prepare them for themselves, and, distributing a number of fowls among them, sent the dames home grateful and happy.

When Easter approached she was anxious to arrange some pleasure for the village children, but had nothing to give them, "not even an apple or a nut," only some eggs; but then, she concluded, was, after all, an appropriate offering, "as an egg is the first gift of the reviving spring." And then it occurred to her to boil them with mosses and roots that would give them a variety of brilliant colors, "as the earth," said she, "has just laid aside her white mantle, and decorated herself with many colors; for the dear God makes the fruit and berries not only good to eat, but also pleasant to look upon," and the children's pleasure would be all the greater.

Accordingly, on Easter Sunday after the church service, all the little ones of about the age of her own met together in a garden, and, when their kind hostess had talked to them awhile, she led them into a small neighboring wood. There she told them to make nests of moss, and advised each to mark well his or her own. All then returned to the garden, where a feast of milk soup with eggs and egg-cakes had been prepared. Afterward they went back to the wood, and found to their great joy in each nest five beautiful colored eggs, and on one of these a short rhyme was written.

The surprise and delight of the little ones when they discovered a nest of the gayly-colored treasures was very great, and one of them exclaimed:

"How wonderful the hens must be that can lay such pretty eggs! How I should like to see them!"

"Oh! no hens could lay such beautiful eggs," answered a little girl. "I think I must have been the little hare that sprang out of the juniper bush when I wanted to build my nest there."

Then all the children laughed together, and said: "The hares lay the colored eggs. Yes, yes! the dear little hares lay the beautiful eggs!" And they repeated it till they began to believe it.

Not long afterward the war ended, and Duke Arno von Lindenburg took his wife and children back to their own palace; but, before leaving, the duchess set apart a sum of money to be expended in giving the village children every Easter a feast of eggs. She instituted the custom also in her own duchy, and by degrees it spread over the whole country, the eggs being considered a symbol of redemption or deliverance from sin.

To this day children living in the country go to the woods just before Easter, and return with their aprons full of twigs and moss, out of which they build nests and houses, each child carefully marking his own with his name. They are then hidden behind stones and bushes in the garden, or, if the weather be cold, in corners, or under furniture in the house. And on Easter morning what an excitement there is to see what the good little hare has brought! Not only real eggs boiled and colored, but sugar ones, too, and often wooden ones, that open like boxes, disclosing, perhaps, a pair of new gloves or a bright ribbon. The even sometimes brings hoops and skipping-ropes, and generally his own effigy in dough or candy is found trying to scamper away behind the nest.—*E. E. Corné, in St. Nicholas.*

No Dead Elephants.

I should like some naturalist to explain to me why it is that a hunter has never been able to find a dead elephant. Of course, after you bring him down, he is there before you; but show me a man who has ever found the skeleton of an elephant in those vast Singhalese forests, or has come upon the carcass of one that has died a natural death. For ten years I hunted unremittingly, tramping over hundreds of miles into all sorts of solitudes, and I never succeeded in discovering such a curiosity.

Sir Emerson Tennent tells of a gentleman who lived for thirty-six continuous years in the jungle, exploring valleys and tracing roads, during his trigonometrical pursuits, who never once came upon the skeleton or decaying body of an elephant that had died a natural death.

The Singhalese believe that there is some mysterious valley into which these animals hasten when they feel the approach of death, and thus the island contains a vast mausoleum, wherein are entombed all the giants of the forests that have gone on before.

There might be some reason to believe this fanciful theory—for there is no mistake about the extraordinary intelligence of the creatures—if this great cemetery was ever discovered; but its precise location is still unknown, and the conundrum as to what becomes of all the dead elephants is interesting and seemingly insoluble.

This would lead one to believe that there was some peculiarity in the Singhalese climate that dissolved or decomposed the bones. Such might be the fact were it not for the grubbers and ants. There is no climate upon the face of the earth that can destroy them; and so, you see, we are brought back to the same point from which we started.

I desire, with all in the world, to go with the gospel steam, though a little one, for it runs into the ocean of eternal life.

Every day will I bless thee.—*Psalms cxlv. 2.*

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Prayer and Success.

Paul, writing of the liberality of the Macedonians, lets us into the secret of their abounding grace in the statement that they "first gave their ownselves to the Lord." After this it was not strange that their deep poverty abounded unto the riches of their liberality. When people give themselves to the Lord everything else goes along with the gift. Nothing can be reserved or kept back if the consecration of the person be complete. The shortness in services rendered, in contributions, only exhibits the fact that we have not done the important thing of first giving our ownselves. Success in all work for God depends largely upon the same condition. The efficiency of the instrument is usually in proportion to its consecration.

Prayer and its connection with success would seem to be governed by the same rule. We gathered, from what we heard and saw of Mr. Muller, that entire devotedness was the prime element in the great achievements of his life. He gave himself to God, first of all, and then the way was clear. He asked nothing for himself beyond such things as God saw were needful in order that he might work for his glory, and his lifelong praying has been directed to the furtherance of the gospel, and the rescue of orphans from want and degradation. The trials and triumphs of his life were ever related to his enterprises undertaken for Christ. He asked only that the good might be done, and that so far as it pleased God he might be used as the means of promoting it. His strength was in this complete self renunciation, and in the humble consciousness that there was nothing of self in all that he undertook.

It is, perhaps, difficult for the Christian to be governed by this principle in secular pursuits, and yet in no other way can he exercise availing prayer, and claim the full application of the divine promises. There were doubtless many who heard Mr. Muller who determined to pray more in reference to their business, and were inspired with the hope that thereby they would mend their fortunes and prosper. This was all very well if they were careful to note that self must be eliminated from their plans, and that the supreme and controlling motive must be the glory of God. They would be willing, no doubt, to give somewhat of their gains to benevolence and religion, while mainly intent on the possession of wealth and its attendant gratifications. But to have Mr. Muller's faith they must also have the single motive that governs him. If they wish for money to build asylums, to spread the Scriptures, to support missionaries, and vow to bestow their gains in this way, they may be able to pray somewhat as he does, and, in their measure, to as much purpose. It is a great comfort to poor people to feel that God cares for them, and that it is their privilege to ask of God, and to receive from him what is needful. But have they first given their ownselves to the Lord? Do they ask as the Lord's servants, who are more intent upon glorifying him than they are to be exempt from poverty and suffering? The prosperity of selfish and worldly men does not come by prayer. That which comes by prayer is success in doing good, and in such temporal prosperity as is beforehand devoted to this end.

In strictly religious work, as in the ministry, there are temptations to draw us away from the great condition of unwavering faith. Faith has its conditions, and the main one is conscious devotedness to Christ. Governed by this principle, the preacher would accept poverty and obscurity, and even apparent failure, if these would better promote the Father's glory. He cannot be strong in faith, nor can he prevail with God in prayer, so long as there is any of the leaven of self in him. He may accomplish something, sometimes enough to satisfy, in kind and degree the meagerness and selfishness of his own nature, but he cannot become largely and adequately useful. Prayer will be restrained and faith weakened if the consecration is not complete. It is not too much to say that we have a right to trust if we are wholly the Lord's, and it is certain that trust, up to the full measure of spiritual power and comfort, is impossible if we are not. Those engaged in all departments of church work should not forget that their success depends upon the blessing of God, and that to prevail with him they must be wholly devoted to Christ. There is occasion for self examination at this point. Business and domestic duties may necessarily occupy the larger part of the Christian's time, but to be greatly useful Christ must altogether possess his heart. Without prayer there can be no power, and prevailing prayer is conditioned upon such faith as only the consecrated soul can exercise.

But will the needed money for missions, churches and Sunday schools, and other religious enterprises, come in answer to prayer? How few people have the capital qualification for prayer—having first given their ownselves to the Lord? Their praying is not in accord with their doing. Paul asked the Lord for money, and he also asked the people for it. Mr. Muller asks no one for money except the Lord. This was the more striking and wonderful at first, but he mentions that contribution-boxes were hung up in his orphan-houses, and now the institution speaks for itself, and pleads its own cause before the Christian world. What we would say in this connection is that there is not enough prayer behind our appeals for money. We should at least ask God for it before we ask the people, and realize that our success in raising money for the church depends much upon our faith in God. We should not only pray that the baptism of the Holy Spirit may rest upon our missions, but we should ask God for the funds needed to carry them on. We lay too much stress on the appeals, the talking, writing, advertising, and too little on prayer. Instead of honoring God by asking and trusting him, we too often grieve the Holy Spirit by the motives we present, and by the expedients we adopt. One reason why there is so little faith and prayer connected with our religious finances is that we have accustomed ourselves to depend upon measures rather than upon God. Stewards, agents, reports, anniversaries and addresses are not to be thrown aside, but the churches must learn to look directly to God for what they need.

As to the material part, we may not hope to build colleges, to extend missions, or to support the gospel without prayer. Mr. Muller's rule is a good one: To keep out of debt, and when the last penny is gone, pray as for life. The prayers of the church have not been much directed in this way, and our faith in this sort is yet only in the germ. It is not as a grain of mustard seed. Among the lessons we get out of Mr. Muller are these: Entire devotedness to Christ as the condition of his wonderful faith; and faith and prayer specially directed to God for the means to carry on his work. He is a learned man, a man of fine administrative ability, but, above all, he is a consecrated man, who can and does ask of God what may be for the divine glory. We verily believe that the chief cause of our failure in raising money for religious purposes lies in the fact that we do not enough ask directly of God. Of expedients and appeals and agencies we have more than enough, but we need more prayer and more faith in God.

Lost Opportunities.

This subject is as old as the experience of man, yet is as reproductive of its lessons of wisdom as man of his own race. No one denies the general truth that an opportunity once lost seldom recurs. Esau, who sold his birthright, and "when he would have inherited the blessing found no place for repentance, though he sought it carefully with tears," is not alone in either his character or experience. He thought the birthright a trifling matter, though he estimated the blessing rightly. Many now-a-days have a full appreciation of the value of greatness or glory or happiness, yet they despise the opportunity; so that when they would be great or glorious or happy they cannot, though they seek it carefully with tears.

The Bible presents us with many striking illustrations of the deplorable consequences of lost opportunity. Prominent among these is the hesitation, and then the refusal, of the people of Israel to go up immediately and possess the land of Canaan. In this case we are led to note several very striking facts, which are not generally sufficiently brought out. One of these facts is that the timorous spies, who influenced the people to mutiny, were the first to suffer the consequences of that mutiny. They died of a pestilence before the Lord. A second fact in regard to the rejection of this opportunity is that the people were ready to reject, along with it, all that had previously been gained. They began to nominate a captain to lead them back into bondage. This displayed that anomaly so frequently developed in human character: that, while it seeks to overthrow just and beneficent authority, would commit itself, bound hand and foot, to the odious tyranny of an insatiate despotism. They gratuitously charged that Power which had thus far so wonderfully preserved and blessed them, with the most atrocious of designs, and voluntarily offered to remand themselves to one who had for at least three centuries given evidence of not only no disposition to relent, but, on the contrary, of ever growing cruelty. They would throw away what they had gained, with every reason to believe that the former master would only be the more vindictive in consequence of their revolt, which had well-nigh proved successful. Another fact in this case is the attempt to regain the lost opportunity when it was clearly past. There are questions which we can reconsider, but the reconsideration of a lost opportunity cannot restore it to us. The apple which has fallen from the stem will not grow upon it again. The best we can do is to plant the seed of the apple, and wait till a tree will grow and bear fruit. We cannot make the tree grow out of season. Cut it down in autumn, and you must wait till spring for it to sprout, if even then. This attempt to restore the opportunity was productive of more immediate disaster. An unfortunate battle was fought. Rout, ruin, humiliation and mourning followed. The lamentations of the people, although they assumed that holy garb of widows bewailing husbands, and mothers and fathers weeping for sons, and sisters for brothers, and a nation deploring its departed glory, was not such as to cause God to relent; for it manifested no contrition to him; it gave no evidence of repentance for the atrocious crimes of open rebellion and willful murder. "O Israel, thou hast destroyed thyself." "Weep not for the slain in battle, but mourn for thy sins."

One opportunity lost involves the repetition of a thousand lessons in affliction and self-denial, which might be averted in our after-life if we would seize the moment ere it flies. The lost opportunity compels us to review the ground passed over and to learn again the principles that are to govern life, with innumerable cordialries and scholia which have been added in consequence of the mistake we made. The people of Israel had to retrace their steps. Horeb and Sinai must thunder again, lightnings must flash athwart the plain, and clouds throw their shadows over a desert where Heaven allowed no rain-drops to fall. Laws must again be enacted and enforced; weary marches made; hunger, heat and thirst endured; fiery serpents must crawl or fly and hiss and sting through the camp; war must rage and pestilence blight; a river of tears and blood, whose turbulent waves should resound in groans, must flow and sink in sands that should not respond with the gratitude of a single flower to relieve the waste.

One opportunity lost opens the way for the loss of others. He who has gone a mile in the wrong direction is more than two miles behind him who has gone a mile in the right direction. The discouragement and the doubts that trouble him are worrying and wasting to his strength. The man who has fallen or taken a false step is the more in danger. With Moses as the chief ruler and Joshua as the general of the armies of Israel, what the possibilities of a reign of thirty-seven years in Canaan might have been can only be conjectured. The leadership of Joshua was glorious; but how much more splendid that of both none can tell. Moses himself seems to have realized these possibilities when he exclaims: "How should one chase a thousand, and two put ten thousand to flight?"

These reflections are specially applicable to the young. Three and a half years might have been the term of the wanderings of Israel had it not been for this lost opportunity. So many a Christian's life has been marred by the neglect of early opportunity. Three years of early life improved are worth any fifteen in later life—perhaps we may say that they will indicate for weal or woe the destinies of forty. Many a boy at school, may be a young man in business, has made his fortune or ruin in three years. He has there reached a point where he must decide boldly, yet calmly; but want of moral nerve, or want of energy and diligence have lost to him forever the golden moment. Life to them afterward is a scene of sloth and wreck that even they cannot look at it when past without a shudder of horror and remorse. How many are saying today: "I let slip the precious season!" How many are the funerals that we attend, where it is sadly spoken in an undertone: "He had splendid opportunities once!" Alas! let us not read the lying epitaph. The heart has written a truer history in the shambling gait, the hollow laugh and hopeless stolidity of faces that in age might have shone like that of Moses descending from the mount. These write a language in our footprints, and wake a spirit of sepulchral voice in the air that echoes the sound of our feeble wandering steps to a deathless wail for the lost opportunity.

T. A. S. A.

Prospect of Missions.

Rev. E. R Hendrix, writing in the St. Louis *Christian Advocate* under the heading of "Ninety Years Hence" says:

In the *Advocate* of March 20 occurs this paragraph:

"Thirty seven years ago there were three Protestant Christians in the vast empire of China. Now there are about 13,000. At the present rate of progress the number doubles itself every six years."

At this rate, by the close of this century or the beginning of the next—say, in 1902, A. D.—there will be 208,000 Protestant Christians in China and by 1968 the number will have reached 425,984,000 or about the entire population of the empire.

It is reasonable to suppose that the rate of increase will be yet larger, owing to the enlarged faith and contributions in Christian lands, in which event China may be redeemed by the middle of the next century. Perhaps our children in some instances may live to see China a Christian nation and our grandchildren may witness the conversion of the world.

Figures and facts are the best answer to those who decry foreign missions.

The 13,000 Protestant Christians in China are persons who are recognized as fit for church membership and are admitted to the sacraments. The nominal Christian population is far vaster. In the immediate vicinity of Canton alone, Dr. Hopper, a veteran missionary of much experience, assured us there were not less than 20,000 Chinese convinced of the truth of Christianity, and more or less regular in their attendance at the Christian chapels. China, at the present rate of increase of light, may become a nominally Christian nation like ourselves long before the middle of the next century. But we are concerned for the vitality of the faith of these converts from heathenism and we confine ourselves accordingly to the lower numbers, thus delaying the full consummation.

We venture the belief that the average piety of communicants in heathen lands is as great as that of the Ephesian, Corinthian and Philippian Christians among whom the apostle Paul labored, weaning them from the same vile idolatry to love the living God. When it is remembered that every system of idolatry is thoroughly corrupting to morals (despite the superficial nonsense of some semi-infidels of our day, who, though they are nominally in Christian churches, profess to regard Buddhism as surpassing Christianity in pure morals, and thus outdid their own shame in not immediately becoming Buddhists) it will be seen that there must be quite a process of education now as in Paul's day, to weed out pagan notions and practices. We must remember that most heathens are polygamists, or hold very loose notions about marriage, and are proverbially untruthful. Lust and falsehood are almost universal. Moreover, we have yet to meet a native officer in any heathen land who was supposed incapable of a bribe. A low moral tone prevails everywhere. Conscience itself is debauched, and lust and falsehood are often matters of religion. The Christian religion, wherever it is introduced, at once makes vice less respectable, educates the public conscience and improves the public morals. Its own converts are faithfully taught all the duties of sobriety, purity, truthfulness and honesty, and many of them for conscientiousness will compare with communicants in our best American churches.

We are almost startled as we read the heading of our article: "Ninety Years Hence." But why not? There are no greater difficulties to be overcome than have already been overcome. The success of Christianity from the beginning has always been among the heathen. Not the Jews, but the Gentiles, have ever constituted the great body of its converts since the days of the apostles. Its great inroads in heathen Greece, Rome, Asia Minor, Cyprus and northern Africa are just such as are now being made in Japan, China, India and Turkey.

What the church needs is faith and a pure life. If she had continued to possess both she would have never lost her earlier conquests. Having these, there is no reason why a century may not witness the conversion of the world. We have closely observed for the past ten years the missionary work of the church, and we give it as our experience that men actively concerned for the salvation of their fellow-men at home are invariably in sympathy with our foreign work. *Those who give most for home missions always give most for sending the gospel to the heathen.* We have yet failed to meet a single exception to this rule.

Affairs in South Africa.

We have received, says the New York *Observer*, a long and very interesting letter from our correspondent at Natal, South Africa, Rev Josiah Tyler. It relates chiefly to a missionary expedition into the interior, his account of which we are obliged to defer until next week. We insert an extract from his letter relating to political affairs in Natal:

"Affairs on the borders of this colony have for some time looked ominous. The Zulus in Zululand proper, at all times a restless tribe of barbarians, have evidently been contemplating whether it is worth while to risk a collision with the English now occupying the Transvaal, which has lately become a British possession. Cetywayo, the Zulu King, has done much to provoke war, and whether he will submit to the ultimatum in regard to a boundary question, just sent to him by Sir Theophilus Shepstone, the administrator of the Transvaal government, remains to be seen. Had not the English taken that territory from the Dutch farmers just at the time they did, there is no doubt it would now be convulsed in war. The Zulu army is well furnished with firearms, and designed about this time to wreak their vengeance on their old enemies—the Boers. We sincerely hope the sanguinary reign of his sable Zulu majesty will come to an end without a collision with the English, either in the Transvaal or in Natal. There is little hope that the cause of missions or education will advance in Zululand until it possesses a less despotic government.

"At this political juncture a strange movement has come to light, which is provoking almost universal indignation among the Europeans in the colony. It is that of the famous heterodox Bishop Colenso, inducing the Zulu King to appoint two diplomatic agents in Natal (one his own son) with orders that all his dispatches to the Lieutenant Governor go through these agents and pass on to the Queen. The Governor is, of course, indignant at this interference, and refuses to give the messengers from Zululand an audience. This is not the first time Dr. Colenso has incurred the displeasure of his fellow-colonists by meddling with politics. We can hardly believe that Lord Carnarvon, the home secretary for the South African colonies, will approve of what the Bishop is now doing."

Recruits.

At a certain university, where candidates for the ministry received tuition free, the wisest member of the faculty always asked, before voting for the admission of any theologue: "Has he good sense?" That professor had seen the danger of a dunce charged with the doctrines of the church and turned loose to "expound the same." It behooves those who have the instruction and oversight of persons studying for "holy orders" to guard well the door of the ministry. The class-room and daily contact ought to probe the heart and head of every student for the sacred office. If the student is dull when he comes and dull when he leaves, is he the man "rightly dividing the word?" If a little learning is a dangerous thing even in the hands of a man of parts, how much more to be dreaded are these edged tools in the possession of an imbecile. We are but plucking the jackdaw at our own expense for our own undoing. We do not know any Conference in sore need of robust incapacity girt around with a zone of theological shavings.

There is a call for care in another direction. The world is full of smart fellows. The ministry is troubled with its share of them. There is not a department of life so inviting to an ambitious and nimble youth as the modern ministry. It is the quickest and easiest road to notoriety, and is not without compensation. There are too many churches now mortgaged in the cities. They are not half filled; there is a "struggle for existence;" the clamor for "light men" and lively ones is heard in the vestibules of the Conferences. The demand tends to breed a supply.

The Methodist Church cannot change its diet without death. It has fed on manna from heaven—angels' food. Take away from it the "marrow and fatness" of the gospel and serve it with sweetmeats, and the robust giant will dwindle to a lean dyspeptic.

This is enough now. "Think on these things."—*Richmond Christian Advocate.*

The popular clamor for short sermons, says the *Methodist Recorder*, is kept up by a restless class of young persons who are smarter than their parents and pastors. They get the fidgets if a sermon reaches beyond fifteen or twenty minutes. And yet these same goslings of both genders, when they come together in a social party or meet in a parlor, will waste solid hours in the stupidest commonplaces. Their talk does not rise to the dignity of conversation. It is twaddle. It is nonsense from first to last; it is worse than waste of time, of life, of everything. But these gigs presume to know how long a minister should preach! And here and there the kind-souled pastors accommodate their sermons to the gosling taste. Let the pulpit have time to discuss the topics it undertakes; and let the discussion be so fresh, vigorous and attractive as to arrest attention from all who have heart and brain to understand; for a goose in the pulpit is worse than a gosling in the pew.

Prayer is the slender nerve that moves Omnipotence.

LESSONS FROM GOD'S BEING OUR FATHER.—We should, upon all exigencies, address ourselves to God not with the fear of slaves, nor the suspicion of strangers, but with the disposition of heart suitable to children, with reverent love and humble confidence. Further, if God be the Father of all things, they are all thence in some sort our brethren, and so may claim from us a fraternal affection and demeanor answerable thereto. Shall we, then, scorn, abuse, trample, or tyrannize over any of them? If we are all branches from one stock, or streams issuing from the same source of divine benevolence, if we are members of one family, we are surely obliged to a universal benevolence—to be kind and compassionate, hopeful and beneficial to all, so far as our capacity reacheth. The meanest of God's creatures is not to be despised or misused by us, since it is the work of his hands and the object of his kindness. But especially toward those who in a more peculiar and excellent sense are entitled the sons of our Father, we learn hence our respective duties of charity and good will toward each other; which if we do not maintain, we thereby are first unduteful and unkind to God, our common Father, and then even to ourselves. We hate and harm both God's relation and our own by hating or harming any man whatever, especially any good man, any Christian brother, who upon so many better and higher accounts standeth related to God and to ourselves.—*Barrow.*

WHY THE POPES CHANGE THEIR NAMES.—It is a fact generally known that monks and nuns on assuming their vows, and popes on ascending the pontifical throne, usually change their names. The reason of this change in the case of the popes is a superstitious belief that unless this is done the new pontiff will not live long. The custom has prevailed since it was inaugurated in 956 by Octavian Conti, who assumed the name and title of John the Twelfth. Julius Medici would have made a breach had he been permitted, but his friends prevailed upon him to take the name of Clement, he being the seventh Pope to bear that name. Thirty-two years later, in 1555, Marcellus Servius was elected and insisted upon retaining his own name. As Marcellus the Second, therefore, he ascended the throne on the seventh of April. He was a young man and in robust health, and yet he lived but twenty-one days after his elevation. Since that time no Pope has ventured to offend against the tradition. It is a little singular that while the name of John has been a favorite one, no less than twenty-one popes having chosen it, none have chosen it since the death of John the Twenty-second, in 1418. The first Pope bearing the name of Pius took the position in 142 and the name did not reappear after his death till 1458.

Last Sunday, says the *Independent* of March 28, Messrs. Moody and Sankey began revival meetings in New Haven, in the new tabernacle erected for the purpose. Though the weather was unfavorable, and the tabernacle large enough to hold 5,000 people, crowds were turned away, unable to gain admission. Messrs. Pentecost and Stebbins, who have been following Moody's work at Hartford, opened last Sunday a series of meetings in Middletown. Mrs. Maggie Van Cott has closed a three weeks' campaign in Buffalo. She reports 60 converts.

We see from Mr. Talmage's report of his visit to New Orleans that he enjoyed himself hugely while in the Crescent City, and that he carried away with him the most favorable and pleasing impressions of our climate and people. We were away on District duty when he was here, and so missed seeing or hearing him. His preaching, however, proved very attractive and popular in this region, and his lecture on "The Bright Side of Things" was received with a perfect enthusiasm. Talmage and Muller—what a contrast! and, yet both remarkable in their several ways. "Having gifts differing." Such is the order in nature, in mind, in temperament and in the ministry. And it is well. Let every man be himself, so it is his better self, and under the guidance of the Spirit of life and love.

Rev. George Muller preached at the St. Charles Avenue Methodist Episcopal Church South on Wednesday night, March 27. He left New Orleans on Saturday last, March 30, for St. Louis, going by the river. His visit here has been very much enjoyed by Mrs. Muller and himself. Mr. Muller's preaching has been highly appreciated by the churches here, and in leaving he carries with him the esteem and prayers of the Christian people of our city.

The European complications are still in a precarious way. At this writing the hopeful think there is a little light. Evidently England is preparing for war, and Russia is strengthening her hold on Turkey. While the prospects of war between England and Russia are threatening, there are yet some chances for peace.

This is the second week of protracted services at the Carondelet Street church of this city. The pastor, Rev. John Mathews, reports most encouraging meetings—about twenty conversions, and at the service on Tuesday night thirty persons were at the altar as seekers.

He who is not better for his religious knowledge will assuredly be the worse for it.

Women's Missionary Societies.

We heartily indorse the following excellent editorial from the *Southern Christian Advocate*, and commend it to the thoughtful attention of the churches:

We witnessed with great satisfaction the inauguration of a movement designed to enlist the female members of our church in active missionary efforts, and we hail with devout thankfulness its gradual spread and the measure of success that thus far has attended it. Among the various matters of vital moment that are to claim the consideration of the approaching General Conference the organization of this important movement and its formal incorporation into the organic interest of the church, is entitled to a prominent place. In other churches, notably in the Methodist Episcopal Church, the women are doing a noble work in it is determined of Christian effort, and the fruits of their labors and sacrifices constitute a distinctly appreciable feature in the missionary operations of their denomination. Among us comparatively little has been accomplished as yet; but the work has been inaugurated, hopefully inaugurated, and its growth, since its inception a comparatively recent beginning, gives promise of abundant promise that it is to prove inestimably beneficent to the church at home, and carry untold blessings to the destitute abroad. Let the supreme council of the church vouchsafe its sacred encouragement to this movement among its female members, in its incipiency; let it provide effective organization that shall secure its independent, the *imprimatur* of its official recognition as an important arm of service in carrying its missionary enterprises, and it will not be long before South Methodism, no longer a laggard, will keep step with her denominational sisters in the forward march of the world's conquest.

We find just this movement, for several reasons: First, the field for Christian effort that it furnishes to the female members of the church has long been a culpable fact throughout our borders. Acting in an inviolable law of spiritual life, within whose domain women, no less than man, works out probation; and in proportion to fidelity with which she fills up the measure of her opportunities for service to the Master does she realize the fruit of religion and fulfill the conditions of spiritual growth. Hitherto the opportunities for organized female effort, in the work of extending the gospel, have not been such as to call forth and utilize the power resident in the women of the church for lengthening the cords and strengthening the stakes of Zion, and wonderfully accelerating the advance of the kingdom of our Lord. In the organization we are commending to the adoption and patronage of our female readers, and to the management and fostering care of the General Conference, provides the opportunities which may be brought within the reach of every one of them, of such self-denial, sacrifice and service as will send a blessing through this portion of our membership to the extreme of a higher, holier, more consecrated life. Let the pioneers of this movement in every Methodist community zealously prosecute the noble work upon which they have entered; with the aim of associating with them, if possible, every available member of the church, old and young and a means of grace will be placed within reach of all, whose inestimable value will speedily be realized by each, while the aggregate development of spirituality and force will promptly register itself, upon the interest and enterprise of the church. When the mothers and sisters have imbibed the enthusiasm which an intelligent appreciation of the importance of missionary work, and personal participation in it are sure to inspire, it will not be long before apathy or opposition of fathers and sons will give place to hearty co-operation, and the church will be free from the blemish and reproach of indifference or antagonism to missions among its members. The result will be enlarged, though unostentatious gifts; but the success of this movement will contribute vastly more directly to the invigoration and growth of our now languishing missions, both in the better support of the present agents of those fields, and the enlargement of the work by calling for sending them reinforcements from time to time. It is impossible to forecast the ultimate results of these societies for sustaining mission work when they shall become thoroughly organized, and cover, like a network, the territory occupied by the home church. Ingeniously and industry of women are adequate to the accomplishment of any possible object that other affections; and when these faculties are taxed by a burning zeal for the success of Christ's cause, Southern Methodist women will find ways and means for circumventing the embarrassments of poverty, and bringing the treasury of the church streams of benificence as it has hitherto known. Items of self-denial, the abandonment of some luxuries indulgences, the consecration of labor, portions of the product of pen or needle, the barn-yard fowl, cast off clothing, and numerous other seemingly insignificant sources of revenue, which without a murmur and worthy object in mind would be wasted as worthless, all these methods of spinning money for the Lord's treasury will add under contribution, and confluent rills from numerous sources, swelling into a stream which will sweep away our reproach, will also widen and glorify many a desert place that now famishes for the water of life. May God send upon the church a baptism of missionary power and zeal, and speed the time when every charge in Southern Methodism shall have as part of its working machinery a Women's Missionary Society, with every female member enlisted in its ranks!

Things as into strains that he bring us to our knees.—*Hawthorne.*

Books and Periodicals.

THE DANITES AND OTHER CHOICE SELECTIONS FROM THE WRITINGS OF JOAQUIN MILLER. Edited by A. V. D. Honeyman. New York: The American News Company, 1878.

As the title indicates, the work is composed of selections. The admirers of Joaquin Miller will find here probably the best of all he has written. The volume is a 12mo of 160 pages, in ornate binding, and good type and paper. Price, $1 25.

—The new Rocky Mountain Tourist, just from the press, is indeed an artistic gem. There are in this work not less than sixteen of Thomas Moran's exquisite drawings, and among them his famous reproduction of the Mount of the Holy Cross. Of Moran's other matchless drawings are those of Grand, Glen, Marble Knob and Boulder Canons, Twin Lakes, Tennalli Mountain, etc. The engravings are for the most part large, the full quarto pages of the Tourist enabling the showing to the finest advantage of plates seven by ten inches. The book comprises sixty-four pages, exclusive of the cover, and printed as it is, upon superized, calendered paper of the richest finish, the effect throughout is superb. While a very model of typographical beauty, the Tourist is none the less practical in its range of information, time, distances, railroad and stage fares, hotel and livery rates being noted with uniform accuracy. Specimen copy may be had with cost, by writing to W. F. White, Topeka, Kan.

—The American Agriculturist for April embodies its usual fifty engravings illustrating animals, plants, buildings, labor saving contrivances, etc.; Work for the Month Laid Out in Detail, with Practical Suggestions; Exposition Humbug Exposures; A $1 000 House; Livery Stable and Carriage-House Plans; Among the Farmers, by One of Them; Farm-Crop Talks, No. II; Goat-Raising for Profit; Root and Fodder Crops; Gardening, Chapters; Plant One Grape-Vine; Sundry Farm Appliances, illustrated; Boys' and Girls' Columns; Many House Hints; Using the Microscope, with interesting illustrations and a great variety of condensed useful articles and items. Price, 15 cents; $1 60 a year. Orange Judd Company, publishers, New York.

—Sunday Afternoon is a new monthly magazine for the household, published at Springfield, Mass. Price, $3 a year. Judging from the only copy we have received—the April number—it is a periodical of merit, ably conducted, and filled with original articles by some of the most gifted and popular writers of the country. The topics treated are not all suited to Sunday reading, and hence we do not altogether like the title but many of them are moral and religious, and all of them such as to entertain and interest the intelligent reader.

—Blackwood's Edinburg Magazine for March, American edition—Leonard Scott Publishing Company, New York—has the following articles: Mine Ie Thine, part 9; The North American Fisheries and the Halifax Commission; New Books; Lessing—His Life and Writings; Charles Bianconi—A Biography; North Italian Folks; Marmorne, the City of Sunshine, A Novel; French High Life, No. 2; The Influence of Woman; "Daily Bread;" The Storm in the East, No. II; Retrospective; England and Russia.

—Wide Awake for April is a marvel of beauty in its numerous and elegant illustrations, and in the number of its very instructive and entertaining articles. Wide Awake is not excelled by any magazine for the young that we are acquainted with.

—The Political Economy of Higher and Technical Education is the title of an address delivered at Bowling Green Ky., August 7, 1876, by Howard A. M. Henderson, D. D. It is a thoughtful and instructive address.

The Sanitarian for April is filled with useful and instructive articles. A. N. Bell, M. D., publisher, New York.

—On Thursday, March 21, brethren at Collierville, Tenn.—J. H. McFerrin, Esq., by telegraph, and Albert Suggs, Esq., by mail—sent us, says the *Western Methodist*, the very sad news of the death of the Rev. W. T. Plummer, of the Memphis Conference, and president of Bellevue Female College at Collierville. After a few days' illness of pneumonia Dr. Plummer died at his college home, in the midst of his beloved family, pupils and friends, at five o'clock in the morning of March 21—died peacefully and triumphantly, in full view of the heavenly inheritance. Unexpected as was his departure, our dear friend and brother was all ready for the messenger.

The Raleigh *Christian Advocate* has lately come out in a new dress—a very handsome dress, and in these hard times, too!—May our excellent co-laborer truly prosper more and more.

Mr. Anderson has been released from prison, and we have probably seen the end of the Louisiana Returning Board trials.

MARRIED.

MORELAND—WALLACE.—At the residence of the bride's father, Mr. R. L. Wallace, near Carthage, Miss., March 14, 1878, by Rev. N. B. Young, Mr. R. T. Moreland to Miss Sallie F. Wallace.

KILOUGH—STYLON.—Near Walnut Grove, Miss., February 6, 1878, by Rev. N. B. Young, Mr. A. M. Kilough to Miss E. E. Stylon.

MCCURDY—HOLLADAY.—On the sixth of February, 1878, near Constantia, by Rev. W. D. Stayton, Mr. R. J. McCurdy to Miss C. A. Holladay.

BUTLER—WILLIAMS.—At the residence of the bride's father, mouth of Lobby Bayou, March 13, 1878, by Rev. W. D. Stayton, Capt. W. B. Butler, of Natchitoches parish, to Miss D. F. Williams.

GOODWIN GAUDIAN.—On the nineteenth of March, 1878, in the Church of Constantia, by Rev. W. D. Stayton, Mr. A. L. Goodwin, of Lincoln parish, to Miss Irene B. Gaudian.

WILSON—TODD.—March 14, 1878, by Rev. R. F. White, William Wilson, Esq., to Miss Anna F. Todd.

ALLEN—FORGEY.—March 27, 1878, by Rev. R. F. White, Mr. D. Allen to Mrs Mary A. J. Forgey.

JOHNSON—ANDERSON.—March 28, 1878, by Rev. R. F. White, Mr. William W. Johnson to Miss Mary Anderson all of St. Mary parish, La.

Publisher's Department.

JENKINS' ANNIHILATOR.—An advertisement of this medicine will be seen in our paper today. For rheumatic complaints it has been proven very efficacious in a number of cases which have come under the notice. Mr. Jenkins, the discoverer of the medicine, is well known to a large number of our readers as a reliable man, and one who has devoted much study to rheumatism and its kindred diseases. The price of the medicine has been reduced to $1 per bottle. Those suffering from any of the complaints enumerated in the advertisement should send on for circulars to the proprietors, and they will gain much information as to the nature of the diseases.

MADAME ROSA REYNOIR, No. 9 Chartres street, having just returned from New York with a choice selection of the latest styles in bonnets, hats and millinery goods, invites the personal attention of the ladies of the Crescent City to her opening, on Monday, the eighth instant, when a skilful corps of assistants will be in readiness to attend to all. Go early and have the first choice. Her prices are moderate enough to suit the pressure of our present times.

NORTH GERMAN LLOYD.—Messrs. E. F. Stockmeyer & Co. have an advertisement in this issue which will be of interest to any of those contemplating visiting Europe this summer. The excursion rates to the Paris Expositions are remarkably low, and as the steamers are all first-class and the accommodations excellent, a better line could not be selected. All necessary information can be obtained at the office of the agents.

MRS. F. R. HARDON, No. 29 Chartres street, has a fine assortment of French bonnets and hats, selected expressly for the spring costumes. The taste of the belles of New Orleans in bonnets and hats is proverbial for excellence in style and material, and Mrs. Hardon has been catering to the fashion and vanity of New Orleans' long enough to know just what suits. A visit will convince you.

THE air of perfection, cleanliness and home-like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well regulated establishment. To those disposed to economize this popular hotel offers an opportunity seldom found, so thoroughly a first class house, having reduced its rates to $1 and $1 50 per day.

MILLINERY.—Mme. Marie Quentin will have an opening of her new spring stock on the eighth of April, and would be pleased to have her friends and ladies generally to call and inspect the new fashions in French hats, bonnets, etc. This establishment is one of the most elegant in the upper portion of the city, and is most attractive to visitors.

ROOTS AND SHOES.—M. Andrieu, whose card is on this page, has had the pleasure with 50 for some years and we have always found regard to be satisfied with him in every respect. His agreements with us have always been carried out faithfully, and we can recommend him to our friends.

MR. FRANK SHARP will pay attention to storing and selling furniture for parties at reasonable rates. He has had much experience in this business, and those interested should call on or make arrangements with him. His advertisement is on this page.

WE REFER parties needing steam engines, boilers, mills, gins, presses, etc., to the advertisement of H. Dudley Coleman & Bro., No. 12 Union street, New Orleans, La., they being manufacturers and dealers of well-established reputation.

PHOTOGRAPHS.—W. W. Washburn, corner Canal street and Exchange alley, has one of the largest collections in the United States in the country. What better evidence of the result of your sitting before a camera could be desired?

FOR LADIES ONLY.—Ladies can make plenty of money by soliciting for Madame Griswold's skirt supporting corset. This lady stands well in New York city. Address 21 East Sixteenth Street.

READ carefully the advertisement of H. J. West, 107 Magazine street. All kinds of plantation hardware, agricultural implements, steam engines, guns, etc., always on hand. Give him a call.

COUGHS, COLDS, ASTHMA.—Remember that for all Affections of the THROAT AND LUNGS Lapice's Indian Turnip Pectoral Balm is the sole remedy, combining efficiency of action with a most palatable savor. Give it a trial. Price, $1. Sold at all well assorted drug stores, and by the proprietor, 24 and 26 Elysian Fields street. Monthly depot—DuBose & Co., 20 Water St., St. Louis depot—Richardson & Co., 709 N. Main St. 8p

BUSINESS NOTICES.

THE BEST PROOF *for the fact that Dr. F. Wilhoft's Anti-Bromide, or Bromide of Ammonia Tonic*, is the most reliable Chill Tonic in the world, we find in the statement that Finlay & Thompson, the large wholesale druggists in New Orleans, guarantee that it cures Chills and Fever in every instance and that it does not contain any Quinine, Arsenic, Strychnine or any other poisonous drug. For sale by all Druggists.

A VALUABLE DISCOVERY.—Dr. C. W. Benson, a practicing physician, at 106 North Eutaw street, Baltimore, Md. (who has paid much attention to nervous diseases,) has discovered that extract of celery and chamomile, combined in certain proportion, invariably cures the dyspepsia, other billions, dyspeptic, nervous or sick headache, neuralgia and nervousness. This is a triumph in medical theodicy, and sufferers all over the country are ordering by mail. He prepares it in pills at 50 cents per box. The Doctor is largely known and highly respected in Baltimore.—*Episcopal Methodist.*

Those Pills can be ordered through any Druggist, or sent, postage free.

POZZINI'S MEDIATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, coat plaster, or leave black spots in the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. It drives all eruptions. Price, 50 cents and $1 per box; sold by druggists, and at depot, 167 North Sixth street, St. Louis (Dodell Hotel.)

BUSINESS NOTICES.

FEMALES who have languished for years in helpless weakness and despondency recuperate with great rapidity under the invigorating influence of DR. HARTER'S IRON TONIC. For sale by all druggists.

IN numberless instances constitutions greatly impaired, and apparently ruined by a long residence in a bilious climate, have been entirely restored by the continued and efficient use of DR. HARTER'S ELIXIR OF WILD CHERRY. For sale by all druggists.

FOR particulars regarding Electric Belts address PULVERMACHER GALVANIC COMPANY, Cincinnati, Ohio. eow

NEW ADVERTISEMENTS.

NORTH GERMAN LLOYD

Steam Between Bremen and New Orleans, via Havre, Southampton and Havana.

The steamships of the North German Lloyd will run as follows:

	From Bremen,	From New Orleans,
HANNOVER	[illegible] 24	About Mar. 3,
FRANKFURT	Feb. 19,	About Mar. 17,
ERNEREH	Mar. 26,	About Apr. 21,
HANNOVER	Apr. 17,	About May 22,

These steamers touch outward at Havre and Havana, and on their home trip at Havana and Southampton.

Price of Passage:

From Bremen, Southampton or Havre to Havana or New Orleans.

Cabin, $150—gold. Steerage, $70—gold.

From New Orleans to Southampton, Havre or Bremen.

Cabin, $150—gold. Steerage, $75—gold.

From New Orleans to Havana.

Cabin, $55—gold. Steerage, $15—gold.

Children under ten years half price. Children under one year free.

Excursion to the Paris Exposition.

REDUCED RATES FOR FIRST CABIN ONLY.

From New Orleans to Paris and back to New Orleans, by a steam-ship of this line.....$225 Gold.
From New Orleans to Paris and back to Baltimore, by a steamer of this line.....$230 Gold.
From New Orleans to Paris and back to Baltimore, by a steamer of this line.....$220 Gold.

Tickets of the last-named class (Baltimore) are good only to the 3d of September, 1878.

The company reserves the right to change the route of the steamers, their advertised days of departure, and the price of passage.

Passage tickets from Bremen, Southampton or Havre to New Orleans issued by the undersigned.

For further particulars apply to

ED. F. STOCKMEYER & CO.,
No. 6 Union street.

DO NOT FAIL TO

SEND YOUR ORDERS

FOR

MILLINERY

AND

BERLIN ZEPHYR

TO

MME. ROSA REYNOIR,

NO. 9 CHARTRES ST., NEW ORLEANS.

Her Spring stock of MILLINERY, etc., selected by her while North, is the largest and most fashionable in the city, and prices lower than those of any other first-class house.

Goods cheerfully exchanged when not entirely satisfactory.

Berlin Zephyr 12½ cts. per ounce. 5m

THE EIGHTH OF APRIL

AT

Mme. Marie Quentin's,

FRENCH MILLINER,

601 .....MAGAZINE ST.....601

Fine display of French Pattern HATS and BONNETS, and MILLINERY GOODS for the Opening Spring season.

ATTENTION! ATTENTION!

M. ANDRIEU,

159 .....PHYDRAS STREET.....159

Home-Made Shoes, hand-sewed.....$4 00
Hand-Made Shoes, screwed.....$3 to $3 50

City-made Boots and Shoes of all kinds and styles, made of the very best material and workmanship, and at less prices than any other store in this city. Keeps all kinds for Gent's, Boys', Ladies' and Children's wear. Employs from 75 to 100 workmen constantly.

Jenkin's ANNIHILATOR

The Great Southern Remedy for

RHEUMATISM GOUT and NEURALGIA

IS PURELY VEGETABLE and can be taken without fear of any injurious result by the most delicate, as well as the robust individual. It forces the blood to the extremities, the *Liver and Kidneys*, and eradicates every vestige of the disease in the worst cases. Price, $1 per bottle. Sold by all druggists. Pamphlets containing testimonials and valuable advice, sent free to any address.

S. JENKINS & CO., Proprietors,
New Orleans, La.

FENLAY & THOMPSON, Wholesale Druggists, General Agents, New Orleans La.

The New Louisiana Remedy

FOR COLDS, COUGHS, CATARRH, HEMORRHAGE, etc., is a reputable product of our swamps. Col. D. Bennett, of the New Orleans *Picayune* says of it: "I have never used any medicine for affections of the throat and lungs that gave such prompt relief." Contains no poison, and is delightful to take. *Thousands* of letters of testimony, and files of letters at the depot, 106 Camp St., New Orleans. Sold by druggists and country merchants. 5p

BY FRANK SHARP.

NOTICE TO THE PUBLIC.

ON ACCOUNT of an increase of consignments of new and second hand Furniture I will sell regularly EVERY DAY, at 10 o'clock A. M., at sales room 62 Camp street. Day Sales of every description promptly attended to and returns made immediately after the sale.

Liberal advances made on consignments.

Also attend to the sale and purchase of Real Estate.

FRANK SHARP,
Auctioneer and Appraiser,
62 Camp street.

STORAGE—STORAGE—WANTED 500 thousand Feet more for storage at low rates. Money advanced on storage. Prompt attention paid to packing, shipping and handling. Apply at 62 Camp street.

WHEELER & PIERSON (successors to Darcy & Wheeler and Pierson & Hews,) NOS. 13 & 15 CAMP ST., opposite the City Hotel.

CLOTHING & FURNISHING GOODS FOR MEN AND BOYS.

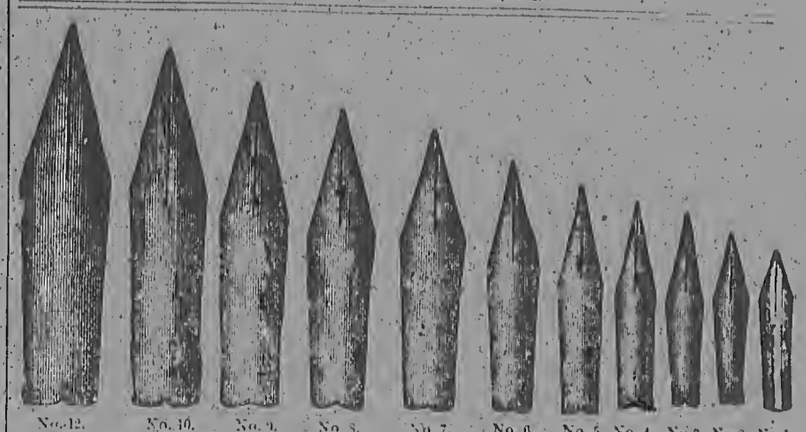
We invite visitors from the country to look at our stock. We keep *good goods*, sell at *low prices*, and mark it in *plain figures*. Clergymen's trade solicited, and a liberal deduction made to them. Wholesale department up stairs.

FRANK M. NORMAN,
Book-Seller, Stationer and Printer,
508 MAGAZINE STREET,
Between Josephine and St. Andrew.

Your name on 50 Visiting Cards for 35 cents. Frames made to order. Stereoscopic pictures. Upper City Circulating Library. Catalogues free.

GOLD! Any worker can make $12 a day at home. Costly outfit free. Address Taylor & Co., Augusta, Maine.

NEW ADVERTISEMENTS.



No. 12. No. 10. No. 9. No. 8. No. 7. No. 6. No. 5. No. 4. No. 3. No. 2. No. 1.

Over twenty years' experience in making and selling Gold Pens enables us to offer goods unsurpassed in quality. Our New Illustrated Catalogue of Gold Pens, Pen Holders and Pencils, Silver or Stylographic Pens—sent postpaid on receipt of price. C. P. BARNES & BRO., Gold Pen Makers, 224 Main Street, between Sixth and Seventh, Louisville, Ky.

GOLD PENS REPAIRED FOR FIFTY CTS.

DANIELS MEDICATED SILK FOOT PROTECTOR.

PATENTED APRIL 25 1876.

MANUFACTURED BY S. TUTTLE & SONS PHILA. & HARTFORD.

THE FOOT PROTECTORS are composed of Wool and Silk knit together, the Silk next to the foot and comes from the ankle to the toe. They are made in different sizes, and are prepared as to render them impervious to perspiration, and for Rheumatism or Cold Feet are a sure relief. We call the attention of Shoe and Hosiery dealers to these goods as being unlike any other in the market. Single pairs sent to any address, by mail, on receipt of 75 cents. In ordering state size, whether for lady or gentleman.

S. TUTTLE & SONS, 421 Arch St., Philadelphia.

The Gem Musical Library.

A set of 24 fine Collections of Round Music, each of which has 50 pieces, full sheet music size, and embraces all the gems of 25 Sheets of Piano, all the best and most pleasing pieces. The compilers are the most popular and successful music writers of the country. The following are the collections:

Fairy Fingers. By *Jules Rietz*, consisting of 25 charming and easy Waltzes, Schottishes, Polkas, etc.

Pearl Drops. Contains 25 fine and easy Piano pieces by Kinkel, Gumbert, Mack, etc. Capital for learners.

Brilliant Gems. Fine selection of Piano pieces of easy medium difficulty, by Pacher, Allard, Kinkel and others.

Pleasant Memories. Contains quite a variety of choice music of moderate difficulty and by 14 different composers.

Fireside Echoes. A collection of capital songs and duets, by 16 of the best composers. Price of each book, $1 50 Boards, $2 Cloth.

Send for circulars with contents of 24 books.

A most attractive Song is, "I'll be Watching for You at the Window," by C. M. Pyke, to order. It has a fine picture title, as has D. Wilson's new Polka Rondo, called "Dancing on the Green" (60 cents,) which is gaining a deserved popularity.

OLIVER DITSON & CO.,
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Articles for Milliners.

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IMPORTER,

NO. 11 CHARTRES STREET,

Near Canal, New Orleans, La.

GRAND OPENING OF SPRING NOVELTIES IN

Bonnets, Artificial Flowers, Silks,

TULLE, RIBBONS, ETC.

Always to store a complete assortment, to present at all times the said prices.

This store, one of the largest in this city, is regularly replenished by the arrival of each steamer.

Excellent bargains for country buyers in the most modest articles. Orders are filled with the utmost care.

BLACK CASHMERE SILKS,

COLORED SATINS,

EVENING SILKS, VELVETS,

ETC., ETC., ETC., ET.

WE ARE PREPARED to show a most complete assortment of the above goods, which will be offered at EXCEPTIONAL PRICES.

D. H. HOLMES,
135 CANAL AND 15 BOURBON STREET,
NEW ORLEANS, LA.

G. T. SCHILLING'S

HAIR STORE!

AND

FANCY GOODS BAZAR,

150 .....CANAL STREET.....150

Bet. Bourbon and Dauphine, New Orleans.

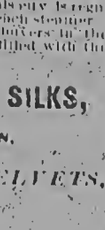
Manufacturer of all kinds of HUMAN HAIR GOODS, Wholesale and Retail.
Hair-Dressing and Hair-Cutting Saloon.

HAIR-GROWER.

WARRANTED to cure Dandruff, or any Disease of the Scalp, and in three days out of ten make the Hair grow. Price, $1 per bottle. Made by

DONALD KENNEDY,
ROXBURY, MASS.,
AND SOLD BY ALL DRUGGISTS. 5p

COUGHS, COLDS, ASTHMA.



Remember that for all Affections of the THROAT AND LUNGS Lapice's Indian Turnip Pectoral Balm is the sole remedy, combining efficiency of action with a most palatable savor. Give it a trial. Price, $1. Sold at all well assorted drug stores, and by the proprietor, 24 and 26 Elysian Fields street. Monthly depot—DuBose & Co., 20 Water St., St. Louis depot—Richardson & Co., 709 N. Main St. 8p

SELF-ACTING FAN.

HAVING OBTAINED the Patent Right, for the States of Louisiana and Texas for a Self-Acting Fan, one of the simplest and most ingenious contrivances of the age; I am prepared to fill orders for from 1 to 1,000, at very low figures. These Fans are guaranteed to run for one hour and a quarter, and are admirably adapted for private houses, restaurants, saloons and steamers; also and convenient No. 7 BARONNE ST., opposite the new Mardi Gras Hall. 4p1 SCHWARTZ.

NEW ENGLAND CONSERVATORY OF MUSIC. Largest in the world. 17,000 students since 1867. 75 eminent professors. 115 lessons for $5. E. TOURJEE, Music Hall, Boston.

DANZIGER'S.

1878! Spring! Spring! 1878!

Grand Opening of Spring Dry Goods

AT

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137 CANAL STREET,

BETWEEN BOURBON AND DAUPHINE.

THANKFUL for the kind and liberal patronage bestowed upon us by our city and country friends during the past Fall, we have made unusual exertions this season to present a choice, stylish and elegant stock of SPRING AND SUMMER DRY GOODS, and take pleasure in announcing that our efforts have met with great success, and that during the coming Spring and Summer we will endeavor to offer greater inducements to cash customers than ever before.

Goods of all descriptions are very cheap. CALICOES and PRINTS at 4 and 5 cts. a yard. Good BLEACHING at 5 cts. BURNET for mosquito bars at 2½ 3 and 4 50 a yard; very fine Bobinet at 8 and 10 a piece. No one can find fault with good goods at such prices.

DRESS GOODS!

Great success in this department. Never were prettier Dress Goods offered than this season.

NEUTRES, in new effects, at only 12½, and 15 cts. a yard.

BOURETTES, in new effects, at only 12½, and 15 cts. a yard.

Summer POPLINETTES at 9, 10 12½, 15, 20 and 25 cts.

Rich Summer POPLINS at 25, 30 and 35 cts. All new Shades.

ALPACAS at 15, 20 and 25 cts.

Brocade Alpacas at 25, 30 and 35 cts.

ITALIENNES, all wool, in all shades, at 25 cts.

DELAINES at 12½, 15, 20, 25 and 30 cts.

MOZAMBIQUES at 15, 20, 25 and 30 cts.

Fancy GRENADINES at 12½, 15, 20, 25, 30 and 35 cts.

And a beautiful assortment of extra fine DRESS GOODS at 40, 50, 75 cts. and $1 a yard.

Also a few pieces fine quality Dress Goods in prices from $1 25 to $2 50 a yard.

Cases solid color LAWNS at only 8 cts. a yard.

Elegant solid color LINEN LAWNS, 40 inches wide, at 12½ and 15 cts.

50 pieces heavy LINEN LAWNS at 10, 12½, 15 and 18 cts. Write for samples.

Write for samples of our Black Grenadines, at 12½, 20, 25, 30, 50, 75 cts. and $1.

Write for samples of our Black Alpacas.

Write for samples of our Black Delaines, Poplines, Cashmeres, Henrietta Cloths, Bombazines and other Mourning Goods.

Write for samples of our Summer Silks, from 65 cts. upward.

Write for samples of our Black Gros Grain Silks from 1 to 4 a yard.

Write for samples of our Black Silks from 90 cts. to $2 a yard.

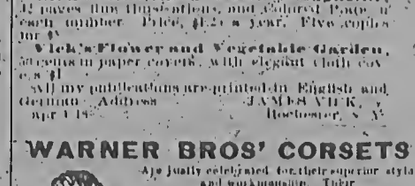
Write for samples of any kind of FANCY AND STAPLE DRY GOODS. We will be glad to send them to you.

We have received a complete assortment of White Linens, Pure Damask, Turkey Red Damasks, Towels, Napkins, Table Cloths, Chenille Spreads, Pillow Case Tapes, Bonner Tape for Dress Facings, Nottingham Curtain Nets, Nottingham and Tambored Lace Curtains, Muslin for Mosquito Bars, Chair Seat Cane, plain, Checked and Striped Mill Mulls, Bishop and Victoria Lawns, Nainsook Plaids, White Swiss from 4 to 8-4, White Piques, Real Marseilles Quilts, Honeycomb Quilts, Pillow Case Linens, Bonner Tape for Dress Facings, Nottingham Curtain Nets, Nottingham and Tambored Lace Curtains, Muslin for Mosquito Bars, Chair Seat Cane, plain, Checked and Striped Mill Mulls, Bishop and Victoria Lawns, Nainsook Plaids, White Swiss from 4 to 8-4, White Piques, Real Marseilles Quilts, Honeycomb Quilts, Pillow Case Linens, Bonner Tape for Dress Facings, Nottingham Curtain Nets, Nottingham and Tambored Lace Curtains, Muslin for Mosquito Bars, Fancy Checked Cottonades, Stripes, Bandkerchiefs, Corsets, Gloves, Jaconets, Hamburgs, Fancy Articles of all descriptions, Negro Cloths, Tailor's Linings, Canvas, Wadding, Buttons, Threads, Tapes, Silesias, Cords, Tassels, Fringes, Gimps, Bandkerchiefs, Corsets, Gloves, Jaconets, Hamburgs, Fancy Articles of all descriptions, Negro Cloths, Tailor's Linings, Canvas, Wadding, Buttons, Threads, Tapes, Silesias, Cords, Tassels, Fringes, Gimps, Bandkerchiefs, Corsets, Gloves, Jaconets, Hamburgs, Fancy Articles of all descriptions, Negro Cloths, Tailor's Linings, Canvas, Wadding, Buttons, Threads, Tapes, Silesias, Cords, Tassels, Fringes, Gimps, and other goods too numerous to mention, all of which we will sell at the lowest prices.

We would call particular attention to our COTTONS, SHEETINGS, PILLOW LINENS, TICKINGS, DENIMS, CHECKS and other STAPLE and STANDARD GOODS, which we offer to the trade of this city. All orders filled with promptness and dispatch.

We would say to those who cannot conveniently call on us, that we will endeavor to give them all the advantages that they would derive from having to call on us. We also assure all those who will favor us with their orders for goods, that every low figures. These Goods are guaranteed to suit for one hour and a quarter, and are admirably adapted for private houses, restaurants, saloons and steamers; also and convenient No. 7 BARONNE ST., opposite the new Mardi Gras Hall. 4p1 SCHWARTZ.

Remember the number, 137 CANAL ST., New Orleans.



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Vick's Catalogue, 100 Illustrations, only 2 cents.

Vick's Illustrated Monthly Magazine, 32 pages finely illustrated, and Colored Plate in each number. Price, $1 25 a year. Five copies for $5.

Vick's Flower and Vegetable Garden, 175 cents in paper covers, with elegant cloth covers, $1.

All my publications are printed in English and German. Address JAMES VICK,
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WARNER BROS' CORSETS

Are justly celebrated for their superior style and workmanship. Their

HEALTH CORSET,

with Skirt Supporters and self-adjusting pads have worldwide reputation. Price $1 50. The **Nursing Corset** is the delight of every mother. Price $1 75. Their new

Flexible Hip Corset,

(220 bones), is warranted not to break down over the hips. Price, $1 75.

For sale by Leading Merchants. Samples sent by mail on receipt of price.

Warner Bros., 351 Broadway, N. Y.

REED'S SEEDS.

Send $1 for 35 *pkts. Flower Seeds*, 15 for $10, 7 for 25s., or 25 *pkts.* by mail for $1; 12 for $2. The Floral Guide, a 100 page Elegant Work with colored plate, 10c. with price of the above packages and $2 Vase free. Splendid premiums. Two Years free. Address

$3 GOLD PLATED WATCHES. Cheapest in the known world. Sample Watch Free. Address, A. COUTEE & Co., Chicago.

$66 a week in your own town. Terms and $5 outfit free. Address H. Hallett & Co., Portland, Maine.

Farm, Garden and Household.

GROWING ASPARAGUS.

D. K. Youngs gives the *American Garden* the following plan pursued in growing this crop for the New York market in the famous Oyster Bay district, and his views as to varieties:

For garden culture the rows should be at least two feet apart; the plant fifteen inches apart in the row. For field culture the rows should be at least four feet apart, the plants twenty inches apart in the row. At this distance the crowns will soon meet in the row, and after twelve or fourteen years' growth there will scarcely be any space left between the rows. Plant deep—six or seven inches—in a light sandy soil, to insure uniformly large shoots. Even then there will necessarily be many small ones. If planted only three inches deep they will become very small after three or four years, and "small by degrees, and beautifully less" every year thereafter.

Always plant in the spring. The next spring after planting cut the shoots as they appear during four weeks; and each succeeding spring cut them for six or seven weeks. By so doing the plants produce shoots better in size and quality than when allowed to pass a year or two without cutting.

This also prevents the plants producing heavy crops of seeds, which exhaust them more than anything else, except being overrun with weeds.

Three varieties are now grown, although I formerly thought there were but two. These varieties are distinguished by their color—brownish green, green and a very light green. The first is the most productive though not as large as the second. Conover's Colossal is as good as and exactly like all others that I have raised—without a shade of difference. After all the noise made, it is provoking that it did not prove just a little better than the other sorts. It has taught me the good lesson not to discard old and well-tried varieties for more pretentious and well bepuffed novelties.

LIQUID MANURE.

It is generally believed that no system of enriching land for small gardens, with a view to perfection of crops, is so truly economical and so easily available as that of liquid manure. We occasionally hear of a gardener, or an amateur fruit-grower who has practiced enriching the crop by use of liquid manure, but it is not a common practice so to enrich our gardens and lawns, however often the advocacy of the practice has been written. The writer practiced the sprinkling of a lawn in a dry season with weak liquid manure-water, and in the greatest heat and drouth has kept it fresh and green. In the management of pot plants no course of supplying food equals that of the judicious use of liquid measure. There are in almost every family waste liquids which usually go into a sewer, drains, or possibly upon the land where they are of no avail, but are saved by being conducted to a tank. Along with the wash-waters of the house, would enrich an entire garden for vegetables and fruits, flower borders, etc., and the whole, if the wash be applied regularly, and at night after sunset, in moderate quantities would prevent the driest weather or midsummer from checking vegetation. If an unpleasant odor comes from the tank, a little plaster (gypsum) sprinkled in and around the tank would keep it sweet and clean. Again, the use of liquid manure need never delay planting because of manure not being on hand, but planting could proceed and the application of manure be made at leisure.—*American Rural Home.*

MULCHING.—A mulch to the plant is as a shelter to the cow in winter. The latter will fill the pail and gather flesh during the summer; but if she is turned out in the storms and exposed to the blasts of winter she will be little able to enter upon the important duties of her office in the spring. So with the roses—fresh, vigorous when the "last rose of summer" and the last leaf of autumn have "faded and gone," should be the time to a mulching of coarse leaves, straw or litter. Raspberry canes, strawberries, vines and other small fruits should be likewise treated. Nature when left alone, affords this protection during winter by the growth of grass or the drift of leaves, but proper cultivation will, of course, prevent the natural process, and the plant will look to man to foster plant the gardener. Neither coal ashes to be applied than stable manure in which is a quantity of straw. The latter will be rotted by spring, and the whole ready to spread.

PRESSED FERNS FOR WINTER DECORATION.—Go to the fern haunts and take along with you large books in which to press the fronds. Midsummer is the best season, but all along after good sportsmen can be found. Lay them carefully between the leaves, and carry them home and place the books under heavy weights. It may be necessary to change the fronds to fresh leaves or books every few days, so that they will not turn brown from their own moisture though if the weather is dry many will cure well without change. When perfectly dry pack in boxes or books away from the light.

It is better that joy should be spread over all the day in the form of strength than that it should be concentrated into ecstasies, full of danger and followed by reactions.—*Emerson.*

BUY IT IN CANS.

Dr Price's Cream Baking Powder alone to be sold only in cans, and is the only one of these baking powders in which is not. It has stood the test of chemical analysis and is the most perfect made.

MEDICAL.

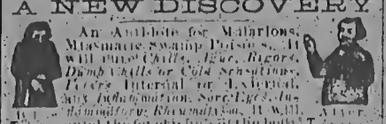
NO MORE BUZZING IN YOUR HEAD, DEAFNESS, BLINDNESS, SPINAL TROUBLES.

Dr. J. H. McLean's

Liquid Substitute for Quinine

CHILLS AND FEVER CURE.

A NEW DISCOVERY



An Antidote for Malarious, Miasmatic Swamp Poisons. It will cure *Chills, Ague, Bilious, Dumb Chills or Cold Sensations, Fevers Internal or External, any Inflammation, Sore Eyes, Inflammatory Rheumatism.* It will, After Taking, quiet the feverish state of the body. Try it.

No other Medicine required, it is used alone.

Dr. J. H. McLean's Liquid substitute for quinine will cure any fever in 1, 2, 3 days. It has no nauseating effect, and is as harmless as sugar. When you take a tea-spoonful of this liquid, it goes to all the stomach to be converted into blood, passes to the heart, and thence to every part of the system, and purifies the blood, and thus drives the cause of chills and fever out of the system.

THE WHOLE MISSISSIPPI VALLEY has cause to rejoice. This new discovery, Dr. J. H. McLean's Liquid substitute for quinine, will make Chills and Fever, Dumb Chills, Chills, Snakes, Malaria, Fever. Try it and be convinced. It is not a drug. Bottle, price $1. Also for sale by druggists. Dr. J. H. McLean's Liquid Substitute for Quinine will be sent by mail, post-paid, on receipt of price.

Address DR. J. H. McLEAN,
314 Chestnut st., St. Louis, Mo.

A NEW PRINCIPLE! A NEW WAY!

Treats THROAT and LUNG diseases.

Dr. J. H. McLean's

COUGH AND LUNG-HEALING GLOBULES.

Take no more medicine down to the Stomach to go up to cure the Lungs.

While we are starting the life-medicine best suited with the Throat and Lungs, *Dr. J. H. McLean's Cough and Lung-healing Globules.*—They are sugar globules containing medicine. As rapidly as the Globules dissolve in your mouth, the saliva acting on the medicine in the Globules it generates a healing gas, which must be inhaled, permeates every air cell in the lungs, and absorbed by the Glands in the Throat, the deputy of the Lungs must cure. Thousands upon thousands have been cured by Dr. J. H. McLean's Cough and Lung-Healing Globules. *Consumption, Coughing, Bronchitis, Asthma, Hoarseness, Colds, and all Soreness in the Throat or Lungs* yields to the wonderful Magic Globules. One vial, given by mail, after the worst case, for four boxes. Postage Stamps will be taken just the same.

Before Taking. After Taking.

Address, DR. J. H. McCLEAN,
314 Chestnut Street, ST. LOUIS, MO.

ABSORBS THE POISON.

is the new way that CATARRH is cured by

Dr. J. H. McLean's

Celebrated Catarrh Snuff

This new and wonderful discovery cures by absorbing the poison in the sores in the Nose, Throat, or Skin. Dr. J. H. McLean's Catarrh Powder, 50 cts from the sore parts, in contact with the ill gases in the Nose, Throat, or Skin, and it will never fail to cure Catarrh. Cures in the Nose, Pimples, Blotches, Black Specks on the Face or Skin, Chafing, Frightful Sneezing Fevers, etc. You must get *Dr. J. H. McLean's Catarrh Snuff* in connect with the disease. Handle gently on the poison out of every sore and cure it. Trial boxes 25 cts, by mail.

Before Taking. After Taking.

Address DR. J. H. McLEAN,
314 Chestnut St., ST. LOUIS, MO.

TUTT'S PILLS

The Greatest Medical Triumph of Modern Times.

Recommended by Physicians. Indorsed by Clergymen.

These Pills have gained a popularity unparalleled. Druggists everywhere say their sale is unprecedented.

The Reason is Obvious.

They are no worthless nostrum, puffed up to deceive the credulous, but are the result of long research, by a chemist and physician of thirty years' experience, who values his reputation more than gold.

What Tutt's Pills will do.

THEY CURE Dyspepsia, Costiveness, Liver Complaint, Piles, Painful Menstruation, Colic.

THEY CURE Sick Headache, Faul Breath, Dizziness, Nausea, Pain in the Side, &c.

THEY GIVE Appetite, Flesh to the body, and Tone to the nervous system.

THEY ACT on the Liver, Stomach and Bowels, causing them to perform their proper functions.

THEY CURE Constipation and Piles.

THEY CURE Fever and Ague, Chills and Fever, Bilious Fever.

THEY CAUSE the body to assimilate food, and nourish the system.

THEY CURE Nervousness, and give the healthy sleep.

THEY ARE invaluable for Female Complaints.

THEY ARE the best Family Medicine ever used.

THEY ARE handy, and always ready for use.

Sold everywhere. 25 Cents a box. Office, 35 Murray Street, New York.

Coughs and Colds.

BROWN'S BRONCHIAL TROCHES

"Brown's Bronchial Troches" will allay irritation, which induces coughing, and gives immediate relief to Bronchitis, Catarrh, Influenza, Hoarseness, Sore Throat, and Consumptive and Asthmatic Complaints. The Bronchial Troches have been steadily winning their way into public favor, and they are known and used nearly all over the world.

WOOD! WOOD! WOOD!

AT WHOLESALE AND RETAIL.

Honey Island Wood & Coal Yard,

No. 375 JULIA ST., NEW BASIN,

Near Magnolia Bridge. Postoffice address, Lock Box 1080.

Delivered to all parts of the city.

PRICES FOR THIS WEEK

ASH WOOD, per Cord, ... $6 00
OAK WOOD, per Cord, ... 5 00
OAK and ASH, mixed, per Cord, ... 5 50

Liberal discount made to dealers. Satisfaction guaranteed. P. RADELAT, Agent.

UNIVERSITY HIGH SCHOOL,

EAGLE HALL,

PHYTANIA STREET, CORNER FRANKLIN,

NEW ORLEANS, LA.

THE fourth session of this School for Boys opened on MONDAY, October 1, 1877. The Principal has engaged a full corps of competent assistants and refers by permission to the Faculty of the University of Virginia, and to his patrons of the past session, whose names may be found in the circular of the school. Terms to be had at the book stores, Canal street. For further information address

GEO. C. RICE, Principal,
P.O. Box 425, New Orleans, La.

First-Class Visiting Cards.

50 all different ..... for 25 | Ultramarine Leaf ..... 10c.
5 White ..... 10c. | Snowflake ..... 10c.
50 Floral ..... 10c. | Rose ..... 10c.
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25 Floral ..... 10c. | Scroll, with name, 10c.

Send a 3c. stamp extra for each name. When the order amounts to less than $1. Where name is given the postage and thus postage is worth 3 cents. No paper work in the world at any price. Money refunded if Cards don't suit. W. H. CANNON, 342 Washington street, Boston, Mass.

MACHINERY, TIES, ETC.

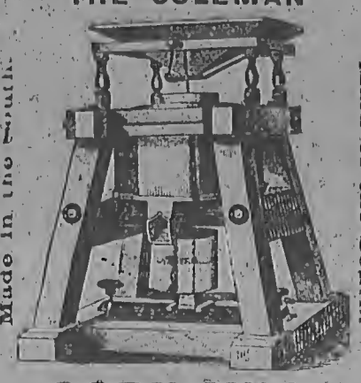
H. DUDLEY COLEMAN & BRO.

Mills, Engines and Machinery,

NEW ORLEANS, LA.

WE SOLICIT ORDERS for Portable or Stationary Steam Engines, Corn Mills, Saw Mills, Gins, Presses and Machinery delivered at railroad depots or river landings. Portable Engine prices greatly reduced.

THE COLEMAN



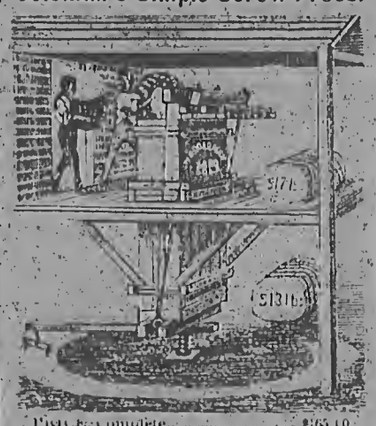
Made in the South. Made of the South.

CORN MILL.

VICTORIOUS at every Fair from New York State to Texas, over thirty-three different competitors, during the past twenty-eight years. Awarded the only Gold Medal ever awarded to any Corn Mill in the United States. Simple, strong, durable and cheap, with solid French Burr Stones. Made by

H. DUDLEY COLEMAN & BRO.,
New Orleans, La.

Coleman's Simple Screw Press.



Price, complete, ... $65 00

Weight from Screw 4 inches in diameter, packing box 9 feet deep. Simple, strong, durable and guaranteed to pack a 700 lbs. bale. Send for circular. Manufactured by

H. DUDLEY COLEMAN & BRO.,
New Orleans, La.

We make also the Friction Power Press (Sinclair's patent).

MISCELLANEOUS

$1,000 IN GOLD.

To All Whom It May Concern.

THE directors of the Phosphoric Air Co., in good faith, offer the above reward for the conviction of two respectable citizens of any city or town which will prevent the PHOSPHORIC AIR THE GREAT FRENCH REMEDY, from failing to permanently cure any form of CATARRH, Asthma, Epilepsy, or any forms of Nervous or Mental diseases. One month's treatment inhaler, and instructions sent to any part of the country on receipt of $5.

Inhaler it is the only way in which the Air passages and Brain can be reached.

Phosphoric Air cures by its effects upon the circulation, which is the only way disease can be eradicated from the system.

We will be happy to give a TRIAL FREE to any who can call upon us, so that they may experience its immediate beneficial effects.

Consulting Rooms of Phosphoric Air Co.,

94 Tremont Street, Boston,

Dunbar's Wonderful Discovery.

BETHESDA WATER.

On and from this date I have appointed

L. C. Arny,

Nos. 26 28 and 30 Bienville Street, N. O.

my General Agent for New Orleans and the State of Louisiana for the sale of the celebrated Bethesda Water of Waukesha, Wis. It is the acknowledged cure of Bright's Disease, Diabetes, Dropsy, Rheumatism and many diseases.

Call for certificates and directions for using the Bethesda Water at my General Agent's as above.

ARTHUR DUNBAR,
Waukesha, Wis., Jan. 2, 1878.

This Water, in packages of 10, 20 and 40 gallons, for sale as above.

NEW ORLEANS

FLOURING MILLS.

Webster & Dillingham,

NOS. 80 AND 82 PETERS ST. AND 22 AND 24 EXCHANGE PLACE, NEW ORLEANS.

MANUFACTURERS OF

THE HIGHEST GRADE OF FLOUR

by the NEW PROCESS, specially adapted to Family Trade and Export.

GRAHAM FLOUR, constantly on hand, fresh ground daily.

Flour delivered to all parts of the city.

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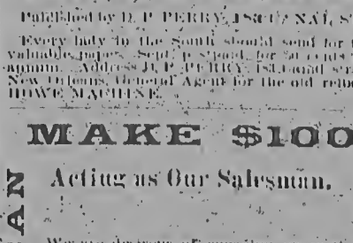

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SCIENTIFIC.

The remains of a new mastodon-like animal, from the Loup Fork beds of Kansas, have been described by Prof. Cope under the name of *Dinelphodon campester*. It must have been about the size of the African elephant. Among other palæontological discoveries recorded in the *American Naturalist* for February are a new genus of Oreodontidæ, from the Upper-Miocene (Pliocene) beds of Kansas, called by Cope *Tichorhinus*; and a new genus called by Cope *Tichopus cymbatiches*. It is a member of the group intermediate between the camels and rows. Prof. Little has discovered interesting vertebrate fossils in the region of Cretaceous and Tertiary rocks. Among these have been identified the dinosaurian *Hadrosaurus*, and some new turtles. In addition a new genus allied to Livatherium has been discovered, which is of much interest. It lacks anterior incisors, and has but a single base of horns on the vertex.

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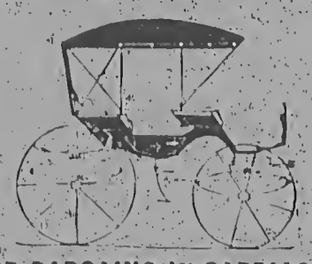
WE take this opportunity of informing customers and friends that the first installment of our fall stock of these goods, unexpectedly delayed a few weeks, has arrived, and is ready for inspection. In Breech Loading Shot Guns alone our assortment in store comprises upward of 50 different styles and patterns, ranging through every desirable grade. These fresh importations can be profitably afforded, a trifle lower than ever before, owing to present low cost of gold and sterling exchange, while all our old stock has been marked down to meet the shrinkage in value from decline in gold. Don't take our word for it, but call and see for yourselves, or the one you wish to buy, how great is the POLSOM BROS.,
No. 9 Decatur (Old Levee) St., corner Pie Office.
Guns, Pistols and Ammunition at wholesale and retail.



FOR BARGAINS IN CARRIAGES
GO TO
Henry Timken's New Factory,
NOS. 1006, 1008 AND 1010 ST. CHARLES ST.,
Bet. Tenth and Eleventh Sts., ST. LOUIS, MO.

All work of first class material and workmanship. Call and see or send for catalogue.

NATHAN CARD
CARRIAGE MANUFACTURER
N. E. Cor. Seventh & Chestnut Sts.,
Opposite Polytechnic Institute and Masonic Hall,
ST. LOUIS, MO.

AGENTS WANTED
$20 FOR AMERICAN WATCHES $10
305 N. 7TH ST.
ST. LOUIS MO.
Send for price list. L. TOUSSEIG, Agent.

McCALL & HAASE,
Carriage Manufacturers,
NOS. 1103 AND 1105 ST. CHARLES STREET
ST. LOUIS.

Manufacturers of all classes of Vehicles. Their work for durability and elegance is unsurpassed and unexcelled.

Meneely & Kimberly,
BELL FOUNDERS, TROY, N. Y.,

Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Illustrated catalogue sent free.

BEATTY
ORGANS Superb $310 Organs, only $95. Pianos, *brought low by other manufacturers* $900, only $260. Beautiful $480 Pianos, $170. *Some new, second-hand $5 to $50 Pianos, $170. Some new, second-hand $5 to $50 Organs, $40. Other bargains; want them introduced. Agents wanted. Papers free.* PIANOS
Address DANIEL F. BEATTY,
Washington, New Jersey.

T. W. ROTHICH,
UNDERTAKER,
971 CAMP STREET, NEW ORLEANS
Embalming and Disinfecting. Bodies correctly shipped. Carriages and Cabs for Hire.

MISCELLANEOUS.

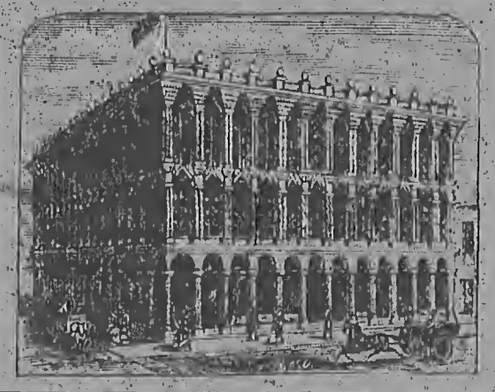
TUNNARD
Southern Corn, Pea and Rice Planter,
AND COTTON PLANTER.

Price for Corn, Pea and Rice Planter ..... $12.
Price for Cotton Planter ..... $12.

PLANTATION HARDWARE, AGRICULTURAL IMPLEMENTS, STEAM ENGINES, GINS, Saw and Grist Mills, Pumps, Belting, Pipe and Fittings, etc. Send for special prices.

B. J. WEST,
Nos. 115 and 117 Magazine Street, New Orleans.

R. M. & B. J. MONTGOMERY,
FURNITURE EMPORIUM,
Corner Camp and Poydras Sts., New Orleans.



FINE PARLOR SUITS,
IN SILK, SATIN, COTOLINE, REPS AND HAIR CLOTH.
FINE BED-ROOM SUITS! IN WALNUT, MAHOGANY AND ROSEWOOD, WITH FRENCH PLATE, IN ARMOIRS and Dressing Cases.

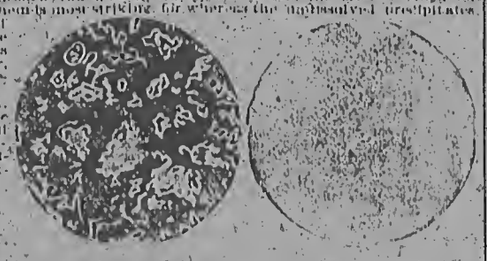
Fine Dining Room, Hall and Library Suits, Fancy Cabinets, Stands, Desks, Tables and Chairs. A large assortment of FRENCH PLATE MIRRORS. Chamber Furniture. A large stock of Medium and Common Furniture, suitable for the country trade. Goods delivered free of charge.

We have the no-imitation Gold Watch in the market. The metal is a composition of other metals so closely resembling gold that the best judges find it difficult to detect the difference, except by a chemical test, and it has all the virtues required to make it the best substitute for gold known. *Genuine American Movement, Expansion Balance, Beautifully Engraved in Engine Turned Hunting Cases* and equal in appearance to a GOLD WATCH THAT COSTS from $150 to $200. If you wish a watch for your own use, or to make money on, try this. Owing to our large sales we are enabled to reduce the price of them to $12 each, with an elegant Chain attached. They are used on railroads, steamers and in many other places where accurate time is required, and give general satisfaction. We send them by mail or express on receipt of $12, to any part of the country, or it will be sent C. O. D. when the customer desires and remits $3 on account. These elegant CHAINS weigh about FIVE Pennyweights, and the same pattern in pure gold would cost $100. We sell these Chains at Retail. But we sell the Watch and Chain for $12, sent by mail in a registered package, postpaid, to any postoffice in the United States.

WE SELL THE WATCH WITHOUT THE CHAIN FOR $10.
J. BRIDE & CO., Clinton Place & No. 11 Eighth St., New York.

MILK OF MAGNESIA

IS THE best preparation known for all disturbed conditions of the stomach. It immediately and certainly cures DYSPEPSIA, INDIGESTION, HEART BURN, SOUR STOMACH and HEADACHE caused by acidity of the stomach. The pleasant taste and milk like smoothness of this preparation renders it very valuable for infants, requiring no persuasion to induce them to take it. It positively prevents food souring on the stomach, and we do not speak lightly when we say it is absolutely impossible for it to disagree with the most delicate invalid or feeble infant. It is also possibly adapted to females. The superfluousness of this preparation and its perfect solubility are made fully apparent by the following illustrations. They represent a exact usual part of a single drop magnified 250 diameters. The first the calcined Magnesia as taken with water. The second the *Milk of Magnesia* now offered. The difference between them is most striking, for where as the undissolved precipitates and particles in the drop of calcined Magnesia are exhibited with terrible distinctness, the *Milk of Magnesia* has all the appearance of a cloudy vapor, entirely free from the objectionable precipitates, in fact *perfectly dissolved*.



Be sure to get MILK OF MAGNESIA. Ask your druggist for it and *take none other*. It is entirely different from all other preparations of Magnesia. Physicians and others not already acquainted with this preparation can obtain explanatory circular by addressing

C. H. PHILLIPS,
Manuf'g Chemist,
P. O. Box 1417. NEW YORK.

THE RUBBER PAINT
IS THE
BEST PAINT IN THE WORLD.

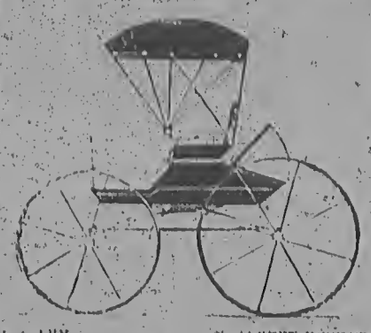
There is no Paint manufactured that will resist water equal to R. H.'s Sanitas, Christ Durable Elastic Hematite and Enamel and cannot of any shade from PURE WHITE TO JET BLACK, and we challenge it being the *BEST PAINT*, the necessity of which established in the following Branch Factories will abundantly testify.

BRANCH FACTORIES:
308 West St., New York. 84 W. Van Buren St., Chicago, Ill.
210 N. Third St., St. Louis, Mo. and Wholesale Depot at Wm. Rigg & Bro.'s, No. 2 N. Liberty St., Baltimore, Md.

Sample Cards and Numerous Testimonials Sent FREE on Application.

If we have no Agent in your nearest town, send to one of our offices for cards, etc. Now

ALWAYS ASK FOR ESTERBROOK'S
STEEL PENS,
Works, Camden, N. J.
NEW YORK OFFICE, 26 JOHN ST.
Samples & Prices on application.

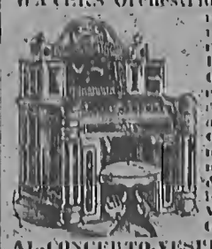


J. A. LEM. N. ALBERT BOEKER.
J. A. LEM & CO.,
MANUFACTURERS AND DEALERS IN
CARRIAGES, HARNESS, ETC.,
103 Gravier and 18 Union Street.
A SPECIALTY MADE OF CHILDREN'S CARRIAGES.

Sutter, Berry & Co.,
GLASS STAINERS.
Particular Attention Paid to Church Work.
Orders from all parts of the country promptly attended to.
318 N. SEVENTH ST., bet. Pine and Olive ST. LOUIS, MO.

SAM. HENDERSON,
Cotton Factor, Commission Merchant and Purchasing Agent,
18 CARONDELET ST., New Orleans. Dues bagging, rope, bale-ties and orange cotton.

WATERS' Orchestrion chimes ORGAN



is the most beautiful in style and perfect in tone ever made. It has the celebrated Concerto stop, which, first at the Centennial Voter, and two and one half Octaves of bells combined to perfect harmony with the reeds. A new effect, magnetical & electrifying. WATERS' CLARIONA, ORCHESTRAL, CONCERTO, VESPER, CENTENNIAL CHIMES, CHAPEL, and COTTAGE ORGANS, in Unique French Cases are in every respect FIRST CLASS.

WATERS' PIANOS, GRAND, SQUARE, and Upright, ARE THE BEST MADE, for Tone, Touch, Workmanship, & Durability Unsurpassed. Warranted for SIX YEARS.

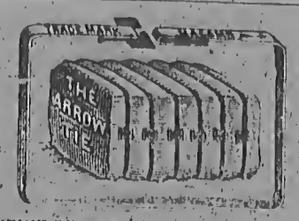
PRICES EXTREMELY LOW for cash. Monthly Installments received. A Liberal Discount to Teachers, Ministers, Churches, Schools, etc. AGENTS WANTED. Special Inducements to the trade. Illustrated Catalogues Mailed. Second-hand Instruments at Great Bargains. HORACE WATERS & SONS, Manufacturers and Dealers,
40 EAST 14th STREET, UNION SQUARE, NEW YORK, Box 3507

LUMBER.

CYPRESS AND YELLOW PINE.—An assortment of over 2,000 hot best constantly on hand. Also a large stock of Doors, Sash and Blinds on hand and made to order. Office—Corner Delord and Howard. Depot in square bounded by Delord, Phillips, Howard and Freret. P. O. Box 1015.
JOHN P. POPP.

25 Fashionable Cards, no 2 alike, with name, 10c. post paid. Geo. I. Reed & Co., Nassau, N.Y.

MACHINERY, TIES, ETC.



OFFICE OF THE
American Cotton Tie Co.,
(LIMITED.)
47 CARONDELET ST., NEW ORLEANS.

Important Special Notice.

The AMERICAN COTTON TIE COMPANY (LIMITED) having fixed the price of the celebrated

ARROW COTTON TIE

at $2,50 per bundle, less 2½ per cent. discount for cash, the General Agents hereby authorize their Sub-Agents in this city (dealers in baling stuffs) to sell to and contract with Factors and Country Merchants, for future delivery, on the above-named price and terms, in quantities, from time to time, as may be required, settlements being made on delivery.

The Company having a large stock now on hand, and having contracted for an abundant supply, to meet the entire demand for Cotton Ties throughout the Cotton States, the celebrated ARROW TIE will be placed upon the market generally, and sold by their numerous Agents at the price and terms above stated. It being the object and purpose of the Company to merit the continued patronage of the planting community.

R. W. RAYNE & CO.,
GENERAL AGENTS.

SHAKSPEARE IRON WORKS,
Cor. Girod and Dryades Sts.

MANUFACTURE EVERY VARIETY OF
STEAM ENGINES
SUGAR MILLS,
VACUUM PANS, SAW MILLS,
DRAINING AND
CENTRIFUGAL MACHINES,
MILL AND GIN GEARING,
GRATE BARS, ETC., ETC.,
STORE FRONTS,
COLUMNS, VENTILATORS,
RICE-MILLING MACHINERY,
PULLEYS AND SHAFTING.

And work of all kinds manufactured to order by
SHAKSPEARE, SMITH & CO.
Office—210 GIROD ST., NEW ORLEANS.

Estimates and price lists furnished on application.

WATER WHEELS.
THE UNEQUALLED JAS. LEFFEL DOUBLE
TURBINE WATER WHEEL,
PORTABLE AND STATIONARY
STEAM ENGINES, STEAM BOILERS,
SAW, FLOUR AND GRIST MILLS,
MACHINE MOULDED MILL GEARING,
SHAFTING, PULLEYS AND HANGERS
Of Improved Designs, A Specialty
Address, POOLE & HUNT,
Send for Circulars. BALTIMORE, MD

MENEELY & COMPANY,
Bell Founders, West Troy, New York.

FIFTY years established. CHURCH BELLS and CHIMES; ACADEMY, FACTORY BELLS, etc. Improved Patent Mountings. Catalogues free. No Agencies.

MISCELLANEOUS.

E. BAKER,
SEEDSMAN,
No. 7 Camp St., New Orleans,
A FULL STOCK OF
GARDEN, FIELD & FLOWER SEEDS,
Fresh, Pure and Reliable.

Seeds sent by mail. Also Cut, Shade and Ornamental TREES, ROSES, etc.

PIERRE LANNES, Butcher,
Stalls Nos. 38 and 39 Magazine Market,

Supplies Ships, Families, Hotels, etc., with BEEF, MUTTON, PORK Sausages, Tripe, Tiss, Fowls, Vegetables, etc., and everything the market affords.

R. B. MITCHELL,

Carpenter and Cistern-Maker,
188 MAGAZINE ST., near Julia, New Orleans.
Orders from the city and country promptly attended to.

B. T. WALSHE
IMPORTER AND DEALER IN
MEN'S
FURNISHING GOODS
BOYS' & CHILDREN'S
CLOTHING,
No. 110 CANAL ST.
NEW ORLEANS

WIRE RAILING
AND
Ornamental Wire Works.
DUFUR & CO., No 26 N. Howard St., Baltimore, manufacture WIRE RAILING for Cemeteries, Balconies, etc., Sleeve Pendets, Cages, Sand and Coal Screens, Weaver Wire, etc. Also Iron Bedsteads, Cloths, etc.

BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings for Church, School, Farm, Factory, Steamboat, Steam Mill, Locomotive, Plantation, Hotel, Tower, Fire Alarm, etc. Also Chimes and Peals. Illustrated Catalogue sent free.
VANDUZEN & TIFT, 102 E. 2d St., Cincinnati.

AMERICAN WATCH COMPANY.
We are selling the WATCHES of the above Factory at the very lowest prices.
Silver Watches at $10 and upward.
Gold Watches at $30 and upward.
All fully guaranteed.
A. R. GRISWOLD & CO.,
Corner Canal and Royal Sts.

COMMERCIAL.

Advocate Office,
New Orleans, Tuesday, April 2, 1878.

We have to report a dull market and rather an unsettled state of affairs generally. The failure of several large firms in the last fortnight has rendered it very difficult for any one to raise money except on undoubted security; for those who can give this security money can be easily obtained at from six to eight per cent. Dealers are not disposed, in many instances, to risk large bills except for cash. It is to be hoped that this state of things will soon be changed for if it is to be continued many results the injury to commerce will be incalculable.

State corsols have gone down still lower, but to day are somewhat stronger, with the prospect of a rise in a short time. They are quoted strong at 74@74¼. Premium bonds are quoted at 34@34½.

COTTON.

The *Democrat* reports the cotton market of yesterday as follows:

We have to notice another and further decline in cotton, the drop however, being limited to good middling, low middling and middling. New York and foreign advices being still unfavorable, the tone of the market was dull and easy throughout with sales amounting to 3,250 bales. The supply in the city was poor and unsatisfactory, although the receipts are unusually heavy.

The following is the official closing of the Cotton Exchange:

	To Day.	Yesterday
Low Ordinary	9¼	9¼
Ordinary	9¾	9¾
Good Ordinary	10¼	10¼
Low Middling	10¾	10¾
Middling	11	11
Good Middling	11¼	11¼
Middling Fair	11½	11½

Sales to-day, 3 250 bales. Market easy.

COTTON STATEMENT

In store and on shipboard, Sept. 1, 1877	21,356
Gross receipts since 1st Sept.	7,806
Gross receipts previously	1,531,572 1,539,378
Total supply	1,560,536
Exported to-day	5,340
Exported previously	1,229,663 1,235,003
Total stock to-day	325,903
Total stock this day last year	248,892

The exports to-day were 5,312 bales to Havre 217 bales to Trieste and 1,011 to Vera Cruz.

Net receipts since Saturday	6,259
Receipts from other ports	1,993
Net receipts last Sunday and Monday	4 772
Net receipts this day last year	2,162
Net receipts since Friday	6,787
Net receipts same time last week	5 620
Net receipts same date last year	3 781
Net receipts since September 1	1 29 864
Net receipts same time last year	1,099,547

COTTON ON SHIPBOARD

The amount of cotton on shipboard, as per account of the Cotton Exchange, is as follows:

Liverpool	63,000
Havre	41,000
Bremen	9 000
Mediterranean	1,500
North Sea	1,000
Baltic ports	8,000
English	
Marine	
Coastwise	3,500
Total	97,821

The figures for Liverpool include 8,000 bales for coastwise ports to order.

It is taken from the stock at 10 o'clock as noted at the Exchange, leaves the presses 165 121 bales.

The Cotton Exchange telegram consolidated gives the receipts at 10 o'clock this morning Saturday to three o'clock to-day at 15,764 bales; against 13,681 last Sunday and Monday, 5 108 bales last year, and 15 830 bales year to date last.

MOVEMENT AT PORTS.

The movement at ports for three days, up to twelve M. to-day, is given below:

	Received since Friday,	Same time last week	Same time last year.
New Orleans	6,259	5,620	3,781
Galveston	3,453	1,853	741
Mobile	2,447	2,935	161
Savannah	2,976	3,500	1,202
Charleston	1,000	1,000	501
Wilmington	6	300	202
Norfolk	2,000	2,143	1,401
Baltimore	43	31	
New York	3,130	3,708	133
Boston	1,500	1,450	500
Philadelphia	21	40	42
Other ports			
Total	24,130	23,161	8,663

Receipts at ports since September 1 4,880,214
Receipts same time last year 3,780,667
Receipts same time year before 3,047,153

EXPORTS

Preconsolidated report for three days gives exports to

	G. B.	Europe	Cont.	Stock.
This week	15,000	13 674	10,983	668,703
Last week	27,000	1,567	6 623	7,401	643,400
This week last year	5,000		2,675	1,100	536,823

There is another thing of infinite importance to a divinity student. I mean a spirit of *prayer*. I am convinced that to carry on the whole Christian religion is so difficult, and so rarely attained, as a praying heart. Without this you are as weak as weakness itself. With it you are irresistible. I tell you, before the millennium comes the church will have to turn over a new leaf, and have to take a new lesson on the subject of prayer. When I think how almost certain you are to lose what of the praying spirit you ever had, and come out of the seminary very wise but very dry, and go about your work without much unction and life and spirituality, I am distressed, and could I raise my voice with sufficient strength, you would hear me cry: "Beware! Lay down your books and pray!" Frequent seasons of secret prayer are wholly indispensable to the keeping up of an intercourse with God.—*President Finney.*

Said a friend to a Book-seller: "The book trade is different, I suppose, by the general depression. What kind of books feel it most?" "Pocket-books," was the laconic reply.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	$4 00	$ 60
Cotton sweeps	4 00	— —
Cultivators, Diam and shovel tooth	6 25	7 00
Cultivators, riding and walking	20 00	40 00
Shovels and spades	5 00	12 00
Axes	7 00	11 50
Shovel plows	4 50	6 00
Half do with cutters	6 00	9 00
Double-shovel plow	4 00	5 25
Straub's corn mills	— —	— —
Cork mills, Columbia	12 00	425 00
B. J. West's corn mill	200 00	— —
Pannard's corn and pea planter	— —	— —
Cotton planters	15 00	— —
Wagons, Carts, Etc.:		
Wagon two-horse	55 00	70 00
Wagon, four-horse	85 00	100 00
Wagon two-horse thim. skein	60 00	70 00
Wagon, four-horse	8 00	9 00
Cane wagon	190 00	210 00
Ox wagon	75 00	115 00
Ox cart, complete	— —	— —
Cane cart	110 00	115 00
Pongue cart, complete	—	120 00
Plantation cart	45 00	60 00
Bagasse cart	65 00	75 00
Iron, ₱ lb.:		
Hoops	3¾	5
Steel	3½	5
Horse shoe	3½	4½

BUILDING MATERIAL.

Bricks, ₱ 1,000:		
Lake	9 00	11 00
Country	— —	8 00
English fire	26 00	35 00
Lime, ₱ bbl.:		
Western	— —	— —
Rosendale	2 00	2 25
Plaster Paris	2 25	2 50
Lumber, ₱ 1,000 feet:		
Flooring, dressed	15 00	25 00
Flooring, rough	15 00	8 00
Ceiling, dressed	14 00	25 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	14 00
Scantling	14 00	8
Shingles, ₱ 1,000	2 50	3 50
Nails, best brands	3 20	— —
Smaller sizes proportionately higher	— —	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	— —	1 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
White Lead, best, ₱ lb.	10½	12½
Paris Green, ₱ lb.	30	40
Pal. Dryer, ₱ lb.	10	13
Whiting, ₱ lb.	1½	3
Putty, in bladders, ₱ lb.	3	5
Linseed Oil, ₱ gall.	70	80

SASH, BLINDS AND DOORS.

Window Sash, 12 lights.

Size of lights.	Sash, per pair. Unglazed.	Glazed.	Blinds per pair.
8x10	$ 35	$1 50	$1 5
10x12	45	1 70	2 0
10x16	80	2 75	2 75

Sash Doors:	Single.	Double
3 feet x 7 feet	$3 00	$3 7
3 feet x 8 feet	4 00	—
3 feet x 7 feet 6 inches	—	3 80

Panel Doors:	
8x8 and 1¾ inch thick	$2 20
2x7 and 1¾ inch thick	1 25
8x7 and 1¾ inch thick	2 30
4x7—6 inch and 1¾ inch thick	4 00

GROCERIES.

Butter, ₱ lb.:		
Western	18	19
New York, good to creamy	26	31
Coffee, ₱ lb.		
Rio, fair	16¼	16¾
Rio, good	17	17¾
Rio, prime	17¾	17¾
Java choice O G	28	30
Candles, ₱ lb.		
Star, first brands	13	13
Corn Meal, ₱ bbl.		
Best K D	2 25	2 35
Cheese, ₱ lb.:		
Factory	12½	13½
N. Y. cream and English dairy	16	45½
Fish:		
Mackerel extra No. 1, in tubs	— —	14 00
Mackerel, extra No. 1, in kits	— —	1 40
Salmon, quarter boxes	— —	— —
Flour, ₱ bbl.		
Superfine	4 50	4 75
XX	4 75	5 00
XXX	5 25	5 75
Choice XXX	5 50	6 50
Choice family	6 50	6 75
Fruits:		
Dried apples, ₱ lb.	3	4
Dried peaches, ₱ lb.	11	12
Raisins ₱ quarter box	51	55
Raisins ₱ half box	—	1 00
Raisins, ₱ whole box	1 80	1 85
Bananas, ₱ bunch	1 00	2 00
Crackers ₱ lb.		
Soda	5	6
Butter	6	7
Sugar	6	8
Ginger-nuts	9	12
Coal:		
Coal, in cases, best	40	48
Coal, in barrels, best	30	35
Insurance, in cases	— —	4
Insurance, in barrels	— —	35
Tarr, in barrels best	80	85
Molasses, in barrels		
Common	18	21
Fair	24	25
Prime to choice	36	42
Golden and Requet syrups	— —	— —
Half bbls. 5c and kegs 10c more.		
Beer, Louisiana ₱ lb.		
No 2	3½	4
Ordinary	5¼	5½
Fair	5½	5¾
Prime to choice	6¼	6¾
Soap, in boxes, ₱ lb.		
XXX Palm	6½	— —
Keller's magnolia	4½	— —
Keller's olive	5	— —
Stearell, ₱ lb.	3½	3¾
Salt, in sacks		
Fine	1 05	1 10
Coarse	80	90
Sugars:		
Good fair	5¼	6¼
Prime	7¼	7¾
Choice	—	8¼
Yellow clarified	8	8½
White clarified	—	9
Crushed	—	—
Powdered	—	—
Spices ₱ lb.		
Allspice	6½	—
Pepper	11½	14
Cloves	45	—
Cinnamon	—	—
Teas, ₱ lb.		
Black Oolong	27½	1 10
Citron Imperial	30	80
Tobacco, manufactured, ₱ lb.		
Chewing, common	60	4
Chewing, fair	—	—
Chewing, prime	—	—
Chewing, choice	5	70
Smoking	—	—

GRAIN AND FEED.

Corn, ₱ bushel.		
Yellow	—	—
White	—	48
Mixed	—	—
Oats, ₱ bushel		
St. Louis	—	36
Texas	—	—
Galena	—	—
Bran, choice, ₱ 100 lbs	—	80
Hay, ₱ ton:		
Prime	—	17 50
Ordinary	—	—
Corn Feed:		
Whipperwill	—	—
Mixed	1 10	1 20
Clay	1 35	1 40

PROVISIONS.

Bacon, ₱ lb.		
Breakfast	8	8½
Shoulders	—	6¾
Sides, clear rib	6½	8
Sides, clear	6¾	8¼
Hams, sugar-cured	7½	8½
Mess Pork, ₱ bbl	11 25	11 50
Dry Salted Meats:		
Shoulders	4½	4¾
Lard, ₱ lb.:		
Choice, in cans and pails	8	8½
Choice, in tierces and barrels	7¾	8

ENGLISH.

Potatoes, ₱ bbl	1 25	1 75
Onions, ₱ bbl	2 50	3 00
Apples, ₱ bbl	1 50	6 00
Cabbages, ₱ 100	5 00	8 00

WOOL.

Burry	11	12
Louisiana, clear	—	26½
Lake, clear	27½	29

BALING STUFFS.

Bagging:		
Tuffs	—	—
Jute	11½	11¾
Ties, Arrow, best, per bundle, 20 lbs and buckles	—	1 75
Twine, hemp	13½	14

POULTRY AND EGGS.

Poultry, Raised:		
Old chicken	—	3 50
Young	2 00	3 0
Ducks	3 00	3 50
Geese	5 00	5 50
Turkeys	14 00	16 00
Eggs, Raised:		
Western	7	8
Louisiana	8	10

SEWING MACHINES.

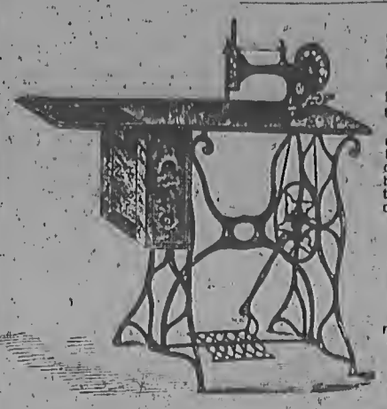
THE SINGER AGAIN TO THE FRONT!!

Great Reduction in the Prices

OF THE

WORLD-RENOWNED **SINGER** FAMILY SEWING MACHINE!

FOR CASH!!



The Singer Manufacturing Company, ever awake to the interest of the public, have determined to *put the price of their Machines* within the reach of every man, woman and child in the land

The Genuine Singer Sewing Machine is now Offered at Prices Below the Bogus Ones or Any Other.

The fact that the only Sewing Machine which unscrupulous men have ever attempted to imitate is the Singer is sufficient evidence of its superiority over all others. There is no longer any excuse for buying any of the cheap Machines hawked about the country, with no claim for patronage but their cheapness.

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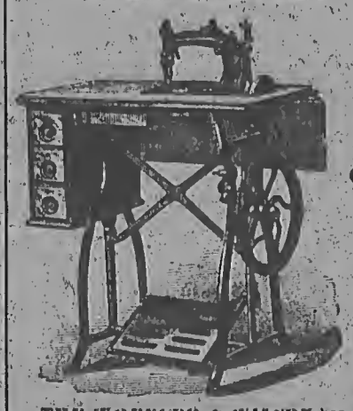
WHEELER AND WILSON



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Sewing Machine!

GOOD NEWS! GOOD NEWS!

Great Reduction for Cash.

The $100 Machine Reduced to	$60.
" 90 " "	50.
" 85 " "	45.
" 80 " "	40.
" 75 " "	35.
" 70 " "	35.

Every Machine furnished with all the attachments.

THE WHEELER & WILSON has now been before the people for more than **Twenty-Five Years**, and upward of 1,400,000 of the **Family Favorite** are now in use in the families and workshops of the world. Our New No. 8 Machine is, without doubt, the best and most simple Sewing Machine in the world:

It has a *self-setting* needle.
It never *cuts* the thread or goods.
It is a new machine, with *straight* needle.
It will not break the thread if the needle is allowed to run *off the goods when sewing.*
It has no *noisy cog wheels.*
It has no complicated *shuttle* to thread.
It allows the work to run back from the operator.

☞ Send for our New Cash Price List.

☞ CASH AGENTS wanted in every county and parish.

WHEELER & WILSON MANUFACTURING CO.

M. A. PECK, Gen Agent for La., Ala. and Miss

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POPULAR.

So popular are Dr. Price's Special Flavoring Extracts that few kitchens can be found where they are not used; and their introduction to any household is the advent of new pleasures at the table. Dr. Price has succeeded in producing flavorings peculiarly delicious.

Religious Notices.

SEASHORE CAMP GROUND.—The trustees will meet in full board, on the camp ground, on Thursday, April 18, and the day following, for the transaction of business connected with the interests of the camp ground, laying out new building lots, grading improvements, and the necessary preparations for the camp meeting in July next.

All persons desiring lots for building are invited to be present and make selection.

By order of the board.

W. H. FOSTER, President.
PAULIE HALLORAN, Secretary. 28

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIS.—SECOND ROUND.

Brookhaven, at Wesson	Mar 30, 31
Bogue Chard, at Bahala	Apr. 6, 7
Hazlehurst	13, 14
Pleasant Valley, at Pleasant Valley	20, 21
Georgetown, at Pleasant Grove	27, 28
Bethel, at Oakland	May 4, 5
Salem, at Bethesda	11, 12
Meadville, at Beech Grove	18, 19
Crystal Springs	25, 26
Brookhaven, at Pleasant	June 1, 2
Summit, at Osgood	8, 9
Bogue Chitto, at Bogue Chitto	15, 16

4 W. E. M. LINFIELD, P. E.

VICKSBURG DIST.—SECOND ROUND.

Warren, at Red Hills	Mar 30, 31
Carthage, at Utica	Apr. 6, 7
Hoover, at Fuga's Grange	13, 14
Mount Olivet, at Mount Olivet	20, 21
Port Gibson	27, 28
Rocky Springs, at Shiloh's chapel	May 4, 5
Kingston, at Washington	11, 12
Natchez	18, 19
Fayette, at Cane Ridge	25, 26
Vicksburg	June 1, 2
Bolton Ford, at McKinneyville	8, 9
Clover Hill and Concord, at Clover Hill	15, 16

4 W. L. C. HUSSEUTT, P. E.

JACKSON DIST.—SECOND ROUND.

Brownsville circuit	Apr. 20, 21
Yazoo circuit	27, 28
Tranquil circuit	May 4, 5
Silver Creek circuit	11, 12
Yazoo City	18, 19
Raymond, circuit at Raymond	25, 26
Spring Ridge and Forest Hill	June 1, 2
Jackson circuit (Wednesday)	5
Sharon circuit, at Forest Grove	8, 9
Cub Lake and Soule circuit	15, 16
Madison circuit	22, 23
Jackson station	29, 30
Canton station	July 6, 7

28 F. M. FEATHERSTON, P. E.

WOODVILLE DIST.—SECOND ROUND.

Woodville station	Mar. 30, 31
Jackson and Pinkneyville, at Pinkneyville chapel	Apr. 6, 7
Ebenezer and Gilead	13, 14
Meadville station	20, 21
Bayou Sara, at Ho ewell	27, 28
Williamsburg, at Mansfield	May 4, 5
Buffalo, at Mount Carmel	11, 12
Alpine at Woodland	18, 19
St. Helena, at Day's	25, 26
Clinton station	June 1, 2
Magnolia, at Palmersville	8, 9
Clear Creek mission	15, 16
East Baton Rouge	22, 23

28 JAMES A. GODFREY, P. E.

LOUISIANA CONFERENCE.

GRELOUSAS DIST.—SECOND ROUND.

Opelousas and Calcasieu mission, at Vincent's school house	Mar. 30, 31
Lake Charles, at Lake Charles	Apr. 6, 7
Indian Bayou, at Cadle Crossing	13, 14
Vermilionville and Plaquemine Brulee, at Vermilionville	20, 21
Abbeville, at Prairie Gregg	27, 28
New Iberia	May 4, 5
Patterson ville and Morgan City, at Morgan City	11, 12
Franklin	18, 19
Opelousas and Grand Coteau, at Belle View	25, 26
Washington, at Bayou Wards	June 1, 2

4 J. D. HARRIS, P. E.

DELHI DIST.—SECOND ROUND.

Lind Grove	Apr. 6, 7
Bastrop	13, 14
Trenton	20, 21
Rayville	27, 28
Winnsboro	May 4, 5
Monroe and Delhi	11, 12
Oakley	18, 19
Floyd	25, 26
Oak Ridge	June 1, 2
Waverly	8, 9
Texas mission and Texas chapel	14, 15
Madison	22, 24
Lake Providence	29, 30

The District Conference for the Delhi district will be held at Waterproof, beginning on Thursday, August 15, 1878.

28 JAMES L. WRIGHT, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Alexandria	Mar 23, 24
Baptiste	Apr 20, 21
Montgomery	27, 28
Centerville	May 4, 5
Harrisonburg	11, 12
Columbia	22, 23
Castor	25, 26
Bay ou Boeuf	June 1, 2
Evergreen	8, 9
Spring Creek	15, 16
Trinity	22, 23

28 CHRISTIAN KEENER, P. E.

ALABAMA CONFERENCE.

MOBILE DIST.—SECOND ROUND.

Franklin Street and Fontainnville	Apr. 6, 7
St. Paul's	13, 14
Eastern Shore at Sibley's	20, 21
Whistler, at seven o'clock P. M	27, 28
Stave ho, at Wilson station	May 4, 5
St. Frame's Street	11, 12
Pensacola	18, 19
Warrington	25, 26
Yellow River, at Yellow River	27
Milton	28, 29
Pollard and Pine Grin, at Pollard	June 1, 2
St. stephen's at Escatawpa	8, 9
Citronelle, at Mount Vernon	15, 16
Oktup a, at Pine Grove	21
Bladen, at Mount Zion	22, 23

4 S. H. COX, P. E.

PRATTVILLE DIST.—SECOND ROUND.

Monterey circuit, at Temple Gate	Mar 30, 31
Sprigg circuit, at Bethlehem	Apr. 6, 7
Yellow Bluff circuit, at Indian Hill	13
Prattville station and Johnson Springs circuit, at Prattville	13, 14
Line wood shore circuit, at Haynes Bluff	20, 21
Tanner and Vernon, at Vernona	27, 28
Hemphena circuit and Graville mission, at Bethel	May 4, 5
Pleasant Hill circuit, at Pleasant Hill	11, 12
Pineapple circuit, at Mount Carmel	18, 19
Verbena circuit and Dranesville mission, at Perryville	25, 26
Maplesville circuit, at Plantersville	31
Randolph circuit, at Randolph	June 1, 2
Bell's Landing circuit, at Wind me chapel	8, 9
Montrose Church mission, at Church Home	8, 9
Camden and Oakhaven, at Oakhaven	15, 16

4 T. F. MASTIN, P. E.

MISCELLANEOUS

W. C. SHEPARD & Co.,

No. 29 CAMP AND 116 COMMON ST.,

NEW ORLEANS, LA.

$5 00 will buy an elegant Porcelain DeTerre (nearly equal to French China in appearance, and far more durable) DINNER SET, comprising 124 pieces, to-wit:

12 Dinner Plates	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes.
12 Bluder Coffee Cups and Saucers,	2 Pickle Dishes.

Gone China DINNER SETS ..... WHITE
Gone China TEA SETS ..... AND
Decorated CHAMBER SETS ..... GOLD
Gone French China DINNER SETS ..... BAND
Gold Band China TEA SETS ..... CHINA
Table TUMBLERS ..... PRICES
Table GOBLETS .....

8p W. C. SHEPARD & CO.

SPECIAL

Sugar Cane and Cotton FERTILIZERS.

HAVING full confidence in the integrity and experience of the Quinnipiac Fertilizer Co., of New Haven, Conn., as manufacturers, I have no hesitation in commending the PINE ISLAND GUANO to the sugar planters, and the PINE ISLAND AMMONIATED PHOSPHATE to the cotton planters of this section, and shall be pleased to receive their orders.

Our PINE ISLAND GUANO contains Amonia, Potash, Phosphoric Acid, Magnesia, Lime and Alkaline Salts.

HUGH W. MONTGOMERY,
No Common St., Second Floor.

A. BISCOE, COLUMBIA TENN., Breeder and Shipper of Pure Bred Land and Water POWLS. Eggs for hatching in season. Fowls for sale at all times. Prompt attention given to all orders and correspondence, which are respectfully solicited. 8p

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CONTAIN all modern improvements, and are furnished in a variety of styles and musical combinations, adapted to Church and Home use. Every instrument fully warranted. Illustrated catalogues sent free upon application to the NEW ENGLAND ORGAN CO., 1299 Washington St., Boston, Mass. PHILIP WERLEIN, Sole Agent, New Orleans, La.

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GREAT DEPOT

NO. 5 CAMP STREET, NEW ORLEANS,

TEAS.

OOLONG, Black—35c., 40c., 50c., 60c., 75c. Best at $1 per lb.
ENGLISH BREAKFAST, Black—35c., 40c., 50c., 75c., $1. Best at $1.20 per lb.
IMPERIAL GREEN TEA—35c., 40c., 50c., 60c., 75c., $1, $1 20 Best at $1.40 per lb.
MIXED TEAS—35c., 40c., 50c., 60c., 75c. Very choice $1. Extra choice $1.20.

Also a choice assortment of Young Hyson, Gunpowder, Orange Pekoe, Flowery Pekoe, Assam, Mandarin and Caper Teas.

COFFEES.

GOOD RIO, parched or ground ..... 25c. per lb.
CHOICE RIO ..... 30c.
CHOICE CORDOVA ..... 30c.
REAL OLD GOVERNMENT JAVA ..... 40c.

NOTICE.—We will ship $5 worth or more of our goods, if prepaid, to any Express station on Mobile or Jackson Railroad *Free of Freight.* Parties ordering less than $5 worth must send 35c. extra for expressage. Packages of 1 lb. or less can be sent to mail for 1 cent per ounce. Remittances should be made payable to J. J. MARTIN, Great Tea Depot, 5 Camp street, New Orleans.

DR. PRICE'S

Cream Baking Powder

Special Flavoring Extracts

Eminent Chemists and Physicians certify that these goods are free from adulteration, richer, more effective, produce better results than any others, and that they use them in their own families.

DR. PRICE'S Unique Perfumes are the Gems of all Toothone, an exquisite Liquid Dentrifice.

USE STEELE & PRICE'S LUPULIN YEAST CEMS.

STEELE & PRICE, Mfrs., Chicago, St. Louis & Cincinnati.

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BLANCHARD FOOD CURE CO.,

27 UNION SQUARE, NEW YORK.

The FOOD CURE SYSTEM is limited to FAT and COMMON SENSE.

A 64 page Pamphlet explanatory of the system, sent postpaid to any address.

This is not a quack advertisement. (6m)

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BLOOD AND NERVE FOOD

Or Tonic Extract of Wheat

CURES NERVOUSNESS, DEBILITY, PROSTRATION, LOSS OF APPETITE, DYSPEPSIA, INDIGESTION, SCROFULA, CATARRH, NEURALGIA, RHEUMATISM AND LOSS OF VITAL POWER, by simply supplying to the Brain, Nerves and Blood the Nutriment they require.

Sold by Druggists at $1 Per Bottle, or sent by express, on receipt of price.

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112 & 114 Poydras Street, New Orleans, La.

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BLANK BOOK MANUFACTURER,

LITHOGRAPHER AND ENGRAVER,

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SPRING FASHIONS!

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ARTIST PHOTOGRAPHER,

AT HIS NEW GALLERY,

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Remember WASHBURN'S NEW GALLERY, Cor Canal St. and Exchange Place. 8p

FRANCIONI & FOLSE, COMMISSION MERCHANTS and dealers in Western Produce. Solicit consignments of Cotton, Sugar, Rice, Potatoes, etc. 93 DECATUR ST., (Box 2693,) New Orleans, La. 8p

25 Best Cards, no two alike, with name 10c. postpaid. J. B. HUSTED, Nassau, N. Y.

CURTIS & MITCHELL'S NEW GOLD METAL WATCHES the only reliable Gold Watches that are sold at less than $25. They are the latest improvements and in the closer prices. They are a beautiful Watch. Send direct to us for a Watch and Chain from $4 to $6. Jewelry of the same quality. CURTIS & MITCHELL METAL WATCH FACTORY, 208 Broadway, N. Y.

FRANK H. WILSON, Agent

THE MOST

DURABLE AND ELASTIC

WOVEN WIRE BED

IN THE WORLD.

Each Bed warranted in every respect. All made from Cold Drawn Steamboat Heavy Wire and Bolts in full-size Beds, 4 ft 6 in by 6 feet.

General Agency for Southern States—Depot MEDICAL PLACE, New Orleans, La.

MONARCH CORN MILL

For HAND or POWER.

It grinds all kinds of grain, fine or coarse. Power is well rated from 3 to 6 horse. Hand Mill is the cheapest in the market. Rated to grind over 300 lbs. per hour, with Power it will grind over 500 lbs. per hour, and the Hand Mill over 200 lbs. per hour. Prices: Power Mill, $15.00; Hand Mill, $10.00. Address EDWARD THOMPSON, General Agent, 112 & 114 Poydras Street, New Orleans, La.

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STATIONERS, PRINTERS,

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Marble and Granite Worker,

Nos 158, 160, 162 and 164 St. Charles St.,

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Every description of Cemetery and Building work executed in the best manner.

$5 to $20 per day at home. Samples worth $5, free. Address STINSON & CO., Portland, Maine.

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, APRIL 11, 1878. NO. 15.

SNEEZING.

Lady Jane [illegible] to a sneeze dow n'd [illegible],
[illegible] wer up, n'd it clears out the head;
[illegible] wind is sne zing from bord'g to dight,
[illegible] luscious—ah I dot right?
[illegible] faley by head will coh off
[illegible] sneezes—they're worse than a
[illegible]
A cough tears your lodgs; but a sneeze tears you through—
A'd-goddes! It's cobbl'g—tschoo!
A' tschog!

That sneeze was a hild wod—I thidk subthi'g well
[illegible] by head—prays, by braid-pad is rudt.
That's dothi'g to what I ead co ovied to-day—
[illegible] through by chest, a'd tears dot at by eyes
[illegible] by touch with a shiver'g crash;
That shutters by tribe wod w hor bile shoah!
[illegible] sneeze (whed I cabbi'd) is terrubber—
A-oh! it is cobbi'g—ar—r—tuschu—
Ar—r—r rusch ah!

News of the Week.

DOMESTIC.

GALVESTON, April 5.—The *News'* Dallas special says: The through express train on the Texas Pacific road was stopped and robbed last night at Eagle Ford station. The express messenger and mail agent surrendered without resistance; the passengers were not molested. The amount stolen is not known. The robbery is supposed to have been committed by the same party that recently robbed the trains at Hutchins and Allen stations, on the Central road.

ST. LOUIS, April 6.—The latest news regarding the strike on the Atchison, Topeka and Santa Fe railroad is that several engines are derailed at Emporia, and two attempts were made the night before last to fire the railroad buildings at Topeka, probably by outside persons for the purpose of plunder. The sheriff has been on the ground with a strong force, and has guarded the road.

NEW YORK, April 8.—Ex-Gov. Franklin J. Moses, Jr., of South Carolina, was arrested on Broadway last night, and locked up. He is charged with having forged the name of J. Woodruff, and passing the note on James Allen. Moses will be taken to Charleston in a few days.

MACON, GA., April 8.—A fire at Forsyth, Ga., last night destroyed the only remaining hotel and three storehouses. The telegraph office was burned, but has been reopened. The losses aggregate $13,000; insurance about $4,500. The fire was accidental. Only three weeks ago Forsyth suffered severely by a fire.

MORNING, April 8.—There were forty-seventy inmates of the Insane Asylum, and the details of the fire are blood curdling. One man was fatally injured. Over forty were rescued and several escaped. The fire presented by charred remains and debris is sickening in the extreme.

FOREIGN.

LONDON, April 3.—The *Times'* St. Petersburg dispatch and advices from Berlin and Vienna mention some intimations that Russia might desire to renew negotiations for the Congress, taking the treaty of Paris as a basis of discussion.

The correspondent of the *Times* at San Stefano recounts an interview with the Grand Duke Nicholas, who said he had reason to know that the Czar would be glad to see his territory freed of Russian and English troops. The English fleet left the Russians could immediately begin to embark, the Grand Duke still hoped war might be avoided through the peaceful disposition of the Czar and the good sense of the English people.

A Belgrade special to the *Times* says: It is reported the Servians, by command of Russia, will shortly occupy Widdin and Adakieh.

Austria will likely protest against occupation of the latter place. The feeling in Servian government circles inclines to Austria rather than Russia, and a willingness is already expressed to make a military convention with the former.

HAVANA, April 3.—It is officially stated that 2,600 insurgents have surrendered in the jurisdiction of Manzanillo during March. The arms and all kinds given up amounted to 2,000 pieces.

LONDON, April 4.—The Berlin *Post* publishes an article (believed to be inspired) adopting Lord Salisbury's declarations of the San Stefano treaty. It says England will hardly remain alone in the opinion that the treaty of Paris, until amended, is the law of Europe. Russia, therefore, has no choice between war or parting with the treaty of San Stefano, as she would have to do if she entered a congress.

AT PETERSBURG, April 4.—The direction of foreign affairs has practically passed into the hands of Gen. Ignatieff. Russia continues to purchase war material in Germany. Russia will not consider Salisbury's note as an ultimatum. All its propositions being negative, England may be requested to suggest some solution of her own. It is argued that if the English cabinet really desire peace a pacific solution may be found. The Times, however, regard the circular as new proof that England has decided upon war.

BERLIN, April 5.—The *North German Gazette* says: Although the treaty does not affect Germany's interests, the entrance of Russia into antagonism with other neighbors and friends of Germany cannot be a matter of indifference to her. The regulations of the treaty seem not to have kept the interests of other powers sufficiently in mind.

Russia could only purchase complete fulfillment of the treaty by another war. The principal obstacle to a settlement is Russia's having placed herself by the terms of the treaty. Both England and Austria admit that great changes are necessary in the East. It is therefore hoped, in view of the agreement of Austria, Russia and England on the main point, that the common desire for peace will ultimately gain the upper hand.

BUCHAREST, April 5.—The Russians are rapidly building a large and apparently permanent bridge over the Prath, at Scheni.

ROME, April 6.—Cardinal Gulzeppe is dead.

The German Emperor's letter to Pope Leo the Thirteenth, while extremely courteous in expression and willingness to entertain friendly relations with the Vatican, gives no indications of a basis for negotiations.

PARIS, April 7.—A correspondent of the *Temps* at Pesth, has had an interview with Mr. Tizza, premier of the Hungarian ministry, who said Austria Hungary would go to war if necessary to prevent the establishment of a Slav State on her southern frontier.

LONDON, April 8.—A telegram from Calcutta points out that from the Bengal cavalry alone it will be possible to draw ten thousand men without the slightest detriment to the Indian service. They are infinitely superior to the Cossacks in training, equipment and organization.

The movements of the Russian forces on the Danube and in Roumania seem to indicate a determination to prepare thoroughly against the contingency of an Austrian attack in the rear. All the passes over the Carpathians, practicable for artillery and trains, are covered by the positions which the Russians have just occupied.

Telegrams from Silestria and Rustchuk say that Russian troops are constantly moving from Bulgaria into Roumania. The Roumanians are stated to be comparatively quiet again, the government having successfully used Premier Bratiano's absence to secure the postponement of action about a protest against the treaty of St. Stefano.

Large shipments of powder from Dortmund, Prussia, into Russia are reported.

ST. PETERSBURG, April 8.—The Agence Russe says it is authorized to deny that Russia threatened to oppose the discussion of the Bessarabian question by the Congress.

The Agence also states that the character of the latest news encourages the belief of a possibility of the resumption of the Congress proposals.

LONDON, April 8.—The *Daily Telegraph's* correspondent at Pera understands that Austria has assured the Porte she will oppose any effort to enforce the San Stefano treaty.

The Russians are desperately urging the Sultan to surrender his ironclads and positions on the Bosphorus.

The Vienna correspondent of the *Times* says: Besides verbal remarks made to Gen. Ignatieff a more extensive statement in writing of Austria's views was delivered to Prince Gortschakoff by Austria two days after Gen. Ignatieff's arrival at St. Petersburg.

It is announced from Constantinople that the current of feeling in the Turkish government is now running wholly against Russia.

HAVANA, April 8.—The *Official Gazette* publishes, by the Captain General's direction, that in conformity with the proclamation of the twenty-eighth of March, restoration to the owners of all property embargoed for political offenses shall commence immediately, orders have been given accordingly to the director of finances and all governors of the Island. Persons interested must apply to these authorities to obtain their property.

AMERICAN MEATS SENT TO ENGLAND.—The amount of fresh dead meats shipped to England from the United States from January 1, 1878, to February 22, 1878 was of beef, 9,986,730 pounds, value $911,284; of mutton 211,815 pounds, value $11,251; live stock, cattle 4,389, value $430,800; live sheep 2,500, value $13,198; dressed and live hogs 765,080, value $39,389. In beef the total export for 1877 was 101,971,501 pounds, value $10,017,699; mutton 2,111,240 value $119,500. In live cattle 20,957, value $2,187,540; live sheep 13,176 value $63,960. The amount of fresh beef and live cattle exported to 1878 for the period from January 1 to February 22 increased only a trifle, for it was large in both years at that time. The promise this year (1878) in the total year, is of a large increase over 1877.

It is remarkable that from January 1 to February 22, 1878, the export of mutton and live sheep increased more than did that of beef. But the mutton traffic is not developed yet, and the market mutton in quality is not yet equal to the beef. Of hogs, dressed and live (not cured meats) the total in 1877 was only 281,086 pounds, of a value of $17,940. It is to be noted that the export of cured hams, shoulders and bacon and barreled salt pork is not included in this.—*Kentucky Live Stock Journal*.

"Who's your pastor, my dear?" asked a good old lady from the country, addressing her daughter, who had been living in the city for half a year or so. "Really, mother, I hardly know. I never saw him. He was away on vacation last summer, and now he has started on his lecturing tour for the winter. I may get acquainted with him next spring."

A great step is gained when a child has learned that there is no necessary connection between liking a thing and doing it.—*Guesses at Truth*.

Some Fearful Figures.

If an old field ceases to produce crops, and is given up to weeds there is a reason for it. Bad cultivation or bad management is at the bottom of the decline. A good farmer who takes charge of such lands first inquires for facts about the condition and former management of the farm, and upon those facts he lays his plans for ultimate success.

The Rev. John W. Harmon has been studying the influence of the drinking usages of society in Louisiana on the prosperity of the State for more than a quarter of a century. He has gone to the records of many of the parishes to see how much the crimes created by intoxicating drinks cost the tax-payers of those parishes. Here are some of his facts, which he has been giving to the people in lectures all the way from New Orleans to the Arkansas line:

Iberville parish collects about $2,500 for liquor licenses, and spends $15,000 yearly for criminal expenses most of the crimes caused by intoxicating drinks, and most of them occurring on Sundays.

St. Landry parish, Dr. Harmon states, receives $3,500 for licenses to sell liquor, and pays $25,000 yearly for criminal prosecutions, and expenses connected with crimes in the parish, mostly committed on Sundays, and nine-tenths of them, as in the other parishes, caused by ardent spirits. New Orleans, says Dr. Harmon, receives $144,000 a year for liquor licenses, and her expenses on criminals, etc., in the enforcement of criminal law, amounts to $825,000 annually—more than the amount of all the liquor licenses in the State.

Dr. Harmon says a colony of Canadian farmers was about to purchase lands and settle in East Feliciana parish, but declined purchasing or settling in the State solely on account of the drinking usages and irregularities of our people on the Sabbath.

A colony from Alabama was about settling upon lands near Opelousas, in the parish of St. Landry, and a colony from Indiana was about to settle in East Baton Rouge parish. The drinking usages on Sundays, as seen by the agents, prevented them from purchasing.

The colored labor of the State is demoralized by drinking on Sundays that often on Mondays near the large plantations many hands are taken from the field to testify in regard to crimes committed at coffee-houses the previous day.

These are Dr. Harmon's statements. The reader can make his own comments.—*New Orleans Picayune*.

BRING ONE SOUL TO JESUS.—To stand fast in his own place, and bring another one to his side, is the very highest view of each Christian's responsibility. Should each one, by example, by testimony, by living entirely, "praying always with all prayer," bring one soul to Jesus, how would the numbers of the saved be swelled on just in that single! To think that there should be multitudes who in the course of their whole lives do not even so much as this; that, saved themselves "as one by fire," if saved at all the mass of professing Christians enter heaven with not a soul to ever, in all eternity, greet them there as the direct instruments of his salvation; that, upon the contrary the balance is even a doubtful one of the good they do with the evil necessarily resulting from a wavering walk and a conversation scarcely tinged with the godliness of the gospel, while to the burning that consumes the wood, hay and stubble of their imperfect Christian development, the dear Lord's kingdom itself suffers loss! It is saddening to reflect that of the majority of professing Christians this must be true. What an access of power, then, would the kingdom at once receive if the heart in this regard should change, and a steadfast host stand up all through the Christian world, witnesses for Jesus unimpeached and unimpeachable! *Patmos or the Kingdom and the Patience*.

There are 21 universities in the German empire, with 20,000 students, of whom 2,500 do not attend lectures, but are probably under private instruction, though still connected as members with the university. Berlin University has 4,597 students, of whom only half attend lectures. Leipsic has over 3,000 in regular attendance. There are 2,221 theological professors attending these various universities. 1,300 of the professors are paid by the German empire. Six other German universities are situated beyond the confines of the empire.

There is at the core of all men something which the whole world of science and art is inadequate to fill. And this part of man is no mere adjunct of his nature, but his most permanent, highest self. What this inmost personality craves is sympathy with something like itself, yet high above it—a will consubstantial with our better will, yet transcending, supporting.—*Shaler*.

"Second class in grammar, stand up," said the schoolmaster. "John Ts. Who does John correspond with?" "I knows," said the little boy at the foot, holding up his hand. "If you mean John Smithers, he corresponds with my Sister Susan."

Many professors of religion like a little of the world by stealth, which they conceal as smugglers do their contraband goods.

Joseph Cook.

Many of our later subscribers, says the *Independent* who read the Rev. Joseph Cook's lectures, which appear weekly in the *Independent*, are asking us all sorts of questions as to who he is. We give them the following facts, in as brief a compass as possible:

Mr. Cook was born at Ticonderoga, N. Y. in the year 1838, and is the only child of parents who still survive at the homestead. He passed his earlier years, to all outward appearance, pretty much as all boys do, attending day and Sunday schools, and enjoying life hugely and innocently. He is remembered, however, as being graver and more thoughtful than the average of his fellows. Part of his school life was spent in Canada, where his first knowledge of French was acquired. Whether it was his own wish to go or his parents' wish to have him go to college does not appear; but we find him entering Phillips Academy, Andover, Mass., at the age of seventeen. Here he studied hard, and was accounted a good scholar; and it was here that he cultivated his taste for speaking and writing until it developed into a positive power. He was fond of oratory before this, and it is told by those who know him intimately that even when a mere boy he liked nothing better than to go into the open air and speak extemporaneously on some random subject. At Andover he made the most of his opportunities in the debating society, and when he entered Yale, in 1859, his reputation as something remarkably uncommon and promising in the way of an orator had already preceded him. As the rival class societies were on the lookout for such men, all were anxious to have him; but, opposed to secret societies, he joined the open ones. It may be said, in passing, that he had found time, before going to college, to write and publish a history of his native town.

His class at Yale was that of 1862, and among his classmates who have since achieved more or less distinction, were ex Gov. Chamberlain, of South Carolina; Rev. William H. H. Murray, of Boston; Dr. Beard, of New York; and Prof. Coe, of New Haven. As a student Mr. Cook was rather reserved, and for the most part he attended to the curriculum. His favorite studies were rhetoric, logic, history, oratory and metaphysics. In the classics he was good; in mathematics often perplexed, occasionally floored. Of course he did not neglect the debates, and he sustained his standing as a speaker on all occasions. Probably no student in college in any of the classes could match him in the display of oratory. He met competitors who were able to push him nearly to the wall at times on positions he took; but, as he always held in reserve some general and accepted ground to stand on, he never appeared to be vanquished. Being older and far more mature than most of the students, he questioned the propriety of many college customs, and even the methods of instruction, and was known, in consequence, as "eccentric" or visionary. For instance, he decried emulation as a proper motive, and refused to enter contests where prizes were offered as the main inducement. He opposed "pow wows" sophomoreal pretensions and pretty much everything in college that looks puerile to an outsider or forty. He also had his hobbies. Phrenology being one; but he carried this only as far as physiology and psychology would warrant in both of which branches he was better versed than any one about him. He read character and talents in physiognomy. Such faces as Judge Story's and William H. Seward's he would examine and study minutely. About the middle of junior year Mr. Cook left Yale, and some months later entered Harvard, graduating in 1861. He then took a theological course of four years at Andover, where he enjoyed the friendship and appreciation of Prof. Park. It cannot be said that he studied theology with the single intention of becoming a preacher. It has been his aim rather to become a "teacher of teachers" in whatever channel an opportunity might offer. When he left the seminary he delivered addresses, much in the vein of his present ones, at different points in New England, took a helpful part in revivals, was settled a year over the First Congregational church at Lynn, Mass., and pursued his favorite lines of reading at Andover and Cambridge.

Going abroad in 1871, Mr. Cook devoted little time to travel, but gave a year to theology, philosophy and art in Germany and three months to the latter in Italy. He attended lectures, chiefly at the universities of Heidelberg and Berlin; spent a winter at Halle, "with invaluable opportunities of personal intercourse, especially with Prof. Tholuck," and studied also at Leipzig, Dresden, Gottingen and Weimar. Returning to America, he identified himself before long with the noon prayer meetings held in Boston under the auspices of the Young Men's Christian Association, where his remarks excited increased attention. These gradually developed into formal lectures at the Meionaon, and then into the present "Monday lectures," at the Tremont Temple. About a year ago Mr. Cook was married to Miss Hemingway, of Fair Haven, Conn., and he now resides in Boston.

E. P. Whipple, who sometimes boils the maple sap of verbosity down to the maple sugar of sententious proverb, says the trouble in most of our theological schools is that exegesis too often means "exit Jesus."

The New Orleans Sunday School Association.

MR. EDITOR: It should be a subject of hearty rejoicing among all persons interested in evangelical Sunday school work that under the above title an association has been formed in our city, intended to enlist in its ranks the friends of the cause from all denominations, and to enter at once upon an active, energetic pursuit of the many beneficial results which invariably attend intelligent co-operative effort, and many of which are unattainable without it.

The association dates its organization from February last, and on Tuesday, the second instant, in the large Sunday school rooms of the Coliseum Street Baptist church, held its first regular meeting. From the admirable report read at this meeting, by Mr. W. R. Lyman, it appears that the interval has been filled up by an executive board, whose personnel is itself a strong pledge of the future usefulness of the organization, in such preliminary work as was necessary to present the association's system of operations ready to be put in motion. The Methodist Church South is represented on the board by Mr. R. M. Walmsley, the German Methodists by Mr. J. H. Keller, the Baptists by Mr. R. H. Browne, the Episcopalians by Mr. Frank Butler, the Northern Methodists and Congregationalists jointly by Mr. C. K. Shute, the Presbyterians South) by Mr. W. R. Lyman, and the Northern German Presbyterians by the Rev. L. Tilets. The annual dues have been fixed at $1, and by a constitutional provision no assessment can be levied nor can any debt be made by the association.

The objects of the organization, as set forth in this report, may be briefly summarized as follows:

1. The perfection of Sunday school statistics, and their presentation to the membership in manner and form best adapted to foster and increase that interest, and afford that encouragement and profitable knowledge which are the best fruits of trustworthy and copious statistics.

2. The communication of such various methods of school organization, management, instruction, etc., as the experience of individual workers here and there may have shown to be useful and valuable; thus to make available to all whatever one or another has found desirable and profitable in the work of the superintendent, secretary, librarian or teacher.

3. A continuous, intelligent and general knowledge of each other's needs; the saving of waste material by well-supplied Sabbath schools, and their distribution to indigent schools, according to the expressed preference of the donors.

4. To quote literally: "To gather and disseminate all manner of intelligence valuable to the Sunday school cause, and to do this in a general and therefore unofficial and unoffensive manner."

Work already begun enabled the board of managers to present to the meeting, through the medium of a standing committee, a table of highly interesting figures, many of which are brought together now probably for the first time. For want of space only a few tables can be given here.

TOTAL OFFICERS, TEACHERS AND SCHOLARS IN SUNDAY SCHOOLS IN NEW ORLEANS, LA.

	White.	Colored.	Total.
Protestant Episcopal	2,195	[illegible]	2,666
Presbyterian	2,851	217	2,851
Methodist (North)	750	1,455	2,205
Methodist (South)	1,500	[illegible]	1,500
Baptist	5,8[illegible]	580	1,661
Total	8,[illegible]40	2,547	10,[illegible]73

Other matters of importance were brought before the meeting and acted upon. Rev. J. H. McCarthy, and Messrs. L. H. Gardner and R. H. Browne were commissioned as delegates to the International Sunday School Convention, which meets in Atlanta Ga., on the seventeenth instant. Seventeen applications for membership were acted upon.

With such evidence of earnest intention and practical plans, which are even now beginning to bear good fruit, and with the knowledge of the great good which has been effected by the organizations in other places, it is to be hoped that the association will not long lack that important element of strength—a numerous membership; but that from all denominations of Protestant Christians the friends of Sunday schools will give in their adhesion to a standard, to join which need not qualify their perfect loyalty to their respective church organizations, but will help them to do much for the service of a common Lord, which has too long remained undone.

G. C.

Fasting.

MR. EDITOR: I feel like thanking Bro. J. G. Jones for his article in the ADVOCATE on Fasting. During my labors in the ministry I have been greatly afflicted by the lukewarmness of the church on this subject. I have tried to teach it as one of the duties of Christians, and in so doing I have been time and again accused of "preaching a new doctrine." I have had members of old members of the Methodist Church to tell me that they had heard preachers advise people to fast, but never heard it preached as a real duty!!! (I wish that I could make an exclamation point here as big as a mountain.) Is not this a sad state of affairs? How many of our preachers are neutral on this subject not only in precept, but in example? I am afraid that the answer would unfold a picture of sad neglect. We have some preachers, and, as a natural consequence, circuits and stations (for a cold preacher will freeze the church) who are remarkable only for their want of spiritual life. I suspect that this is often the result of neglect of fasting, with perhaps the other Christian sacrifices—almsgiving and prayer. I am glad to see the editorials of Dr. Summers in the Nashville *Advocate* on this subject. I hope that the great minds will continue to agitate the subject until the church is waked up. God speed the day when we will have more preachers and lay members of the Wesley and Fletcher type. I will not attempt to discuss the subject, hoping that pens that are not so *wee, bit* as mine will shoulder that responsibility. But if "I can push a pound" by what I have said I will be thankful.

Yours truly,

LEWIS R. FEATHERSTON.

WAYNESBORO MISS., March 22, 1878.

MARRIED.

HEARD—BOWDON.—At the residence of the bride's mother, in Gordon, Henry county, Ala., February 26, 1878, by Rev. C. H. Pelley, Dr. J. S. Heard of Texas, to Miss Ella G. Bowdon, of Gordon, Ala.

CAIN—McLENDON.—At the residence of Mr. Jesse Clarke in Henry county, Ala., March 7, 1878 by Rev. T. B. Pelley, Mr. J. W. Cain to Miss Nancy L. McLendon, all of Henry county, Ala.

RUNDELL—HAGDEN.—In Claiborne county, Miss., February 20, 1878, by Rev. J. W. Campbell, Mr. John J. Rundell to Miss Mary E. Hagden.

COLEMAN—MALOY.—At the residence of the bride's mother in Winchester, Ala., March 21, 1878, by Rev. A. J. Coleman Mr. Joseph P. Coleman to Miss Fanny A. Maloy.

TURNER—ELLISON.—At Silver Creek Yazoo county, Miss., March 19 1878, by Rev. W. P. Andrews, Mr. A. B. Turner to Miss Mary E. Ellison, all of Yazoo county, Miss.

McNEIL—ROBERTS.—At Altona Landing, Yazoo county, Miss., March 24, 1878, by Rev. W. P. Andrews, Mr. Hugh McNeil, of Holmes county, to Miss Ida L. Roberts, of Yazoo county, Miss.

BIEDER—HORN.—At the residence of the bride's father, Dr. W. H. Horn in Choctaw town, Ala., March 19, 1878, by Rev. Alex. Hood, Dr. Theodore J. Bieder to Miss Phoebe B. Horn.

PICKENS—KILPATRICK.—At the residence of Col. M. Pickens, in Yazoo county, Miss., April 2, 1878, by Rev. S. H. Shelton, Mr. John K. Pickens to Miss Louisa P. Kilpatrick, all of Yazoo county, Miss.

It may be set down as a positive fact, says the *Churchman* that if the children of Christendom go to Sunday school, instead of the church, the Sunday school is an evil and ought to be abandoned. We are sorry to say that in many a congregation the parents, as they go to church, meet their children on their way home from Sunday school. This is a shocking perversion of the church's work. Children ought to go to church with their parents, and if attendance upon Sunday school and church successively is too wearisome then the Sunday school should be given up.

Whatever else may be done, or left undone, on the Lord's day, this should be the rule everywhere. The father of the family, as the priest of the family, should gather about him and take with him to the church all the members of his family, whom, during the week, he has been instructing and leading in worship. Thus the public worship is a legitimate outgrowth of family worship, and the combined religious family life of a parish finds its natural result in a religious church life.

A woman took her little one in her arms to hear a famous preacher. The loud voice from the platform awoke the child and made it cry, and its mother got up and was leaving the hall, when the minister stopped her by saying: "My good woman, don't go away. The baby doesn't disturb me." "It isn't for that, sir, I leave," she replied, with a perfect unconsciousness of sarcasm, "it's you disturb the baby."

The crown of England contains 1,700 diamonds, the imperial crown of Russia contains 2,500 diamonds, the crown of France 5,312 diamonds, but the crown of the pearl of Christ's saints is one solid gem, not to be compared for beauty and value with all the diamonds in the world; for the Lord God of hosts is for a crown of glory and for a diadem of beauty to the residue of the people.

The Christian Advocate.

THURSDAY, APRIL 11, 1878.

FOR THE ADVOCATE.

PARAPHRASE ON PSALM XXIII.

BY MINNIE K. BERRY.

I shall not want for any good—
The Lord my tender Shepherd is;
He graces me now my daily food,
He is my own, and I am His.

In pastures green he makes me lie,
And leadeth me by waters still;
He, to protect, is ever nigh;
He is my cure for every ill.

My soul to health he doth restore
In paths of truth he leadeth me
For his dear sake. For evermore
He promises my rôle to be.

Yea, tho I walk through death's dark vale,
No evil can my soul befall,
For thou art near, thou canst avail,
My rod, my staff, my all in all.

A table thou hast now prepared,
Tho foes are thick on every side,
Thy own dear voice I oft have heard
Here would I evermore abide.

With oil thou dost anoint my head;
My cup with mercies runneth o'er;
May I by thee be ever led;
May I feel sorrow never more.

Thy blessings sure shall follow me;
While I'm on earth I make my stay
Upon in thy presence shall be
Through out the realms of endless day.

JOHNSTON STATION, Miss., March 27, 1878.

Sketch of Rev. B. M. Drake.

NUMBER IV.

"Not among the hopes and pleasures of this fleeting world
As thy vocation,
But in usefulness to that which cannot die.
Give God the praise
That thou art counted worthy."

In consequence of the death of Mrs. Drake's mother the family at Ararat, her old home, were left very desolate. The inmates in 1831 were a son of twenty, and two aged relatives who had looked to her for aid and sympathy. A younger son was absent at the Wesleyan Seminary in Middletown. These circumstances were the chief inducements to the residence of Mr. Drake and family there for the year, and to his building near them the year following. At the close of 1830, the property being in debt, and land in great demand in the neighborhood, the estate was sold, and Mr. Drake and his brothers in-law came in possession of family servants without land. Averse to separating families, or hiring them where they might be maltreated, they seemed almost necessitated to buy land on credit. The aunts being infirm and unwilling to remove, remained with Mr. Drake, while the brothers went with the servants to Warren county. The rage for speculation and sales of produce were perhaps higher than at any other time. As usual, in a few years, a reverse came, and the consequence was not only loss of property, but the distress and perplexity of debt, which caused them incalculable harassment for many years. During all these years of annoyance he was not less interested or sensitive than others as to what involved the comfort of his family or his good name; his Master's work was not neglected. His influence and efforts were given to every benevolent enterprise which conduced to the good of his fellow-beings. Uncertainty at one time as to whether duty to his family required him to locate, he consulted them and Dr. Winans, and continued to travel. About this time Dr. Winans writes concerning the Manual Labor School: That wherever he had mentioned it it had met with a degree of approbation equal to anything he could have wished. Obstacles, however, prevented its success, and the plan finally resulted in the establishment of Centenary College. Mr. Drake attended Mr. Maffitt during his revivals in Natchez and Washington, and made collections on his district to aid Bro. Curtiss in completing the Poydras Street church in New Orleans. On his way to the General Conference in 1836 he made, as usual, a detour to see his mother, now a widow. Passing the place where he was converted, he wrote as follows: "The house had lately been burned, and was totally deserted. There were no signs of life save a flock of sheep which fed or rested near. I alighted as near the spot as I could, bowed my knee, and returned thanks for all the goodness of my heavenly Father. In a few minutes I reached Bro. C.'s, and found that my dear mother yet lived."

"Cincinnati, May 3.—We are at Sister Thomson's, pleasantly situated * * * The delegate from the British Conference, Rev. W. Lord, is with us. A letter was read to-day in which they urge us to make efforts for the abolition of slavery. * * *

"May 8.—We have prepared an answer to the British Conference, and appointed Dr. Fisk to attend as our delegate to that body.

"I offered sundry resolutions on the subject of the theological library, and by my request they were referred to a select committee of seven. * * * Just the committee I desired. But it has enemies, and warm ones."

The object of this was to get a library of the very best theological works published by our Book Concern, which should be accessible to all our preachers, giving them all the advantages of a seminary without withdrawing them from the active work of the ministry. He thought the great outcry about the ignorance of our early preachers and commendation of theological schools could not be atoned for by eulogizing Methodism and the fathers, and was very injurious to the improvement of our young preachers, causing them to think that intelligence and learning can *only* be acquired in schools. He asks: "Would it not be better to set before them the bright examples of success on our present plan?" "The greatest danger to the church now is making high literary and theological attainments a necessary qualification for the ministry. Far be it from me to recommend a low standard of either. The command is too positive that 'the priest's lips should keep knowledge,' and that he should 'study to show himself approved.' I earnestly recommend to every minister to acquire knowledge by every means consistent with the performance of his ministerial duties. But I plead that the great Head of the church may still have the selection of his own ministers, and I deprecate with all my heart any arrangement that would tend to take this prerogative out of the hands of the chief Shepherd. Hitherto we have gone forward in the name of the mighty God of Jacob. He has owned and blessed us. When we turn aside we shall hew to ourselves broken cisterns that hold no water. While education is kept subservient to religion, they promote each other's interests; but so soon as religion is made secondary, the contrary process commences."

The following extract is from a letter to his son, twelve years old, written from Baltimore, May 1, 1811: "This is the first time father ever addressed a letter to you. I this morning received yours of the thirteenth of April. I was pleased to receive it. I am also glad to hear that Rollin is nearly finished. I hope before I return you will be well progressed in Plutarch. Meanwhile, don't neglect your potato-patch. I shall expect a fine one when I return. I hope *all* the bees won't run away." He gives him a description of his journey, and reminds him of the importance of reading the Bible and secret prayer. During his absence at General Conference the pulpit in Natchez was filled by Rev. J. G. Jones.

May 5 he writes of his pleasant lodgings with Mr. Plaskett, a merchant living near the Washington monument, and the attendance of the English delegates. "On Sunday morning I heard Mr. Newton in Light street. I was delighted beyond measure. He is a fine-looking man, about sixty, above the middle stature; a fine voice, with the deepest intonations I ever heard; simple and earnest to a high degree. In the afternoon I tried to preach in Entaw, standing over the ashes of Asbury and Emory, but their mantles did not fall on me. At five I heard Mr. Newton preach to about ten thousand in one of the public squares. In the crowd were Clay, Preston and many other distinguished men. On Monday the Bishops delivered their quadrennial address. It was good—very good. On the same day there was a Whig convention—the greatest of the kind ever holden in the United States. There were speeches from the most distinguished men in the nation—Clay, Webster, and others. I saw the procession and heard a little of the speaking. There is a greater amount of hospitality here than I have seen in my travels.

"*May* 12. I took tea with Mr. Newton at Mr. Tiffany's. He is in the social circle all that you could wish; and, what is best of all, he mixes true religion with everything. I go to Washington on Saturday. I hope to meet your uncle. I have written to Miss M. Bent and Mrs. Foxall. Love to aunts and the children.

"*May* 15.—I have felt the most intense anxiety. Your letters of the first and sixth came yesterday, and one of the eighth from Bro. Jones, giving particulars of the storm. He seems confident it did not reach my house. With this came the intelligence of the illness of dear Aunt Priscilla. How I regret being absent at such a time! * * * Last Saturday I went to the ancient site of Cokesbury College, and preached on Sunday morning in the college chapel. I walked for an hour before preaching in the grove adjoining the ancient college grounds. * * * The spontaneous effusions of my heart were: O that a double portion of the spirit of our fathers may descend on me and the whole church! I preached in the evening near Judge A.'s, and spent the night at his house. * * * Mr. Wesley's rule on temperance and abolition are exciting the Conference to a high degree."

During the session, a gentleman being desired who could best entertain Mr. Newton in conversation while his likeness was taken, Mr. Drake was chosen for the purpose.

The next two years he was on the Washington circuit, and the four following on the Natchez district. A few sentences follow from a letter to Mr. Steele in 1841: "I am sorry I have contributed to your depression, which I always deprecate as unfriendly to a growth in grace or improvement in health. I am aware we cannot change our constitutional temperament, nor does religion in its highest degree change it; but reason and religion join in correcting *excesses* either of mirthfulness or depression."

In the spring of 1844 he again represents the Mississippi Conference. He writes of the immense crowds, on boats, stages and cars, going to the Clay convention in Baltimore; of a great alarm on board the Sultana (just as Bro. Winans was commencing to preach,) from an accident crushing in her side. Passing the Potomac, he says: "The bays were literally whitened with sail. Among them were two steamboat loads of delegates going to the Clay convention." Arriving at New York, himself and Bro. Winans were lodged at W. Harper's. He writes of being introduced to two interesting Armenian gentlemen from Constantinople, who came to learn the way of the Lord more perfectly; of the interesting speeches and anniversaries, and of a missionary speech by the candidate for vice-president, Frelinghuysen, which he said was short but splendid, and that he was a lovely man. Mr. Drake's letters contain a full account of the controversy which rent the church:

"*May* 11.—On the verge of this dreadful crater. I am surprised at myself that I feel so calm. Last Sunday and Monday I spent in Hartford and New Haven, in company with Bro. H. Bangs. I preached twice on Sunday in Hartford." He also visited Yale College, etc.

"*June* 1.—The agony is over. For nearly two weeks the debate has gone on. It has been exceedingly able on the part of the South, and with a solemn sense of its importance."

He says that when the resolution to depose the Bishop was carried by the North, "the scene was awfully solemn. Many in the galleries and on the floor were in tears. Conference immediately adjourned, though not at its regular time. The Southern delegates met in the basement of the church to deliberate. This meeting was one of the most interesting I have ever seen. Business was several times interrupted by the sobs and tears of its members. Bishop Andrew tried to speak, but floods of tears overwhelmed him. All wept as if they had buried their first-born. We went no further than to appoint a committee to prepare a protest to offer to the Conference."

He attended the Louisville convention the next year. The second day was observed for prayer and fasting. There was a great deal of speaking—a splendid effort from Rev. G. Peirce. He says the report of the Committee on Division was the finest thing he ever heard. The members were in a good spirit.

The Doctrine of Eternal Punishment.

There is but one source of information on this all-important subject. We can know certainly nothing of the other life only as it is revealed to us in the Bible. I think the trouble with those who have recently advanced heterodox opinions on this subject is that they have lost proper respect for the Bible as a divine revelation. If the Bible be a mere human production, then it deserves only to be treated as such; but if we cannot refute its claims to divine authority, then every utterance of it, after fair interpretation, should be implicitly believed. What does human opinion amount to in the face of such authority? I am not concerned about what this or that man believes, but about what the Bible teaches on the subject.

As to the nature of the punishment to which the wicked will be appointed it is not necessary that revelation should be explicit. We are not to interpret Bible phraseology on this point literally. The inspired writers have adopted natural symbols in describing it, as other things, to make the truth more impressive; and the symbols used were such as the circumstances suggested. Neither would I take the descriptions of heaven literally. It is enough for me to know that heaven is a place of unalloyed happiness; and it is enough that hell is a place of endless torment.

I do not see any unreasonableness in this doctrine. When we are taught that the sentence of punishment will not proceed upon any non-fulfillment of mere arbitrary demands, but upon a willful and obstinate rejection of truth, it should then occur to us that the punishment is *self*-imposed, and not divinely imposed. The acceptance of truth being the absolute condition of virtue and happiness, its rejection necessarily works the opposite effect. If a man in this life deliberately do a malicious deed, he can blame no one for his punishment but himself.

But the advocates of a limited hell are troubled about the duration of punishment. They think that God after awhile will certainly relent, and that the poor victims will be released from their sufferings. By the distinction, as above, between the self-imposed and divinely imposed punishment, the difficulty would be obviated. The punishment is not the fruit of divine revenge, nor a corrective measure, but the necessary result of a free human choice. God is not giving a man measure for measure. The question is not how long we ought to be punished in eternity for the sins of a life-time; but whether, if a life-time were an eternity, one would even then learn to do well. God necessarily knows what one would do under given circumstances, and therefore we may be assured that he does not forestall any one's possibility of eternal happiness by ushering him unprepared into an unchangeable state of existence.

With this view of the subject, we see also how this doctrine does not reflect upon the goodness of God. Goodness consists in making the proper distinction between truth and error, as well as in showing mercy to the helpless. If God's nature had the one-sidedness of the views of some men in reference to it, we might well tremble for the moral government of the world. If I am assured that the Lord of all the earth will do right, I am no more troubled about the depth of the divine compassion. With all my blindness, I cannot charge the Almighty with my present sorrows. With all of its evils, I cling to my existence tenaciously. I have no fears that there may not be to me an alternative to a destiny of ruin. Every moment I feel the pressure of responsibility, and my unpreparedness can be ascertained at any time upon reflection. The great personal concern, therefore, with me every moment is: Am I prepared to go hence?

J. W. M.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as 'mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

MRS. FLORA KELSOE CAPPS reflet of the late Rev. James W. Capps, was born near Wilmington, N. C., July 30, 1801; was married February 3, 1821, and died suddenly, at her residence near Wingfoola church, Lee county, Ala., January 1, 1878. In the seventy seventh year of her age. She was the mother of eight children, all of whom she lived to see grown and members of the church of her choice, and two of them useful local ministers. Only five of them survive her. She joined the Methodist Episcopal Church in early life, and to the end was a quiet but eloquent illustration of the force of religion in practical life, both private and public. She was one of the pioneers of Methodism in east Alabama, having settled with her husband, who was an efficient local preacher, near Opelika in 1837, about the time the Mizells, Bennetts, Tarvers, Williamses, Fletchers and Cades came over from Georgia, and was one of the first members of old Lebanon. In 1850 she moved to the neighborhood of Wingfoola (where she died), and was an loyal member of that church. The contemporary ministers of that day and locality were J. W. and Joshua Starr, William Mizelle, E. W. Story, A. W. and Joseph Tally, Lilum Kennon, Gideon Powledge, David Lockhart and W. B. Neal. The most of these glorious old warriors still live, and Aunt Flora's memory is fresh in their hearts. She dixed the firm but mild and beautiful impress of her moral and religious character, which was of the highest scriptural type, upon all her children, and her influence for good went beyond the family circle and the pale of her church. She, "being dead, yet speaketh."

Her death was very sudden. On the fourth of January, though her health had been feeble for a year or more, she was as well as usual, and was seated at the table enjoying the noonday meal with other members of the family, when she suddenly fell back in the lap of one of her friends, and died, without a spasm, of dropsy of the heart. Her house was always set in order, and in a most eminent sense she was ready. Five children, twenty-four grandchildren and two great grandchildren survive her. A mother in Israel is gone, and her children rise up and call her blessed.

F. A. CHENEY.

DEBORAH STARLING, wife of H. F. Starling, was born in North Carolina in April, 1811, and was married to H. F. Starling in 1831; removed to Mississippi in 1811, and died, near Lake Station, Newton county, Miss., December 3, 1877.

Sister Starling joined the Methodist Episcopal Church South in 1828, and lived a faithful, devoted member until her death. Her children are all grown and in the church. She and her husband lived happily together the forty-six years of their wedded life, and Father Starling now feels desolate and lonely on account of the absence of one who was so long the comfort and joy of his household. She was a woman of devoted piety, sweet and loving disposition, possessed of a benevolent spirit, and was truly a Dorcas to the poor, and an angel of mercy at the bedside of the suffering. She was devoted to the church of her choice, meeting every obligation with pleasure, and, before her declining health prevented, attending punctually on public worship, as well as the social meetings of the church. Her doors were always opened to ministers, as well as her friends generally; and the writer has many times partaken of the hospitality of this godly family, and will long remember the pleasant hours spent around their fireside. Her faith was unwavering in the God of her fathers. She talked freely upon the subject of religion, and regretted exceedingly that her health was too feeble to admit of her attending the camp meeting (it having been the intention of the family to tent on the grounds.) When bidding me farewell she told me that probably we would meet no more here on earth; but with tears in her eyes she said: "Meet me in heaven."

Through suffering long, when the final hour came she died in great peace, enjoying rationality almost to the last. She talked to her husband and children, and requested them to meet her in heaven; also talked freely to her pastor (Bro. Hayes) when visited by him a few days before her death.

IRVIN MILLER.

MRS. SARAH E. DAVIDSON was born in Madison county, Miss., November 11, 1829. She was the daughter of Samuel and Martha McKay, her father being one of the pioneer Methodist ministers of her native State. Mrs. Davidson professed religion and joined the Methodist Church in 1843, and was married to James C. Davidson October 28, 1848. She died at home near Belmont, Sumter county, Ala., on the fourth of February, 1877. Plain and unpretending, yet unswerving in principle; gentle, amiable and kind, yet firm and unflinching in every duty; simple and modest in her manners, yet scrupulously careful of the amenities of life; intuitive of right and decorum, she moved along without ostentation, commanding the confidence and respect of those around her. We saw her often during her protracted illness. She set her house in order with calm deliberation, had become familiar with death, and when the hour came, clothed in the white panoply of Christian faith, she met the grim monster as a harbinger of rest, and, giving him the crumbling clay, her pure spirit mounted to mansions on high.

Mrs. Davidson left a husband and six children, whose bleeding hearts will sacredly her memory. This simple tribute is from a friend familiar with her joys and sorrows, her hopes and fears; who, pointing her bereaved family and friends to her spotless example, would commend them to the Shepherd whom she loved and followed. Monuments of marble crumble into dust; oblivion is forgotten; titles, fame, all the trappings of earthly honor are lost in the abyss of Time; but the heroic life of a Christian wife and mother—the impress of her spirit is eternal as the souls upon which it is stamped.

M. F. T.

DEPARTED this life, March 3, 1878, E. B. Smith, daughter of Rowan and C. E. Spicer. Sister Emma was born in Monroe county, Ga., December 3, 1847, and died at her mother's residence, Rose Hill, Covington county, Ala., March 3, 1878. She was married to her beloved husband at the age of nineteen; joined the Methodist Episcopal Church at an early age, and lived a Christian life; died leaving three lovely little children with her companion and earnestly prayed him to give them pious training; to live for God and strive to meet her in heaven. The most remarkable feature of her Christian life was the exercise of patience; though her sufferings were intense, yet she never murmured or repined. The topic of her conversation was religion. She prayed to God, she talked of Jesus and she sung of Jesus until she lost her power of speech. Then she exclaimed, in low whispers: "Blessed Jesus!" It was the good fortune of Bro. J. L. Stewart to catch the accents of her dying sentiments. She stated that her way was clear to Jesus. Bro. Stewart states that it was a feast to his soul to converse with her upon the subject of religion. It was on a beautiful Sabbath morning when death made the summons. Bro. Stewart, being called to duty, grasped her hand and bade her farewell, to meet her in heaven. She lingered only a few moments longer, when her hands were folded across her breast and she fell asleep in Jesus.

A FRIEND.

THOMAS JOSHUA SMALL was born in Alabama, August 16, 1813, and died of congestion of the lungs, in Avoyelles parish, La., August 31, 1877.

Dedicated to God in baptism when a child by pious parents appreciative of baptismal obligations, and reared under strictly moral and religious influences, fruit appeared in his subsequent life and character. The writer never knew a man more "diligent in business," unobtrusive in his demeanor, or conscientious in his dealings with his fellow-men. He was not a professor of religion, yet he was constant in the daily reading of the Scriptures, regular and voluntary in his contributions to the cause of Christ, and unusually susceptible of religious impression. His house was ever the welcome home of the itinerant. Many of us well remember how much pains he has been taken under his hospitable roof to minister to our physical comfort and social contentment. He evidently believed in Christ as the only hope of the sinner, but dutifully refused to make confession of his faith, and dwelt upon the discrepancy between his own imperfect character and that symmetrical, perfect Christian character of the Scriptures, which humanity may ever approximate and yet never attain.

Only three weeks elapsed when the sorrowing household were bereft of another member—the infant son, Ashley, aged two years and seven months.

S. H. SCHNEIDER.

BRO. JOHN MILLER died at his home in Wayne county, Miss., January 24, 1878. He was born in Marion district, S. C., October 21, 1803, where he spent his youth and early manhood, and joined the Methodist Church in 1830 as a seeker of pardoning grace, and two years afterward found the "pearl of great price," and ever found peace and comfort in a crucified Redeemer.

Our brother removed to Mississippi in the year 1852, where he was recognized as a the people of God, and up to the day of death lived a consistent Christian life, looking unto the possession of that that remains for the people of God." writer of this, when a wicked young became acquainted with him, and regarded him as a man of God, whose light with such purity and brilliancy as to to his own unregenerated heart the sinfulness of sin. In the fall of 1[illegible] united with the church, and under his care as class-leader of Enon church inducted into the first principles of work. Such meetings as we had! He died a Christian, but now, we not, is in the purer realms of the triumphosts. His friend and brother,

W. W.

DIED, at her residence in Louisville, Winston county, Miss., Mrs. Martha Hughes, in the sixty-second year of her She was born in Unionville, Union dist. S. C., April 29, 1815, and died November 1877. She was married to Mr. T. J. Hughes, whom she survived in widowhood, called to her reward. Sister Hughes the Methodist Episcopal Church South 1863, and remained a most consistent her until called to the church above. was of a frail constitution. Her powers had been overtaxed in the loved son through a long and lingering illness. This son had been engaged in ardent spirits. Before his death abandoned the business, at a serious his finances. She heard this son declare that business as dishonest and dishe made a profession of religion, relenting upon the implying [illegible] When this son was buried nature gave she gradually sank, until the [illegible] last in sweet, heavenly peace.

WILLIAM B. MORRISETT, son of George and Isabella Morrisett, was May 2, 1830, and died at the residence mother, at Choctaw Corner, Ala., May 1878. Bro. Morrisett was raised by a religious mother, who from early years spared no pains to teach him the way religion of Jesus, and the necessary preparation to meet God. Like many he neglected all those things until illness, during which time he again found peace in believing in Jesus. It my privilege to visit him frequently, ways found him anxious to talk of of Jesus and the goodness of God, before his death he was received Presbyterian Church, and died a communicant of the same. Before his death very anxious to warn his old companions to forsake their evil ways, and peace in Jesus. He has left one sister, a mother and other relatives to his loss; but they weep not as those have no hope.

W. W. C.

MRS. LAURA A. MCFARLAND, in Meridian, Miss., February 17, 18[illegible], was the daughter of William H. and Thompson, and was born in Onslow, N. C., March 16, 1835. When she was years old her parents moved to [illegible] county, Ala., where she lived to womanhood. She was married to [illegible] January 13, 1858. On the eighth of 1863, Mr. Dunn died, and on May she married A. J. McFarland.

She joined the Methodist Episcopal South when she was thirteen years old, lived in its communion till her death. last illness was protracted, and was marked with great suffering, during which manifested Christian patience and resignation. Her death, though under trying, was peace.

A husband, two children by her first husband, and three by her last, and an aged father and several brothers are living.

COL. BALDWIN M. FLINT, son of Baldwin and Mary Flint, was born in Washington county, Ga., December 25, 1800, and died of a third attack of pneumonia near Smithville, Henry county, Ga., November 21, 1877. Bro. Flint was converted and joined the Methodist Episcopal Church South in 1843. To the last he confessed his suffering and understanding the sadness of life, had the satisfaction to know that he died [illegible] and died in victory." May God bless the wife and children.

C. B.

DIED, on Friday morning, March 1, 1878, after intense suffering, [illegible] N., only child of Mr. and Mrs. W. [illegible], aged about two years. She was a bright for one of her age, possessed a sweet disposition, and was always [illegible] well. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

ONE WHO LOVED HER.

MISS LAVONIA MCKISSACK, daughter of Mary and Archey McKissack, was born October 7, 1865, and departed this life September 17, 1877. Miss McKissack was a Methodist Episcopal Church South, in the twelfth year. Giving her heart to God in childhood, the cheerfulness, the docility and sweetness of youth were soon matured in the virtues of Christian gentleness, and her end was peace.

C. B.

DIED, in Yazoo City, Miss., February 25, 1878, Miss ALICE [illegible], aged [illegible] years. She died trusting in Christ for redemption, expressing comfort in the [illegible] peace with her, and consequently sleeping till the resurrection; for, "Blessed are the dead who die in the Lord."

Mr. Forbes, in his book on Africa, writes: "The bird which guards the buffalo and the rhinoceros is very intelligent. The grass is often so high and dense that one could go close enough to these animals quite unperceived, but the guardian bird, sitting on the beast, sees the approach of danger, flaps its wings and screams, which causes its bulky charge to rush off from a foe he has not seen nor heard. For its reward the vigilant little watcher has the destruction of the parasites of his friend.

A Christianity without mystery is as unphilosophical as it is unnatural.—*Angus.*

The Christian Advocate.

THURSDAY, APRIL 11, 1878.

THE CHAMBER OF PEACE.

The pilgrim they laid in a large upper chamber, whose window opened toward the sunrising. The name of the chamber was Peace; where he slept till break of day.—*Pilgrim's Progress.*

In a pleasant upper chamber
Weary Christian lay,
Sleeping till the light of morning
Chased his dreams away;
Chased his dreams and sweet the dreaming,
After toiling past
Sweeter still the sunrise beaming
From the rosy east.

Through long nights of pain and sorrow,
Watchful in the gloom,
I have thought of Christian sleeping
In that peaceful room,
And he opened, fully spoken,
Talk of sacred things;
There was a loving token
From the King of kings.

Rose of heavenly refreshment
Which makes weary glad;
Joy, like wake-up chiming,
Sweet to work and live;
How calm the resting-place!
Where beloved ones lie,
Where by sleep with quiet faces
Are the weary ones.

Sweet to know the pilgrim's slumber,
Safe within his grace;
Sweet to wake next door to heaven
In a little space;
Sweet to wait another waking
Other hope to gain,
Other glory breaking,
Other sights to light!

"And There Was No More Sea."

What is meant by this symbol is explained by remembering the sea appears in the Old Testament. The Jew was not a sailor. The references in the Old Testament, and especially in the prophets, to that great ocean are such as a man would make who knew very little about it, except from having looked from the hills of Judea, and having often wondered what might be lying away out yonder at the point where sky and sea blended together. One of the three main things which it is set forth in the Old Testament as a symbol of mystery, of rebellious power, of perpetual unrest. And the promise of the cessation of that which is set forth in this way. "There was no more sea" shall be no more mystery and unrest. There shall be no more "the raging up their voices," and the dashing with impotent foam against the throne of God. There shall be no more tossing and tumult among circumstances, and no more unrest and disquiet of a sinful heart. There shall be the "new heaven and the new earth." The sea will be left, and the rest will remain, deepened and made more pure. But sorrow and all that is sorrowful, and all that is mysterious and unhappy, shall have passed away forever.

Look back and see that this thing is, while clinging straight as an arrow, true to the center. Look at the crown and wreath of the poet. Some of the mystery of God will be resolved for man; but there is enough of it left unresolved to keep us humble as we look forward to the higher life. Trust God where you cannot trace Him. Believe that He is working out the highest good of the universe, and the children of God forever, and live the life of faith that shall not yield to sight. Do this will. Put your faith in the Savior to deliver you from sin, and when the wild tossings of that great ocean of ungodly passions and lusts opposed to God shall have ceased, you will enter into a blessed rest. Your work will last and live long after the ending of time.

THE VOYAGE OF LIFE.

Life is a voyage over a stormy main, changing circumstances come rolling after each other, like the successive billows of the great deep. Tempests and storms are there as well as sailing on peaceful seas. Shall we ever get through the stormy life? Shall we ever be landed safe on the shores of eternity? Yes, if we have a good pilot on board, and a good ship under us. That pilot is Jesus, and that ship is faith in His name. Let us then, with Jesus for our pilot, launch forth into the deep of life, and we shall be landed safe on the shores of eternity.

Reverence for Jesus Christ.

We all know how lowly a reverence is paid to Jesus Christ in passage after passage by Shakespeare, the greatest intellect known, in its wide, many-sided splendors. Men like Galileo, Kepler, Bacon, Newton and Milton set the name of Jesus Christ above every other. To show that no other subject of study can claim an equal interest, Jean Paul Richter tells us that "the life of Christ conceives Him who, being the holiest among the mighty, the mightiest among the holy, lifted with His pierced hand empires off their hinges, and turned the stream of centuries out of its channel, and still governs the ages." Spinoza calls Christ the symbol of divine wisdom; Kant and Jacobi hold him up as the symbol of ideal perfection, and Schelling and Hegel as that of the union of the divine and human. "I esteem the gospels," says the latter, "to be thoroughly genuine, for there shines forth from them the reflected splendor of a subtlety, proceeding from the person of Jesus Christ, of such divine a kind as only the divine could ever have manifested upon earth." "How petty are the books of the philosophers, with all their pomp," says Rousseau, "compared with the gospels!" "Can it be that writings at once so sublime and so simple are the work of men? Can he who the life they tell of be himself no more than a mere man? Is there anything in his character of the enthusiast or the ambitious sectary? What sweetness, what purity in his ways, what touching grace in his teachings! What a loftiness in his maxims, what profound wisdom in his words! What presence of mind, what delicacy and aptness in his replies! What an empire over his passions! Where is the man, where is the sage, who knows how to act, to suffer and to die without weakness and without display? My friends, men do not invent like this, and the facts respecting Socrates, which no one doubts, are not so well attested as those about Jesus Christ. These Jews could never have struck this tone or thought of this morality, and the gospel has characteristics of truthfulness so grand, so striking, so perfectly inimitable that their inventors would be even more wonderful than he whom they portray." "Yes, if the death of Socrates be that of a sage, the life of Jesus Christ is that of a God!"

Thomas Carlyle repeatedly expresses similar sentiments. "Jesus of Nazareth," says he, "is our divinest symbol. Higher has the human thought not yet reached." "A symbol of pure personal infinite character, whose significance will ever demand to be anew inspired into, and anew made manifest." Dr. Channing says: "The character of Jesus is wholly inexplicable on human principles." Matilda Hamilton, one of the pets of Germany, in the last century, writes to a friend: "No man ever thus loved as Christ did, nor did anything so truly great and good as the Bible tells us of him ever enter into the heart of man. It is a holy love, which rises before the poor pilgrim like a star in the night, and satisfies his innermost craving, his most secret yearnings and longings." "Jesus Christ," says the exquisite genius, Herder, "is in the noblest and most perfect sense the realized ideal of humanity."

No one will accuse the first Napoleon of being either a pietist or weakling. He strode the world in his might like a Colossus, a man of gigantic intellect, however worthless and depraved in moral sense. Conversing one day at St. Helena as his custom was, about the great men of antiquity, and comparing himself with them, he suddenly turned to one of them, Mohammed, and asked him: "Can you tell me who I am?" The reply was: "You are a great conqueror who fought battles, and were successful; you have made much thought of such things, taken much glory, breaking, but there is One greater than you." "Well then," said Napoleon, "I will tell you." He then compared himself with Jesus, and with the child with himself, and with the Christ, in terms of ambiguity, and showed how Jesus far surpassed them. "I think I understand somewhat of human nature," he continued, "and I tell you all these were men, and I am a man, but not one is like him; Jesus Christ was more than man. Alexander, Cæsar, Charlemagne and myself founded great empires; but upon what did the creation of our genius depend? Upon force. Jesus alone founded his empire upon love, and to this very day millions would die for him." "The gospel is no mere book," said he at another time; "but a living creature, with a vigor, a power, which conquers all that opposes it. Here lies the book of books upon the table (touching it reverently); I do not tire of reading it, and do so daily with equal pleasure. The soul, charmed with the beauty of the gospel, is no longer its own—God possesses it entirely. He directs its thoughts and faculties; it is his. What a proof of the divinity of Jesus Christ! Yet in this absolute sovereignty he has but one aim—the spiritual perfection of the individual, the purification of his conscience, his union with what is true, the salvation of his soul. Men wonder at the conquests of Alexander, but here is a conqueror who draws men to himself for their highest good; who unites to himself, incorporates into himself, not a nation, but the whole human race!"—*Gekie's Life and Words of Christ.*

The Ceramic Art.

And besides all this it may be affirmed also that no other art so fully gratifies the love of beauty. Standards of beauty are arbitrary. But the ceramic art conforms to any and every standard. The highest results of civilization may be said to appear in the best union of beauty with utility. Pottery and porcelain are thus the measure, as no other art can be, of comparative civilization. If we had no other evidence we should rank the civilization of Japan as equal to that of Europe from the exquisite splendor, beauty and delicacy of her ceramic productions; and that such is the proper rank to be given it cannot now be doubted. More than two thousand years before the Christian era the Chinese and Japanese were great potters, and had reached to a high point in form and decoration. Porcelain, the finest pottery, they began to make some two hundred years before our era. At that time our ancestors were in a state of gross barbarism; while they showed skill, taste and refinement in this in other ways. As late as the seventeenth century cups of "horse-hair" or wool were used in the best castles of England, and the dishes were often square bits of board; and down even to a much later day the fingers were used to carry the meats to the mouth. It was by the agency of the Chinese and Japanese that soil more has found opportunity for its highest achievements in baked clay. And it is only because we are accustomed to see them in such common use that we are not enthusiastic in admiration of the beauty in form which domestic pottery and porcelain in table services constantly present to our view. Color, except in gems, is nowhere so brilliant and effective as in enamel, and many colors on enameled pottery and porcelain are more brilliant and expressive than in gems. The most cheerful household decorations are effected by the use of such colors on walls or in cabinets. Families brought up with such articles around them feel their civilizing and refining influences. Children grow up among them with knowledge, appreciation and love of beauty. Almost all other beauty fades or decays. Flowers are beautiful, but short lived; and oil or water paintings of flowers on paper or on canvas change and fade. I look up as I write to a bouquet of very common but very beautiful flowers painted more than a century ago by a great artist, on a Dresden vase, and they gleam with all the beauty of a summer day, and will not know the vase be broken for as beautiful a thousand years hence, when possibly the flowers themselves will be utterly unknown except from just such paintings. A fragment of white porcelain is a gem; and if it were not a common ware a white porcelain plate or cup would be as precious to a lover of beauty as the rarest vase of silver, gold or jade. The table furnished with this ware is bright and joyous to behold, a more feeding place for memories becomes important possessions to the members of the family who go away. The dearest associations of old age with childhood are connected with the home table, whether its furniture was the rarest porcelain of China or the simple and always beautiful blue and white crockery of Staffordshire. The lover of ceramic art and the collector of its treasures of beauty can afford to pity those who are unable to enter into the enjoyment which he is happy in possessing.—*National Repository.*

The Irishman who wished bad luck to Mr. Gladstone for the disestablishment of the Irish Church because it took away one of the grievances of the nation and left one less cause for grumbling, was not the last of his race. A Saxon tourist, meeting an Irish peasant, said: "I suppose the English buy all the pigs that you wish to sell?" "They do; bad luck to 'em, the tallants!"

Lord Castlereagh and Sir Thomas Romilly were the leaders of the bar in their day. They both died suicides. Wilberforce accounts for their aberration of intellect on the ground that they were only intermittent in their work, and they never rested on Sunday. "Poor fellow!" said Wilberforce in regard to Castlereagh. "Poor fellow! It was non-observance of the Sabbath."

At a recess while the rope walker was going through his performance a boy about twelve years old turned to an acquaintance of the same age and remarked: "Tom, don't you wish you could do that?" "Yes, I do," sadly replied Tom, "but my folks make me go to school, and are determined that I shan't never be nobody."

Religious Intelligence.

—The Unitarians have finished and dedicated a new church in Washington, costing about $60,000.

—Twenty-two men in Glasgow, Scotland, recently gave $110,000 for church extension by the Free Church.

—The sixty-first annual meeting of the American Colonization Society was held at Washington on the sixteenth of January. The Secretary of the Navy, Hon. R. W. Thompson, was among the speakers. Emigration to Liberia the coming year bids fair to be very large.

—The Convener of the Glasgow Presbytery of the Established Church has telegraphed the Pope that an interdict will be demanded against the proposed papal hierarchy from the Supreme Civil Court of Scotland, and the laws of the country will be rigidly enforced against it.

—The Baptist Year-Book reports for the Baptists of America, for 1877: Churches, about 24,000—an increase of 1,000 over last year; ministers, 14,500—an increase of about 600; baptisms, about 102,000—a decrease of perhaps 7,000; members, 2,021,000—an increase of about 92,000.

—A decision, though not a final one, has been reached in the famous Cardinal Antonelli will case. The court decides that Countess Lambertini, the deceased cardinal's alleged daughter, should be permitted to introduce evidence in support of her case, and that the defendants, the Counts Antonelli, pay the costs of this first stage of the proceedings.

—The Bishop of Carlisle has given notice of a motion, at the next meeting of York Convocation, declaring that the time has arrived for a revision and rearrangement of the principles of legislation affecting church matters. He proposes a new constitution and new canons to be passed by both convocations and approved by the Queen, with the advice and consent of Parliament.

—A resolution was recently introduced in the Glasgow Free Presbytery in favor of the appointment of a committee "to consider what steps should be taken, in concert with other evangelical bodies, under the divine blessing, to maintain our Protestant rights and liberties, and to promote the conversion of the Roman Catholic priests and people to the true faith of the gospel of Christ."

—The islands of New Britain and New Ireland which lie off the northeast coast of New Guinea, are inhabited by a race of nude savages of the Oriental Negro type. New Ireland has a population of about 11,000; but the number in New Britain is unknown. The Australian Wesleyans, who have been so successful in their missions in the Fiji, the Friendly and other islands, finding they have means to establish a new mission, have chosen the islands of New Britain and New Ireland for this purpose; hoping to open a way from them to New Guinea. The Rev. George Brown, of Sydney, chose to lead the expedition. He first went to Fiji which now contributes considerable sums of money for missions and easily found ten native catechists, with their wives, who were willing to go with him to open the new mission. The missionaries were soon fixed in suitable towns in the islands and began the study of the language of the people. A few months later seven more Fijian catechists, under the charge of a native preacher, were sent out. Mr. Brown, who is in poor health, is about to leave the mission, and the services of two or three European missionaries are called for in this place. Of one town suitable for a mission station Mr. Brown writes: "That they need a missionary is very certain, for while I was sitting talking to the chief of one of the villages one of our lads went into a house about ten yards distant to light his pipe, and found a woman engaged roasting the leg and thigh of a man who had been killed the day before by the chief whom I was talking to. Abundant proof was found of the cannibalism of the people. In one house thirty-five human lower jaw-bones were counted, and outside the same house seventy-six notches in a coconaut-tree were counted, each of which represented a human being who had been cooked and eaten there. A human hand and some other parts, all smoke-dried, were hanging in the same house." Mr. Brown made an extended exploration of the islands, and gathered some curious information. According to the solemn and positive assertion of many of the natives, there exists a race of men with tails at a place called Kalili. The natives deny most indignantly the supposition that they must be monkeys, asking if monkeys fight with spears, plant yams, make houses, etc. They say that the appendage is hard and jet-like—so much so that they have to dig a hole in the sand before they can sit down, as they die at once if the tail is broken. They also say that any child born without this appendage is destroyed for fear it should be ridiculed when it grows up." At one of the villages Mr. Brown found one of the houses in taboo. The house consisted of "three conical shaped structures, made of pandanus leaves sewn together, and about four feet in circumference at the bottom, that circumference maintained for about four feet upward. From that point the structures tapered off to a sharp point at the top. Each place was closed by a double door of plaited cocoanut and pandanus leaves. In each of these structures, and raised about three feet from the ground was a young girl, their ages apparently being eight, ten and fourteen years respectively. The girls are put into these cages at an early age, and kept until they arrive at the age of puberty, four years or upward. During the time the girls are thus confined their feet are not allowed to touch the ground. They are occasionally allowed to come out, to perform their ablutions; but they are kept from the ground during that operation by bamboos." In January last the first new church was opened. Since then five or six chapels have been erected and several schools established.—*Independent.*

Our Young People.

THE "COMING MAN."

A pair of very chubby legs
Encased in scarlet hose;
A pair of little stubby boots,
With rather doubtful toes;
A little kilt, a little coat,
Unlike a mother goose—
And lo! before us strides in state
The Future's "coming man."

His eyes perchance will read the stars,
And search their unknown ways;
Perchance the human heart and soul
Will open to their gaze;
Perchance their keen and searching glance
Will be a nation's light—
Those eyes that now are wistful bent
On some big fellow's kite!

That brow where mighty thoughts will dwell
In solemn, secret state,
Where fierce Ambition's restless strength
Shall war with pure Love,
Where Science from now hidden caves
New treasures shall outpour—
Is knit now with a troubled doubt—
Are "six" or "three cents more"?

Those lips that, in the coming years,
With power or prose or touch,
Whose whispered words on lightning flash
From world to world may reach;
That, so only grave, may speak command,
Or, smiling, win control—
Are pursing now for "circus bread"
With all a baby's soul.

Those hands—those little boyish hands—
So sticky, small and brown,
Those hands, whose only plan as yet
Is to tear all order down—
Who knows what hidden strength may be
Within their infant grasp,
Though now 'tis but a tally-tick,
Or sturdy hold they clasp.

All blessings on those little hands,
Whose work is yet undone;
And blessings on those little feet,
Whose race is yet unrun;
And blessings on the little brain
That has not learned to plan
What for the Future hopes in store,
God bless the coming man.

From Our Little Friends.

JACKSON, LA., March 5, 1878.

DEAR DR. PARKER: Last October your friend and mine—good Mrs. Shelmire—gave me a hen and ten little chickens. I sold some of the chickens, and a number of Minnie's (my hen) eggs, the proceeds amounting to $2.50, which I send you, for the Mexican mission. Mrs. MacAustin gave me a hen. She, too, is to be a missionary hen. As a little girl cannot "go" to the heathen, I am glad to "send" this small offering to those who do not love Jesus.

Your little friend,

MARTHA ANDREWS.

Nobody the Editor.—Thanks to Martha for her missionary contribution. We shall turn the money over to Bishop Keener, to be devoted to our missions in Mexico.

WASHINGTON PARISH, LA., Feb. 27, 1878.

DEAR MR. EDITOR: I am a little girl ten years old. I love your paper very much. We have no Sabbath school this year, but we hope to have one soon. I am learning to sew. I have made one quilt. I have two little sisters and one little brother. "Washpot" is found in Psalms lx, 8. Now I will ask the little boys and girls some questions: Where are "grasshopper," "pomegranate" and "caterpillar" found in the Bible? Tell Miss Emma Malona Moore that Aaron died on Mount Hor. It is found in Numbers xx, 28.

From your little Methodist friend,

MARY JANE PERRITT.

PICKENS, MISS., Feb. 26, 1878.

DEAR MR. EDITOR: I am a little boy eight years old, and this is the first letter I ever wrote; so you must make all excuses. What do you think of that, Mr. Editor—writing one's *first* letter for publication!

I go to school at home, and, besides sister and myself, we have other pupils. About a week or so ago I got my teacher to read me every piece of poetry in your paper in search of a speech, and that piece about "Just Once" was specially good.

I expect to visit your grand city soon, on the Mardi Gras occasion. While there I am going to ask papa to take me to see you.

Not to be an exception to the rule, I will also ask a Bible question: Who is the youngest Christian spoken of in the Bible?

From your fine young friend,

HIRAM CLARK TYE.

Chamoi-Hunting in the Alps

There are yet in the Alps many pasturages on high mountain ridges that neither cows nor goats are able to ascend. These are the lonely retreats of the grayish-brown chamois that roam in flocks from one rendezvous to another, and there feed, after the guards have been posted so that they may be made aware of any sudden attack.

For hours at a time these guards stand on the summit of a rock where there is barely room enough for the feet of a chamois. With its pointed horns the chamois defends itself from eagles and vultures; but from the hunter's balls it secures safety only by vigilance and swiftness as well as by bold leaps up and down steep precipices, and sometimes over wide chasms.

It excites the greatest astonishment to see with what certainty and address these animals, with the smallest start, descry and make use of an almost perpendicular wall as a means of escape, that man would think an impossible outlet. The most courageous inhabitants of the Alps take a particular pleasure in looking for and killing the chamois in the wilds of the highest mountains.

Great courage, great presence of mind and great perseverance are wanted in chamois-hunting. With the thick-soled shoes, the iron-tipped stick, the pointed hat ornamented with a chamois beard, and the double-barrel rifle, the hunter starts in the evening, or very early in the morning, to surprise the chamois at their pasturages.

The giddy path lies up steep walls, over precipices, masses of rolling stones, and fields of snow and ice. To help himself in danger the hunter carries also an ax and a rope; with these he cuts steps, or lets himself down from rock to rock. If he has finally reached the heights where the chamois feed he must approach them without being seen, and must take care that the wind blows from where the chamois are toward him. It is often necessary to take a round about way, for many hours at a time, over cliffs and precipitous rocks; and it is not rare for a hunter to be from eight to fourteen days before he can obtain a shot.

In such a hunt it is not a rare occurrence if he passes the night under the blue sky, between high, snow-covered mountains. He generally takes with him provisions for several days. If the chamois have caught sight of him they escape up the rocks; the hunter follows them, often incurring great danger in climbing, when he has reached a place where he can neither go forward nor backward.

If the chamois have become quiet in the meantime the hunter looks for a hiding-place, where he lurks until the chamois come near enough to be shot at; then it costs one or two of them their lives, as the chamois hunter never misses. If he has killed one, he commences a new and dangerous work. He must go in quest of the prey that has perhaps fallen over a precipice; and then, with from a hundred to a hundred and fifty pounds burden, he will return home.

He binds the chamois' feet together, and places them so that the feet are on his forehead, and the rest of the body is on his shoulders and back. With this burden he goes up and down precipitous cliffs, over slippery fields of snow and dangerous glaciers. Often thick fogs come up, so that he can see but a few feet ahead; or a furious tempest breaks out that threatens to precipitate the hunter into the abyss; or vultures hurl themselves down on his shelter, when he climbs a steep precipice, and try to push him down.

It is no wonder, therefore, that yearly chamois-hunters lose their lives in falling down a gap in the ice, or a precipice; and, nevertheless, other inhabitants of the Alps undertake this dangerous chase, that only brings them a few florins, as only the skin and horns of the chamois are bought.—*Sunday Magazine.*

Be Polite.

Many children as they grow older, are obliged to learn the rules of politeness as they would a lesson. The consequence is when they appear in society they are awkward and blundering. On the other hand, children who have been accustomed to politeness at home are at their ease in the most polished circles, and are saved that confusion and bitter self-condemnation which are sure to follow any breach of the rules of etiquette.

Some children, learning from their parents, seem to consider politeness at home affectation. Brothers who would jump up with alacrity to give an easy chair to some dashing miss of their acquaintance will appropriate it to themselves when at home without the slightest apparent consciousness of the presence of a sister, or perhaps a mother.

"My brother is as polite to me as any one else when I go out with him," said a girl proudly to a companion. What a reflection on his manners at home! A sister will, perhaps, accidentally knock over some of the tools with which her brother is busy. An apology involuntarily rises to her lips, but she stifles it on considering that it is only Jack; and all the satisfaction he is offered for disordered plans is a blunt "O!" Angry reproaches are sure to follow. "You are really ungallant to talk so about such a thing. You know I didn't mean to" is the equally angry rejoinder. Why did she not say so? Two words would have saved all the trouble. In their plays children are constantly meeting with little accidents, for which they should be taught to apologize. I have seen the cheek of a child flush with anger, his eyes flash, and a little hand raised to strike the unfortunate breaker of a toy, when, as if by magic, the blow was arrested by these words: "Excuse me; I did not mean to."

Polish is not everything. It is, however, something. It is better to have a black kettle that is sound than a bright one with a hole in the bottom; but there is no reason why the sound one should not be bright too.

It is of the first importance that children should possess those sterling qualities which fit them for battle with temptation and sin; but do not send them out in the world in great clod-hopper boots. Shine them up and both happiness and influence will be increased.—*Advance.*

BE KIND BOYS.—You are made to be kind boys—generous, magnanimous. If there is a boy in school who has a club-foot, don't let him know you ever saw it. If there is a poor boy with ragged clothes don't talk about rags in his hearing. If there is a lame boy, assign him some part of the game which does not require running. If there is a hungry one, give him part of your dinner. If there is a dull one, help him to get his lesson. If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another is envious of them, there are two great wrongs, and no more talent than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him. All the school will show, by their countenances how much better it is than to have a great fight.—*Horace Mann.*

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That Dispute by the Way.

Doubtless the disciples thought that the kingdom was about to appear, and their heads were filled with the anticipations of a visible and earthly glory. The dispute as to who should be greatest was among themselves. The Master was near, but they supposed he was out of hearing. What confusion came upon them when, in the house at Capernaum, he put the searching question! At this time they were ashamed of themselves. The lesson of the little child, and its pointed application, ought to have sufficed to correct the risings and unhallowed ambition. But shortly afterward, as they came nearer to Jerusalem, and it seemed that the grand Messianic demonstration must almost immediately burst upon them, James and John could not forbear privately to press their own claims upon the Savior's attention.

In that dispute by the way they had probably insisted that the primacy belonged to them, and, in spite of the rebuke given them at Capernaum, they now, through their mother, make their request to the Lord himself. This was something bolder than the dispute among the company of disciples, and yet the fact that they persuaded their mother to speak for them shows that they somewhat distrusted the propriety of their demand. The mother of Zebedee's children was in perfect accordwith her sons. Her maternal pride would be gratified by the elevation of her sons to the posts of honor, but the desire was original and strongest in the breasts of James and John. The most humiliating feature in the transaction was the evident purpose to get ahead of the other disciples, and to gain an advantage over them. That dispute by the way had enlightened them concerning the estimations of the rest, and they must anticipate the measure which the others meditated by taking it first themselves. The displeasure of the ten may have sprung from superior virtue, or it may have arisen from the feeling that these Boanerges had outwitted them in the endeavor to be greatest.

This disclosure of a really carnal ambition in the disciples is one of the most striking things in their character and history. We must remember, however, that at the time they had no correct conception of the purely spiritual nature of Christ's kingdom, and that they shared the prevailing error that Messiah's reign was to be one of earthly splendor and power. After Pentecost they were wholly cured of this misconception as to the nature of the kingdom, and after that event there were no more disputes concerning who should be the greatest. No more disputes among the apostles, but we cannot say as much of the Christian church and ministry. A history so discreditable to the apostles was put into the inspired record for the learning and admonition of those upon whom the ends of the world have come. It stands as a lesson and warning to the church throughout all time.

These aspiring disciples were far from being bad men, but they yielded to a desire that naturally dominates the mind not wholly under the leadings of the Holy Spirit. We cannot imagine that the Spirit moderates other desires than to be good and useful. "If any man desire to be first, the same shall be last of all, and servant of all." The greatness which the disciples disputed about was the greatness of place, of reputation and power, and not the real greatness of holiness, self sacrifice and, of consecrated service. As is often the case with good men, the motives of the sons of Zebedee and of the rest were mixed. They may have said to themselves: Our elevation to the posts of honor will be for the welfare of the kingdom. The Master has no more faithful followers; none can serve him so well, and none have made greater sacrifices to become his disciples. Probably each man of them was persuaded that he was moved to this desire by the holiest influences, and felt himself divinely called to its realization.

The selfish rivalry, the questionable and underhanded measures, the temper of the dispute, and the traces of conscious duplicity, were seemingly overshadowed by the prize that possessed their imagination. When they would have called fire to come down from heaven they did not know what spirit they were of. And in the dispute about who should be greatest their self-deception was equally profound. Judas Iscariot was the only one of the twelve who was not perfectly loyal and perfectly sincere. What he had to say in the dispute by the way, and afterward, when the conduct of James and John aroused the displeasure of the ten, we can only conjecture. His purpose of betrayal may have been born of that hour. He would be the greatest, or he would sell his Master. The others went not so far. In his case the wicked flame kindled into hell. In the others it was put out, and the flame of love, humility and heaven was kindled in its place. John disputing with his fellow-disciples about who should be greatest, and using his mother to advance his interests with Christ, and John of the eagle wing and eagle eye, as he penned the fourth gospel, and preached and wrote of love, are in wonderful contrast. What a gulf between the spirit of the hot disputant by the way, the ambitious aspirant for the primacy, and the spirit of him who afterward unfolds to us the innermost truth and heart of Christ!

These disputants were half ashamed of their groveling and selfish ambition at the time, but with what loathing and disgust and self-abasement must they not have looked upon it when the baptism of fire came, and when the carnal and earthly gave way before the tide of spiritual light and power. After that a very different ambition possessed them. They disputed no more about greatness. Thenceforth they were clothed with humility, knowing no other desire than that of working and suffering for Christ, and cherishing no other emulation than that of being most faithful and most devoted in the ministry of salvation.

City of Mexico Mission.

City of Mexico, March 18, 1878.

Rev. Dr. J. C. Keener, New Orleans, La.

Dear Brother—I have been closely and constantly engaged in my work since my last letter, and feel much encouraged—not so much at the success as the prospects. Truly there are many and great difficulties in the way of our work, but none, I think, that may not be overcome by prudence, perseverance and divine help.

Last week I started out the missionaries and made a trip myself. I concluded not to send Escobar to San Luis at present, but make him useful here. He and Bro. Villegas attend to the church in the city, and do other special service, as occasion and the interest of the work demand. I am very well pleased with him.

Mota has gone to Cuernavaca, but I have not heard from him yet. I expect to go down myself this week and arrange for permanent services there. I learn that the State officers in Cuernavaca are favorable to our cause, and the people desirous of attention. It is the capital, and will serve as headquarters for that section of country. Other towns are near at hand and promise something good. John Butler visited one of these last week, three miles from Cuernavaca, and came upon some people under a tree singing our hymns. He preached to them. Hope to make a good report from Cuernavaca soon.

Juarez has gone to Leon, taking with him, contrary to my expectation, the young man I mentioned in a former letter. I requested him to stop at Queretero and see if we could do anything there. In a letter from him, read this morning, he says he found some parties to whom he had letters of introduction, but they had to keep retired. The State and city officers, and also the working classes, are fanatics. The priests walk the streets in their robes, in violation of the law. He does not think a mission could be well established there under two years, unless a change in public officers should take place sooner.

I made a visit myself last week to Toluca, the capital of the State of Mexico. Pascoe, an "Independent," has established a small work there; also prints a paper there with means furnished from England. He has married a Mexican and moved farther west. I found material for a good society. The congregation, I learned, had become very small. There was a nice room rented and well furnished. But Pascoe was not there, and no one could tell anything about his purposes or arrangements. I wrote Pascoe a letter and returned to the city. I understand an application will be made formally for at least a part of the congregation to be received into our church. An excellent school can be had there. The city is improving. The country is very fine. Other little towns are in reach.

Another application for recognition has been made to us from a small town sixteen or eighteen miles southeast of the city, where there is a congregation of about thirty five persons. They have bought a lot and are trying to build a church. I expect to see some of their representatives to-day. There are other similar cases I might mention. There is plenty of work, therefore, for all the men and means we can command, and I think the prospect is encouraging, both in the cities and country towns. I am not sure but that the latter promise us a more speedy result than the former. But the cities must be centers of districts.

Our charge here is still in a very backward condition, but gradually improving. All our services are held regularly, and receive good attention. Last Sunday night, in anticipation of Bros. Juarez and Mota leaving for other fields, I made a sacramental occasion. It was as quiet and solemn a service as I ever conducted in the States. Besides—our—four native preachers, there were twenty-five communicants, but not all our members.

Last night we were interrupted in our services, one man riding into the church on horseback. He found his match in our porter, who captured the gentleman, and to-day he is in jail. While the porter was after this man (who was accompanied by two others) the fourth man came into the room and threw a large stone with great force into the congregation, but without damage. In the absence of the porter—our war man—he made good his escape. I think public sentiment and the officers of the city, district and republic of Mexico will protect us in our religious services.

A few days ago we made a call on the president of the republic, who received us kindly and treated us with great consideration. Though other ladies were present, he selected my wife to take his arm as he himself showed us through the various departments of the White House. On leaving he gave my wife a large photograph of himself, with his compliments and signature written by himself on the back of it. I told him I had come here to stay, and that I should watch with interest, and aid in any way I could, the prosperity of the country. He could not, under the circumstances, give any *partizan* expression on the subject of religion; and while his replies and good wishes were general, they were very encouraging. Some of the brethren expressed surprise on hearing that we had called on President Diaz. They had not thought of such a thing. I am confident that after awhile we shall get under full headway in this city. If we cherish carefully our two schools, they will finally yield an abundant harvest.

The male school is progressing as heretofore. My female teacher is proving herself successful in her calling.

I wish to enlist the Ladies' Missionary Society of New Orleans in this female school. They can make it a *telling* success and power in our mission work. If you think best, please ask them at once to undertake to furnish the means for its support. I think they will delight to do this work. It will not be necessary for them to send out a teacher at present, as there will be some advantage in using native teachers, as long as they can do well all that is required. I will write to Nashville and Richmond to get the ladies there enlisted in some other feature of our work, or a school at some other place. Will write also to personal friends at other points, to awaken as much interest as possible. I wish by the next steamer to send forward some articles for the papers, for by that time I can speak more understandingly than I have so far been able to do. I hope for the early coming of the two native brethren at Vanderbilt, and two or three more American brethren, if they can be found of the right sort. There are two or three young brethren at Vanderbilt studying Spanish. Of course it will be best for them to acquire considerable knowledge of the language before coming. It may be well to have at least one American on hand to be ready for such work.

My object is to lay out, as soon as possible, as much work as can be fully developed during the year. By this plan we can take choice of the places now open, get good points from which to radiate, and work to better advantage hereafter.

The papers you sent were gladly received. The children were pleased with the pictures, as that folly (Mardi Gras) has gone out of date in this country.

Returning so late from Toluca, and the mail closing unexpectedly soon, I shall have to leave some of my correspondence over to the next steamer.

Much love to yourself and your kind family from us all.

Yours in Christ,

W. M. Patterson.

A Loose Statement.

"While, therefore, the Master of the heart has ability to enforce his claim, with infinite patience and wisdom he condescends to persuade men to tender their submission." The above is from the lips of one of New York's great preachers. He is by no means a pronounced Calvinist. He began his sermon by a strong assertion of the opposite to the quotation, and of everything that Calvinism teaches on the subject of man's freedom and God's power. "Every man's house is his castle. Still more is every man's heart. He (man) is sovereign over all its outgoing expressions and demonstrations, all the incoming inspirations and influences. He may bar its door to all intruders." Language could not be much stronger, nor statement more correct. And yet in the paragraph following the opening sentence above, was plottered one contradicting himself, and miserably mangling one of the grandest truths of revelation. In the first he asserts man's freedom, and settles the matter of his personal responsibility in the issues of his salvation. In the second he falls into the old slough of Calvinism, and throws the whole responsibility upon God, the Father, with all its logical results—making him the author of sin, and by a fixed decree damning men and infants. Both of the preacher's statements cannot be true. They are as far apart as the poles. If man is the sovereign of his own heart (will, volitions,) then God has no ability to enforce his claim to man's obedience. If man is thus free and does not obey, then the responsibility rests where it belongs—upon man. But if God has the ability, against man's will, to enforce obedience, and does not do it, then the logical sequence of Calvinism is true, and he becomes the author of man's evil in life and final damnation in death.

In matters physical and creative we know no limit to God's power. He can create, and he may be able to destroy. We know he can change from one form to another. He may be able to annihilate. We do not know. But we do know from his own word, and from the very nature of the case, that in matters moral and religious he has self imposed limitations, as binding upon him as his own nature. It is no reflection upon his glory or power to say he cannot do some things—that he cannot work contradictions, that he cannot lie, and that he cannot force man's will, and man remain man—a free and responsible being.

The old answer to the infidel's demand is that it is true that God has all wisdom and knows sin; that he is all goodness, and desires to prevent sin; that he has all power, and could prevent sin; but his not doing it is for some good reason, that he cannot make known to us. This did not and does not now, nor will it ever, satisfy the questioner. But when we meet the issue squarely, as Dr. Tyng did in the opening sentence of his sermon—"Still more is every man's heart his castle. He is sovereign over all the outgoing expressions and demonstrations, and all the incoming inspirations and influences. He may bar its door to all intruders whom he does not choose to admit"—we get rid of the strong pillar of infidelity, and it falls to the ground. The sinner stands out clear and well defined in his own responsibility. The Savior's call, "Come unto me," and his cry, "Ye will not," etc., has some meaning. It gives significance to his life. Otherwise it is meaningless.

To say that while, therefore, the Master of the heart (God) has ability to enforce his claim, with infinite patience and wisdom he condescends to persuade men to tender their submission, is to present in very loose statement the old answer to the old difficulty.

If he has the "ability," why does he not instantly "enforce his claim," and stay the wave of sin and drive back the waves of death? If he "has the ability to enforce his claim," and men die by thousands, while he is waiting in patience and wisdom to persuade them, to whom does responsibility attach? If it is best to persuade in patience and wisdom, why is it best? *How* is it best when men will not be persuaded, but go on in sin and die?

We have but little thought that Dr. Tyng designed to teach such a horrid thing. It is well to have the form of sound words. "Let all things be done decently and in order" had reference, doubtless, to speech, as well as to form and ceremony. When men attain to such pulpit eminence that the publication of their sermons is called for, the form of sound words becomes doubly important. Loose, unguarded speech in the heat and excitement of pulpit work, explained perhaps at the moment, may be pardoned. But when committed to publication there is no excuse.

The New Orleans District Conference met at Baton Rouge on Friday, April 5. Two sessions of about five hours each sufficed for the dispatch of business, and the Conference adjourned *sine die* on Saturday, April 6. The session was very pleasant, and a good religious interest prevailed. Congregations were large. On Sunday night many in the congregation bowed for prayers, the altar was filled with penitents, there were several conversions, and twelve persons applied for membership. The pastor, Bro. Sawyer, has the church in Baton Rouge in fine trim, and everything seems to be moving forward encouragingly. About fifty have applied for membership since the first of January, and the most of them have been received according to the Discipline; others will be received in due time. The love-feast on Sunday afternoon was one of the best we have ever attended anywhere. The basement was full, and there was no halting in the speaking. Nearly all the members attend class meeting, and the weekly prayer meeting is large and lively. The spiritual state of the district is very good. It was expected that Bishop Keener would preside, but his health was not sufficiently restored for him to leave home. His absence was universally regretted. Bros. Fauntleroy, Werlein, Walker and Hannon did the preaching, Bro. Sawyer much of the exhorting, and the presiding elder had an easy time. The following are the delegates to the Annual Conference: Alvan E. Read, George W. Hamilton, J. G. Parham, R. M. Walmsley. Reserves: W. H. Foster, J. W. Adams, B. O. L. Rayne.

The next District Conference is to be held at the St. Charles Avenue church, New Orleans. The steamers Katie, Ouachita Belle and John H. Hanna carried the members of the Conference at a trifle over half fare. The people of Baton Rouge seemed to enjoy the Conference highly, their hospitality was worthy of the occasion, and the members of the body all had a delightful time.

We would write an article on class meetings again if we thought it worth while. We have done it from time to time, but there will be no class meetings unless the pastor organizes them and goes forward himself in leading them. Our Methodist machinery was constructed for the needs of a living and spiritual church. When the spirituality runs low it is very hard to get people to attend class meetings, or to speak in love feast. Immediately after a revival we have noticed that the people took out to class meeting, and as they grow cold the attendance falls off. Perhaps if the class meetings had been well and judiciously led the interest would have continued. Class meetings would promote the spirituality and bring about revivals. If we could induce the members to attend, and it is certain that they will perpetuate revival influences, and greatly help to train the young converts. But it is exceedingly difficult to start class meetings where they have fallen into neglect until the church is awakened and revived. The Methodist drill is the best in the world, but it takes a great deal of religion to carry it out. There are some churches that never come to close quarters in dealing with souls. Prayer books and Sunday services can be managed and enjoyed by people who have not the fervor to carry them through a love-feast. Without this fervent type of experience the class meeting is dull, if not repulsive. If we can obtain a degree of spiritual power, this will reach its maximum in the class meetings, and the class meetings will live while the spirituality lives. We would not wait for a revival before attempting to organize classes, but we would aim to bring the church up to a revival point, and keep it there, and then with proper care the class meeting will flourish, and the people will love it as one of the most delightful means of grace. If our young brother determines to have class meetings, and works and prays and preaches for them, he will be apt to succeed.

We may despise the world, but we cannot do without it.—*Baron Wessenburg.*

What a bore the most of the pe
is that comes to us in the secular p
pers! Columns on columns of te
grams about the New Orleans cu
tom-house, and conjectures as
the collectorship. For months a
months the press has teemed wi
these dispatches, and we might su
pose that the welfare of the nati
depended upon who shall be c
lector. All the public is concern
about is that an honest and capab
man be appointed, and, while th
are hundreds of such men, the Pr
dent and Senate cannot agree upo
one. What a farce is all this t
about civil service reform! and wh
an imposition upon the people is
this ado about the claims and pr
pects of this or that man to the plac
Then observe how much space
the news columns of these papers
taken up with items pertaining
the stage, to affairs of the turf,
somebody who is playing a game
billiards, to somebody who is e
gaged in a walking match, and
the noble game of base ball going
somewhere. Many of the great d
lies and weeklies give pages to t
particulars and details of social sc
dals, murders, hangings and cri
inal trials. Three-fourths of the ne
in our secular papers is the veri
trash—of no interest whatever
sensible people, or absolutely inju
ous to the morals and well-being
society. The wonder is that peo
do not become weary and disgus
with so much senseless and hurt
stuff, and become more discrimi
ting in their patronage. We su
pose, however, the journalists ku
what pleases and pays, and th
tone probably indicates the ta
that prevail. Can a secular pap
conducted on moral and religio
principles, succeed? The experime
has been tried, but not successfull
Will it ever be practicable?

Fare to the General Conference

The following communication fro
Maj. S. E. Carey, general passen
and ticket agent of the New Orle
and Mobile railroad, is for the
formation of delegates who may t
New Orleans in their route to A
lanta:

New Orleans, April
Robert J. Harp, Esq., Publisher Christian A
cate, New Orleans.

Dear Sir—This company will
round trip tickets between this c
and Atlanta, Ga., to regularly
credited delegates to the Gen
Conference of the Methodist Epi
pal Church South, at $30.

Sales will commence on the twe
ty-fifth of April and continue un
the thirtieth.

Tickets good to return until Ju
10, 1878. Yours, S. E. Carey.

A Death Bed Sermon.—Rev. D
Tudor recently announced in Ce
tenary church, St. Louis, Luke x
20 as containing the text of his fi
course; but before proceeding fu
ther he read the following, clipp
from a New York paper:

A gentleman died last week
his residence in one of our fa
fashionable streets, leaving $1,0
000. He was a member of the Pr
byterian Church, in excellent sta
ing; a good husband and father, a
a thriving citizen. On his death-be
lingering long, he suffered with gr
agony of mind, and gave contin
expression to his remorse at wh
his conscience told him had been
ill-spent life. "Oh!" he exclaime
as his weeping friends and relati
gathered about his bed, "Oh! if
could only live my years over aga
Oh! if I could only be spared for
few years, I would give all th
wealth I have amassed in a lifetim
It is a life devoted to money-gett
that I regret. It is this which wei
me down, and makes me despair
the life hereafter?" "You ha
never reproved my avaricious spir
he said to the minister. "You
it a wise economy and foresight
but my riches have been only a sta
for my soul! I would give all I p
sess to have a hope for my po
soul!" In this state of mind, r
fusing to be consoled, this poor ri
man bewailed a life devoted to
mere acquisition of riches. Ma
came away from his bedside im
pressed with the uselessness of su
an existence as the wealthy man h
spent, adding house to house, a
dollar to dollar, until he became
millionaire. All knew him to be
professing Christian and a good ma
as the world goes, but the terror a
remorse of his death-bed admoni
tered a lesson not to be dismiss
from memory. He would have give
all his wealth for a single hope
heaven.

Negative Christians.—It would
be a poor system of moral govern
ment which was made up merely
negations and prohibitions. And
he would be a poor Christian who
religion had nothing of a positive
ment. Many a man imagines he h
built up a character, when it is sim
ply a conspicuous absence of charac
ter, good or bad. His chief charac
teristic—if that which has no char
ter can be said to have characteristic
—is that of passivity. He may mea
ure up to what St. Paul denominate
"a righteous man"—just, unblam
able—yet for whom one would
hardly die; but is entirely lacking
those grand, positive features which
make a man so greatly beloved an
esteemed that his friends "would
even dare to die" for him.—*Wesleyan Methodist.*

Good thoughts, though God accept
them, yet toward men are little bet
ter than good dreams, except they b
put in action.

Sunday School Missionary Societies.

To interest the children in the great missionary enterprises of the church is of acknowledged importance. By this means we increase our missionary revenues and raise up educated supporters of the gospel. But the efforts made have not, save in few cases and places, met expectation. The organization of a missionary society within the Sunday school, with monthly or quarterly collections, and annual reports to the Conference, have awakened temporary interest, but have lacked the permanency of principle. Collections one year have been gratifying, but the next marked a large deficit. Much, doubtless, depends upon the missionary sympathy and fidelity of the pastor, but upon him rests not the sole nor chief responsibility. The objects of the organization are not well defined to the children's minds. *Foreign missions* is to them a great, general, abstract something, beyond their comprehension. Their money is cast into the treasury and they hear if no more. They contribute to *foreign missions* without an intelligent idea as to what they are doing. They need something tangible, specific, objective, to command their faith and reward their zeal. To secure this, each society should designate a specific object to which its funds shall be applied. If to support a native preacher, Bible woman or teacher, and regular reports are sent as to the society, the children will see the results of their labors, and will have a perpetual stimulus to their faith. Should one school be unable to support a native preacher to attain the object designated, two or more might unite, and thus guarantee success. I am just in receipt of a letter from Rev. J. W. Lambuth, which makes this suggestion, and has inspired this communication. He says: "Two or three schools might unite and support a native preacher, whose salary is about eight dollars per month. Several schools might unite in the support of a day school in China, costing seven or eight dollars a month. Ten or fifteen could unite in raising funds to build us a church somewhere in the country, by the sum of three hundred dollars could raise enough to purchase the land and build the church on, say one hundred and fifty dollars. In this way we can get churches of our own, and not have to pay rent every month. Some six or eight societies could collect money to pay a Bible-woman to go and read the Bible to the heathen women."

This, to my mind, is wise, and the remedy for the present difficulty. If adopted it will initiate a grand forward movement in the missionary enterprises of the church. Eight dollars per month is a small amount, and could be easily raised by many schools in the Mississippi Conference. A missionary society has been organized in the Sunday school at Vicksburg, and has undertaken the support of a native preacher in China. The collections thus far insure success. If many schools will act upon the suggestion of Bro. Lambuth our foreign work must be greatly enlarged.

C. B. G.

An Antinomian reproached Mr. Wesley and Hall with preaching "a legal gospel." "Do you acknowledge," asked Mr. Hall, "the Ten Commandments?" "Certainly not," replied Mr. Wesley; "said Mary Hall to the servants, 'Show that man the door, and forbear upon pain of death to let the fools in.'"

Publisher's Department.

THE STOCKHOLM (Sweden) *Aftonbladet* says: "His majesty the King has been pleased to buy of the Academy of Music for occasion of the visit with an organ of superior quality, built by the Mason & Hamlin Organ Company, U. S. A. On the front of the organ is an inscription stating: 'King Oscar II to the Royal Academy of Music, the 24 March, 1878.' The Mason & Hamlin Company also received an official letter of thanks from the royal organ makers to the King of Sweden and Norway. This is quite a compliment to these well-known American manufacturers, whose organs are almost as famous in Europe as in America."—*New York Tribune and Times*.

DENTIST.—The card of George J. Friedrichs, Jr., appears in this paper. Dr. Friedrichs is considered one of the best dentists in this city. He has every advantage for acquiring a thorough knowledge of his profession, and has improved his opportunities. A great many of those who have had work performed by him, and other competent judges, consider him without a superior. His charges are very reasonable.

THE air of perfection, cleanliness and home-like comfort which is an apparent at American House, Boston, is one of the characteristics of that well regulated establishment. To those disposed to economize this popular house offers an opportunity seldom found at so centrally a first-class house, having reduced its rates to $2 and $2.50 per day.

SHAKSPEARE IRON WORKS.—This well-known establishment is putting up first-class engines, saw mills, cotton gins and other implements of agricultural use for many of our planters, and also in other States. Their work is unsurpassed for durability, for workmanship and for moderate prices.

GEORGE STROUD, at his marble works, 1514 Charles street, has unusual facilities for making the most elaborate and costly monuments, tombs, vaults, as well as the more simple and cheaper. His designs are artistic, his workmanship first excellence, and his charges really low.

COMPOUND OXYGEN TREATMENT.

See advertisement of Drs. Starkey & Palen. In a late number of *Arthur's Home Magazine* the editor, T. S. Arthur, says: "Two or three years ago we spoke very favorably of this treatment. Since then we have had large opportunity for observing its effects, as well in our own case as in that of others, and can now speak of it with even greater confidence than before. One of the marked effects attendant on this treatment is an increase of healthy action in the whole system, every part of which seems to respond to the influx of a new life. We found this especially so in our own case, and in that of many others with whom we have conversed. We advise all who are suffering from chronic ailments to send for Dr Starkey's Treatise on Compound Oxygen, and its mode of cure. It is a little book of two hundred pages, and will be mailed *free*.

OFFICIAL MAIL PACKET.—The

fine steamer Facchon, commanded by Capt. R. H. Brand, will make regular trips to Wa hington, and take freight or all way landings. To our friends who may have occasion to come to the city we would kindly commend this boat. Capt. Brand is known to many of our readers as a polite and attentive gentleman to travel with. Those who have produce to ship or goods to be brought from the city should select the Facchon.

J. B. WOLFE & Co. advertise their cotton gin in to-day's ADVOCATE. This gin has been in operation 12 and 15 for as we know, has given entire satisfaction to all who have used it. The inventor, Lionel Pratt, has been one of our subscribers for a number of years and no doubt many of our readers are personally acquainted with him. Those who purchase the gin can rely upon its being exactly as represented.

SINGER SEWING MACHINE.—S. E.

Randle, the manager of the above well known sewing machine company for the South, is prepared with a standard machine to compete in perfection with the cheap shuttle machines, which of late have endeavored to be foisted upon the discriminating public, but with ill success. Call and be convinced at No. 8 Canal street.

THE New Louisiana Remedy for the cure of colds, coughs and kindred diseases will be found advertised in this paper. We hardly to dread be a great many who have used it, and the large sales must all be evidence of its excellence in the cases of complaints it is offered to. It can be obtained from any druggist generally, and at the depot, 206 Camp street, New Orleans.

ATTENTION is called to the notices of Steers & Morse and S. B. Steers & Co. These gentlemen deserve great credit for the intelligence and energy displayed in perfecting their press, and we are pleased to note the success which has met their efforts. The communications in another column will be of interest to every one engaged in the cotton business.

ANY of our readers who may wish to purchase anything in the line of printing presses for job work, or type of any description, are referred to the advertisement of Gidding & Co., Boston. They received prizes at the Centennial Exhibition for superior presses, and are also to sell good presses at low figures.

ADMIRED BY ALL.

Every person who has used Dr. Price's Toilet Perfumes admires them. His Pet Rose is enchanting; the fragrance of sweet blossoms; his Alpha Bouquet delicately delightful—the odor of dainty buds; while the Floral Riches surpasses in rich, fresh flowery odor any Cologne or toilet water ever made.

NEW ADVERTISEMENTS.

From the Bulletin.

Extraordinary Compressing.

The new Morse compresses erected in this city during the present season are producing astonishing results by way of largely increased cargoes of cotton from this port.

The ship Mary E Riggs, of 1,277 tons, American register (1,226 British, class) just received a cargo of 5,400 bales of cotton, weighing 2,568,640 pounds; making 2,011 per ton American and 2,095 pounds per ton British measurement.

The final cargo of this ship from this port was 3,740 bales; the last and largest previous to the present one was 4,361 bales, weighing 1,913,248 pounds. Her present cargo of 5,400 bales exceeds her largest previous cargo, 1,036 bales or 624,112 pounds. With freight at one cent per pound and five per cent primage the value of this increase, for this medium sized vessel, is about $6,000. This cargo was compressed, without the advantage of a "tie puller," in the ordinary course of business, by the Fiftors' Press, one of the seven large Morse compresses recently erected in New Orleans by S. B. Steers & Co.

The only cargoes of single bales approximating this one are the following:

The Minnie H. Gerow (1,301 tons American) last season, from the Champion Press, 2,481,700 pounds per tons measurement.

The Western Empire (1,327 tons American) registered last season, from the Champlain Press, 2,622 per ton.

The Minnie H. Gerow this season, from the International Press (Taylor hydraulic, 61 inch cylinders), 2,611,936 2,028 pounds per ton.

But in all these cargoes of 1,301, 2,022 and 2,028 per ton measurement, the pullers were used, for which is claimed an advantage of 20 per cent.

If the present cargo of the Mary E Riggs had had this advantage, her 2,011 pounds per ton American, and 2,095 British, would have been 2,413 and 2,514 per ton, or say 20 per cent. larger than any cargo of single bales ever cleared in this country.

The only cargo exceeding the above named was that of the Western Empire, recently loaded here, of 2,170 pounds per ton, consisting of 1,630 bales, of which 2,500 were from the Champion Press, and the remainder, about 1,000, largely from the new Morse presses. But in this case "a large quantity" of the cotton was doubled, and the Gibson tie-puller used, for the whole cargo. Making due allowance for these advantages, the compressing of the Mary E. Riggs' cargo so as to stow 2,011 pounds per ton, American measurement, and 2,095 British, without tie-puller, is claimed to be largely superior to any compressing yet done in this country.

Mary E. Riggs' largest previous cargo of 1,301 bales averaged only 415 pounds per bale. The present cargo of 5,400 averages 476. The gain in bales is 18, therefore over 1,400, instead of 1,076.

The average of cargoes from this and other ports previous to 1877 was only say 1,100 pounds to each ton of vessel's measurement.

BUSINESS NOTICES.

FEMALES who have languished for years in helpless weakness and despondency recuperate with great rapidity under the invigorating influence of Dr. HARTER'S IRON TONIC. For sale by all druggists.

IN numberless instances constitutions greatly impaired, and apparently ruined by a long residence in a bilious climate, have been entirely restored by the continued and efficient use of Dr. HARTER'S ELIXIR OF WILD CHERRY. For sale by all druggists.

THE BEST PROOF *for the fact that Dr. T. Wilhoft's Anti-Periodic or Fever and Ague Tonic*, is the most reliable Chill Tonic in the world, we find in the statement that Finley & Thompson, the large wholesale druggists in New Orleans, guarantee that it cures Chills and Fever in every instance, and that it does not contain any Quinine, Arsenic, Strychnine or any other poisonous drug. For sale by a l druggists.

A VALUABLE DISCOVERY.—Dr. C. W. Benson, a practicing physician of No. 106 North Eutaw street, Baltimore, Md. (who has paid much attention to nervous diseases), has discovered that extract of celery and chamomile, combined in a certain proportion, invariably cures headache, either bilious, dyspeptic nervous or sick headache, neuralgia and nervousness. This is a triumph in medical chemistry, and sufferers all over the country are ordering by mail. He prepares it in pills at twenty cents per box. The Doctor is largely known and highly respected in Baltimore.—*Episcopal Methodist*.

☞ These Pills can be ordered through any Druggist, or sent postage free.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not produce the sickly appearance so often seen in the paste. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St. Louis. (Lindell Hotel.)

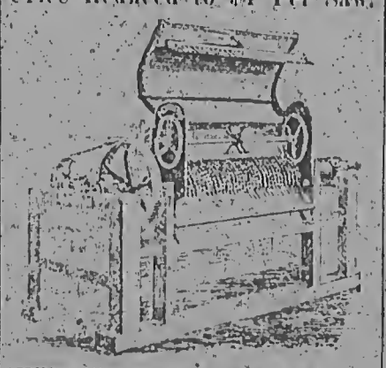
NEW ADVERTISEMENTS.

DANIEL PRATT'S IMPROVED

"Revolving Head" Cotton Gin.

PATENTED JULY 15, 1878.

Price Reduced to $4 Per Saw.



THIS GIN has been in use for the past two seasons, and several recent improvements have been added. It dry cleans all fiber and seeds of the cotton box, prevents the roll from breaking, and **gives a Larger Yield of Lint From the same Amount of Seed than any other Gin in use.** The Revolving Head lightens the draft and causes the Gin to run faster with less driving power, thus doing a great deal more work with the same time while economizing steam or animal power than any other Gin. The seed being ginned very close, the length of the staple is increased producing cotton on this account of a greater market value. This improved value given by length of staple with extra production of lint, added to increased amount of work done, more than covers the cost of the Gin in every bale ginned. Testimonials sent by mail on application.

JOS. B. WOLFE & CO.,

GENERAL AGENTS,

19 ..... Carondelet St. 59

NEW ORLEANS, LA.

A CARD.

THE MORSE COTTON COMPRESS, WITH LIFT & ROYAL PRESSERS, of these Morse Presses ranging from $24,000 to $30,000, sold in less than one year.

S. B. STEERS & Co. have orders already for several for next season larger and more powerful than any ever before constructed. Some are 16 feet constructed. So that bales may be "tie-lifted" should the shipper so elect (by this expensive as well as very obnoxious process) to the greatest possible density. The Morse Presses already erected can be altered, at a small expense so as to do single bales with facility. Some of the new Morse Presses so far this season compressed above one hundred bales, and several have compressed from 60 to 70 bales. These subject of Presses are beyond the reach of all competition. The steam cylinders can be altered to any size so as to give any power wanted in the least space to the Press. This Press with a cotton shed, is as compact as the old "hog Pen," leaving the greatest possible security and efficiency of its parts. S. B. Steers & Co. are prepared to guarantee that the Morse Press will make bales more compact at less cost and a greater dispatch and less expense for repairs than any Press.

Further particulars about new Presses to be given in next week's issue of this paper.

Notice to Agents.

THE demand for Bishop Marvin's book, "THE FAST LAY WAY OF THE WEST," has become so great that it is impossible for me to fill orders for agents promptly and attend to the work of publishing the book. We have therefore made arrangements with Lucas D. Patterson, agent of the Advocate Publishing House, Nashville, Tenn., to be general agent for its sale to all parties who may apply for agencies, and all orders for agencies must be made to him. Those who have heretofore been supplied direct from us will be supplied by Mr. Patterson.

BRYAN, BRAND & CO.,

Publishers.

NOTICE.

APPLICATIONS for the position of PRESIDENT of the MARION FEMALE SEMINARY, under a lease of one or more years, will be received by the Trustees of that institution until the first of June, the contract with its present President expiring with the close of the present term. Address

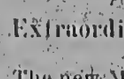
E. A. BATES,

President Board of Trustees.

MARION, March 21, 1878.

Regular Opelousas Mail Packet.

LEAVES EVERY TUESDAY, AT 5 P. M.



For Washington, Opelousas, Port Barre, Sunsport, Pumpkinville, and all landings on the Coast, Atchafalaya River and Bayou Courtableau.—The light-draft Passenger Steamer

LANCHON.

H. H. Brand, Master. T. Lopis, Clerk.

For freight or passage apply on board, or to BRITTON & EPPLER, 8 Carondelet St.

R. W. ADAMS, 24 Commercial Place.

Connect with Steamer Minnie at Sunsport.

P. S.—

POMPANO.

THE FIRST OF THE SEASON.

ALSO RED SNAPPERS and all kinds of FISH at

BARTHOLOMEW TYLION & CO.'S,

French Market.

GEORGE J. FRIEDRICHS,

DENTIST,

155 ..... ST. CHARLES STREET 155

NEW ORLEANS.

$866 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & Co., Portland, Maine.

NEW ADVERTISEMENTS.

PIANO OR ORGAN SENT FREE! Any person who will send me a list of persons wishing to buy an instrument, I will try to send them one, and credit you $10.00 Piano and $5 on Organ for every one sold. When your list and number is enough to pay you an instrument I will ship it free. See Beatty's latest Newspaper. Before buying PIANO or ORGAN read my latest circular. Lowest prices ever given. Dan'l F. Beatty, Washington, N. J. **BEATTY.**

Millions of Music-Books,

SELECTED FROM THE FOLLOWING

Splendid List for Sunday Schools,

ARE IN USE ALL OVER THE WORLD. Every one of these works has won wide popularity, and each book has advantages peculiar to itself, and not to be found in any other. Superintendents and all interested are invited to send for specimen pages of any book, or all, with particulars.

"WELCOME TIDINGS."

"GOSPEL SONGS." | "SUNSHINE."

BY P. P. BLISS.

"Songs of Love." By H. R. PALMER | "Every Sabbath." By T. C. O'KANE.

Each $3.60 *a dozen. Single copies on receipt of 35 cts.*

EVERY SINGER AND PIANO-PLAYER

Should subscribe for

CHURCH'S MUSICAL VISITOR.

Two dollars worth of music in every number; lots best reading matter, stories, sketches, &c., by best writers. Every subscriber receives a valuable premium *free*. $1.50 a year. Send stamp for full particulars.

JOHN CHURCH & CO.,

CINCINNATI, OHIO.

And 805 Broadway, New York.

HOW TO BE YOUR OWN LAWYER

A complete Encyclopedia of Law and Forms for every body; every business man should own the series. For Farmers, Mechanics, Business Men, Professional Men, Laboring Men and Capitalists. "The only book of its kind. A great success. Low price. Easy to sell. Worth five times its cost. Easy to deliver, and gives perfect satisfaction. The most rapid sales ever known. Over 500 agencies already established. Agents are making $80 to $15 per month. One agent sold 70 copies in a small township; another sold 36 copies in a few days. A paying business for every community. Outfit, 60 cts. Only $1 required as a remembrance that it will be sent. Money returned. The most liberal terms to agents. Previous experience not essential, as we give printed instructions that enable any one to succeed. Circulars and terms sent free. Inclose $1 and the outfit with full instructions will be sent by return mail, and a fortune will attend a prompt and earnest effort. If not satisfactory, money will be promptly returned. Address P. W. ZIEGLER & CO., 849 Olive street, St. Louis, Mo.

NEW RICH BLOOD!

Parsons' Purgative Pills make New, Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take one pill each night from one to twelve weeks may be restored to sound health, if such a thing be possible.

J. S. JOHNSON & Co., Bangor, Maine.

DO NOT FAIL TO

SEND YOUR ORDERS

FOR

MILLINERY

AND

BERLIN ZEPHYR

TO

MME. ROSA REYNOIR

NO. 6 CHARTRES ST., NEW ORLEANS.

Her Spring stock of MILLINERY, etc., selected by her while North, is the largest and most fashionable in the city, and prices lower than those of any other first-class house.

☞ Goods cheerfully exchanged when not entirely satisfactory.

☞ Berlin Zephyr, 12½ cts. per ounce. 5p

THE EIGHTH OF APRIL

AT

Mme. Marie Quentin's,

FRENCH MILLINER,

661 ..... MAGAZINE ST. 661

Fine display of French Pattern HATS and BONNETS and MILLINERY GOODS for the Opening Spring season.

G. T. SCHILLING'S

HAIR STORE!

AND

FANCY GOODS BAZAR.

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Bet. Bourbon and Dauphine, New Orleans.

Manufacturer of all kinds of HUMAN HAIR GOODS.

Hair Dressing and Hair Cutting Saloon.

SPECIAL

Sugar Cane and Cotton FERTILIZERS.

HAVING full confidence in the integrity and responsibility of the Continental Fertilizer Company, of New Orleans, as also in their extensive facilities for the manufacture of their goods, I have no hesitation in recommending to the PINE ISLAND GUANO to the sugar planters, and the PINE ISLAND AMMONIATED PHOSPHATE to the cotton planters of this section, and shall be pleased to receive their orders.

The PINE ISLAND GUANO combines Ammonia, Potash, Phosphoric Acid, Magnesia, Lime and Alkaline Salts.

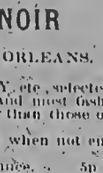
HUGH W. MONTGOMERY,

Bet. Common St., Second Floor.

The New Louisiana Remedy

FOR COLDS, COUGHS, CATARRH, HEMORRHAGE, etc., is a remarkable product of our swamps. Col. D. Bennett, of the New Orleans *Picayune* says of it: "I have never used any thing, for such complaints that can at all compare with it." Contagious poison, and substitutions. Thousands of names of references, and files of letters at the depot, 164 Camp St., New Orleans. Sold by druggists and country merchants. 5p

COUGHS, COLDS, ASTHMA:



Remember that for all Affections of the THROAT AND LUNGS **Laplace's Indian Tarnip Pectoral Balm** is the sole remedy, combining efficiency of action with the most palatable savor. Give it a trial. Price, $1. Sold at all well assorted drug stores, made by the proprietor, 23 and 25 Elysian Fields street, Mobile depot—Hughes & Co.; 20 Water St. St. Louis depot—Richardson & Co., 701 N. Main St. 5p.

BY FRANK SHARP.

NOTICE TO THE PUBLIC.

ON ACCOUNT of an increase of consignments of new and second hand Furniture I will sell regularly EVERY DAY, at 10 o'clock A. M., at sales room, 62 Camp street. Out-door sales of every description promptly attended to, and returns made immediately after the sale.

Liberal advances made on consignments.

Also attend to the Sale and purchase of Real Estate.

FRANK SHARP,

Auctioneer and Appraiser,

62 Camp street.

STORAGE—STORAGE WANTED—500 bales of Furniture for storage at low rates. Money advanced on storage.

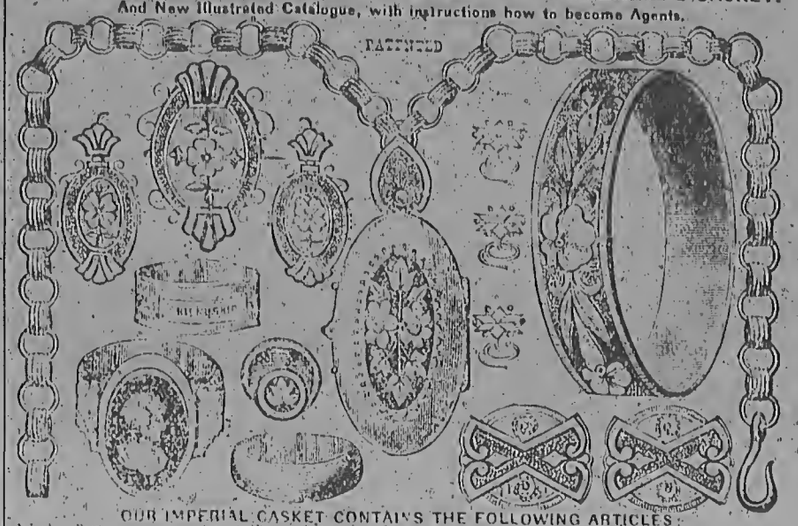
Prompt attention paid to packing, shipping and handling. Apply at 52 Carondelet street.

A. LIPSCOMB, COLUMBIA, TENN., Breeder and Shipper of Pure-bred Land and Water FOWLS. Eggs for hatching in season. Fowls for sale at all times. Prompt attention given to all orders, and communications, which are respectfully solicited.

NEW ADVERTISEMENTS.

THE STEINAU JEWELRY CO.'S **FOR ONE DOLLAR** IMPERIAL CASKET.

And New Illustrated Catalogue, with instructions how to become Agents.



OUR IMPERIAL CASKET CONTAINS THE FOLLOWING ARTICLES:

On receipt of One Dollar we will send by mail or express, free,

"STEINAU JEWELRY COMPANY, No. 5 Arcade, CINCINNATI, O.

DANIELS MEDICATED SILK FOOT PROTECTOR.

PATENTED APRIL 25, 1876.

MANUFACTURED BY S. TUTTLE & SONS PHILA. & HARTFORD.

THE FOOT PROTECTORS are composed of Wool and Silk felted together, the Silk next to the foot, and cannot ravel, the imperfect cotton, with the strength and properties of flax, and are so prepared as to render them durable and for Rheumatism and Cold Feet are a sure relief. We call the attention of Shoe and Hosiery dealers to these goods as being popular and of superior value. Sample pair sent to any address, by mail, on receipt of 25 cents, in ordering state size and whether for lady or gentleman.

S. TUTTLE & SONS, 324 Arch St., Philadelphia.

DANZICER'S.

1878! Spring!—Spring! 1878!

Grand Opening of Spring Dry Goods

AT

DANZIGER'S,

157 CANAL STREET,

BETWEEN BOURBON AND DAUPHINE.

THANKFUL for the kind and liberal patronage bestowed upon us by our city and country friends during the past fall, we have made unusual exertions this season to procure a cheap, choice and elegant stock of SPRING AND SUMMER DRY GOODS and take pleasure in announcing that our efforts have met with great success, and that during the coming Spring and Summer we will be able to offer greater inducements to purchasers than ever before.

Goods of all descriptions are very cheap. CALICOES and COTTONS at 4 and 5 cts. a yard. Good BUT SHEETING at 15 cts. BOBINET for mosquito bars at $1.25 and $1.50 a piece; a very fine Bobinet at $3 and $4 a piece. No one can find fault with *good* goods at such prices.

DRESS GOODS!

Great success in this department. Never were prettier Dress Goods offered than this season.

NEUREUSES, in new effects, at only 12½ and 15 cts. a yard.

BOURETTES, in new effects, at only 12½, and 15 cts. a yard.

Summer POPLINETTES at 9, 10 12½, 15, 20 and 25 cts.

Brache Summer POPLINS at 25, 31 and 35 cts. } All new Summer Shades.

ALPACAS at 15, 20 and 25 cts.

Broche Alpacas at 25, 30 and 35 cts.

BUNTINGS, all wool, in all shades, at 25 cts.

BEIGES at 12½, 15, 20, 25 and 30 cts.

MOZAMBIQUES at 15, 20, 25, 30 and 35 cts.

Fancy GRENADINES at 12½, 15, 20, 25, 30 and 35 cts.

And a beautiful assortment of extra fine DRESS GOODS at 50, 60, 75 cts. and $1 a yard.

Also a few extra quality Dress Goods, in prices from $1.25 to $3.50 a yard.

5 cases solid color LAWNS at only 8 cts. a yard.

Pieces solid color LINEN LAWNS, 4 cts. and upwards, 10, 12½ and 15 cts.

50 cases fancy LINEN LAWNS at 10, 12½, 15 and 20 cts. Write for samples.

Write for samples of our Black Grenadines, at 12½, 20, 25, 30, 50, 75 cts. and $1.

Write for samples of our Black Alpaces.

Write for a sample of our Black Colored Cashmeres, Henrietta Cloths, Bombazines and Colored Mourning Goods.

Write for samples of our Summer Silks, from 25 cts. upward.

Write for samples of our Black Gros Grain Silks, from $ upward.

Write for samples of our Black Silks, from 75 cts. upward.

Write for samples of our Colored FANCY AND STAPLE DRY GOODS. We will be glad to send them to you.

We have received a complete assortment of White Goods, Table Damasks, Turkey Red Damasks, Towels, Napkins, Huckabacks, Linen Sheetings, Pillow Case Linens, Doilies, Toilette Covers, Nottingham Curtain Nets, Nottingham and Tambour Lace Curtains, Muslin for Mosquito Bars, White Nainsooks, Plaid, Checked and Striped Muslins, Irish and Victoria Lawns, Nainsook Muslins, Jaconet, Swiss Jaconet, Swiss Muslins, White Piques, Cord Piques, Corset Jeans, Fancy Dress Goods, Sateens, Percales, Linen Lawns, Linen Cambrics, Handkerchiefs, Corsets, Gloves, Parasols, Ribbons, Fancy Articles of all descriptions, Notions, Toilet Glasses, Looking Glasses and Plaques, etc., etc., at prices that will surprise you.

One of the finest assortments of COTTONS, SHEETINGS, PLAIDS, NAPKINS, DENIMS, TICKS and other STAPLE and PLANTATION GOODS ever offered in this city. All at prices that will surprise you.

We spend space to enumerate all the advantages that our friends derive from buying goods at DANZIGER'S. All we can say is, call and see for yourself and you will be convinced that our goods are cheaper than any house in the city. We will cheerfully refund the money for any goods not entirely satisfactory to purchaser, and give full and entire satisfaction, or we do not want your trade.

DANZIGER'S,

157 CANAL ST., New Orleans.

Articles for Milliners.

F. TUJACUE,

IMPORTER,

NO. 11 CHARTRES STREET,

Near Canal, New Orleans, La.

GRAND OPENING OF SPRING NOVELTIES

IN

Bonnets, Artificial Flowers, Silks,

TULLE, RIBBONS, ETC.

Always in store a complete assortment, representing all qualities and prices.

This stock, one of the largest in this city, is regularly replenished by the arrival of French steamer. Excellent bargains for country buyers in the most needed articles. Orders are filled with the utmost care.

HAIR-GROWER.

WARRANTED to cure Dandruff, or any disease of the scalp, and in nine cases out of ten make the Hair grow. Price, $1 per bottle. Made by

DONALD KENNEDY,

ROXBURY, MASS.,

AND SOLD BY ALL DRUGGISTS. 5p

A BRAN NEW BREECH-LOADING RIFLE FOR $5

"The biggest bargain ever offered."

And [illegible] manufacture.

BRAN NEW, PERFECT,

AND

GOOD SHOOTERS,

GUARANTEED. [illegible]

BARREL IS OF THE BEST STEEL FINELY RIFLED.

[illegible] Every man and boy in this country who needs a rifle should purchase one of these guns.

TARGET SHOOTING HUNTING.

Orders [illegible] Rifle Cleaning Outfit [illegible] Cartridges [illegible] Rifle Cleaning Outfit [illegible] Cartridges [illegible] Rifle Cleaning Outfit [illegible] Cartridges

Farm, Garden and Household.

CUTTING AND KEEPING FLOWERS.

A great deal has been written on the preservation of cut flowers, but the matter is still imperfectly understood by most people. It is important to know not only how to take care of them after being cut, but how to cut them. On this latter point a practical hint may be of service to our readers. It might not occur to them that it could make any serious difference whether the stems were broken off or cut with knife or scissors. A sharp knife is the right tool for the purpose, as it leaves the sap-vessels of the stems open for the absorption of water, while scissors crush and compress these vessels, so that their absorptive power is more or less destroyed. Like injury may be done in breaking off the stems, especially if they are tough.

If the flowers are not put into water immediately, the ends of the stems should be cut off with a sharp knife, as the sap vessels will probably have become clogged up with coagulated matter.

It should be remembered that evaporation is going on from every pore of flower or leaf, and that unless fresh fluid can be taken up by the stems to make good this loss, the blooms will soon wither and die. We can readily see why the flowers of plants with hard, close stems fade sooner than those with soft, large-lined stems. The latter, owing to the ease with which they suck up moisture, will expand in water almost as well as if left on the parent plant.

Cut flowers often suffer from too dry an atmosphere. It is difficult to avoid this in our artificially-heated rooms, but we may at least put the blossoms in the coolest part of the room. Near a window, and especially in a bay-window, the temperature is generally several degrees lower than in other parts of the room, as you can see if you will test it with a thermometer. The best authorities say moreover, that the flowers should have the benefit of light, and even of sunshine in most cases, though there is a popular prejudice against exposing them to the latter. On the other hand, they suffer, as plants do, from draughts and from sudden alteration of temperature.

Botany also furnishes a useful hint for prolonging the life of many single flowers. This may be done by removing the anthers, for when the pollen on these becomes ripe the stigma gets impregnated, and the flower, having fulfilled its natural destiny, drops its petals and withers. In the case of blossoms that fall to pieces very easily, it is a good idea to let fall a drop of gum or mucilage into the center, which will glue the petals together at the base. To prevent this from running out before it hardens, the flowers should be kept in an upright position by putting their stems through the bottom of a sieve or sticking them in sand. With the aid of a camel's hair brush or a pointed stick, a large number of flowers may be gummed in a short time.

When flowers have been carried a long distance in close boxes or cases they frequently appear withered and worthless, but with proper treatment they may be revived and restored to their original beauty. Instead of being at once put into vases, and exposed to the hot and dry air of the parlor, they should either be carefully spread out on wet flannel or moss, and covered with a dish-cover or an inverted box, or else put in pans containing moss and water, or wet sand in which they can be set upright, and then shut up in the dark for a few hours. If they do not regain their freshness under this nursing there is no hope for them; but in all ordinary cases their recovery is certain.—*British Journal of Chemistry.*

GREEN CORN PUDDING.—Grate a dozen ears of tender corn, which however, must be fully ripe, grate from the cob; or, if you take the pains to cut the knife through the grain before beginning to slice them from the cob. Then with the point of your knife scrape the cob clear, for the sweetest part of the grain may adhere to it. Now beat up very well three eggs, and add to them a pint of sweet milk, half a cupful of butter, one spoonful of sugar, pepper and salt. Bake in a well heated oven. In winter, this dish can be prepared from dried corn, but is, of course, not so good as when made of the fresh vegetable.

A PRETTY TEA DISH.—The *Country Home* has a recipe for a tasteful relish that looks pretty, and tastes nice. Make a short, sweetened pie-crust, roll thin, and bake partly in sheets; before it is quite done take from the oven, cut in spirals of four inches or so, take up two diagonal corners and pinch together, which makes them basket-shaped; now fill with whipped cream or white of egg, or both, well sweetened and flavored, and return to the oven for a few minutes.

Mr. Bornell, of "Deerfoot Farm," says: "The milk of the best butter cows has the largest butter globules, and the larger they are the more rapidly they rise to the surface. With the Jerseys these globules are particularly large and delicate. Many are broken by milking; and in a few minutes after milking, if a pail is set aside, they will free themselves, and form cream on the top of the milk. The first cream is much richer and of better quality than that which rises last."

The Rev. Sydney Smith once, on entering a drawing-room in a fashionable mansion, found it lined with mirrors on all sides. Finding himself reflected in every direction, he said that he supposed he was at a meeting of the clergy, and there seemed to be every respectable individual.

BUT JUST TO SAY.

I do but just to say that the firm of Scott & Pond well deserves the first place in the list of those who are honestly striving to produce pure and wholesome food for the people. Their Crown Baking Powder is a boon to housekeepers, and is entitled to the gratitude of the public.

MEDICAL.

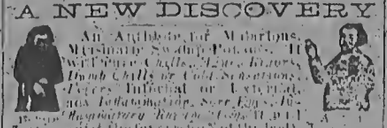
NO MORE BUZZING IN YOUR HEAD, DEAFNESS, BLINDNESS, SPINAL TROUBLES.

Dr. J. H. McLean's

Liquid Substitute for Quinine

CHILLS AND FEVER CURE.

A NEW DISCOVERY



An Antidote for Malarious, Miasmatic Swamp Poisons. It will Cure Chills, Fever, Bumps, Dumb Chills or Cold Sweations. Drives Intestinal or External, and Intermittent, Remittent, Bilious Fevers, Headache, Backache, Pains in the Limbs, Joints, Muscles, Nerves, Bones, Blood, Tissues of the body. Takes out the poisonous principle of the Malaria, and leaves the system in a healthy condition.

No other Medicine required, it is used alone.

Dr. J. H. McLean's Liquid Substitute for Quinine, when properly dosed by physicians, will cure any case of Chills and Fever, Dumb Chills or Cold Sweations, which can take a dose of Quinine. Where Quinine fails to cure, this Liquid Substitute will cure. Where Quinine fails to cure, this Liquid Substitute will cure. Where Quinine fails to cure, this Liquid Substitute will cure

SCIENTIFIC.

—Much interest has recently been exhibited in regard to the cross-fertilization by insect agency of the fringed gentian. A recent writer in the *Bulletin of the Torrey Botanical Club* shows that insects can come into contact with the stigma sometimes; but that the pollen which may thus be communicated comes from neighboring flowers, which, according to Mr. Darwin's definition, is practically not cross-fertilization at all.

—The sparrow controversy is going on vigorously. A fresh contribution to the subject is a note in the Fehruary *Naturalist* by Prof. S. S. Haldeman. He states that for about forty years the peewee fly catcher (*Sayornis fuscus*) nested under his portico, until in 1877 the European sparrow appeared, "not only attacked the nesting peewees during several days when these were repairing their nest, but as fast as one party built the other demolished, tearing the nest to pieces and littering the porch below, without renewing or occupying the premises."

—The fever-tree (*Eucalyptus globulus*), so extensively extolled for its medical properties (it was supposed to drive away fevers wherever planted), has at length been the object of special investigation at scientific rooms. It is found, as most intelligent persons suspected, that there is no medical properties in the plant. The immensely rapid growth of an immense supply of moisture, and hence the plants make wet land dry by the sheer demand of roots for moisture. In so far as dry swampy ground, the trees are a good sanitary agent.

—The last volume of the memoirs of the Royal Astronomical Society contains a long and profoundly mathematical paper by Maxwell Hall, on Bode's law system. The paper seems a curious instance of an attempt to explain by mathematical discussion a hypothesis results more reliable than the original data on which the investigation is founded. The author starts with the assumption that the planets move in *orbits* around the assumed great center of attraction, that these orbits are not merely such which is improbable, but which is impossible; and these assumptions and the few we have as to the parallaxes of proper motions of about a dozen stars are a ponderous fabric of tables, formulæ, the net result of which is naturally, nothing—nothing, that is, but exhibition of misapplied ability and labor. No mathematical mill can bring out more grist than the grain put into the hopper—a fact often forgotten.

—Whoever can discern truth has received his commission from a higher source than the chief justice in the land who can discern only law. It is that delivers sentence. He is himself constituted judge of the case.—*Thoreau*

HELP!

FOR THE WEAK, NERVOUS AND DEBILITATED!

EVERY MAN, ARE YOU AFFLICTED?

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AND BANDS

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Various diseased conditions, after other means fail, and we offer the most startling testimony direct from the afflicted themselves, who have been restored to HEALTH, STRENGTH, AND ENERGY, after struggling for months and years in vain for relief. DESCRIPTIVE PAMPHLET and TESTIMONIAL QUARTERLY, a large illustrated journal containing full particulars and CONVICTION WORTH THOUSANDS, sent free. Address,

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Avoid base appliances claiming electrical action. Our Pamphlet explains how to distinguish the genuine from the spurious.

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BUSINESS CARDS.

BATHS! BATHS!

102 CONTI ST.,

Bet. Bourbon and Dauphine Sts., New Orleans.

RUSSIAN VAPOR BATHS!—On Sunday, Tuesday, Thursday and Saturday. For Ladies from 10 to 12 A. M.; for Gentlemen from 12 to 6 P. M. Water Baths reduced to 25 cents.

JACOB KLOCK.

NEW HOPE STEAM MOSS FACTORY.

JOHN S. McDONALD,
Proprietor and Manager.

MANUFACTURER OF MACHINE CLEANED **MOSS.**

Factory—Nos. 238 to 250 South Liberty, and Nos. 1 to 11 Cypress St. *Office*—No. 248 S. Liberty St. P. O. Box 258, New Orleans. Samples and prices mailed on application. Orders promptly attended to.

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"CHEAP" IS MY MOTTO.

H. BLONDEAU, successor to J. G. Bernel, LADIES' HAIR-DRESSER and WIG-MAKER, NO. 63 ROYAL ST., between Iberville and Conti, New Orleans.

Hair-Dressing Lessons by Mrs. Blondeau. Specialty for Theatrical Wigs, to be rented for parties or performances.

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AUSTIN HAHN,
(J. M. Lamare in charge.)
Dealer in Country Produce,
151 DECATUR STREET, NEW ORLEANS.

Specialties—Hides, Wool, Poultry, Eggs, and all the products of the Farm, Garden and Orchard. Consignments solicited.

A. LAMBERT & CO.,
DEALERS IN
PITTSBURG, ANTHRACITE AND
CANNEL COAL,
FOR FAMILY USE. Office No. 20 Carondelet street. Landing On Levee, foot of Spanish, opposite U. S. Mint, New Orleans. Particular attention paid to quotation orders.

J. DIAMOND,
COMMISSION MERCHANT,
AND DEALER IN NORTHERN AND WESTERN PRODUCE,
98 ..... Poydras Street 98
Near Magazine street New Orleans.
Always on hand Flour, Beans, Potatoes, Onions, Fruits, Poultry, Eggs, etc. Special attention given to the sale of Seed Potatoes.

J. F. BOMBRACHER,
BOOT AND SHOE STORE,
237 ..... CAMP STREET 237
NEW ORLEANS, LA.
Keeps constantly on hand from the very best manufacturers, a large assortment of the best Gentlemen's, Misses', Children's, Boys' and Youths' Wear, and Shows at the lowest cash prices. Gentlemen's home made Congress Boots at $5.00.

FIRST STREET PHARMACY.
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Successor to H. Stumpf.
PHARMACEUTIST AND CHEMIST,
Corner First and Chippewa Sts., New Orleans.
Dealer in the Choicest and French, German and American Drugs, Perfumery, etc. Prescriptions filled with care at all hours, day and night.

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Oak, Ash and Pine Wood,
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DEALER IN
DRUGS AND MEDICINES,
Gordon's Concentrated Thayer's Fluid Extracts, Muriate, Nitrate and Sulphuric Acids, Essences, French Patent Medicines, etc., etc.
52 & 54 Custom-house St., New Orleans.
All Goods at lowest market prices.

JEWELRY STORE.
A. Boitel, Watchmaker,
58 ..... ROYAL STREET 58
Bet. Bienville and Conti Sts., New Orleans.
Watches and Jewelry neatly repaired.

JOHN FRANK & CO.,
IMPORTERS OF AND DEALERS IN
LEATHER AND SHOE FINDINGS,
TOOLS, OILS, ETC.
And manufacturers of Boot, Gaiter & Shoe Uppers.
No. 112 Poydras St., New Orleans.

J. A. ROTHO,
COMMISSION MERCHANT,
117 DECATUR ST., near Old Levee, New Orleans.
P. O. Lock Box 87.
Will attend to the sale of Cotton, Sugar, Rice, Moss, Hides, Wool, Eggs, Poultry, Game of all kinds, Beeswax, Honey, and every description of Garden Produce. Country dealers solicited.

J. D. CRASSONS,
BOOT AND SHOE STORE,
NO. 26 FRENCHMEN ST., between Victory and Morgan's Third District, New Orleans.
A large assortment of Boots and Shoes always on hand, and made to order. Ladies', Children's and Gentlemen's Shoes manufactured to order.

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Office and Sales Room: 27 NORTH PETERS ST.
Manufactory: Corner of Walk-bet. Robertson and Prieur, New Orleans.
Have constantly on hand Sugar Hogsheads, Molasses Barrels, Half-Barrels, Kegs, etc., also a large assortment of Hoop Poles. Orders promptly attended to. Particular attention paid to Trimming.

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J. H. KELLER,
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Palm, Olive, German, Magnolia, and Castile Soap.
Office: 104 GRAVIER St., New Orleans, La.
All kinds of Laundry and Toilet Soaps.

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R. D. WOOD & BROS.,
Corner Camp and Common Streets,
Opposite the City Hotel,
Wholesale and Retail Dealers in all kinds of COAL. Pittsburg Coal delivered by boat load or less on the most and shipped in bags or in bulk at lowest market rates. City trade supplied.

THOMAS HASAM,
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CABINS MADE TO ORDER.
Every description of LUMBER always on hand. Also Sash, Blinds, etc.
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JOHN HILLMANN,
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320 ..... DELORD STREET 320
NEW BASIN, NEW ORLEANS.

CARRE'S CABINS, LUMBER, ETC.—To meet the demand for our Cabins we have added such machinery as enables us to turn them out not only faster, but better and cheaper; so much so that we can now fill orders. Not forgetting that as Lumber Merchants we date back a quarter of a century, and with recently established Telegraph communication with our Pearl River Mills, we can furnish at short notice anything from a pinster lath to a shingle. W. W. CARRE & CO., No. 350 Delord street.

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WIDOW HY. HABERT,
Successor to T. Delorieux, Importer of French, English and American PAPER HANGINGS of all kinds and qualities, No. 140 CHARTRES ST., between St. Louis and Conti, New Orleans, La.

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Families ..... 50c. per bbl.
Steam ..... 50c. per bbl.
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Country orders solicited.
W. S. CAMPBELL, Agent.

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31 ..... CARONDELET ST. 31
NEW ORLEANS, LA.
All orders from the country will be satisfactorily attended to.

DR. C. J. HICKHAM,
RESIDENCE AND OFFICE,
220 Jackson St., Bet. Chestnut and Coliseum,
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Office Hours—Eight A. M. and three to four P. M.

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NO. 219 CARONDELET STREET,
Between Julia and St. Joseph,
New Orleans, La.

E. T. MERRICK, formerly Chief Justice Louisiana. G. W. RACE. W. H. FOSTER.
MERRICK, RACE & FOSTER,
ATTORNEYS, COUNSELORS AND SOLICITORS,
Corner of Camp Street and Commercial Place,
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The Compound Oxygen Treatment.
For the cure of CHRONIC DISEASES.
THIS is the surest, safest and most speedy curative agent known. It cures by revitalizing the whole body, and hence cures all forms of disease. Among the many names to which we are privileged to refer, we give the following:
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Our Brochure of 200 pages, which explains the easiest adaptation of principles, the most brilliant record of cures, and all the information necessary to an intelligent opinion, and intelligent action, will be mailed FREE.
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DR. W. S. WORTMAN & CO., 168 Pine street, St. Louis, positively cure Piles, without knife, ligature or pain. Patients can attend to business. No charge unless cured; pay all expenses. Office hall, guarantee for two years. Report to Dr. J. H. McLean, 1544 Arch street, Philadelphia. Stokes and Europe. Drs. Mack & Hagan, Peoples, Indianapolis. Drs. Starkey & Palen, Philadelphia. Hon. Jas. Lange, M. C., Davenport, Iowa. Wolf & Co., Erwin Stapenkill, wholesale hardware, Main street, Hon. J. B. Henderson, 2d Assistant Secretary U. S. Treasury. Hon. Jas. Speckle, Asst. Supt. Mail Service, St. Louis. John Bengler, Asst. Supt. R. R. Mails, Missouri. Dr. Hewler, Fourth street, St. Louis. Wiggins Ferry Co. Capt. Jerry Wood, steamer Minneapolis, and others.

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FOR YEARS I have treated, by Inhalation, Asthma, Bronchitis, Hoarseness, Consumption and Nasal Catarrh with good results.
DR. J. H. HAUBENREDO,
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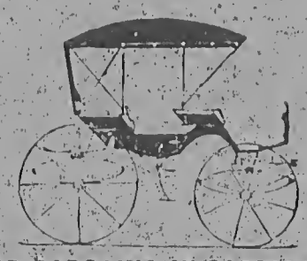
CANAL STREET, near Chartres, South Side, New Orleans, La.
Homeopathic Medicines, Books, Cases, and all other articles used in Homeopathic practice.

MISCELLANEOUS.

BREECH-LOADERS.
WE take this opportunity of informing customers and friends that the first installment of our full stock of Shelf goods (unavoidably delayed a few weeks) has arrived, and is ready for inspection. In Breech Loading Shot Guns alone our assortment in Store comprises upward of 30 different styles and patterns, ranging through every stylish grade. These fresh importations can be profitably adapted to wear thin even before leaving the store, and we cordially invite all to call and see for themselves, whether you wish to buy now or not. FOLSOM BROS.,
11 Decatur (3rd Door St. opp. Post Office).
Guns, Pistols and Ammunition at wholesale and retail.



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GO TO
Henry Timken's New Factory,
Nos. 1000, 1008 AND 1010 ST. CHARLES ST., Bet. Tenth and Eleventh sts., ST. LOUIS, MO.
All kinds of first class material and work manship guaranteed. Call and see, or send for catalogue.

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CARRIAGE MANUFACTURER
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Opposite Polytechnic Institute and Mercantile Hall,
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$20 $10
305 N. 7TH ST. ST. LOUIS MO.
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Carriage Manufacturers,
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Manufacturers of all classes of Vehicles. Their work for durability and elegance is unsurpassed and guaranteed.

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BELL FOUNDERS, TROY, N. Y.,
Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Illustrated catalogue sent free.

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ORGANS Superb $110 Organs, only $65. Pianos, *which you can buy direct from manufacturers* $1100, only $220. Beautiful $650 Pianos, $175. Send for illustrated catalogue of 55 *styles just issued.* Organs exhibited, *Paper free.* Address DANIEL F. BEATTY, PIANOS Washington, New Jersey.

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271 CAMP STREET, NEW ORLEANS.
Embalming and Disinfecting. Bodies carefully shipped. Carriages and Cabs for hire.

MISCELLANEOUS.

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Southern Corn, Pea and Rice Planter,
AND COTTON PLANTER.

Price for Corn, Pea and Rice Planter ..... $12.
Price for Cotton Planter ..... $12.
PLANTATION HARDWARE, AGRICULTURAL IMPLEMENTS, STEAM ENGINES, GINS, Saw and Grist Mills, Pumps, Belting, Pipe, Steam Fittings, etc. Send for special prices.
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Nos. 115 and 117 Magazine Street, New Orleans.

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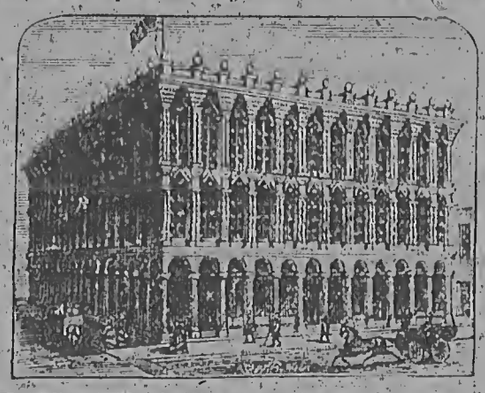
FURNITURE EMPORIUM,
Corner Camp and Poydras Sts., New Orleans.



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WE SELL THE WATCH WITHOUT THE CHAIN FOR $10.
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IS THE best preparation known for all disorders of the stomach. It immediately and certainly cures DYSPEPSIA, INDIGESTION, HEART-BURN, SOUR STOMACH and HEADACHES caused by acidity of the stomach. The pleasant, safe and milk-like substance of this preparation renders it very valuable for infants, requiring no persuasion to take it. It positively prevents food souring in the stomach, and acts as a laxative when needed. As directed, it is also peculiarly adapted to females. The superiority of this preparation and its perfect solubility are made fully apparent in the following illustrations. They represent a fractional part only of a single drop magnified 250 diameters. The first the celebrated Magnesia as taken with water. The second the *Milk of Magnesia* now offered. The difference between them is most striking, for whereas the undissolved precipitates and powders in the drop of undissolved Magnesia are exhibited with terrible distinctness, the *Milk of Magnesia* has all the appearance of a cloudy vapor, entirely free from the objectionable precipitates, in fact *perfectly dissolved*.

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J. A. LEM & CO.,
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A SPECIALTY MADE OF CHILDREN'S CARRIAGES.

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FLOURING MILLS.
Webster & Dillingham,
NOS. 82 AND 84 PETERS ST., AND 22 AND 24 COMMERCE ST., NEW ORLEANS.
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THE HIGHEST GRADE OF FLOUR
by the NEW PROCESS, specially adapted for City Trade and Export.
ABRAHAM FLOUR constantly on hand, fresh ground daily.
Flour delivered to all parts of the city.
CHOICE BRAN, suitable for Feed, constantly on hand at lowest market rates.
Highest market price paid for WHEAT.

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Book-Seller, Stationer and Printer,
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Between Josephine and St. Andrew.
Your name on 50 Visiting Cards for 35 cents. Frames made to order. Scrap pictures. Upper City Circulating Library. Catalogues free.

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CYPRESS AND YELLOW PINE.—An assortment of over 250,000 feet constantly on hand. Also a large stock of Doors, Sash and Blinds on hand and made to order. Office—Corner Telford and Howard. Being incorporated by Delord, Calliope, Howard and Front. P.O. Box 1014.
JOHN F. POPE.

WATERS' Orchestrion chimes ORGA
is the most beautiful in style and perfect in tone ever made. It has the celebrated Concerto stop, which is a fine imitation of the Human Voice, and two and a half Octaves of Bells tuned in perfect harmony with the reeds, & the effect is magical & electrifying. WATERS' CLARIONA, ORCHESTRAL, CONCERTO, VESPER, CENTENNIAL CHIMES, CHAPEL and COTTAGE ORGANS, of Ladies' French Cases are in every respect FIRST CLASS.

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CORNER FRENCHMEN AND VICTORY STS.
LADIES', GENT'S, MISSES' AND CHILDREN'S
BOOTS AND SHOES
OF ALL DESCRIPTIONS
Always on hand a full assortment of first class goods at prices which defy competition. Call and examine my stock before purchasing elsewhere.
MY MOTTO: "Quick Sales and Small Profits."
Jackson railroad cars pass in front of the store.

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DEALER IN
FURNITURE, PICTURES,
LOOKING GLASSES, ETC.,
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Near St. Patrick's Church, New Orleans.
No charges for packing and shipping. Orders promptly attended to and satisfaction guaranteed. Cheapness only in each and every article, and no deviation.

First-Class Visiting Cards.
35, all different ..... 10c. 25 Autumn Leaf ..... 10c.
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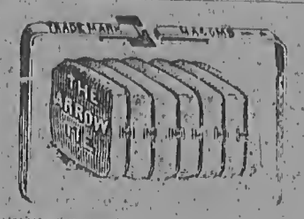
Send 3 c. stamp extra for each name when the order amounts to less than $1. When more I pay the postage and thus you save 3 cents on $1 worth. No nicer work in the world at any price. Money refunded if they don't suit. W. P. CANNON, 712 Washington street, Boston, Mass.

25 Fashionable Cards, no 2 alike, with name, 10c. post paid. U. S. CARD CO., Nassau, N. Y.

MACHINERY, TIES, ETC.



OFFICE OF THE
American Cotton Tie Co.,
(LIMITED.)
17 CARONDELET ST., NEW ORLEANS.

Important Special Notice.

The AMERICAN COTTON TIE COMPANY (LIMITED) having fixed the price of the celebrated

ARROW COTTON TIE

at $2.50 per bundle, less 2½ per cent. discount for cash, the General Agents hereby authorize their Sub-Agents in this city (dealers in Baling Stuffs) to sell to and contract with Factors and Country Merchants, for future delivery, on the above named price and terms, in quantities, from time to time, as may be required, settlements being made on delivery.

The Company having a large stock now on hand, and having contracted for an abundant supply to meet the entire demand for Cotton Ties throughout the Cotton States, the celebrated ARROW TIE will be placed upon the market generally, and sold by their numerous Agents at the price and terms above stated. In being the oldest and largest of the Company to meet the continued patronage of the planting community.

R. W. RAYNE & CO.,
GENERAL AGENTS.

SHAKSPEARE IRON WORKS,
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MANUFACTURE EVERY VARIETY OF
STEAM ENGINES
AND
SUGAR MILLS,
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DRAINING AND
CENTRIFUGAL MACHINES,
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GRATE BARS, ETC., ETC.,
STORE FRONTS,
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And work of all kinds manufactured to order by
SHAKSPEARE, SMITH & CO.
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PORTABLE AND STATIONARY
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Send for Circulars. BALTIMORE, MD

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Bell Founders, West Troy, New York,
FIFTY years established. CHURCH BELLS and CHIMES, ACADEMY, FACTORY BELLS, etc. Improved Patent Mountings. Catalogues free. No agencies.

MISCELLANEOUS

E. BAKER,
SEEDSMAN,
No. 7 Camp St., New Orleans.
A FULL STOCK OF
GARDEN, FIELD & FLOWER SEEDS,
Fresh, Pure and Reliable.
Seeds sent by mail. Also Fruit, Shade and Ornamental Trees. 40 Sorts.

PIERRE LANNES, Butcher,
Stalls Nos. 38 and 39 Magnolia Market.

Supplies Ships, Families, Hotels etc., with BEEF, MUTTON, PORK, Sausages, Tripe, Lard, Fowls, Vegetables, etc., and everything the market affords.

R. B. MITCHELL,

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Orders from the city and country promptly attended to.

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IMPORTER AND DEALER IN
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FURNISHING GOODS
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CLOTHING,
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WIRE RAILING
AND
Ornamental Wire Works.
DUFER & CO., No. 26 N. Howard St., Baltimore, manufacture WIRE RAILING for Cemeteries, Balconies, Fire Screens, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc.

BUCKEYE BELL FOUNDRY,
Established Over 1837.
Superior Bells of Copper and Tin mounted with the best Rotary Hangings, for Churches, Schools, Farms, Plantations, Court Houses, etc. Warranted. Illustrated Catalogue sent free. Address VANDUZEN & TIFT, Cincinnati.

AMERICAN WATCH COMPANY,
We are selling the WATCHES of the above Factory at the very lowest prices.
Silver Watches at $10 and upward.
Gold Watches at $35 and upward.
All fully guaranteed.
A. B. CRISWOLD & CO.,
Corner Canal and Royal Sts.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, April 9, 1878.

There has been no material change in prices of provisions and Western produce since our report of last week. Except in a jobbing way, we cannot see that there is much business doing.

There has been considerable trouble here lately between the dealers in flour, one class of dealers refusing to allow the State board of inspectors to brand their flour, and the other class refusing to buy any flour that was not branded. It is claimed that the board was inefficient, and that useless expense was entailed upon the sellers, which was, no doubt, to a certain extent, true; but as the law on the subject is imperative it is difficult to see how this class can avoid the inspection. Good judges of flour should be appointed, and then there would be no clogging of the wheels of commerce.

State consols have advanced from 74 as reported last week, to 78¾ to day, and are still tending upward. Premium bonds have gone up slightly.

Money is still easy for those who can give the best security.

COTTON.

The *Democrat* reports the cotton market as follows:

The inquiry for good assortments was fair, and in the absence of liberal there was but little movement and the transactions were confined to 3,600 bales. Influenced by favorable telegraphic news from Northern and European points, the market was somewhat stimulated and prices were slightly stronger, although at the close no transactions at an advance had been made.

The following is the official closing of the Cotton Exchange:

	To-day.	Yesterday.
Low Ordinary	7¾	7¾
Ordinary	8¼	8¼
Good Ordinary	8¾	8¾
Low Middling	9¼	9¼
Middling	10¼	10¼
Good Middling	11	11
Middling Fair		

Sales to-day, 3,600 bales. Market firm; assortment poor.

COTTON STATEMENT.

In store and on ship-boards, Sept. 1, 1877	21,356
Gross receipts since Saturday	4,492
Gross receipts previously	1,552,174—1,556,666
Total supply	1,578,022
Exported to-day	none
Exported previously	1,337,417—1,337,417
Total stock this day	240,605
Total stock this day last year	214,760

There were no exports to-day.

Net receipts since Saturday	3,720
Receipts from other ports	772
Net receipts last Sunday and Monday	6,270
Net receipts same time last year	4,811
Net receipts this week	4,720
Net receipts last week	4,757
Net receipts this week last year	2,488
Net receipts since September 1	1,296,781
Net receipts same time last year	1,109,680

COTTON ON SHIPBOARD.

The amount of cotton on ship board, as per account at the Cotton Exchange, is as follows:

Liverpool	*68,561
Havre	13,230
Bremen	*101
Mediterranean	2,270
North of Europe	3,052
Baltic ports	
Spain	
Mexico	
Coastwise	3,957
Total	101,212

* The figures for Liverpool include 50,000 bales for charter ports to order.

This, taken from the stock at noon as added to the Exchange, leaves 139,393 bales.

The Cotton Exchange telegrams consolidated, give the receipts at ports from noon yesterday, to noon to-day at 11,515 bales, against 15,761 last Sunday and Monday 5,760 bales last year, and 10,500 bales year before last.

MOVEMENT AT PORTS.

The movement at ports for three days up to twelve M. to-day, is given below:

	Received same time yesterday.	Received same time last week.	Received same time last year.
New Orleans	4,492	6,502	2,488
Galveston	2,565	3,254	953
Mobile	1,681	1,457	582
Savannah	1,800	2,500	2,027
Charleston	900	1,800	800
Wilmington	224	500	198
Norfolk	3,208	2,900	1,300
Baltimore	500	450	11
New York	1,196	3,126	941
Boston	608	1,161	502
Philadelphia	100	21	35
Other ports			
Total	17,552	24,151	8,279

Receipts at ports since September 1	3,911,895
Receipts same time last year	3,771,146
Receipts same time year before	3,852,758

EXPORTS.

The consolidated report for three days gives exports to

	G. B. France.	Cont.	Coast.	Stocks.
This week	4,000	3,503		240,605
Last week	10,160	13,571	10,931	606,709
This week last year	10,215	7,775	9,135	1,108	660,262

The Christian life is a long and continual tendency of our heart toward that eternal goodness which we desire on earth. All our happiness consists in thirsting for it. Now this thirst is prayer. Ever desire, approach your Creator and you will never cease to pray. Do not think necessary to pronounce many words. *Fenelon.*

Be assured that there is nothing more tractable than the human mind. You need but will, and it is done, it is set right; as, on the contrary, you need but nod over the work, and it is ruined; for both ruin and recovery are from within.—*Epictetus*

An abundance of peace shall be multiplied unto him, who in the secret heart steadfastly resolved not to suffer from imaginary ills.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	$4 00	4 50
Cotton sweeps	4 00	— —
Cultivators, Diam and shovel tooth	6 25	7 00
Cultivators, riding and walking	20 00	44 00
Shovels and spades	5 00	12 00
Axes	7 00	11 50
Shovel plows	4 50	5 50
Half do with cutters	6 00	8 00
Double-shovel plow	4 60	5 25
Straub's corn mills	— —	— —
Corn mills, Coleman's	120 00	425 00
B. J. West's corn mill	200 00	— —
Tunnard's corn and pea planter	— —	— —
Cotton planter	15 00	— —
Wagons, Carts, Etc.:		
Wagon, two-horse	55 00	70 00
Wagon, four-horse	85 00	110 00
Wagon, two-horse, thim. skein	60 00	70 00
Wagon, four-horse	8 00	9 00
Cane wagon	180 00	210 00
Ox wagon	75 00	115 00
Ox cart, complete	— —	— —
Cane cart	110 00	115 00
Tongue cart, complete	— —	120 00
Plantation cart	45 00	60 00
Bagasse cart	65 00	75 00
Iron, ₱ lb.:		
Hoop	3½	5
Sheet	3½	5
Horse shoe	3½	4½

BUILDING MATERIAL.

Bricks, ₱ 1,000:		
Lake	9 00	11 00
Country	— —	8 00
English fire	36 00	37 00
Lime, ₱ bbl.:		
Western	— —	— —
Cement	2 00	2 25
Plaster Paris	3 25	3 50
Lumber, ₱ 1,000 feet:		
Flooring, dressed	15 00	35 00
Flooring, rough	15 00	18 00
Ceiling, dressed	14 00	25 00
Weatherboards, dressed	14 00	18 00
Weatherboards, rough	— —	14 00
Scantling	14 00	18 00
Shingles, ₱ 1,000	2 50	3 50
Nails, best brands	3 20	— —
Smaller sizes proportionately higher	— —	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	— —	3 50
French, 10 by 12	3 75	4 50
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
White Lead, best, ₱ lb	10½	12
Paris Green, ₱ lb	32	40
Pat. Dryer, ₱ lb	10	15
Whiting, ₱ lb	2½	3
Putty, in bladders, ₱ lb	3	5
Linseed Oil, ₱ gall	70	80

SASH, BLINDS AND DOORS.

Window Sash, 12 lights:

Size of lights.	Sash per pair. Unglazed.	Glazed.	Blinds per pair
8x10	35	$1 50	$1 50
10x12	75	1 50	2 00
10x16	80	2 75	2 70

Sash Doors:	Single.	Double.
3 feet x 7 feet	$3 50	$3 75
3 feet x 8 feet	4 00	— —
3 feet x 7 feet 6 inches	— —	3 80

Panel Doors:		
Ans and 1¾ inch thick	— —	$2 20
2x7 and 1¾ inch thick	— —	2 25
3x7 and 1¾ inch thick	— —	2 30
4x7–6 inch and 1¾ inch thick	— —	4 00

GROCERIES.

Butter, ₱ lb.:		
Western	18	19
New York, good to creamy	28	31
Coffee, ₱ lb.:		
Rio, fair	16¾	18¾
Rio, good	17	17¾
Rio, prime	17¾	17¾
Java, choice G. G.	25	30
Candles, ₱ lb.:		
Star, best brands	12	13
Corn Meal, ₱ bbl.:		
Best, K. D.	2 25	2 35
Cheese, ₱ lb.:		
Factory	12¾	13
N. Y. cream and English dairy	15	15½
Fish:		
Mackerel, extra No. 1, in bbls	— —	14 00
Mackerel, extra No. 1, in kits	— —	1 40
Sardines, quarter boxes	— —	— —
Flour, ₱ bbl.:		
Superfine	— —	4 10
XX	4 25	5 00
XXX	5 25	5 75
Choice XXX	6 25	6 50
Choice family	6 50	6 75
Fruits:		
Dried apples, ₱ lb	3	4
Dried peaches, ₱ lb	11	12
Raisins, ₱ quarter box	50	55
Raisins, ₱ half box	— —	1 00
Raisins, ₱ whole box	1 80	1 85
Bananas, ₱ bunch	1 00	2 00
Crackers, ₱ lb:		
Soda	5	6
Butter	6	7
Sugar	8	9
Gingersnaps	9	12½
Oil:		
Coal, in cases, best	40	48
Coal, in barrels, best	30	35
Inspirance, in cases	— —	40
Inspirance, in barrels	— —	35
Lard, in barrels best	80	85
Molasses, in barrels		
Common	18	21
Fair	21	25
Prime to choice	30	42
Golden and Roquet strups	— —	— —
Half bbls, 5c and kegs 10c, more.		
Rice, Louisiana, ₱ lb:		
No. 2	3¾	4
Ordinary	5	5½
Fair	5¾	6¼
Prime to choice	6¼	6¾
Soap, in boxes, ₱ lb:		
XXX Palm	6½	— —
Keller's magnolia	4½	— —
Keller's olive	5	— —
Starch, ₱ lb	3½	3¾
Salt, in sacks:		
Fine	1 05	1 10
Coarse	85	90
Sugar:		
Good fair	6½	6¾
Prime	7¼	7½
Choice	— —	8¼
Yellow clarified	8	8¾
White clarified	— —	9¼
Crushed	— —	— —
Powdered	— —	— —
Spices, ₱ lb:		
Allspice	15½	— —
Pepper	13½	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₱ lb.:		
Black Congou	27½	1 10
Green Imperial	30	90
Tobacco, manufactured, ₱ lb:		
Chewing, common	40	45
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, choice	55	70
Smoking	— —	— —

GRAIN AND FEED.

Corn, ₱ bushel:		
Yellow	— —	48
White	— —	49
Mixed	— —	47½
Oats, ₱ bushel:		
St. Louis	— —	— —
Texas	— —	— —
Galena	— —	70
Bran, choice, ₱ bales	— —	75
Hay, ₱ ton:		
Prime	1 50	— —
Ordinary	— —	— —
Cow Peas:		
Whippoorwill	— —	— —
Mixed	1 00	1 15
Clay	1 20	1 30

PROVISIONS.

Bacon, ₱ lb:		
Breakfast	8	8½
Shoulders	— —	4½
Sides, clear rib	— —	5½
Sides, clear	— —	6
Hams, sugar cured	— —	8½
Mess Pork, ₱ bbl	11 00	11 25
Dry Salted Meat:		
Shoulders	4½	4¾
Lard, ₱ lb:		
Choice, in kegs and pails	— —	8½
Choice, in tierces and barrels	7¾	7¾

ESCULENTS.

Potatoes, ₱ bbl	— —	— —
Onions, ₱ bbl	— —	— —
Apples, ₱ bbl	— —	— —
Cabbages, ₱ 100	— —	— —

WOOL.

Burry	11	12
Louisiana, clear	— —	28½
Lake, Clear	27½	29

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	11½	13½
Rope, Arrow best, per bundle, 20 lbs and buckles	— —	2 50
Twine, hemp	13½	14

POULTRY AND EGGS.

Poultry, ₱ dozen:		
Old Chicken	3 50	4 00
Young	2 00	3 00
Ducks	3 00	4 00
Geese	5 00	6 00
Turkeys	15 00	18 00
Eggs, ₱ dozen, cash in Louisiana	11	13

SEWING MACHINES.

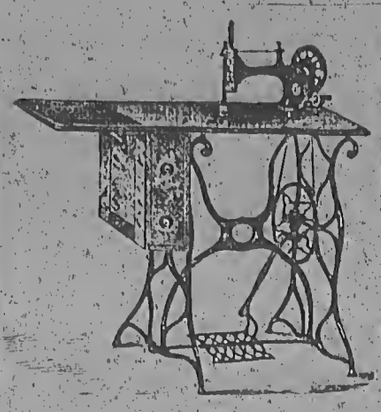
THE SINGER AGAIN TO THE FRONT!!

Great Reduction in the Prices

OF THE

WORLD-RENOWNED **SINGER** FAMILY SEWING MACHINE!

FOR CASH!!



The Singer Manufacturing Company, ever awake to the interest of the public, have determined to *put the price of their Machines* will in the reach of every man, woman and child in the land.

The Genuine Singer Sewing Machine is now Offered at Prices Below the Rogus Ones or Any Other.

The fact that the only Sewing Machine which misrepresentations may have ever attempted to imitate is the Singer is sufficient evidence of its superiority over all others. There is no longer any excuse for buying any of the cheap Machines hawked about the country, with no claim for patronage but their cheapness.

BEWARE OF

Worthless Imitation Machines

The Singer Will Last a Lifetime.

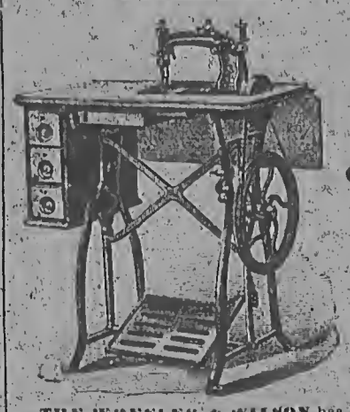
Send for Circular and Cash Prices.

ADDRESS

THE SINGER MANUFACTURING CO.,

No. 85 Canal Street, New Orleans, La.

WHEELER AND WILSON



NEW NO. 8

Sewing Machine!

GOOD NEWS! GOOD NEWS!

Great Reduction for Cash.

The $100 Machine Reduced to	$60.
" 90 "	50.
" 85 "	45.
" 80 "	40.
" 75 "	35.
" 70 "	35.

Every Machine furnished with all the attachments.

THE WHEELER & WILSON has now been before the people for more than **Twenty-Five Years**, and the head of 1,003,000 of the **Family Favorite** are now in use in the families and workshops of the world. Our New No. 8 Machine is, without doubt, the best and most simple Sewing Machine in the world.

It has a *self-setting* needle.
It never *cuts* the thread or goods.
It is a new machine, with *straight* needle.
I will not break the thread if the needle is allowed to run *off the goods when sewing.*

It has no noisy *cog wheels.*
It has no complicated *shuttle* to thread.
It allows the work to run as it is from the operator.

☞ Send for our New Cash Price List.
☞ CASH AGENTS wanted in every county and parish.

WHEELER & WILSON MANUFACTURING CO.

M. A. PECK, Gen. Agent for La., Ala. and Miss.

OFFICE AND SALESROOM—103 CANAL ST., NEW ORLEANS, LA. 8p

THE CHEAPEST.

Reliable articles like Dr. Price's Special Flavoring Extracts, Vanilla, Lemon, Orange, Ginger, etc., that have stood the test of the best judges in the country, are the cheapest in the long run; health is to be considered.

Religious Notices.

SEASHORE CAMP GROUND.—The trustees will meet, in full board, on the camp ground, on Thursday, April 18, and the day following, for the transaction of business connected with the interests of the camp ground, laying out new building lots, ordering improvements, and the necessary preparations for the camp meeting in July next.

All persons desiring lots for building are invited to be present and make selection.

By order of the board.

W. H. FOSTER, President.
PHILIP HALLORAN, Secretary. 28

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIS.—SECOND ROUND.

Brookhaven, at Wesson	Mar. 30, 31
Beauregard, at Bahala	Apr. 6, 7
Hebron, at	13, 14
Pleasant Valley, at Pleasant Valley	20, 21
Georgetown, at Pleasant Grove	27, 28
Bethel, at Oakland	May 4, 5
Seckatau & Bethesda	11, 12
Meadville, at Beech Grove	18, 19
Crystal Springs	25, 26
Brandywine, at Pisgah	June 1, 2
Summit, at Chapman	8, 9
Bogue Chitto, at Bogue Chitto	15, 16

W. E. M. LINFIELD, P. E.

VICKSBURG DIST.—SECOND ROUND.

Warren, at Red Bone	Mar. 30, 31
Cayuga, at Utica	Apr. 6, 7
Hoover's at Finch's Grange	13, 14
Mount Olivet, at Mount Olivet	20, 21
Port Gibson	27, 28
Rocky Springs, at Shiloh's chapel	May 4, 5
Kinnerson, at Washington	11, 12
Natchez	18, 19
Fayette, at Cane Ridge	25, 26
Vicksburg	June 1, 2
Bridge Ferry, at McKinneyville	8, 9
Clover Hill and Chestard, at Clover Hill	15, 16

W. L. C. HUNNICUTT, P. E.

JACKSON DIST.—SECOND ROUND.

Brownsville circuit	Apr. 30, 31
Yazoo City	May 1, 2
Trinity circuit	4, 5
Silver Creek circuit	11, 12
Yazoo City	18, 19
Raymond circuit, at Raymond	25, 26
Spring Ridge and Forest Hill	June 1, 2
Jackson circuit (Wednesday)	5, 6
Sharon circuit, at Forest Grove	8, 9
Canton and Smith circuit	15, 16
Madison circuit	22, 23
Jackson station	29, 30
Canton station	July 6, 7

F. M. FEATHERSTON, P. E.

WOODVILLE DIST.—SECOND ROUND.

Wilkinson station	Mar. 30, 31
Jackson and Pipkin's chapel, at Pipkin's chapel	Apr. 6, 7
Ed Fedigans, at Liberal	13, 14
Woodville station	20, 21
Bayou Sara, at Hardwell	27, 28
Whitesport, at Mercedinda	May 4, 5
Bluff 30, at Walnut Corner	11, 12
Amite 30, at Woodlawn	18, 19
St. Helena, at Days	25, 26
Clinton station	June 1, 2
Magnolia, at Hollowell's	8, 9
Liberty, at Sligo	15, 16
East Baton Rouge	22, 23

JAMES A. GOODEAY, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—SECOND ROUND.

Sugartown and Calcasieu mission, at Vincent's school house	Mar. 30, 31
Lake Charles and Grand Chenieres, at Lake Charles	Apr. 6, 7
Indian Bayou, at Conte Crosche	13, 14
Abbeville and Prairie Gregg	27, 28
New Iberia	May 4, 5
Patterson ville and Morgan City, at Morgan City	11, 12
Franklin	18, 19
Opelousas and Grand Coteau, at Bellevue	25, 26
Washington, at Bayou Wauxia	June 1, 2

J. H. HARRIS, P. E.

DELHI DIST.—SECOND ROUND.

Lind Grove	Apr. 6, 7
Bastrop	13, 14
Trenton	20, 21
Rayville	27, 28
Wilmarth	May 31, 5
Monroe and Delhi	11, 12
Oakley	18, 19
Floyd	25, 26
Oak Ridge	June 1, 2
Waterproof	8, 9
Tensas mission and Tensas chapel	15, 16
Madison	22, 23
Lake Providence	29, 30

The District Conference for the Delhi district will be held at Waterproof, beginning on Thursday, August 15, 1878.

JAMES L. WRIGHT, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Alexandria	Mar 23, 24
Rapides	Apr. 27, 28
Montgomery	
Centerville	May 4, 5
Harrisonburg	11, 12
Columbia	18, 19
Castor	25, 26
Bayou Rouge	June 1, 2
Evergreen	8, 9
Spring Creek	15, 16
Trinity	22, 23

CHRISTIAN KEENER, P. E.

ALABAMA CONFERENCE.

MONTGOMERY DIS.—SECOND ROUND.

Opelika	Apr. 6, 7
Auburn	13, 14
Tuskegee	20, 21
Sale's circuit at Tuskegee	27, 28
Tallassee circuit, at Crawford	May 4, 5
Tuskegee circuit, at Warfield Stand	11, 12
Elmore circuit, at Proverbs	18, 19
Thirteen circuit, at Grier	25, 26
Loachapoka circuit, at Asbury	June 1, 2
Montgomery	8, 9
Nethkapa	15, 16
Sunganatchie mission, at Sardis	July 6, 7

M. S. ANDREWS, P. E.

MOBILE DIST.—SECOND ROUND.

Franklin Street and Fairhaven	Apr. 6, 7
St. Paul's	13, 14
Bay Shore and Silver's	20, 21
Whistler, at Seventeen Mile P. M	27, 28
Stone Bluff, at Wilson station	May 4, 5
St. Frame's Street	11, 12
Pensacola	18, 19
Warrington	25, 26
Yellow River, at Yellow River	28
Milton	27, 28
Pollard and Flowerton, at Pollard	June 1, 2
St. Stephen's, at Escatawpa	8, 9
Citronelle, at Mount Vernon	15, 16
Uniontown, at Pine Grove	1
Marion, at Mount Zion	22, 23

S. H. COX, P. E.

PRATTVILLE DIST.—SECOND ROUND.

Montgomery circuit, at Temple Gate	Mar. 30, 31
Septima circuit, at Old Hour	Apr. 6, 7
Autauga ville circuit, at Lodge Hill	12
Prattville mission and Chestnut Springs circuit, at Prattville	13, 14
Lowndesboro circuit, at Hayneville	20, 21
Hamilton and Northport, at Northport	27, 28
Georgiana circuit and Davis mission, at Bethel	May 4, 5
Pleasant Hill circuit, at Pleasant Hill	11, 12
Pineapple circuit, at Mount Carmel	18, 19
Centreville circuit, at Lodge Hill	25, 26
Prattville mission and Chestnut Springs circuit, at Prattville	13, 14
Lowndesboro circuit, at Hayneville	20, 21
Hamilton and Northport, at Northport	27, 28
Georgiana circuit and Davis mission, at Bethel	May 4, 5
Pleasant Hill circuit, at Pleasant Hill	11, 12
Pineapple circuit, at Mount Carmel	18, 19
Centreville circuit, at Lodge Hill	25, 26
Centreville circuit, at Lodge Hill	June 1, 2
Marion circuit, at Siloam	8, 9
Chester	15, 16
Bayou Rouge	22, 23
Evergreen	29, 30
Spring Creek	July 6, 7
Trinity	13, 14

28 CHRISTIAN KEENER, P. E.

MISCELLANEOUS.

W. C. SHEPARD & Co.,

NO 29 CAMP AND 116 COMMON ST.,

NEW ORLEANS, LA.

$15 00 will buy an elegant Porcelain DeTerre (nearly equal to French China in appearance, and far more durable) DINNER SET, comprising 124 pieces, to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes.

Stone China DINNER SETS.
Stone China TEA SETS.
Decorated CHAMBER SETS.
Rose French China DINNER SETS.
Gold Band China TEA SETS.
Table TUMBLERS.
Table GOBLETS.

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8p W. C. SHEPARD & CO.

FRANCIONI & FINE, COMMISSION MERCHANTS and dealers in Western Produce. Solicit consignments of Cotton Sugar Hides, Potatoes etc. 93 DECATUR ST. Box 2383, New Orleans, La. 8p

$3 GOLD PLATED WATCHES. Cheap as the cheapest in the world. Sample Watch & Circular sent to agents. Address, A. COULTER & Co., Chicago.

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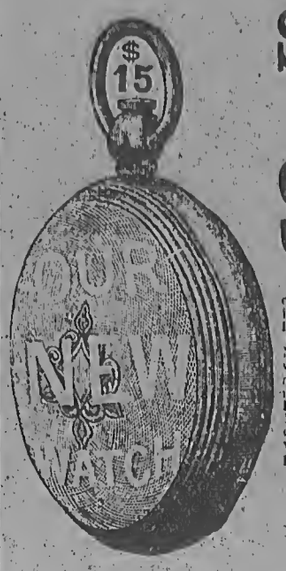

SOLID SILVE AMERICAN $15 WATCHE

The extraordinary favor with which our $15 Watch has been received by the public, has encouraged us to greatly improve it. We have been enabled to do this, owing to our increased facilities, without advancing the price. Having the exclusive control of a NEW and improved Silver Hunting American Lever Watch, warranted as to quality and as a correct timekeeper, by mail, address, AT ONCE, on receipt of fifteen dollars for the watch and fifty cents for postage; or by express, with privilege to examine before delivery of watch, subject to examination (if desired) by express agent. Money may be sent safely by registered letter, by postoffice order, or by express. Our New Illustrated Price List of Silver Watches and Chains for Ladies, Gentlemen, or Boys sent free by mail, postage, to any address.

C. P. BARNES & BRO., Jewelers,
224 Main Street, bet. 6th and 7th, Louisville, Ky.

A KEY THAT WILL WIND ANY WATCH PRICE 5 (5) Mailed

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PRICE LIST OF J. J. MARTIN'S

GREAT T DEPOT

NO. 5 CAMP STREET, NEW ORLEANS.

TEAS.

OOLONG, Black—35c., 40c., 50c., 60c., 75c. Best at $1 per lb.
ENGLISH BREAKFAST, Black—35c., 40c., 50c., 75c., $1. Best at $1.20 per lb.
IMPERIAL GREEN TEA—35c., 40c., 50c., 60c., 75c., $1, $1 20. Best at $1 40 per lb.
MIXED TEAS—35c., 40c., 50c., 60c., 75c. Very choice, $1. Extra choice $1 20.

Also a choice assortment of Young Hyson, Gunpowder, Orange Pekoe, Flowery Pekoe, Assam, Mandarin and Capey Teas.

COFFEES.

GOOD RIO, parched or ground ..... 25c. per lb.
CHOICE RIO ..... 30c.
CHOICE CORDOVA ..... 35c.
REAL OLD GOVERNMENT JAVA ..... 40c.

NOTICE.—We will ship $5 worth or more of our goods, if prepaid, to any Express Station on Mobile or Jackson Railroad *free of freight.* Parties ordering less than $5 worth must send 25c. extra for expressage. Packages of 1 lb. or less can be sent by mail for 1 cent per ounce. Remittances should be made payable to J. J. MARTIN, Great Tea Depot, 5 Camp street, New Orleans.

DR. PRICE'S

Cream Baking Powder

Special Flavoring Extracts

Eminent Chemists and Physicians certify that these goods are free from adulteration, richer, more effective, produce better results than any others, and that they use them in their own families.

DR. PRICE'S Unique Perfumes are the Gems of all. Toothene, an exquisite Liquid Dentifrice.

USE STEELE & PRICE'S LUPULIN YEAST GEMS.

STEELE & PRICE, Mfrs., Chicago, St. Louis & Cincinnati

The above goods are in store at Mobile: Lewis & Co., John L. Adams & Co., Harris & Co., and the Burke & Thompson, New Orleans.

FOOD CURE TRADE MARK

BLANCHARD FOOD CURE CO.,

27 UNION SQUARE, NEW YORK.

The FOOD CURE SYSTEM is founded in FACT and COMMON SENSE.

A full page Pamphlet explanatory of the system, sent post paid to any address.

This is not a quack advertisement. (8p)

THE BLANCHARD BLOOD AND NERVE FOOD

Or Tonic Extract of Wheat

CURES NERVOUS DEBILITY, PROSTRATION, LOSS OF SEMEN, DYSPEPSIA, CONSUMPTION, SCROFULA, CATARRH, NEURALGIA, RHEUMATISM AND LOSS OF VITAL POWER.

The only reliable Brain Invigorator.

$1 PER BOTTLE. Sold by Druggists, or forwarded by express.

☞ Circulars sent free. ☜

STEELE, MOORE & Co., General Agents.

Cor. Canal and Royal Sts. New Orleans.

$8. $10. $15 EACH.

OUR NEW GOLD METAL WATCHES are exactly real imitation Gold Watches that are sold at the latest improvements at the above prices. Each is a beautiful Watch. Send direct to us for a Watch or Chains from $2 to $6. Jewelry at the same rates. METAL WATCH FACTORY, 335 Broadway, N. Y. (8p)

J. S. RIVERS,

STATIONER,

Steam Power Printer

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NEW ORLEANS.

GEORGE STROUD.

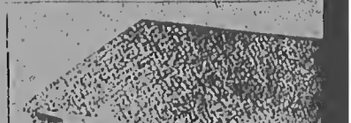
Marble and Granite Works,

Nos. 158, 160, 162 and 164 St. Charles Street

NEW ORLEANS.

Every description of Cemetery and Building work executed in the best manner. 8p

$5 to $20 per day at home. Samples, worth $5, free. Address STINSON & Co., Portland, Maine.



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THE MOST

DURABLE AND ELASTIC

WOVEN WIRE BE

IN THE WORLD.

Each Bed warranted in every respect, made from Cribs, Steamboat Berths and Cots to full size Beds, 4 10x8 feet.

General Agency for Southern States at MEDICAL PLACE New Orleans, La.

MONARCH CORN MI

For HAND or POWER use.

Power [illegible] in 4 to 6 hours. Hand use $11.00, with Power attachments $14.00. [illegible]

KIMBALL THOMPSON, General Agent.

112 & 114 Poydras Street, New Orleans.

SAUVÉ & WAGGAMAN

STATIONERS, PRINTE

LITHOGRAPHERS AND BLANK BOOK MAKERS.

47 COMMERCIAL PLACE

NEW ORLEANS

Ruling, Binding, Engraving, etc. executed with neatness and dispatch and at Northern prices. Sole agents for Pictorial Business and Visiting Cards of all kinds.

WARNER BROS' CORS

Are justly celebrated for their [illegible] and workmanship.

HEALTH COR

With Skirt Supporters and [illegible] pain has a welcome relief. Their Nursing Corset [illegible] every mother. Price $15. Flexible Hip Co [illegible] (120 hours), is warranted [illegible] down over the hips. Price $1.5 [illegible] For sale by leading [illegible] sent by mail on receipt of price. Warner Bros., 351 Broadway

25 Elegant Cards, no two alike with [illegible] 10c. postpaid. J. B. RUSTED, Nassau

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, APRIL 18, 1878. NO. 16

THE FOUR ANCHORS.

The night is dark, but God, my God,
Is here and in command;
And e're am I, when morning breaks,
I shall be "at the land."
And since I know the darkness is
To him as sunniest day,
I'll cast the anchor *Patience* out,
And wish—but wait—for day.

Fierce drives the storm, but winds and waves
Within his hand are held,
And trusting in Omnipotence,
My fears are sweetly quelled.
I've cast on his faithful grasp;
I'll not him, though he slay;
And letting go the anchor *Faith*,
I'll wish—but wait—for day.

Still seem the moments dreary, long
To me, unused the Lord;
Those of his eternal years,
And feast upon his word;
He grain me, so rich and great,
As my support and stay;
I drop the anchor *Hope* ahead,
And wish—but wait—for day.

O Logic infinite! O light
And love supreme, divine!
How can I feel one fluttering doubt,
In hands so dear as thine?
I lean on thee, my best beloved,
My head on thy dear breast lay;
And casting out the anchor *Love*,
I wish—and wait—for day.

Christian Messenger.

News of the Week.

DOMESTIC.

PHILADELPHIA, April 9.—Intense excitement prevailed in the drug market yesterday, owing to the alleged rise in the price of morphia and quinine. Drug dealers from all portions of the State, and from New York and Baltimore, are endeavoring to have orders filled, but none can be obtained at any price.

GALVESTON, April 9.—A fire at three o'clock this morning destroyed fifteen frame buildings on both sides of Market street, between Twenty-Eighth and Twenty Ninth streets. The one building in the block was saved. Loss, $50,000; insurance, $30,000.

SPRINGFIELD, MASS., April 9.—The New England Methodist Conference, at Westfield, to-day adopted resolutions approving fraternal relations with the Methodist Church south, but maintaining the claim of their own denomination to be the original Wesleyan Church.

WASHINGTON, April 10, 1878.—The House Committee on Mississippi levees agreed to report favorably on the proposition the appointment of a commission to report upon the improvement of the Mississippi levees from St. Louis to the mouth. The bill provides for the appointment of three army officers by the Secretary of War, and three civilians by the President whose annual salary shall not exceed $7,500 each. The bill appropriates $250,000 to defray the expenses of the commission.

NEW YORK, April 11.—The conference at the sub treasury between Secretary Sherman and the members of the late syndicate resulted in the signing of a contract for the sale of $10,000,000 4½ per cent. bonds. The details of the negotiation, including the method of payments, withheld in the official statement of the transaction given out at the sub-treasury, which the following is a copy:

The Secretary of the Treasury and the members of the late syndicate have entered into an agreement for sale, for resumption purposes, of $10,000,000 United States 4½ per cent. thirty year bonds at par and accrued interest, and ¼ per cent. premium in gold coin; $10,000,000 to be subscribed immediately, and $5,000,000 each month during the balance of the year. The sale of 4 per cent. bonds will be continued by the Treasury Department as heretofore upon the terms and conditions of the last circular, and the proceeds will be applied to the redemption of the 6 per cent. 5-20 bonds.

WASHINGTON, April 11.—Messrs. Wells, of Louisiana, and Cameron, of Wisconsin, were added this morning by the Senate Committee on Levees making the committee seven members.

Mr. Eads intends to push for the appropriations for the levees, and will take early occasion to make a speech upon the subject. He will defend the appropriation upon the ground that the Mississippi is the property of the United States, and entirely subject to the control and regulation of Congress.

The bill appropriating $75,000 to open and operate the New Orleans mint passed the Senate this morning.

GALVESTON, April 11.—The *News* special reports another train robbery on the Texas Pacific road, at Mesquite station, thirteen miles east of Dallas, at ten o'clock last night. When the train stopped at the depot the engineer and fireman were taken from the engine and placed under guard. The express messenger and route agent barricaded themselves in their car, but the robbers saturated it with coal oil, set fire to it, and forced them out. The express and mail were then plundered. Conductor Alford and two of the robbers were wounded. The plundering party numbered fifteen or twenty. The passengers were not molested.

NEW YORK, April 12.—William M. Tweed died, in Ludlow Street jail, at precisely twelve o'clock to-day. He was attended by Dr. Carnochan, who has been with him since an early hour this morning, also Mr. Foster Dewey, his late secretary; Mr. Douglas, his son-in-law, and Mr. Edelstein, one of his counsel. All hope of his recovery was abandoned soon after eleven o'clock, when Dr. Carnochan announced a clogging of the heart and complete nervous exhaustion. At the time of his death there was no struggle, as he passed away in sleep, with his head lying upon his arm. The keeper, Kiernan, was hurriedly summoned three minutes before noon, and, reaching Mr. Tweed's room, the signal rang out, and the long-prisoned old man dropped back dead in his bed. His last words to Dr. Carnochan were: "I have tried to do some good; if I have not had good luck, I am not afraid to die. I believe the guardian angels will protect me."

WASHINGTON, April 12.—Mr. Zamicana, Mexican representative here, has received the following telegram, announcing the recognition of the Diaz government by United States Minister Foster:

CITY OF MEXICO, April 12.—Minister Foster sent yesterday a communication recognizing the government of Mexico, and establishing official relations with the Mexican government.

You have been appointed our minister to the United States government, and the Senate has confirmed the appointment.

VALLARTA,
Secretary of State.

CHICAGO, April 13.—Reports from the spring wheat region show an average fifty per cent. greater than last year, and the condition and prospects better than since 1860. The season is three to six weeks ahead.

NASHVILLE, April 14.—A destructive fire occurred at Clarksville last night. The estimated loss is half a million of dollars. The burned district covers fifteen acres. One grocery warehouse covered over one acre itself. Between fifty and seventy-five principal houses are destroyed.

TOPEKA, April 14.—A tornado passed over Cottonwood, on the Santa Fe road, last night, blowing forty-five cars off the track, and destroying a number of houses. Some lives are reported lost. A stock train was wrecked near Emporia.

FOREIGN.

CAPE TOWN, March 26.—There has been continuous fighting in the Pirie bush for a week. Four British officers have been killed. The situation in Transvaal is very serious.

ROME, April 9.—Count Corti, minister of foreign affairs, answering interpellations on the Eastern question, in the Chamber of Deputies, today, said that Italy was free from all engagements except those devolving from treaties, which constituted the public law of Europe. The progress of negotiations between European cabinets afforded grounds for believing that there would be a peaceful settlement. In any event Italy would preserve a rigorous neutrality.

ST PETERSBURG, April 9.—The *Journal De St Petersburg* says: None can execise pacific influence better than the Berlin cabinet, which inspires confidence at Vienna, London and St Petersburg. If the Congress assembles for the discussion of new guarantees Russia will test them with a sincere wish to find them sufficient.

CONSTANTINOPLE, April 9.—The Russians are completing the fortifications commenced by the Turks, at Schejnedje and Derkos.

Fresh purchases of arms are being made by the Turkish war office.

ATHENS, April 9.—Eight thousand Thessalians, from burning villages in Thessaly, have taken refuge in Greece. They are utterly destitute.

LONDON, April 10.—The report of aggressive movements by the Russians on Roumania is confirmed.

A special to the *Political Correspondence* from Constantinople states that Mr. Layard has succeeded in paralyzing, for the present, Russia's endeavor to obtain the friendship of the Porte.

LONDON, April 11.—A special to the *Times* from San Stefano says: The Grand Duke Nicholas and Gens. Gourko Skobeloff Shouvaloff Nepokoitchitzky and Levitzky, with a large staff and an escort of fifty cavalry, yesterday visited the principal defensive works lately commenced by the Turks between San Stefano and Constantinople, and then embarked on board the imperial yacht Livadia for the city.

The erection of these defenses has caused great indignation. The Grand Duke Nicholas has obtained an order to stop it. It is rumored Osman Pasha ordered the construction of the works without the knowledge of Reouf Pasha, the war minister, at the instigation of Mr. Layard, the British embassador, who is accused of trying to bring on a war between Russia and England.

CONSTANTINOPLE, April 12.—The Porte has issued a circular to its representatives abroad. It recognizes the treaty of San Stefano as the result of reverses sustained by Turkey in the late war, and expresses determination to carry out loyally the terms of the treaty, but declares that the Porte would, nevertheless, regard as opportune any modifications which might be made by the benevolent intervention of the powers and the moderation of Russia. The circular concludes by stating that whatever may be the issue of present negotiations, the Porte pledges itself to carry out the projected reforms.

LONDON, April 12.—Right Rev. George Augustus Selwyn, D. D., Bishop of Lichfield, is dead.

VIENNA, April 13.—A Russian courier arrived, bringing an autograph letter from the Czar to the Emperor Francis Joseph. The relations between the two courts have assumed a more conciliatory tendency.

Soul-work cannot be run off as men can run off beads. It cannot be unchained. It engages the best part of a man all his life long.

The New Pope.

A great change has come over the aspect of affairs at Rome so far as the Vatican is concerned. The new Pope has been using the new broom to sweep out local petty abuses that had accumulated in the papal palace; he has been dismissing the hangers-on and getting rid of the pensioners who were supported in idleness by the contributions to Peter's pence from all parts of the world; but outside of the Vatican he does not seem to be making any great impression—certainly not a sensation. Hardly a week passed, under the regime of Pius the Ninth, that we did not have some startling intelligence as to what he was doing or was going to do. He was constantly waited upon by deputations from all parts of the world and was constantly saying something that was designed to keep the world in a state of fermentation. When he had nothing else to say, he bewailed most piteously his condition as a prisoner, and the sufferings of the church, which was not allowed, as in the days of yore, to lord it over kings and peoples. Every once in awhile, too, he would break out in a strain of cursings, which it was shocking to read, and which kept his followers in a state of excitement.

The new Pope takes things very quietly, and but for the record of his election and an occasional rumor as to what he intends to do, we should scarcely know that there is a Pope in Rome. If he is waited upon by a deputation, instead of spreading before them his own grievances or telling them what measures he is about to take to reduce the world again to subjection, he advises them to go about their own business and not to trouble themselves with his. It is said that he actually attends to his own business himself, regulates his own household, writes his own encyclicals, and attends to the affairs of the church as if he were actually a bishop.

Recently, when a French deputation came to condole or to consult with him on the state of the church, he is reported to have given them some wholesome advice to go home and fight the unbelieving world with the weapons of truth, to meet the sophisms of man's science with the sounder arguments of God's knowledge, to spread true light among the people, to combat error by dispelling ignorance, to win the masses over to the eternal, unchangeable truth, to base morality on Heaven's law, and to make God's will the people's will as the best means of establishing the kingdom of God on earth. This was very sensible advice, if he actually gave it; and if it were followed by the teachers of religion generally they would soon come much nearer together, and a much brighter prospect would speedily dawn upon the church and the world. On the whole Leo the Thirteenth seems to be a very sensible man; but Pius the Ninth began well, and we must wait and see what the end will be.—*New York Observer.*

St. Sophia.

It is the only great Christian church which has been preserved from very early times, for the basilicas of St John Lateran and St Mary the Greater, at Rome, have been considerably altered. And in itself it is a prodigy of architectural skill, as well as architectural beauty. Its enormous area is surmounted by a dome so flat, pitched at so low an angle, that it seems to hang in air, and one cannot understand how it retains its cohesion. The story is that Anthemius, the architect, built it of excessively light bricks of Rhodian clay. All round it, dividing the recesses from the great central area, are rows of majestic columns, brought hither by Justinian, who was thirty years in building it (A D 538, 568,) from the most famous heathen shrines of the East, among others from Diana's Temple at Ephesus, and that of the Sun at Baalbec. The roof and walls were adorned with superb mosaics, but the Mohammedans, who condemn any representation of a living creature, lest it should tend to idolatry, have covered all these figures, though in some places you can just discern their outlines through the coat of plaster or whitewash. In place of them they have decorated the building with texts from the Koran, written in gigantic characters round the dome (one letter, Alif, is said to be thirty feet long,) or on enormous boards suspended from the roof, and in four flat spaces below the dome they have suffered to be painted the four archangels whom they recognize, each represented by six great wings, without face or other limbs.

One of the most highly cultivated and widely-traveled ecclesiastics whom Russia possesses (they are, unhappily, few enough) told me that, after seeing nearly all the great cathedrals of Latin Europe he felt, when he entered St. Sophia, that it far transcended them all; that now for the first time his religious instincts had been satisfied by a human work. Mr. Fergusson, in his History of Architecture, says something to a similar effect. This will hardly be the feeling of those whose taste has been formed on Western, or what we call Gothic, models, with their mystery, their complexity, their beauty of varied detail. But St Sophia certainly gives one an impression of measureless space, of dignity, of majestic unity, which no other church (unless, perhaps, the Cathedral of Seville) can rival. You are more awed by it, more lost in it, than in St Peter's itself.—*Macmillan's Magazine.*

American Bible Society.

The stated meeting of the board of managers was held at the Bible House Astor Place, New York, on Thursday April 4 at half past three o'clock P M, William H Allen, Esq., LL D president in the chair.

The Rev. M S Hutton D. D., read from the fortieth chapter of Isaiah, and offered prayer.

The general agent submitted specimen copies of a small New Testament from new electrotype plates (32mo,) bound in muslin with red edges the price of which has been fixed at *fifteen cents*.

There were presented for the library a copy of the revised version of the Gospel of John, in Japanese, prepared at this society's expense in Yokohama; and some other books of value among which was a copy of the Hebrew Bible once owned by the Rev Levi Parsons and afterward used by the Rev. Dr. Goodell in preparing his translation of the Scriptures into Armeno Turkish the gift of the Rev E D G Prime D D.

In accordance with a recommendation of the Committee on Nominations the Hon. Lafayette S. Foster, of Connecticut, and Robert Carter, Esq. of New York, were elected vice-presidents.

Recent letters from the society's foreign agents brought reports from Dr. Gulick of February 28, Dr. Bliss of March 15, Mr. Milne of February 16 and Mr. Blackwood of February 8. Other foreign letters, containing reports of distribution or requests for grants, were received from Rev. L F. Woodin, of Foochow, Rev. E P Hastings of Japan, Rev. William H Gulick, of Santa Barbara, and George H. Prince, Esq., of St. Petersburg.

The printing of the Second Book of Kings in Dakota was authorized. Appropriations of money for translating, printing and distributing the Scriptures in foreign lands during the present year, amounting in the aggregate to $83,000, were made, to be expended under the direction of various missionary societies and the society's agents abroad. Grants of Scriptures were also made to numerous applicants, amounting in all to about 20,000 copies, of which 10,000 were raised later for the China, and 6,781 for circulation in other countries.

The receipts for March were $69,579.14; and the entire receipts for the year ending March 31 were $445,951.14.

The volumes issued in March were 49,333. The whole number of copies issued from the Bible House during the year *not including those issued in foreign lands*, was 459,224.

The following minute respecting the Rev. Dr. Holdich was adopted and put upon the records of the board:

"In accepting the resignation of the Rev. D. Holdich the board of managers of the American Bible Society take occasion to record their high estimate of the diligence and fidelity with which he has fulfilled the duties of the office, to which he was elected in 1849 and their deep regret that he has been compelled by the infirmities of age to withdraw from active work. Twenty-nine years have elapsed since he entered the service of the society and consecrated his best energies to its noble aims. Within that period the list of officers has been entirely changed, and of those who in 1849 had responsibility for its management but few survive.

"The course pursued by our esteemed brother through this long period of his connection with the society has been signalized by Christian prudence, urbanity, integrity and zeal as to win the affectionate regard of all who have been associated with him; and the vice presidents and managers can not but offer him their congratulations that the years have passed so happily and usefully while he has been employed in this department of Christian philanthropy. Condoling with him in sympathy for his bodily infirmities and loss of vision, they express their devout desire that his declining years may be serene, and that he may ever be cheered by the hope of a better life beyond."

THE GENERAL CONFERENCE DAILY ADVOCATE.—*Price* $1.—The *General Conference Daily Advocate* will be published during the session, at Atlanta, Ga. It will contain the proceedings of the body including the reports of committees, speeches of members, and the plans that may be adopted for the extension of the kingdom of Christ.

We have published the price as $1 25; but, after making our contract for publication find that we can furnish subscribers at $1. Persons who have already sent us $1 25 will be credited with twenty five cents.

We request all persons who expect to subscribe for it to do so at once.

A H REDFORD Agent.
NASHVILLE, TENN., April 4, 1878.

A meeting of Methodist ministers of the Northwest was held at Chicago, March 26, and a report was submitted by the management of the Garrett Biblical Institute which comes some $200,000 short of maintaining the institution. A committee was appointed to consider a plan for raising the deficiency, and to report to a subsequent meeting. The committee reported in favor of putting an agent in the field, and providing for voluntary contributions.

The General Council of the Reformed Episcopal Church is announced to meet in Newark, N. J., May 8. Including those in England, this church now has six bishops.

Save Us from Our Friends.

When the United States forces, says the Richmond *Christian Advocate*, occupied Nashville the Southern Methodist Publishing House, with all its equipments and stock, was seized and used for the army printing till the close of the war. Its valuable material was worn out, and the largest and costliest printing establishment in the South was left a wreck. An estimate of the damage done was presented to Congress and a petition for payment. A more righteous claim never sought justice at the hands of any tribunal. The government was requested to pay an honest debt, and at the same time wipe out the dishonor of robbing a church. It seems the time has come when the decent men in the national legislature are ashamed of withholding payment on the sacred claim. The public conscience in the North is quickening from the callousness of the great war barons and men of fair character in both parties are agreeing to give a return for this official plundering of church property.

The Senate has been moved by a returning sense of self respect and common honesty to vote for a sum (only half the amount set down in the estimate.) Though small, yet the motive in the appropriation is better than a stubborn refusal to make compensation for any of the ill gotten spoil.

The bill has yet to pass the House of Representatives. Our brethren of the Northern Church could give us now substantial evidence of "fraternity" by a kind word, if not active work, to secure us a part, at least, of our just claim. Are they helping us? The Independent Methodist papers are either silent or coldly friendly. We thank them for their indifference or timid assistance, for the official organs—such as the Chicago, Pittsburg, Atlanta *Advocates*, and so on—are raving with wild rhetoric against the payment of one poor penny of this sacred debt. The Federal officer and the hardened demagogue are relenting toward the South, but these Northern Methodist editors plant themselves in front of the goods stolen from their "brethren," and slump with rage at the thought of returning the smallest aliquot part of compensation.

We hope there will be one man in our General Conference with sense and grit enough to rise and read these hostile editorials from official journals. It would be at the right place to give them in good voice when some mushy Methodist has got through with the usual honey and water twaddle about "fraternity." "If we must swallow our quadrennial quart of this thin treakle let us flavor it with an acid of sincerity.

Moody's Farewell in Boston.

Last Friday evening says the *Christian Union* of March 27, Mr. Moody preached his farewell sermon in the Boston tabernacle, which, having served its uses for fifteen months past, is now soon to be torn down. Since its erection, except through the summer months, the building has been scarcely closed to religious services for a single week. Seldom however, since Mr. Moody left Boston in May last, have such crowds been seen in attendance as during the two weeks past. Many new conversions have been witnessed in the inquiry rooms, and the overflow meetings have been full. The meetings in general have had a peculiar interest arising from the interblending of the experience of the recent converts and of those who have now for a year continued steadfast in their profession. Wednesday last was the great temperance day. Many remained from early morning till eleven at night within the building, collations being served noon and evening. At noon Mr. Pentecost came on to the platform, just from Hartford and his great farewell meeting there. To see Mr. Pentecost at home again, though only for a day, was a pleasure to the audience scarcely less than that which had been awakened by Mr. Moody's own arrival. Mr. Sawyer and Francis Murphy were also present and added much to the interest of the day. The superb singing of the afternoon and evening was furnished by a choir of one hundred and fifty male voices from Hartford. A finer body of people to look and voice it would be hard to find. Mr. Sankey's voice was in exceptionally good condition, and his power to win and hold the masses seems not at all diminished. During the fortnight Dr. Tourjee and his choir of two thousand rendered gospel songs, both old and new, with great power and beauty. More than ten thousand persons, doubtless, sought admission to the tabernacle at the closing service, and probably more than fifty thousand thronged its entrances during the last three days.

To Superintendents of Sunday Schools.

OFFICE OF SECRETARY
MISS. STATE SUNDAY-SCHOOL CONVENTION,
Jackson, Miss., April 9, 1878.

Superintendents of Sunday schools of the various religious denominations in the State of Mississippi are earnestly requested to send me their names, postoffice address and denomination, at an early day.

WM. J. BROWN, JR., Sec.

Better than martial victories are the silent triumphs of wisdom, as souls are quietly turned from unseemly ways and led to a loftier life.

Books and Periodicals.

THE BIBLE DOCTRINE OF THE SOUL, OR MAN'S NATURE AND DESTINY, AS REVEALED. By Charles L. Ives, M. D. Philadelphia: Claxton, Remsen & Haffelfinger, 1878.

We have not had time to read this book with care. The author, however, seems to oppose the generally received doctrines of the orthodox churches. To him a disembodied soul is inconceivable. There is a spirit-body and a resurrection of it. The wicked are to be annihilated. The soul sleeps until the resurrection. After the resurrection this earth is to be the dwelling-place of the good. Nothing new in all this and not much that is true.

ECHOING AND RE ECHOING. By Fay Huntington. Boston: D. Lothrop & Co.

We do not very much like any religious novel, and we could not commend works of the kind for Sunday school libraries. This book seems to be written to do good. The story contains moral and religious lessons, and is entertaining. A handsome 12mo of 309 pages. Price, $1.50.

LINKS IN REBECCA'S LIFE. By Pansy. Boston: D. Lothrop & Co.

Pansy has written several very entertaining and useful books. She writes vividly and graphically. This story is well told, and is much above the average religious novel. It is one of the best works of its kind that we have met. Those who have time and taste for such fiction will find this at least pure, and tending to piety and good morals. 12mo, 420 pages. Price, $1.50.

—Our Sunday school periodicals for May have been received. The original articles in the Magazine are: John Wesley, with portrait, by Dr. T. O. Summers, D. D.; Daniel, by Rev. R. K. Hargrove, D. D.; The Captivity of Judah, by Prof. N. E. Lupton, LL. D.; Foreign Missions of the Methodist Episcopal Church South, by Rev. D. C. Kelley, D. D.; The Story of Our English Bible, by President A. B. Stark.

—The National Repository for May has: Spring Flowers, illustrated; Ocean Grove, illustrated; Ashes of Palms; Victor Emanuel; The Bullfrogs' Serenade; Post Christian Judaism, No. 2; Among the Thorns; Russia and the Russians; Robert Pollock and His Times; Assyrian Libraries; Editorial Miscellany. An excellent number of the National.

—Frank Leslie's Sunday Magazine for May is as varied and instructive as usual. This one number is equal to a good stout volume, and is filled with a choice miscellany of religious and literary articles. The illustrations are very numerous, and some of them are very fine.

—Sacred Melodies is a collection of new sacred music designed for Sunday schools, church and social worship, by J. W. Slaughenhaupt, Taneytown, Md. 25 pages, 12mo, paper binding. Price, 10 cents.

—The Complete Preacher for March has six sermons. The preachers are: Justin D. Fulton, D. D., Newman Hall, LL. D., John Cummings, D. D., Prof. A. J. Nelson, R. S. Dabney, D. D.

—A Layman's Thoughts on Preaching, originally published in the Christian Union, has been issued in pamphlet form by the Christian Union print, New York. Price, 10 cents.

—We are indebted to Rev. J. G. Futrell for a copy of the minutes of the North Mississippi Conference.

VACANT MINISTERS.—There is no greater scandal in the church at the present time, says the New York *Observer*, than the eagerness manifested by ministers to obtain introductions and recommendations to the more important vacancies as soon as they occur. This is true of many who are already in places of usefulness. On the other hand, hundreds of vacant churches remain unsought by the hundreds of unemployed ministers, because they are not prominent places. The right man can make almost any field an important one, and can be successful in it by devoting himself to the work of the ministry with energy and perseverance and faith, and no man can be successful anywhere without these elements. The Rev. Dr Poor, secretary of the Presbyterian Board of Education, in an address before the Presbytery of Newark last week, said:

"Another cause of the contempt for the ministry is the habit of applying for vacant places in swarms. He always said to candidates for the ministry never to engage in this; that they should use their friends for better purposes than to get them into places. If Christ has called them, he will find places for them, and they should take the work he gives them, and not stand on their dignity waiting for a better place. They should wait to be asked, and not be seeking for places. They should put themselves in the hands of Christ, and follow the first call they got. This swarming after places is getting to be a perfect enormity."

The Christian Advocate.

THURSDAY, APRIL 18, 1878.

For The Advocate.

AN INVOCATION.

O God! thy glory I invoke;
Oh, give me strength to bear this yoke.
For I am very weak.
Give me thy precious grace each day,
And be my light alone for the way
One word of comfort speak.

Oh! give me faith while here I stay,
Till I by faith shall hear Thee say
Thy sins are all forgiven.
For I am bowed beneath sin's load,
I'm weary of this sinful road—
I'm wand'ring the way to heaven.

Be thou my guiding star by night,
And cheer me through the dark dreary night,
Till the endless day.
Be thou my hope, my trust, my guide,
My Savior, who was crucified,
Be thou my all, my stay.

Then I will fear no ill nor foe
If Thou art with me. God is with—
I need no other friend;
For in Him dwelleth all good things
From Him our every blessing springs.
Oh! God, thy blessings send.

I want no treasure on this earth,
I want nothing home to me with me
Let us ask, my wife—
For as I there expect to have born
Let all the things my brow has worn—
All—peace, the rest above.

[illegible]
To God, to know with Him to go
Unless I heed the way.
Then life's long dark and dreary walk
Lead on [illegible] of light
[illegible] day.

They go [illegible] and we [illegible] there.
The last [illegible] ear we hear no more
Then we'll watch with those
And when it [illegible] waters cross
And enter in the peaceful [illegible]
I'll see with those above.

HOUSE, October [illegible] 1877.

The Presiding Eldership.

MR. EDITOR: As it is likely that the subject of the presiding eldership will be considered by our ensuing General Conference, it may not be amiss that the readers of the ADVOCATE have their attention directed thereto.

The writer would like to advert to the origin and history of the office somewhat, as well as to its practicability and utility. The Methodism with which we are successionally connected had its origin at commencement in America in 1766 and only had lay or local preachers for three years, under whose labors it developed and grew into sufficient importance to warrant the application to Mr. Wesley and his Conference in England for assistance and supervision. In response to this *call* two preachers were sent, and two years later these were joined by others, and the work of preaching and building up societies was carried on until 1773. This year a general assistant was sent over from England, a regular Conference was convened, the preachers assigned to charges, and the work was continued, even through the war of the Revolution, up to 1781. Thus it may be seen that for nearly twenty years American Methodism had no presiding eldership, and was carried on with an unordained ministry. At the Christmas Conference of 1784, America having become civilly and ecclesiastically separated from England, the Methodist societies, as they had been called, were organized into a church, taking the episcopal form of government.

Two persons were *elected* to the general superintendency of the church, and twelve were *elected* to the eldership. These latter constituted an adjunct to the episcopacy, or general superintendency; and this eldership was increased from time to time, and by the appointment of the Bishops some of them were designated as presiding elders; but not until the first regular General Conference of 1792 was the presiding eldership a part of Methodism by the action and refinement of the constitution of the church. From that time on it has had a place and has been an important feature in Episcopal Methodism. But for thirty-six years no part of our economy caused more agitation and animated controversy than this one feature. From the outset the church seemed to divide as to the right constitution of the office. One party maintained that the incumbents should hold the office alone by the appointment of the Bishops; and the other that, according to this view, they could only be responsible to the authority appointing them; but that as they represented the members of the Annual Conference they should be elected to the office by the suffrages of the members of that body. The subject was one of discussion and controversy in every General Conference up to 1832, when, by a vote of sixty-one to twenty-five, the office was made elective, such lights of American Methodism as Ezekiel Cooper, Nathan Bangs, John Emory and William Capers favoring the measure. But Joshua Soule, being elected to the episcopacy at this Conference, was so opposed to the office of presiding elder being elective that he would not consent to be consecrated. An effort was made to get the measure reconsidered, but this failed, and just before the adjournment of the Conference the operation of the law was suspended until the next General Conference. In 1824 the operation of the law was again suspended, and in 1828 it was rescinded. Immediately succeeding 1828 there was much less agitation and controversy on the presiding elder question; but then in 1828 the Methodist Protestant Church was organized, and most of the element of the church favoring the office being elective found its way into the new organization, and yet not all; but there was comparative quiet.

The acceptance and operation of the new law might not have been as subversive of the true interests of Methodism as many apprehended. At any rate, at the present time there seems to be considerable interest excited on the presiding eldership. The agitation is now of a different complexion to what it was in the earlier history of the church. The subject stands about thus at present:

1. There are those in the ministry and among the membership who want the office abolished.

2. Those who favor a modification.

3. Those who want the office to remain just as it is.

1. To abolish the office would involve much more than many suspect. It would evidently necessitate a modification in the episcopacy, as well as the institution of the feature of an advisory council to furnishing the church with the pastorate.

2. Modification, in the estimation of many, seems to be the way of relieving the difficulty; but the opinion of the writer is that the change that will most likely be made is the one that will fail to maintain and conceive the office in its integrity and utility. The indication is, judging from the drift of the discussion on the subject, that the restriction as to the number of appointments to a district will be removed. This will not only be unwise, but may be serious in its bearing and effect upon the office. A diminution in the number of the incumbents of the office will lessen the representation which the preachers have through the office in the episcopal council, and may withdraw *some* of that influence requisite to secure and conserve the interests of pastors and the church. Then, as the laity have a representation through the districts, my entailment in the number of districts will lessen the lay representation in the Annual Conference, which is less now than it ought to be.

Furthermore, increasing the number of pastoral charges in a district will so augment the labors and responsibilities of the office as to effectually break it down with its own weight.

3. To let the office remain as it is would seem to disregard the urgent demands, coming from many, for *some* change. To let it remain would evidently be the better policy if there could be any satisfactory relief as to its support. If the efficiency and utility of the office could be brought so vitally in connection with our people as to make them feel that in its counsels and labors they have a *quid pro quo* for all expended in its support, there would be satisfaction. If this cannot be accomplished the way out of complaint might be reached by making a change in the provision for the support of the office. It is hoped the wisdom and firmness of those charged with the responsibility of settling this question will be fully adequate to the demands and interests involved.

J. W. SHORES.

QUARTICE, Ala., March 27, 1878.

Perilous Times.

MR. EDITOR: While we may confidently look for the final triumph of the truth of the gospel, we should not close our eyes to the dangers to which the progress of true religion is exposed. The discovery of our peril is an encouragement to prepare to meet it; and the prevalence of error under forms of religion is an additional confirmation of the truth of the gospel, which frequently directs the attention to these things in terms too clear to be misunderstood by the careful observer of the "times," aided by the light of God's word. The gospel is applicable to the families and nations of the earth who have it; and as its introduction and progress cannot be the same in all places, there must be different phases of character and society at different times and places in the Christian world. Therefore we need not be surprised to see many evil things in our own favored land, as well as anywhere else in Christendom. "Perilous times shall come." How prophetic! Then follows a delineation of character so nicely defined that one might almost conclude that the picture was drawn in the United States; and yet it was done more than eighteen hundred years ago, and for those who lived then in that quarter of the world, as well as for us who live here now. If there are people who think the inspired writer never saw their race "in the last days," let them read what follows: "For men shall be lovers of their ownselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having the form of godliness, but denying the power thereof; from such turn away." It is our painful task to recognize the existence of such characters in this country, not all developed in the same person, but some or many of them in multitudes. But while candor compels us to admit these things, and we are forced by facts to the conclusion that the gospel has not saved the masses of the people from fatal error, even in these perilous times there are "those that are good." What numerical proportion the good sustain against the other classes cannot be ascertained in this warfare; but whether the good are few or many, the times and the salvation of souls demand that they should "turn away" from those who resist the truth—men of corrupt minds. There are times of danger to life, liberty and property, and the strong arm of civil government is raised for the protection of these "indienable rights;" but there are perilous times to religion when there is apparent security in other rights. The salvation of souls is the great purpose of the gospel, and all its force moves in that direction; and no evils of any number or kind could so impress the mind of one who was for the defense of the gospel, as those which he knew would endanger the souls of men, and cause them to make shipwreck of the faith. If war or famine or pestilence, or any thing in the line of God's providence or judgments, was in view, it was subordinate to the predominant interest he had for the souls of men. Men are alarmed and brought to repentance by these means, because they see the danger of losing their lives suddenly, and feel the necessity of preparation to meet their God.

There are many things in these days to indicate that we are in perilous times. Some may not notice them at all; others may see a few of them, and others still may do the cause of religion injustice by magnifying the failures of its advocates. As long as such characters as the apostle describes are to be found in great force there is no safety for the weak child of God but to avoid them. But the peril of the soul is increased by the failure to see the dangers surrounding it; the enemy speaks peace when there is no peace. There are more attractions to the gratification of evil nature now than ever before in this country, and the ungodly take advantage of them. It is scarcely necessary to mention theaters, races, games, lotteries, balls, and other places of legalized iniquity, where multitudes vie with each other in their march to ruin in "the course of the world." Such folly ought to be manifest to all, and would be if men were not blinded by the god of this world. Christianity readily discovers an enemy in these things, and turns away from them, or meets them armed for conflict. The soul that would live should see the danger of contact with such associations as the churches have denounced.

But there is one feature of these perilous times that should be emphasized—that is, *having the form of godliness, but denying the power thereof.* This is in the church and among the forms of religion; but it is all form and no power. The form may go no further than a mere recognition as a church member, or it may include all the externals of religion; but in either case there is a want of the power of godliness, and consequently a lack of religion; for the kingdom of God is in *power*. This seems to be the chief cause of trouble in the church in these days—form without power. It is not strange that many walk disorderly, and that sinners are not converted to God. The church is powerless in proportion to the want of power in the members. May the Captain of our salvation guide the ship in safety.

J. W. SANDERS.

Quarterage Versus Visiting.

MR. EDITOR: "Ex-Steward" sings the Syrian song: "Preacher will not visit—members will not pay." The omission of one justifies the dereliction of the other; and he apologizes for both by saying that the "laborer is worthy of his hire."

After eight years' experience I am satisfied that he is wrong. The fault lies in another direction. It is as Bishop McTyeire says: "Inefficient stewards will starve a preacher in the midst of plenty." The Discipline (page 101) is explicit on the qualifications of stewards. Review your board of stewards; see how many will measure with this standard. See if the ones who come nearest the standard do not, as a general thing, come nearest paying up their assessment. I admit that there may be some few exceptions to this rule. But now let us see where the fault lies. It is the *presiding elder's duty* to see the law carried out in the quarterly meetings. It is the *preacher in charge's duty* to nominate. Some preachers in charge think that it is a *sine qua non* to have a steward for each society, and a member at that place; so he steps aside of his ordination vow, and the presiding elder quietly acquiesces, and becomes a party to the violation by not asking the question as to his fitness, etc. Here is the root of evil, in my opinion. "But," say you, "such men cannot be found in the society. What then?" Then let the preacher in charge be his own steward; get some outsider to assist him, or appoint some ladies, who are always ready to help. The qualifications are laid down to keep out inefficient men; but they will appoint them, in violation of ordination vows—walk rough-shod over the Discipline. Then they experience the language of Solomon: "As vinegar to the teeth and smoke to the eyes, so is the sluggard to them who send him." Suppose the Bishops and Annual Conferences were to adopt such loose rules to supply the want of preachers, just to fill up—what would be the result? It is not hard to divine.

Brethren, one and all, you may write, legislate, change and modify, but you will never rid yourselves of the evil till you enforce the whole law. Get men in whose religion the people have confidence—men who are holy in life and conversation. Then Heaven's endassadors will be fed, and that abundantly. Such men will teach the people to give from principle—give for the glory of God and the spread of scriptural holiness. Such men are in sympathy with their pastor, and will encourage and teach the people not to pay for singing, praying, visiting, etc., but to send the gospel on wings of love to the perishing millions of our race, which can only be done by supporting the ministers in their vocations.

ITINERANT.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

BRO. AND SISTER MIXER, of Pine Prairie, St. Landry parish, La., were exalted examples of piety and good works. They were the friends of God, and their faith, like Abraham's, was accounted to them for righteousness. Their names are associated with the earliest days of Methodism in southwest Louisiana, and as long ago as 1841 their house was the welcome retreat of Richmond Nolly, one of the pioneer ministers of this State. God gathered these aged disciples into his own everlasting habitation several years since.

Mrs. SUSAN MAYO, who died at Opelousas, February 3, 1878, was the daughter of these faithful servants of God. In 1857, while only eighteen years of age, she was married to Mr. Claudius Mayo, and for twenty-one years she sustained the relation of wife, illustrating, by the grace of God, all the excellencies of this honorable estate, instituted of God in the time of man's innocency. Out of six children one still lives, the others having passed into the silent grave before their mother. Death has severed the relation of husband and wife, parent and child, and made the home of the husband lonely and desolate. These earthly relations, though short and exceedingly tender, are broken by the ruthless and blighting hand of death. Whatever may await us in this life, one thing is true: "Earth has no sorrow that Heaven cannot heal."

In 1856 Sister Mayo was a member of the Methodist Episcopal Church South, and as years rolled away became more and more attached to the church of her choice. She was always a true friend to God's messengers, and to them she ever extended a cordial welcome. When they entered her house they felt and what they enjoyed was the generous and spontaneous offering of a heart touched by the Master's hand. She was a devoted, earnest, prayerful Christian. She looked unto the hills from whence cometh all our help. Her heart was well established by grace, and with a faith which took refuge in Christ she could cast her eyes clearly upon mansions in the skies. She did not, like Peter, follow her Savior afar off, but, with the spirit of Mary, she sat at the Master's feet, hearing his words of wisdom, and feeling the tender sympathy of his loving heart. He claimed the heart, and that was all freely given. That was a bright day. Christ, as the sun of righteousness, arose upon her waiting soul, never again to set. Her example was a fulfillment of the Savior's exhortation: "Let your light so shine before men that they see your good works, and glorify your Father which is in heaven." There was a consistency, a symmetry, a beauty, which rendered it attractive, and clothed the truth of God with a freshness, rarely seen. Asthma made her a lifelong invalid. She was purified as if by afflictions, but there was no repining, no murmuring at this dispensation of divine Providence. Said she, two years before she died: "I bless God for afflictions. They have brought me near to him." When recovering from a severe attack she said: "I am a little disappointed this morning, for I expected to be in heaven." Her death brought the long looked for victory, and the long-expected crown. The body is sown in weakness. It shall be raised in power; though sown a natural body, it shall be raised a spiritual body. The hour of death was victory, and her conquest was the victory of the cross.

J. F. SCHLOCK.

DANIEL WESLEY WIGGINS, only son of Mrs. M. E. and the late Rev. D. M. Wiggins, was born on the twelfth of August, 1849, and died, at the residence of his mother, on the second of December, 1877. He was converted and joined the Methodist Episcopal Church in the fall of 1862; but, although he never fell into any habits of immorality or dissipation, he made no pretension to living a high Christian life. Few have ever lived a life of more devotion to others. At the death of his father the care of a large family fell mainly upon him, then only a farmer boy. Nobly he struggled with poverty and adversity, forgetting self entirely in his desire to see his sisters educated and provided for. Although his own education was neglected, his judgment was remarkably clear, and his knowledge acquired by reading was equal to that of others who had much better opportunities. During a protracted meeting in Sharon, in October, 1876, he first began to feel that he should lead a better life, and from that time there was a gradual change in his nature. He was attacked by that fell destroyer of so many hearts and homes—consumption—in January, 1877. Even after he was too weak to walk he used almost superhuman energy to make arrangements on the farm before he should be obliged to take his bed. Everything that could possibly be done by a devoted mother, loving sisters and kind friends for his comfort was done, but naught would bring back the bloom to his sunken cheek or fill his heart with hopeful hope. Day by day he grew weaker, never a murmur escaping his patient lips. More gentle and loving he became until his heart seemed filled with that beautiful Christian charity that none but a follower of Jesus can know. His sufferings were often intense, but we knew of them more by the lines of care on his pale face than from any complaining words. The only desire he had to live was to shield from care his beloved mother and two unmarried sisters, who had nursed him so faithfully during the long, weary days and nights of his sickness. He seemed to appreciate every little kindness bestowed upon him and they were very many, but often said he could never repay his mother and sisters for their tender care. There is a void in their hearts which will never be filled; but we feel sure that he is with his sainted father.

W. H. H.

DIED, at his residence near Louisville, Winston county, Miss., February 28, 1878, Mr. REESE PERKINS, in the sixty-eighth year of his age. He was born in Chesterfield district, S. C.; removed from his native State to Alabama, and after a two years' residence there he came to the State of Mississippi. He first settled in Noxubee county, but for the last twenty years has been a resident of Winston county. He was a man of strong impulses, and did not always pause to calculate the consequences of an act or a word. At the same time these impulses were often generous and noble. He was of feeble constitution, and of nervous temperament, and was little calculated to rally under great mental affliction. His son George, in the strength of young manhood, was murdered in cold blood. The shock was too great. The feeble old man sank under the blow. Rather late in life he was married to Miss Mary Thompson. Six children were the result of this marriage. In March, 1877, he joined the Methodist Episcopal Church South. Since that time those who knew him best can testify that he did strive a Christian life. This was manifest in the great concern he expressed for the religious good of his children, sending messages invoking the prayers of their friends for their salvation. He claimed most emphatically to have made his peace with God, and to be at peace with all mankind, even with the murderers of his son, and was often happy on his sick-bed, at times elated by the power of Divine song, and then melted into sweet peace by the reading of the word of God or religious conversation. He said that not a doubt rested on his mind in regard to his acceptance with God. Not one cloud nor mist floated between him and his hope of a heavenly inheritance. He died of catarrh and general debility. Thus passed away a worthy citizen, a generous neighbor, a tender father and an affectionate husband.

J. D. N.

BRO. THOMAS MILLETT died in Lake Charles, La., January 1, 1878. He was the son of Frederick Millett and Mary Argent, and was born in London, England, June 7, 1817. His father moved to New York while he was a child. Of his early life I know but little, nor in what age he became religious. He was for some time a member of the Presbyterian Church, but, becoming dissatisfied, he left it and joined the Methodists. He was licensed to preach in 1838, was received on trial into the Louisiana Conference in 1872, and appointed to the Sugar-Town mission; in 1873 and 1874 he traveled the Lafourche mission, and in 1875 the Rapides mission. At the close of the year 1874 he withdrew from the Conference and the ministry, and spent the remainder of his life at Lake Charles. He was an invalid for three months, and at times seemed to have severe conflicts with the powers of evil; but he never let go his dependence on Christ, and faith triumphed. The writer visited him often during his sickness, and always found him ready to talk of things that are spiritual. Salvation through Christ was his theme. A short time before he died he said to a brother: "I am on the rock." When his voice was almost gone he made an effort to tell what he felt. A brother bent his ear to listen, but all that he could hear was: "Jesus." Thus he passed away, with the love of God beaming in his face, the triumph of faith flashing in his eye, and the name of Jesus trembling upon his lips.

J. D. HARRIS.

JANE P. CAMPBELL, daughter of John and Deaney Autrey, was born in Union parish, La., March 20, 1851; was married to Thomas P. Campbell on the eighth of July, 1875, and soon emigrated to Robinson county, Texas. From thence she departed, on the twenty-fifth of January, 1878, into the spirit-world of the good. Her parents gave her to God in baptism (by Bro. Ephraim Pennington) in infancy. Having early religious training, she gave her heart to God at the age of ten years, and joined the Methodist Episcopal Church South under the ministry of Bro. N. A. Cravens. Her parents say she was a dutiful child and a faithful Christian; and from the time of her conversion, when occasion required to speak of death and the future, she invariably expressed herself as being ready, and not afraid to die. As she lived so she died. When the summons came she was not only ready, but, like the apostle, anxious to depart and be with Christ." She was asked: "What will you do with your little Bible?" She replied: "Leave him in the hands of God." Among the last words that fell from her lips were: "Let me go to my dear Jesus." May the bereaved husband and her two motherless infants be kept continually as under the shadow of the Almighty.

S. S.

J. W. WATTS passed from the shores of time on the twenty-ninth of December, 1877, at his late residence in Coushatta, La. He was born in Bienville parish, La., in the year 1837; was converted in his native parish, and in the year 1857 became concerned about his eternal welfare. After being an anxious inquirer for several months he professed faith in the Lord Jesus and united himself to an army church. Soon he became a faithful soldier of the cross, well as for his country. When the war was over he came home and united with the Methodist Episcopal Church South, and began a faithful member. In the year of his death, filling several important offices in the church. At one time he was a local preacher. At one time he was a class leader. He served the church in this capacity one year before his death, when he contracted a disease of the lungs, and gradually declined in health. About one month before his death Rev. Mr. Fuller visited him, and found his faith was still strong in Christ. He said he never had a doubt since he was converted. Under the strong influence of his death I was again with him, and heard him bear testimony to the goodness and power of God in his dying hour. He stated that if it was the will of his Master he was ready to go. A short time before he passed from earth with a heavenly smile, as though he had fallen asleep in Jesus.

A. S.

JOEL PEARSON was born in the State of North Carolina in the year [illegible], died in St. Helena parish, La., in the year 1877.

Bro. Pearson was a member of the Methodist Church South for nearly forty years. He was a man who had a wonderful knowledge of the Holy Scriptures, and a model of character.

The funeral sermon was preached by the writer, who feels that in his death he has lost a kind friend and counselor in the church one of its purest and best members. Uncle Joel, as he was familiarly called, is known as an "old-fashioned Methodist," always doing all he could for the members to attend class meetings, prayer meetings and love-feasts. His death was unexpected to his friends, and we say unto this sainted man, I feel the privilege of being present with him during his illness. It was, indeed, a pleasure to enjoy the last hours of such a Christian man. Though, while sitting by his bedside, that death had no terrors for him was evident by one of his last expressions when he said: "Jesus will be with me." With the blessed assurance he fell asleep in the arms of Jesus.

J. S. PARKER.

ANOTHER aged pilgrim has gone to his eternal rest and reward. Mrs. MOSES BLACKWELL, was born near Greenville, Franklin county, Ga., February 17, 1787; was married to Miss E. Gage; joined the Methodist Episcopal Church in 1822, and died near Homer, Claiborne parish, La., March 28, 1878, having lived over eighty years. He was for many years of that time a consistent member of the church. For a number of years he was a class-leader. He was one of the church of his choice. The last of his life he gave up all hope of ever leaving his bed, but he spent his days visiting his children and attending church. He went to camp-meeting and camp meetings with a zeal that all his children ever be blessed with the example of piety.

JOHN A. W.

OUR dear and excellent sister CYNTHIA MCKENNON, has passed away. She was born in the city of New York, but when quite a child she came to Louisiana with her people. She joined the Methodist Episcopal Church South when quite young, in Lake Providence. February the twenty-seventh she was a sufferer long and hard before the shining shore. She was sixty-two years old at the time of her death.

She was faithful and true; lived only to die, and now, no doubt, rests from the long day's work. "Their works do follow their labors." The family has the sympathy of many friends.

JAMES E. T.

MOSSES, Louisiana.

DIED, on Shelly Island, Calcasieu parish, La., December 12, 1877, BRIAR A. LARKINS, aged sixty-two years, one month and thirteen days. For many years she had been an invalid. Her sufferings were overwhelming; what with Christian fortitude and patience she bore them. For a number of years she was a consistent member of the church. For a number of years she was a class-leader. She was one of the church of his choice. The last of his life he gave up all hope of ever leaving his bed, but he spent his days visiting his children and attending church. He went to camp-meeting and camp meetings with a zeal that all his children ever be blessed with the example of piety.

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JOHN A. W.

O precious promise! Lord, fulfill to us. Come, blessed Spirit, and convince us of sin; make us to feel sinfulness and the misery of a state of estrangement from God. Reveal Christ to us, and produce faith in our hearts, whereby alone his merits may be imputed to us.—H. *Exhibitor*.

The keeper of Boone Island light-house, on the coast of New Hampshire, reports that a flock of wild geese, dazzled by the glare of the light, flew against the lenses of the lights ago, and eleven of them were killed outright. This is a very common occurrence at lighthouses.

The Christian Advocate.

THURSDAY, APRIL 18, 1878.

THE CHOICE.

[illegible] Ezra, mourning wild
[illegible] the body of his child,
[illegible] faith with fate irreconciled,
[illegible] complained, and could not understand
[illegible] Death's relentless hand
[illegible] thousand common lives should spare
[illegible] such a life so fair.

[illegible] old motive the virtuous,
[illegible] sweetest song is hushed ere it be [illegible]
[illegible] richest [illegible]
"[illegible] just," he said.

[illegible] back into the past,
[illegible] opened above his new-born son,
[illegible] as one
[illegible] standing by the cradle, spake
[illegible] again! Take
[illegible] a few swift years are sped,
[illegible] the Presence said;
[illegible] the change! less, faithless decrease,
[illegible] less need be,
[illegible] her I should touch
[illegible] and mar it, lest it grow to stain
[illegible] thou would'st mourn it so much."

[illegible] crown it with my rarest crown
[illegible] down
[illegible] when it fades
[illegible] have—and bliss—

[illegible] Ezra: "since this grace
[illegible]
[illegible] treasuring child
[illegible] hold:
[illegible] brightness of all spheres
[illegible] few years,
[illegible] of glory's full measure
[illegible] and I thirst"

[illegible]
[illegible] come to the his dead:
[illegible] the grieved,
[illegible] with tears, that such a child had
R. H. R.

Statistics of Pauperism and Crime, North and South.

BY REV. R. K. HARGROVE, D. D.

[illegible] of the "Ninth Annual [illegible] of the Freedmen's Aid Society [illegible] Methodist Episcopal Church" [illegible] by the writer in the *Methodist*, New York, last September [illegible] into several other papers, [illegible] this paragraph:

"The attention of some of your [illegible] may never have been directed [illegible] following facts, indicating the [illegible] material and moral *status* of [illegible] slave-holding States, even [illegible] the devastation of war, and [illegible] the disorganization incident [illegible] inauguration of a new industrial [illegible] system. On page 568 of the [illegible] Census of the United States" [illegible] showing the paupers supported [illegible] the criminals actually in confinement in each State on June 1, 1870" [illegible] figures show this comparative [illegible] statistical report of the government shows that pauperism and crime are less prevalent, both in fact and in proportion to population, at the South than at the North, with all the native citizens. Respecting [illegible] whites the figures show a decided advantage in favor of the late slave-holding States; while among the [illegible] race, according to population, the Northern States have nearly [illegible] times as many criminals, and [illegible] times as many paupers, as the Southern States. In other words, the official report shows the white South to be, in physical [illegible] and moral character about [illegible] per cent. in advance of [illegible] Northern States, while the condition of the negro North is more [illegible] fold, or two-fold, than of the [illegible] in the Southern States. A study into the causes and the [illegible] might prove interesting and [illegible]

[illegible] of its publication the [illegible] called forth an editorial [illegible] Dr. H. Fowler, of the *New York Christian Advocate*. In the *New Christian Advocate* Circular of March 27, to the *Northwestern Christian Advocate*, Chicago [illegible] same date and to the Pittsburg *Christian Advocate* of March [illegible], this gross paragraph [illegible] and a reply by Dr. E. D. [illegible]. The opening sentence [illegible] this last article had appeared before, and is reproduced by [illegible]

[illegible] Dr. Mansfield is [illegible] to the said grossly misrepresentation in the language, "He [illegible] that the negro is a great deal [illegible] being in a state of abject [illegible]," his repetition of a [illegible] made by Dr. Fowler, now re[illegible] with apparent confidence, [illegible] to notice his article.

[illegible] I ask attention to the significant [illegible] that none of my critics call [illegible] question the accuracy of my [illegible] of the census. I have correctly [illegible] the official record. It is as [illegible] it.

[illegible] Dr. Fowler and Dr. Mansfield [illegible] to the same expedient to break [illegible] force of these figures. Both [illegible] that the census reports [illegible] themselves are defective, erroneous [illegible] misleading. They intimate that [illegible] upper" and "criminal." In the [illegible] they have no definite and exact [illegible]ning; that they mean one thing [illegible] applied to the South, and another when applied to the North; [illegible] saying thus my opponents rob of [illegible] the numbers signify nothing. [illegible] such a position by Dr. Fowler is [illegible] more surprising because of the [illegible]dence and apparent satisfaction [illegible] which he has appealed to these [illegible] census reports to prove both [illegible] relative and the real inferiority [illegible] the South in other respects. The [illegible]ministry and the feebleness of [illegible] defense seemed to mar its own [illegible]ple population. A formal reply [illegible] been considered unnecessary.

[illegible] to Dr. Mansfield, he does not [illegible] wait for the explosion of this fearful bombshell thrown into my facts; until, in apparent forgetfulness, he changes his base, and brings the charge against me, as an incautious and incompetent "dabbler in statistics," that I have outraged public justice in that I withheld Mr. Walker's clear and precise definition of what he means in the census by "pauper." A moment ago, "pauper," in the census, according to Dr. Mansfield, meant nothing in particular; now its meaning is specific, exact and technical. Who shall decide between Dr. Mansfield in one sentence and Dr. Mansfield in the next? As Mr. Walker is his own witness, I suppose objection will not be made to his decision. Let him speak. He says substantially that "pauper" means the poor sustained in charitable institutions at public expense, not including those rendered dependent by mental and physical infirmities, and receiving the benefits of "hospitals, dispensaries, asylums for the insane, the idiotic, the blind, the deaf and dumb."

On account of the difficulty in a perfect classification of the destitute, as distinct from the excepted classes, he does not claim absolute mathematical accuracy in these reports. But he does say: "The effort has been, however, made to make the returns for each State an equivalent for those of every other." Then, referring to the inaccuracy of a certain column in this table, from which we were careful *not to quote*, he concludes thus: "The numbers reported respectively as receiving poor-support, and as in prison *on the first of June* 1870, are regarded as quite accurately determined. Errors may be found to exist, but an extensive correspondence, on the part of the census office, has established their substantial accuracy and completeness." And the particular numbers thus vouched for, are those from which my figures are all taken.

Aside from the marked inconsistency of both Dr. Fowler and Dr. Mansfield, their objection to the reliability of my statistics is, upon the testimony of Mr. Walker, the superintendent of the census, shown to be utterly groundless. The resort to which they are driven shows the alternative to be extreme and desperate.

Since "paupers," in the census report, are those receiving assistance from public institutions for the relief of the poor, Dr. Mansfield's next insinuation is that the real deficiency of the South is in such humane institutions, and not in proper inmates for them. He takes occasion to glorify his section for the number of its workers, because it argues better and ampler provisions for that class. Whether the plea that the increase of humane institutions works an increase of pauperism be a safe and satisfactory ground on which to base the superior civilization of his section is a matter for Dr. Mansfield himself to determine. If pauperism be a glory, far be it from me to pluck its plumes. Let those contest his laurels who desire them. He boasts that Ohio has an infirmary in every county, and alms-houses in every city. She has more loose population than the entire South put together, and three hundred thousand foreign-born people." If, as the context implies, he means by *"loose population"* fit material for poor-houses and work-houses, then he exactly corroborates the figures of the census, and explodes them by the law of supply and demand.

Dr. Mansfield exhibits one streak of magnanimity which the sheerest justice requires me to note. Confident as he is that the larger the population of "paupers" in a State the higher the civilization, he proceeds with almost reckless indifference to the glory of Ohio, and with a generosity equally prodigal toward the South, to concede that a few of the Southern States, be specified where the freedmen are very numerous, have actually a larger proportion of paupers than Ohio herself. The doctor will accord our acknowledgments for this tribute to the superiority of our Southern civilization, particularly as it applies to those localities where the freedmen abound, and slavery had produced its most thronging results.

From this compliment let us now turn to a question of fact. Is there any sufficient ground for his insinuation that the South provides less liberally than the North, for the actual necessities of its poor? It may surprise some to know that he adduces no evidence, makes not even a pretense of proof. He makes the bold, heedless assumption, and trusts apparently to credulity and prejudice alone for credence. Do the poor of the South suffer more than those of the North? Is the provision made for them less adequate to their necessities? I deny the fact, and challenge all critics to produce the evidence.

Too long already, prejudice and passion have prevailed. We now appeal to the poetry of facts. In the meantime let no intelligent and just mind accept his slander for information.

But this ugly insinuation, destitute as it is of proof, does not meet the exigencies of the case. Dr. Mansfield adroitly overlooks the fact that these official figures show an excess of "criminals" as well as of "paupers." In the North. If he doubts our humane disposition, he dare not question the capacity of our prisons. They are not full. He must seek a more plausible explanation of these unpalatable facts.

Evidently doubtful of the efficiency of mere insinuation, Dr. Mansfield's next resort is to logic. To his marvelous feat of ratiocination your attention is now directed. He considerately reminds us that to construe statistics requires uncommon wisdom, which he proceeds to supply. He says they are two-edged tools, and cut unskilled hands that rashly attempt to use them. He *"demonstrates!"* He establishes our *"absurdity!"* Yes, he flourishes both these forceful words to drive us from our facts. Note his language. "Thus:

Paupers in Africa	[illegible]
Paupers in Texas	[illegible]
Paupers in Ohio	[illegible]
Paupers in North Carolina	[illegible]
Paupers in Virginia	[illegible]

Here we have a complete demonstration that, judged by the 'pauper' standard, Africa is in the best condition, Texas next, and Virginia, with its intelligence, high-tone, and Christianity, is in the worst and most miserable condition! Thus is the proposition of the Rev. Mr. Hargrove reduced to a simple absurdity. Before the war, when four millions of blacks were in slavery, the case for the South was still stronger, for the slaves had no paupers, and what a blessed condition they were in!!!

To see this "*demonstration*" (!) one needs to be free from prejudice and color-blindness. Let us try it: "The slaves had no paupers." Property interest and law both required the master to clothe and feed and house his slave. In the one item of pauperism, the only one now in question, the negroes were in better condition then than now. No absurdity here. I furthermore pledge myself to show (if official statistics are accepted) that before the war, in respect of pauperism, the South was far in advance of the North, and its own present condition. In reference to Texas and Virginia, no doubt the statistics exhibit the correct relative proportion of paupers—the point, and the only point, here in question. Whatever the facts as to "intelligence, high tone, and Christianity," which are to be educed from other premises, they ought not to be obtruded here to warp and bias, by confusion and prejudice, the inquirer after truth.

As to the condition of Africa being "best," and that of Texas "next," and Virginia "worst and most miserable," let us see if we can fathom the profundity of the process that discloses this wonder. For simplicity we will reduce it to syllogistic form. Major premise: Africa is enveloped in gross darkness, peopled with naked savages, and has neither census nor eleemosynary institutions. Minor premise: The carefully-collected statistics of the United States, in which humane institutions abound, show that the great States of Texas and Virginia are taking care of their helpless poor—the one a certain proportion of her whole population, and the other a larger proportion. Conclusion: Therefore, Africa is in the best condition, Texas next, and Virginia is in the worst and most miserable condition!!!

Possibly it may be stated more concisely still. Because Africa is a heathen country without a census, or any humanitarian establishments, therefore the statistics of the United States, however carefully collected and accurate, are not only valueless, but dangerous—a two-edged sword as likely to cut one way as another.

Whatever may be true of the ninth census, Dr. Mansfield's logic is unquestionably two-edged and fire-proof. To its versatile capabilities no difficulties are formidable, no Gordian knot is intricate. It laughs at impossibilities, and "*demonstrates*" truth and falsehood with equal facility.

Even Dr. Fowler must now shake in his shoes, lest the deplorable condition of Africa should blast all his cherished theories of illiteracy North and South, founded on these treacherous census reports, and reduce him to a hopeless absurdity. This logical boomerang gyrates to any point of the compass. Cannot somebody prevail on Dr. Mansfield to forbear?

This brings us to his last desperate charge on our battleries. Up to this point he has maneuvered for position, his tried tactics; and little pits, and dark movements. He now *shuts his eyes*, uncovers himself, and, with a reckless and almost sublime heroism, dashes straight upon our position. Hear him: "Let us now see what the proportion of native whites in the South and North is. More than half the paupers and criminals in the Northern States are foreign-born—in the South but very few. Exclude the foreign-born, both North and South, and make the comparison with native-born persons, and how will the South appear? We advise the Rev. Mr. Hargrove not to inquire!"

This advice is considerate but unfortunately comes too late. We have already done that very exhaustive thing against which he so earnestly cautions us.

Our statistics, which he quotes, do make the comparison between native-born whites and native-born whites in proportion to number, and between colored and colored. The foreign element was eliminated in anticipation of this hackneyed objection, and that no pretext might cover up the naked facts. *Native-born white criminals and paupers* are largely more numerous in the North than in the South in proportion to the total number of native-born whites in the respective sections. And the disparity as to colored and colored is fright[illegible] large, and in the same direction.

How was it possible for Dr. Mansfield to read and quote these statistics, and my remarks upon them, and yet totally misapprehend their character? What does he mean? Who is he? Will somebody lend him a pair of spectacles?

A Ayrshire man took his child to the minister to be baptized, who asked him: "Are you prepared for so solemn and important an occasion?" "Prepared?" he echoed, with some indignation. "I have a firlot o' bannock baking, two hams an' a gallon o' the best Highland whisky; and I wad like to ken what better preparation ye expeck frae a man in my condition o' life?"

Mr. Montgomery Blair is credited with telling this story: "Van Buren said to me in St. Louis, when I told him his son, Smith Van Buren, had been married: 'I thought he had given that girl up. Well, he's ruined. She is very rich.' Now he'll give up his profession of the law, where he had great ability, and become really a rich man—the least useful of human things. Poor Smith!"

"It is a beautiful starry night, and the seniors are out studying. First senior, who studies astronomy: "Look up there and see how beautiful Orion looks." Second senior, who does not study astronomy, but who has a streak of Irish blood: "Is that O'Ryan? Faith, then, there's one Irishman in heaven, anyhow!"—*Cornell Era.*

Religious Intelligence.

—Five missionary societies of Great Britain are now planting mission stations on Lakes Tanganyika and Nyanza.

—The question of the use of instrumental music in public worship is hotly discussed by the Presbyterians of Ireland. It is certain to come up in the next General Assembly.

—The number of vacancies in Catholic parishes in Prussia has reached 700. These, however, could readily be filled by idle priests if the church would conform to the May laws.

—The Christian Catholic Church, of Switzerland, numbers 55 congregations, 17 associations, and nearly 80,000 adherents. Since his consecration Bishop Herzog has consecrated nearly 2,000 persons.

—The Irish Episcopal Church has benefited financially by disestablishment. In its ordinary parochial contributions there has been a steady increase. Last year the contributions to the sustentation fund were increased by $55,000, and over $8,000,000 has been received for the fund since 1870.

—The work of colportage is making progress in Ireland. A gentleman proposes to give $1,500 to the Bible and Colportage Society if twenty new colporteurs be started within three months. If only ten be started he will give $500; and if the offer of $1,500 be claimed, he is likely to make a further offer for the extension of the work.

—Two temperance clubs are now sustained in Toledo—one of the Murphy order, the other quite similar, but dropping the distinctively religious element. Both have fitted up rooms and are working to save men. The latter—the Toledo Temperance Reform Club—was addressed on a recent Sunday evening by the Rev. I. C. Bilbun, of Plymouth church, Adrian, Mich., on "The Adder's Nest in Christian Civilization."

—The United Presbyterian Church of Scotland has 637 ministers, 620 congregations, 5,075 ruling elders, 190,212 communicants; 127 students of divinity, 12,129 Sabbath school teachers, and 92,502 scholars. Income from all sources, $2,099,850. The synod of the church has just been in session at Glasgow. Rev. Dr. J. C. Moffat was present as the corresponding delegate from the Presbyterian General Assembly of the United States.

—The Baltimore Methodist Episcopal Conference, at its recent session, adopted a protest against the proposed appropriation by the City Council of $25,000 to the St. Mary's Industrial Institute for Boys. They object to it on the ground that the institute is a sectarian institution, under the authority of the Archbishop of Baltimore, and Roman Catholic worship is conducted; to the exclusion of any other, and that the act would be the creation and partial endowment of a State church.

—Three years ago a Society for Providing Nurses for the Sick Poor was formed in Belfast, Ireland. The third annual meeting was held in that city, May 25, 1877. The mayor, John Preston, Esq., occupied the chair. Several distinguished gentlemen took part in the proceedings. The society employs five nurses, who are under the direction of lady superintendents. During the past year 498 patients have been attended, and in special cases money and clothing were distributed. The value of such a society to a population largely composed of working people is incalculable.

—The work of the missionaries in Japan is full of encouragement. A Presbyterian missionary in Yokohama writes that he never expected to see what he now sees as the fruits of a few years of work. There are connected with the mission, he says, eight churches and two ordained native clergymen. There are three native churches in Yokohama alone, and in one of these seven were baptized December 1. He adds: "I wish you could drop in among us on Sunday morning about half-past ten o'clock. What a pleasant surprise it would be to you! A room about fifty-five by thirty, full of quietly-behaved Japanese—men, women and children; an organ played by a Japanese, a medical student of mine, and a lovely Christian. You would hear some of our sweetest old tunes sung very well, indeed; to hymns in Japanese, the Bible read, a prayer made, and a sermon preached, all in the native language, to an eager, listening audience."

—A correspondent of the *New York Observer* in a letter from Natal, South Africa, quotes an account from a Kaffarian paper of the establishment of a mission among the Bavuals. The Banyais are a savage race, living in Momomdapa, just south of the Zambesi river. In the neighborhood of Mpemle A French missionary, M. Coillard, with his wife and a small party of native evangelists, have arrived in Banyailand, after a long and dangerous journey. On the route they were almost constantly followed and surrounded by crowds of savages, and their arrival in Banyailand, though attended with a pleasant reception, was followed by very disagreeable consequences. Chief Masonda presented the company with a fat ox, with so many expressions of friendship that they had no hesitation about accepting and slaying it. They gave in return a fine blanket with which the chief was much pleased at first. But he wanted powder, and by degrees stiffened his request for it; until, with a crowd of his savages, he endeavored to take by force what he could not get by coaxing. They surrounded the party, took the oxen from the wagon, and began to plunder the goods, when M. Coillard, proceeding with great coolness and good judgment, and refusing to fire upon the crowd, succeeded in getting the oxen again and saving nearly all the goods. An ox was given to Masonda for the one received from him and the party were permitted to proceed to their destination without receiving or inflicting personal injury. They have settled at Nyanikoe.—*Independent.*

Our Young People.

MYSTERY.

BY MRS. JAMES A. FIELD.

What is this in a golden case,
Holding its little hands up in the air,
Going *tick-tick, tock-tick, tick-tick-tick,*
Never too slow and never too quick?
Right it up to the baby's ear;
Tick-tick-tick—does the baby hear?

Like the ticking of a golden case
The world is a strange and beautiful place
On the border land of eternity,
Its sweetly wonders wind time away to.
For, what is a watch's narrow rim,
It is only a tick-tick-tick to him.

The "Gold Dime."

DEAR CHILDREN: Let me tell you about a sweet little girl four years old, and what she did. It may be that some of you, after reading this, will see that you, too, can do the same. In the northwest corner of the Alabama Conference there is a pleasant little village called Eutaw. In this little town live many sweet little girls, who love the church, the Sunday-school and the preacher. I can't tell you about all these little girls, but must tell you something about one of them. Little Anna Mat is certainly as sweet a little girl as ever pressed a child's pure kiss on the lips of a Methodist preacher or anybody else. Well, I was at her papa's house one day, and among other things the condition of the Publishing House had a place in our conversation. The little girl's father, who, by the way, is an editor, and a good man, and the superintendent of the Sunday-school, was not present, and the conversation was held with her mother. Little Anna Mat sat near in her little chair, listening with as much attention apparently as if she appreciated everything that was said. Her mother, perhaps observing the attention which she paid, and her apparent appreciation of the condition of things at the Publishing House, turned to her and said: "Daughter, would you not like to give your *gold dime* to Bro. P. for the Publishing House?" At this her eyes brightened, and the light of a sweet smile played over her face, and, inclining her head gently and gracefully to one side, in her own peculiar and inimitable way, she said: "Yes, mamma. Please get it for me." "Not right now, daughter, wait awhile." A few days afterward the "gold dime" was placed in my hands, and it proved to be not ten cents, but two and a half dollars in gold. A week or two later, under "Collections for Relief of Publishing House," appeared the name of Miss Anna Mat Monroe, eight years old, $2.50. She was then only a little more than four years old. She was not eight, as it is stated in the "collections." In the evident pleasure with which she even *thought* of giving the *dime* to the house was seen an illustration of the doctrine taught by our Savior: "It is more blessed to give than to receive." And now, little girls and boys, how many of you are willing to give a "gold dime" for the Publishing House? How many mothers are there who will suggest to their children that they give something, and then place in their hands something to give? A gold dime will do.

J. B. P.

From Our Little Friends.

MOSS, LA., [illegible]

DEAR MR. EDITOR: I am a constant reader of your valuable paper. We have no Sabbath school in our neighborhood any nearer than eight miles. It seems as if the little boys and girls all take any interest whatever in getting up a Sabbath school. I love to go to Sabbath-school very much, and would go every Sunday if we lived near enough. Bro. Bradley is our pastor this year. We like him very much. I joined the church last August. I have been trying to live for God ever since. From your little friend,

SAVANNAH MONZINO.

MONTGOMERY, ALA., [illegible]

MR. EDITOR: Elisha plowed with twelve yoke of oxen. The king of Ai was hanged on a tree. As soon as the sun went down Joshua had his carcass cast in at the entering of the gate of the city, and raised thereon a great heap of stones. Ten plagues were sent upon the Egyptians. The first was the turning of their waters into blood; the last the death of the first-born in every family. I like the ADVOCATE very much.

Your little friend,

F. A. JOHNSON.

PECKSVILLE, MISS., March [illegible]

DEAR MR. EDITOR: As I have never seen a letter from this part of the country I thought I would write you one. I live so far from a church that I do not attend church often. I have five sisters and one sweet little brother. He is the pet of the family. Tell Dosia Andrus that David was not allowed to build the temple because he shed blood; it is found in First Chronicles xxii. 8. I will ask a question: Where was Joshua buried?

Your little friend,

ELIZA KEARY RODNEY.

The Legend of the Star-Fish.

Many, many years ago, before this world looked as it does now, when the oceans were very large and the dry land exceedingly small, it happened that high up in the heavens there was great trouble and excitement among the stars. They had always been very quiet and peaceful, loving one another, and never longing for anything that was beyond their reach; but at this time a new star was born, and he had an entirely different nature from all the others. He was selfish, dissatisfied, and altogether disagreeable.

One thing that troubled him much was that he belonged to the family of the Fish. Now you know that there are so many stars in the heavens that they are divided into families; there is the family of the Lion, of the Crab, of the Dog, and so on; and this wretched little star was foolish enough to hanging that his family was not quite so aristocratic as some of the others, so he fretted and fumed, making himself and others very uncomfortable.

His kind and peaceful neighbors bore with him as long as they could; but at last he became intolerable, so the Fish-stars held a meeting to see what could be done with their unruly brother. They asked him why he was so unhappy and cross, and he answered that he had rather never have been born than have had to associate with the common people he had seen all his life. There were other families much more aristocratic, where he could have passed a happier life.

His relatives were sorry to hear him talk so, and told him that all the families in the great heavens were equal, and that the kind Father who placed them there would be sorry to find any one unhappy; and then the Queen Lady of the Fish stars bade him be good and quiet, or else he would be banished from the beautiful blue heavens. They allowed him a year for improvement, but there was no change in the star's behavior; he quarreled as much as ever, and made every one most unhappy. Then he heard the startling news that he was to be sent hurling through the air, down to the earth below him. He begged; he pleaded, he promised to be good, but to vain, the verdict had been passed, and could not be recalled.

So, on a cold and cheerless night, downward through the bitter air sped the wretched star. Where he was going he knew not; behind him the ghosts had hidden the stars, his only friends, and before him was a darkness that could be felt.

Hark! A voice, from amidst the blackness, he heard as a whisper, and it said: "Those who have always despised the family of the Fishes shall become one in reality!"

And the star-fish may often be seen on sea-shores, among the crevices of rocks, alone and deserted, sadly gazing upward to its old home and friends.—*White Jacket.*

Tamerlane and the Ant.

All who have read the history of Scotland know the story of the brave king, Robert Bruce, who, when he was hiding from his enemies, and had almost given up all hopes of setting his country free, because he had tried six times and not succeeded, was comforted and encouraged to try again, because he saw a spider that had tried in vain six times to make her cobweb. She determined that if the spider tried the seventh time and succeeded, he would try a seventh time to drive away the enemies of Scotland. The spider *did* try a seventh time, and succeeded—so did the king. A story very much like that is told of a brave Eastern king called Tamerlane, or Timur Lank, who lived as much as five hundred years ago. At the beginning of his wars he was so closely pressed by his enemies that he had to hide himself among some ruins. He was making up his mind to give up trying to conquer, when he saw a little ant trying to lift a grain of wheat—perhaps, indeed, what Tamerlane took for a grain of wheat was the ant's egg as these little insects have eggs very nearly as big as themselves, and so like grains of corn as to be often mistaken for them by those who do not watch them closely—as big as herself, up a hillock. Every time the ant neared about to drag her grain up the mound she fell back, and had to begin her work all over again. Again and again did the persevering ant try, and each time in vain, till at last, at the sixty-ninth time, she succeeded in dragging her grain to the top of the hillock. Tamerlane was so encouraged by seeing her that he determined to persevere, and he became a great conqueror. A greater king than Robert Bruce or Tamerlane has said: "Go to the ant, thou sluggard; consider her ways, and be wise."

The only way to be faithful in anything is to be faithful in everything. The only way to be faithful in great things is to be faithful in small things. When I was in college I engaged a country man to bring me a load of wood in November, of a certain price. November came, and the price of wood had risen. But on the appointed day my man arrived. I congratulated him on his punctuality. "Yes," he said, "I could have had two dollars more per cord for my wood a home. But I had promised to bring it to you, and so I said I shall be a poor sort of a fellow if my word is not worth two dollars."—*James Freeman Clarke.*

"Poor boy," said a lady, as she took out her purse to give the little beggar some change. "Yes, I am a poor boy" said the young rascal, squeezing a tear out of his eye, "and have four sick mothers to support." The lady put back her purse, shook her head and walked sadly away.

Haste usually turns upon a matter of ten minutes too late, and may be avoided by a habit like that of Lord Nelson, to which he ascribed his success in life, of being ten minutes too early.—*Bore.*

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The Whole Armor.

The emphasis is upon "the whole." The danger is from the wiles of the devil. Ability to withstand in the evil day depends upon the completeness of the Christian's armor. The several things are truth, righteousness, peace, faith, the hope of salvation, the word of God, and watching unto prayer. If a Christian at all, these various gifts, graces and experience are present in some measure in the heart and life. But they may not be equally present. Our knowledge of the word of God, and its skillful use, may be defective. Righteousness, so far as it describes uprightness, integrity and perfect honesty, may have fallen into a subordinate place. And, on the other hand, these have been magnified somewhat at the expense of faith, peace and hope. The armor may be put on in part, and just in proportion as we fail to put it all on is our peril. The soldier who wears only a helmet may keep a whole head, while for the lack of a breast-plate he is thrust through and slain. If any part is without protection the devil will be sure to find it. Ignorance of the word, negligence in prayer, looseness in regard to business contracts, are points which the tempter is not likely to overlook. His keen eye is sure to detect the weak places, and his assaults will be directed accordingly. The soul may be girded with truth—that is, with perfect sincerity and unswerving loyalty to the truth—and yet it may be overcome if the shield of faith is not vigorously handled.

The reason of the overthrow of the soul is in the failure to put on the whole armor of God. There is a defect somewhere in the Christian character, in the preparations for the attacks of the enemy, and in neglecting those safeguards which the infinite mercy would throw around us. A partial apprehension of doctrine and experience is always dangerous. The religious hobbyist is necessarily weak, and most liable to be overcome. While his forces are concentrated at one point the others are uncovered and defenseless. Where the attention is directed exclusively to some special doctrine, or to some special aspect of the spiritual life, there is a corresponding withdrawal of thought and study from other phases of duty and experience. A healthy religious life is that in which all the graces blend together, and in which the entire development is uniform and symmetrical. The specialist endangers his standing by thus giving his strength and study to a part, while the divine order is to build up and fortify the whole man. Every soldier must be completely armed in himself. An army composed of soldiers, some of whom wear only helmets, others only greaves, and others only breast-plates, while swords only are put in the hands of others, would be a very vulnerable body. The effectiveness of the whole depends upon the completeness of the armor of each individual. In fact the armor of God is a unit. The several pieces have a certain correspondence, and each part contributes to the effectiveness of the whole. Abstractly we can, of course, think of faith as something distinct from truth, and righteousness as different from peace and love; but as these exist in Christian character they are abreast of each other if the development be sound and healthy.

The care of the Christian will be to give to each its due emphasis, and to see that each has its due importance in his experience. He will not lose himself in the study of a single piece, and so give himself up to it, in the spirit of a special pleader, as to make the rest of little moment. He will rather dwell upon every feature in the gracious panoply, and aim at perfection in the whole. And this also will be the endeavor of the wise Christian teacher. Paul's direction is eminently judicious and right: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." The pastor and teacher will declare the whole counsel of God. Precepts, doctrine, experience, practical duties, will be presented in equable and harmonious proportions. Repentance, faith, holiness, will engage the attention, and the old Wesleyan advice to awaken, to build up and to comfort will enter into the staple of nearly every sermon. The aim will be to so preach Christ as to warn and teach every man in all wisdom, and to "present every man perfect in Christ Jesus." A one sided and badly balanced religious character results from partial conceptions of the inspired teachings and from the habit of magnifying one aspect of doctrine and experience at the expense of others. The shield and the breast-plate and the helmet are each of such importance that neither can be dispensed with, and with these put on, it will not do to overlook the girdle and the shoes.

The perfect Christian is he who puts on the whole armor, burnished and honored in every part, and with no open joints exposed to the arrows of the adversary. In these days of bankruptcy and business disaster there is complaint that the churches do not sufficiently emphasize practical righteousness. It may be so. Never was the breast-plate of righteousness and the girdle of truth more needed than now. The armor should be strong all around, and especially at the point most assailed. But to be strong at all it must be so at every point. The devil's wiles change with times and circumstances, and unless the whole armor be put on we shall fall in the evil day. And it is necessary not only that we may be safe, but also that we may be useful. Religion is a war of invasion and of attack. To wield the sword of the Spirit effectively, and to prevail in prayer, much depends upon the wholeness of our Christian armor. Partiality and incompleteness in religious doctrine and experience are not less a weakness in attack than in defense. He both stands and conquers who puts on the whole armor.

The Sons of Zeruiah.

Christianity has frequently been charged with availing itself of the help of unscrupulous men, and afterward of disowning these men, and repaying with ingratitude their services. Very rarely in the political-religious history of any great man do we find all the actors upon the stage of a pure character; and frequently we find intimately connected with the most glorious causes men of the most unscrupulous life. In the history of David, the character of Joab cannot be omitted. In the history of the Reformation Henry the Eighth figures almost as conspicuously as Luther or Zwingle. Christianity in earlier ages had many bad men, who patronized it for their own ends, or from reasons which had no connection with the principles of religion. They used the forces which this religion afforded them for their own enslavement; and even could it be shown that religion did the same with them, it would only prove that they were beaten at their own game.

But shall we admit the charge without proof, that such is the tactics of religion? By reference to David's history, as well as to the Reformation, we find abundant proof to the contrary. We find two points in common in the situation of David and the sons of Zeruiah. They were klansmen, and outlaws. Whether they were outlawed together because they were kinsmen, or whether Joab and his brethren had been guilty of some crime against the crown, is not stated. Let us, then, assume the most charitable hypothesis: that they were outlaws simply because they were the near kinsmen of David. This being supposed, the bond which existed between them and David must have been very intimate and strong. However different in temper, neither party could ignore the necessity of union in their common perils. When the fight was for life to all, David could not stop to ask Joab whether he was fighting for truth or whether he was seeking revenge for his wrongs. If David killed his man in battle, merely because he had no alternative to kill or be killed, he had no time to stop and ask Joab what spirit predominated in his breast as he killed his man. But we do know this much of David, both as to his instructions and example: He was for defending his remaining rights and achieving the lost by as strict an adherence to law and as uniform reverence for the established authorities as possible; while Joab and his brethren acted upon the maxim that "all is fair in war." We know that David repressed, as much as possible, this lawless and vindictive spirit.

This fact of itself is proof that David was not using these men merely for his own aggrandizement, with the intention of throwing them off when he had accomplished his ends. His enemies and theirs happened in these cases to be the same, and what they were doing was of their own accord; and consequently he reaped the benefit of what they did, not because they were working for *him* but for their own ends. By and by the prowess and success of these desperate clansmen so increased as to defy the restraints that David had for a long time exercised over them. Yet his own interests were in a precarious condition. The dynasty of Saul was still reigning. The only member of that family that had ever shown him any friendship had fallen upon Gilboa's heights. The only men whose fidelity to him had been tested were these same sons of Zeruiah and their companions in arms. Others had proved themselves *more* treacherous and not less cruel. There was no one to execute punishment upon them when he might pronounce it, and all that he could do as a man was to protest against their cruel perfidy and leave God to visit their iniquities upon them. David doubtless foresaw the final consequences of this lawless spirit. No one of his penetration could fail to see that each act of lawlessness would embolden the perpetrators more and more, until they would openly defy his authority. Even after he was settled upon the throne of united Israel he was unable to throw Joab off. The appointment of Abner to the command of the army was followed immediately by his murder at the hands of Joab. David could only protest. There was no man that he could nominate but Joab, who already held the army under his control. The next effort of David in appointing Amasa was equally unsuccessful. Hardly had Amasa taken command before he was murdered, with less excuse on the part of Joab than was Abner. David was helpless. There was no man who would undertake to arrest the assassin, or who dared assume command of an army that adhered to him, because they knew he was bold and skillful in war. Very little do soldiers care if they know they have a general who is willing to share their privations and dangers, and if he has proved himself a good fighter. Joab had done this. He was as bold as unscrupulous, and had been as successful as bold. His influence over the army is indicated by his language to David, when he was weeping over the death of Absalom: "For I swear by the Lord, if thou go not forth, there will not tarry with thee one this night."

It has frequently happened in the history of the world that the good have been outlawed, just as was David. These have necessarily been thrown among the outlaws, and by the help of the outlawed they have finally regained their rights. But the real outlaw remains such after he comes back to his home. The good man has been warring against a government that has itself become an outlaw by its acts of oppression and cruelty. He avails himself of the help of that outlaw who happens to be on his side. He is from the first openly seeking the establishment of justice. This he proclaims alike to lawless partisan and oppressive government. His lawless partisan follows his fortunes, until the time comes when lawless government succumbs. Then his native lawlessness displays itself in defying the equitable rule of the good. Frequently the lawless elements of society have so gathered around this leading partisan that now an equally long struggle must go on between rightful authority and them before they are finally repressed; and, as in David's case, a life time may be too short to dislodge and punish the great leaders of violence and fraud. We may have to leave, as our dying charge to our children, the punishment of many a man who helped us to secure righteous government.

T. A. S. A.

The Mind in Christ.

The "mind that was in Christ" was to know no will of his own. Of his own accord he abdicated in favor of another. All his life and all his teaching was in reference to the rule of the Father. The will of the sent was lost in the will of the sender. It was voluntary. It was complete. There were no reservations. It was cheerful. It was a patient continuance. It was benevolent—for the good of others. It was disinterested—not with sinister motives.

This is the supreme factor in human life. In the life of God on earth it was illustrated for man. Subordinate only to the work of redemption, the example of Jesus, as a son, as an elder brother, as a servant, is important to the world. The will of the Father is to be our only rule. Our life must be modeled on his life. We are to walk as he walked. There must be a paramount desire to know his will. There must be a determination to do it when known; and this, too, at any and all cost. If it is to the scourgings, crown of thorns, the cross, no matter. If it is to the lions' den, or the fiery, burning furnace, still our deliverance—our resurrection to true life, our compact with raging wild beasts, or amity with fierce burnings—is found only in having "this mind."

Involved in this, the "mind in Christ" was the mind to serve others. This was the Father's will. He illustrated his own teaching—that it was "more blessed to give than to receive." By mere teaching this truth possibly could never have been impressed upon the world. In the example of the Son it is not merely stated, but demonstrated. We have a living lesson, in living flesh and blood. Argument can be met with argument, and statement with statement. Demonstration stops all controversy. The king, from his throne and palace, can talk beautifully of a life of sacrifice and the sweet beauty of benevolence. The philanthropist, never feeling the pain of want and hunger, not knowing the horrors of thirst, of nakedness, of imprisonment, of buffetings, of agonies and sweats of blood, can write gaudily of service to others, and a life of sacrifice. But only when the king descends from his throne and comes out of his palace, and surrenders all his possessions, and even his *will*, to another, will there be power in his teachings. "Sell *all*, and come follow me," applied to the tender hearted philanthropist, and he would doubtless turn away sorrowful.

In the mind of Christ the theoretical is lost in the practical. The mere theory is the whited sepulcher. The lesson taught humanity in "this mind" is this: that the only true service of self is a true service to others; and that this service of others is to be done without a thought of self. A thought of self, or reference to the will of man, is to destroy the virtue of the act. The rule would then be changed, and read: It is more blessed to receive than to give. All this strongly contravenes human wisdom and human thought. It is not because the truth is not truth. It is not because God is not upright. It is only because man is out of plumb.

As a matter of duty and of safety it is important that we know the mind of Christ, and that we have this mind. The mind of men—of philosophers, of the wise, of the disputer of this world—can avail as nothing. These are an empty will, without an inheritance to bestow. To have any other mind, any other model, any other example than that of Jesus, is very sorry philosophy and worse religion. It not only avails nothing to oppose ours to the will of God, but brings no comfort and solace in the season of trial. To think only of our own, and not on the things of another, is to live only the life of a superior sort of animal, and fail in the object of our being.

Fairly Stated.

Several of the Methodist Episcopal Church papers have expressed themselves, with no animus that cannot be mistaken, against the majority report of the Senate committee giving our Publishing House $150,000 damages. The organs of the Northern Church at Atlanta, New Orleans, Pittsburg and Chicago have been particularly bitter and violent in their denunciations of the majority report. This is what we expected of them, knowing their real spirit toward everything that is Southern and Southern Methodist. On the other hand, it is refreshing, and helps us toward a feeling of respect for Northern Methodism, to find the following in *Zion's Herald*, Boston:

We are indebted to the special Washington correspondent of the *Advertiser* for a copy of the majority and minority reports of the Committee on Claims upon the petition of the book agents of the Methodist Episcopal Church for remuneration for the use of their property in Nashville, Tenn., during the civil war. The claim was for $288,000. The majority of the committee recommended the payment of $150,000. The argument upon which this result is reached is purely a legal one. It is not allowed because the institution is a charitable one. It is not denied that the agents and the editors were in hearty sympathy with the rebellion; but when the city of Nashville was first occupied by the Northern army, protection to all the citizens in their various trades and professions was promised by Gen. Buel. The Methodist Book Concern was never formally confiscated, but was taken possession of by the military department of the district as a military necessity, and its admirable facilities were used to the great advantage of the government throughout the war. Its ownership, in the estimation of the majority of the committee, by any legal act, never passed out of the hands of its proprietors. When the military rule ceased, the property was given up again to the original agents. Its petition for remuneration is based upon injury to building, to machinery, the use and loss of stock, rent, etc., and has been largely signed by leading Northern men, and by the Bishops of the Methodist Episcopal Church.

The minority report, which affirms that there is neither moral nor legal obligation resting on the government to make good the losses of the claimants, and therefore recommends that the claim be disallowed, bases its decision upon the disloyalty of the agents and editors, as shown in the literature published (among other issues, a book of military tactics for the Southern Confederacy) and in the official paper issuing from its presses; and also from the fact that a portion of its machinery and facilities were used for the manufacturing of arms for the Confederate States. The minority hold that the seizure, being the property of active enemies to the government, was legal, and that upon its surrender after the submission of the States in rebellion no ground for a legal claim could be urged. Both reports are well written and strongly argued. The majority is the more elaborate, and presents, with great force, a tenable ground upon which such a claim might be urged and granted, without necessarily opening a door for the admission of a thousand other less substantial and deserving petitioners for the incident damages falling upon individuals and corporations in the Southern States during the war.

Grave of Rev. John Wilkinson.

MR. EDITOR: A beautiful marble slab has recently been placed over the remains of Rev. John Wilkinson. Miss Lucy Somerindyke and Mrs. Emma Abbott collected the required amount by personal solicitation. The slab, raised perhaps eighteen inches or more above the ground, is supported upon brick-work, cemented and gracefully slanted. Of pure white marble, the slab bears the following inscription:

In Memory of
REV. JOHN WILKINSON,
Who was born in Parsonstown, Kings county, Ireland,
August 17, 1831,
And finished his course
April 7, 1875,
In Baton Rouge, La.,
Where his unexampled labors
Will never be forgotten:

So Jesus slept; God's dying Son
Passed through the grave, and blessed the bed:
Rest here, blest saint, till from his throne
The morning break and pierce the shade.

Break from his throne, illustrious morn:
Attend, O earth, his sovereign word;
Restore thy trust; a glorious form
Shall then arise to meet the Lord.

The Rev. Dr. J. B. Walker, in his memoir, read before our Annual Conference, says: "Bro. Wilkinson's next and last field of labor was Baton Rouge. Here he was the same blameless Christian, diligent student, faithful pastor, son of consolation, and popular preacher that he had ever been; only all this was magnified and intensified by constant growth in every spiritual, social and ministerial excellence." The grave of such a man should have had a stone upon it long ago, and we are glad that loving hearts and hands have put it there. It is to me a most pleasing duty to send information that the spot where the cherished form of the saluted Wilkinson awaits the resurrection dawn is marked by a marble slab, suitably inscribed.

J. T. SAWYER.

BATON ROUGE, LA., April 10, 1878.

NOBLE BENEFACTION.—The Rev. S. A. Steel writes to Dr. Kelley, Richmond, Va., March 6: "Several days ago I received a letter from Walter, which, in part, was about a mission press. I am happy to inform you, as I have written him, that a liberal member of Broad Street station—our brother, J. N. Wilkinson—has given me $300 to procure that press. On the twenty-first of April next Bro. Wilkinson will be sixty-four years old, and this is the way he will celebrate the day. The money will be forwarded to Shanghai on that day as his thank-offering to God. We pray that it may be acceptable in his sight, and that the divine blessing may make the press the means of giving light to thousands that now sit in darkness." We chronicle this act of liberality with peculiar pleasure, and congratulate "Walter" on his good fortune. We are glad to hear that he and "Daisy" are well, and doing well in Shanghai. God bless them!—*Nashville Christian Advocate*.

The European and Eastern complication seems no nearer settlement than for weeks past. We still hope for peace. The decision of the question would appear to rest with Bismarck and Germany. The astute German chancellor develops his views and plans slowly and partially.

The brethren who handed their names and subscriptions for the Nashville *Advocate* to Bro. Werlein, at the last Louisiana Annual Conference, are requested, in case the paper has not been received, to communicate with Dr. Redford, agent.

The Arabs, who have many good proverbs, have one which is found true and truer the more experience we have of life. "While the word is yet unspoken," they say, "you are master of it; when once it is spoken, it is master of you."

We knew that Mr. Muller was ... the Plymouth Brethren, and that ... held immersion to be the scriptur... mode of baptism. Never theless, ... liked his preaching, and had inc... to commend and admire in his Chri... tian work. He is a great and goo... man in spite of his Baptist notions. The Nashville *Christian Advocate*, speaking of Mr. Muller, says:

Some of our friends are very ... thusiastic over Mr. George Mull... considering him one of the mo... liberal and catholic men that ev... lived. We cannot consider any m... burdened with liberality who w... charge nearly the whole of the Chri... tian world with an unwillingness ... take the Scriptures alone for auth... ity to decide a point in religio... Now we are bold to say that ... study the Scriptures as carefully ... Mr. Muller or any of his Plymou... Brethren, and are as ready as they ... bow to its authority in all things. ... the Bible taught immersion for ba... tism we are not so afflicted wi... *hydrophobia* that we would not d... scend into the liquid grave. W... made Mr. Muller a general censor ... the Christian world? A Bapti... paper says: "Mr. Muller is seve... four years old, but still vigorous. ... belongs to the Plymouth Breth... who, while differing in some resp... from the Baptists, are immer-ion... The American Baptist Publicati... Society has issued a little tract, gi... ing his views of baptism. In t... tract he says 'that immersion is ... only scriptural mode, and believe... only are the proper subjects of b... tism,' and declares with emphas... 'My conviction now is that, of all ... veiled truths not one is more clea... revealed in the Scriptures, not ev... the doctrine of justification by fa... and that the subject has only been ... obscure by men not having th... willing to take the Scriptures alo... to decide the point."

The *Western Methodist*, writing ... the Murphy temperance movemen... says:

The progress of the temperance ... form in west Tennessee and nor... Mississippi, during the last few week... is remarkable, and shows very clear... what mighty power inheres in a goo... cause when the truths which u... derlie it are worked out in harmo... with the principles of our holy reli... gion. As we understand the Murph... movement, so called, it fully reco... nizes Christianity, and particular... the need of divine influence for t... drunkard's deliverance, and to ke... the sober man, in the midst of temp... tation, faithful to duty.

We are not able to estimate wi... accuracy the number of persons w... have signed the Murphy pledge ... north Mississippi, or, as for that, ... west Tennessee either. But in t... latter section, from all we have lear... ed, we suppose that well-nigh two ... thousand persons, and possibly mo... have recently inscribed their nam... upon the rolls of temperance ... are now waging war against drun... enness, the enemy of society and ... God, and the destroyer of the sou... and bodies of men. In Memphi... Jackson, Paris, Trenton, Brown... ville, Ripley, Covington and othe... towns; and in many villages, a gre... work for temperance has been a... complished, though much remains ... be done, and we trust will be done ... even during this year. Rev. Messr... Spratt, Richardson and others ... Jackson, including the Hon. Mr. ... Brown, have been doing valiant ser... ice as temperance workers; and ... have many others, and among the... a number of the pastors of our ow... and other churches.

The anniversary exercises of th... New Orleans District Sabbath Scho... Union of the Methodist Episcop... Church South will be held on Su... day afternoon, April 21, at fou... o'clock. Rev. Felix R. Hill, of M... bile, and W. H. Goodale, Esq., ... Baton Rouge, will deliver address... There will be singing by the ch... dren. The hymns and music ha... been selected with good taste. ... will, of course, be an occasion of in... terest, and, as usual, largely attend... ed by our people and all friends ... the Sunday school cause.

Rev. E. D. Pitts, D. D., presid... of the Chappell Hill Female Colleg... Chappell Hill, Texas, gave us a ca... on Tuesday of this week. He repor... his school as doing well, and every... thing in Texas as progressing. ... Chappell Hill is the garden in th... Eden of Texas; so he thinks. Pre... dent Pitts was en route to the Sun... day School Convention at Atlan... Ga.

The *Georgia Methodist* is the ti... of a new weekly published at Cu... bolog, Ga. Isaac S. Clement & Co... publishers; W. T. Labe, editor. I... is a very neat four-page sheet, re... plete with good matter. Price, $1 ... a year. We doubt the advisability ... multiplying church papers at th... time, but we wish the *Georgia Met... odist* a prosperous career.

The protracted meeting at the Carondelet Street church, in th... city, closed on Wednesday night, ... April 10. The pastor, Rev. John ... Mathews, informs us that there were ... ninety-five conversions, the most ... of them adults.

A fine life-size portrait of Dr. A. L. ... P. Green has recently been presented to Vanderbilt University by Mrs. ... Green. It adorns the chapel of the ... university.

Rev. Warren B. Seward, member ... of the Memphis Conference, died at ... Humboldt, Tenn., April 2.

Delegates Elect to the General Conference.

Baltimore:—Clerical: S Regester, W Wilson, J S Martin, S Rodgers, Thomas, R R S Hough, P H Chisner, S S Rozzell. Reserves: J Kennedy, J M McTeer, George Gardner, E F Busey, N Head, Miles. Lay: Peter Gallagher, J McMillan, John W Pantlet, T P [illegible], P A Mitchell, Robt B [illegible], J P Kelley. Reserves: Wm P. Pre, J W Gant, F W Ernest.

North Carolina:—Clerical: N H D [illegible], L S Burkhead, W S Black, Craven, J W North, E A Yates, H Bobbitt. Reserves: H T Hinl [illegible], W Closs, W M Roby. Lay: W [illegible], H Lily, C G Montgomery, F C Robbins, O W Carr, T [illegible], W T J Miller. Reserves: W Mauney, R F Hacket, R L [illegible].

South Carolina.—Clerical: A M [illegible], W W Duncan, F M Kennedy, A [illegible] Wacker, A M Chrietzberg, S [illegible], O A Darby. Reserves: [illegible] Browne, J W Kelly, J T [illegible], W C Power. Lay: J H [illegible], T S Moorman, W C McMillan, William Stokes, F A Connor, H [illegible], G J Patterson. Reserves: W [illegible], John A Elkins, J R Moon, [illegible] Smith.

North Georgia.—Clerical: A G [illegible], W H Potter, J Boring, J [illegible], H J Adams, W F Cook, Y [illegible], W P Harrison. Reserves: J [illegible], C A Evans, H H Parks, R [illegible], Bingham. Lay: A H Colquitt, Lester J M Beall, J F Langston, H Poullé, T M Merlwether, J C [illegible], J H Grigon. Reserves: R [illegible], J H Jones, E M Pen[illegible], W A Nelson.

South Georgia.—Clerical: J W [illegible], Lovick Pierce, J S Key, J [illegible], J O A Clark. Reserves: [illegible] Smith, G G N MacDonell, Sam[illegible] Anthony. Lay: I Hardeman, [illegible] Lovell, A A Allen, J M Mat[illegible], H A Crittenden. Reserves: M T Fagin, W A Graham, F D [illegible], N W Dozier, M A Evans [illegible].

Florida.—Clerical: A A Robinson, [illegible] Blake, T W Moore. Reserves: [illegible] Sutherry, J P DePass. Lay: G [illegible] Taylor, J J Davis, G W Frazier. Reserves: G H Hunter, W C Roper, [illegible] Johnson.

Alabama.—Clerical: T O Summers, O R Blue, W A McCarty, A S [illegible] Drew, R D Moore, J W Rosh[illegible]. Reserves: M S Andrews, S H Cox, E S R Dent, L M Smith, F Law[illegible], Wm Williams, W E Wallis, R A [illegible] Galloway. Reserves: E Y McMorris, Z B Harris.

South Alabama.—Clerical: Hamilton, C D Cryer, J G Gurley, J B [illegible] Johnson, J M Boland. Reserves: [illegible] West, J A Thompson. Lay: [illegible] H Johnson, Wilson M Hef[illegible], Jared F Grove, Solomon Palmer, [illegible] E Kempe. Reserves: R [illegible], [illegible] F P Randall, B F Pope.

Tennessee.—Clerical: Linus Parker, W Carter, J E Cobb, J A Mil[illegible]. Reserves: Joel T Dives, J [illegible]. Lay: E J Gay, W H N[illegible], [illegible] der J L Scales, B O L Rayne, [illegible]rves: W H Foster, R J Bow[illegible], C A Frazee.

Memphis.—Clerical: C G An[illegible], H E Lhoisu, W H Washington, [illegible] J A Ellis. Reserves: W [illegible] Hammon, W E M Linfield, H [illegible] Montgomery, C B Galloway. Lay: [illegible] Marshall, S B Watts, W L Ni[illegible], R Babington, T L Mellon. Re[illegible]s: L Miller, C R Rencher, D [illegible], W M Thornton.

North Mississippi.—Clerical: John [illegible], W P Barton, J J Wheat, [illegible] D Cameron, William Murrah [illegible]rves: Adam Kendall, T Y Ran[illegible], T A S Adams. Lay: J and A Y [illegible], John R Pearl, H W Foute, [illegible] Pope, Jr, J B Streeter. Re[illegible]s: R W Jones, O J Moore, [illegible] E Kelley.

Mississippi.—Clerical: W T Harris, Roswell A H Thomas, R H Ma[illegible], S W Moore. Reserves: W C [illegible]son, Guilford Jones. Lay: A [illegible]ine A P Warterfield, J R Gol[illegible], A T Fiedler, D G Godwin. Re[illegible]s: S W Hawkins, J T Irion [illegible].

Louisiana.—Clerical: J B McFerrin, William Burr, D C Kelley, R A [illegible], J B Allison, R K. Hargrove, [illegible] B West, Wellborn Mooney. Re[illegible]rves: John F Hughes, R K [illegible], R P Ransom. Lay: T D [illegible], N T Lupton, William H Mor[illegible], J T Parkes, E D Patterson, D P [illegible]olds, S A Caldwell, C R Head[illegible]rson, W H Morgan, William [illegible], J B Palmer, B J Tarver.

Kentucky.—Clerical: C W Miller, [illegible] Walker, S X Hall, J W Fitch[illegible]rves: C Taylor, Morris Evans [illegible], A G Stitt, W Miller, J W [illegible]an, J S Gantt. Reserves: C [illegible]ley, John Briner.

Nashville.—Clerical—A H Red[illegible], N H Lee, B M Messick, H C [illegible], G H Hayes. Reserves—George [illegible]uwdes, T C Fogge. Lay—W [illegible]nson, A B Stark, W B Harrison, [illegible] T. Wheat, Green W Beard. Re[illegible]rves—J A Akin, A S Walker, [illegible] Fraser, John S Gelghar, B C [illegible].

St. Louis.—Clerical—J W Lewis, [illegible] Florey. Reserves—J E Lind[illegible], J H Hendlee. Lay—R A [illegible]ger, John Hogan. Reserves—[illegible] Damron, R A Bradley.

Southwest Missouri.—Clerical—[illegible]as M Gabli, M Adkisson, S S [illegible]. Reserves—C C Weeks, W [illegible]dbey. Lay—H C Ewing, J P [illegible]ner, T M Jones. Reserves—A [illegible]disur, W H Pipkin.

Missouri.—Clerical—William M Rush, John D Vinell, Berry H Spencer, William W Jones, William A Tarwater, Cornelius I Vandeventer. Reserves—Middleton R Jones, Wesley W McMurry, Eugene R Hendrix. Lay—P P Ellis, J C Wills, J W Boyd, D K Pittman, William A Reid, James L Davis. Reserves—William O Gray, John F Rucker, Samuel J Huffaker.

Western.—Clerical—T C Downs; Jacob McEwen. Reserve—Joseph King. Lay—W S Chick, J H Bradford. Reserve—J L Carpenter.

Denver.—Clerical—Dayhl Morton, W M Smith. Reserves.—S W De Busk, L B Sidleler. Lay—John B Taylor, E M Beckwith. Reserves—S F Jones, J M Strickler.

Indian Mission.—Clerical—Young Ewing, J H Walker. Reserve—J F Thompson. Lay—G B Hester, E H Culberson. Reserve—R S McCarty.

Arkansas.—Clerical.—S H. Babcock, J J Roberts. Reserve—R S Hunter. Lay—C F Harvey, H C Allen. Reserves—J W Jones, S B Cazart.

White River.—Clerical—John M Steel, John H Dye. Reserves—G A Dannelly, J Anderson. Lay—O S Hunt, W W Garland. Reserves—J M Hanks, H V Crozier.

Little Rock.—Clerical—A Hunter, A R Winfield, E N Watson. Reserves—W H Browning, Horace Jewell. Lay—W E Guice, W H Wheeler, S M McGehee. Reserves—A A Key, W S Jeter.

North Texas.—Clerical—J H McLean, R Lane, W F Easterling, M H Neely. Reserves—S J Hawkins, J C Smith. Lay—A Hall, J R Cole, W J Swayne R P McKemy. Reserves—J C Parks, L McMartin.

East Texas.—Clerical—Robert S Finley, E L Armstrong. Reserves—R W Thompson, J C A Bridges. Lay—D H Connally, James F Taylor. Reserves—Thomas R Bonner, T S Garrison.

Texas.—Clerical—R Alexander, H V Pullpott; L G John. Reserves—F A Mood, J W Wolpple. Lay—J D Giddings, J D Thomas, J C C Winch. Reserves—J H Shepard, A R Kirkpatrick, T A Fellz.

Northwest Texas.—Clerical—W G Veal, J D Shaw, W G Conner, T Stanford, J S McCarver. Reserves—C E Brown, W Price, T W Hines. Lay—J F Henry, O F Davenport, T H Sugart, J H Richey, J T Richards. Reserves—G J Penn, R W Alexander, D A Snyder, J M Wills, J C Patten.

West Texas.—Clerical—H S Thrall, J S Tullett. Reserves—J W DeVilbis, J G Walker. Lay—M M Shive, P C Woods. Reserves—J M Moore, S R McKie.

German Mission.—Clerical—J B A Abrens, F Vordenhanmen. Reserve—C A Grole. Lay—C Bering, J H Killen. Reserve—T Burholz.

Los Angeles.—Clerical—Millard J Law, Williams B Kavanaugh. Reserves—George E Butler, John W Craig. Lay—Frank M Buster, L D Palmer. Reserves—William A Spurlock, R G Franklin.

Pacific.—Clerical—J C Simmons, O P Fitzgerald. Reserves—Samuel Browny, H B Avery. Lay—W P Parsons, C P Berry. Reserves—W F Clarke, Mabury Davis.

Columbia.—Clerical—N M Skipworth, J W Compton. Reserves—C H E Newton, J W Stahl, R C Oglesby. Lay—B R Baxter, L B Ison. Reserves—D W McCall, T J Price.

Illinois.—Clerical—Colin Murchison, Benjamin R Hester. Reserves—J W Wescott, J L Branstetter. Lay—J W Smith, J B McBryde. Reserves—L Warnock, A H Prather.—*Nashville Christian Advocate*.

BISHOP BOWMAN AND THE HOLINESS.—Bishop Bowman, says the New York *Christian Advocate*, in that part of his recent address before the Kansas Conference which discriminates between the true scriptural (and Wesleyan) view of sanctification and the erroneous teaching of some modern would-be reformers on that subject, is reported as saying:

"The higher life sanctification is drifting into the sermons of ministers of late. It is a practical error, and places them in danger of a division or secession from a large wing of the church. These errors should be corrected. There are those who make a hobby of this doctrine; grow fanatical—are almost crazy over their exaggerated ideas upon the subject, and, under the name of evangelists, travel about the country to hold revivals. In nearly every place where they have worked they have succeeded in greatly injuring the churches, and have driven good Christians from their places of worship."

Rings have been frequently used as receptacles for poison, and the signet-ring of the Infamous Cesar Borgia is still extant, with the stide within which he carried the poison to be administered to unwelcome guests. Key-rings are for all of all ages; and one of these, poisoned in the handle, is said to have been employed with fatal effect by Pope Alexander the Sixth. The story, quoted by Mr. Jones, of an amateur in Paris who nearly met his death through poison infused into the system by an antique Venetian ring, which he had just purchased, is a warning to lovers of *bric a brac*.

A REGULAR BRICK.—The Bank of France owns a brick for which 1,000 francs in specie were paid. It was taken from the ruins of a burned house, and the image and figures of a note for 1,000 francs, and printed on the surface, transferred by the heat from a real note. This brick the bank redeemed on presentation, as if it were the note itself.—*Pictorial World*.

The simplicity of a rural courtship was never better illustrated than by the following anecdote: "I'm gaun to be marrit, Peggy," said a lind to a servant lass whom he had been in the habit of visiting. "Ay, are ye? And to whom, gin I may be allowed to speir?" "To yersel', Peggy." "Are ye?" said Peggy; "I wish I had heund it sooner."

The three whom Christ raised from the dead were an only son, an only daughter, and an only brother.

THE COMFORTER.—One mistake which really good and pious people commit is that they think the Holy Spirit of God to be merely, or little beside, certain pleasant frames and feelings, and comfortable assurances in their own minds. They do not know that these pleasant frames and feelings really depend principally on their own health; and then when they get out of health, or when their brain is over-worked, and the pleasant feelings go, they are terrified and disheartened, and complain of spiritual dryness, and cry out that God's Spirit has deserted them, and are afraid that God is angry with them, or even that they have committed the unpardonable sin; not knowing that God is not a man that he should lie, nor a son of man that he should repent; that God is as near them in the darkness as in the light; that whatever their own health or their own feelings may be, yet still in God they live and move and have their being; that to God's Spirit they owe all which raises them above the dumb animals; that nothing can separate them from the love of him who promised that he would not leave us comfortless, but send to us his Holy Ghost to comfort us, and exalt us to the same place whither he has gone before.—*From Rev. Charles Kingsley's "All-Saints' Days and Other Sermons."*

The Christian must stand in a posture to receive every message which God shall send, whether it be by his word spoken through the preacher, or any other. He must be so prepared as to be like one who is called to set out on a sudden journey, and has nothing to do but to set out at a moment's notice; or like a merchant who has goods to send abroad, and has them all packed up and in readiness for the first sail.—*R. Cecil*.

A load that any man would like to carry—a silver lode.

Publisher's Department.

WATTS, MILBURN & CO.'S LINE.—This line of steamships now running between this port and Liverpool, a pair of fine steamers, recently fitted up with all the modern improvements and appliances necessary to safe, rapid and pleasure and to success in navigation. They are officered and manned by thorough and efficient sailors in every respect, and will bear comparison with any line of steamers in the Atlantic Ocean. The Colombo leaves on Saturday next, the twelfth inst., direct for Liverpool. Accommodations are first-class, and the fare but $75. Messrs. French & Co., 28 Union street, are the gentlemanly agents. Parties thinking of going to Europe soon had better hurry their intended departure to the twentieth instant, as the Colombo has for its officer the experienced Capt. Young, who is known as one of the most skillful and careful of men, and a thoroughgentleman withal.

GEORGE E. STRONG, successor to E. A. Tyler, has enlarged his stock of watches, clocks, jewelry of all descriptions, silverware and everything to be found in a first-class store in his line. Mr. Strong has an excellent knowledge of all classes of jewelry, is thoroughly up to date in all new modes and patterns, is perfectly reliable, and will sell nothing which he will not guarantee. Fair dealing, quick sales and satisfaction to purchasers is his motto. See his advertisement in another column. Read it carefully, and then call and see the largest stock and one of the finest stores in the South.

STEWART STOVE.—Our friend, J H. Chapman, again has an advertisement in the ADVOCATE of the celebrated Stewart Stove. Housekeepers cannot go to a better store to purchase than that of Mr Campman. The Stove, of which a cut will be seen in the advertisement, is said to be one of the best now in use. We recommend Mr Campman to our readers, with the assurance that he will do justice to all his patrons.

THE air of perfection, cleanliness and home-like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well regulated establishment. To Pulse Bipeds, it recommends itself as a popular hotel, offers an opportunity seldom found of so thoroughly a first class house, having reduced its rates to $3 and $3.50 per day.

T. W. BOFFICK, the popular undertaker of Canal street, is prepared to furnish all the shortest notice every article needed in his line and at very reasonable prices. He is thoroughly reliable, and an excellent gentleman. Read his advertisement and bear it in mind.

J. A. BROWN, at 181 Canal street, has a fine assortment of novelties, such as Japanese and Chinese goods, which he proposes to sell as low as, as the interest in the city. Anyone wishing to purchase such goods as trinkets should give him a call.

WILLIAM MYERS, near the Ninth Street Market, will supply families, hotels, and others with ice on the most reasonable terms. Those in the Fourth and Sixth Districts especially should patronize him. See his advertisement.

SPORTSMEN'S DEPOT.—Articles for sportsmen at the reliable store of R. Bishop, 78 Charles street. Country orders promptly attended to, and at reasonable prices.

SITUATION WANTED.—Any one wishing the services of a governess should read the card of Jessie, on this page.

DELIGHT ALL LOVERS OF SWEET SCENTS.

The Vichye Perfumes made by Dr. Price delight by their lasting character and refreshing fragrance, all lovers of sweet scents. Dr. Price's Forest Moss, Ylang Ylang, Musk Rose, Alsia Bouquet, and his other odors are the most exquisite that can be imagined.

BUSINESS NOTICES.

DR. HARTER'S ELIXIR DE WILD CHERRY being entirely free from mineral, and depending on vegetable matter for its tonic properties, can be taken with impunity by the most delicate lady, as by the sedentary student whose system is often suffered by over taxation of the brain. For sale by all druggists.

DR. HARTER'S LIVER PILLS have proved to be of the greatest benefit in relieving and curing constipation and dangerous diseases where other remedies have failed. For sale by all druggists.

THE BEST PROOF *for the fact that Dr. E. Wilbert's Anti-Dyslatic, or Fever and Ague Drops*, is the most reliable Chill Tonic in the world, we find in the statement that Finley & Thompson, the large wholesale druggists in New Orleans, guarantee that it cures Chills and Fever in every instance, and that it does not contain any Quinine, Arsenic, Strychnine or any other poisonous drug. For sale by all druggists.

FOR particulars regarding Electric Belts address DEVERE & CO'S GALVANIC COMPANY, Cincinnati, Ohio. now

---

BUSINESS NOTICES.

A VALUABLE DISCOVERY.—Dr C. W. Bannn, a practicing physician at 96 North Eutaw street, Baltimore, Md (who has paid much attention to nervous diseases,) has discovered that extract of celery and cinnamomile, combined in a certain proportion, invariably cures ice headache, either bilious dyspeptic nervous or sick headache, neuralgia and nervousness. This is a triumph in medical chemistry, and sufferers all over the country are ordering by mail. He prepares it in pills at 50 cents per box. The doctor is largely known and highly respected in Baltimore.—*Episcopal Methodist*.

☞ These Pills can be ordered through any Druggist, or sent postage free.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not remain on the skin, or aggravate or leave a black spot in the pores. Mother can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price 50 cents and $1 per box. Sold by druggists, and at depot, 609 North Sixth street St. Louis.—(Liberal Basis.)

NEW ADVERTISEMENTS.

TYLER'S,

NO. 115 CANAL STREET.

Geo. E. Strong

Begs to announce to the public that he has purchased the fixtures of the store and good will of the business of E. A. TYLER, and is now open with an entire new stock of DIAMONDS, WATCHES, Jewelry, Solid Sterling Silver and Plated Ware.

The Watch-Making and Repairing Department will be in charge of the most skillful and reliable workmen

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LIVERPOOL.

Watts, Milburn & Co.'s Line.

FOR LIVERPOOL—TO SAIL

British Steamship

COLOMBO,

(1,950 tons.)

W. M. YOUNG, Commander,

will sail for the above port on or about the sixteenth instant. Has superior accommodations for a limited number of saloon passengers.

Saloon Passage..... $75.

For passage apply to

ELLSWORTH & CO., Agents, 28 Union St., or

ZEREGA & CO., Ship Brokers.

The Steamship EUPHRATES, 2,300 tons, and other first class steamers will follow

---

Mme. Rosa Reynoir,

NO. 9 CHARTRES STREET,

NEW ORLEANS, LA.

MILLINERY.

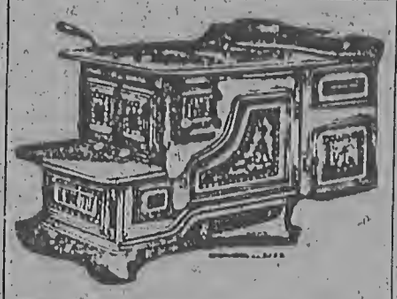
Having received the large and beautiful stock of

SPRING MILLINERY

selected by me in New York and Baltimore, and ordered from leading Parisian houses, I respectfully invite my patrons and the ladies in general to call early and make their selection while the assortment is complete. My prices will be found lower than those of any other first class house and my stock the most fashionable in the city.

☞ Goods cheerfully exchanged when not entirely satisfactory.

☞ Berlin Zephyr 12½ cts. per ounce. 5p



The Celebrated Stewart Stove.

IMPROVED PATTERN OF 1873.

THE best cook Stove in the world. Will last twenty years, and do more work with the same amount of fuel than any other Stove that was ever made. Pipes to repair old Stewart Stoves always on hand.

J. H. CAMPMAN,

131 Poydras St., Agent for Louisiana.

ICE! ICE! ICE!

WHOLESALE AND RETAIL.

FAMILIES SUPPLIED AT LIBERAL RATES

ORDERS PROMPTLY ATTENDED TO.

WILLIAM MYERS,

NINTH STREET, between Magazine and Constance Sts., opposite the Market.

CHINESE, JAPANESE AND JERUSALEM GOODS.

SELLING OUT AT HALF COST on account of leaving for Saratoga.

J. A. BROWN,

181 Canal street

WANTED.

BY AN ENGLISH LADY, a situation as GOVERNESS or useful companion. Is an experienced housekeeper, and the education and management of children. Has been engaged in both capacities for several years. A comfortable home the chief consideration. Address JESSIE, office of the Christian Advocate.

BEATTY

PIANOS Combine Purity of Tone with Elasticity of Touch, Power with Sweetness, Brilliancy with Delicacy, Singing Quality with Great Carrying Power, Rich Musical Quality with Great Power, Perfect Workmanship with Great Durability, and are Unequalled in Every Essential of a First-Class Piano. RAGING WAR Send for a Latest Newspaper full of reply 'and my Latest Circulars, containing PIANOS AND ORGANS of Lowest Prices ever given. Address BEATTY, Washington, New Jersey.

The New Louisiana Remedy

FOR COLDS, COUGHS, CATARRH, HEMORRHAGE, etc., is a remarkable product of our swamps. Col. D. Bennett, of the New Orleans *Picayune*, says of it: "I have never used any medicine for such complaints that can at all compare with it." Contains no poison, and is delicious. Thirty-two Pages of names of references, and files of letters at the depot, 108 Camp St., New Orleans. Sold by druggists and country merchants. 5p

---

$3 GOLD PLATED WATCHES. Cheap. Will take them the known world. *Sample Watch Free to Agents*. Address, A. COUTER & Co., Chicago.

NEW ADVERTISEMENTS.

DANIELS MEDICATED SILK FOOT PROTECTOR.

PATENTED APRIL 25, 1876.

MANUFACTURED BY S. TUTTLE & SONS PHILA. & HARTFORD.

THE FOOT PROTECTORS are composed of Wool and Silk felted together, the Silk next to the foot, and contain a chief material to insure health, and are so prepared as to render the whole up proof; and for **Rheumatism** and **Cold Feet** are a **Sure Relief**. We call the attention of Shoe and Hosiery dealers to these goods as being popular and of more value. Sold in pairs sent to any address, by mail, on receipt of 25 cents. In ordering state size, and whether for lady or gentleman.

S. TUTTLE & SONS, 324 Arch St., Philadelphia.

DANZICER'S.

1878! Spring! Spring! 1878!

Grand Opening of Spring Dry Goods

AT

DANZIGER'S,

357 CANAL STREET,

BETWEEN BOURBON AND DAUPHINE.

THANKFUL for the liberal patronage heretofore bestowed upon us by our city and country friends during the past Fall, we have made unusual exertions this season to provide a choice and elegant stock of SPRING AND SUMMER DRY GOODS and take pleasure to announce that our efforts have met with great success, and that during the coming Spring and Summer we will be able to offer greater inducements to purchasers than ever before.

Goods of all descriptions are very cheap. PALLISADE and OTTOMS at 7 and 8 cts. a yard. 10-4 SHEETING at 15 cts. ROBINET for mosquito bars at $ 25 and $ 50 a piece; a very fine Bobinet at about $1 a piece. No one can find fault with *great* goods at such prices.

DRESS GOODS!

Great success in this department. Never were prettier dress goods offered than this season.

SERGE'S ES, in new effects, at only 12½ and 15 cts. a yard.

BAYADERES, in new effects, at only 12½ and 15 cts. a yard.

Summer PIPENETTES at 9, 10 12½, 15, 20 and 25 cts.

Brocle Summer POPLINS at 25, 30 and 35 cts. All new summer shades.

ALPACAS at 15, 20 and 25 cts.

Dresses All Wool, in all shades, at 25 cts.

BUNTINGS, all wool, in all shades, at 25 cts.

ORGANDIES at 12½, 15, 20, 25 and 35 cts.

MOZAMBIQUES at 15, 20, 25, 30 and 35 cts.

FANCY ORGANDIES at 12½, 15, 20, 25, 30 and 35 cts.

And a beautiful assortment of extra fine DRESS GOODS at 40, 50, 75 cts. and $ 1 a yard.

Also a few exceptionally Dress Goods, in prices from $1.25 to $2.50 a yard.

5 cases solid color LAWNS at only 8 cts. a yard.

Dresses solid color LINEN LAWNS, grays and drabs, at 10, 12½, 15 and 15 cts.

50 cases fancy LINEN LAWNS at 10, 12½, 15, and 20 cts. Write for samples.

Write for samples of our Black Grenadines, at 15, 20, 25, 30, 50, 75 cts. and $1.

Write for samples of our Black Alpacas.

Write for samples of our Black Delaines, Tamoises, Lustres, Henriettas, Cloths, Bombazines and other Mourning Goods.

Write for samples of our Summer Silks, from 85 cts. upward.

Write for samples of our Black Gros Grain Silks, from $ upward.

Write for samples of our Black Silks, from 90 cts. down.

Write for samples of any kind of FANCY AND STAPLE DRY GOODS. We will be glad to send them to you.

We have received a complete assortment of White Linens, Table Damasks, Turkey Red Damasks, Towels, Napkins, Fancy Cloths, Linen Sheetings, Pillow Case Linens, Diapers, Toile de Paris, Nottingham Curtain Nets, Nottingham and Tambour Lace Curtains, Muslin for Mosquito Bars, Cluny Nainsooks, Jaconets, checked and striped Mull-Mulls, Bishop and Victoria Lawns, Nainsook de Linde, White Swiss from 4-4 to 8-4, White Piques, Cord Piques, Fancy Piques for Furniture Cushions, Striped and all other descriptions of Counterpanes, Kentucky Jeans, Hosiery, Embroideries, Laces, Handkerchiefs, Corsets, Gloves, Parasols, Parasol Tops, Fancy articles of all descriptions. Notions, Tuttle Elastic Laces, real and imitation, etc., at such prices that will surprise you.

One of the finest assortments of BUTTONS, SHEETINGS, PLAIDS, JEANS, BURRS, DENIMS, CHECKS and Yarn STAPLE and PLANTATION GOODS ever offered in this city. All at prices that will surprise you.

We would remind the wise paper to enumerate all the advantages that you would derive from buying from us. All we can say is: Try us, and if we don't fill your orders to your satisfaction send the goods back. Do we? Sincerely request the number for each and every article purchased at our store that does not give full and entire satisfaction.

DANZIGER'S,

5p 357 CANAL ST. New Orleans.

Mme. Marie Quentin,

FRENCH MILLINER,

604 ..... MAGAZINE ST 604

NEW ORLEANS, LA.

Fine display of French Pattern HATS and BONNETS, and MILLINERY GOODS for the Opening Spring season.

Regular Opelousas Packet.

Leaves EVERY TUESDAY at 5 P. M.

For Washington, Opelousas, Carencro, Port Barre, Sunspark, Grand Coteau, Vidrine and all Stopping Places on the Coast. Also to Lafayette, Rayne and Crowley on the Texas Pacific Railroad. Elegant and light draft steamer.

FANCHON,

H. D. Robert, Master, Thos. Logan, Clerk, will leave as above. For freight or passage apply on board, or to

BRITTON & EPPLER, Storekeeper St.

R. W. ADAMS, Commissioner Plaquemine.

BUTLER & PARLOR, Opelousas.

Connects at Washington with Inland Barges for Bayou Teche and with Stranger Mumble at Sunspark for Bayou des Glaises.

NOTICE.

APPLICATIONS for the position of PRESIDENT of the MARION FEMALE SEMINARY, under a lease of one or more years, will be received by the Trustees of that institution until the first of June, the contract with the present President expiring with the close of the present term. Address

F. A. HATES,

President Board of Trustees

MARION, March 30, 1878.

JOHN BOIS,

DEALER IN

FURNITURE, PICTURES,

LOOKING GLASSES, ETC.

159 ..... Camp Street 164

Next to St. Patrick's Church, New Orleans.

No charges for packing and shipping. Orders promptly attended to, and satisfaction guaranteed. One price only on each and every article, and no deviation.

HAIR-GROWER.

WARRANTED to cure Dandruff, or any disease of the scalp, and in nine cases out of ten make the Hair grow. Price, $1 per bottle. Made by

DONALD KENNEDY,

ROXBURY, MASS.,

AND SOLD BY ALL DRUGGISTS. 4p

WHEELER & PIERSON (successors to Darcy & Wheeler and Piersol & Hews), NOS. 13 & 15 CAMP ST., opposite the City Hotel.

CLOTHING & FURNISHING GOODS FOR MEN AND BOYS.

We invite visitors from the country to look at our stock. We keep *good* goods, sell at *one* price, and mark it in *plain figures*. Clergymen's trade solicited, and a liberal deduction made to them. Wholesale department up stairs. 5p

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GOLD! Any worker can make $12 a day at home. Costly outfit free. Address TRUE & Co., Augusta, Maine.

The Gem Musical Library.

A set of 21 fine Collections of Bound Music, each of which has 80 pages, full sheet-music size, and contains an average of 25 Songs or Pieces, all of the best and most pleasing character. The compilers are the most popular and successful names in the country. The following are favorite collections:

Fairy Fingers. By *Julius Beckt*, containing 26 charming and easy Waltzes, Schottisches, Polkas, etc.

Pearl Drops. Contains 25 fine and easy Pieces, by Kinkel, Coote, Mack, etc. Capital for beginners.

Brilliant Gems. Fine selection of Piano pieces of easy to medium difficulty, by Becher, Allard, Kinkel and others.

Pleasant Memories Contains quite a variety of Piano pieces of moderate difficulty, and by 14 different composers.

Fireside Echoes. A collection of capital Songs and Duets, by 16 of the best composers. Price of each book, $1.50 Boards, $2 Cloth.

Send for circulars with contents of 21 books.

A most attractive Song is "I'll be Watching for You" at the Window," by M. Bake, in which is heard the picture title, section of D. Wilson's new Polka Rondo, called "Dancing on the Green" (60 cents), which is gaining deserved popularity.

OLIVER DITSON & CO., BOSTON.

C. H. DITSON & CO., 843 BROADWAY, N. Y.

ARE PLANTED BY A MILLION PEOPLE IN AMERICA. See

Vick's Catalogue, 300 Illustrations, only 2 cents.

Vick's Illustrated Monthly Magazine, 32 pages, fine Illustrations, and colored Plate in each number. Price, $1.25 a year. Five copies for $5.

Vick's Flower and Vegetable Garden, 50 cents in paper covers, with elegant cloth covers, $1.

All my publications are printed in English and German. Address JAMES VICK, apr4,18 Rochester, N. Y.

NEW ORLEANS

FLOURING MILLS.

Webster & Dillingham,

NOS. 32 AND 34 PETERS ST., AND 22 AND 24 COMMERCE ST., NEW ORLEANS,

MANUFACTURERS OF

THE HIGHEST GRADE OF FLOUR

by the NEW PROCESS; specially adapted for City Trade and Export.

GRAHAM FLOUR constantly on hand, fresh-ground daily.

Flour delivered to all parts of the city.

CRUDE BRAN suitable for Feed, constantly on hand at lowest market rate.

Highest market price paid for WHEAT.

BLANCARD'S PILLS

APPROVED BY THE ACADEMY OF MEDICINE OF PARIS

DISCOVERED BY BLANCARD, Pharmacien de 1re Classe, Laureat de l'Academie de Medecine, Rue Bonaparte, 40, Paris.

SOLD by druggists everywhere.

DISCOVERED BY QUINA LAROCHE E. FOUCHER & CO., New York. SOLD BY

A Most Powerful Restorer in General Debility, Exhaustion, Indigestion, Loss of Appetite, Slow, Convalescence, and the effects of Malarial Poison.

PEARL PRESS

Penn Engine.

Penn Foundry.

GOLDING & CO. Manufacturers, 30 Fort Hill Square, Boston.

Sutter, Berry & Co.,

GLASS STAINERS.

Particular Attention Paid to Church Work.

Orders from all parts of the country promptly attended to.

408 N. SEVENTH ST., bet. Pine and Olive. ST. LOUIS, MO.

POMPANO.

THE FIRST OF THE SEASON.

Also RED SNAPPERS and all kinds of FISH at

BARTHOLOMEW TALLON & CO'S, French Market.

COUGHS, COLDS, ASTHMA.

Remember that for all Affections of the THROAT AND LUNGS Dr. place's Indian Turnip Pectoral Balm is the safe remedy, combining efficiency of action with a most palatable savor. Give it a trial. Price, $1. Sold at all well-assorted drug stores, and by the proprietor, 23 and 25 Elysian Fields Street. Mobile depot—DuBose & Co., 20 Water St. St. Louis depot—Richardson & Co., 708 N. Main St. 5p

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BY FRANK SHARP.

NOTICE TO THE PUBLIC.

ON ACCOUNT of an increase of consignments of new and second hand Furniture I will sell regularly EVERY DAY, at 10 o'clock A. M., at sales-room, 62 Camp street. Public sales of every description promptly attended to, and returns made immediately after the sale.

Liberal advances made on consignments.

Also attend to the sale and purchase of Real Estate.

F. FRANK SHARP,

Auctioneer and Appraiser,

62 Camp street.

STORAGE—STORAGE—WANTED 500 loads of Furniture for storage at low rates. Monies advanced on storage.

Prompt attention paid to packing, shipping and handling. Apply at 62 Camp street.

$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & Co., Portland, Maine.

Farm, Garden and Household.

QUIETING AND HANDLING BEES.

Huber says that it is not for attack, but only for defense, that bees, wasps, and all insects of the same order, are armed with a poisonous sting; if it were otherwise, the globe would be uninhabitable for all animals. The fear of the sting of the bee is one of the principal causes which prevent many from keeping bees; but whenever it shall be known that they can be managed without danger, many will join in this culture, and will not only keep them as a remunerative recreation, but as a source of pleasure.

Smoke is the best and most harmless thing which can be used to quiet bees. Formerly, for the purpose of smoking bees, dry rags were wound and sewed together in the form of a sausage; but a few years since Mr. Quinby invented a smoker, which is a tin tube attached to a bellows worked with one hand. Lately this smoker has been greatly improved by Mr. Bingham, of Michigan. Dry rotten wood, old rags, in fact anything which will burn and make smoke, can be used in this smoker and it will burn for a long time, giving an abundance of smoke. This rubbish is put in the tin tube, and the smoke driven by the bellows to the exact point where it is wanted, and in the quantity desired.

Whenever we wish to open a hive for examination or other purpose we have only to blow some smoke at the entrance and wait a few minutes to give the bees time to gorge themselves with honey, which will quiet them; then we can take the cover off, and in raising the quilt, if the bees show any disposition of being cross, we blow a little more smoke in at the top, which will make them yield to our wishes; then we take out the frames, and we may shake them and tumble them down if we wish, without receiving a sting.

We ought not handle our bees on a rainy or cloudy day, but do it, if possible, on bright days, and generally between the hours of eight A. M. and five P. M. When approaching the bees we ought to do it in a calm way, and prevent as much as possible all quick motions, as this generally excites their anger.

When bees are busily engaged in storing honey they can be handled without smoke, especially if they are Italians; but at other times they are cross. Novices at first should protect their faces with a vail, made by sewing a piece of black tarlatan in the form of a bag, about eighteen inches long, and wide enough to pass over the rim of a common straw hat; both ends should be gathered by an elastic cord, so that one end draws the vail closely to the crown of the hat and the other end to the neck over the shirt collar.

I will not advise the use of gloves because the apiarist ought never to wear them in handling bees. It is not impossible, but very difficult, to manipulate a hive when wearing gloves, and the few stings that we may get once in awhile on the hands will help our system to become accustomed to the poison of the bee. Several years since, when I first started bee keeping, whenever I received a sting on the hand it used to swell wonderfully, but now a hundred stings would not begin to show any sign of swelling.—*Paul L. Viallon, in Our Home Journal.*

BREAD.

"How do you manage to have your bread so uniformly moist?" asked a neighbor, the other day, who had taken tea with us when our bread was six days old. "Potatoes," I answered. Her look of surprise was such that I feel justified in giving to the *Rural* readers our simple plan for having moist, wholesome bread without the need of baking every second day. The first thing is the yeast, which is made with hops, a small handful boiled and stirred into flour with a little salt, and sometimes a little ginger and brown sugar. This we make every Wednesday—keeping a fixed day—and for this extra care we are rewarded by never having sour bread. To set the sponge the flour is sifted carefully, and into the center is poured the yeast, thoroughly mixed with water and salt and about a peck of finely-mashed potatoes is added for baking a dozen loaves of medium size. This mixture is made thoroughly fine and the ingredients, when mixed about new-milk warm in summer and a little warmer in cold weather, poured slowly upon the flour and made into a batter. It is at night which is our rule; the first thing in the morning it is again worked and set to rise, before breakfast, so that by dinner time our large baking is finished. The potatoes, without doubt, keep the bread moist, are a healthful addition, and where heaps are with us, effect a saving in flour of no small importance.—*Mrs. A. L. Jackson, in Rural New-Yorker.*

CREAM CAKE.—One cup of white sugar; two eggs well beaten; one tablespoonful of butter; one half cupful sweet milk; one half teaspoonful soda and one of cream of tartar; one and one half cupfuls flour; a little salt; beat thoroughly, and bake quickly in five or six round tins. One and a half cup of sweet milk; one heaping tablespoonful of flour rubbed smooth in the milk; one beaten egg; half a cup of white sugar. Boil the whole together, stirring all the time until quite thick; when cool, flavor with lemon or any extract preferred, and spread between each layer.

Pagan philosophy can never give us more than a pagan's God. The Christian's God is known only by the Christian's experience.

VIGOR OF MIND AND BODY

Every person would have more vigor of mind and body if their stomach were right. Most of the diseases of Man originate in the Stomach. Parker's Ginger Tonic will put your entire system in a healthy condition. Try it.

MEDICAL.

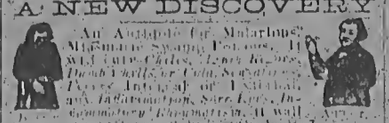
NO MORE BUZZING IN YOUR HEAD, DEAFNESS, BLINDNESS, SPINAL TROUBLES.

Dr. J. H. McLean's

Liquid Substitute for Quinine

CHILLS AND FEVER CURE.

A NEW DISCOVERY



No other Medicine required, it is used alone

THE WHITE MISSISSIPPI VALLEY

ADDRESS, DR. J. H. McLEAN, ST. LOUIS, MO.

A NEW PRINCIPLE! A NEW WAY!

Dr. J. H. McLean's

COUGH AND LUNG-HEALING GLOBULES.

Before Tak. After Tak.

ADDRESS, DR. J. H. McLEAN, ST. LOUIS, MO.

ABSORBS THE POISON.

Dr. J. H. McLean's

Celebrated Catarrh Snuff

Before Tak. After Tak.

Address, DR. J. H. McLEAN, ST. LOUIS, MO.

DR. TUTT'S SARSAPARILLA AND QUEEN'S DELIGHT

THE GREAT BLOOD PURIFIER,

KNOWN NEAR AND WIDE FOR ITS WONDERFUL VIRTUES.

DR. TUTT'S SARSAPARILLA

IS A POWERFUL ALTERATIVE, AND TONIC,

A RENOVATOR OF THE BODY.

TO THE LADIES.

Dr. TUTT, 35 Murray Street, New York.

BROWN'S BRONCHIAL TROCHES

Coughs and Colds.

"Brown's Bronchial Troches" will allay irritation which induces coughing, and gives the necessary relief in Bronchitis, Catarrh, Influenza, Hoarseness, Sore Throat, and Coughs following Bronchial Complaints. The Bronchial Troches have been steadily winning their way into public favor, and they are known and used nearly all over the world.

Dunbar's Wonderful Discovery.

BETHESDA WATER.

L. C. Arny,

Nos. 26, 28 and 30 Bienville Street, N. O.

Jenkin's ANNIHILATOR

The Great Southern Remedy for RHEUMATISM GOUT and NEURALGIA

$1200

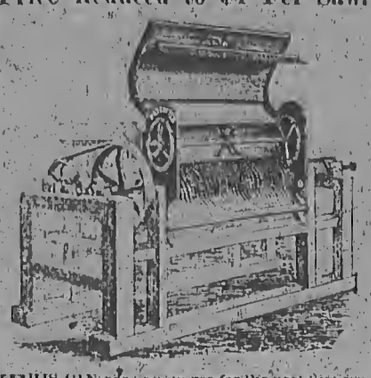
MACHINERY, TIES, ETC.

DANIEL PRATT'S IMPROVED

"Revolving Head" Cotton Gin.

PATENTED JULY 15, 1873.

Price Reduced to $4 Per Saw.



THIS GIN has been in use for the past five seasons and several recent improvements have been added. It obviates all friction at the ends of the cotton box, prevents the roll from breaking, and gives a Larger Yield of Lint from the same Amount of Seed than any other Gin in use. The Revolving Head lightens the draft and causes the Gin to run faster with less driving power, thus doing a great deal more work with the same time, while requiring less steam or animal power, than any other Gin. The seed being ginned very close, the length of the staple is increased producing cotton on this account of a greater market value. This improved Gin, given by length of staple, with extra production of lint, added to increased amount of work done, more than covers the cost of the Gin in every 10 bales ginned. Testimonials sent by mail on application.

JOS. B. WOLFE & CO.,

GENERAL AGENTS

59 Carondelet St. 59

NEW ORLEANS, LA.

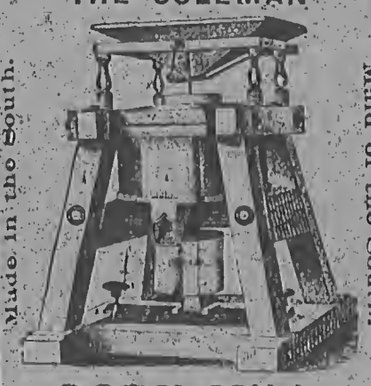
H. DUDLEY COLEMAN & BRO.

Mills, Engines and Machinery,

NEW ORLEANS, LA.

WE SOLICIT ORDERS for Portable or Stationary Steam Engines, Cane Mills, Saw Mills, Gins, Presses and Machinery delivered at Railroad depots or put up complete. Portable Engines greatly reduced.

THE COLEMAN



Made in the South. Made of the South.

CORN MILL.

VICTORIOUS at every Fair from New York State to Texas; over thirty-three different competitors, during the past twenty-eight years. Awarded the Only Gold Medal ever awarded to any Corn Mill in the United States. Simple, strong, durable and cheap, with solid French Burr Stones. Made by

H. DUDLEY COLEMAN & BRO.,

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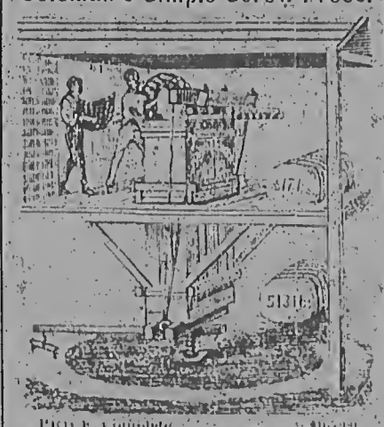
Coleman's Simple Screw Press.



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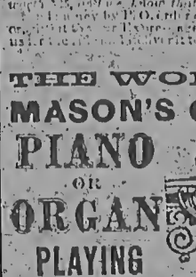

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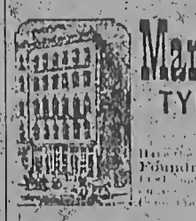

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If over the grave of an Isaac or an Esau such thoughts have arisen in the heart of one who hath been what he was to them, let him remember that to supplant or deceive is a bitter root, and must trouble a man in his after-days. But to forgive and be forgiven is a blessedness that can be gained only while life lasts, the hand can clasp hand, and eye can meet eye, and words of kindness be exchanged. The grave closeth, and all is silence never to be broken save in empty dreams and the ashes poured forth over a world in vain. Therefore let us take heed, while kind and pleasant offices can still be exchanged, and the varied interests remain, that we may call forth the best affections, that we may plead zeal and fervor in our souls and our fellow-men for a day of God cometh, in which there is no longer space for these dispositions to grow.—*Robertson.*

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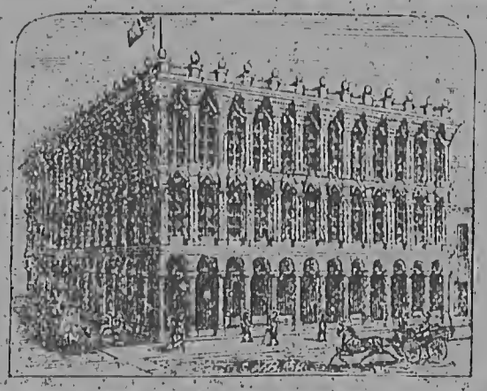

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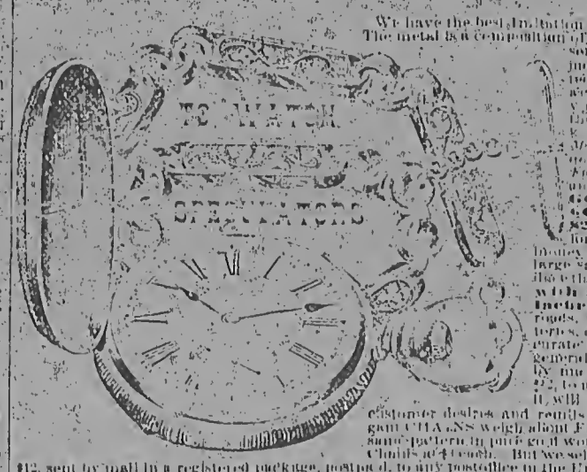

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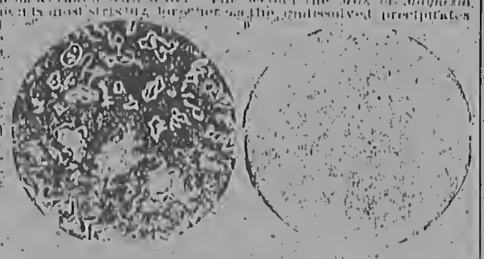

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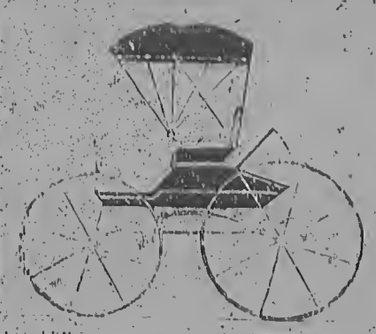

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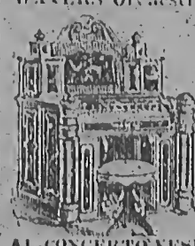

tone most beautiful to hear and perfect in tune ever made. It has celebrated Concert stop, which gives a fine imitation of the Human Voice, and two and a half Octaves of bells tuned to perfect harmony with the reeds. All the effects, magical & electrifying. WATERS' CLARIONA, ORCHESTRAL, CONCERTO, VESPER, CENTENNIAL CHIMES, CHAPEL and COTTAGE ORGANS, in Tulipe French Cases are the very best. FIRST CLASS.

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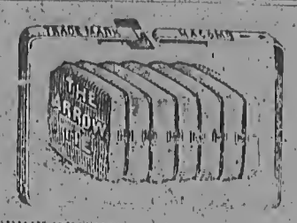

OFFICE OF THE

American Cotton Tie Co.,

(LIMITED.)

17 CARONDELET ST., NEW ORLEANS.

Important Special Notice.

The AMERICAN COTTON TIE COMPANY (LIMITED) having fixed the price of the celebrated

ARROW COTTON TIE

at $2.50 per bundle, less 2½ per cent. discount for cash, the General Agents hereby authorize their Sub-Agents in this city (traders in Baling Stuff) to sell to and contract with Factors and Country Merchants, for future delivery, for the above-named price and terms, quantities from those in stock, as may be required, settlements being made on delivery.

The Company having a large stock now on hand, and having contracted for an abundant supply to meet the entire demand for Cotton Ties throughout the Cotton States, the celebrated ARROW TIE will be placed upon the market generally, and sold by their responsible agents at the price and terms above stated. It being the object and purpose of the Company to merit the continued patronage of the planting community.

R. W. RAYNE & CO.,

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SHAKSPEARE IRON WORKS,

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STEAM ENGINES

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Seeds sent by mail. Also Field, Shade and Ornamental TREES, Roses, etc.

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Supplies Ships, Families, Hotels, etc., with BEEF, MUTTON, POULTRY, Sausages, Lard, Pigs, Fowls, Vegetables, etc., and everything the market affords.

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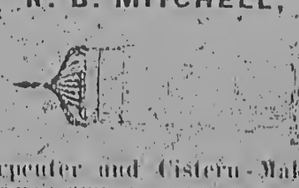

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Orders from the city and country promptly attended to.

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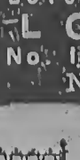

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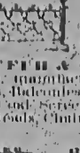


BUCKEYE BELL FOUNDRY.

Established in 1837.

AMERICAN WATCH COMPANY.

We are selling the WATCHES of the above Factory at the very lowest prices.

Silver Watches at $10 and upward.

Gold Watches at $40 and upward.

All fully guaranteed.

A. B. ORDAWAY & CO.,

Corner Canal and Royal Sts.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, April 16, 1878.

Business generally is rather dull, and there is not much hope of improvement before fall. Confidence, however, seems to be somewhat restored, and the uneasy feeling in regard to mercantile paper has abated to a great extent. If the commercial community can get through the summer without any more serious failures, in all probability the business of the coming winter will exceed that done for several years previous.

Money is still plentiful and the rates of discount low. Exceptional paper is quoted at 7@8 per cent.; A1, 9@10, and loans on collaterals 6@8. One or more of the banks, we understand, will hereafter pay gold for their circulation. The Germania Bank, we believe, leads off in this. State consols have not advanced since our last report, but are steady at 77@77½. Premium bonds have declined slightly, as is usual after the series drawing. They are quoted at 31½@31¾.

COTTON.

The *Democrat* reports the cotton market as follows:

The offerings are of poor quality, and not such as buyers are in search of; consequently the movement was confined to 1,200 bales. The tone of the market is easy, owing to the unfavorable news from abroad.

The following is the official closing of the Cotton Exchange:

	To-Day.	Yesterday.
Low Ordinary	7¼	7¼
Ordinary	7¾	7¾
Good Ordinary	8¼	8¼
Low Middling	9¼	9¼
Middling	10¼	10¼
Good Middling	11	11
Middling Fair		Nominal.

Sales to-day, 1,200 bales. Market dull and easy.

COTTON STATEMENT.

In store and on shipboard, Sept. 1, 1877	21,356
Gross receipts since yesterday	1,974
Gross receipts previously	1,567,714—1,569,688
Total supply	1,591,044
Exported to-day	none.
Exported previously	1,359,844—1,359,844
Total stock this day	231,843
Total stock this day last year	205,578
Net receipts since yesterday	983
Receipts from other ports	1,101
Net receipts last Tuesday	1,499
Net receipts this day last year	991
Net receipts since Friday	4,455
Net receipts same time last week	8,820
Net receipts same time last year	3,934
Net receipts since September 1	1,311,346
Net receipts same time last year	1,018,582

COTTON ON SHIPBOARD.

The amount of cotton on shipboard, as per account of the Cotton Exchange, is as follows:

Liverpool	*30,250
Havre	11,100
Bremen	12,367
Mediterranean	2,050
North'n sea	1,000
Baltic ports	70
Spain	511
Mexico	—
Coastwise	4,953
Total	34,348

*The figures for Liverpool include 21,000 bales for changed ports for orders.

This, taken from the stock at noon as noted at the Exchange, leaves in presses 148,487 bales.

The Cotton Exchange telegrams gave the receipts from noon yesterday to noon to-day at 5,707 bales, against 9,721 last Tuesday, 2,458 last year, and 5,028 the year before.

MOVEMENT AT PORTS.

The movement at ports for four days, up to twelve M. to-day, is given below:

	Received since Friday, last week.	Same time last year.	Since time last year.
New Orleans	3,455	5,920	3,982
Galveston	2,504	3,329	811
Mobile	2,240	2,778	467
Savannah	2,925	2,601	1,436
Charleston	1,284	1,711	731
Wilmington	146	205	31
Norfolk	2,558	5,731	1,166
Baltimore	456	1,187	—
New York	1,870	2,257	191
Boston	2,706	2,012	1,852
Philadelphia	247	700	207
Other ports	—	—	—
Total	19,655	27,056	10,009
Receipts at ports since September 1			3,097,853
Receipts same time last year			3,763,272
Receipts same time year before			3,980,670

EXPORTS.

The consolidated report for four days gives exports to

	Great Britain.	Continent.	Coast Ports.	Other Foreign.
This week	9,115	1,359	5,230	655
Last week	7,065	9,221	4,500	50,749
This week last year	16,[illegible]	3,257	1,251	61,354

The term "rink" has a curious history. It has for ages been applied in Scotland by curlers to the place to be swept clear of snow, on which they practice their games. From Scotland the word was exported to Canada, where it was given to the sheets of smooth ice, under cover, on which to skate in their long and windless frosts, such skating feats as are seldom seen in this country. The "rink" traveled all over the United States, from New York to San Francisco, as the best possible term for the courts with flooring that looked just like ice touched with hoar frost, where the new pastime of skating on wheels was enjoyed. It crossed the sea again, and now in England is in every body's mouth.

Chang, the Chinese giant, has recently been received into the Baptist church at Shanghai, where he is now living with his English wife. It may not be known that Chang's height is seven feet eight inches; but this is never to eight inches taller than himself, and the whole family—father, mother and four brothers—hyat him in height.

That may be right which is not pleasant, and that pleasant which is not right; but Christ's religion is both. There is not only peace in the end of religion, but peace in the way.—*Matthew Henry.*

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	$1 00	$ 60
Cotton sweeps	4 00	8 00
Cultivators, plain and shovel tooth	5 [illegible]	7 "
Cultivators, riding and walking	20 "	40 "
Shovels and spades	5 00	12 "
Axes	3 00	11 50
Shovel plows	1 [illegible]	5 "
Half-do with cutters	[illegible]	"
Double-shovel plow	4 [illegible]	5 25
Straub's corn mills	[illegible]	"
Corn mills Coleman's	120 00	425 "
B. J. West's corn mill	20 [illegible]	"
Tennard's corn and pea planter	[illegible]	"
Cotton planter	[illegible]	"

Wagons, Carts, Etc.:

Wagon, two-horse	55 00	70 00
Wagon, four-horse	85 "	100 "
Wagon, two-horse, thin skein	60 "	70 "
Wagon, four-horse	8[illegible]	9 "
One wagon	190 00	210 "
Ox wagon	75 "	115 "
Ox cart, complete	—	—
Cane cart	110 "	12[illegible] "
Tongue cart, complete	—	—
Plantation cart	45 00	60 00
Bagasse cart	60 "	—

Iron, ₰ lb.:

Hoop	3½	5
Sheet	4½	5
Horse shoe	3½	4½

BUILDING MATERIAL.

Bricks, ₰ 1,000:		
Lake	9 00	11 00
Country	[illegible]	8 00
English fire	36 "	3[illegible]
Lime, ₰ bbl.:		
Western	—	—
Cement	2 00	2 [illegible]
Plaster Paris	2 25	2 [illegible]
Lumber, ₰ 1,000 feet:		
Flooring, dressed	15 00	35 "
Flooring, rough	15 00	8 "
Ceiling, dressed	4 "	5 "
Weatherboards, dressed	14 00	—
Weatherboards, rough	—	14 00
Scantling	14 "	5 "
Shingles, ₰ 1,000	2 50	3 50
Nails, best brands	3 20	—
Smaller sizes proportionately higher	—	—
Glass, ₰ box of 50 feet:		
French, 8 by 10	—	—
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	[illegible]	4 25
French, 14 by 18 to 18 by 30	[illegible]	"
White Lead, best, ₰ lb	10½	12½
Paris Green, ₰ lb	35½	40
Put. Dryer, ₰ lb	10	13
Whiting, ₰ lb	1½	3
Putty, in bladders, ₰ lb	3½	5
Linseed Oil, ₰ gall	70	80

SASH, BLINDS AND DOORS.

Window Sash, 12 lights. Size of lights.	Sash per pair. Unglazed	Glazed	Blinds per pair.
8x10	35	$1 50	$1 5
10x12	55	1 70	2 [illegible]
10x16	80	2 75	2 [illegible]
Sash Doors:	Single		Double
3 feet x 7 feet	$3 60		$8 "
3 feet x 8 feet	4 [illegible]		8 [illegible]
3 feet x 7 feet 6 inches	—		8 50
Panel Doors:			
3x8 and 1¾ inch thick	—	—	$2 [illegible]
2x7 and 1¾ inch thick	—	—	2 25
3x7 and 1¾ inch thick	—	—	2 50
4x7—6 inch and 1¾ inch thick	—	—	4 00

GROCERIES.

Butter, ₰ lb.:		
Western	18	19
New York, good to creamy	28	31
Coffee, ₰ lb		
Rio, fair	16	17
Rio, good	16¾	17
Rio, prime	17 "	17¾
Java, choice to G	28	30
Candles, ₰ lb.		
Star, best brands	12	13
Corn Meal, ₰ bbl.:		
Best K D	2 35	2 40
Cheese, ₰ lb.:		
Factory	12½	13
N. Y. cream and English dairy	15	15½
Fish:		
Mackerel, extra No. 1, in obls	—	14 00
Mackerel, extra No. 1, in kits	—	1 40
Sardines, quarter boxes	—	—
Flour, ₰ bbl		
superfine	—	4 10
XX	4 55	5 [illegible]
XXX	5 25	5 75
Choice XXX	6 [illegible]	6 50
Choice family	6 50	6 75
Fruits:		
Dried apples, ₰ lb	3	4
Dried peaches, ₰ lb	11	12
Raisins, ₰ quarter box	50	55
Raisins, ₰ half box	—	1 00
Raisins, ₰ whole box	1 80	1 85
Bananas, ₰ bunch	1 00	2 "
Crackers ₰ lb.		
Soda	—	5
Butter	—	6
Sugar	—	—
Gingersnaps	—	9
Oils:		
Coal oil, in cases, test	40	48
Coal, in barrels, test	35	45
Turpentine, in cases	—	4
Turpentine, in barrels	—	3[illegible]
Lard, in barrels best	80	85
Molasses, in barrels		
Common	18	25
Fair	21	25
Prime to choice	30	42
Golden and Respectstraps	—	—
Half-bbls. 5c and kegs 10c. more.		
Rice, Louisiana ₰ lb.		
No. 2	[illegible]	4 "
Ordinary	5 "	5[illegible]
Fair	[illegible]	5[illegible]
Prime to choice	5	6[illegible]
Soap, in boxes, ₰ lb.		
XXX Palm	[illegible]	[illegible]
Keller's magnolia	4 "	—
Keller's Dove	5 "	—
Sugars, ₰ lb		3[illegible]
Salt, in sacks:		
Fine	1 05	1 10
Coarse	90	95
Sugar.		
Good fair	6	6[illegible]
Prime	7	7[illegible]
Choice	[illegible]	[illegible]
Yellow clarified	7	8[illegible]
White clarified	[illegible]	9
Crushed	—	—
Powdered	—	—
Spices ₰ lb		
Allspice	[illegible]	[illegible]
Pepper	11 "	14
Cloves	45	[illegible]
Cinnamon	—	—
Tea, ₰ lb.		
Black Chinese	[illegible]	1 10
Green Imperial	[illegible]	[illegible]
Tobacco, manufactured ₰ lb.		
Chewing, common	40	45
Chewing, fair	—	—
Chewing, prime	—	—
Chewing, choice	—	70
Smoking	—	—

GRAIN AND FEED.

Corn, ₰ bushel		
Yellow	—	—
White	—	—
Mixed	—	—
Oats, ₰ bushel		
St. Louis	—	—
Texas	—	—
Bagging	—	—
Bran, choice, ₰ ton	—	—
Hay, ₰ ton		
Prime	—	16 00
Ordinary	—	—
Corn Meal:		
Whitewash	—	—
Mixed	1 [illegible]	1 [illegible]
Clay	1 [illegible]	1 [illegible]

PROVISIONS.

Hams, ₰ lb.		
Breakfast	[illegible]	[illegible]
Shoulders	[illegible]	[illegible]
Sides, clear rib	[illegible]	[illegible]
Sides, plain	[illegible]	[illegible]
Hams, sugar cured	[illegible]	[illegible]
Mess Pork, ₰ bbl.	[illegible]	[illegible]
Dry Salted Meats:		
Shoulders	[illegible]	[illegible]
Lard, ₰ lb.		
Choice, in cans and pails	[illegible]	[illegible]
Choice in tierces and barrels	[illegible]	[illegible]

EXTRACTS.

Potatoes, ₰ bbl	—	—
Onions, ₰ bbl	—	—
Apples, ₰ bbl	—	—
Cabbages, ₰ bbl	—	—

Wool.

Burry	11	12
Acclimation, clear	—	26
Lake, clear	27½	29

BALING STUFF.

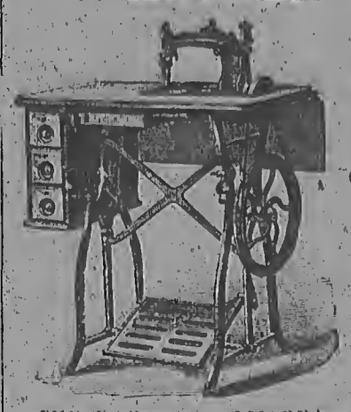
Bagging:		
India	—	—
Jute	10½	11
Ties, Arrow knot, per bundle, 20 lbs and buckles	—	—
Twine, cotton	13½	14

POULTRY AND EGGS.

Poultry, ₰ dozen		
Full chicken	4 [illegible]	4 [illegible]
Young	[illegible]	[illegible]
Hens	[illegible]	[illegible]
Geese	[illegible]	[illegible]
Turkeys	[illegible]	[illegible]
Eggs ₰ dozen		
Western	10	12
Louisiana	—	20

SEWING MACHINES.

WHEELER AND WILSON



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" 85	"	45.
" 80	"	40.
" 75	"	35.
" 70	"	25.

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Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIS.—SECOND ROUND.

Brookhaven, at Wesson	Mar. 30, 31
Bethlehem, at Bethlehem	Apr. 6, 7
Hazlehurst	13, 14
Pleasant Valley, at Pleasant Valley	20, 21
Georgetown, at Pleasant Grove	27, 28
Bethel, at Oakland	May 4, 5
Seminary, at Bethesda	11, 12
Meadville, at Pisgah	18, 19
Crystal Springs	25, 26
Rev. Hywel C. at Pisgah	June 1, 2
Gallatin, at Dupont	8, 9
Bogueehitto at Bogueehitto	15, 16

4 W. B. M. LINFIELD, P. E.

VICKSBURG DIST.—SECOND ROUND.

Warren, at Red Bone	Mar. 30, 31
Tallulah, at Tallulah	Apr. 6, 7
Hoover, at Pugh's Grocery	13, 14
Mount Calvary, at Mount Olivet	20, 21
Port Gibson	27, 28
Rocky Springs, at St. Ed's chapel	May 4, 5
Kingston, at Washington	11, 12
Natchez	18, 19
Fayette, at Cane Ridge	25, 26
Vicksburg	June 1, 2
Rolling Fork, at McKinneyville	8, 9
Clover Hill and Onward, at Clover Hill	15, 16

4 W. L. G. HUNNICUTT, P. E.

ALABAMA CONFERENCE.

MONTGOMERY DIS.—SECOND ROUND.

Chehaw	Apr. 6, 7
Auburn	13, 14
Tuskegee	20, 21
Salem, at Salem camp ground	27, 28
Pea River circuit, at Tallassee	May 4, 5
Crawford circuit, at Crawford	11, 12
Eufaula, at Warrior Stand	25, 26
Elmore circuit, at Providence	June 1, 2
Hurtsville circuit, at Ozbee	8, 9
Locust Fork circuit, at Asbury	15, 16
Montgomery	22, 30
Autaugaville	July 6, 7
Selma, at Marion	13, 14

M. S. ANDREWS, P. E.

MOBILE DIST.—SECOND ROUND.

Franklin Street and Pollmanville	Apr. 6, 7
St. Paul's	13, 14
Eastern Shore, at Silver's	20, 21
Whistler, at seven o'clock P. M.	25
Stockton, at Wilson's station	May 4, 5
St. Emma Street	11, 12
Pensacola	18, 19
Warrington	19, 20
Yellow River, at Pollard	24
Milton	25, 26
Pollard and Pensacola, at Pollard	June 1, 2
Stockpole's at Escambia	8, 9
Citronelle, at Mount Vernon	15, 16
Bayou Canot, at Bayou Canot	21
Bladen, at Mud Town	22, 23

4 S. H. COX, P. E.

PRATTVILLE DIST.—SECOND ROUND.

Montgomery circuit, at Centenary	Mar. 30, 31
Sequichee circuit, at Old Bob	Apr. 6, 7
Athens and Decatur circuit, at Indian Hill	12
Prattville's station and Johnson Springs circuit, at Prattville	13, 14
Lowndesboro circuit, at Hayneville	20, 21
Cloud and Vernon, at Vernon	27, 28
Benoit and Greenville mission, at Greenville	May 4, 5
Pleasant Hill circuit, at Pleasant Hill	11, 12
Pine apple circuit, at Magnolia Church	18, 19
Perry circuit and Brooklyn mission, at Perry	25, 26
Marion circuit, at Plantersville	31
Hardaway circuit, at Goodloe	June 1, 2
Hope Landing circuit, at Wesley chapel	7
Montrose circuit, at Cleburne	8, 9
Camden and Oaklawn, at Oaklawn	15, 16

4 T. F. MARSH, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIS.—SECOND ROUND.

Louisiana Avenue	Mar. 17
Felicity Street	24
Algiers	31
Ryan Hall	Apr. 1
Carondelet Street	10
Morgan Street	21
St. Charles Avenue	June 3
Pontchartrain and Gretna at Gretna	15, 16
Lafourche at Donaldsonville	23

14 LINUS PARKER, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Sparrowsville and Calcasieu mission, at Vinton	Mar. 30, 31
Lake Charles and Grand Chenière, at Grand Chenière	Apr. 6, 7
Jennings, Hayes, at Calcasieu	13, 14
Vermilionville and Pine grove charge, at Vermilionville	20, 21
Abbeville, at Petite Anse	27, 28
New Iberia	May 4, 5
Patterson's Bend and Morgan City, at Morgan City	11, 12
Franklin	18, 19
Opelousas, at Grand Coteau, at Belle View	25, 26
Washington, at Bayou Wauxe	June 1, 2

4 J. H. RAGLEY, P. E.

G. T. SCHILLING'S

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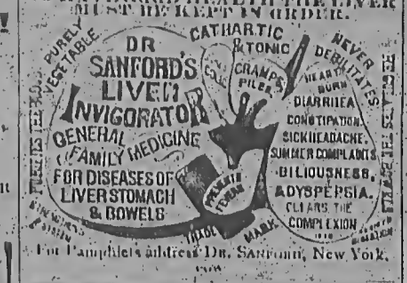

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12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes.
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes.

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GOOD RIO, parched or ground	25c. per lb.
CHOICE RIO	30c.
CHOICE CORDOVA	30c.
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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, APRIL 25, 1878. NO. 17.

DAFFODILS.

BY MARCH ELLINWOOD.

Oh, ye graceful daffodils,
Nodding in the sun,
Glance a moment downward,
Where the crystal waters run.
Are you frightened at the beauty
That the sun has given to you?
Well you may be, for the glory
Of the great King shineth through you.

Oh, ye graceful daffodils,
Waving in the breeze;
While your beauty brightens
All the wind swept leas;
If the wonder frightens you,
Gaze forever at the sky,
And forget your own weak selves,
In the glory wide and high.

News of the Week.

DOMESTIC.

NASHVILLE, April 15.—It has been definitely ascertained that fifty-seven houses were destroyed by the Clarksville fire, including the best buildings of the city.

Policeman Phillips shot and killed a negro named Seat, while resisting arrest, on Saturday. This aroused a feeling among the blacks, who threatened to mob Phillips. The latter was placed in jail for safety.

It is supposed the fire was the result of the recent lynching of a negro for attempting a rape on a white girl named Seat's death.

Fifty special police patrolled the streets of Clarksville last night. Nine hundred hogsheads of tobacco were destroyed by the fire and rain. The list of houses embraces all kinds of business, and among them a newspaper office, court-house, bank Central Hotel, hook and ladder house, two jewelry stores, two dry goods stores, eight groceries, two public halls and ten residences.

DES MOINES, IOWA, April 16.—The National Bank is redeeming its circulation in gold.

A special from Gunnell says that the First National Bank of that place is redeeming in gold. The Citizens' National Bank of this city has ordered gold from New York to redeem its circulation.

NEW YORK, April 16.—The compilation between Nicaragua and Germany has been adjusted.

WASHINGTON, April 17.—The following is the text of the bill reported by the Senate Finance Committee:

"To amend an act to provide for the resumption of specie payments, and for other purposes.

"1. That from and after the passage of this act United States notes shall be receivable in payment for United States bonds, now authorized by law to be issued, and on and after October 1, 1878, the said notes shall be receivable for duties on imports; said notes, in the volume in existence on the first of October, 1878, if not be canceled or permanently boarded, but shall be reissued, they may be used for funding other lawful purposes whatsoever, to an amount not exceeding in whole the amount then in circulation and in the treasury; and the notes, whether then in the treasury or thereafter received under act of Congress, and from whatever source, shall be again paid out; and when again returned to the treasury they shall not be canceled or destroyed, but shall be reissued from time to time with like qualities; and that part of the act of January 14 [illegible] entitled "An act to provide for the resumption of specie payments," authorizing the retirement of eighty per cent. of United States notes, is hereby repealed and become inoperative and after said October 1, 1878.

"2. All laws and parts of laws inconsistent with this act shall be and are hereby repealed.

ATLANTA, April 17.—The International Sunday School Convention assembled at the First Baptist church. About four hundred delegates were present, representing all the States, Indian Territory and Canadian provinces. The convention was called to order by Rev. George A. Hall, of New Jersey, president of the last International Convention. Addresses of welcome were made by Gov. Angier and Gov. Colquitt; responses by Rev. John Potts, of Toronto, and Gen. Clinton B. Fiske, of New York.

The Committee on Permanent Organization reported unanimously in favor of Gov. Colquitt, of Georgia, as permanent president, and one vice-president from each State.

Brief reports of the Sunday school work in each State were made. They indicate a great increase in the number of schools, pupils and teachers.

The Executive Committee and statistical secretary made full reports.

Last night the International Sunday School lessons were considered and the report of the committee read.

Addresses were made by Dr. John Hall, of New York, and Dr. J. H. Vincent. The attendance of visitors was very large and great enthusiasm prevailed.

The convention will be in session until Saturday.

ATLANTA, April 18.—The second day's session of the International Sunday School Convention was marked by an increased attendance of delegates and visitors, and by most interesting proceedings. The morning was occupied with the discussion of the true basis of Sunday school work and assistant agencies. Addresses were made during the afternoon and evening on Sunday school work in the various churches. Four hundred and fifty-seven delegates are present.

WASHINGTON, April 18.—The action of the Judiciary Committee of the House to-day indicates an early concurrence in the Senate bill repealing the bankrupt law.

ATLANTA, April 19.—The third day's proceedings of the Sunday School Convention was marked by several very interesting incidents. The morning session was occupied in the discussion of a general theme of promotion of Sunday school work.

Dr. Plummer, of Columbia, S. C., made a fine address on the condition of the negroes in the South, urging their claims upon religious care.

The Massachusetts delegation requested the honor of shaking hands with the speaker. The following were reported as the International Lesson Committee for the next seven years: Rev. John H. Vincent, D. D., New Jersey, Methodist; Rev. John Hall, of New York, Presbyterian; Mr. Benjamin F. Jacobs, of Illinois, Baptist; Rev. Warren Randolph, D. D., of Indiana, Baptist; Prof. Philip G. Gilbert, LL. D., of Illinois, Methodist; Rev. Richard Newton, D. D., of Pennsylvania, Protestant Episcopal; Rev. B. M. Palmer, of New Orleans, Presbyterian; Rev. W. G. E. Cunnyngham, D. D., of Tennessee, Methodist Episcopal Church South; Prof. Austin Phelps, D. D., of Massachusetts, Congregationalist; Rev. John A. N. Broadus, D. D., of Kentucky, Baptist; Prof. S. Baugher, D. D., of Pennsylvania, Evangelical Lutheran; Rev. James A. Warden, of New Jersey, Presbyterian; Rev. D. H. McVicar, LL. D., of Quebec, Presbyterian; Rev. John Potts, D. D., of Ontario, Methodist.

A new Executive Committee for the next three years was appointed, with Franklin Hall, of New York, chairman.

To-night, after an address from Dr. Leftwich, of Atlanta, and several voluntary speeches on the promotion of the Sunday school work, the convention adjourned *sine die*.

There will be a grand children's jubilee to-morrow.

WASHINGTON, April 22.—The river and harbor bill passed under a suspension of the rules amid turbulence. It gives James river $70,000; Appomattox, $30,000; Great Kanawha, $22,000; Cape Fear river, $85,000; Norfolk harbor, $20,000; Savannah harbor, $70,000; Charleston harbor, $5,000; Cedar Keys, $20,000; Chattahoochie $18,000; Alabama river, $25,000; Tombigbee and Black Warrior, $40,000; ship channel, Galveston, $75,000; Mississippi and Arkansas rivers, $180,000; entrance to Galveston harbor, $125,000; Sabine Pass, $30,000; Matagorda Bay, Texas, $250,000; Yazoo, $25,000; Red River raft, $25,000; mouth of Red river, La., $50,000; snags, Red river, $25,000; Cumberland, above Nashville, $60,000—below Nashville, $15,000; Tennessee river, above Chattanooga, $15,000—below Chattanooga, $30,000; Coosa river, $75,000; New Orleans harbor, $50,000; Mississippi river at Vicksburg, $40,000; Neuse river, N. C., $20,000; Currituck Sound, N. C., $20,000.

The bill leaves it discretionary with the Secretary of War whether the work shall be done by contract or hired labor. It also appropriates $150,000 for surveys of rivers.

The Committee on Commerce of the House agreed to allow $70,000 for the New Orleans harbor, $100,000 for Red river and $10,000 for Bayou Lafourche.

The Committee on Weights and Measures agreed unanimously to report the Senate bill for the New Orleans Mint, appropriating $75,000 for putting it in operation.

Senate.—On motion of Mr. Bailey, of Tennessee, it was ordered that the Senate bill for the relief of the book agents of the Methodist Episcopal Church South should be taken up as soon as the objected cases on the calendar should be disposed of.

GALVESTON, April 22.—The *News* publishes a special from Fort McIntosh, stating that the Indian raiders from Mexico have killed many people, and carried off two white boys named Taylor.

The correspondent expresses the belief that these raids are incited by supporters of Lerdo for the purpose of bringing about a misunderstanding between the United States and the Diaz government.

NEW YORK, April 22.—Hon. William Orton, president of the Western Union Telegraph Company, expired this morning at seven o'clock, of apoplexy, with which he was stricken at eleven last night.

FOREIGN.

LONDON, April 15.—The *Telegraph's* Vienna correspondent says Turkish works are again stopped in consequence of Russian remonstrance. The same correspondent states he hears that Russia will occupy Roumania and disarm the army as soon as an Anglo-Russian war appears inevitable. If Count Andrassy's views prevail, Austria will resist such a step.

The state of affairs with reference to the Eastern question remains substantially the same. There is no change in the attitude of the powers. The mooted point between England and Russia is still unsettled. While this is the case the prospect of a Congress and a peaceful arrangement of the whole difficulty is as far off as ever. There is a strong feeling in both countries that war is inevitable. At St. Petersburg the belief is stated to prevail that England's willingness to continue negotiations is rather for the purpose of isolating Russia than arriving at an understanding. Some influential persons believe England will not go to war alone; hence earnest efforts continue to satisfy Austria. Some moderate men in official circles have begun censuring Russian generals, diplomats and newspapers for pushing the government into a position where the issue between Russian independent action and European control is unavoidable; but a majority of the public continue to declare that the government has been too conciliatory, and the press opposes any concession. Germany's efforts to bring about an understanding continue, but the task is rendered difficult by the intimate relations between Germany and Russia. Prince Bismarck is reported to have said recently, in reply to a suggestion that he should mediate: "We cannot offer counsel to Russia, for advice on our part would almost look like a menace."

HAVANA, April 16.—The City of Merida arrived with city of Mexico dates to April 7. Congress has assembled. Diaz's message gives an encouraging view of home and foreign relations. With respect to the United States of America, pending questions, of which Congress is already informed, have not been settled. He makes no further allusion to American affairs. Minister Foster has arrived, and everybody is expecting a speedy recognition.

RAGUSA, April 16.—All Turkish regular troops in Bosnia and Herzegovina have been ordered to concentrate at Mitrontza, whence they will rerire to Salonica, and from there to Constantinople.

CONSTANTINOPLE, April 16.—The trial of Suleiman Pasha has commenced. Condemnation is regarded as extremely probable.

BERNE, April 16.—Switzerland has accepted the proposal of the United States to participate in the International Congress to fix the relative values of gold and silver.

HAVANA, April 17.—Prominent merchants and planters are generally of opinion that the reports that the deficiency in the sugar crop will amount to fifty per cent. are entirely wrong.

Receipts since the first of January to date show only a deficiency of one-third compared with those for the same period last year, while plantations are over-stocked with sugars awaiting transportation. Some think if the rainy season commences late the crop will equal and even be superior to last year.

The hot and dry weather continues.

A sugar-cane disease in Porto Rico, produced by a certain worm, has spread so rapidly that a royal order has been issued for an investigation into its cause and character, and the means of prevention. The disease thus far appears to be confined to Porto Rico.

VIENNA, April 17.—The *New Free Press* learns from Berlin that Russia may ostensibly agree to England's demand to submit the entire treaty to the Congress. If this course is adopted it would show that Russia had agreed with the other Continental powers.

LONDON, April 18.—Nine thousand operatives are idle to-day at Burnley. The spinners are willing to accept a reduction, but the weavers refusing, all struck. Labor at other points is unsettled.

MONTREAL, April 19.—Several encounters between the Orange Young Britons and Irish Catholics occurred to-day in this city. As the Britons were marching to the church this forenoon a Catholic attempted to cross through the procession. He was pursued into Notre Dame Catholic church, where some fighting occurred. Charles O'Hara, who attempted to shut the door on the intruders, was badly beaten.

There was more rioting at eleven o'clock to-night in Victoria square, by stone-throwing and pistol-shooting. A posse of police quelled the disturbance. An artillery volunteer named Cole received severe wounds, and Policeman Martin was dangerously wounded in the head. Several plate glass windows were broken.

ROME, April 20.—At the Easter reception of Cardinals Pope Leo dwelt upon the strength and vitality of the pontificate. He said the war which has been declared against the papacy from the earliest times continues with undiminished fierceness. Trusting in God, we are ready to carry on the warfare and to uphold the rights of the church. The Roman pontiff concluded by expressing the hope that the erring children would finally submit.

PARIS, April 20.—Papers here publish a telegram from Berlin, dated to-day, stating that England and Russia have agreed to the principle of the simultaneous withdrawal of the British fleet and Russian troops from the neighborhood of Constantinople, but the points to which they will withdraw are not decided upon.

TIFLIS, April 20.—Gen. Melikoff will start for St. Petersburg to-morrow. The Circassian army corps will be disbanded.

LONDON, April 22.—The *Times* correspondent says: The aspect of affairs is neither better nor worse. The course of negotiations makes it more and more apparent that Russia has not meant to make any concession relative to a Congress dependent on the sole arrangement as to the relative position of her own and the English forces.

The fact that the Russians did not reject the idea of withdrawing to Adrianople, and that negotiations have been pending on that basis, shows that they would set great value on the withdrawal of the British fleet beyond the Dardanelles. Still, as Besika Bay is only about twelve hours' sail from Stamboul, while Adrianople is at least a three days' forced march distant, the Russians thought they would be placed at a disadvantage.

"Hail? gentle spring," says Tomson; and gentle spring hailed, and snowed too.

Gossip About the New Pope.

The French correspondent of the Paris *Nineteenth Century* has been making some observations on Leo the Thirteenth. He finds him very respectable, very much respected, but without the usual possible addition of being a bore. He is not the least in the world tiresome. But it was a little singular that he should like the name of Leo. Leo the Twelfth had many virtues, and his cat is still talked of in Rome; it was the chief personage of his reign. The father shut himself up with this favorite, to partake with it the excellent *polenta*, the specialty of Spolete, their native place. When he died the cat was cleared out of the apartment for four days, but it was found by Chateaubriand, the French embassador to Rome, who adopted the waif; it peaceably ended its life on the lap of Madame Recamier at the Abbaye-au-Bois, and is buried under a willow in the garden, where pilgrims can visit the tomb of the cat of a pope.

But it is not now the matter of a cat which agitates the Noah's ark of the Vatican. "Noah's ark" is the word. It was by the goodness, not to say feebleness, of Pius the Ninth that the Vatican became a refuge for all those who declared themselves frightened by the rising wave of modern ideas. The Vatican is vast, it has many apartments, and there, attached directly or indirectly to the papal establishment, but regularly paid, were collected a great number of people, who lived *en famille*, who lived inviolable from modern ideas, from conscription, from taxes and from the police. If one had the good fortune to be himself to some monsignior, or some scullion of the pontifical kitchen, he was in paradise—he had soup, sweetmeats, and other things not named. These arrangements were a burden on the pontiff's treasury.

When the present Pope, for a brief time, was camerlengo he looked unfavorably on this snugly-housed colony. He had the daring to call before him the head groom of the stables and demand an account of the horses and carriages, which were still renewed, although the Pope had not used them since 1870. He demanded an account for the morrow, since the groom did not know how many horses there were. The *grand ecuyer* was stupefied at this indiscretion. It was a detestable symptom. No doubt if the Pope had been chosen by popular vote, as in former times, Cardinal Pecci would have stood small chance of an election.

At the first news of the election of Leo the Thirteenth half these rats of the Vatican decamped in haste with their baggage. Half of the remainder only wait till their title to remain shall be demanded; the other half awaits its fate without any illusions. The bourgeois of Rome are not a little scandalized at these goings-on, and perhaps, from old jealousy, smile a little at the scamper from the ark.

"We live on the goods of the poor; let us not forget that," were the astonishing words from the secret lips of Leo the Thirteenth. But the unlicensed inhabitants of the Vatican are not the only victims of the new *regime*; there are others and more illustrious. In coming from the Sistine chapel, after the ceremony of kissing his feet by the cardinals, he saw awaiting him in the *sala regia* the *garde palatine*—a body of two hundred soldiers. "Oh, oh," said Leo, "behold an army! However, I have no intention of making war in person." Judge how these words ran through Rome. Gen. Kanzler, the Swiss, who directs the strategic movements of these troops, was summoned to the presence, and thanked for his past services, and told that the Pope had no need for a general. He went back to Switzerland.

In this action the pontifical marine saw its fate. The marine? What is the marine? But it exists. The admiral who commands it is not a Swiss, but an Italian named Cialdi. There are sixty marines on the roll, commanded by an admiral. The ship of the navy is laid up, undergoing repairs, in the port of Toulon, and has been ever since 1870. The name of the vessel is *L'Immaculee Conception*. Its crew is twelve men, who are relieved every three months.

Besides the *garde palatine* and the *marine apostolique*, there is the *gendarmerie pontificale*. The Pope thinks that the *garde nobile* and the Swiss *halle bardiers* are sufficient for a service of honor. But the *garde nobile* are not satisfied. Heretofore, on election of a pope, they have received rolls of silver for guarding the cardinals. Pope Leo the Thirteenth thanked them!

And the Cardinal Caterini, who announced to the people from the balcony (only the people were absent) the new election, what did he receive? By usage he should have had a "compliment" of about 130,000 francs. He has not yet seen it; perhaps there is nothing in the treasury; perhaps it remains in the pockets of the holy father, together with the *douceur* to the secretary of the conclave.

Besides, the new Pope neglects his family. He has a nephew—also a volunteer in the Italian army. Instead of making him a cardinal, according to the usage of the last age, he sent for this nephew and gave him his benediction in the Italian uniform.

These eccentricities make talk. Leo the Thirteenth begins to be popular. The people are aware that they have now a living Pope. And he is very much alive. He dispatches a couple of hundred pilgrims before breakfast. And how are those pilgrims received? Pius the Ninth was wont to receive without display of ecclesiastical dress, to even entertain with anecdote and familiar talk, never permitting one to kiss his slipper. Now the pilgrims, in two lines on each side of a hall, await the Pope, who is borne in on his chair; they prostrate themselves. He pronounces a few words, then descends and walks through the line; they hasten to throw themselves to the ground as he passes, and kiss his feet and the hem of his trailing garments. When the promenade is over the Pope remounts his throne, blesses the pilgrims, and disappears, backward, like an idol. But these receptions swell the coffers of the Vatican.

There is indeed a great change. It is believed that the Pope has been seen outside the Vatican; certain he has been out in a close carriage.—*Hartford Courant.*

Railroad Arrangements for the General Conference.

We publish for the convenience of the delegates to the General Conference the following arrangements that have been perfected with the railroads. Some of the roads addressed have not yet responded, but will do so, doubtless, in time to meet the necessities of the case.

Jacksonville, Pensacola and Mobile Railroad.—From Tallahassee and local points to Live Oak and return, for one and one fifth fares for round trip.

Vicksburg and Meridian Railroad. This company will issue round-trip tickets to delegates attending the General Conference of the Methodist Episcopal Church South.

Atlanta and West Point Railroad. One fare for round trip.

On Western and Atlantic railroad and branches, when delegates buy their regular local ticket to Atlanta, the agent will furnish them with certificates, to be signed by the secretary of the Conference, which will return them free.

On Memphis and Little Rock get round-trip tickets from Little Rock for one fare from April 25 to June 1.

On Magnolia route, get one fare, round trip; free return on certificate from the secretary of the Conference.

On Texas Pacific railroad, Marshall to Atlanta, round trip, one fare.

On Port Royal railroad, from Charleston and Savannah and local points, free return tickets.

On Alabama and Chattanooga railroad, three cents per mile each way until June 5.

On Wilmington and Weldon, and Wilmington, Columbia and Augusta railroad, three cents per mile each way. Good from April 27 to June 10.

On Missouri Pacific railroad, three cents per mile each way.

On Florida Central railroad, one fare for round trip.

East Tennessee, Virginia and Georgia railroad, three cents per mile each way.

Brunswick and Albany railroad, one fare for round trip.

Georgia railroad and Macon and Augusta railroad, one fare for round trip. Get return ticket at time of purchase.

Rome railroad, one fare for round trip.

Central railroad, one fare for round trip.

Macon and Brunswick railroad, one fare for round trip.

Atlantic and Gulf railroad, one fare for round trip.

Northeastern railroad, one fare for round trip.

Atlanta and Charlotte Air Line railroad, one fare for round trip.

Richmond and Danville railroad, six cents per mile one way. Good for thirty days.

Pensacola railroad, one fare for round trip.

Atlantic, Gulf and West India Transit Company, one fare for round trip.

Louisville and Cincinnati Short Line, Cincinnati to Louisville $5. Good until June 15.

Nashville and Chattanooga railroad, three cents per mile each way. Good till June 10.

Memphis and Charleston railroad, full fare coming; presenting certificate from Conference secretary, return for one-fifth fare.

Carolina Central railroad, one fare both ways.

Selma, Rome and Dalton railroad, six cents per mile round trip. Good for thirty days.

Published by order of Preachers' Meeting. W. F. COOK, Prest.
W. A. CANDLER, Sec.

ATLANTA.—*Hotel Accommodations.*—Bro. Parks writes us, says the *Southern Christian Advocate*, that there has been some misapprehension, at this point, of the meaning of the card issued by the ministers' meeting at Atlanta. It was not designed to intimate that there was any deficiency of public accommodations, except as such were at the disposal of the committee for the gratuitous entertainment of guests. There are ample accommodations, at reasonable rates, for all who will *pay their way*, both in hotels and private boarding-houses. As many as choose to come on these terms will find ample room.

The members of the Mississippi Conference are requested to forward their collections for the Marvin Monumental Association at once, as it is desired that full reports be made by the first of May.

W. H. WATKINS.
JACKSON, MISS., April 15, 1878.

A New Catechism.

It is with very great satisfaction that we learn that a catechism on church government, by Bishop McTyeire, is already in press at the Southern Methodist Publishing House, Nashville, and will be ready for delivery by the first of May. It is a catechism on church government, but with special reference to that of the Methodist Episcopal Church South. Several sections of the work have appeared from time to time in the *Sunday School Visitor*. From those samples we have formed a high opinion of it. It is a work we have long needed, not only for the instruction of our children, but for the information of all our people. We have not taught our young people Methodism with any degree of accuracy or thoroughness, and the ignorance of our members on the subject of our government and denominational peculiarities is very great. Every one of our Sunday schools should be supplied at once with this catechism, and every family should have it. Our pastors cannot do a better thing for their charges and for the general advancement of Methodism than to see that a copy be put in the hands of every member, and that some others not connected with the church be furnished with it. The catechism is a 16mo. of 128 pages. Twenty-five cents a copy, or $2.50 a dozen. Orders can be sent at once to the Southern Methodist Publishing House, Nashville, Tenn. That our readers may see the particular scope and design of the work we give the contents of the last three chapters:

CHAPTER IX.—*Episcopacy—Bishops.*

Sec. 1. Executive Duties—General, Not Diocesan.
Sec. 2. Episcopal College—Joint Superintendency—Judicial Functions—Trial.
Sec. 3. Prelacy—Episcopal and Non-Episcopal Methodists—Wesley's Views.
Sec. 4. Theories of Episcopacy—Apostolic Succession.
Sec. 5. Evils of the Apostolic Succession Theory.
Sec. 6. Anglican, Northern and Southern Methodist Episcopacy.

CHAPTER X.—*The Presiding Eldership.*

Sec. 1. Qualifications of the Presiding Elder to Travelling and Local Preachers.
Sec. 2. His Relations to the Bishop.
Sec. 3. How Appointed—Why Not Elected by Annual Conference.
Sec. 4. His Relations to the Whole Work.

CHAPTER XI.—*Connectionalism.*

Sec. 1. Unity of Doctrine, Discipline and Action.
Sec. 2. Connectional Ties—Organic.
Sec. 3. Connectional Ties—Incidental.
Sec. 4. General Reflections.

THE HORSE AND HIS RIDER.—In the history of Rome it is related that in 361 B. C. a great chasm opened in the middle of the Forum, which it was found impossible to fill. The soothsayers said it would close when it contained what Rome possessed of most value, and then the State would be perpetual. A noble youth, named M. Curtius, demanded if Rome had anything of more value than arms and valor. He mounted his horse, richly caparisoned, and, amid the silence of the people, spurred him over the brink of the tremendous precipice (Liv. 1, vii, 6.) I have seen a striking picture of this somewhere. It represented the horse and rider after they had passed the brink and were descending to the unknown depths. There was a remarkable contrast between the fright of the brute and the unruffled self possession of the man. The limbs of the horse were tightened to his body, and the muscles of his neck drew his head to his chest, and a shuddering terror expressed itself in the flash of his starting eyes. The rider was serene and calm, with a solemn expression of majesty on his face, as of one who lived with high thoughts. If I were set to spiritualize this picture, I should say that it was no mean representation of a ripe Christian departing this life. The horse is the body, and the rider is the spirit. Flesh shrinking, spirit steady and calm and solemn. Flesh dreading the terrible shock, and spirit wrapt in the glory of action, descending that it may ascend.—*Cook.*

THE GENERAL CONFERENCE DAILY ADVOCATE.—*Price, $1.*—The *General Conference Daily Advocate* will be published during the session at Atlanta, Ga. It will contain the proceedings of the body, including the reports of committees, speeches of members, and the plans that may be adopted for the extension of the kingdom of Christ.

We have published the price at $1.25; but, after making our contract for its publication, find that we can furnish subscribers at $1. Persons who have already sent us $1.25 will be credited with twenty-five cents.

We request all persons who expect to subscribe for it to do so at once.

A. H. REDFORD, Agent.
NASHVILLE, TENN., April 1, 1878.

At a wedding recently, when the clergyman asked the lady, "Wilt thou have this man to be thy wedded husband?" she, with a modesty which lent her beauty an additional grace, replied: "If you please."

The Southern Presbyterian General Assembly will meet at Knoxville, Tenn., May 16. The General Synod of the Reformed Presbyterian Church will meet in New York city, May 15.

The Christian Advocate.

THURSDAY, APRIL 25, 1878.

LINES TO AN INVALID FRIEND.

BY ELLEN E. REDDIN.

"I am used to suffering and privations, and am willing to live or die."

Dark clouds had hung all o'er the sky,
And driving rain had rushed earth;
A rift and sunbeams sparkled nigh
A letter came, to tell thy worth.

O Christian faith! how near divine!
How like the bow across the cloud,
Which says grief's storms, that once were mine,
Shall not for aye thy path enshroud.

Earth has its tempests—sunshine too;
And spirit knows its own deep throes;
Yet God still lives, and o'er is true,
And never wades of changing knows.

O Rock of Ages!—faith sublime!
Still ever let me cling to thee;
While tempests lash the shores of time,
Still point me to eternity.

"Thy weakness is the strength" for thou
Hast backbit thy heart to trust in God;
O'er thy sick couch thy soul can bow,
Then walk the paths that angels trod.

In life or death "Thou still art his";
"Will in the hollow of His hand";
He holds the being, source of bliss;
"I don't dye or die at His command.

Such faith had Abram—Enoch too;
Such hope Elijah, when there came
A chariot-fire for chariots drew,
To bear him in the sacred flame.

Rest in His God "O forget of mine"
Thy Savior stands upon the shore
Of death—round Him a glad throng shall
Of angel-guards to bear thee over.

He can arrest the surging waves,
And calm their stormy fury to peace,
Whose bulwark towers old Jordan laves,
Where there shall weep no more, no more.

Sketch of Rev. B M. Drake, D. D

NUMBER V.

The last twenty years of Dr. Drake's life so abounded in labor and incident that it would require a volume and a skillful and practiced hand to do him justice. In the present attempt his compositions have greatly suffered; for though his own language has been given, the frequent omissions necessary to condensation have injured the flowing style and rich variety of thought which pervade his writings.

He was ardently attached to his relatives, and when in their vicinity never omitted an opportunity of visiting them, generally making previous appointments to preach while there. His last visit was made on the way to Petersburg, in 1846. He writes from thence to his children that he arrived at his mother's in a week after leaving Natchez, and was surrounded by crowds of relatives; that he found her too feeble to meet him, as usual, but her pleasure at seeing him and having so many of her descendants around her gave her strength to ride with him in the neighborhood and to preaching. "Sheziz," he said, "one of the ripest Christians I ever saw. Not at all childish, and seems pleased with all around her. I rejoiced to be able to give her such comfort. Shall I have children to cheer me when life is ebbing out? I felt grateful that I had such a mother, and such a blessed religion. When I parted with her she said: 'My dear son, I shall see you no more till we meet in heaven. If I get there before you, I shall look out for you. If you get there first, be sure I am coming.'"

On the eighth of May he describes the site of Petersburg, Va., its factories, and his pleasant home at Bro. Thrift's; says a number of delegates were delayed by a heavy storm off the capes of North Carolina, but all arrived the second day. "Bishop Soule gave in his adhesion to the Church South, and was received with great enthusiasm." "Yesterday, after solemn prayer, we proceeded to elect two additional Bishops—Drs. Capers and Paine. I have never seen an election conducted with so much decorum and so little management. It might be compared with the election of Matthias. Last Sunday I preached six miles in the country, in an old Episcopal church, to a large congregation, which the venerable Devereux Green used to preach. Yesterday evening I visited, in the environs of this place, the ruin of one of the oldest churches in the land. Its walls and portions of the roof are standing, but almost overgrown with ivy and creepers. It dates back nearly a hundred and fifty years. It is surrounded by an extensive burying ground. Some of the inscriptions now legible are a hundred years old. The landscape is peculiarly fine. I selected a beautiful rose and some ivy for Jane's herbarium." He expresses much gratification from a visit made him by his uncle, M. Collins, of Raleigh, N. C., and three of his children, and says the principal difficulty before the Conference was the arrangement of the Book Concern. He preached in Richmond, Light street, etc.

In 1847 the degree of D. D. was conferred on him, which he appreciated as an evidence of the esteem of his friends, and as coming from Centenary College. In September of that year he heard that his oldest son, returning from Yale College, was taken dangerously ill on the boat, and had stopped at his uncle's in Vicksburg. He immediately started for that place, and on arriving wrote as follows to his wife: "I came up with a palpitating heart; but, on Leonard hearkening to my knock, learned that W. was better. In a moment I was in his room, found his hand in the dark, and was happy once more to greet him."

Delegated to the St. Louis General Conference in 1850, he embarked on a new boat—the largest, he said, on the Mississippi—on which were more than seven hundred passengers—a number of delegates—and more than five hundred stowed among the machinery—some in the dark, and cholera on board. He relates to his daughter, May 2, some thrilling cases of suffering—one of a young Presbyterian missionary, whose wife died, leaving him with two little children; another of a poor Irishman, whose wife and child were taken. Bringing his remaining little daughter for medicine, with the hope that she would be spared, she was found to be already in collapse. He said his hostess, Sister Poillin, promised to nurse him well if sick. "I am well through mercy. May we meet again, and *finally* to part no more." Later he writes of Mr. Bascomb's election to the bishopric, and that he seemed deeply to feel the great responsibility. The session was considerably shortened by the alarm of the cholera. This and the preceding year he served the Washington circuit.

In 1852, for the improvement of his wife's health, his own also suffering, Dr. Drake spent several weeks of June and July on the sea-coast. A kind gentleman, Mr. James Brown, came to the hotel for them, and they were hospitably entertained at his home—Orange Grove. While here he preached at Handsboro, and aided in all the meetings near that place, and also wrote an address, which he afterward delivered to Mrs. Jones' senior class in Jackson, La., and from which the following sentences are taken: "I have long accustomed myself to feel a deep and abiding interest in what concerns my race. I am an integral part of the great whole; and, small an atom as I may be, I am taught to believe that every other atom in the universe is more or less affected by my conduct. 'No man liveth to himself,' and in some material sense every man is his brother's keeper. That golden chain which binds us to the throne of God, with a felt responsibility for all our actions, links us in indissoluble fraternity with the whole brotherhood of man. If, to use the beautiful language of Mrs. Sigourney, 'one ink drop on a solitary thought has stirred the minds of millions, or brief human breath has disturbed the surrounding atmosphere so as to communicate itself to the entire system of the universe, how careful should we be that the impulse we give be in the right direction.'"

Being on the Natchez district this year, he writes from Jackson, La., in November, of a revival, mostly in the schools, and says: "There were forty at the altar last night. Among the brightest conversions was George Clinton. A. Cage is at his usual work of taking the lads to the grove, where he had two conversions night before last." Next he went to Bayou Sara, then to the Franklin plantations and home.

In August, 1853, himself and Bro. Curtiss were building a camp meeting tent near Fayette. On a morning when he was to go up he sent his son Fred and with hands, excusing himself for the following reasons: "I am almost sick with fatigue and loss of rest with Bro. Nash. M. and Aunt Se to be taken care of, the sick, annoyances on the farm—troubles thicken. But Abraham had some bright revelations after the horror of great darkness was over him." At this meeting there were twenty-seven conversions. His son Willis was of the number. The closing service was a sunrise address, which he made specially to Christians and young converts. At its conclusion there was much feeling, and members pressed forward to speak to him. "What I would give," said a friend, "to be beloved as Mr. Drake is!" Returning homeward, they found that a panic in consequence of yellow fever in Natchez was causing the inhabitants to fly in every direction. Every vacant house was occupied, but it was only to scatter the disease through the country. For this reason Dr. Drake omitted one round on the district, and gave attention to the sick and dying. The year 1854 was one of the most laborious of his life. His district work occupied the early part of the year. In April he left for the General Conference, accompanied by his daughter, arranging his route to Columbus so as to visit his brother John, who had been left in North Carolina in 1809, and since then had seen none of his father's family. They called on his sister, near Nashville; passed Chattanooga mines, which were causing much commotion; the Stone Mountain, through South Carolina to Robeson county, N. C. Writing from Columbus, April 30, he says: "My meeting with my brother was very interesting to us both." He speaks of the numerous descendants there to meet him, and of seeing old friends of his father, and says: "I preached in the pulpit from which I first heard the gospel—made partly by the hands of my father, and often occupied by Bishop Asbury—from: 'The fathers, where are they? and the prophets, do they live forever?' It was to me one of the most interesting services I ever performed. I saw the spot where I was born, and prayed near the place where I first said: 'Our Father, who art in heaven.' * * * * Now here we are at Col. Holt's, most pleasantly located on a beautiful eminence a mile from the city."

"*May* 11.—We are just through the settlement of a very exciting question—whether we should have a printing and binding establishment, or have the work done by others. We finally got a vote to print.

"*May* 22.—The location of the Book Concern was determined after a long debate. * * * The Bishops elected—Pierce, Early and Cavanaugh—are all good men and true."

Returning by Auburn, Ala., they called on his uncle, J. H. Drake, aged eighty-four years.

In June he was hastily summoned to Jackson, La., to attend his son, who was suffering with hemorrhages of the lungs, and found his family also sick; staid till they were able to come up the river, and attended them as far as Natchez on their way to Waterproof. The trustees of Centenary had expected Dr. Barker to supply the place of the president, who had resigned, and, being disappointed—some of the professors also leaving—they urged Dr. Drake to accept the situation. In view of the exigency he consented to serve till January, meanwhile corresponding in various quarters with the hope of securing a president.

A summary of his labors in the fall, selected from his letters, is given, as follows: He attended the Bethel camp meeting from the first till the fourth of October, and reported a number of accessions and conversions, some of them children of his intimate friends. Reached Jackson the night of the fourth, and attended a faculty meeting. The next day attended prayers twice in the chapel, held another faculty meeting, organized classes, received students, looked over lessons and wrote letters before retiring. Thought he saw a field for usefulness. His quarterly meeting for that place was the best he had held that year. Says his health was improving. On the eighteenth reports his engagements as new and very arduous. Heard three recitations a day, and had to study as much as the students; had to patrol the town and college on Tuesday night; attend prayer meeting one Wednesday night; hear forensic discussions or compositions on Thursday night; meet the faculty on Friday night, and attend quarterly meeting on Saturday and Sunday. Conference came on in November. He was appointed to Jackson district. A young preacher—W. Booth, staying at Prof. Magruder's, who was appointed to Washington circuit, including Dr. Drake's residence—was ill and finally died. In addition to his other duties he assisted in nursing him and watching with him, and writes that he was much exhausted from that, much walking, and other duties; longs for rest and home. He had desired lighter work, the next year, but yielded to the wish of the Bishop. He said: "The Conference is the very best we ever had. About sixty have joined the church. We Wall is of the number. If I consulted results, I should think I was here in the order of Providence. Poor Washington! May God undertake for her. If God permit I will try to do something for Union chapel."

There were one hundred and fifty students received in the college in October. Dr. Drake remained there to the close of the year, having meanwhile made a hasty visit to his family.

Change and Finance.

MR. EDITOR: From the expressions of many writers, and the action of some Conferences, the Methodist Episcopal Church South is certainly drifting toward a change in the present plan of the work of our presiding elders. To some of us such a change seems to touch the principle of our general itineracy as a power in our Methodism to "spread holiness over these lands." It is a step backward, and not forward. The plan of enlarging districts to twice their present size, and requiring the presiding elder to make but two rounds during the year, would certainly reduce the efficiency of that department of our economy to something less than half its present capacity for good. With the present order of that office, I can name instances where a visit of the presiding elder was needed on the charges of young and inexperienced preachers, between the times of his quarterly visits, to give the weight of his influence to settle difficulties agitating and troubling the church. For more than twenty-five years I have been in charge, and have traveled circuits from first down to third-rate, and from third back to first-rate, and then down to third, and during slavery times was for years together in charge of colored missions; and now I am planning to secure an extra visit from the presiding elder to aid me in the settlement of a difficulty, in which case judgment is plain; but his decision, backed up by the weight and authority of his office, I hope will save two or more persons to the church, whom, my decision alone may dismember forever. From every point of observation it is clear to me that the present plan is far more effective for good than enlarged districts, with half the number of visits. If actual change for the sake of change is not the thing aimed at, the enlargement of circuits, even if two or more preachers must be placed on one charge, would meet the necessities of the case without a word of legislation on the subject. The passage of an advisory resolution by the General Conference might give those oppressed with a speech on the subject an opportunity to work it off.

The question of finance has certainly borne its part in raising this presiding elder's district issue. "Can't support" is the cry. Our system has ever contemplated the plan of going forth as Abraham did, who went "not knowing whither he went." On this principle districts, stations, circuits and missions have been supplied. Preachers have gone forth not knowing anything of the geography of their new charge, nor of its financial capacity, asking no guarantee of money, nor expecting any; working missions into organized circuits, and circuits up to the paying or supporting point, when a demand for more preaching and for more Sunday service have required a division of circuits; while the training in spiritual life and the training in finances went on. During the terrible ordeal of the war, and the hard, hard times since the war, this trusting, sacrificing and training went on. The church has been moved up to a certain point. There is a strain and sacrifice to keep it going. Some say: "There is a screeching in the machinery. Let us reverse it and run back a little." Now we of twenty-five and fifty years' service have grown to the straining position. To ease off and straighten up with a backward movement would hurt us.

For quite a number of years finances and financial plans have occupied the councils of the church. Radiating from the General Conference, the Annual Conferences have laboriously discussed the subject. District Conferences have expatiated upon it more, perhaps, than upon any one subject. Quarterly and Church Conferences have tried to forge out a plan, altering, changing and welding to suit the peculiar habits, tastes and customs of the people. It looks and sounds as if we were trying to run the church more by finance than by faith—more by money-power than by the Holy Ghost. I think that to every reflecting and spiritually-minded person it is plain that our financial system was founded upon the principle of *a life of trust*. This was long before Muller was born, and a half or three-fourths of a century before he founded his orphan asylums, or obtained an item in his history for his "Life of Trust." If there was more prayer, more humble trust, our machinery would work easier and run with far less friction than without this prayer and trust, and with so much financiering and so many financial plans. When Muller pushed off from the world, and steered out into space, so far as worldly plans were concerned, it was cried after him: "Wild visionary!" When Paul was showing that he had the religion taught by the prophets, a man of eminence said: "Mad! Beside thyself?" Some have read Muller, and cried: "Fanatic!" Our Savior says: "Ask" (that is what we are to do) "and ye shall receive." That is his promise. He did not mean it to tantalize us. He did not say it in jest. He meant that we should receive. We have asked the people for bread, and they have given us a stone. We have asked them for clothes, and they have said: "Be ye warmed." But go to God and ask. He has promised, and the people's money will burn them until they give it. He will turn their meat and bread to husk in their mouths until they feel that they can, they must, they will give some for the sake of the gospel. He whose the gold is has promised.

The plan of two sets of stewards—one for the preacher in charge, and one for the presiding elder—I have seen working on a small scale. It made things unpleasantly perilous between brethren—our set of stewards going to the more liberal and money-paying members, and leaving the other set to gather up what they could get. From such a curse, "good Lord, deliver us." If some law could be enacted graduating the claim of the presiding elder to a per cent. on all moneys collected for the support of the gospel, it would seem to make the matter between the preachers more brotherly, working together and receiving their money in copartnership. Indeed the present system of the presiding elder's claim is paid him upon the plan of percentage, in some connection with the awkward workings of the district stewards' meeting—a fifth wheel in the machinery. Many of our people feel it to be a delegated body only in name. The time of the meeting of this body is often in the dead of winter, when bad weather, worse roads and swollen streams prevent the attendance of a majority of the delegates. There is something pleasant in this pro rata division in feeling that your brother has a proportional share with yourself; and, again, that he would not have fared so well but for your strenuous efforts to keep the interests of the charge alive.

J. D. N.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral-services, and such phrases as "mourn their loss," etc., are not edifying. Verse, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

NATHAN SMITH was born in All Saints' parish, S. C., February 24, 1826. His early education at advantages were quite limited, and during his boyhood and youth he was accustomed to hard labor in tilling the ground. In 1851 he came to Chattanooga, Tenn., where he engaged in business. In 1858 he removed to Aberdeen, Miss., where he remained until 1865. He then came to Mobile, Ala., where he soon afterward engaged in the wholesale shoe business, in which he continued until his death, March 15, 1878. He was a man of fine natural mind and sterling worth of character. By diligent attention to business he was successful in the accumulation of this worlds goods; yet he was in no sense selfish or avaricious. He was the friend of the poor, and a liberal supporter of the church. His charities were generally conducted upon the principle of not letting the "left hand know what the right hand doeth."

In the prime and glory of his manhood he was cut down by a disease which, though long hidden, was, when fully developed, swift and most fatal in its effects. The closing days of his life were marked by scenes of thrilling interest. When he was stricken down he acknowledged that this was "the Lord's doing." In the most solemn manner he declared that he had made one great mistake through life—trusting in his own morality, rather than the religion of Jesus, to save him. Earnestly he warned those near and dear to him against this dangerous mistake, and urged upon them immediate obedience to the doctrines and demands of the gospel. His prayer for himself was: "O spare me, that I may recover strength, before I go hence, and be no more." The Lord heard and answered him. He found perfect peace in his Savior. He was received into the St. Francis Street Methodist Episcopal Church South, and with tearful eyes and grateful heart he joined with loved ones in partaking of the emblems of Christ's body and blood. He retained his mental consciousness almost to the minute of his death, and his last intelligible utterance was: "The blood of Christ cleanseth from all sin."

Our friend, our brother, has gone to his everlasting rest. We will miss him here, and his beautiful earthly home seems lonely without him. Yet we believe to know that it is not a desolate home, for the whole family have found comfort in God, and are looking to a reunion in heaven.

FELIX R. HILL.

MISS FANNIE HARRIS was born October 8, 1851, and died at Allenton, Wilcox county, Ala., January 14, 1878.

In the stillness of midnight the subject of this notice was so severely burned that she died from the effects in about two weeks. The facts and circumstances surrounding this burning were of the saddest nature. While my dear deceased friend was filling up and mending the wants of her sick mother it became necessary to go to the mantle-piece for some medicine, and while there, reaching for the vial, she suddenly caught and felt with part of her clothing in the fire. The poor sick mother was powerless to do aught save raise her feeble voice of alarm and distress. This, combined with the writhing and struggling of the helpless sufferer, now enveloped in flames, aroused the sleeping inmates of the adjoining rooms; but too late, alas! too late, for the flames had done their terrible work. Here was indeed a melancholy scene. The invalid mother, the fainting daughter covered over with the fiery dead, and the wails and cries of the distressed household!

In my sad musings there was the soft whispering of reproach in my ear, that we had been guilty of a great indiscretion. The faithful "watcher" ought not to have been left alone at the bedside of the mother. Others of us, at a small sacrifice of a little sleep, could have prevented such an untimely fate. But it is all past, and I am sure her pure spirit, long since beyond the fires and the floods, forgiving all errors, admonishes us to forget the past in the absorbing interest in our struggles to meet her in the glory-land.

The death of our friend was a sad loss in our little town. No Sabbath school ever gathered around the grave of a sweeter, more dutiful and enthusiastic worker; no family ever bid a last, long farewell to more humble, patient, Christian-like character. We look at her death as a bereavement felt, sharply felt, by all.

Many will be the changes, and years, years will roll by before the curtains of oblivion will begin to fan away the memory of the beauty, the graces, the virtues of our lamented friend. To you who knew her life strive to emulate her example.

LILLIE J. PARKER.

IT BECOMES my painful duty to announce the death of Mrs. SALOME RICHARDS, consort of W. W. Richards, and daughter of E. G. and E. E. Pon.

Mrs. Richards was born in Autauga county, Ala., May 10, 1859. At nine years of age with her parents, she removed to Pensacola, Fla., where the remainder of her life was spent. She was received on profession of faith into the Methodist Episcopal Church South January 15, 1873, and became an active worker in the Sunday school, manifesting much interest in the church of her choice and the prosperity of the Master's cause.

Having previously given her heart, her hand was given in marriage to W. W. Richards, May 24, 1877, and she breathed her last of fifteen minutes past five P. M., May 12, 1878, leaving husband and relatives, with many friends, to mourn their loss. She was accompanied by the heart-crushed husband and relatives, and a great concourse of mourning friends, from the church where buried her and her *little daughter* in hope of the resurrection morn.

PENSACOLA, FLA., March 26, 1878.

TRIBUTE OF RESPECT.

Whereas, It hath pleased almighty God, in his inscrutable but wise providence to remove from our midst the soul of our deceased sister, Mrs. SALOME V. RICHARDS, *And Whereas*, The deceased was for many years a faithful and devoted teacher in the Sunday school of the Methodist Episcopal Church South at Pensacola, as aforetime,

Resolved, That while our hearts are made sad by this dispensation, and while we are slow to think that her voice will no more be mingled with ours in the praises of the sanctuary on earth, we bow in meek submission to the will of God, who is too wise to err and too good to afflict, feeling assured that our loss is her eternal gain; and though removed from the church militant on earth she has joined the church triumphant on high.

Resolved, That our Sunday school has lost one of its most efficient and faithful teachers, whose punctuality and devotion to her charge were worthy of all emulation.

Resolved, That we will ever cherish the memory of whose beautiful life exemplified the truth and power of our holy religion, and that we will aspire to follow her as she followed Christ.

Resolved, That we tender to the bereaved husband and relatives our most sincere sympathy and condolence, and mingle with theirs our feelings of deepest sorrow and grief, remembering, at the same time, that we sorrow not as others who have no hope.

Resolved, That a page of our Sunday school record be devoted to her memory.

W. B. DAVIS,
C. J. COIT,
Committee.

MRS. HULDA HUDSON departed this life on the second of February, 1878, at the residence of her son-in-law, Thos. S. Bowman, in Catahoula parish, La. Her maiden name was White. She was born in North Carolina, January 20, 1809, but removed with her parents, when an infant, to middle Tennessee. She was afterward brought to the State of Louisiana, where she was left an entire orphan when quite young. She was united in marriage to Alfred Hudson in 1831. They spent their married life in Tensas parish, La., where her husband, by industry and economy, provided her a good home, and surrounded her with the comforts of life. In the year 1872 the strong arm of her husband was palsied in death, and she was left alone to devise ways and means to meet the varied wants of time. The burden of life was lightened and sweetened by two daughters, who were a comfort and consolation to her during her widowhood.

She united with the Methodist Episcopal Church South in the year 1811, and at the time of her last illness was firm in the faith. In her intercourse with others there was manifested no bright, sudden flashes of Christian light, but yet there was a steady, unflickering flame, and evidence that the fire was always burning upon the altar, and that it "never went out." She was a woman of deeds rather than words, and often has she kept the barrel of meal from wasting, and the cruse of oil from failing, and many a little has the heart of the servant been made glad by her kindly and thoughtful ministrations.

Something over a year ago she was stricken with an affection which gave evidence to her that her end was approaching. She dreaded not death, but yet she wished to live a few years longer for the sake of her children. It is hard for a mother to say "Good-bye" to a child; and yet how hard for a child to say "Farewell, mother," for, though old and infirm, with dim eye and tottering step, none can love as mother loved.

As the day of her departure drew nigh she girded herself and made ready to depart, and was found watching, aye, waiting and ready to answer the call ere the summons came. "Be ye also ready."

A. M. WALL.

An eminent clergyman in Trenton, N. J., sat in his study some time since, busily engaged in preparing his Sunday sermon, when his little boy toddled into the room, and, holding up his pinched finger, said with an expression of suffering: "Look, pop, how I hurt it." The father, interrupted in the middle of a sentence, glanced hastily at him, and with just the slightest tone of impatience said: "I can't help it, sonny." The little fellow's eyes grew bigger, and as he turned to go out he said, in a low voice: "Yes, you could; you might have said, 'Oh!'" There was a sermon in miniature.

Nothing looks more awkward and confused sometimes than honesty unjustly condemned. It is out of its element, and almost sure to commit itself.—*Victor Hugo.*

The Christian Advocate.

THURSDAY, APRIL 25, 1878.

THE LORD IS OUR REFUGE.

"Flee unto thee to hide me."—Psalms cxliii, 9.

From sin's unwearied temptings,
From satan's deadly lies;
From all the world's vain pleasures,
That charm my foolish eyes,

I flee to thee to hide me,
Thy terror-stricken child;
Forsake me, I have ill agreed,
By wayside flowers beguiled.

The foes are drawing round me,
They throng on every side,
And, trembling lest they stop me,
I flee to thee to hide.

No only from foes outward
Do I for shelter cry!—
O save from self, my Father,
The deadliest foe of all!

That, like a mighty mountain,
Towers ever in my way:
Oh, self-"Rock" that's "Higher,"
I flee to thee to-day!

The wayside dust has blinded
My eyes, I cannot see;
But yet there is a Refuge,
And, blindly, there I flee.

O blessed, blessed Refuge,
How safe now are those in thee!
No fiercer foe can shelter
From every poisoned dart!

Here, here, in peace and safety,
Thou'lt make me to abide;
From all my sins and vampires
I flee unto to hide.

Lord in Christian.

Children's After-Supper Science.

BY W. H. WARREN.

We live at the bottom of an ocean seven-five miles deep. We are not drowned therein, but feel like the fishes. We are not crushed although thousands of pounds are heaped upon us. The water ocean has storms only on the surface, the depths being in perfect calm. The air ocean has gulf streams and tempests from below.

Firing the nuisance of a pop gun has only served to startle people, we will put it to some use by showing the nature of our ocean. Observe that the popcorn and the cork driven out before the piston disappear in. What drives out the cork? Why, the air. Then the air is a substance. Put it in a rubber balloon and you may sit on, or kick into a foot ball, and even may ride over your opponents' heads. Now that in driving in the piston the cork does not come out at once, would if there was a stiff click between the cork and piston. How it is springy or elastic. How fortunate it would be for the toes that kick the foot ball and found it filled with solid dirt, or for the houses in the wind a mighty miles an hour as it does now while I write, it would be worse than a dozen rail-roads striking a house at once! Now the cork in where the pistol is. Then try to draw it out. How it holds, and when you let go, quick it flies back! Why? Simply because the weight of air on the top side of the piston is more than on the bottom. Take out cork and let the weight be on both sides and it pulls easily enough. Put a dish full of water, and put a saucer over the top to hold it there and turn it quickly. You see the gob remains full of water. Why does it not run out? Because the weight of the air presses on the water in the saucer and drives it up into the empty glass. If you tip the goblet a little and let some air in, there will be room or empty space to press the water and it runs out. Fill a bottle with water; hold a bit of paper over the mouth. Reverse it. Remove the hand. The water is held in the bottle by the air pushing from below. A bottle may be sheeped with a goblet. If the hole is small, no paper will be needed.

Fill a plate with water; set a tumbler in it. Invert over this a large glass fruit-jar. Top candle burns part of the air, making a partially empty place, and the outside crowds the water from the plate up several inches into the jar. Put a straw or any tube, put the end in water and suck out the air. Now the air drives the water up into the empty place. Suck out more and more is driven up. Now the pump. The air ocean presses the water to your lip.

Why one's head is hurt under water if not because the heavier water goes to it and crowds it up? It has no way to rise itself, as you see if a drop is in air. So anything heavier than air is driven up when we are in the air ocean. Warm air is lighter than cold. Hold a candle near to and round the top of a door and open; the flame screams out as the warm air flies. Hold at the bottom and it streams in with the cold air. Now your warm breath into a warm bubble and it rises taking its envelope with it. Put a whole ball of hydrogen, that is only one-fifth as heavy as air, into a bag and it is crowded up aloft carrying men with it, over land and sea.

Now that air is heavy by the pound pushes us down the street on a windy day, and drives ships over the ocean. A block of air 10 inches wide weighs as much as 85 cents. Take a tube 3 inches square and a piston that slides air tight in it. Take the air from under the piston, and the outside air bears down as heavy as if a man weighing 2,000 pounds stood on it.

Freeze the air on a cold window. It is filled with water. The goblet of water in summer is covered with dew that has taken from the air.

How much water there must be in the air many miles of air. Forty-five inches of water falls as rain in Pittsburgh every year. Three millions of tons to the square mile. In some places six and a half times as much has been known to fall. Water is 815 times as heavy as air, yet the minute clouds bring all the rain from the air and pour it on the land. All the rivers are kept full, and all the lagoons are kept full, and all the air carries equally large load the other way. "All the rivers run into the sea, yet the sea is not full. Unto the place whence the rivers come, thither return they to go again."—*Christian Union.*

The Death of Nero.

Nero wandered out into the streets of Rome, knocked at the doors of friends; none would answer or let him in. He came back to his bedroom, called for Spicillus, the gladiator, to kill him; but Spicillus was gone. "What!" said he to Epaphroditus, his secretary, who had now joined him, "have I neither friend nor foe?" And he rushed out again to throw himself into the Tiber; but his courage failing him and his reason growing clear once more in the face of appalling calamity, he wished for some quiet place where he might consider his strange and sudden position, and collect his thoughts for death. With his head muffled up, and covering his face with a handkerchief, dressed only in a tunic, with an old soiled cloak thrown over his shoulder, he trudged along barefoot in the gloom of early twilight, accompanied by Phaon, Sporus and Epaphroditus. As these four slunk out of the Nomentane Gate together, like common wayfaring men, they could hear the soldiers in the Prætorian camp, on their right, cursing Nero, the beast, and hailing Galba as father of his country. "They are in pursuit of Nero," said a man as he passed them. "Any news in the city about Nero?" asked another. There was no time to spare. They found him a broken down horse, which he mounted, and they hurried on. At last they reached the villa of Phaon, parched with thirst. The Emperor lapped up some water with his hands from a running tank, with the bitter jest: "This is Nero's distilled water!" He crept quietly into the house on all-fours, through a hole in the wall, and threw himself on the first mattress, prostrate with anger, misery and fatigue. Then he ordered a grave to be dug before his eyes, for he refused to die. He bade them to pave the pit with marble, and, weeping theatrically, he prepared, surrounded by his only remaining friends, to play his last act. "Whatsoever artist is now about to perish!" he exclaimed; but ere the words left his lips a dispatch from Rome arrived, which he snatched out of Phaon's hands. He read it and shuddered. He had been condemned by the Senate to be beaten to death, and dragged by the heels, and flung into the Tiber. Seizing two daggers, he felt their points. Greek verses occurred to him, and he began to recite. He begged Sporus to set up a wall for him—to kill him—to kill himself first. At this moment the tramping of horses and clash of armed men were heard below. He broke out in reverse from the Iliad: "The noise of swift-footed steeds assails my ear." In another moment he would be taken alive. "Come, then, courage, man!" he cried, and feebly pushed the point of the dagger into his throat. But his nerve was gone, and Epaphroditus came to his help and pressed it home. The guards burst in, and would have seized him. "Is this your fidelity?" he murmured, and expired, with staring eyes, to the terror of all who beheld him. It was his last pun, and as the end of such a life, it could not have been outdone. "Is this your fidelity?" "He had never made a better remark," writes M. Renan. "Nero uttering a melancholy platitude over the wickedness of the age, and the disappearance of good faith and virtue! Let us applaud, as the drama is ended and the curtain falls. Once in history, O Nature, with a thousand masks, thou hast had the wit to find an actor worthy of such a role."—*Good Words.*

Attacks on the Bible.

A library made up of all the books which have been written solely in defense of the Bible would be an imposing spectacle. Almost a century and a half ago the great Eerbert gave, *Catalogue Raisonné*, of all the books that took been, directly or indirectly, evoked by Christianity down to his time. Though not exhaustive some pages also being occupied with other subjects, it forms a quarto of more than seven hundred pages. I apprehend that by this time, a similar work would extend to at least three times the bulk.

Equally striking, in some respects would be the spectacle of all those works which have been written more or less against the book in general condemnation of its claims, or against some of its principal facts and evidences. The volumes thus written for the purpose of corrupting men's reverence, love and veneration for it, exceeding in the hypothesis as merely human origin—showing either that it is substantially incredible, or like other books, a mixture of wisdom and folly, would form a library of no inconsiderable bulk.

If all these books were placed in one library, and this single one set on a table in the midst of it, and a stranger were told that this book, attributed to the far the most part, the work of a number of unlearned and obscure men belonging to a despised nation called the Jews—had drawn upon itself, for its exposure, confutation and destruction, this multitude of volumes, I imagine he would be inclined to say: "Then I presume this little book was annihilated long ago; though how it could be needful to write a thousandth part so much for any such purpose I cannot comprehend; for if the book be what these authors say, surely it should not be very difficult to show it to be so, and if so, what wonderful madness to write all these volumes!" How surprised he would then be to learn that they were felt not to be enough; that similar works were multiplying every day, and never more actively than at the present time; and still to no purpose in disabusing mankind of this same frenzy!

But the volume itself survives both friends and foes. Without being able to speak one word on its own behalf but what it has already said, without any power of explanation, or remonstrance in deprecation of the attacks made upon it, or to assist those who defend it—it passes along the ages in majestic silence. Impassive amidst all this tumult of controversy, in which it takes no part, it might be likened to some great ship floating down a mighty river, like the Amazon or Orinoco, the shores of which are inhabited by various savage tribes. From every little creek or inlet, from every petty port or bay, sally flotillas of canoes, some seemingly friendly and some seemingly hostile, filled with warriors in all the terrors of war-paint, and their artillery of bows and arrows. They are hostile tribes, and, soon turning their weapons against one another, assail each other with great fury and mutual loss. Meantime the noble vessel silently moves on through the scene of confusion, without deigning to alter its course or to fire a shot; perhaps here and there a seaman casts a compassionate glance from the lofty bulwarks, and wonders at the hardihood of those who come to assail his leviathan.—*Rogers' Superhuman Origin of the Bible.*

Mother-Comfort.

This beautiful expression occurs in Isaiah lxvi, 13: "As one whom his mother comforteth, so will I comfort you."

It was Luther who spoke of God as being our father and mother.

Whatever there is in the universe has been first in the mind, in the heart, in the nature of God. Even sex seems to be there. He calls himself our father, and now he speaks of himself as our mother.

All human relationships seem to be intended to show us God. We could never reach to the conception of the fatherhood of God if we did not have human fathers, and there are loves in the recesses of the nature of God which we can only reach through our knowledge of the heart that is in our mothers.

We have just as much right to say "Our Mother, which art in heaven," as "Our Father, which art in heaven." The study of mother-love gives us an idea of God's love for us. Nothing is so close to a man as his mother. His first life is a life hid in her. His first sustenance taken by his own motion is drawn from her. And so it is of the soul and God.

"In him we live and move and have our being." "All my springs are in thee." We are his off-spring. Each one of us is his off-spring. It is important to recollect that.

Her many children never become confounded in a mother's heart. She not only knows *all*—she knows *each*; she knows his peculiarities of bodily constitution and of temperament, and his mental peculiarities. She knows how to reach him and what to do for him. The wife may be as foul as wife can be, but she does not know what kind of babe or boy her husband was; but his mother knows it all. So the Lord "Knoweth our frame; he remembereth that we are dust."

In its little hurts, disappointments and distresses, no one can comfort a child like its mother; for no one will allow for it and be tender to it, even when it is naughty and bad. So God comforts us with the comfort which each one needs.

He can comfort us all the more if we will recognize that he is verily our spiritual mother, if we can call him as the Psalms do: *Our own God*. Another man's mother may be best for him, but my own mother is my best comfort.

A mother's love never fails her child. Ordinarily as long as he lives, though he himself should become an old man before his mother dies, she is tender toward him. In his infancy, in the night, when others weary, she wakes and watches and yearns over him, and that yearning goes out to him through his career of life. She loves him with an everlasting love, and the Lord says to each one of his children: "I will love thee with an everlasting love."

A mother sacrifices ease, comfort, pleasure, for her child; devotes her days and nights to the wearied, the sick or disabled child. Just as she fondles, consoles, forgives and cheers her child, so the Lord does his child. You will readily recall a passage of Scripture to suit each word in the preceding sentence. But nothing can make you ever think tenderly of God, nor feel too fondly toward him who has said to you: "As one whom his mother comforteth, so will I comfort you."—*Rev. Dr. Deems, in Frank Leslie's Sunday Magazine.*

SOMETHING TO RING BELLS FOR. The Rev. Dr. Day, in a recent sermon at Plainfield, N. J., told this simple story: A town not far distant, a few years since, two Christian young men, brothers, were doing a prosperous business, assisting many noble enterprises, and each living in a beautiful home. A combination of disasters suddenly rendered them insolvent. What did they do? They did not consult the law to see how much of their property might be kept from the creditors, but at once surrendered to them homes, factories, assets, all; and promised, if possible, the balance should yet be paid to each creditor in full. Resuming business, poor in means, but strong in character, living in cottages in which their noble wives did the house work, still, by economy and industry, the last dollar of the old indebtedness was paid, with interest. The day on which this was completed the bells of the churches were rung in honor, and the whole town joined in the expression of grateful joy—a triumph of character such as the bells of any church might celebrate, and any community delight to honor.

A gentleman, who was a good shot, lent a favorite pointer to a friend, who had not much to accuse himself of in the slaughter of birds, however much he might have frightened them. After firing at several partridges which the old pointer had flushed for him without bringing them down, the dog turned away in apparent disgust, went home, and never could be persuaded to accompany the same person afterward.

Roll call—The baker's visit.

Religious Intelligence.

—Trinity Methodist Church South, at Atlanta, Ga., has issued bonds, payable in five years, to pay its floating debt of $13 500.

—The report of the government commission upon the schism in the Reformed Church of France will be published soon. It is said to favor the synodical or orthodox party. One in every ten of the pastorates in the church is vacant.

—The New York City Methodist Church Extension Society has now under its care 15 churches and chapels, with 2,119 members and probationers, and 1 000 Sunday school scholars. The church property held is valued at $431 000, on which there is an indebtedness of $127 000. Fifteen pastors and assistants are employed.

—The Pope, on receiving the parish priests recently, recommended them to preach Jesus Christ, his life and his teachings, and to guard their flocks against the infidelity and immorality so generally prevailing, the result of a corrupt press. The Pope in all his exhortations avoids mention of the Virgin, with the purpose of discountenancing Mariolatry, which his predecessor so long encouraged.

—In the Northwest there is a very strong body of Swedish Lutherans, known as the Swedish Augustana Synod. The synod embraces 118 ministers and 37,000 communicants, and has a college and theological seminary at Rock River, Ill., where ministers are being trained to preach both in the English and Swedish languages. The synod has lately undertaken a mission among the Indians.

—The United Presbyterian Church of Scotland contributed to foreign missions $91 720 in ten and a half months, ending November 15, 1876—a falling off of $21 555 from the receipts of the same period in 1875. There was, however, a very handsome bequest, amounting to $54 235, which more than made up the deficiency. The church was, nevertheless, called upon to raise at least $100 000 by the end of the year.

—The Reformed Episcopal Church has won over another bishop, this time from the Free Church of England. The seceder is the Right Rev. Bishop Sugden. He has been appointed coadjutor bishop to Dr. Gregg, who now holds jurisdiction from the Reformed body in England. The English Free Church being a small denomination—numbering not more than forty churches—the affair has but little ecclesiastical significance.

—The missionary of the American Baptist Missionary Union at Zeegong, Burmah, Mr. George, writes that he has organized a new church of forty-two members. The congregation is growing so fast that his house has become too small to accommodate it, and he expects to build a chapel. His experience, he says, is new to Burman missionaries. As a general thing, converts come in one or two at a time, so they can be taught without difficulty; but he has over a hundred disciples, all ignorant and widely scattered.

—The fifty-second annual meeting of the Basle Missionary Society was held recently. The receipts for 1876 were reported at $172 208, the expenditures at $152 702. All of the thirty stations of the society show an increase of native members. China, although receiving smaller appropriations than India or Africa, is the most fertile of the three fields. The number of European missionaries in the service of the society is 108, besides 57 European woman missionaries, and 227 native helpers of both sexes. The institute at Basle had during the year 96 pupils, and it furnished six new missionary agents to whom will shortly be added seven young men who have just completed their studies.

FRANCE.—Dr. de Pressense, in a recently published letter, gives an intelligent outline of the state of Protestantism in France. There are, he says, in the Protestant Church three distinct parties. The first, known as the Orthodox Right, which desires to be recognized as the sole representative of the Reformed Church on the ground of its adherence to the Confession of Faith as interpreted by the synod of 1872; the second, the Orthodox Left, which declares that Protestantism is not pledged to any confession of faith, and that the State cannot exclude any section of the church from patronage because it has not accepted the scrupulous decisions; the third, the Right Center, which, as to doctrine, holds substantially with the orthodox party, but would not coerce the Left. The three parties have in turn carried their grievances to M. Bardoux, the new minister of public worship, who finds the contradictory opinions very perplexing. Dr. de Pressense declares that he himself knows of "no adequate and decisive solution of the present difficulties" except the entire separation of the Church from the State."

—At the meeting of the Reformed Episcopal Synod in New York the principal business was the adoption of a constitution, providing: 1. That the synod shall be under the jurisdiction of a bishop to be assigned by the General Council of the Church. 2. That each congregation shall be entitled to two lay representatives in meetings of synod and one additional for every thirty communicants; all representatives to be chosen by the representative congregations. 3. That regular meetings of the synod shall be held in October and February of each year. For the ensuing year Bishop Fallows was elected president of the synod, and Stewart L. Woodford vice-president. Bishop Cheney, in an eloquent sermon, reviewed the history of the Reformed body and its relation to the Protestant Episcopal Church, concluding with this emphatic expression: "The evangelical element in the Protestant Episcopal Church is as dead as the mummies of the Pyramids. It stultified itself by holding back when the one opportunity came for which it had been praying for years, and God does not give such an opportunity twice in a generation."

Our Young People

IMPORTANCE OF PUNCTUATION.

Let young readers consider the following lines closely and see if they are not sense or nonsense according to the punctuation:

I saw a pigeon making bread;
I saw a girl composed of thread;
I saw a towel one mile square;
I saw a meat with the air;
I saw a rocket walk a lofty;
I saw a pony make a flea;
I saw a blacksmith in a box;
I saw an orange kill an ox;
I saw a feather made of steel;
I saw a jew-knife dance a reel;
I saw a sucker saw ten feet high;
I saw a bugler in a pie;
I saw an apple fly away;
I saw a sparrow making hay;
I saw a farmer like a deer;
I saw a puppy pulling gears;
I saw three men who saw these too,
And will you find what I tell you.

From Our Little Friends

MADISON STATION, MISS., Feb. 15, 1878.

DEAR MR. EDITOR: I am a little girl ten years of age. My papa takes your paper, and I like it very much. I thought I would write a letter to you. My papa is a local preacher of the Methodist Church South. I am a member of that church, and I hope some time to come to your great large city and see you and Mr. Harp too, as he sent us some nice school-books, for which I am very thankful. Rev. P. C. Langford is our pastor for this year. We like him very much. I am sorry to say we have no Sabbath school. I will ask the children a question: What damsel danced before the king and caused John the Baptist to be beheaded?

From your little friend,

LAURA EUGENIA ALFORD.

WASHINGTON PARISH, LA., Feb. 2, 1878.

DEAR MR. EDITOR: I am a Methodist girl, and live far away in the country. We have no Methodist church near us. All our neighbors are Baptists. We love them very much. I think they are good Christians. Tell Miss Tenny L. Simmons that it was Elijah who sat under the juniper-tree. He was fed on cake baked on coals and water. Now I will ask some questions: Where is "parched corn" found in the Bible? Where is "mustl dishes" found? In what part of Eden did God make the garden of paradise?

I remain your friend,

FLORA E. HARVEY.

KEARNEY, LA., Feb. 5, 1878.

DEAR MR. EDITOR: I am a little girl ten years old, and go to Sunday school every Sunday. I love to go. We regretted very much to give up our superintendent, Dr. Beazly; but I am thankful to say we have another one, whom we love very much—Capt. C. J. Foster. I hope we will always have him—he is so good.

Your little friend,

IDA V. M. SAMPLE.

Little by Little.

"Uncle," said Tom one day, "it seems to me your things don't look as well as they might." They were in the garden and "the things" to-ward which his eyes were the current bushes.

"I don't expect they do," replied his uncle; "I'm no great hand at a garden. Well, sir, what can you improve?"

"I can try on the currants," said Tom. "They want to be trimmed out and the wood cut off, and the right suckers trained. Don't you never dig around them, and put ashes on the roots?"

His uncle had never done these things, and did not know that they ought to be done. "I thought," he said, "currants took care of themselves."

"But they can be cared for," said Tom, "and do all the better."

"Suppose you try, boy," said his uncle.

His uncle did not believe much would come of it, but he had reason to change his mind. Much did come of it. All at once it seemed to him, for time goes fast to an old man, his bushes were loaded with fruit. Fine large currants, such as his garden had not seen for many a day, if ever before. People, when they walked into the garden, exclaimed: "What splendid currants you have!"

"That boy knows how to take care of his gold-dust," said his uncle to himself, and sometimes aloud.

Tom went to college and every account they heard of him he was going ahead, laying a solid foundation for the future.

"Certainly," said his uncle, "certainly. That boy, I tell you, knows how to take care of his gold-dust."

"Gold-dust?" Where did he get gold-dust? He was a poor boy. He had not been to California. He never was a miner. Where did he get gold-dust? Ah! he has seconds and minutes, and these are the gold dust of time—specks and particles of time, which boys and girls and grown-up people are apt to waste and throw away. Tom knew their value. His father or minister had taught him that every speck and particle of time was worth its weight in gold; and his son took care of them as if they were. He never spent them foolishly, but only in good bargains; "for value received," was stamped on all he passed away. Take care of your gold-dust.

"By little and little" is the true secret of gaining knowledge.

A very busy man, who had very little time for reading or study, was asked by a friend how it happened that he knew so much more than other people. "O!" said he, "I never had time to lay in a regular stock of learning, so I save *all* the bits that come in my way, and they count up in the course of a year."

One sometimes observes an intelligent boy who is always on the look-out to learn what he can. While waiting in a newspaper office for a package he will notice how a mailing machine is made to do its work; and if he is sent to the florist's he will be able to tell you many things which the modest there. In these and a hundred other ways such lads are educating themselves.

The same rule of "little by little" is equally true in the accumulation of a fortune. Rome was built of single bricks piled up one by one. The little coral insect seems too small and weak to accomplish much, and yet it labors on, and at last rears those great reefs which serve as break-waters against the mighty ocean.

Not only are all good things secured to us "little by little," but people accomplish their ruin in the same way. It is by small concessions to evil and slight indulgences that the final destruction of life is accomplished. The child who steals lumps of sugar and apples will go on to steal bigger things.

In one of Gulliver's tales of his fabulous travels he tells us of being pinned down to the earth by pigmies no bigger than his thumb. But they came upon him by thousands. They bound him as fast as if he had been tied with cables and fettered with iron.

In a Carolina forest of a thousand acres you can scarcely find a tree that is not dead and crumbling to decay. No fire has swept over it, nor lightning scathed those naked, bleaching pines. This ruin was wrought by a little insect's larvæ no larger than grains of rice. What a hundred ax men could not accomplish by years of hard labor this seemingly insignificant insect sent its feeble offspring to perform. One alone could have but little power. It is true. But millions were marshaled and all the skill of man could not stay their course.

Such is the power of little sins. By performing the same act over, for even two or three times in succession, the habit is formed, from the dominion of which it is hard to deliver one's self again.

A Fable.

A tall elm tree was blown down by the east wind in a storm. It had been the home of hundreds of katydids and fire-flies and lady-birds, and by its destruction these were driven out of doors. It had been the council-room of the birds and, by reason of the myriads of insects in the bark, had been a storehouse and larder for the sparrows, and the hunting-ground of the woodpecker.

Like the destruction of a city, its fall fell involved all of its inhabitants in ruin.

The robin, bright and cheery, was the first to encourage the sufferers. He sat on a neighboring tree and thus he sang: "Do not let us be discouraged; let us go to work and help ourselves and help each other. Who will not do this is not worthy of help."

The mosquitoes, who are the reporters of the insect tribe, came buzzing around, singing and annoying every one under pretense of getting the news of their family for the public.

"The katydids would do no work, but were very loud and noisy with their contradictory assertions and their presumptuous claims for help from others.

The locust's loud voice could also be heard, but it was rather in denunciation of the rest with them in any suggestions for the benefit of the whole community.

The wasps who had been inspecting the elm with a view to building a nest on a dead limb, chuckled on a neighboring tree and congratulated each other that they had not already begun their work, but not a word of comfort had they for the sufferers.

Above all the complaints and selfish cries for help from others, the robin's voice was heard in encouragement, and the robin's example was seen in helpfulness. He helped to feed the young birds in the nest, and ever as he worked he sang cheerily: "Let us try to help ourselves and help each other; who is not willing to do this is not worthy of help."

The song of the robin is the moral of my fable. In seasons of suffering there are those who are loud in their denunciations against the trouble; there are those who try to spread the news of sin or suffering, and there are those who are always calling upon others for help. But the true voices, the world's true comforters, are those who endeavor to remedy the wrong by working themselves for others, and encouraging others to work for themselves.—*O. L. H., in the Appeal.*

A tutor of one of the Oxford colleges who limped in his walk was some years after accosted by a well-known politician, who asked him if he was not the chaplain of the college at such a time, naming the year. The doctor replied that he was. The interrogator observed: "I knew you by your limp." "Well," said the doctor, "it seems my limping made a deeper impression than my preaching." "Ah, doctor," was the reply with ready wit, "it is the highest compliment we can pay a minister to say that he is known by his walk rather than by his conversation."

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The Double Crucifixion.

The cross in which Paul gloried had crucified him unto the world. It had disgraced him in the eyes of the world. He was degraded in the esteem of Jews and Gentiles by his espousal of Christianity. He was as one ignominiously put to death, as a dead man whose memory was hateful. The scandal of the cross and the reproach of Christ fell upon him. He was no more accounted of in the world in which he had previously moved. His old associates and friends had forsaken him, and become his enemies. Is there any such effect of the cross in the world's present estimate of the Christian? Does the modern disciple become crucified unto the world by embracing the religion of Jesus?

A parallel to Paul's experience is found in the heathen countries of today. It is the greatest obstacle to the conversion of men in India, China, Japan, that their acceptance of the gospel brings upon them the contempt of their fellows, and often leads to violent persecution. The same is true in Roman Catholic countries, as in Spain, Italy, Mexico, where an adhesion to Protestantism is sure to excite aversion, enmity and violent opposition. Under such conditions the cross still crucifies unto the world, disgraces its adherents, and cuts them off from their old associations and friendships. The native converts know well what the apostle means by being crucified unto the world. They are accounted as ignominiously separated from society and as dead. The world to which they once moved, and by which they are surrounded, no longer cares for them. They are cast out, and in permanent disgrace.

How does the Christian stand in the estimate of that mottled world of Christian civilization in which he lives? What does this sort of a world think of him who is faithful to Christ? There is the world of mammon, bent on money without regard to principle; the world of pleasure, that has no scruples about the means of promoting gayety and mirth; the world of lust and appetite that scouts all restraints of temperance and virtue; and the world of indifference and infidelity, that treats religion as an imposture and a delusion. Are not spiritually minded people held as nothing in the estimate of this sort of a world? There cannot be dangerous persecution, and such is the strength of Christianity that a certain respectability must be accorded those who profess it; but nevertheless the earnest and worldly mind holds the strict and zealous Christian in anything but high consideration. Let the young man forsake the walks of pleasure for Christ, let the fashionable young woman give up dancing and the opera, let the man of the world turn his back upon his old associates in cards and drams, and something of what is meant by being crucified unto the world will be manifest.

The trimmer between the church and the world may find nothing of this Pauline experience in his religious history, but the faithful follower of Christ will find that his very fidelity cuts him off from the sympathy and esteem of worldly-minded people. The devoted Christian will have the support and appreciation of those who are like-minded with himself, he will command the respect and confidence of those whose consciences are alive to the truth, but he will be crucified unto the world. Hence the temptation to compromise, and to seek some medium ground by which we may retain our Christian hope and not lose the esteem of the world. As a rule, we may say that if the cross has not crucified us unto the world—killed us and disgraced us in the world's opinion—we know as yet but little of what the cross implies.

The cross not only kills us in the eyes of the world, but it kills the world in the estimate of the true Christian. While the world thinks nothing of him, he cares nothing for the world. The world is crucified unto him. It is as something dead and out of mind. Its honors, pleasures and wealth are of comparative indifference. The love of these things were once the supreme objects of desire and pursuit. Happiness consisted in the gratification of pride and appetite, and the end of life was to secure honor and riches. What the world would say, what it might think, was of more moment than the approval of God. The world was the god of the soul, the object of worship, the golden image before which the heart bowed down. The world of worship, pursuit and desire is crucified unto the true believer. It is to him as a degraded and executed malefactor—an object in which he no longer finds satisfaction or pleasure. Such is the effect of the cross on the believing heart. It crucifies the world—kills it—so that it no longer absorbs the affections and engrosses the thoughts. Henceforth the treasure is in heaven, the ambition is to secure the honor that comes from God, and the love of Christ fills the heart and expels the love of the world.

Worldly minded professors would do well to ponder this confession of the apostle: "The world is crucified unto me." Perhaps they have found no antagonisms in the world, no loss of its friendships, no withdrawal of its favor, and the reason may be that they have really never come out from the world. The cross has not as yet done its legitimate and true work in them. It has not separated and distinguished them from the world as it should, and it has not overcome that love of the world which is inconsistent with and in opposition to the love of the Father. We doubt whether a faithful Christian ever lived who could not affirm of the cross as Paul did: "Whereby the world is crucified unto me, and I unto the world." We have reversed the order of the apostle's statement in our meditation, but the statement is in the order of experience. To genuine conversion the world is crucified unto us, it loses its attractions and its power, and our crucifixion unto the world follows as a consequence. When we get clear of the world the world will soon get clear of us. The repulsion is mutual, and the separation wide and absolute. This outcry of worldliness in the church, of a rage for unlawful pleasures, and of a general tendency to throw off all disciplinary restraint, can have but one explanation. The crucifying power of the cross has not been realized. The import of the gospel as embodied in the cross has not been apprehended; there has been no experience that leads men to glory in that which crucifies, and because it crucifies.

Let it be understood, then, that the cross crucifies, and that any profession which does not embrace this distinctive experience is a sham and a delusion. The desire to make a fair show in the flesh is as strong now as it was when the apostle wrote to the Galatians. The cross has lost none of its offense to the carnal mind, and now, as then, there are those who are willing to accept Christianity provided the cross be left out. They would connect themselves with the church provided they need not clash with the world. The world is not crucified unto them and they would not have themselves crucified unto the world. Such people are as far from the discipleship of Christ as darkness is from light. A genuine conversion always involves this two-fold crucifixion: Dead to the world, and the world dead.

This aspect and import of the great symbol of our religion cannot be too much insisted on. It would save thousands of souls from the fatal delusion that they are Christians when they are steeped and saturated with worldliness, and in the broad road to destruction. And it would give us sounder conversions, more edifying religious examples, and a church more entirely devoted and animate with spiritual power. For, after all, the great conflict of the times is between spirituality and worldliness. It is whether the cross is in Christianity, and whether the cross crucifies.

William H. Vanderbilt has given another thousand dollars for the enlargement of the Vanderbilt University library.

The Fellowship of Christ's Sufferings.

St. Paul puts this theme high in the curriculum of the Christian school. And rightly. To understand the nature and cause of suffering in general has been a serious question with the scientists and philosophers of all ages and creeds. As a fact, unwelcome as it may be, it has forced itself upon the attention of the philanthropist and misanthrope, producing the self sacrificing care and exertions of the one, and the ravings and uncharitable conclusions of the other. To assume an explanation of the cause is not to solve all the difficulties connected with suffering. To *harmonize* the various forms and degrees of suffering with any known or assumed cause is more difficult than even to answer the first question; for here an hypothesis in the first must tally with facts in the second. Nor is the difficulty over on a successful solution here; for then the sufferings in their various degrees, and their patients, of almost infinite variety of size, order and character must be harmonized with one another. Then not only must harmony of cause, application and purpose be shown, but there must be shown to be a harmony of *sympathy* pervading all the beings that suffer.

This question has nothing speculative about it. However much *soi-disant* practical people hoot when the subject is presented to them, not *suffering*, they are most vociferous in their inquiries when "it toucheth them." Why do the unsinning suffer? Why are the purest and bravest patriots sacrificed on their country's altars? Why should a Decius be swallowed up in the vortex, while ten thousand villains in Rome should live? What is the connection between suffering and the glory and stability of government and the advancement of the world? "*Haec etiam fortasse meminisse juvabit*" said the Trojan hero to his despondent followers—certainly not merely a vain-glorious boasting of having endured, but having endured for a *purpose* worth the pains and privations.

From this we naturally turn to the sufferings of Christ, whose purity is apotheosis. What is "the fellowship of *his* sufferings?" Here Paul has passed the points of Christian experience that relate to personal faith to justification. He has passed the point where "a dispensation of the gospel was committed unto him." He has left behind the varied experience of an arduous life and is looking to steps which are yet before him. He would *win* Christ, as well as he won *by him*. To the passive under a sense of pardoned sin, to merely work as an agent employed by Christ is not enough. While he would win *for* Christ he would win Christ himself, "and be found in him." Christ was in *him* "the hope of glory;" Christ was in *him* "working to will and to do;" but he would be "found in *Christ*." What for? "To know him." Says one: "I know that man—he saved me from drowning." No that is not knowing the *man*—nothing but his act of saving life. The motive, the aim of saving life is unknown. You are yet a stranger to the emotions of joy pervading his breast. What is their nature? their intensity? their constancy? their solicitude for the future? We know very little. We cannot get into his heart to know. But "the power of his resurrection" brings us to knowledge that is too high for human science or philosophy. Vital force is a mysterious phenomenon when studied in its operation through organs normally performing their functions. But a preternormal exercise of functions startles us out of our wondering reveries over the normal which we cannot satisfactorily explain. Can we reach that knowledge? If so, then we prepare for the study of the "fellowship of his sufferings." Those sufferings must have some sympathy with the power of the resurrection. How it may be necessary that suffering should furnish stability and glory to kingdoms we have already suggested. A further analogy is seen in the throes of all creation in parturition. Each of the natural progenitors might say to their offspring: "Death worketh in us; but life in you." In an infinitely higher sense it must be true that the power of Christ's resurrection was intimately connected with his sufferings—not to restore him to life, but to "quicken our mortal bodies." The Savior himself might have led a life free from pain, and might have died without a throne, and yet have risen and ascended into heaven. But the "fellowship of his sufferings" being lost to us, "the power of his resurrection" also would have been lost. "It behooved him, in bringing many sons to glory, to make the Captain of their salvation perfect through suffering." The power of the resurrection is transmitted to man through the fellowship of the sufferings.

But the study of the fellowship of suffering is a study in itself. The divine will can be communicated by revelation and the monitions of conscience. Parts even are understood in some degree through nature. We may reach a very high standard of Christian knowledge and grace in the study and practice of those theological questions and duties which arise from a knowledge of our relations to God as creatures and servants, as once lost, but now redeemed. We may know much of faith, both theoretically and practically, and perfection may in some sense be ours; but completeness of knowledge must advance from this righteousness by faith to a fulness by experience of the sufferings of Christ—a theme which angels desire to look into. That the angelic world itself is in some way dependent upon this fellowship of suffering can scarcely be doubted, since we cannot think that mere curiosity ever prompts angels to study any subject. If, then, this inference be correct, we find in the curriculum of the Christian school studies that rise above the angels' ken. Unsinning and unsuffering, excellent in strength, and of knowledge almost infinite, they yet are unable to enter into one study by which Deity is to be more fully revealed than by any other. Through this fellowship of suffering the universe is to be more closely and firmly bound together; its moral equilibrium is to be re established, and its material splendors, to be restored and retouched in indelible colors.

The fellowship of his sufferings is not to be a merely diffusive general experience of the mass of Christianity; it is direct, and a part of each individual experience. It is the only means of securing companionship everywhere and at all times. The society and sympathy of pleasure is variable—at one time overflowing, at another dry as a desert. But he who has entered into the fellowship of sufferings with Christ can find at all times One to whom he can go for sympathy. The external form of suffering will then pass unnoticed, while the principle of life and joy that flows through them to the immortal life and blessedness beyond the grave will become a power, conforming him to the death of his Redeemer, and enduing him, even in the midst of earthly dejection and weakness, with an armor of glory and strength which will enable him "to count it all joy" "not only to believe on him, but also to suffer for his sake;" for to suffer with him is to be glorified together.

T. A. S. A.

Scriptural Preaching.

If a lawyer, conducting a case involving fortune, character or life, should attempt to do so with very slight use of legal authority, it would be symptomatic of a bad case, or a weak and inefficient counsel. The strength of the lawyer is the law. If he has no law he has no case, and must fail. So a physician, no matter how fine his address, or how well he talks, if he shows no clear knowledge of physiology, anatomy, and the chemical character and power of remedial agents, he cannot succeed as a doctor. These attainments are essential.

The preacher's authority for preaching is the inspired Scripture. His matter must be drawn from the Bible. No matter how deep in science how polished in belles-lettres, how rich in imagination, or philosophic in vocabulary, graceful in action, or sweet in intonation, if his sermon shows a want of Scripture it shows a radical defect, which nothing else can supply. The church must be fed with the "sincere milk of the word, that it may grow thereby." Man, as a moral and spiritual being, does not "live by bread alone, but by every word of God." The overwhelming majority of those who hear the preacher believe that the Bible is the word of God. It carries more authority and exerts more influence than any other teaching. It is the "sword of the Spirit." God says of his word: "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The psalmist says that the "entrance of God's word giveth light." It is a light to the understanding in the things of salvation far brighter than any of the poets or philosophers.

When we read the prophets we find them quoting and adducing the law. When we read the inspired biographies of Christ we find them constantly quoting the Bible, and no other written book. In his memorable and tremendous conflict with satan he meets that great fallen archangel—Intellect—with no appeal to science or human learning, with nothing less and nothing else than: "Thus it is written." No blade but one of heavenly temper keen could have pierced his shield or given the mortal thrust. Human science and poetry would have been thrown away on him who could "turn himself into an angel of light."

The sermons of Stephen, Peter and Paul were energized, illuminated and made powerful by the word of God. All the apostolic epistles—which were inspired written sermons—are built upon and sustained by the Old Testament scriptures. Let the preacher be assured that no flight of fancy, no splendor of description can do the real execution which "the sword of the Spirit" can. Let him feel that in all his well-furnished armory he has no weapon equal to the "word." It has an adaptation, a directness, and, above all, an authority that no other form of truth can have. God says if we honor him he will honor us. Let preachers honor God by a copious, judicious and frequent use of his word, and God will attend that word by the light and power of the Spirit who inspired it. Paul, Luther, Wesley, all the most eminently and permanently useful preachers have, like Apollos, been "mighty in the Scriptures."

W.

"Pupil" ought to know that the word "usury" in the Bible simply means interest, and that the law of Moses prohibiting usury or interest was limited to transactions between Jews. The Jew might exact interest of a foreigner. The Jewish law concerning usury does not apply now to us, for if it did it would be unlawful to receive any interest whatever. Mr. Watson says: "As the law of nature does not forbid the receipt of moderate interest in the shape of rent, for the use of lands or houses, neither does it prohibit it for the loan of money or goods." The fixing of a certain rate of interest by law is based upon other reasons besides that of preventing exorbitant demands. It is a convenience and almost a necessity in business, in litigation, and in the settlement of estates, that some rate be recognized as uniform and legal. As a preventive of unreasonable interest the law is nearly useless, as it is easily evaded. It seems to be the settled conviction of the business and commercial world that the value of money, like that of other commodities, should be determined by the law of supply and demand. Would our correspondent sell his cotton for ten cents a pound if he could get twenty five cents or his corn at one dollar a bushel if he were offered two dollars? If he has land that will rent for ten dollars an acre would he rent it for five? What profit a country merchant should charge on provisions and other goods, in order to do a safe business depends upon the risks. There is usually a certain per cent. of loss by deterioration of goods, bad debts, and from other causes. Where the risks are great there must be high interest on money, and high prices for goods. What is a fair compensation must be determined by every man for himself; but all are bound to be merciful and just. The rich must not oppress the poor, nor take advantage of their necessities to wring from them extortionate prices. God requires that we do justice, love mercy, and walk humbly with God. Extortion is one of the great sins denounced by the word of God. He who is guilty of it is expressly excluded from the kingdom of God. Paul places the extortioner in the same company with thieves, adulterers, drunkards and idolaters. But this word as it occurs in the New Testament, probably means one who manifests his greed of gain in robbery and plunder, or one who resorts to oppressive and unjust measures to secure gain. It is probably true that the subject of honesty and mercy in business dealings does not enough engage the attention of the pulpit. It is not ignored by the preachers in this section, but it may be elsewhere. The Christian who does not carry his religion with him in his business is, we believe, a deluded man. If, being rich and prosperous he oppresses the poor, and exacts from them more than is just, he cannot hope for mercy at the hands of a righteous God.

The discussion of the presiding elder question has occupied more space in the papers than any other that is likely to come before the General Conference. There seems to be a pretty general demand for the removal of the present limitation of the size of the districts. We think this change will be made—placing the limitation at say twenty pastoral charges, or leaving it out altogether. It is thought that the enlargement of the districts will lighten the financial burden of the charges, and secure a better support to the presiding elder. The size of the districts must, however, be determined by the territory in which they are located, and by the general character of the work. It can be safely left to the discretion of the Bishops. If, however, the number of districts is to be greatly reduced, it will be advisable to change the present basis of lay representation in the Annual Conferences. That representation is not large now, and we should not care to have less. As to the method of raising the presiding elder's salary, the present one seems to us to be the best that can be devised, provided it is insisted that a living salary shall be raised. As to the election of the presiding elders by the Conference we hope that matter has been settled. The presiding eldership is vital to our itinerant system, and we must be careful about measures looking to its modification. Some writers favor a limitation of the appointing power so that no one shall serve in the office more than four years consecutively. In some Conferences this would somewhat embarrass the Bishops; in others it might be a relief to them. The work would be benefited in some cases; in others injured. With no stronger reasons for the change than those we have seen with, we are disposed to think that it is hardly called for. If, however, any curtailment of the appointing power be deemed advisable, it would be less objectionable than any other.

The anniversary exercises of the New Orleans Methodist Sunday School Union took place at the Carondelet Street church on Sunday afternoon, April 21. Rev. Felix R. Hill, of Mobile, and W. H. Goodwyn, Esq., of Baton Rouge, delivered capital addresses. Better judges than we are pronounced the singing unusually good. Certainly we enjoyed it much, and the German song most of all. All of our schools, American and German, were well represented, and the house was filled with the children and their friends. An excellent feature in the exercises was the reading of a carefully prepared report by the secretary of the Union, exhibiting the comparative state of our Sunday school work in 1877 and in 1878. We congratulate Bro. S. Ross, the president of the Union, and the officers and teachers of our schools on the great and good work they are doing. We were glad to notice the presence of W. H. Foster, R. L. Robertson, William Sherry, D. Parker, J. G. Parham, and other veteran superintendents and teachers. Capt. Robertson has passed his eighty second year, and still superintends the Morean Street school.

We believe the Southern Presbyterian General Assembly resolved at its last session to conduct its correspondence with other religious bodies for the future by written communications, instead of by personal representatives. Would it not be well for our General Conference to adopt a similar measure? There would be a large saving in time and expense; and communications to other churches, prepared by a committee, would have the advantage of being reviewed and approved by the body from which they emanate. A personal messenger in his address may not accurately express the views and sentiments of the General Conference. A written communication prepared by a committee, and adopted by the General Conference, would perfectly reflect the mind and opinions of all concerned. It would be cheap, safe and expeditious way of conducting our fraternal correspondence.

Rev. A. E. Goodwyn, pastor of St. John's church, Galveston, writing to the *Texas Christian Advocate*, says:

The series of meetings recently held at this church were a source of spiritual pleasure and profit to those who participated in them. Eight persons professed conversion, and several members were added to the church. Some earnest seekers for a clearer and fuller religious experience were lifted above doubt and into certainty, into the clear light of blessed assurance. The faithful Christian workers, who used these "means of grace," testified to an enlarged experience, and an elevation to a higher plane of religious life; and all "thanked God and took courage" to work for him. We have good reason to believe that some for whom earnest prayers were offered, and for still being offered, have had awakened in them a growing desire for the joy and hope of the Christian. May the Spirit of God increase these desires until they reach the point of a full and happy experience of pardon and peace in Jesus.

Rev. Felix R. Hill, of Mobile, preached at the Carondelet Street church, in this city, on Sunday last at eleven, A. M. Bro. Hill's visit to New Orleans has been much appreciated by our people, and we hope he may find it convenient to come again. He informed us that his charge—St. Francis Street, Mobile—is being blessed with a good degree of prosperity. Congregations are large, accessions nearly every week, and financial matters well up and in advance.

The General Assembly of the Presbyterian Church in the United States will meet at Knoxville, Tenn., in the First Presbyterian church, on the third Thursday (sixteenth day) of May, 1878, at eleven o'clock A. M. The opening sermon will be preached by the Rev. C. A. Stillman, D. D., moderator of the last Assembly.

Periodicals.

—The Southern Review for April, 1878, is equal to any of the previous numbers in variety and ability. We have waited, thus far in vain, for opportunity to read each article carefully. We have found time only to sample the rich staples of thought and information, and for the present must be content to give the titles of the articles. The conduct, editing, and much of the writing of the Review now devolves upon Mrs. Herrick. She is certainly one of the most gifted women of the day, and we owe her a large debt of gratitude for continuing the Southern Review. The articles are: 1. The Christian Canons. 2. Mrs. Abigail Adams. 3. Christian Liberty. 4. Edwards on the Will. 5. Charles Kingsley. 6. How Gettysburg was Lost. 7. The Creeds of Christendom. 8. Dr. Dabney and Dr. Bledsoe. 9. Notices of Books.

—Blackwood's Magazine for April published by the Leonard Scott Publishing Company, 41 Barclay Street, New York) contains an unusual amount of light reading. The serial, "Mine Is Thine," is continued, and another, called "John Caldigate," is commenced, and there is, besides, a short story or sketch, showing how a turn of the wheel of fashion revives an old style and makes it new again. Several pages are devoted to Martin's Translations from Virgil, and there is also a little poem by Austin Dobson, "To Ethel, who wishes she had lived in the days of hood and hoop, or while the arch was worn." There is a long and interesting review, with numerous quotations, of "The Moor and the Loch," by J. Inn Colquhoun, which describes salmon fishing, and shooting of all sorts of game, even seals and eagles. Part II of "The Queen in the East" is a discussion of events of the war, which were capitulated last month. The closing article discusses the probability of the meeting of the Congress.

THE COMPLETE PREACHER Vol. 2.—New York: The Religious Newspaper Agency 1878. The Complete Preacher is issued in monthly numbers, and this is the numbers from October, 1877, to March, 1878, bound in book form. The publication contains sermons by the most eminent preachers of the day and a work of value. The present volume contains thirty-two sermons, and makes a book of 335 octavo pages. Price, $1.50.

The Complete Preacher for April is: Why Christians Believe the Doctrine of Future Everlasting Punishment, by Henry J. Van Dyke, D. D.; The Judgment Day, by Carl Braun P. Eddon; The Misery of Man, by Adolph Monod D. D.; Aaron's Rod—Life's Review, A Test for Honest Self-Examination, by Theodore Christlieb, D. D.; The Falsehood—A Reply to Canon Farrar, by Justin D. Fulton, D. D.

Sunday Afternoon for May, has: Twinkle, by Edward Eggleston; Sacred Morals, by C. F. Ewing; Reminiscences of Washington Allston, by C. S. Henry; The Alexandrian Schools, by George A. Jackson; The Constitution of Boy Societies, by Howard Wrisley, and numerous other articles of merit. Sunday Afternoon is a monthly of great literary excellence. Published at Springfield, Mass. Price, $3 a year.

Scribner's Monthly for May is exceptionally fine number of this popular magazine. Among other excellent articles we note: Merry Days with Bow and Quiver, illustrated; Camps and Tramps About Cadiz, illustrated; Bird Architecture, illustrated; The New York Post-Office, Illustrated; Camping Out; The Grange; Concerning the Use of Flags at Geneva; Bohemian Nights.

St. Nicholas for May abounds in pictures, and fresh and entertaining articles. All the young folks, from the very youngest, will find something to please and instruct. Indian Children; The Peterkins Besieged Children; The Peterkins Besieged to Move; Where Mumby Made; The Story of May-Day; The King and the Hard Bread, are titles of some of the articles.

The periodicals reprinted by the Leonard Scott Publishing Company, 41 Barclay street, New York, are as follows: The London Quarterly, Edinburg, Westminster, and British Quarterly Reviews, and Blackwood's Magazine. Price, $4 a year for any one, or only $15 for all, and the postage is prepaid by the publishers.

The Sunday School Times' Scholars' Quarterly, second quarter, 1878, has been received. It contains the lessons, with notes and helps, of the International series for the second quarter, ending June 23. A valuable publication. Published by the Sunday School Times, Philadelphia.

Wide Awake for May, has: Sipping Corn; The Child Tollers of Boston Streets; Classics of Baby Land; The Story of English Literature; Poets' Homes; Galileo's Tower; Discoveries in the Moon, and many other fine articles, and pictures without stint.

—Lippincott's Magazine for May has: A Mountain Holiday, Illustrated; In Roumanian Land, Illustrated; A Predecessor of Tennyson; Old York, Illustrated; A Counter-Blast at the Married Folks; Hints to Designers; A Tragedy of Sedan, and other articles.

—Appleton's Journal for May has: Rapid Transit in New York, Illustrated; Unpublished Correspondence by Edgar A. Poe; Stanley's African Convert; French Pictures for the Paris Exhibition, and other articles.

At the session of the New York Conference, says the Pittsburg *Christian Advocate*, Bishop Andrews refused to ordain a woman as a preacher. It seems that the refusal has got him into trouble. An appeal has been taken from his decision as to the teachings of the church touching the question involved. We are glad that the Bishop has refused to ordain a woman to the ministry, because we believe his action right, and we are glad that the question is to be carried up to the next General Conference in a way that will command the attention of the body and compel a decision. It is time the matter was settled; one way or the other, so far as church order is to be regarded as of any value.

MARRIED.

DAVISON—McMILLAN.—At the residence of the bride's father, Malcom McMillan, by the Rev. Joseph C. Johnson, Mr. James M. Davison to Miss Sarah C. McMillan, all of Dallas, Ala.

HARVEY—GRIMER. April 2, 1878, at the residence of the bride's father, near Whistler, Ala., by the Rev. A. W. Langley, Mr. James Harvey and Miss Emma Grimer.

GLENN—FULLER.—April 18, 1878, at the residence of Dr. C. Hart, in Hurtsville, Russell county, Ala., by Rev. D. M. Banks, Mr. Clarence Glenn, of Eufaula, Ala., to Miss Lucy Culler, daughter of the late Rev. James D. Culler, D. D., of the Alabama Conference.

MITTENIGHT—WIRTH.—At the residence of the bride's father, near Whistler, Ala., January 22, 1878, by the Rev. W. S. Wade, Mr. C. C. Mittenight to Miss Josephine Wirth.

MYERS—WHITAKER.—At the Methodist church, Whistler, Ala., March 26, 1878, by Rev. W. S. Wade, Mr. E. D. Myers to Miss Julia Whitaker.

SEABURY—HENDRY.—At the parsonage, Whistler, Ala., April 9, 1878, by Rev. W. S. Wade, Mr. John W. Seabury to Miss Mary C. Hendry.

Publisher's Department.

TO SUBSCRIBERS.

Every week we receive letters from correspondents who do not state their postoffice. Some of these letters contain money, some are orders to change, and some to discontinue papers. Many send us a book that we think ought to be in our subscription-books, but it is a trouble to find the name, and sometimes valuable time is wasted in search through several thousand names, and many instances it is impossible to find either.

The names of the subscribers are ranked under their respective postoffices, and when these are given we have no difficulty in attending to the correspondence. We would earnestly request our friends to be as explicit as they can when writing to us.

Another request we would make, which we have had frequent occasion to make before. When we receive letters in the book agent and the publisher of the Advocate.

SINGER'S SEWING MACHINE.—This celebrated machine, known the world over, has kept pace with the rapid progress in improvements, and yet is now offered at prices so far below those which are forced upon a too confiding public. All persons needing a machine should, before purchasing, examine the various machines, and the work they can perform, and in this way you will pay no more perhaps for a machine, and secure something worthy your money. The Singer will stand the test, and be the machine of your choice four times out of five. Salesroom, 81 Canal street.

The address of the president of the New Orleans Pacific railroad will be found on this page. All who can do so should go forward and subscribe at once for the stock. The payments will be in monthly installments of ten per cent upon the instalments, and cannot therefore press the subscribers, as they will have ample time to prepare for each amount falling due. The success of this road and that of the commerce of this city rests the question of almost identical. Books are now open at the office of the company for the reception.

Those who may be suffering from affections of the kidneys should read the notice which appears in the Buffalo Lithia Springs Water. In cases of this kind it has proved beneficial for several diseases, and the proprietor Col. Goode, is a responsible man, and in some instances we have even seen him to deliver parties entirely. We would advise any of our readers interested to write to either Col. Goode, or to Mr. I. L. Lyons, of this city.

The air of perfection, cleanliness and home like comfort which is so apparent at the American House, it seems to us, is the chief feature of that well regulated establishment. To those who wish to economize this popular hotel offers an opportunity seldom found in a first class house, having reduced the rates to $3 and $4 per day.

SOUTHERN BELLE.—The above paper is published by that excellent gentleman, D. P. Perry, 86½ St. Charles street. Every lady should subscribe for it. It is very apt to fashion, instruction and amusement. Sent, post paid, for fifty cents per annum. Mr. Mandeville, will and universally known to a great many of our readers, is the business manager.

WE REFER parties needing steam engines, boilers, mills, gins, presses, etc., to the advertisement of H. Dudley Coleman & Bro., No. 12 Union street, New Orleans, La., they being manufacturers and dealers of well established reputation.

PARTIES contemplating going to Europe this summer had better see the agents Messrs. Stockmeyer & Co., 6 Union street. No safer ships cross the Atlantic than the North German Lloyd steamers.

A GOOD WATCH can be had for $10 from J. Bride & Co. Clinton Place and No. 11 Eighth street, New York. This gentleman is reliable. See advertisement.

MILLINERY.—F. R. Hardin's, 27 and 29 Chartres street, is one of the best places to get anything in the millinery line. Read carefully his advertisement.

HAIR STORE.—G. T. Schilling, 159 Canal street, is one of the most reliable dealers in his line in the South. Country orders promptly attended to.

NICOLL, THE TAILOR.—When you can get your clothing cut fashionably, with no greater expense than a third rate tailor, would charge you, you certainly would not be wise in being careless. Nicoll, the tailor, in the Crescent building, 118 Canal street, and also at 100 Canal street, will guarantee a perfect fit, latest style, in all garments you order from him. Mr. C. F. McCarthy, the manager of Mr. Nicoll's business in this city, thoroughly understands its every branch, and has the goods and their prices down to a hair. Pants made to order for $5, and suits for $20, in the latest style, are among his novelties. Call and see for yourselves at 100 and 118 Canal street.

MORE TESTIMONY TO THE BLANCHARD FOODS.—Dr. Egbert Garnsey, 18 West Twenty-Third street, says: "From the practical tests I have given the Blanchard Foods I think they will prove of great value to the invalid, and they should be thoroughly indorsed by the medical profession."

These foods are concentrated liquids with which to build up the whole physical system, especially the nervous system and the digestive organs.

Samuel F. Moore, corner of Canal and Royal streets, New Orleans, is agent for the Blanchard Foods.

PIANOS.—Mr. Burchardt, at 633 Magazine street, will pay particular attention in tuning and repairing pianos. He has had much experience in this work, and will guarantee satisfaction to those who patronize him. Parties in the Fourth District will find this establishment very convenient.

FOR BARGAINS in carriages write to the honorable gentleman, Henry Timken, 1059 St. Charles street, St. Louis, and get his catalogue of prices.

EXHILARATING.

The fragrance of Dr. Price's Floral Riches, the sweet odor of his Pet Rose, and his charming perfume, Alpha Hempel produces an exhilarating effect upon the mind. They are as fine and sweet as the fields in hay-making time. None have used the last to adore.

BUSINESS NOTICES.

NEW ENGLAND CABINET ORGANS.—These organs are more strongly recommended than any others, by dealers and artists generally, for tone, touch, elegance of finish and change for less money than first-class ones. They are popular to complete pieces of equal excellence in all the large and are rapidly taking front rank in the South and West. They are less expensive and more appropriate for use in small churches and rooms than the bulky pipe organs of late, said a lady the other day, "I seem to want in volume of tone; while for variety of musical combinations and real, genuine and exclusive, the New England cabinet organ has no equal. Two gold medals were awarded to them, after a long and impartial trial with their most eminent rivals. They are durable because *perfectly made* in all details, by trained experts in each department, and of the most carefully selected and thoroughly seasoned materials. The above achieved an unparalleled extent of sales within seven years from its origin, and even in England are pronounced "the best." There, as in all our States, commanding ready sales and permanent favor.

The new grand models, for 1878, are fast supplanting pianos, because they have so much in the way of tone colors, even "moan and vox elect," and are best adapted to their instrument, and thereby possessed of a peculiar, yet serene power, the human voice. They are quickly responsive to the touch and in clear definition more easily heard when to play high the piano. The remarkable low prices, convenience of their cases in any part of a room, and tasteful ornaments are very much in their favor. Several peculiar surpasses them in all-round attractive superiority. Clergymen, Sabbath school workers and others interested in securing cheap instruments for the use in the lecture room or parlor, can have them sent on trial to all parts of the country by the New England Cabinet Organ Company, 250 Washington street, Boston, Mass.

Parties will have a chance to examine and test the superior qualities of these organs at Philip Werlein's, 74 Canal street, New Orleans.

DR. HARTER'S ELIXIR OF WILD CHERRY, being entirely free from mineral, and depending entirely upon the native properties it contains for its curative powers, is the best remedy in the world for children suffering from whooping cough, as it is pleasant to the taste, and prompt in its action. Sold by druggists.

DR. HARTER'S LIVER PILLS have proved to be of the greatest benefit in relieving and curing obstinate and dangerous diseases where other remedies have failed. For sale by all druggists.

THE BEST people *for the first time* in New Orleans patronize Dr. Price's Cream Baking Powder. It is the most reliable and full strength in the world, as the testimony of New Orleans chemists, to the Hon. Washington Hunt, ex-Governor of New York, shows. Use it and be convinced.

Dr. HARTER'S LIVER PILLS have proved to be of the greatest benefit in relieving and curing obstinate and dangerous diseases where other remedies have failed. For sale by all druggists.

THE BEST people *for the fact that* Dr. Price's Cream Baking Powder received the highest award at the Centennial Exposition. It is the most reliable and full strength in the world, as the testimony of New Orleans chemists, to the Hon. Washington Hunt, ex-Governor of New York, shows. Use it and be convinced.

DR. HARTER'S LIVER PILLS have proved to be of the greatest benefit in relieving and curing obstinate and dangerous diseases where other remedies have failed. For sale by all druggists.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies who use it solely to be the only preparation that does not retain in the skin, a fine mixture of lead or black seeds in the pores. Mothers can use it for infants, who become so fat and white a result of using their toilet. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 209 North Sixth street, St. Louis. Postal Card.

NEW ADVERTISEMENTS.

NEW MUSIC-BOOKS!

Clarke's Reed Organ Melodies

By W. H. CLARKE. Price Cloth, $1; Boards $1.50.

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NEW ADVERTISEMENTS.

To the Citizens of New Orleans.

WITH a view to secure to the people of this city the exclusive and permanent control and direction of the New Orleans Pacific Railway, so that it shall not pass into alien hands, or be controlled to the detriment of the trade and commerce of this place, or to the injury of our agricultural interests, or to prevent or delay the speedy development of Louisiana, by discouraging immigration, but used to strengthen and uphold the credit of the State and city by making their bonded debts secure and reliable beyond possibility of a failure, and to popularize the enterprise still more with the mass of our fellow-citizens by offering eligible inducements to them to subscribe for the stock of the company, the direction now addresses you. To float successfully the five millions of first mortgage bonds to be issued by the company for the construction and equipment of the road, the direction deem two proceedings precedent both wise and necessary: First, to fix the total amount of stock to be issued at one and a half millions of dollars until the line has been open for five years to traffic; and, second, to give by local subscriptions encouragement to purchasers of bonds to repose implicit faith in their absolute safety as an investment. The first has been done, and the second the people are now loyal to in favor and complete, as follows:

The stock of the company is now offered to subscribers on the following terms to wit: Five per cent. in cash of amount of subscription at time of subscribing, and the balance in notes payable monthly, as follows: Ten per cent. January 1, 1879; 10 per cent. February 1; 10 per cent. March 1; 10 per cent. April 1; 10 per cent. May 1; 10 per cent. June 1; 10 per cent. July 1; 10 per cent. August 1; 15 per cent. September 1, 1879.

This liberal plan, it is hoped, will meet the approval of every one, and on Monday, the twenty-second inst. the books of subscription will be opened at the office of the company.

It is proposed to issue stock untransferable on the books of the company for the amount subscribed by each person, which will entitle the holder to vote at all elections of the company, but not to claim transferable stock until his subscription has been paid in full in cash.

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By order of the Board of Directors,

E. H. WHITLOCK, President.

NEW ORLEANS, April 21, 1878.

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Our stock of desirable wares very cheap. CALICOES and PERCALES at 5 and 6 cts. a yard. Good BLEACHING at 4½ cts. a yard. Good BROWN SHEETING at 4½ cts. BURLINET for dress goods, bars at 4, 5, and 6 cts. a yard. A very fine Bobbinet at 25 and 30 cts. a piece. No one can find fault with our goods at such prices.

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We would require the white paper to enumerate all the advantages that you would derive from buying from us. All we can say is: Try us, and if we don't fill your orders to your satisfaction send the good back. We will cheerfully refund the money for each and every article purchased at our store that does not give full and entire satisfaction.

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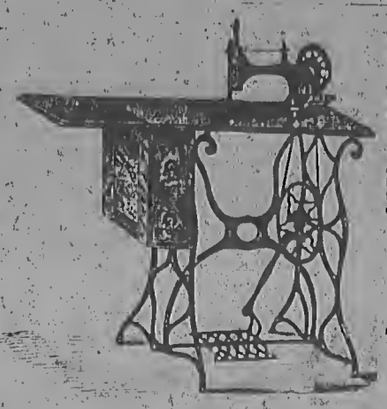

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This Water, in cases of one dozen half-gallon bottles, can be had at the Springs, and of I. L. LYONS, Wholesale Druggist, 42 and 44 Camp street, New Orleans, La.

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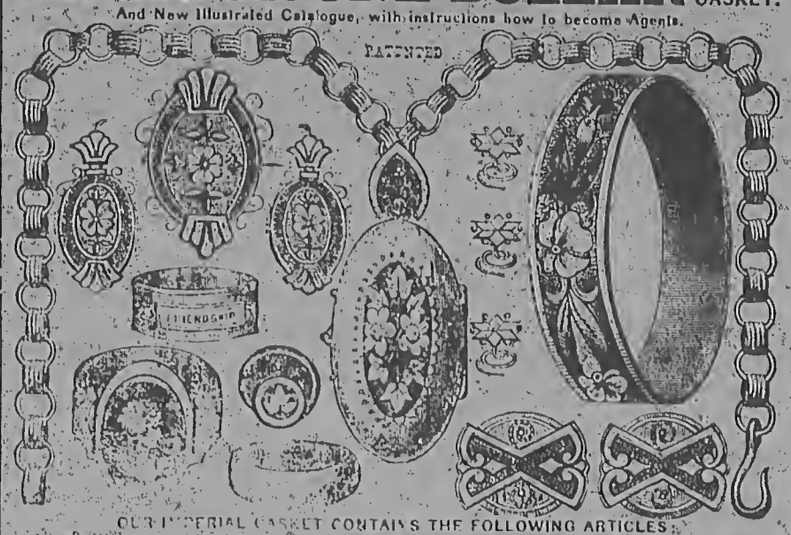

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Holds over $5.00 of Silver coin, in "Half Dollars," "Quarter Dollars," "Dimes," and "Nickels." The merest movement of your thumb pushes them down and counts them correctly, one by one, as they take their position in the tube. Makes nothing to load the tube with more than is required for the paying now. Stamped handsomely plated with NICKEL SILVER, and post paid, 50 cts. Agents Trial Package, containing 3 Coin Boxes, for $1.00. Agents wanted everywhere. Liberal Discount to dealers. Sample 25 cents, postage stamps taken.

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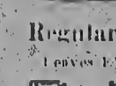

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JUNCTION,

H. H. Bacon, Master, Theo. Jones, Clerk, will leave as above. For freight or passage apply on board, or to

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Connects at Washington with line of Packets for Bayou Teche, and with Steamer Minnie at Simsport for Bayou des Glaizes.

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Remember that for all affections of the THROAT AND LUNGS Lapplace's Indian Turnip Pectoral Balm is the most remedy combining efficiency in action with a most palatable flavor. Give it a trial. Price, $1. Sold at all well-assorted drug stores, and by the proprietor, 23 and 25 Elysian Fields street. Metallic depot—Dillone & Co., 20 Water st.; St. Louis depot—Richardson & Co., 708 N. Main st. 5p

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The New Louisiana Remedy

FOR BILIS, COUGHS, CATARRH, HEADACHE, etc., is a remarkable product of our swamps. Col. B. Dermett, of the New Orleans *Times* says of it: "I have never used any medicine for such complaints that can at all compare with it." Contains no poison, and is delicious. Thirteen Pages of names of references, and files of letters at the depot, 106 Camp st., New Orleans. Sold by druggists and country merchants. 5p

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$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & Co., Portland, Maine.

Farm, Garden and Household.

MUSCOVY DUCKS.

Muscovy, as applied to this duck, is a misnomer. The proper name is Musk duck—sometimes called Sheldrake. It is a native of South America—not a Russian bird, as some suppose. It is a distinct species from all others we know of in this country, and the cross blood with any of our ducks is a mongrel—no longer fit for breeding, but very fine for the table.

The plumage of the Muck duck is generally a very dark combined black and green, with a portion of pure white. There are a few pure white; and I am now breeding mine to a lead color, which is more admired than any color in my flock.

They are entirely different from our other ducks in several respects: 1. They have wattles at the base of the bill, which become very prominent late in the spring, and for high color will vie with the face of any old toper. 2. They are fond of perching, a thing that I never saw any other duck do; these two characteristics, with their other oddities, make the Musk duck unmistakable.

Their flesh is far better than that of any domestic duck I ever ate, and some rank it next to that of the turkey. They are remarkably gentle in their nature, easily trained to fixed habits—returning to the same roost at night; excellent nurses, good layers and the best of sitters. They generally lay 18 eggs and set 35 days, and generally hatch all their eggs if undisturbed. I had a duck this summer that set on 24 eggs and hatched 23 ducks. They are no trouble among other poultry except to get some of their food—a quality we should commend. If they are kept tame (which should be done with all poultry) they are very docile and easily managed, but very cross and combative if kept wild.

THE BEST WAY TO MANAGE THEM.

Different kinds of poultry should be kept separate—to avoid trouble and perplexity, and to insure success. I have no running water near by, so I have to use a trough filled from my pump. I have a duck-yard adjoining my pump (80 feet long and 30 feet wide is large enough), the fence 5 feet high; cut two ditches lengthwise to keep it from flooding from heavy rains; have one ditch 7 feet from the fence, so as to have room to make a rough, cheap shed, of any material that will break the heavy rain; cut the other ditch near the other fence, and throw the dirt of both ditches along the center, so as to round it some.

When your ducks are hatched, make a pen with four broad, high (15 inches) boards on the center strip, and in this pen place a coop to shelter the ducks from sun and rain; and put the mother duck and young in the pen and keep them there until they are large enough to jump out, allowing the mother to go in and out at pleasure.

The trough for water should not be more than two inches deep; the water should be changed three times daily.

BEST FOOD.

The best food for ducks (or chickens either) is the whole wheat offal, mixed with one-quarter or one-fifth Indian corn meat. Feed and water them three times daily, often shifting the coops to keep them from being foul.

When the ducks are four weeks old they can be doubled on to one mother, who willingly adopts all you put in her pen. I then put from 30 to 60 to one duck, and she has them under care and leadership until they are old enough to eat or sell.

When you take the ducklings from the mother, confine her from sight or hearing of them for a week, and she probably has forgotten them; she soon lays and hatches another set. In this way you can raise three sets in a season—the last maturing from the first to the middle of December.

It is best to have your pens so the ducks can have sun and shade; an orchard is the best for the yard and pens.

Duck eggs will not hatch well under the common hen—the hen sets too close, consequently killing the young with too much warmth and want of air.—*William J. Scofield, in American Farmer.*

FACTS FOR THOSE WHO BURN KEROSENE.

Kerosene oil is one of the products derived from refining crude petroleum as it comes from the well.

The oil is always more or less dangerous, according to the amount of volatile gases left in it.

Every lamp filled with the fluid is liable to explode after burning several hours.

But no explosion will ever happen with the lamp full.

The danger comes from the constant generation of an invisible vapor in the confined space above the oil. This vapor, which is inflammable, is caused by the heat of the burner communicated to the oil; but it will not explode unless exposed to flame. The metal attachments on lamps often become forty degrees warmer than the oil, which is itself sometimes as high as two hundred degrees. Hence kerosene, to be entirely safe, should be near one hundred and fifty degrees proof.

But very little of the oil used is as good as this. Of sixty-three samples tested, only eight were found entirely safe. This will account for the terrible loss of human life from the almost universal use of kerosene oil. In the United States alone, last year, over one hundred deaths per week were reported from accidents by kerosene.

A simple test is to place a teaspoonful of the oil in a saucer and apply a lighted match; if the oil ignites it is unsafe—never use it. If it does not take fire it is not necessarily safe, because the temperature of the oil in the open air is not so great as that in a burning lamp.

The only reliable test is one made by slowly heating some oil in which a thermometer is placed, constantly noting the number of degrees, and applying a lighted match, not to the oil, but to the vapor, if any, just above the surface. If the oil flashes below one hundred and twenty degrees, reject it.

This flashing-point is the temperature at which the oil emits an inflammable vapor, and depends upon the quantity of naphtha or gasoline in the oil. This point should always be higher than the temperature that the oil ever reaches in a lamp; which is often one hundred degrees.

CAUTIONS.

1. Keep the metallic parts of lamps clean and the air passages open.

2. After a lamp has been burning for three or more hours at one time, never relight again till filled.

3. In extinguishing the light, turn the wick down quite low, and allow a few seconds to intervene before blowing out the flickering flame; or, better still, do not blow it out, but let it "flicker" out.

OLEOMARGARINE.

J. W. Lang recently read a paper before the Maine Dairymen's Association at South Paris, in which he gave the following history of "tallow butter":

Some years ago the French government commissioned Hippolyte Mege to experiment with the view of discovering a method of making an artificial butter for use of the navy and the marine, that could be furnished of better quality and at lower price than ordinary dairy butter. After extensive and patient investigation he brought forth the process of making, from caul tallow, what is now known as the "Oleomargarine butter." The manufacture of it soon began to spread. Five years ago it had made considerable progress in France and in Germany. It grew into general use upon European coast steamers, and was extensively used in the French navy. Three years ago the United States Dairy Company purchased the right to manufacture it in this country, and the first factory that went into operation was the Commercial Manufacturing Company of New York City, which has now a large factory in operation at Forty-Eighth street and North river. The factory in New York city turns out 80,000 pounds daily. A factory at Philadelphia makes 15,000 pounds daily. Competent judges estimate the present daily product at 250,000 pounds, and the starting of new factories, now in process of erection will swell it to 300,000 pounds, or 93,000,000 pounds per annum.

CHARCOAL FOR FOWLS.—The following experiment, given in the *American Cultivator*, will bring fresh to mind what many know as to the value of charcoal, not only when fattening turkeys, but other fowls. It will also be found a good corrective when used occasionally in winter, when the fowls are confined to their quarters. The experiment was as follows: Four turkeys were confined in a pen and fed on meal, boiled potatoes and oats. Four others of the same brood, were also at the same time confined in another pen, and fed daily on the same articles, but with a pint of very finely pulverized charcoal mixed with their food, mixed meal and boiled potatoes. They had also a plentiful supply of broken charcoal in their pen. The eight were killed on the same day, and there was a difference of a pound and a half each in favor of the fowls which had been supplied with charcoal, they being much the fattest, and the meat greatly superior in point of tenderness and flavor.

HOW TO COOK OATMEAL.—Oatmeal is seldom cooked sufficiently. For the coarser oatmeals (which are by far the best for mush) measure five or six parts water (preferably soft)—yes, measure it, and then you will have it alike every time, and not be at the trouble of watching it to see if it is of right consistency and adding more meal. As soon as the water boils pour in one part meal. These coarse meals do not require stirring up. Let it boil up smartly until it sets, or is evenly diffused through the water, then set it back where it will not boil on fast, and after half an hour's time it will be done enough. Serve with milk, cream or butter, and sugar to taste. Fine oatmeals require more water, and longer cooking.

A first rate top-dressing for lawns is rich, well-rotted mold, mixed with superphosphates, guano or bone-dust, salt and plaster. Barn-yard manure would be good if it were not for the large quantity of seeds of weeds it usually contains. Salt will not hurt grass, except in large quantities. The quantities of the manures per acre may be: Of the superphosphate guano or bone-dust, 300 pounds; of salt, 100 pounds; of plaster, about a bushel and a half. The lawn mowing should be left on the surface and not raked off, as usual.—*Factory and Farm.*

SAVOY BISCUITS.—Take twelve eggs, their weight in powdered sugar, and half their weight in fine flour; beat up the yolks with the sugar, adding a little grated lemon peel and orange flower water; whip the whites separately into a stiff froth, mix with the other, then stir in the flour and beat the whole together; butter a mold and put in your mixture; bake in a moderately warm oven. These biscuits are very light and delicate.

SUMMER SQUASH.—Take them before the seed begins to harden, wipe clean, remove the stem, and cut into pieces; boil until tender; pour off all the water you can; mash as fine as possible, then put into a bag and squeeze out the rest of the water. Season with salt, plenty of butter and pepper or with sweet cream.

CAUTION NOT NECESSARY.

Dr. Price's Cream Baking Powder produces the finest bread, biscuits, cakes, etc., than any other. Its purity admits of any quantity being used with perfect safety, and without detriment to the articles prepared. Housekeepers who have once used it will use Dr. Price's cream Baking Powder.

MEDICAL.

NO MORE BUZZING IN YOUR HEAD, DEAFNESS, BLINDNESS, SPINAL TROUBLES.

Dr. J. H. McLean's

Liquid Substitute for Quinine

CHILLS AND FEVER CURE.

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An Antidote for Malarious Miasm. [illegible] will counteract, in any person, the deadly effects of bad water, and prevent all fevers of a malarious nature, and that in a few hours. Forces internal or external [illegible] will [illegible] the liver, [illegible] the kidneys, [illegible] the bowels, [illegible] the blood, [illegible] the nerves, [illegible] the brain, [illegible] the lungs, [illegible] the heart, [illegible] the stomach, [illegible] the spleen, [illegible] the pancreas, [illegible] the intestines, [illegible] the bladder, [illegible] the uterus, [illegible] the ovaries, [illegible] the testicles, [illegible] the prostate gland, [illegible] the thyroid gland, [illegible] the adrenal glands, [illegible] the pituitary gland, [illegible] the pineal gland, [illegible] the thymus gland, [illegible] the lymphatic system, [illegible] the circulatory system, [illegible] the respiratory system, [illegible] the digestive system, [illegible] the urinary system, [illegible] the reproductive system, [illegible] the endocrine system, [illegible] the nervous system, [illegible] the musculoskeletal system, [illegible] the integumentary system, [illegible] the sensory system, [illegible] the immune system

SCIENTIFIC.

—Xylophilin is the substance that ves the violet shade to certain vege- ble matters when they are brought contact with hydrochloric acid. It colorless and soluble in water and ohol, and it is found in more than ty per cent. of woody plants and rty per cent. of herbaceous plants.

—Lord Rayleigh, in a paper on Progressive Waves," says it has en been remarked that when a up of waves advances into still er, the velocity of the group is than that of the individual waves which it is composed. The waves ear to advance through the group, ing away as they approach its an- or limit. Prof. Stokes regards the up as formed by the superposition two infinite trains of waves, of al amplitudes and of nearly equal ve-lengths, advancing in the same ection, and this explanation oc- red independently to Lord Ray- h himself.

—Mr. John A. Ryder has found, n making sections of the cutting noisor teeth of various species of mals and rodent-like animals, that e is a great disparity among the ous forms in respect to the ratio e antero-posterior to their trans- e diameters. In those which are er than thick, as in the hares and ngys, the incisors are weak and ed for cropping grass; while e in which they are thicker than as in the beaver and squirrel, e teeth are strong and adapted for wing hard wood, etc. The beaver notorious for the magnitude of the he may accomplish with his jaws and incisor teeth, which n the form of curved, sub-trian- r prisms—a form well adapted to e strength and frequently met among the cavies, porcupines, chinchillas. The squirrel, with wer of gnawing the exceedingly ckets of nuts, is a case in point. destructive abilities of mice and are due to the form of their in- and powerful masseter mus- Mr. Ryder thinks that the pre- ence of incisor teeth in rodents evolved from the ordinary shape mammalian teeth, and that the several strains to which they subjected by enforced or intelli- ve-suited changes of habit were ultimately agents in causing them ume their present forms—such as were adapted to resist great without breaking." He thinks is "far more reasonable to ve that organisms are gradually d modified, (transmuted) by under the surveillance of an ly reign of law—*i. e.*, to a series ginal causes producing mor- gical effects—than to resort to s chain of special expedients ut for the facts."

a bad plan to divide a sermon many heads, for this reason: here may be considerable diffi- on the part of the congregation ling ears for all of them.

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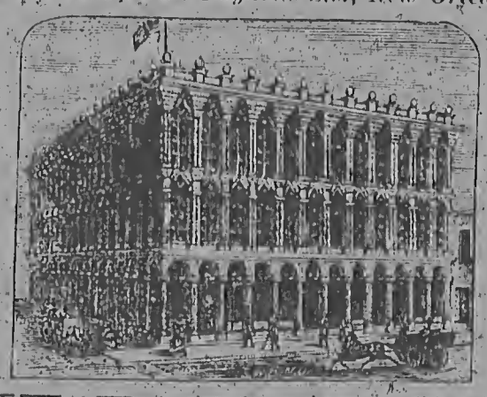

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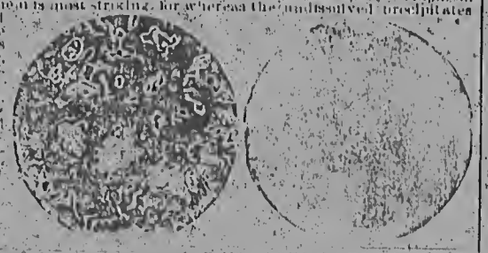

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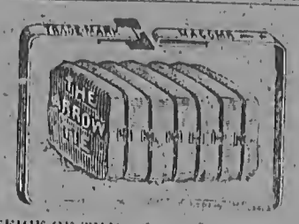

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Carpenter and Cistern-Maker,
183 MAGAZINE ST. near Julia, New Orleans.
Orders from the city and country promptly attended to.

B. T. WALSHE
IMPORTER AND DEALER IN
MEN'S
FURNISHING GOODS
BOYS' & CHILDREN'S
CLOTHING,
No. 110 CANAL ST.
NEW ORLEANS

WIRE RAILING
AND
Ornamental Wire Works.
DUFUR & CO., No. 36 N. Howard St., Baltimore, manufacture WIRE RAILING for Cemeteries, Balconies, etc., Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc.

BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for Churches, Academies, Farms, Court Houses, Fire Alarms, Tower Clocks, etc. Fully Warranted. Illustrated Catalogue sent Free.
VANDUZEN & TIFT, 102 & 104 E. Second St., Cincinnati, O.

AMERICAN WATCH COMPANY.
We are selling the WATCHES of the above Factory at the very lowest prices.
$6 per Watches at $10 and upward.
Gold Watches at $35 and upward.
All fully guaranteed.
A. B. GRINWILD & CO.,
Corner Canal and Royal Sts.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, April 23, 1878.

The rates for money have not changed since our report of last week. State consols and premium bonds are lower—the former one point and the latter about one quarter. State consols will hardly depreciate much until after the July interest is paid, unless the decision of the Supreme Court in the Pacific railroad bond case should be adverse, in which event they may be forced down temporarily to a much lower figure than they are now held at.

Stocks generally are quiet, but prices are steady. We give below the prices of some of the principal stocks, as officially reported by the New Orleans Stock Exchange:

BANKS.	Bid.	Asked.
Canal	64 00	65 50
Citizens'	60 00	65 00
Germania National	100 00	— —
Louisiana National	— —	100 00
State National	60 00	61 00
INSURANCE COMPANIES.		
Crescent Mutual	57 00	58 50
Factors' and Traders'	103 50	— —
Merchants' Mutual	—	48 00
Mechanics' and Traders'	57 00	— —
Sun Mutual	104 00	105 50
MISCELLANEOUS.		
Bienville Oil Works	— —	120 00
Louisiana Levee Company	— —	1 25
New Orleans Gas-light Company	90 00	100 00

COTTON.

The *Democrat* reports the cotton market as follows:

In consequence of the undesirable qualities on sale the transactions to day were confined to 3 000 bales, not including 1,600 bales sold on Friday and Saturday. There was no marked change in prices, but the tone was slightly steadier.

The following is the official closing of the Cotton Exchange:

	To-Day.	Thursday.
Low Ordinary	7 0	7¾
Ordinary	7¾	7⅞
Good Ordinary	8⅛	8⅜
Low Middling	9⅛	9⅜
Middling	10	10¼
Good Middling	11	11
Middling Fair	—	—

Sales to-day, *4,600 bales. Market steady.

*Including 600 bales on Friday and Saturday.

COTTON STATEMENT.

In store and on shipboard, Sept. 1, 1877	21,356
Gross receipts since yesterday	4,421
Gross receipts previously	1,590,361—1,595,375
Total supply	1,616,731
Exported to-day	25,621
Exported previously	1,417,001—1,443,222
Total stock this day	173,509
Total stock this day last year	190,182

The exports to-day were 13 685 bales to Liverpool, 5,590 to Falmouth, 6 296 to Bremen, and 50 to Rotterdam.

Net receipts since Saturday	3,449
Receipts from other ports	971
Net receipts last Monday	2,516
Net receipts this day last year	3,295
Net receipts since Friday	5,120
Net receipts same time last week	3 705
Net receipts same time last year	6,796
Net receipts since September 1	1,321,185
Net receipts same time last year	1,178,584

COTTON ON SHIPBOARD.

The amount of cotton on shipboard, as per account of the Cotton Exchange, is as follows:

Liverpool	6,170
Havre	15,573
Bremen	9,041
Mediterranean	2,115
North Sea	1,991
Baltic ports	1,356
Spain	552
Mexico	640
Coastwise	3,097
Total	40,676

* The figures for Liverpool include 6,000 bales for channel ports for orders.

This, taken from the stock at noon, as noted at the Exchange, leaves in presses 108,831 bales.

The Cotton Exchange telegrams gave the receipts from noon yesterday to noon to-day at 9 000 bales, against 7 629 last Sunday and Monday, 9 593 last year, and 8,210 the year before.

MOVEMENT AT PORTS.

The movement at ports for one day, up to twelve M. to-day, is given below:

	Receipts this day.	Same time last week.	Same time last year.
New Orleans	5,000	8[illegible]	6,707
Galveston	689	1,528	751
Mobile	2,179	124	511
Savannah	1,115	1,0	430
Charleston	1,0[illegible]	1,0	111
Wilmington	—	—	—
Norfolk	1,8[illegible]	1,0	—
Baltimore	—	1,0	1,[illegible]
New York	1,0[illegible]	1,[illegible]	3,[illegible]
Boston	6[illegible]	1,0[illegible]	[illegible]
Philadelphia	[illegible]	[illegible]	1,0
Other ports	—	—	—
Total	14,[illegible]	14,[illegible]	14,[illegible]
Receipts at ports since September 1	[illegible]	[illegible]	[illegible]
Receipts same time last year	[illegible]	[illegible]	[illegible]
Receipts same time year before	[illegible]	[illegible]	[illegible]

EXPORTS.

The consolidated report for one day gives exports to

	G. B. Ports.	Cont. Ports.	Stock.
This week	[illegible]	[illegible]	46,[illegible]
Last week	[illegible]	[illegible]	52,[illegible]
This week last year	[illegible]	[illegible]	58,[illegible]

Bishop Potter, of New York, in excusing himself from making a speech at the luncheon after a church dedication at Boston, the other day, told the story of the man who was always bragging of any speech he made, and accordingly once told a friend that he had just been down to Boston, where he made a speech. "Oh! did you?" said the friend. "I am glad to hear it. I always did hate those Bostonians."

It is a dangerous thing for a man to feed with evidences of truth—to gladiate with them—to make them mere matters of parrying. Where men purposely blind themselves so that they cannot discern what is true, they are responsible for not believing truths which they ignore, and which might by honest dealing have been made evident to them.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	$4 00	4 00
Cotton sweeps	4 00	— —
Cultivators, Diam. and shovel-tooth	6 25	7 00
Cultivators, riding and walking	20 00	40 00
Shovels and spades	5 00	12 00
Axes	7 00	11 50
Shovel plows	4 50	5 50
Half do. with cutters	6 00	8 00
Double-shovel plow	4 00	5 25
Straub's corn mills	— —	— —
Corn mills, Coleman's	120 00	425 00
B. J. West's corn mill	200 00	— —
Tunnard's corn and pea planter	— —	— —
Cotton planter	15 00	— —
Wagons, Carts, Etc.:		
Wagon, two-horse	55 00	70 00
Wagon, four-horse	85 00	100 00
Wagon, two-horse, thim. skein	60 00	70 00
Wagon, four-horse	80 00	90 00
Cane wagon	190 00	210 00
Ox wagon	75 00	115 00
Ox cart, complete	— —	— —
Cane cart	110 00	115 00
Tongue cart, complete	— —	120 00
Plantation cart	45 00	60 00
Bagasse cart	65 00	75 00
Iron, ₩ lb.:		
Hoop	3½	5
Sheet	3½	5
Horse Shoe	3½	4½

BUILDING MATERIAL.

Bricks, ₩ 1,000:		
Lake	9 00	11 00
Country	— —	8 00
English fire	36 00	37 00
Lime, ₩ bbl.:		
Western	— —	— —
Cement	2 00	2 25
Plaster Paris	2 25	2 50
Lumber, ₩ 1,000 feet:		
Flooring, dressed	16 00	35 00
Flooring, rough	15 00	18 00
Ceiling, dressed	14 00	25 00
Weatherboards, dressed	14 00	18 00
Weatherboards, rough	— —	14 00
Scantling	14 00	18 00
Shingles, ₩ 1,000	2 50	3 50
Nails, best brands	3 20	— —
Smaller sizes proportionately higher	— —	— —
Glass, ₩ box of 50 feet:		
French, 8 by 10	— —	1 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
White Lead, best, ₩ lb.	10½	12½
Paris Green, ₩ lb.	30	40
Pat. Dryer, ₩ lb.	10	03
Whiting, ₩ lb.	1¼	3
Putty, in bladders, ₩ lb.	3	5
Linseed Oil, ₩ gall.	70	80

SASH, BLINDS AND DOORS.

Window Sash, 12 lights: Size of lights.	Sash, per pair. Unglazed.	Glazed.	Blinds, per pair.
8x10	35	$1 50	$1 50
10x12	55	1 70	2 00
10x16	80	2 75	2 70
Sash Doors:	Single.		Double.
3 feet x 7 feet	$3 60		$3 70
3 feet x 8 feet	4 00		— —
3 feet x 7 feet 6 inches	— —		3 80
Panel Doors:			
3x8 and 1¾ inch thick	— —		$2 20
2x7 and 1¾ inch thick	— —		2 25
3x7 and 1¾ inch thick	— —		2 30
4x7—6 inch and 1¾ inch thick	— —		4 00

GROCERIES.

Butter, ₩ lb.:		
Western	18	19
New York, good to creamy	26	33
Coffee, ₩ lb.:		
Rio, fair	16	16¼
Rio, good	16½	17
Rio, prime	17	17¼
Java, choice O. G.	28	30
Candles, ₩ lb.:		
Star, best brands	14	15
Corn Meal, ₩ bbl.:		
Best, K. D.	2 35	2 40
Cheese, ₩ lb.:		
Factory	12½	12¾
N. Y. cream and English dairy	15	15½
Fish:		
Mackerel, extra No. 1, in tubs	— —	14 00
Mackerel, extra No. 1, in kits	— —	1 40
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.:		
Superfine	— —	4 10
XX	4 75	5 00
XXX	5 25	5 75
Choice XXX	5 75	6 50
Choice family	6 50	6 75
Fruits:		
Dried apples, ₩ lb.	3	4
Dried peaches, ₩ lb.	11	12
Raisins, ₩ quarter box	80	85
Raisins, ₩ half box	— —	1 40
Raisins, ₩ whole box	1 80	1 85
Bananas, ₩ bunch	1 00	2 00
Crackers, ₩ lb.:		
Soda	5	5
Butter	6	7
Sugar	8	9
Gingersnaps	9	12½
Oil:		
Coal, in cases, test	40	43
Coal, in barrels, test	34	35
Lubricating, in cases	— —	41
Lubricating, in barrels	— —	35
Lard, in barrels, best	80	85
Molasses, in barrels:		
Common	18	20
Fair	23	25
Prime to choice	30	42
Golden and Roquet syrups	— —	— —
Half bbls. 8c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	3½	4
Ordinary	5	5½
Fair	5½	5¾
Prime to choice	6	6¾
Soap, in boxes, ₩ lb.:		
XXX Palm	6½	— —
Keller's magnolia	4½	— —
Keller's olive	5	— —
Starch, ₩ lb.	3½	3¾
Salt, in sacks:		
Fine	1 05	1 10
Coarse	85	90
Sugar:		
Good fair	6¼	6¾
Prime	7¼	7¾
Choice	—	8¼
Yellow clarified	8	8¼
White clarified	8¾	9
Crushed	—	—
Powdered	—	—
Spices, ₩ lb.:		
Allspice	15½	— —
Pepper	13½	14
Cloves	45	— —
Cinnamon	—	— —
Tea, ₩ lb.:		
Black Oolong	75	1 10
Green Imperial	80	90
Tobacco, manufactured, ₩ lb.		
Chewing, common	40	45
Chewing, fair	—	—
Chewing, prime	—	—
Chewing, choice	65	70
Smoking	—	—

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	—	—
White	—	—
Mixed	—	—
Oats, ₩ bushel:		
St. Louis	—	—
Texas	—	—
Onlawn	—	—
Bran, choice, ₩ bale	—	—
Hay, ₩ ton:		
Prime	16 00	— —
Ordinary	—	—
Cow Peas:		
Whippoorwill	—	—
Mixed	—	—
Clay	—	—

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	—	11
Shoulders	—	8
Sides, clear rib	—	9
Sides, clear	—	9
Hams, sugar cured	—	13
Mess Pork, ₩ bbl	10 50	10 75
Dry Salted Meat,		
Shoulders	6	7
Lard, ₩ lb.:		
Choice, in kegs and pails	—	8
Choice, in tierces and barrels	—	7

ENGLISH.

Potatoes, ₩ bbl.	—	—
Onions, ₩ bbl	—	—
Apples, ₩ bbl	—	—
Cabbages, ₩ lb	—	—

WOOL.

Texas	11	12
Louisiana, clean	—	25
Louisiana, dirty	22½	20

BALING STUFFS.

Bagging:		
India	—	—
Jute	11½	11¾
Ties, Arrow best, per bundle, 20 lbs and buckles	—	2 80
Twine, hemp	13½	14

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old fowls	4 00	4 25
Young	3 00	3 00
Ducks	3 50	3 50
Geese	5 00	6 00
Turkeys	15 00	18 00
Eggs, ₩ dozen:		
Western	9	10
Louisiana	12	13

SEWING MACHINES.

WHEELER AND WILSON

NEW NO. 8.

Sewing Machine!

GOOD NEWS! GOOD NEWS!

Great Reduction for Cash.

The $100 Machine Reduced to		$60.
"	90	50.
"	85	45.
"	80	40.
"	75	35.
"	70	35.

Every Machine furnished with all the attachments.

THE WHEELER & WILSON has now been before the people for more than **Twenty-Five Years,** an Upward of *1,500 000 of the* **Family Favorite** *are now in use in the families and workshops of the world.* Our New No. 8 Machine is, without doubt, the best and most simple Sewing Machine in the world.

It has a *self-setting* needle.
It never *cuts* the thread or goods.
It is a new machine, with *straight* needle.
It will not break the thread if the needle is allowed to run *off the goods when sewing.*
It has no *noisy cog wheels.*
It has no complicated *shuttle* to thread.
It allows the work to run back from the operator.

☞ **Send for our New Cash Price List.**
☞ CASH AGENTS wanted in every county and parish.

WHEELER & WILSON MANUFACTURING CO.
M. A. PECK, Gen Agent for La., Ala and Miss.
OFFICE AND SALESROOM—103 CANAL ST., NEW ORLEANS, LA. 8p

MISCELLANEOUS.

SILVER PLATED WARE

OUR new Priced Catalogue of best quality Silver Plated Ware is now ready. It shows a variety of new styles of Cups, Casters, Butter Dishes, Server Stands, Pickle Stands, Ice Water Pitchers, Goblets and Waiters, Tea Sets, Coffee Urns, Communion Services, Knives, Forks, Spoons, etc., giving prices of each, and directions for ordering. Priced Illustrated Catalogue sent free to any address.

C. P. BARNES & BRO., Jewelers,
224 Main St., Louisville, Ky.

$1.50 RAZOR

ON receipt of one dollar and fifty cents, we will send one of Joseph Rodgers' & Sons' celebrated Hollow Ground Razors, by mail, postage paid, to any address. These Razors are of the best quality, and hold a keen, cutting edge. It is a pleasure to shave with them. Money may be sent safely by mail in a registered letter.

C. P. BARNES & BRO., Jewelers,
224 Main St., bet. Sixth and Seventh, Louisville, Ky.

Gold Pens!

OUR New Illustrated Price List of Gold Pens, Pen Holders, Pen Cases, Pencils, Tooth-Picks, showing nearly one hundred different styles, sent, free of postage, to any address. Our "300" Pens are especially adapted for fine writing. Gold Pens repaired if sent by mail with fifty cents and stamp each.

C. P. BARNES & BRO., Gold Pen Makers,
Main St., bet. Sixth and Seventh, Louisville, Ky.

WALTHAM WATCH

WE sell Genuine Gold and Silver Watches at lower prices than any other house in the country. ☞ Every watch fully warranted. Watches sent by mail, at our risk, on receipt of price, or by express, C. O. D. Send for our ILLUSTRATED PRICE LIST.

C. P. BARNES & BRO.,
Watchmakers and Jewelers,
224 Main St., bet. Sixth and Seventh, Louisville, Ky.

FORKS AND SPOONS

WE invite the attention of persons desiring to furnish their tables with the best quality of serviceable Solid Silver Tea, Dessert, and Table Forks and Spoons, Butter Knives, Cream Ladles, Sugar Shells, etc., to our New Illustrated Price List. It shows exact sizes and prices of a large assortment of Plain and Fancy Solid Silverware, and will be sent free to any address.

C. P. BARNES & BRO., Silversmiths,
224 Main St., bet. Sixth and Seventh, Louisville, Ky.

POCKET KNIVES

WE have now ready our New Illustrated Price List of Joseph Rodgers & Sons' genuine Pocket Knives. These knives are always of good quality, and hold a fine cutting edge. Their reputation is unsurpassed. The list also shows the number of blades, length and style of handle, and exact size of over twenty-five different styles for ladies' gentlemen, and boys. Descriptive catalogue and price list sent free to any address.

C. P. BARNES & BRO., Jewelers,
224 Main St., Louisville, Ky.

GREAT POPULARITY.

Dr. Price's Special Flavoring Extracts, Nectarine, Rose, Lemon, etc., have been before the public many years, and have gained for themselves, on their own merits, an extensive sale. Their great popularity is mainly due to the using of the purest and best materials, with special reference to their healthfulness.

Appointments for Quarterly Meeting.

ALABAMA CONFERENCE.

MONTGOMERY DIS.—SECOND ROUND.

Opelika	Apr. 6, 7
Auburn	13, 14
Tuskegee	20, 21
Salem circuit, at Thomasboro	27, 28
Tallassee circuit, at Tallassee	May 4, 5
Crawford circuit, at Crawford	11, 12
Tuskegee circuit, at Warrior Stand	25, 26
Elmore circuit, at Providence	June 1, 2
Hurtsville circuit, at Uchee	8, 9
Loachapoka circuit, at Asbury	15, 16
Montgomery	22, 20
Wetumpka	July, 6, 7
Songahatchie mission, at Sardis	13, 14

" M. S. ANDREWS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIS.—SECOND ROUND.

Louisiana Avenue	Mar. 17
Felicity Street	24
Algiers	31
Baton Rouge	Apr. 7
Carondelet Street	14
Moreau Street	21
St. Charles Avenue	June 9
Plaquemine and Grosse Tete, at Bueadale	15, 16
Lafourche, at Donaldsonville	23

18 " LINUS PARKER, P. E.

MISCELLANEOUS.

TYLER'S,

115 - - CANAL ST. - - 115

Geo. E. Strong

Begs to announce to the public that he has purchased the fixtures of the store and good will of the business of E. A. TYLER, and is now open with an entire new stock of DIAMONDS, WATCHES, Jewelry, Solid Sterling Silver and Plated Ware.

The Watch-Making and Repairing Department will be in charge of the most skillful and reliable workmen.

ICE! ICE! ICE!

WHOLESALE AND RETAIL.

FAMILIES SUPPLIED AT LIBERAL RATES.

ORDERS PROMPTLY ATTENDED TO.

WILLIAM MYERS,

NINTH STREET, between Magazine and Constance Sts., opposite the Market.

FURNITURE.

AN ENTIRE NEW STOCK OF

BED-ROOM, DINING-ROOM,

Hall and Kitchen Furniture,

AT PRICES TO SUIT THE TIMES. A full line of goods suitable for the country. Goods packed and shipped free of charge.

E. M. BYERS,
No. 55 ROYAL ST., New Orleans.

G. T. SCHILLING'S

HAIR STORE!

AND

FANCY GOODS BAZAR,

150 ..... CANAL STREET 150

Bet. Bourbon and Dauphine, New Orleans.

Manufacturer of all kinds of HUMAN HAIR GOODS, wholesale and retail.
Hair Dressing and Hair Curling Saloon.

W. C. TOOMER,

GENERAL

COMMISSION MERCHANT.

OFFICE: 48 Carondelet St., Cor. Union,

NEW ORLEANS.

LUMBER, TIMBER, STAVES, NAVAL STORES and Country Produce. Liberal advances made on consignments. Purchases made to this market for account of any friends.

Sole Agent in this city for Robinson & McMillan and McMillan & Son, celebrated Stockton Cypress Mills. Lumber for Plantation use filled to order.

POMPANO.

THE FIRST OF THE SEASON.

Also RED SNAPPERS and all kinds of FISH, at

BARTHOLOMEW TALLON & CO'S.,
French Market.

CARPET WAREHOUSE, 17 CHARTRES STREET,

CARPETINGS—Wilton, Axminster, Velvet, Brussels, Tapestry, Three-ply, etc.
FLOOR OIL CLOTH—English and American.
MATTINGS—500 rolls White, Check and Fancy.
WINDOW SHADES, Table and Piano Covers.
FURNITURE and CURTAIN GOODS in great variety.
BURLAPS Table and Enamel OIL CLOTHS.

A. BROUSSEAU.

MISCELLANEOUS.

NORTH GERMAN LLOYD

Steam Between Bremen and New Orleans, via Havre Southampton and Havana.

The steamships of the North German Lloyd will run as follows:

	From Bremen.	From New Orleans.
NURNBERG	Mar. 20.	About Apr. 24.
HANNOVER		
BRAUNSCHWEIG	Apr. 17.	About May 22.

These steamers touch outward at Havre and Havana, and on their home trip at Havana and Southampton.

Price of Passage:

From Bremen, Southampton or Havre to Havana or New Orleans.

Cabin, $150—gold. Steerage, $36—gold.

From New Orleans to Southampton, Havre or Bremen.

Cabin, $150—gold. Steerage, $45—gold.

From New Orleans to Havana.

Cabin, $45—gold. Steerage, $15—gold.

Children under ten years half price.
Children under one year free.

Excursion to the Paris Exposition.

REDUCED RATES FOR FIRST CABIN ONLY.

From New Orleans to Paris and back to New Orleans, by a steamer of this line.....$250 Gold.
From New Orleans to Paris and back to New York, by a steamer of this line.....$230 Gold.
From New Orleans to Paris and back to Baltimore, by a steamer of this line.....$210 Gold.

Tickets of the last-named class (Baltimore) are good only to October 31, 1878.

The company reserves the right to change the route of the steamers, their advertised days of departure, and the price of passage.

Passage tickets from Bremen, Southampton or Havre to New Orleans issued by the undersigned. For further particulars apply to

ED. F. STOCKMEYER & CO.,
No. 41 Union street.

W. C. SHEPARD & Co.,

NO. 29 CAMP AND 116 COMMON ST.,

NEW ORLEANS, LA.

$15 70 will buy an elegant Porcelain DeTorre (nearly equal to French China in appearance, and far more durable) DINNER SET, comprising 124 pieces, to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes.
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes.

Stone China 140 NNER SETS	WRITE FOR PRICES.
Stone China TEA SETS	
Decorated CHAMBER SETS	
Real French China DINNER SETS	
Gold Band China TEA SETS	
Table TUMBLERS	
Table GOBLETS	

8p W. C. SHEPARD & CO.

BLACK CASHMERE SILKS,

COLORED SATINS,

EVENING SILKS, VELVETS,

ETC., ETC., ETC., ETC.

WE ARE PREPARED to show a most complete assortment of the above goods, which will be offered at EXCEPTIONAL PRICES.

D. H. HOLMES,

155 CANAL AND 15 BOURBON STREET,

NEW ORLEANS, LA.

SPORTSMEN'S DEPOT,

55 ..... ST. CHARLES STREET 55

NEW ORLEANS.

ARTICLES FOR FISHERMEN

OF ALL KINDS.

Reels, Nets, Hooks, Lines, and every desirable article for the Angler, wholesale and retail. Guns imported to order. J. H. Cooper's Breech and Muzzle Loading Guns always on hand. All kinds of Improved artificial baits. Address Postoffice Box 1866.

Pontchartrain Cheap Store.

J. A. LACROIX,

CORNER FRENCHMEN AND VICTORY STS.

LADIES', GENTS', MISSES' AND CHILDREN'S

BOOTS AND SHOES

OF ALL DESCRIPTIONS.

Always on hand a full assortment of first class goods, at prices which defy competition. Call and examine my stock before purchasing elsewhere.

MY MOTTO: *"Quick Sales and Small Profits."*

Jackson railroad cars pass in front of the store.

JOHN BOIS,

DEALER IN

FURNITURE, PICTURES,

LOOKING GLASSES, ETC.,

152 ..... Camp Street 154

Next to St. Patrick's Church, New Orleans.

No charge for packing and shipping. Orders promptly attended to, and satisfaction guaranteed. One price only on each and every article, and no deviation.

FRANK M. NORMAN,

Book-Seller, Stationer and Printer,

508 MAGAZINE STREET,

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THE SHORE OF ETERNITY.

Alone! to land alone upon that shore,
With no one sight that we have seen before—
Things of a different hue,
And the sounds all new,
And fragrances so sweet the soul may faint,
Alone! Oh, that first hour of being a saint!

Alone! to land alone upon that shore!
Knowing so well we can return no more,
No voice or face of friend,
None with us to attend
Our disembarking on that awful strand,
But to arrive alone in such a land!

Alone! The God we love is on that shore;
Love not enough, yet whom we love far more,
And whom we've loved all through,
And with a life more true
Than other loves—yet now shall love him more;
True love of him begins upon that shore!

Inher.

News of the Week.

DOMESTIC.

JACKSONVILLE, FLA., April 23.—The *Daily Sun and Press* announces that McLin, secretary of State under Sears, and S. G. Dennis, the Little Giant of Alachua county, have made confessions in writing of frauds in '76 by which Florida was carried for Hayes. Dennis covers fully all the details of the Archer precinct frauds, which played so important a part before the returning boards. He says 214 names were put on the registers of Archer after the voting.

McLin's confession is said to cover all transactions before the State canvassing boards. These confessions are in the hands of the present secretary of State, Bloxham, and have been forwarded to Washington. After McLin made the confession, eleven indictments against him for fraud in Alachua and Levy counties were *not prossed*. McLin, it is said, was rewarded, but how is not known. The *Daily Sun and Press* to-morrow morning, will close an editorial as follows:

"These gents have unbosomed themselves, and their written statements have gone to Washington. The Archer fraud is fully developed, and the little crookedness in Baker is laid bare, and also the secrets of the State canvassing board at Tallahassee."

MEMPHIS, April 23.—At nine o'clock last night a terrific rain and thunderstorm set in, which continued throughout the night. Between that hour and 6 45 this morning 2.85 inches of rain fell.

Bayou Gayoso overflowed and swept away the bridge at Second street, which recently cost the city $5,000. It is feared the planting interests have suffered severely from the unprecedented rains of the past week, as the bottom lands are covered with rain-water.

The damage to fencing from overflow of creeks and bayous is very great.

GALVESTON, April 23.—The *News* corpus Christi special says: All ranches in Duval and La Salle counties have been broken up by Indian and Mexican raiders. Among the persons killed during the past week are Fred. Moore, son of Col. Moore, clerk of the Court of Appeals, Angus Menley, John Jordan, a Scotchman named Steele, and two children. Many ranches have not yet been heard from.

SAN ANTONIO, April 21.—Reports from the Rio Grande indicate that about twenty persons were killed by the recent Indian raiders, and one hundred and fifty horses run off. The number of killed is no doubt exaggerated; nine are known to have been killed on the northwest border, between Fort Concho and Stockton. A rain and snow-storm last night did much damage.

ATLANTA, April 24.—A special to the *Constitution* states: A cyclone passed over the section of country four miles from Rome, Ga., clearing everything as it went. As far as heard eight persons were injured several horses and mules were killed. Trees three feet in diameter were twisted over and swept away. Nine dwellings were blown down. The path of the cyclone was three hundred yards wide, passing from southwest to northeast.

WASHINGTON, April 20.—It is now generally conceded that the recent developments of the Florida frauds are prompted by Bob. Butler, Sandler & Co. Information of what was going on was communicated over the south-pgo to Mr. Tilden, who sent down an agent to this city to inquire into the matter. I have reliable information that it is no part of the programme of Messrs. Butler and Sandler to turn out Hayes for the purpose of putting Mr. Tilden in the presidency. Their programme is for the two houses of Congress to refuse to recognize either Hayes as President or Wheeler as Vice President, and to have Mr. Ferry, the President of the Senate *pro tempore*, succeed to the vacancy which would thereby be occasioned in the executive office. They are full of the idea of turning Hayes out, and want the Democrats to help them to swap one Republican for another.

GALVESTON, April 20.—A *News* special reports another mail-carrier killed by Indians between Forts Davis and Stockton yesterday. This is the sixth person killed in that vicinity during the past ten days. A train from Fort Davis, which arrived at Fort Stockton to-day, was attacked by Indians near Horella Springs yesterday. The mourlains are reported full of Indians.

A *News* special from Marshall says the postoffice at that place was visited by a party of masked robbers last night, the postmaster compelled to open the safe, and $2 00 in money and stamps were carried off.

CINCINNATI, April 20.—Rev. D. H. Morgan, of St. John's Episcopal Church, last night formally announced his withdrawal from fellowship in that church on account of its Romish tendencies, and his intention to unite with the Reformed Episcopal Church.

NEW YORK, April 20.—Cables report that two of the large cotton mills in Lancashire have resumed operations at the rates demanded by the strikers. Cotton is firmer in consequence.

FOREIGN.

ST. PETERSBURG, April 23.—The *Journal de St. Petersburg* to-day publishes an article in which, while expressing a belief that the Congress will soon assemble, says this alone will not constitute a guarantee of peace.

The *Journal* considers it necessary that a frank and exhaustive exchange of views between the cabinets should precede the Congress. It concludes as follows: "If the British cabinet really desires peace, and at the same time expects greater advantage for England by intimidating Russia, it is playing a dangerous game, which will lead not to peace, but to war."

LONDON, April 23.—The *Daily Telegraph* has advices from Cracow that the Russian railroads are encumbered by the transport of troops to the north to check a threatened disturbance.

The garrisons of Moscow and Kieff have been reinforced.

A Belgrade dispatch to the *Times* states that military preparations have been completed and all militia have been called out.

MANCHESTER, April 23.—It is calculated there are now between eighty and ninety thousand operatives on a strike.

LONDON, April 26.—The passage in the Pope's encyclical issue, which was announced yesterday, regarding the power of the church, is as follows: The hopes of Italy and the world rest on the beneficent influence of the holy see, and on the intimate union of all the faithful with the Roman pontiff. It therefore stands to reason that we should with all diligence do all in our power to preserve intact the dignity of the Roman cathedra, in order, before all things, to guard the rights and liberty of the holy see. We shall never cease to insist that our authority be respected, that our ministry and our power be left fully free and independent, and that the position be restored to us in which divine wisdom long ago placed us.—It is no vain desire of dominion which moves us to demand the re-establishment of our civil power. We demand it because our duties and our solemn oaths exact it, and because it is not only necessary to conserve fully the liberty of the spiritual power, but also because it is evident that when it is a question of the temporal dominion of the apostolic see it involves the well-being and safety of the whole human family."

The Pope distinctly indorses the policy and acts of his predecessor, condemns civil marriages, and deplores the rejection of the authority of the church, proclaiming that to be the cause of all existing evils, but in language of calmness and dignity, devoid throughout of any tone of offense or violence. The encyclical contains no attack whatever upon the civil government of Italy, nor any mention, direct or indirect, of the house of Savoy.

LONDON, April 27.—The *Times*, in a leading editorial article, comments on the dispatch from the St. Petersburg correspondent, which stated that are issue out of the present complications consists in undoing much of Russia's work, and giving the rest a European instead of a specifically Russian character. That another consists in what is called the principle of equivalents, or compensation to the powers for Russia's acquisitions, and that the latter solution is the one Russia desires, while Great Britain seems resolved to insist on the former.

The article says: It is the partition of Turkey that Russia desires now. It was the partition she desired at the time of the Crimean war. Against such a policy we contended then and are contending now. Referring to the Italian proposition that England state her views, the *Times* says: It would be futile, and inconsistent with our position to propose any scheme until the main principle of European control has been conceded, without which no scheme could acquire validity or sanction.

The St. Petersburg correspondent of the *Times* says: I observe that the foreign press devote much attention to the street disorders which recently occurred in St. Petersburg and Moscow. Some organs seem to regard them as symptoms of a dangerous revolutionary movement. In reality they have no such significance. There is not the slightest danger of the public tranquillity being seriously disturbed. Any danger of that kind will first appear, if it appears at all, when prices rise and taxation is increased.

PARIS, April 27.—One hundred thousand foreigners have already reached here to witness the ceremony of the opening of the Exhibition on Wednesday next, May 1. Prices of living have advanced, but not to the extent feared.

Adversity exasperates fools, dejects cowards, draws out the faculties of the wise, and industrious, puts the modest to the necessity of trying their skill, awes the opulent, and makes the idle industrious.

Wholesome advice to the trump printer—go to the slug, thou sluggard.

A German on Future Punishment.

BY PROF. J. P. LACROIX.

Dr. A. Snizkerger, the professor of dogmatics in the Frankfort Seminary of German Methodism, is one of the best educated theologians of the Methodist Episcopal Church. He took the degree of Ph. D. some years ago at Heidelberg, and has made the study of Christian doctrine his life-work. He is the author of a very thorough work on Methodist dogmatics, the last part of which has just arrived from the press. His views of future punishment will, I doubt not, be welcome to the readers of the *Western*. I subjoin a brief abstract:

"The second death is an outward state of the lost which corresponds to their inner character. That this state is not that of annihilation is clear from the plain teaching of the Bible; for example, from Revelation xiv, 10, 11, where it is said that they who have worshiped the beast shall be tormented in the presence of the angels forever and ever. And Christ himself bases his most solemn warnings and exhortations to holiness on the fact that it is better that one member be lost than that the whole body be cast into hell.—Matthew v, 30. And he teaches his disciples that they should fear him who has power, after death, to cast into hell.—Luke xii, 5. If by damnation were meant annihilation, what could be the appropriateness of the additional statement: 'Where the worm dieth not and the fire is not quenched?'

"As to the expressions 'fire' 'outer darkness,' 'wailing and gnashing of teeth,' whether they be taken literally or figuratively, in either case they designate a condition of inconceivable terribleness.

"But now, the question has been raised: Is damnation strictly eternal, or is it simply to endure through great cycles of time, and then terminate in a so-called restitution of all things? The orthodox church has from the first held that it is strictly eternal, and has denied the eventual restitution. In the face of this, some have held that damnation will be eternal solely for those who refuse to be *lettered* by the pains of hell; but that those who do repent under this punishment will be transferred to the abodes of the blessed. This view is based upon the false notion that the pains of hell are adapted to produce conversion. They are not so adapted. And even the chastisements of this life are of salutary effect solely because they are accompanied by the salutary workings of divine grace. The condition of damnation is a state of absolute punishment; grace is, therefore excluded. The lost are no longer under the love, but under the wrath, of God.

"Others, holding the same views of the remedial effects of the pains of hell, have insisted that all of the lost will finally be restored to the love of God; also even satan himself. The beginnings of this so-called restorationism are found in the Alexandrian theologians, Clement and Origen. Both of these teachers assume that there will be operative, alongside of the pains of hell, a continued redemptive influence of Christ. But they regard this view as of *esoteric* character, and not profitable for the multitude. Of the school of Antioch, two great teachers, Diodorus of Tarsus, and Theodore of Mopsuestia, held restorationist views. But the general voice of the church, in the Council of Constantinople (553) placed this opinion under the ban. The great Augustine and Gregory the Great opposed it with the greatest earnestness. Among the schoolmen, Erigena was the most eminent restorationist.

"The chief objection to eternal punishment is that it is not reconcilable with the wisdom and love of God. To this we reply: The love of God has, in Christ, in the gospel, and in the guidance of Providence, done all that, in the nature of the case, was possible to recover the sinner. If, now, the sinner rejects and despises all this, how, then, can he escape but just doom? If divine wisdom and love have not been able to save him, what other influence or power can reach him? The assumption that the pains of future punishment will produce salvatory effects, which the invitations and warnings of grace and Providence in this life failed to produce, is contrary to all psychological probability. Hence any hope based upon such a notion is devoid of scientific countenance.

"Absolute restorationism has this fatal objection: that it implicitly denies the reality of moral freedom. It holds that it is possible for God to bring such influences to bear on the human soul as will infallibly subdue the soul's rebelliousness. Thus it is not the ethical, but the physical power of God, not the solicitations of love, but the irresistible influence of Omnipotence, which saves the soul. To such a view the great Nitzsch urges the conclusive objection that it degrades the free kingdom of grace into a mere process of mechanical or physical nature.

"The objection that the existence of an eternal hell admits a degrading dualism into the moral universe is sufficiently replied to by observing that the dualism is only apparent. Hell is in chains, and is reduced to complete impotency.

"But will not the bliss of the saved be disturbed by the knowledge that some of their kindred and brethren are in the pains of hell? We reply: Whosoever is lost, is lost because he would not be saved. His damnation will be self-chosen. It will be just. And the saved will see facts as they are. As God will approve of the loss of the lost, so will the saved. This objection is but mere sentimentality.

"The restorationist application of paying 'the utmost farthing' (Matthew v, 26) is fallacious, as it contradicts the Protestant doctrine of justification by faith. So also of the passage in regard to the non forgiveness of the sin against the Holy Ghost, whether in this world or in the 'world to come'—Matthew xii, 31, 32. This passage is made emphatic by being thrown into a proverbial form. It does not concede that some sins are forgiven in the world to come; but it emphatically implies just the contrary.

"On the entire subject of the doom of the wicked it is much safer to trust to the plain, unambiguous drift of the Bible as a whole than to be guided by mere sentiment. To the honest, devout Christian heart it ought to be sufficient to be assured that the Judge of the whole earth will do right."—*Western Christian Advocate.*

Laws of Mississippi to Suppress Vice.

MR. EDITOR: That you and your readers may know what Mississippi has done through her laws to suppress vice, I will briefly refer to some of them:

She has a law which punishes any one who is drunk, or any one who profanely swears, in a public place, in the presence of three or more persons, and it is made the duty of justices of the peace to arrest and inflict the punishment upon offenders.

Any officer of the State who is convicted of one single act of drunkenness from intoxicating liquor shall be removed from office, which is not uncommon to see practically enforced.

Gaming of any kind (except horse-racing and shooting matches) is punishable. Public officers who lend public money to bet are liable to be broken of their offices. Keeping for sale or selling lottery tickets, and all gift enterprises, are indictable. Betting with a minor is a felony. Owners of houses, and even vacant lots, who permit gaming therein or thereon are indictable if they do not inform against the offender.

The laws for retailing liquors are very stringent. The keeper of a licensed liquor-shop is indictable if he permits any riotous or disorderly conduct, or sells to a drunken man, or sells to a minor, or permits drunkenness in his house; and the owner of the house who permits retailing in it without license is liable to indictment if he does not inform against the offender.

The carrying of deadly weapons is also an offense, and punishable before a justice of the peace or circuit court. Selling deadly weapons or cartridges to drunken men or minors—parents, teachers or guardians allowing children, pupils or wards to carry deadly weapons—are contrary to law and punishable.

The laws against vagrancy are also stringent. All gamblers, all able-bodied persons who have no visible means of support, all prostitutes, and all keepers of houses of prostitution, and all beggars able to work, are by law held to be vagrants, and punishable as such.

The Sunday laws are equally stringent. No shop or store of any description is allowed to be kept open on Sunday, nor any sales of goods, wares or merchandise allowed on Sunday (unless of charity or necessity), nor hunting with guns, or hunting with dogs, nor fishing in any way is allowed on Sunday. Willfully disturbing any congregation assembled for public religious worship, at any time or place, is also indictable. All contracts made on Sunday are void, and cannot be enforced. Speaking or writing words deemed insults, and calculated to lead to a breach of the peace, is indictable.

These are a few of the many laws of Mississippi having for their object the suppression of vice, the advancement of morals and the preservation of good order.

Take it all in all, the criminal code of Mississippi is not surpassed by any in the Union.

A SUBSCRIBER.

True grace is a growing principle. The Christian grows in discernment. A child may play with a serpent, but the man gets as far from it as he can. A child may take poison, but the man will not suffer a speck of poison near him. He grows in humility; the blade shoots up boldly, and the young ear keeps erect with confidence; but the full corn in the ear inclines itself toward the earth, not because it is feeble, but because it is matured. He grows in strength; the new wine ferments and frets; but the old wine acquires a body and a firmness.—*Cecil.*

Aim high; but not so high as not to be able to hit anything.

Oregon Correspondence.

ALBANY, ORE., April 1, 1878.

DEAR BRO. PARKER: The face of your excellent paper looked so familiar after the absence of several months. Now we hope it may abide under our roof as a fixture. I think I read even the advertisements. Just think of a man in Oregon reading the professional cards of physicians and lawyers and dry goods merchants in a New Orleans paper! "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." I am provoked to scribble a little, and thus sharpen and be sharpened by the "countenance" of many "friends." This process is mutual—contact agreeable, profitable.

The district work has been hard, and calculated to operate against the spirit of "ease and self-indulgence." Our winter has been mild as to temperature; but rainy, O so rainy! My mode of conveyance is mainly horseback. Our rains have been hard and protracted—not so much "Oregon mist." I have nine appointments, all of which I have filled; am now over half through with the third round. Besides, I have had some extra meetings in destitute places. I think my health has improved. I have preached six times in the last four days, traveled say fifty or sixty miles, and made about eight pastoral visits. So you see I am not idle, whether I am succeeding in building up Immanuel's kingdom or not. "Better to *wear* out than to *rust* out." We have some good meetings—occasionally receive a member into the church. We need the Holy Ghost, and fire sent down from heaven. Our ministrations without this baptism will prove profitless. We need to be clothed upon with "power from on high."

There are many incidents that might interest a portion of your readers; but I do not wish to exhibit egotism; and as one is generally the hero of his own incidents, the chief actor in his own exploits, please bear with me in the use of the personal.

I had most peculiar feelings on last Saturday as I stood on the streets of Lafayette, Yam Hill county. I had gone down to hold my quarterly meeting for that work—had preached that morning. Circuit court was being held, and a county convention. Many people in town. I was in conversation with Bro. Stahl, the pastor. Said he: "That is Dr. Watts." I scanned him. He stands about six feet six, weighs two hundred and sixty pounds—full beard, gray—and is about fifty-five years of age. That is Watts, late Republican elector of Oregon, whose eligibility was disputed—whose vote elected the present chief magistrate of this mighty nation. In a few minutes my friend said: "That is Cronin."—Democratic elector, who claimed to have been elected, whose vote *did not* elect a chief magistrate. Stout and compactly built, dressed in a business suit, standing about five feet seven; very curly hair and heavy mustache; about forty years old. Quite a contrast in the make up of the two men. There they were approaching each other on the sidewalk. I thought: Are they friendly? Within ten steps of where I stood they met, and spent quite a time in friendly, and, I suppose, pleasant conversation. The whole question which had so recently agitated and convulsed our country passed before my mind. There were the two men over whose heads and consciences our great and mighty nation came near going to wreck and atoms. Such a throe and shock from the Pacific to the Atlantic, and from the Gulf of Mexico to the Northern lakes, our nation never experienced. A whole nation of forty millions resting on them! I shuddered. On Sunday I had the pleasure and responsibility of preaching to these two men, who composed a part of a good congregation. Found them attentive and respectful hearers. Watts is a doctor and preacher. His theology is peculiar. He is known as what is called a "Jollyite;" believes, I am told, that God has physical body and parts, and that Jesus Christ and satan are brothers. I know not Mr. Cronin's religious belief. He is said to be a talented lawyer, leading his profession; lives in Portland, our great metropolis; was at Lafayette professionally, defending a man indicted for grand larceny to the amount of $7,000 gold, against whom the evidence was very strong; and yet such was the strength of the defense by Mr. Cronin that after the jury had been out about long enough to arrange their form they brought in a verdict of "not guilty." I trust the two gentlemen were benefited by the service; they were certainly very respectful and patient *hearers*. The theme was the "Immortality of the soul," and of course a "judgment *to come*" formed a staple of it. Watts took notes.

On Sabbath night our congregation was large—house full. O so hot! almost suffocating! The presiding elder flagged, and I suppose his auditors were not displeased when the minister raised his hands and invoked the divine blessing on the effort. Poor, yet making many rich.

Preaching the gospel is a wonderful employment; but "who is sufficient for these things?" Thank God, "our sufficiency is of God." And yet I have so many misgivings as to my ability! The meagerness of results extorts from me: "O my leanness! my leanness!" John Wesley's test of a ministerial call was searching: "Have they fruits? Are souls converted?" If these tests were still required, could some of us who have been drawing the gospel bow for twenty-five years answer in the affirmative? O thou Searcher of hearts! may not thy chosen ones be fruitless! Truly, if our meetness for the "Inheritance of the saints in light" is in the measure of results apparent, then may we not be disappointed as to its largeness and richness!

Presiding eldering is an active life. Traveling, preaching, conversation, pastoral visiting, etc., fills up the time. No time left for study. Much meditation and prayer ought to be a large ingredient in his life. O the power and efficacy of prayer! In this is the "secret of the Lord," even "with them that fear him." Adieu.

In hope of immortal life, affectionately in Christ,

T. B. WHITE.

P. S.—Our weather is perfectly exquisite now.

Vicksburg.

MR. EDITOR: We are having refreshings from God's presence upon this people. There is a general awakening in the community. A series of meetings, lately conducted, have been most fruitful in spiritual results. The Methodist and Presbyterian congregations united in an invitation to Maj. Hardie, of Selma, Ala., and other lay workers, to spend a few days here in evangelistic labor. Their coming was of the Lord, and blessed by his presence. There have been large accessions to the Presbyterian Church. In the Methodist Church we have received thirty new members during the past few weeks, and a total of forty since Conference. The outlook for our church in this city is most gratifying. We all feel the inspiration of a new hope, and have girded ourselves with fresh courage.

C. B. G.

Periodicals.

The May-June number of the North American Review will contain a debate on the question, "Is Man a Depraved Creature?" by Rev. T. W. Chambers, D. D., and Rev. O. B. Frothingham.

Littell's Living Age has reached the twenty-first volume of the fifth series, and is as valuable as ever.

OBITUARY.—Died, in Lindnex the Prayer Meeting, aged three years and one month. The health of this little Meeting was poor most of last year, during which its life was often despaired of. A few anxious friends kept it alive, and at times it would so revive as to encourage them. Discouragement at last prevailed, and the Meeting died from neglect. Not a Christian was present when it died. Over forty were living within a quarter of a mile, and not one was there. Had two been there its life might have been saved, for 'where two or three are gathered together,' etc. Two thirds of the forty might have been there had they been so disposed; but they were not, and the Prayer Meeting died."

That was wise and prudent counsel given by a shrewd and cautious old Scotch deacon to his minister when the latter announced that he was going to deliver a series of lectures on the Revelation of St. John the Divine: "There's one objection," said the elder, "to ye taking a quiet trot through the seven churches, but for any sake drive canny among the seals and strumpets."

Iron pipe and railway cars are the curious combination of manufactures advertised by a Philadelphia firm. Iron wire and glue curled hair are made by another company, and several houses sell "rags and marble," the rags coming from Italy as stuffing between the marble blocks.

The Christian Advocate.

THURSDAY, MAY 2, 1878.

THE DAILY DRILL.

BY MARGARET J. PRESTON.

Oh! this battle field vast, of the world!
This tramp'ling and rush of the foe,
This race that forever is hurled,
This ceaseless recoil of the blow!

This stringent command of the King,
Proclaimed through his ornaments wide,
That none of his soldiers shall cling
Their proper one moment aside!

For those who are summoned to stand
In breach—as that quickest the breath,
How can they, with weapons in hand,
Do other than dare to the death?

But we whose compiet beyond,
A hot from the sparks of the fray,
Il Unloosen that absolute hand,
The impotent drill of the day—

What need that we brace for the fight?
What call that we courage be steeled?
No leader would urge it to might,
Reserves so unused to the field.

How know we? Some morning may bring,
As yet we scan of the battle beguil
An order direct from the King:
"Ah, rise! There is work to be done!"

Then, what if our helmets be lost
Aside where the rubbish is thrust
And what if equipments be lost,
And hands be blunted with rust

Nay, better to be efficc complete
(Gradely, with soldierly skill,
Though only in limbs or in steel
The daily demands of the drill.

And then if the King should inspect
His lines as he suddenly might,
How calm we all stand, how erect,
Assured that our weapons are bright!

Independent.

The Presiding Eldership

MR EDITOR: The presiding elder question is now agitating the mind o the church, as appears from the va rious articles published in the *Advocates*. In the NEW ORLEANS Advocate of April 4 Bro. F. M. Featherston suggests the plan of enlarging the circuits to two, three or four times their present size, and putting two, three or four preachers on the same circuit. While his plan, in some of its features, might work well, in others it would not. Instance: the support of the pastor. Bro. Featherston's plan would work then as now. Now small circuits and one preacher; then two, three or four times the present sized circuits, with two, three or four preachers on the same work. Where would be the advantage in the way of support of the pastor? The present plan certainly is the better one—that is, in the way of support of the pastor—for the following reason: Now, with small circuits, the pastor can, for he *has* to devote some time to teaching, practicing dentistry, mechanics, or plowing, etc., to supplement his support. I do not say, nor do I believe, this is as it should be. No, no. The church should support her pastors. Let them be free in mind, body devote themselves in mind and body exclusively to the work of the ministry. This is not so now; therefore the preacher must of necessity supplement his support in some way. But under Bro. Featherston's plan of enlargement the preacher's mind and body would be taxed to its utmost tension, with no better support than now. Therefore this plan is objectionable. We hope the General Conference will not so ordain. Bro. Featherston seems to think that the object of this presiding elder question discussion in the church *is* that some way or means be ordained that the presiding elder may be better supported. We do not so understand it. Now, if we understand the question, it is this: That some rule be ordained by the General Conference that the presiding elder may be supported without such weight or tuction upon the church and pastor as under the present plan. Now the presiding elder calls the district stewards together for the purpose of assessing or fixing his salary. Say one, two or three district stewards attend. They and himself assess or fix his salary, say at eleven, twelve or thirteen, and in some instances fifteen hundred dollars. (We speak advisedly.) Then this amount is apportioned out among the different circuits and stations on the district. Say there are eleven or twelve circuits and stations in the district, some of which pay the pastor $600; some $700, some $250. Now each of these circuits is assessed $100 for the presiding elder. Now, Mr Editor, here is a burden. The disparity is too great. The pastor's actual needs are more than the presiding elder's; yet the presiding elder is to have $1 200 or $1,500, while the pastor may have, if he can get it, $150. The church and pastorate are feeling this friction. Why this disparity? We can account for it only upon Bro. J. D. N.'s notion of the episcobishops, as he calls the presiding elders; that they are first-rate preachers, and the pastors are, of course, second or third-rate preachers; therefore their wants or needs must be few, very few. These second or third rate preachers should, on account of having bestowed upon them by the Almighty but one or two talents, expect but very little support from the church, notwithstanding they are faithful pastors, and show themselves approved of God. Bro. J. D. N.'s reasoning is fallacious. The office of presiding elder is very important to the itinerancy; therefore we do not desire its abolition. But we do think the General Conference should ordain some rule by which there will not be such inequality between the presiding elder and the preacher in charge in the way of support. This is the relief the church desires. The presiding elder certainly should be properly supported, but not in a way to oppress and burden the church and her pastors. Let us see—here is a case in point: The presiding elder comes to B circuit say four times, at most, in the Conference year. He preaches, at most eight times—very often not more than five or six sermons. He receives $75 or $100. He receives it all in actual cash. The pastor on B circuit receives $200 or $225 in tax in kind—that is, a large portion thereof—often at a very exorbitant price. The same amount received by the presiding elder in cash would purchase one third more than the same amount reported by the preacher in charge. (*I am posted here.*) When you reduce this to a real cash basis, the pastor has for his faithful year's toil and earnest devotion to the church and her interests, received about $150 in cash. The presiding elder received $50 or $75 in cash from B circuit. The presiding elder received $1 000 during the year; the pastor $150. OLD PASTOR.

The Presiding Elder's Support

MR EDITOR: I have to-day re read an article in your issues of the twenty eighth ultimo, on the above subject, and confess that I have some fear that the coming session of our General Conference may make some changes in this relation. I do not fear it in the direction indicated by your correspondent; but I have noticed a disposition on the part of some of our thinking men to compromise with those who advocate the abolition of this superintendency by enlarging the presiding elders' districts to such an extent that our quarterly visitations would cease to be one of the fixed facts of our church. And I further notice that it is the financial question that is making or tending to make this compromise. I have been a steward from the time that the down was soft upon my lip until now, when the summer breezes of nearly half a century have fanned my cheeks, and my opinion is that our people are much better educated as Methodists than in the past; and, notwithstanding the meager amounts now collected, they are paying far more in proportion to what they have and make than at any time in my history; and I feel hopeful that as our country rises, as I believe it will, out of its present depression, the demands of the gospel will be met with still greater energy; and as the men whom we have tried to train in the church council, in the Sunday school, etc., take our places, Methodism, methodized, will put on fresh robes of triumph, and prove forward in the mission of leading the example of the world into a simpler, manlier understanding of (what shall I call it?) the *philosophy* of God's plan of salvation.

Yesterday I spent in business circles, and was astonished to see and hear with what earnestness business men would bolt in their efforts to get gain, to discuss theology; and, oh! how gloomy I felt last night and this morning when I contemplated the fearful extent of the infidelity that is being made bold, stripped of its blush, under the leadership of such *divines*! as Beecher, and such blackguards as Ingersoll. I doubt if you, among whom the lines are so much more distinctly drawn between the church and the world than they are in the country, and village can imagine how widespread infidelity is becoming. But to-day, in the house of God, when I thought on these things, and remembered how the dispersion of the disciples had resulted in the gospel being spread through the intelligent world; how the corruptions of Romanism had produced Luther and the Reformation; how the formalism had called out the great brain and heart of John Wesley, and produced a greater reformation in the intelligent comprehension of God and his revealed will than even the Reformation; how that materialism, and so-called science, thrusting their pretended discoveries into the face of Christianity, and rejoicing in the overthrow of the Bible, had been followed into the laboratory, the conservatory, and even into the bowels of the earth, by men whose intelligence, consecrated, and made strong and penetrating by the Holy Ghost, had brought out the deeper and till then hidden truths of a true science, and shown the church *how* it is that the heavens declare the glory of God, and the firmament showeth his handiwork"—all those instances, and all the other triumphs of truth, snatched from the clouds and fumes of error at the moment that it felt itself triumphant, showed me afresh that God can and will take care of his own, and will bring forth their righteousness as the noonday sun; yea, and will make the wrath of man to praise him. Thus reasoning, my faith led me out into the near future, when great brains and consecrated souls, seeing the necessity of new phases of argument, of new and simpler conceptions of the philosophy of religion, shall enter afresh into the arcana of God's revealed will, and bring from it fresh truths, that shall again awaken the world to a higher life, deeper piety, and grander triumph. But to effect all this God requires instruments, and works through instrumentalities. He has endowed his church with intelligence, and holds its members responsible for the carrying out of his plans according to their talents.

Of presiding eldership result in our people being reached by a higher class of intelligence, in its aggregate, than the aggregate membership of any church in Christendom; and there is to my mind no other means by which all the wants of any district can be as clearly brought before the appointing power as is brought into the Bishop's Cabinet by this means. Dispense with the presiding elder and you destroy the itinerancy, or at least its efficiency, and we become congregational. No, no; do not make any changes here. Let the bishops', presiding elder's and preacher in charge's assessment be consolidated by the stewards, and if there is inefficiency in appointments, superintendency or pastorate, that results in a financial failure, let these interested and responsible parties suffer alike till the error is corrected by those who alone can do it.

LAYMAN.

TERRY, Miss., March 10, 1878.

Christian Sympathy.

MR EDITOR: The word sympathy literally means fellow-feeling. But there may be fellow-feeling, or unity of feeling, in wicked and sinful pursuits. All men require sympathy in order to continuance in a given pursuit. While sinners crave and demand sympathy from their associates in wrong-doing, so, in a higher and nobler sense, the Christian needs, and ought to receive, sympathy from his fellows in the work and labor of love. The absence of this grace has discouraged and destroyed many a tender and timid child of God. No Christian can rise above its necessity. Even the great apostle of the Gentiles craved it. If Paul, the mighty man of God, was comforted and encouraged by sympathy, in and through Christ, what shall be said of the humble and faithful cross-bearers since his day? In the history of "our fathers" in the gospel ministry many important facts are brought to light upon this point. There were special homes and places in which these servants of God found unspeakable delight, because of the cordial welcome and hearty sympathy. The weary itinerant could endure long and dark rides to reach one of these "preacher homes" for rest and refreshment.

But to those seasons and places where no expression of encouragement of sympathy was given the preacher found hard and difficult work to do. The duty was simply religious. However, in several instances the servant "endured the cross, despising the shame," and triumphed in the end. Signal victories crowned his almost superhuman efforts. Monuments of fame were erected to his undying faith and devotion. Then came abundance of sympathy.

In the history of the young and gifted William Capers a fact crops out which shows how that a "brawny heart" and rough words come well-nigh crushing his young, tender preacher heart. All was meant for good. But words often convey meanings different from the *mind* of the speaker. This trying hour of his life transpired upon the first circuit of his ministry, with "that most remarkable man, J. J." "That most remarkable man" said to young Capers, upon his first visit to his house: "Well, have they sent *you* to us for our preacher?" The young preacher modestly but distinctly answered: "Yes, sir." J. J continued: "What! *you*! and the egg shell not dropped off of you yet! Lord, have mercy upon us! And who have they sent in charge?" "No one, sir, but myself." "What! *you*! by yourself? *You* in charge of the circuit? Why, what is to become of the circuit? The Bishop had just as well have sent nobody. What can you do in charge of the circuit?" etc. While J. J. was so rough and severe upon the young preacher, it aroused the feeling of his wife in the young man's behalf, and through her motherly sympathy Capers was greatly cheered and encouraged. Ultimately he became a Bishop, and one of the most renowned pulpit orators of the Methodist Episcopal Church South. His fame as a preacher is in America and Great Britain.

Most frequently genuine sympathy comes through God's "little ones." During the District Conference love-feast, held in Troy, Ala., in 1866 Rev. J. B. Cottrell, in telling his experience, referred to his labors, trials, successes and encouragement, and said: "A short time since I preached at Magnolia church, near Union Springs. I did my level best. When through, and the congregation dismissed, I sat in the pulpit pondering the effort and result. As far as I could see and understand, I could not estimate any particular good resulting from my very laborious effort. All the whites had left the house; and then from the back apartment of the building came an old, thin, poor-looking negro man—Lewis Delbridge—who grasped my hand cordially and said: "Master, *God bless you, sir! God bless you, sir! That sermon make my soul right fat!*" Bro. Cottrell said: "Then was my soul encouraged." He further said: "*Most of my encouragement comes from God's little people!*"

ANGUS DOWLING.

CLAYTON, ALA., April 18, 1878.

Something for Local Preachers.

MR. EDITOR, Conference action and newspaper articles frequently appear as to what shall be done to make the local ministry of the church more efficient, such as the recommendation of a course of study, report of labors, etc; but I do not remember to have read an article as to what shall be done for them; therefore I propose one. As to the requirements, they are well enough, and should be attended to, for their own good and for the good of the church; but local preachers are most of them, poor men, and must work hard to support themselves and provide for the entertainment of their friends. The institutions of the church claim a liberal share at their hands, and must be supported by them, such as schools, colleges, etc. The education of their own children should be closely attended to if they are what they should be as ministers for Christ in preaching to others. With all this they usually pay as much tax, toll, commissions, or whatever other expenses may be incidental to the public. They must have books in order to comply with the requirements of the church; but how can they get them? Simply by paying for them out of their own hard earnings, in common with all other expenses. With all this train of outlay, I have seen and heard nothing as to what should be done for them. Kind reciprocation or appreciative acts are like angels' visits—but few and far between.

A difficulty sometimes occurs in another direction. The local preacher, by industry and frugality, has a good living, and does much for the church; and while he rejoices at the success that seems to crown his efforts, he turns to see an evil cropping out in another direction. Hardshellism or an anti-missionary notion is produced in the minds of many, and there seems to be a rejoicing that they have a man who is willing to plant a vineyard, but does not expect to "eat the fruit of the vineyard," or to "feed the flock but drink no milk of the flock;" and would be glad to hear him say: "I have sown unto you spiritual things, but I want none of your carnal things."

Local preachers are said to be a power in the church. This I admit; but not the power they were in the early days of Methodism, when the pioneer preachers carried their spelling books and grammars, as well as the Bible, with them. In those days they were more upon an equality with the itinerant preachers in point of efficiency than at the present day.

Such is the change of times and such is the progress of civilization that legislation of some kind seems to be necessary to keep the local ministry upon a par with the wants of the church; but if requirements are made of them, something should be done for them. They are, indeed, embassadors for Christ; and "Muzzle not the ox that treadeth out the corn" should apply to them in some degree, as well as to others, in order that the missionary spirit be cultivated in the church as it should be.

Reciprocation or appreciative acts of some kind seem to be necessary in every department in life. In order to love others more we must do more for others; in order to love Christ and his church more we must do more for him; in order to love our children more we must do more for them; in order to love the church more the local preachers must do more for the church, and in order that the church appreciate and love the local preachers more she must do more for her local preachers.

Thus I close this suggestive article for the press, hoping the thoughts therein contained may accomplish that good for Christ and his church for which they are alone intended.

L. P. C.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names. Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as 'mourn their loss," etc., are not edifying. Verse, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

MRS. DUCK T. POOL, wife of Dr. Daniel R. Pool, was born in Green county, Ala., July 23, 1839, and died at her home in Jones county, Miss., April 5, 1878. Sister Pool was the daughter of Dr. Anthony S. and Mary S. Arrington, and was married to Dr. Daniel R. Pool, near the town of Quitman, Clark county, Miss., November 22, 1848, where they lived up to November 19, 1868, when they removed to Jones county, Miss.

Sister Pool made a profession of religion in 1847, and united with the Methodist Episcopal Church South in Quitman. After her removal to Jones county she connected herself with the Methodist Episcopal Church South at Ellisville, in which she lived up to the day of her death. She was the mother of nine children—four sons and five daughters—all of whom she leaves, together with her bereaved husband, to mourn her loss. She was a woman of many sorrows and afflictions, but often spoke of the comfort she derived in "trusting in the Lord." "Blessed are they that trust in the Lord, and whose hope is in the Lord." She had the abiding witness in her own breast that it was good to "trust in the Lord;" and when earthly friends could administer to her wants no longer, Jesus, in whom she trusted, was her friend to go with her through the valley and the shadow of death; therefore she said: "I fear not death."

She was an affectionate companion and a loving mother, and was always found ready to visit and wait on the sick, and administer comfort and consolation, as far as she was able. She was a friend to the poor and needy, and will be greatly missed by her many friends.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

JOHN C. WILLIAMS, P. C.

THE following resolutions on the death of HENRY CONNOR were passed by the first Quarterly Conference for Bladon Springs circuit, Mobile district, held at Isney, Ala., March 23, 1878:

Resolved, That in the death of our recording steward, Bro. Henry Connor, which sad event occurred at his home in Bladon Springs, Ala., March 13, 1878, this circuit has lost one of its most efficient and liberal stewards, who was devoted to the interests of the church, of which he was a most exemplary and consistent member.

Resolved, That while we cherish the most affectionate remembrance of our deceased brother, and deplore his great loss to the church and country, we will bow in submission to the will of our Father in heaven, who "doeth all things well," that it is with the greatest satisfaction that we have heard of his peaceful state of mind during his last sickness, and the assurance he had of a blessed home in heaven.

Resolved, That we tender our sympathies and prayers to the bereaved family, whose home has been desolated and whose hearts have been crushed by the death of a dear, loving husband, and a most tender, provident father. May the gracious protection of our heavenly Father be thrown around them, and may he bring them all at last to a blessed reunion in heaven.

WILLIAM GILES, Sec.

MISS LAVINIA J. MYERS, daughter of D. P. and Mary A. Myers, was born February 12, 1857, and died January 7, 1878.

Lavinia was always one of these good, and the girls and all who knew her could but love her for her gentle spirit and friendly manners. Especially was she kind, loving and obedient to her parents, and kind and affectionate toward her brothers and sisters.

It was my privilege to become acquainted with her about one year before her death. The most of that time she was a constant seeker of religion. Every opportunity that she had to offer herself at the altar for prayer she improved, both at home and abroad. She was an earnest penitent at the Seashore camp meeting last year; but it was not until her protracted illness that she found the pearl of great price. The writer did not witness her last struggle with the grim monster, for many of her friends did, who say they never saw a clearer manifestation of the power of our holy religion to win that victory promised to the finally faithful. Her death was triumphant. She shouted the praises of the Redeemer as she stood on the very margin of the Jordan of death, and exhorted her weeping relatives and friends to meet her in heaven, where weeping and separation are no more. May God comfort and bless them, and help them to meet her there.

W. S. WADE.

MRS. REBECCA PHILEN, whose maiden name was Shefield, was born in Wilcox county, Ala., April 18, 1833; was married to Mr. W. S. Philen January 28, 1850; joined the Methodist Episcopal Church South in 1851, and departed this life October 19, 1877.

Sister Philen was one of the many unfortunate women who lost their husbands in the Confederate war, and was left with four children to battle with the hardships of life—one of whom, a fond little daughter, was very suddenly taken from her and preceded her to the grave. The other three, two sons and one daughter, are left behind to struggle with the cares of life.

Sister Philen was troubled for years with a cancer on the head, which caused her much suffering in the last days of her life, all of which she bore with Christian patience and fortitude until, with complete composure, she resigned all into the hands of him who doeth all things well, to pass through the throes of death, and to enter into the home of the blessed. A good woman has passed away; but may her motherly advice and her godly admonitions be ever remembered, until her surviving children, brothers, relatives and friends be gathered with her in the home of the good.

GEORGE WATSON.

MRS. MARTHA SHARBROUGH, the subject of this notice, was born in South Carolina, in the month of March, 1801, and died in Hinds county, Miss., April 3, 1878, aged seventy-seven years and twenty-four days.

She was converted at eight years of age. From that day until she died we are told she lived an earnest, zealous Christian life, always deriving great comfort from the consideration that her whole life has been spent in the service of her Lord and Master, whom she loved with uncompromising devotion all the days of her earthly pilgrimage.

For fifteen months before her departure she was a great sufferer, and often expressed her willingness, yea, her anxiety, to depart and be with Christ.

Before she was taken so very ill her Bible was her constant companion; and even after her mind was so impaired that she could not read, time and again she called to her bedside her son, Bro. Manche Sharbrough, [illegible] of the Mississippi Conference, and had him to read to her of Jesus and his precious promises. She lived a Christian life, [illegible] brightens death, and was borne on angel wings to the home of the blessed.

Her pastor,

CLARENCE A. POWELL.

DIED, at the residence of F. Mathews, in West Carroll parish, La., May 9, at 6.10 o'clock A. M., of pneumonia, MARY MATHEWS, wife of F. T. Mathews. The subject of this notice was born March 18, [illegible] near Darlington, Cambridgeshire, England. Her maiden name was Earl. Her parents moved to the United States, and landed in New Orleans in January, 1831, where they lived several years. While there her mother died of yellow fever, leaving her, at the tender age of thirteen years, to take care of her two small brothers. After some time the father went to Yazoo City, where they lived with R. B. Powel until the year [illegible] and there she was married. She joined the Methodist Episcopal Church South several years before the war and has always endeavored to live right since. She was the mother of six children—five girls and one boy. One sweet little babe preceded her to the better land in 1876. She never had an enemy. All who knew her loved her. "Thou one, thou art gone from me on earth, I shall meet thee on high, where there will be no more parting.

HER HUSBAND.

DEPARTED this life, on the [illegible] bank of the Ouachita river, about two miles below Columbia, La., on the [illegible] first of March, 1878, HELOISE ROSA, daughter of J. Wesley and Mary L. Mayfield, at the age of nine years.

Although "Rena" was so young, she was regularly received by the writer into the Methodist Episcopal Church South nearly three years ago, and seemed quite conscious up to the time of her death. She lived in a destitute region of country, deprived of many church privileges, but was always glad to worship with the people of God, and improved each opportunity afforded her.

This is the third child that has been taken from this household (only one left) [illegible] May the parents bow submissive to Him who doeth all things well.

J. F. WYLY.

JOHN TANNATT died at his residence in Jackson, La., March 15, 1878. He was a native of England, and has lived in this country thirty-five years. He was a member of the Methodist Church many years. He suffered excruciatingly while sick, but made no complaint and showed no impatience. He thought he would never recover from his sickness, and often would not speak much about dying, as he was endeavoring to put all his trust in the Savior. Bro. Tannatt was a good man and a useful member of society. He leaves a widow and several children, who will miss his kind counsel and comfortable provision for their wants.

C. [illegible]

DEMARIS PITMAN (nee Burt) was born in Robinson county, N. C., [illegible] 1803; was married to E. L. Pitman in 1831; and died at their residence in Simpson county, Miss., April 12, 1878.

She joined the Methodist Episcopal Church when she was married, and remained a faithful member to the last. She leaves a husband, several children and brothers, besides many other relatives and a host of friends to mourn her death. May they follow her to heaven and her prints mark the path that "house and made with hands, eternal in the heavens."

C. McPHERSON.

LITTLE EUGENE BROWN, infant son of J. M. and Sarah Brown, was born in Hill county, Texas, on the fifteenth of December, 1877, and died April 9, 1878. He in his wisdom has taken this bright, beautiful babe to that heaven above, where it will never know sin nor sorrow. Oh! may he bless and comfort its bereaved father and most heart-broken mother.

MARY WELLS.

LOSS AND GAIN.—Dr. Payson, in his dying hours, said he could have saved himself much trouble in life if he had only believed that the Saviour's presence was enough to fill him with joy if all worldly comforts were taken away. He found it so in his sickness, but could not quite believe it in health. A poor, simple man, who, in none of Payson's imagination or fancy, once said, in a similar spirit with his dying words: "I have lost all my property; I have lost all my relations; my last son is dead; I have lost my hearing and my eyesight; I am all alone, old and poor, but it makes no difference; Christ never grows old; Christ never dies; and Christ never will forsake me."—*Light of Evening Time.*

Let a boy acquire one thing well, and he gets a standard of excellence to which he will endeavor to bring up his other knowledge; and, moreover, he will be aware of his deficiencies by observing the difference between what he knows well and what he knows indifferently.—*Christian Advocate.*

I couldn't live in peace if I put a shadow of a willful sin between myself and God.—*George Eliot.*

The Christian Advocate.

THURSDAY, MAY 2, 1878.

A STRANGE SINGER.

Joy's the skyest bird
Mortal ever heard;
Listen, rapt and silent, when he sings:
Do not seek to see,
Lest the vision be
But a flutter of departing wings.

Straight down out of heaven
Drops the fiery leaven,
Healing, burning, rising in his breast;
Never, never long
Canst thou bear the song,
All too high for labor or for rest.

Hope can sit and sing
With a folded wing,
Long contented in a narrow cage;
Patience on the nest,
Hour by hour will rest,
Brooding tender things to thermitage.

Singers true and sweet,
Mockers bright and fleet,
Close about thy door they flit and call;
One that will not stay
Draws thy heart away;
Listen! listen! It is more than all.

Spectator.

Wonderful Walker.

This worthy man was the son of a poor statesman, and was the youngest of twelve. At the age of seventeen he became a village schoolmaster, and a little later both minister and schoolmaster. Before and after school hours he labored at manual occupation, rising between three and four in the summer, and work ing in the fields with the scythe or sickle. He plowed, he planted, tended sheep, or clipped and salved, all for hire; wrote his own sermons, and did his duty at chapel twice on Sundays. In all these labors he excelled. In winter-time he occupied himself in reading, writing his own sermons, spinning, and making his own clothes and those of his family, knitting and mending his own stockings, and making his own shoes, the leather of which was of his own tanning. In his walks he never neglected to gather and bring home the herbs from the hedges. He was also a physician and lawyer of his parishioners; drew up their wills, conveyances, bonds, etc., wrote all their letters, settled their accounts, and often went to market with sheep and wool for the farmers.

He married a respectable maidservant, who brought him forty pounds; and shortly afterward he became curate of Seathwaite, where he lived and officiated for sixty-seven years. We are told that when his family wanted cloth, he often took his spinning-wheel into the schoolroom, where he also kept a cradle—of course of his own making. Not infrequently the wheel, the cradle, the scholars, all claiming his attention at the same moment, taxed the ingenuity of this wonderful man to keep them all going. To all these gifts was added a knowledge of fossils and plants, and a "habit" of observing stars and winds. In summer he also collected various insects, and by his entertaining descriptions of them amused and instructed his children.

Such a long and extremely useful—nay, he we might say heroic life—which extended over nearly the whole of the last century (he having been born in 1709)—this remarkable Dalesman died on the twenty-fifth of December, 1802, in the ninety-third year of his age. In the course of his life he had, besides bringing up and setting in life a family of twelve children, amassed the sum of two thousand pounds, the result of marvelous industry and self-denial.

The chapel where this celebrated man officiated upon his sacred duties was the smallest in the Dales, the late Wordsworth, Mr. Walker's biographer, describing it as scarcely better than many of the fragments of rock lying near it. Most of these small chapelries were presided over by "readers"—men who generally carried on the trades of clogger, tailor, or cotton-print maker in order to eke out their small stipend. The livings were not worth more than two or three pounds a year, and the ministers were dependent on the voluntary contributions of their parishioners. Their stipends, besides the small money payment mentioned above, consisted of "clothes yearly and whitemeat." The former meant one suit of clothes, two pairs of shoes, one pair of clogs; and the latter, two or three weeks' victuals at each house, according to the ability of the inhabitants, which was settled among themselves; so that the minister could "go his course" as regularly as the sun, and complete it annually. Few houses having more than one or two knives, he was obliged to carry his own knife or "whittle," and marched from house to house, as master of the flock had the arm-chair at the table-head. Sometimes scenes were often the result of this droll arrangement, and many good stories are current with reference to it. A story is told in connection with a minister who had preached two sermons, which he preached in turn. The walls of the chapel were at that time unplastered, and the sermons were usually placed in a hole in the wall behind the pulpit. On one Sunday, before the service began, a wag jostled the sermons so far back into the hole that they could not be got out with the hand. When the time for the sermon had arrived the reader tried in vain to get them out. He then turned to the congregation and said that he could touch them with his forefinger, but couldn't get his thumb in to grasp them. "Nevertheless," said he, "I will give you a chapter of Job instead, and that is worth both of them put together!"—*New York Observer.*

A Dishonest Age.

Among the characteristics of the times we are living in there is one which is much mentioned by the many public speakers, who seem to think that when they speak to or to be benefited chiefly by being assured how much wiser and better and more progressive they are than any of their fathers were, who suppose the age is to be instructed by being flattered, and that the country needs to be glorified rather than purified, which was certainly not the way of the old prophets.

The characteristic I mean is dishonesty. I am not discrediting any of the actual modern merits—intelligence, enterprise, inventions, philanthropy. Grant all these, in large degree. Nevertheless, they do not bring with them honesty in proportion. Falsehood and fraud flourish along with them, in spite of them, and in some cases by the help of them. From the vulgar sediment of society, up to its highest summits, there spreads a tremendous force of selfish materialism—call it sharpness or call it crime—by which men reach after and snatch and call the known for use or for show or for hoarding, what is not theirs. It is stolen property, only stolen ingeniously and indirectly, and in such ways that the old forms of law, which undertook to punish outright robbery, fail to overtake them. Not in a few rare spots, but in every spot where two or three hundred people live together, a part of these people consume or lay up or waste what belongs to other people, and what they have managed to get by some species of deception. What natural production of the earth is there, meant for the sustenance or comfort of man, that is not adulterated by some degrading mixture, or shortened in the measure? Do not the devices of Anglo-Saxon traffic repeat, in faithful exactness, the devices of the Jew, denounced by the prophet, making the ephah of the seller small, and the shekel of the buyer large; selling the refuse for wheat, and falsifying the balance by deceit? What line of mechanical work is there where the base material, or the shabby construction, or the overcharge, does not disgrace the handicraft? What branch of commerce without its delusive labels, its broken promises, its advertising fictions, its postponed payments, its calculated bankruptcies, its hollow contracts? Men who will not smutch their respectability to be challenged, look one another in the face, and with a mutual jugglery of knavish tricks conspire to grow rich by villainy. The brilliant audacities of the great commercial centers have their lane and creeping copies, hardly less cruel or calamitous, back in the little rural villages, in sight of grave yards where sleep the ashes of clean-handed ancestors, living and dying, in their day, in the faith of a God who has righteousness and judgment for the habitation of his throne. Outside the church are financial Ahabs and social Jezebels. Inside are Ananias and Sapphira, tacitly agreeing together to lie to the Holy Ghost, pretending to give to God, for missions or Bible societies, a hush-money fragment of what they have seized from their fellow-men. Too often there is no Peter with the courage to search out their sin: "Tell me whether ye sold the land for so much." The grand difficulty with our popular piety is that it is still trying by and by to find a way, in this nineteenth century of the gospel, of serving two gods together.—*Bishop Huntington.*

Family Worship and Government.

The following is from the Memoir of William Brock, D. D., recently published in London. It is taken from the chapter of "Recollections" by one of his sons.

At home it was usually quite a short service; a few verses of Scripture were read, and the prayer succeeded, in language simple enough for the youngest to follow, and full of reference to every-day life, its lessons, its business and its amusements. We were often mentioned by name; and so were friends at a distance, or in circumstances of trouble. The little service was thus always real and telling; but there were times when the earnestness of it became intense. Our father never prayed *at* us; but if one was going on a given day to boarding school, or another about to enter on commercial life, or if he himself was to be absent from us awhile, the prayer *for* us was one to be remembered. At such times he would also invite us into his study for separate conversation and prayer. Every Saturday evening, for many years, those of us who were at home had a private appointment with him, the boys one week, and the girls the next. It was rather a formidable step to walk up at nine o'clock to that study door, and to enter for that special purpose. The sermon, newly finished, or perhaps still laboring through its third sentences, would be lying on the desk; his own heart, after the two long days of preparation, was full of great subjects; and then he would leave the sermon and open his heart to us. If during the week there had been any slip in speech, any misdemeanor in conduct, this was the time to hear of it. If there lay upon the mind any burden relating to our future, it was now disclosed. Then came appeals to our confidence, and expressions of anxiety for our salvation, whose delicacy was only surpassed by their importunity. It seems a wonder to us now that we could have remained so long mute before those appeals, and been so slowly melted by those anxieties. The prayer that followed was the outpouring of a father's heart on the subjects that had just occupied his thoughts. When we rose from our knees, kissed him, and left the room, I fear it was sometimes with a simple sense of relief that the ordeal was over; but sometimes heart and eyes were full. And as, one after another, we all came humbly to adopt his Savior as our Savior, and his God as our God, we traced to those Saturday evenings the master influences which had kept us from evil, and guided us by degrees to our Redeemer. The custom did not cease with our conversion. There his sons first learned to open their lips in prayer, kneeling at his side. There we talked over our perplexities, and began at length to take his burdens upon us; and to enter into his utmost thoughts. There, on particular occasions, as when he was about to leave home for his long American journey, he sought our prayers, and we, in turn, were enabled to commend him to that divine protection which through so many years he had never failed to invoke on our behalf.

The Minimum Christian.

The minimum Christian! And who is he? The Christian who is going to be saved at the cheapest rate possible; the Christian who intends to get all the world he can, and not meet the worldling's doom; the Christian who aims to have as little religion as he may, without lacking it altogether.

The minimum Christian goes to church in the morning, and in the afternoon also, unless it rains, or is too warm, or too cold, or he is too sleepy, or has a headache from eating too much dinner. He listens most respectfully to the preacher, and joins in the prayer and praise. He applies the truth very judiciously—sometimes to himself, often to his neighbors.

The minimum Christian is very friendly to all good works. He wishes them well; but it is not in his power to do much for them. The Sabbath school he looks upon as an admirable institution, especially for the neglected and the ignorant. It is not convenient, however, for him to take a class. His business engagements are so pressing during the week that he needs Sunday as a day of rest; nor does he think himself qualified to act as a teacher. There are so many persons better prepared for this important duty that he must beg to be excused. He is very friendly to home and foreign missions and colportage, and gives his mite. He thinks there are too many appeals, but he gives, if not enough to save his reputation, pretty near it; at all events, he aims to.

The minimum Christian is not clear on a number of points. The opera and dancing, the theater and card-playing, and large, fashionable parties, give him much trouble. He cannot see the harm in this or that of the other popular amusement. There is nothing in the Bible against it. He does not see but that a man may be a Christian and dance, or go to the opera. He knows several excellent persons who do. Why should not he? He stands so close to the dividing line between the people of God and the world that it is hard to say on which side of it he is actually to be found.

Ah, my brother, are you making this attempt? Beware, lest you find at last that, in trying to get into heaven with a little religion, you miss it altogether; lest, without gaining the whole world, you lose your own soul.—*Presbyterian at Work.*

"THOUGH THE EARTH BE REMOVED."—The traveler Humboldt gives an interesting account of the first earthquake he witnessed. It was at Cumana, in South America. The first shock came after a strange stillness. It caused no earthquake in his mind, for it overthrew in a moment all his lifelong notions about the safety of the earth. He could no longer trust the soil which yet to that day had felt so firm under his feet. He had only one thought—universal, boundless destruction. Even the crocodiles ran from the river Orinoco, howling, into the woods, and the dogs and pigs were powerless with fear. The city seemed "the hearth of destruction." The horses could not shelter, for they were falling in ruins. He turned to the trees, but they were overthrown. His next thought was to run to the mountains, but they were reeling like drunken men. He then looked toward the sea, but it had fled; and the ships, which a few minutes before were in deep water, were rocking on the bare sand. He tells us that, being then at his wit's end, he looked up, and observed that heaven alone was perfectly calm and unshaken. Many strange things are yet to come upon the world—earthquakes, overturnings, upheavings. But amid them all, as the book tells us, the Christian shall look up to the heavenly one, "Jesus Christ, the same yesterday, and to-day, and forever," and to his heavenly home, which cannot be moved.—*From "Bible Echoes."*

A KIND WORD.—If you are a child of God, will you not adopt and practice these resolutions?

1. I will daily observe secret and family prayer.

2. I will daily and prayerfully read the word of God.

3. I will daily seek the salvation of sinners.

4. I will obey God's ordinances as taught in his word.

5. I will cheerfully give of my means to the cause of God.

6. I will do what I can in the Sabbath-school.

7. If I am offended with a brother I will follow the rule in Matthew xviii, 15-17.

8. I will never visit any place of amusement or social pleasure on which I cannot first ask God's blessing.

9. I will never use intoxicating drink as a beverage.

10. I will daily seek to grow in grace.

If you are not a child of God, will you not adopt and practice the following resolutions?

1. I will no longer neglect my soul's salvation.

2. I will regularly attend divine worship.

3. I will pray for myself, and not be ashamed of religion.

4. I will ask the prayers of others, and seek with all my heart.

5. I will forsake every known sin, and cast myself on the mercy of Christ, my Savior.

A correspondent writes: "I saw in a paper last month an advertisement of a new map of Turkey and Greece. I would like to ask if it was not preposterous to get out a new map of Turkey and Greece so early in the month, when nobody could tell till after Thanksgiving where Turkey and Grease would be located?"

Religious Intelligence.

—The Christians of Edinburg and Glasgow raised $116,000 for the relief of sufferers by the famine in India.

—The only Moravian church in Scotland, that in the ancient Burgh of Ayr, celebrates its centennial this year.

—There is a rumor that Queen Victoria's youngest son, Prince Leopold, contemplates entering the ministry of the Church of England, if his health permits.

—The Presbytery of Andalusia, of the Spanish Christian Church, has decided to establish a college for the training of ministers, teachers and colporteurs, at Cordova. It will be conducted by a British minister.

—The whole number of foreign missionaries sent out from Christendom is credibly stated at 2,110. Of these, Great Britain furnishes 1,060; Germany, 592; the United States of America, 460; and the smaller States of Christendom, 88.

—The Cumberland Presbyterian Church has in Texas 4 synods, 17 presbyteries, 205 ordained ministers, about 150 licentiates and candidates for the ministry, and about 20,000 church members.

—The Presbyterian Board of Foreign Missions has, since its organization, spent $938,000, or an average of $23,000 annually, among the Indians of this country. In 1861 it had 2,100 communicants; now it has 1,763; but many adhered to the Southern Church when the disruption occurred.

—A Wesleyan missionary in South Africa writes of a remarkable revival in Natal and Pondoland. The whole country is aroused. At one great meeting "some were softened, some confounded, some mocked, some were frightened, declaring that the evangelists carry with them the waters of witchery to make them bow down."

—The Church Missionary Society has commissioned the Rev. T. S. Grace to reorganize the Taupoo mission in New Zealand. This was formerly a flourishing mission, with twelve churches and a native Christian industrial colony at the central station; but war occurred and destroyed the mission. Mr. Grace intends to begin by rebuilding the mission-house, a school-house, and some cottages for native preachers.

—Bishop Bedell, of Ohio, in reply to an inquiry as to what is the rule of the Protestant Episcopal Church relative to attendance by communicants at public balls and theaters, quotes extensively from the early bishops and pastoral letters of the church, and sums up the case thus: "Gaming, horse-racing, public balls, and theaters have been declared by the church to be objectionable, and are forbidden to communicants."

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—The Catholic question came up in the German Parliament recently, and quite excited speeches were made. Herr Reichensperger complained that all the young priests and teachers were forced to emigrate, as they could not bring themselves to ask for confirmation of their appointments by the secular authorities. The result of it all was that the Roman Catholics became more devoted to the church than ever. If Dr. Falk were to go on in this wise the Roman Catholics would have to petition his majesty to remove this cruel minister. Dr. Petri, an Old Catholic member, replied that the Ultramontanes having openly avowed their determination to place the schools under the exclusive direction of the church, it was absolutely necessary for the government to act as it did. When Prussian bishops spoke of constitutional government as illegal; when French bishops had gone the length of aiding in the late fraudulent elections, precaution was indispensable. Prince Bismarck and Dr. Falk would prove a match for the Pope. Dr. Falk said no modification could be made in the May laws until the Ultramontanes should change their course.—*Independent.*

Our Young People.

A LITTLE LESSON.

BY HARRIET M'EWEN KIMBALL.

Look up, dear child, to the happy stars
That glitter in heavenly spaces;
No discord their lovely order mars,
None covet their neighbor's places;
Yet some flash out on the wide, dark night,
And some just shimmer with faint, sweet light.

It matters little so each but shine
With all the strength it can gather;
The gleam of the least is a gift divine,
Not mighty, but precious rather;
No star its fellow stars envies or shames;
And the dear Lord calleth them all by their names.

From Our Little Friends.

CRYSTAL SPRINGS, MISS., Feb. 5, 1878.

DEAR MR. EDITOR: My papa takes a great many papers—the CHRISTIAN ADVOCATE for one. I like it the best of all. I scarcely read the others. I have never written to the ADVOCATE before, and I hope this letter will be interesting enough to print. We have a very large Sabbath-school, and it is still increasing. Our superintendent, Mr. R. P. Willing, is a very good man, and we all love him very much. Our pastor, Mr. Forsyth, has not been with us long enough for us to tell much about him, but I think every one will respect and love him. I loved him from the first time I heard him preach, for he preached a splendid sermon. I will close by asking your little readers a few questions: Where was Elijah when he requested that he might die, and who came to him while there? Who was slain hanging in an oak, and by whom? I remain, as ever, your little friend,

LORENA BARNES.

COLLEGE, LA., Jan. 21, 1878.

DEAR MR. EDITOR: Since you were kind enough to publish my first letter, I have concluded to write again. I hope that this one will not find that dreadful waste-basket. Mamma don't take the CHRISTIAN ADVOCATE, but I very often get it from some of my friends, and I am very much interested in the young folks' column. Aaron died on the top of Mount Hor—Numbers xx, 28. Paul caused Felix to tremble—Acts xxiv, 25. Who was Jamin? Where did Job live? I remain, as ever,

Your little friend,

IDA J. ETHRIDGE.

CENTERVILLE, Jan. 20, 18—.

DEAR MR. EDITOR: I am a little girl nine years old. We have no Sunday school. Grandma takes the ADVOCATE. I like to read the children's corner. I want to ask the little folks a question: What king reigned at eight years of age?

Your little friend,

CARRIE A. WOOSTER.

Hunting Wild Horses.

The wild horse can run away from a man; but this protection fails at times. The horse-catchers—or "vaqueros," as they are called—are famous riders, and to see them capture a wild mustang is better than to go to a circus. The vaquero puts a Spanish saddle on a tame horse, and starts out to see what he can find. In front, on the high pommel of the saddle, he hangs in large coils a leather rope, about a hundred feet long, and called a lasso. It is made of strips of raw hide, braided by hand into a smooth, hard and very pretty rope. One end is secured to the saddle, and the other end has a slip-knot making a sliding noose.

The vaquero has not long to wait, for there are droves of horses cantering or walking about over the swells and hollows of the prairie, with here and there a smaller group looking on, or watching a battle between two horses who wish to be captains of their bands or companies. Presently there is a strange sound of trampling hoofs, like the sound of a squadron of cavalry, except that it has a grand, wild rush and swing such as no cavalry ever had, and a cloud of dark heads rises over a swell of the land. The leader sees the vaquero, and he halts suddenly, and the others pull up in a confused crowd, and toss their heads, and sniff the air, as if they scented danger near. The leader does not like the looks of things, and turns and slowly canters away, followed by all the rest, tramping in confusion through the yellow grass and wild barley. Presently they become frightened, and away they fly in a dusty throng.

The vaquero's horse seems to think his chance has come, and he picks up his ears, and is eager for the glorious fun of a dash after the mustangs. Away they go pell-mell, in a panic, and the tame horse galloping swiftly after them. Down they tumble—some knocked over in the confusion, snorting and flinging great flecks of foam from their dilated nostrils, trampling over each other in mad haste, each for himself, and the American horse sweeping after them. Now the vaquero stands up in his saddle, and the lasso swings round and round in a circle over his head. Swish! it sings through the air with a whirling sound, and opens out in great rings, while the loop spreads wider and wider, and at last drops plump over the head of a mustang. The vaquero's horse pulls up with a sudden halt, and sinks back on his haunches, and braces his fore feet out in front. Ah! How the dust flies! The mustang is fast, held by the slip-knot, and he rears up and plunges in wild and frantic terror. The rope strains terribly, but the vaquero watches his chances, and takes in the rope every time it slackens. It is of no use! The poor mustang is lured and fast. Perhaps another rider comes up and flings another lasso over his head. Then they ride round him, and the mustang is twisted and tangled in the ropes till he can hardly move. He falls and rolls and kicks furiously, and all in vain. Panting, exhausted and conquered, he at last submits to his fate. His free days are over, and he seems to know it. A few more struggles, and he recognizes that man is his master, and perhaps in one or two days he submits to a bit in his mouth, and becomes a tame horse for the rest of his life. If by any chance he escapes before he is broken in, and runs away to join his wild companions, he seems never to forget that terrible lasso, and if he sees the vaquero again he will stand, trembling and frightened, too much terrified to even run away.—*From "The Wild Mustang," by Charles Barnard, in St. Nicholas.*

The Monochord.

Pythagoras, the Greek philosopher, who flourished in the sixth century before Christ, had learned all the wisdom of the Greeks, Egyptians and Chaldeans when he devoted himself to the study of music and musical tones. It was Pythagoras who first established, by means of the monochord, the relation between the notes of the scale, and you can test his doctrines and learn a great deal about how music is made, by making a monochord after these instructions: Take a smooth board a little over two feet long and a few inches wide. In the middle, lengthwise of the board, draw a straight line, which divide with two lines at equal distance from each end, leaving the distance along the line, between the cross lines, exactly twenty-two and a half inches. Divide this distance with cross lines into sections of twenty inches, eighteen inches, sixteen and seven eighths inches, fifteen inches, thirteen and a half inches, twelve inches, and eleven and a quarter inches. Now take a violin, guitar or harp string, or even a bit of wire, fasten it at one end of the board, and draw it tight over the board along the line, winding the other end either around a violin key, a nail or a wooden peg. At each end of the twenty-two and a half inches raise the string with a bridge made of hard wood; it should be about an inch high, broad enough at its base to stand firmly, and taper evenly to the top, so that when it is placed over one of the cross lines it will divide the string at the same distance from the other bridge that the cross line is from the first. The bridge at the end farthest from the cross lines must be left stationary; the other can be moved along the line. When the distance between the bridges is twenty-two and a half inches the sound, which you can get either by picking the string or rubbing it with a violin bow, will be *do*; twenty inches will give you *re*; eighteen inches *mi*; and so on through the scale, the half of the string, or eleven and a quarter inches of its length, giving you the octave *do*. When you have divided your string in the middle it vibrates just twice as rapidly as it did when it was twenty-two and a half inches long, and this has taught you a very important rule in music.

It was Pythagoras who discovered that the vibrations of a string would be doubled if the string was made half as long, and that if the vibrations were doubled the tone would be an octave, or eight notes higher; that two-thirds of the string would produce the fifth of the scale *re-sol*, and three-fourths of the string the fourth of *la*. Now if you will measure the distances on your monochord you will find that your second note, *re*, is made by a string eight-ninths as long as the first, *mi* by four-fifths of the string, *fa* by three-fourths, *sol* by two-thirds, *la* by three-fifths, *si* by eight-fifteenths, and the octave *do* by one-half. And now, if you can tune your monochord till the whole string sounds in unison with the middle *c* note of the piano, melodeon or cabinet organ—that is, the note on the first ledger line below the staff with a key of its own—you can by a very simple ride figure how many times the string vibrates in a second of time. You need only take two hundred and sixty-four, which is the number of times that the middle *c* string of a piano vibrates, divide it by the numerator of your fraction, and multiply the quotient by the denominator.—*H. E. Krehbiel, in Talks About Musical Instruments, in Golden Hours.*

THE LITTLE OUTCAST.—Nearly four thousand years ago a poor mother, with her boy, was turned out of doors to wander in the wilderness, and, for aught she knew to die. Where could she find food and water in that barren place to keep the old wolf (Ishmael) away?

But the Lord saw her great trouble and showed her a way out of it.

So they both lived, and the little boy in due time became a strong man and an archer—that is, he lived by hunting.

That was a very roving sort of life, and I presume his mother lived with him, for the story says she took him a wife from the land of Egypt, and that was a long way from their old home.

But I dare say Hagar, for this was the mother's name, came to like this sort of life quite well.

Certain it is that her grandchildren and all their descendants liked it. For though they became in time quite a nation, they still live the same wandering lives, with tents for their only shelter, besides the starry sky, camels carrying all their worldly goods from place to place.

The little boy's name was Ishmael, and his father's Abraham.

The strange and interesting people who descended from the little outcast we call Arabs.—*Young People.*

More than three-fourths of the students in Princeton College, says the *Observer*, are now believed to be devoted to a Christian life—a larger proportion than in any recent previous period of the history of the college. A recent revival in the college is also extending through the town.

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In the Closet.

If there is anything in frames of mind that indicates the true spiritual condition, we should attach most importance to those which we have in secret prayer and in retirement. If we have peace, joy and trustfulness then, we are sure that they do not arise from the mere stimulants of social contact, and from the lively song and glowing sermon. These last are not to be depreciated as means of grace, but how far their influence has been really spiritual and helpful is best ascertained when we are by ourselves, and in converse only with God and our own hearts. It is easier to enjoy a good meeting where numbers are gathered, and where the religious atmosphere is agitated by many voices, and filled with the sympathy of many hearts, than it is to enjoy a half-hour of self-communion and prayer.

It is common enough to speak of the good prayer meeting, the excellent love feast, the edifying and comforting sermon; but may we ask our Christian readers how it fares with them in the closet? Is there joy and comfort with them there, and do they relish above everything the opportunity of being alone with Christ? The social element in religious assemblies may be highly enjoyed by worldly-minded people. The literature and oratory of the sermon, and the melody of the songs have attractions for those who care little about spiritual things. None but awakened souls, and those who hunger and thirst after righteousness, pray in secret. Some who are measurably indifferent, from force of habit and early training, still cling to some brief forms of prayer learned in childhood and at the mother's knee, but earnest secret prayer and waiting on God is something unknown to them. The line would thus be drawn by this duty as public and social worship does not draw it. Could we follow the congregation home, and know who of them pray in secret, we could also tell who of them are true and spiritual worshipers in public. Secret prayer is among the first things given up by the backslider. The falling away of the young convert begins at this point. His decline is rapid and certain if there be negligence here. If piety be not fed by this spring it soon dries up.

It is not often that secret prayer can avail for the purposes of hypocrisy. Religious professions, prayer on the corner of the streets, prominence in church assemblies, may sometimes be so used and perverted. But prayer concealed from the view of others, and with no known witnesses but God and the angels, must be at least sincere. The presumption of attempting to deceive the great Searcher of hearts may sometimes exist, but it is nearly impossible and surely a very rare manifestation of depravity. Secret prayer is at least one religious duty which must be regarded as above the suspicion of hypocrisy. The man who loves, enjoys and practices it may have the consciousness that no unworthy motives influence him in its performance. That there may be self-deception in reference to the true state of the heart is possible. But he who sincerely comes to God in this way for light and help can hardly fail of knowing the truth at length, and of being brought into the felt realization of the favor and love of God. Secret prayer may thus be a test to the Christian himself of his sincerity, and of his real devotion to Christ. To others it may not be the criterion, because it is for the most part beyond their knowledge and observation, but to the Christian himself it is one of the marks of true discipleship. And as God looks down upon the religious world, with its ceremonies, crowded assemblies, and its varied aspects of worship and profession, does he not find his real children in the secret place of prayer?

And closet prayer has the promise of an open reward—in the superior power of a religious life that is fed and nurtured by it, perhaps. Also in the fruits which grow from this careful culture of the heart, the manifest results of this near and habitual communion with God. The effect is seen in the whole character and life, in the consistent example, in the spirit and tone of the entire outward demeanor. The providence of God cannot but be influenced by the unceasing cry of his child, as that cry goes up from the place of seclusion day by day. The intimacy, the concentration of desire, the grasp of a faith that is brought face to face with God, must be peculiarly forceful in moving the arm of Jehovah. The prayer is in secret, but the effects of it are manifest in the character, in the blessings that come upon the family, the church and the world. And on "that day" will there not be a wonderful revelation of what secret prayer has done? The open reward will then be fully disclosed. The bearings of this ministry of prayer upon our own perseverance, upon the salvation of our children and friends, and upon the world-wide triumph of the gospel, will then be exhibited.

Secret prayer is a personal necessity to the Christian, and it is a privilege which he can most easily secure. He may be deprived of church privileges. His home, his business, his health, may be such that he has no Sabbath opportunities and no social meetings, but this choicest privilege of all is left him. He can pray even when he cannot read the word of God. He may be too blind to read, too deaf to hear, too infirm to reach the house of God, but he can pray.

It is not our purpose to judge or to condemn. We are willing to suppose that each one's relation to this duty is known only to himself. We call for no confessions, we write no harsh censures. If not wholly neglected, it may be partially. Are we not safe in concluding that more secret prayer is needed, and that more of it ought to be done by the followers of Christ? With every encouragement to attend to it, there is absolutely no excuse for its neglect.

"Not Afraid to Die."

William M. Tweed is said to have stolen six millions of dollars. He did this, however, in connection with a ring of "political jobbers," and by manipulating contracts, and using false vouchers. He is said to have been blind to the poor, he paid his debts, and seems to have been neither malicious nor revengeful. He was, we have heard, a temperance man. So far as we can learn, he had no vices. His one sin was the fraudulent amassment of great wealth by political management. He stole not from individuals, but from the city and State of New York. His fortune came from the tax payers, and was, by semblance of legal methods, taken from the public crib. There are consciences that make a difference between picking private pockets and defrauding the public treasury. Tweed had this kind of a conscience. The men engaged in the *Credit Mobilier* affair seem to have had the same sort of moral sense. It is, indeed, not uncommon. Herein was a representative man, but less fortunate than many who escape detection, or manage to evade the processes of the law. Then his stealing was on a grand scale. With some consciences this makes a difference. A petty larceny is a mean and disgraceful thing, but a big government swindle may be a job to be proud of. There is dignity, and sometimes genius in it; and the man with millions in his pocket has a standing and an influence which the little rogue cannot command. But Tweed, as rarely happens in such cases, came to grief. He was for a time in the penitentiary, and lately in jail in the city of New York, with some prospect of getting out at no distant day. While in jail he calls on him for charity were numerous, and he sent no one empty away. Kindly, charitable and patient, he seems to have been in his sufferings and disgrace.

What are we to do with such a case as this? To be sure we might hold it up as a warning to all who steal; but then the most of his associates and accomplices have escaped, and it is not often that such gigantic frauds are punished in this world. And in his death there seems to have been a certain odor of virtue and sanctity. His last words to his spiritual adviser, Dr. Carnochan, were: "I have tried to do some good; if I have not had good luck, I am not afraid to die. I believe the guardian angels will protect me." There were no bands in his death, no struggle, but "he passed away in sleep, with his head lying upon his arm." There were no words of penitence, not a syllable indicating any sense of his great crimes. He regarded his misfortunes as due to bad luck. He took comfort from the thought that he had tried to do some good—by giving away some of his plunder in charity, we suppose—and he had a conviction that the guardian angels would protect him. As there seem to have been "some certain dregs of conscience" in the man's life, so there seems to have been some sort of religion in his death. But what a perversion and travesty of truth and righteousness was it all! There was nothing of God in his living, and nothing of Christ in his dying. He gave away some of his stolen money, and this would balance accounts. How such an old sinner, utterly callous and impenitent, came to think of guardian angels, and to believe that they would protect him, we can hardly conjecture. He said he was not afraid to die, and we can well believe him. He was past all that. He was so thoroughly hardened through the deceitfulness of sin, and so completely given over to delusion, that even death had no terrors for him. After such a career and such a death, the wrath to come is at least suggested.

"Buried"—No. 1.

Who is it? When did he die? What did he die of? How old was he? Was he any kin to you? Was he a man of parts? Did he leave much behind him? Was the funeral largely attended? Who preached him to heaven? Was there much crying? Has his obituary been written? Will he have a fine tombstone? What poet has been asked to write the epitaph?

Hold! We cannot answer so many questions at once. We are told that something far more astounding—stupefying, in fact—is true of him: He was hurled alive! In mercy's name! Buried alive? Who was so hasty, so careless or so cruel as to bury a man alive? Why did they not hold a looking glass before his nose? Why did not the doctors examine him carefully? Why did not somebody have thought enough to tear off one of his finger-nails to see if circulation had stopped? Why did not somebody do something? Why did not everybody do everything to prevent such a horrible deed as to bury a man alive?

Positively we cannot answer so many questions; but nobody is to blame—*he buried himself!* What! Buried himself? A suicide? What impelled him to such a deed upon himself? And what strange whim in his lunacy took to bury himself! Some poison themselves, some drown themselves, some drink themselves to death, some blow their brains out, and a thousand other different methods of putting an end to existence are employed; but *he buried himself!* Incredible! But he buy his own coffin, and get into it and screw the lid down, and then haul himself to the grave, and read the burial service, pronounce the eulogy, fill up the grave, and dismiss the congregation of mourners with the benediction? Impossible! And then, poor man! to smother to death in the stark, cold grave! Oh! hold! You are too nervous. He is not dead—he is only *buried!* Living down there in the grave? Then why in the world don't somebody make haste to dig him up? It's inhuman to sit here and talk so calmly about such a horrible thing. Where's a spade? Quick! Come and help before it is too late—if he is not dead now, he will be soon.

Wait! Let me tell you more about it. He is a man capable of making himself useful, and might leave his mark; but, contrary to the advice of his best friends and wisest counselors, he has taken up the fanatical idea that the Savior meant what he said when he commanded his disciples to leave all and follow him. He says that he don't believe that "Go into all the world" is figurative language. He believed that poor, illiterate people ought to be preached to, as well as the rich and cultivated; and that as so many are ready to preach to those who treat them well, he ought to go and preach to those who are without anybody. And he is gone and buried himself! He had the talent to have stood at the head of any profession. He might have stood a chance for the presidency, or even in his own calling, he might one day have been a bishop if he had staid somewhere among people who could give him *reputation*. If he had gone out under the auspices of some *popular* mission that is written up in all the papers it might have been of some value to him. But no—he would not even do that. He is gone out into the piney woods, where the women walk to church barefooted, and sit down on a log and put on their shoes just before they come in sight of the church. He is gone to preach to people who drawl out their words through the nose in this way: "Whar ye gwine to go wi' your folks?" He thinks that he can *do more good* among such boors than in a cultivated community; and he says he cares nothing for honor, promotion or wealth, so that he *wins souls*. Perhaps, if you could see him now, he is wearing an old jeans coat out at the elbows, and shoes that have not seen blacking since they left the shop, and a brown domestic shirt that he has been wearing three or four days. He is certainly the most unconscionable fool I ever saw. I had a letter from him the other day. You must read it. Here it is. Look what paper! Looks like he might have rolled up his last lunch of fried chicken in it, and, after eating the chicken, scoured the grease off with sand, and then wrote his letter on it to me. Here it is. Read it if you can make it out:

"PINEYUCKY, Jan. 15, 18—.

"MY DEAR FRIEND: It has been a long time since I heard from you or any of my friends, from whom I parted with such grief at heart. Sometimes the thought comes that with you as with the great, heartless world, 'to be out of sight is to be out of mind.' But when I think of you, and reflect how often my heart yearns for you, I feel that I have been hasty and uncharitable, and on my knees I pray God to give me that love which 'thinketh no evil,' so that I may never again be so harsh toward an absent friend who has no opportunity to defend himself. I am out here in the woods and feel at times how lonely and defenseless I am; but then I think of the dear ones left behind, and more of him who has gone before. Then, too, I think of the happy tears I sometimes see trickling down the sun-burnt faces of these simple-hearted 'sand-lappers,' and before I know it I am crying myself, and thanking God that he ever sent me here. You don't know what happiness is until you can taste of the water gushing fresh from these springs. I am poor in this world's goods, but I am rich in faith; and how grateful am I that I should be counted worthy of such honor as my Master bestows upon me!"

There! that will do. All the hellebore in Anticyra would be thrown away on him. Now I suppose your nerves sit is allayed, and you understand what I mean by saying that he is buried. That would be a first rate letter to go in one of Dickens' novels, where the hero would finally come out with a hundred thousand dollars, or find out that he was the heir of some prodigate baronet, and, of course, would henceforth strut for the high blood that was in his veins, even though it had come through the sloughs of adultery or fornication. But what can we say of it when we know the author of it to be a visionary and enthusiast, who is looking for his pay in another world? Let us eat dinner, and then talk a little more about this burying business.

T. A. S. A.

A Message to Archippus.

The conference held at Rome, between Paul and Epaphras, must have been deeply interesting. He was of Paul's sending. It is not known whether he had given him a special field or not. He was sent to preach to the heathen. He had been wonderfully successful. Whether beginning at Colosse or not, he had ended there in establishing a deeply spiritual church. To report progress and get advice he visited Paul, a prisoner, at Rome. We can see them sitting together, in Paul's own hired room, talking of the great work. We can see Paul's great missionary heart swelling within him, and his deep-set eye luminous with a strange light, as Epaphras reported his success—of the revival at Colosse, of the strong spiritual church, of the various workers in it, etc. We know not what he told him of Archippus, or whether he told him anything at all. We suppose he did. Archippus was a stranger to Paul, as was all the church there. Paul had never seen any of them. Archippus was one of the pastors at Colosse. He was probably a native of the place. Converted among the first, and called of God to preach, he had been appointed to work at home. We suppose Epaphras gave Paul a full account of him. We take it that he was a young man of promise. Paul's message to him is one of the most significant things in his epistle; and the spirit of it indicates that there was much in him. Epaphras had evidently thus impressed his mind. "And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfill it." Judging from the spirit of the message, if Paul knew anything special as a reason for the exhortation, it could not have been very serious. He was not one to soften or disguise matters where serious faults were involved. We suspect he had faults—grave lackings—generally esteemed small, and yet not unfrequently rendering fruitless the work of the ministry. There are more, perhaps, who do not fulfill their ministry from little than from big things. It is the little foxes that spoil our vines. And yet the grounds of the charge may have been general. It may have been a wise forecasting—a cautionary measure springing out of Paul's full heart, and his deep interest in him. The true minister could find no cause of complaint here, though humanly perfect. To receive such a message, in such a connection, and from such a source, would be a cause of thankfulness. The message implies a needed watchfulness, to say the least of it. It recognizes a divine call. The ministry to be fulfilled is one "received in the Lord"—not in or by man. There is danger, or at least a possibility, that one divinely called to the ministry may fail to "fulfill it," or else Paul wrote unmeaningly. As already intimated, not, we think, in this instance, from crime or heresy. Paul had no apprehension of the preacher in this direction. The spirit of this lesson, more likely, is contained in this: "Never be unemployed." "Never be triflingly employed." "Never stay any longer at any one place than is strictly necessary." If Paul had commented on his own charge to the preacher at Colosse he would have used, doubtless, a similar formula. There is another that would have come in: "Be punctual." There are more breakdowns, more wrecks just at this point, perhaps, than at many others technically more serious. A want of punctuality—an earnest, intelligent promptness—in meeting engagements has dwarfed the usefulness of otherwise good preachers.

Archippus was, it may be, losing his "vocation," and finding a "profession" instead. His preaching, doubtless, was as loud and vehement as ever; it may be, even more so. It is not uncommon. This is a good point at which "to take heed." The ministry "received in the Lord" will never be fulfilled by the perfunctory, mechanical preacher. The burning zeal, the tender feeling, the deep spirituality must be nursed. It must increase rather than decrease. The preacher must "grow in grace," as well as others.

We have sometimes thought that perhaps Archippus was also neglecting his vows with reference to the children. The children of the church! To neglect these—to fail to love them, pray for them, instruct them, make them love him, etc.—he would soon go into bankruptcy and cease payment. Take heed that thou fulfill the ministry received in the Lord.

Entering Africa.

It is seldom now, save *Zion's Herald* that an expedition finds out a new region and hitherto unknown tribes of men without knitting with them such relations as to lead them into new paths and insure a welcome to a second visit. For instance, right up the heart of Africa, under the equator, and between the lakes from which springs the Nile, lies the realm of the barbarous King Mtesa. Speke and Grant were the first Europeans who visited him, some fourteen years ago; and others followed, such as Baker and Stanley, from whom we learn that King Mtesa had adopted Islam and become a Mohammedan. Now even this was a marvelous advance on barbarism, and led Stanley to believe that where such progress had been made the people were ready for another step, and could be brought over to Christianity; and in accordance with his advice the English Missionary Society has begun its work.

This was a very bold undertaking, for the region to be opened lies far in from the coast, and from all sources of supply, and the way thither led through hostile nations before Mtesa could be reached. But in spite of these obstacles the work has been successfully begun, as we learn from the reports of the missionaries. When these had arrived at the south end of Victoria Lake, where they established a station, they sent a letter to the King of Uganda, announcing their arrival and their desire to visit him; and to this they received a quick reply from the secretary of the King, a young negro by the name of Dallington, whom Stanley had left there. The laconic but significant epistle ran thus: "My dear white friends, come quickly! The messengers who bring this letter will be your guides."

In consequence of this kind invitation the missionaries left in a small sail-boat which they had built, and steered joyfully toward the north over this great lake, not, however, without some opposition from hostile tribes on the islands and banks. After a long voyage they cast anchor on the northern shore, and began the journey to the interior, and safely reached the capital of the King. His majesty, from being a junked savage when first discovered a few years ago, was now dressed in Turkish garments, even to the red fez on his head, and was sitting in style on a Turkish rug. As the missionaries advanced the King arose and offered them his hand. The letters which the Sultan of Zanzibar had sent to the King of Uganda were then read and interpreted by Dallington; and what was the surprise of the missionaries when the name of Christ was mentioned in the letters, to hear greeted with a great salvo from the body guard of Mtesa, who evinced great joy on the occasion. He showed the ordinary lust of African potentates for European wares, and was disappointed at not receiving any, but was reconciled when the missionaries informed him that they had come to teach his people to read and write.

They were soon permitted to hold solemn Christian service, at which the King and all his dignitaries were present; and thus in this formal way opened the door to Christianity. The mission is established in Uganda, a Christian mission, where, a few years ago, was barbarism of the deepest dye. Now from this and other missions in Africa go forth the appeal to "Come over into Macedonia and help us," and it is well for us Protestants to see who are most eager to step in this open door: Twelve Catholic missionaries who, ten years ago, were sent to found a mission among the negroes of Algiers are to take the next steamer that leaves for Suez, and thus to inner Africa. At Zanzibar they are to form a caravan, and at the end of this present month, as soon as the rainy season is over, they strike for the interior, where they are to found an apostolic vicariate, whence one party goes to Tanganyika and another to the Albert and Victoria Lakes. These twelve missionary apostles are soon to receive reinforcements so as to press forward to the west to meet the borders of the Portuguese possessions in the district. This, then, is a plan for the permanent occupation of this region of equatorial Africa by the Catholic missionaries, and it is heartily seconded by Leo the Thirteenth. Other apostolic bands were preparing to begin mission work along the coast lands, with special orders to pay great attention to the geography and climatic character of the country. The question is now, therefore: What phase of Christianity shall possess this land?

Does Death Change Character?

A lazy, beer-soaked German has died. In his life-time he had been drunken, gluttonous, cruel to wife and children, faithless to friends. But he was dead, and of course something must be found to say in his favor. It was a hard task for his comrades, as they sat in silence in the neighboring bar-room. But the last one of them was able to utter this eulogy: "Vell, Hans vos good schmoke, anyway." That was a summary of the virtues of a life time.

The wish to speak well of the dead is as old as humanity, and is almost an instinct. It is voiced in the proverbs of every nation. Standing by the silent body, which is pitiful in its mute helplessness, it seems cowardly and unmanly to attack what can neither amend nor reply. If unkind words cannot be spoken, evil words can at least be left unsaid. "Of the dead nothing save good" says the Latin motto; and the world is willing to accept this as a safe rule of conduct.

But as speech may go too far, so may silence. That which is not condemned seems sometimes to be approved. The dead man's earthly life is ended; neither praise nor blame can affect it now. Yet its influence on the living still remains. It is as demoralizing to the young to screen a man's sins exposed in his life, as it is not less so to hear clergymen and editors magnifying his virtues and hiding his vices after death. Character and hell are in God's hands. Whether a good or a bad man's earthly reputation is in human keeping it is cruel, or drunken, or licentious or dishonest, he should not have the same funeral eulogy as the sober, industrious, kindly and pure man who died the day before. Young people have an Indian quickness in drawing conclusions. "If death," they say, "covers every sin and magnifies every merit, why should I be careful for the reputation I leave behind me?" Nor does a virtue exposed in Port Victor Emanuel wash the blackness of his private life. Truth does not part with the dying soul.—*Sunday School Times.*

It is recorded of one of the reformers that when he had acquitted himself in a public disputation with great credit to his Master's cause a friend begged to see the notes which he had been observed to write, supposing that he had taken down the arguments of his opponents. He showed the outline of his reply. Greatly was he surprised to find that his notes consisted simply of the ejaculatory petition, "More light, Lord—more light, more light!" And how fully was the true spirit of prayer compressed and illustrated in these short aspirations. Could they fall of success? "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him."—*Bridges.*

THE GOSPEL OF JOY.—We do immense wrong when, by our narrow or gloomy ideas, we allow our children to imagine that religion also is gloomy and narrow. The gospel is joy is the gospel for us to teach, and it is the pure one. Did not the angels announce the birth of its Founder with glad tidings of great joy? And are not his disciples deserving of blame when they cause the little children, who would otherwise embrace it almost naturally, to suppose that religion makes us ill-tempered, peevish and irritable? It ought not so to be.

On Monday evening quite a number of delegates left New Orleans for Atlanta by the Mobile route.

The editor, for the past two or three days, has been suffering from inflammation of the eyes, and is at present confined to his room. He hopes to be able to leave for Atlanta in the course of a few days.

I pray thee, O God! make me beautiful within!—*Socrates.*

Some Figures.

We quote, says the *Methodist*, from Rev. W. H. DePuy, in our April *Quarterly*, some interesting statistics:

Annual Conferences.—The number at the close of 1877 was 91; in 1867, 78; and in 1857, 47. The gain during the former decade was 21; during the latter 23—a gain during two decades of 44. Annual *Conferences, or 93 to 10.*

Per cent. In 1857 there were only 3 foreign Conferences, namely: Germany and Liberia; in 1877 the foreign Conferences were Germany, Liberia, Norway, Sweden, North India and South India. Since the commencement of 1878 (and up to this writing, March 12) 2 additional Conferences have been organized, to wit: Little Rock (colored), by Bishop Harris, January 17; and Foochow (Chinese), by Bishop Wiley, January 30. The present number of Annual Conferences is, therefore, 93.

Bishops.—The present number is 16; in 1857 it was 7, and in 1867 10, thus far, covering the whole history of American Methodism (111 years October, 1877), there have been in the Methodist Episcopal Church 31 bishops, of whom 20 have passed their labor to reward. The first bishops—Coke and Ashury—were elected in 1784, at which time the number of itinerant preachers was 83, and the lay members, 14,986. The Episcopal ratio, omitting fractions, was one bishop to 41 preachers and 9,364 lay members. In 1787 the ratio was one bishop to 66 preachers and 9,921 members; in 1797 one bishop to 131 preachers and 29,331 members; in 1807 one bishop to 258 preachers and 72,295 members; in 1817 one bishop to 238 preachers and 74,951 members; in 1827 one bishop to 325 preachers and 127,382 members; in 1837 one bishop to 449 preachers and 181,997 members; in 1847 one bishop to 738 preachers and 127,294 members; in 1857 one bishop to 876 preachers and 117,217 members; in 1867 one bishop to 800 preachers and 114,608 members; and in 1877 one bishop to 1,040 preachers and 151,984 members. In each case in these calculations the members on probation are proportioned with those in full connection.

Itinerant Preachers.—The number of itinerant preachers returned in the minutes of 1877 was 11,269, a gain during the year of 197. Of these, 9,364 were in full connection, and 1,905 "on trial." The number of preachers received on trial in 1877 was 1,491; admitted into full connection, 1,401; located 137; returned without appointment, 40; expelled, 16; died, 118. The last four items give a total of 311, and show the loss to the itinerancy for the year.

The number received by transfer was 155; by readmission 20; and on credentials from other religious denominations, 18. Of these 40 included in the list from there were received by the Methodist Episcopal Church, South, 3; the Methodist Protestant Church, 3; African Methodist Episcopal Church, 3; African Methodist Episcopal Zion Church, 2; Methodist Church of Canada, 2; Primitive Methodist Church in Canada, 1; United Methodist Free Church, 1; American Wesleyan, 1; Reformed Episcopal, 1, and Baptist, 1. The total number of additions to the itinerancy during the year, 1,491, by readmission from other denominations, was 40; deducting from this gain the 311 we have 197, the net gain of preachers referred to above.

Local Preachers.—The annual returns of the General Minutes do not show the number of local preachers, but the General Conference of 1876 returns, for 1877, show a total of 10,511, the year of the reunion of the Methodist Episcopal Church, when the number had increased to 10,811. This estimated that only 300 local preachers went with the church. In 1877 the number reported in full connection was 4,913; in 1867 there were 7,160, a net increase for the decade of 2,256; in 1867 there were 4,613, an increase of 2,300; and in 1857 there were 12,537, an increase for the thirty-seven years of 7,624, or *one hundred and twenty per cent.*

We wish the proud, professing Christian and the worldly sinner could see that giveth grace to the humble grace and pardon, remedy for sin against misery and happiness, contentment in all conditions strength of spirit, patience in affliction, love abroad, peace at home, humble freedom from contention, the sin of censuring others, and the trouble of being censured themselves, for the humble man will not see his brother for the mote in his eye, but more troubled at the beam in his own eye, and is patient and ready to be reproved, because himself is first the stone at himself, therefore wonders not that others are so at his mind.—*Jeremy Taylor.*

THE GLORIOUS GOSPEL.—Preach the gospel to every creature—that is, to all: every man, without exception, whatsoever his state be, whatsoever his rebellions be—go and tell these glad tidings: that if he come in Jesus will accept him, his sins shall be forgiven him, and he shall be saved. The gospel method of salvation requires a well-drawn picture, which is to look every person in the face. In the manner the truth has something in it suitable to every one's case that reads or hears it, and that is particularly the case it spoke to every gospel hearer came.—*W. Arnot.*

One care thou must have, that thou mayest not care. Those things that are thorns indeed thou must take knowledge of, to keep out those temptations that accompany sloth and extreme want that waits on it; but let them be the hedge—suffer not to grow within the garden.—*Bridge.*

"We're in a pickle now," said a man in a crowd. "A regular jam," groaned another. "I'm nearly broiled to jelly," bellowed a fat man. "Heaven preserve us," prayed an old lady.

The Phonograph Astonishes Our English Cousins.

A London letter to the Boston *Journal* tells of the reception of the telephone and phonograph in English circles:

The phonograph has arrived here from America, and Mr. Edison's invention is considered first cousin to the Prince of the Black Art. The patent for Great Britain has been purchased for a large sum, and an Englishman proposes to bring it out. My own impression of it, after hearing it talking in English, French, German and Hungarian all at once, was that I had gone mad. The phonograph and the telephone have much increased the kind of dazed wonder with which the Briton looks at the American. The telephone was a marvel, but now here is a cylinder with a leaf of tinfoil wound about it, and by talking into a little drum-like apparatus one can communicate to the tinfoil any sound possible to the human voice, so that that sound may be repeated twenty or two hundred years later by turning the phonograph's crank and making the cylinder revolve! Most wonderful! The exhibitor made the phonograph go through its various accomplishments at the Langham Hotel the other day. It was irrepressibly comical to hear it repeat all the inflections of one's own voice, to listen to its repetitions of shrill laughter, trills, series, whistling, shouting, or an operatic air. Ventriloquism has no such weird charm as this possesses. The voices seemed to come struggling up from the under-world; I looked for a flight of demons, for a sabbat of witches, and expected to see the devil appear at my elbow, and ask me to sign the traditional contract. Some English journals have sneered at the phonograph as another specimen of "Yankee bounce," but those who come to see it and to scoff remain to wonder. Mr. Preece, the noted London electrician, is enthusiastic over the phonograph. He thinks its capabilities almost infinite.

In the Indian Ocean, many feet below the surface of the water, grow woods quite as luxuriant as any jungles or thickets we read of in South America. Some of the trees grow as high as two houses piled one on another. They are called by a hard name—"Nereocystis." The roots resemble coral, and from the slender stem grows a cluster of very long leaves. Other trees grow almost as high, and end in one single huge leaf that is about the size of our forest-trees. Bushes—green, yellow and red—are dotted here and there; and a velvety carpet of diminutive plants covers the ground. Flowers in all the hues of the rainbow ornament the rocks, and large leaves of the iris, of dazzling pink and red, float among them; and sea anemones, as large and brilliant as cactus flowers, form beds in the moss. Blue, red, purple and green little fish dart here and there; and between the bushes glides, like a serpent, the long, silvery ribbon fish.—*Intelligencer.*

FEROCITY OF THE BUTCHER BIRD.—An incident illustrating the ferocity of butcher-birds and their tenacity of life recently occurred in this city. A gentleman saw one of these cruel creatures take a sparrow-dipple him on the sharp twig of a tree and then peck at him seemingly with almost fiendish delight. Seizing a gun, the man fired at the butcher-bird, and clipped off one of its legs. Undismayed by the report of the gun, and apparently thinking that the sparrow had vanished him, the butcher-bird pecked the little fellow with redoubled fury, when the gentleman fired again and both birds fell lifeless, and to supposed on the snow. But before he could pick up his game the butcher-bird had come to life, picked up the poor little dead sparrow and flattered away.—*Springfield (Mass.) Union.*

AN ANTIDOTE FOR TROUBLE.—The longer I live the more do I become satisfied that nothing is so good for people who are in deep trouble as real, hard work—work that not only occupies the hands, but the brain; work on which one lavishes the best part of the heart. I know it requires a great deal of resolution to break away from the apathy of a deep sorrow or a heavy trouble, and resolutely put one's hand to the new or the long-disused plow; but the effort once made—if there is anything in the individual, he or she will never turn back. And after work, real work, work with the hands, head and heart—after this will come rest, and with trust will come peace.—*Dr. Eliot.*

Men grow weaker by every consent to wrong, stronger by every resistance of wrong. Establishment in virtue is the proudest of every practice of virtue.

A workshop is not a bad place for preaching in. If the heart of one workman is filled with the love of Christ all the hands will hear of it.—*Arnot.*

MARRIED.

MORROW—BALLANCE.—By the Rev. H. S. Woodward, February 6, 1878, at the residence of Mr. D. B. Canning, Mr. W. M. Morrow, of Ohio, to Miss Kate Ballance, of Natchez, Miss.

HAYS—MURCHISAN.—April 9, 1878, by Rev. H. S. Woodward, at the bride's residence, in Tensas parish, La., Mr. Thomas J. Hays, of Waterproof, to Mrs. S. A. Murchisan.

THE EXCELSIOR REFRIGERATOR.—This, we are assured, is one of the best refrigerators in existence, and for its economy in ice consumed is itself especially to parties this summer, when ice is so scarce. The prices are reasonable. Those interested are invited to call at 87 Champ-des-Mars street and inspect them. See card on this page.

THOSE interested should read the advertisement, in another column, of the "Wander Doctor." He proposes to treat diseases with herbs altogether, and claims that he has been very successful with his patients. His office is at 106 Bourbon street.

MEN'S FURNISHING GOODS.—Go to that reliable gentleman, Major B. F. Walshe, for anything in his line. He stands well for honorable dealing.

Publisher's Department.

PIANOS AT HALF PRICE! *Organs at Half Price.*—Mr. Philip Werlein, 135 Canal street, New Orleans, the well-known Southern piano, organ and music dealer, offers two hundred pianos and organs at half price. We advise our readers to deal with Mr. Werlein. There is no necessity for sending to Northern houses when we have at home a house so large and reputable. In fact, there is hardly a single piece house in this country larger than the house of Werlein. This house was restarted after the war, and has been firmly established by persistent labor, indefatigable energy, and liberality. Have confidence in this house's ability for lowest price and liberal terms.

MILLINERY AND FANCY GOODS.—F. R. Hardon, who has advertised with us for years, has an attractive advertisement on this page, to which we would call the attention of our lady friends in the city and country. We speak from personal knowledge when we say that this is one of the best established houses in this city at which to make purchases. We have had occasion to buy from this place frequently for ourselves and others, and satisfaction has been given in every instance. Orders from the country will be as satisfactorily attended to as if the purchaser was here to make the selection in person.

CARPENTER & CISTERN MAKER.—Any one wishing to purchase a cistern, or to have carpenter work of any sort done, should call on our friend, R. B. Mitchell, 183 Magazine street. In all of our dealings with Mr. Mitchell we have found him an upright and straightforward man, thoroughly acquainted with his business, and one whom we had the pleasure to recommend to our friends. He will attend promptly and satisfactorily to orders from the country, as well as in the city. See his card.

SORGO AND SUGAR CANE GROWERS.—Parties wanting cane mills or evaporators will do well to write to the Blymyer Manufacturing Company, Cincinnati, Ohio (the makers of the celebrated Cook Evaporator and Victor Cane Mill) for a copy of their new illustrated catalogue. Their sorgo and sugar cane machinery was awarded the grand medal at the Centennial Exposition.

THE air of perfection, cleanliness and homelike comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well-regulated establishment. To those disposed to economize this popular hotel offers an opportunity seldom found at so thoroughly a first class house, having reduced its rates to $3 and $3.50 per day.

PLUMBER.—The advertisement of Mr. M. B. Applegate will be seen on this page. Everything in the way of bath tubs, cooking ranges washstands, etc., will be found at Mr. Applegate's establishment. He is thoroughly reliable in every respect, and we warmly recommend him to our friends in the city or country.

TRUNKS.—Mr. S. Baum has a card on this page, to which the attention of the traveling public is especially called. Having a large stock of trunks on hand, Mr. Baum is disposed to sell them at a very low price to make room for other goods.

WERLEIN purifies heating steam engines, boilers, mills, gins, presses, etc., in the advertisement of A. Dudley Coleman & Bro., No. 12 Union street, New Orleans, La., they being manufacturers and dealers of well-established reputation.

GENERAL COMMISSION MERCHANT.—A. P. Dunlay, 11 Union street, will attend to the sale of cotton, sugar and molasses, as well as all kinds of produce. He is reliable.

DRY GOODS.—Send in your orders to this reliable firm. Danziger's Sons, 137 Canal street. See advertisement.

GREAT FAVOR.

Adding ladies and gentlemen of prominent Dr. Price's Perfumes are in great favor. Having a delicate and durable odor, they are universal favorites among all lovers of perfume. Use Dr. Price's Vesta Bouquet. For a fine Rose Geranium use Dr. Price's.

BUSINESS NOTICES.

DR. HARPER'S IRON TONIC is adapted to all constitutions and situations, and requires no change of diet particular to mention, or care except taking cold. For sale by all druggists.

AS A REMEDY FOR INDIGESTION in all its forms, Nervous Debility, Chronic Rheumatism, Headache, and all complaints of the bowels, Dr. Harper's Extract of Wild Cherry stands unrivaled in the world. For sale by all druggists.

WILHELM'S ANTI PERIODIC, OR FEVER AND AGUE CURE.—For Chills and Fever, Dumb Ague, Bilious Fever, Intermittent and Remittent Fevers, and all diseases of a malarious nature, this remedy stands unrivaled in the world. Prepared by the old professional and well-known druggist, Louis Wilhelm. Beware of worthless imitations. For sale by all druggists in the United States. Its long-proved and positive curative qualities are a guarantee against counterfeits. Prepared only by Louis Wilhelm, Druggist, corner of Bourbon and Orleans streets, New Orleans. For sale by all druggists.

PIZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies who use it daily to be the only preparation that does not clog the pores of the skin, or an elixir of pure black spots in the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists and at depot, 57 North Sixth street, St. Louis (Lighell Block.)

FOR particulars regarding Electric Belts address Pulvermacher Galvanic Company, Cincinnati office.

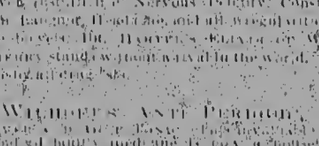
NEW ADVERTISEMENTS.

TRUNKS! TRUNKS.

HAVING lately overstocked myself with this article, of the best manufacture of Cincinnati and Chicago, from the finest Ladies' TRUNK, Gents' Sole Leather, Zinc, Iron to metal, every kind made, now Patent Cane, this you need not take the trouble to look at the front of the trunk, I have a line of SATCHELS and VALISES, also a fine assortment of Ladies', Children's and Misses' Hats. Call and see for yourself.

S. BAUM'S Old Magazines.
Corner St. Mary, Nos. 10 and 12.

R. B. MITCHELL,



Carpenter and Cistern-Maker,
183 MAGAZINE ST., near Julia, New Orleans.
Orders from the city and country promptly attended to.

WAR OF 1812.

SOLDIERS OF THE WAR OF 1812 who served fourteen days, and their widows, without regard to date of marriage, are now entitled to Pensions. Address

JOHN DEVLIN, Attorney at Law,
Washington, D. C.

GOLD! Any worker can make $12 a day at home. Capital not required. We will start you. Address Truk & Co., Augusta, Maine.

$77 A DAY to Agents canvassing for the Fireside Visitor. Terms and outfit free. Address P. O. VICKERY, Augusta, Me.

NEW ADVERTISEMENTS.

P. WERLEIN,

135 CANAL STREET,
NEW ORLEANS.

50 Pianos and Organs in stock. Each one fully warranted.

PIANOS! HALF PRICE! $600—Half, $270.
ORGANS! HALF PRICE! $200—Half, $100.

Sold without regard to value. But our prices now. Write to P. WERLEIN, New Orleans. (161

The German Star in Louisiana.

THE SO-CALLED WONDER DOCTOR has arrived safely in New Orleans, with his boat and family. He has made a twelve months' tour through the State of Louisiana to show to the public what he can do with his AMERICAN HERB MEDICINES for the diseased human system and organs. The Doctor is a thorough and experienced German chemist in the herb and vegetable kingdom, and has spent eighteen years in exploring one half for the purpose of discovering the most valuable medical herbs growing in America. He has succeeded in discovering the secrets of all Indian tribes in connection with the vegetable kingdom, and thus is enabled as a practical physician, to prescribe these herbs to his patients. The Doctor has been wonderfully successful in the treatment of his patients, of whom he has had in his charge 1,635 within nine months. These comprised cases of sickness of every description, out of both sexes. All these patients were completely restored to health in a very short time. Everywhere in the State the Doctor had to trombe to establish himself in New Orleans, which he has resolved to do and carried out, in order to relieve as fast as Nature will permit, the long sufferings of so many of his fellow-beings. None but American herbs will be employed by the doctor in the preparation of his medicines, and all persons who may honor him with their confidence and call on him will be treated with them.

The Doctor has established his office and a Chemical Laboratory, as well as a complete Private Hospital, at No. 104 BOURBON STREET, between Conti and St. Louis streets, so as to give to the afflicted from everywhere an opportunity to receive medical attention at his hands. The rooms are all well fitted up, and absolutely under his personal supervision. His terms are moderate. Letters of inquiry (with three-cent stamp inclosed) will be answered promptly. Orders for medicines will be filled upon the receipt of the money, and mailed free to any place in the United States. Address

WONDER DOCTOR,
Office, No. 106 Bourbon street,
New Orleans, La.

Country Orders for Millinery AND FANCY GOODS.

Parties in the country, who are unable to visit the city, can have orders filled promptly by stating the price and style of goods they desire, and the form and complexion of the wearer.

F. R. HARDON,
Dealer in Millinery and Fancy Goods
97 and 99 Charles St., New Orleans.
Second door above Custom house.

M. B. TITTMAN,

MANUFACTURER OF THE

EXCELSIOR REFRIGERATOR,

Water-Cooler and Ice-Saver.

THE PUBLIC are invited to inspect the above, which is entirely unoperative. Purchasers can have them made of any size. Where ice is high, and hard to be got, they can have a refrigerator that will easily last, so that they will only want replenishing every week.

80 Chonpitoulas St., New Orleans.

M. B. APPLEGATE,

PLUMBER,

AND DEALER IN

COOKING RANGES AND BOILERS.

Bath Tubs, Water Closets, Washstands, Kitchen Sinks, Lift and Force Pumps, Air Tanks, Lead and Lead Pipes, and Brass and Plated Cocks of all Patterns.

106 Poydras St., New Orleans, La.

Repairing neatly done. Country orders attended to.

NEW CHINA MATTINGS.

ELKIN & CO.,

168 ..... CANAL STREET 168

ARE RECEIVING

NEW CANTON MATTING,

In WHITE, BLUE and FANCY PATTERNS, in various qualities and at very LOW PRICES. We have a large stock of CARPETS—Brussels, Three Ply and Ingrain. Also OIL CLOTHS in all widths. New Patterns of WINDOW SHADES.

CANE GROWERS!

SEND FOR CATALOGUE OF THE BEST AND MOST ECONOMICAL MACHINE

VICTOR CANE MILL,
COOK EVAPORATOR.

OVER 46,000 SOLD. AWARDED FIRST PREMIUM AT 125 STATE FAIRS. GRAND MEDAL CENTENNIAL EXHIBITION.

THE SORGO HAND BOOK,
ON THE CULTURE AND MANUFACTURE OF SORGO AND IMPHEE. SENT FREE.

BLYMYER MANUFACTURING CO.
CINCINNATI, O.
STEAM ENGINES, THRESHERS, BELLS.

NICOLL,

THE TAILOR,

Branch of New York House.

PANTS TO ORDER FROM $5 00
SUITS $30 00

Immense Choice!

NICOLL, THE TAILOR,

CRESCENT HALL, 118 CANAL ST.,
And 100 Canal St., New Orleans.

WHEELER & PIERSON (successors to Darcy & Wheeler and Pierson & Howe) NOS. 13 & 15 CAMP ST., opposite the City Hotel.

CLOTHING & FURNISHING GOODS FOR MEN AND BOYS.

We buy for visitors from the country to look at our stock. We keep good Goods, sell at one price, and mark it in plain figures. Clerks and Trade solicited, and a liberal deduction made to them. Wholesale department up stairs. 5p

NEW ADVERTISEMENTS.

THE NEW ENGLAND CABINET ORGAN.

CONTAIN all modern improvements, and are furnished in a variety of styles and musical combinations, adapted to **Church** and **Home** use. Every instrument fully warranted. Illustrated catalogues sent free upon application to the **NEW ENGLAND ORGAN CO., 1209 Washington St., Boston, Mass.** PHILIP WERLEIN, Sole Agent, New Orleans, La. 52 oauu

STONE IN THE BLADDER

BELIEVED BY THE

BUFFALO LITHIA WATER

AFTER THE LIFE OF THE PATIENT WAS DESPAIRED OF BY HIS MEDICAL ADVISERS. THE STONE DISSOLVED IN THREE HOURS IN A GLASS OF THE LITHIA WATER.

CASE OF MR. C. WOLFF, of Point Coupee, La.

POINT COUPEE, LA., April 3, 1878.

MR. THOMAS F. GOODE: By request I give you the following history of my case: Two years ago I began to suffer with severe pain in my kidneys, and to have periodical attacks—about two a week—which caused the most excruciating agony, from which I was healed only relieved by the discharge of a stone in four or six grains in weight. There was never a time for more than a month, for two years, in eighteen months I discharged seven large stones, besides quantities of smaller stones and sand. As the result of this protracted and great suffering my general health was reduced to such a condition that my physicians advised me that I had nothing to hope for from medicine—that my case was a hopeless one—and I took to my bed to die. In this state of things about six months ago I was advised by Mr. I. L. Lyons, a druggist of New Orleans, to try the BUFFALO LITHIA WATER, Springs No. 2. A week after I began to use it I had a slight attack, in which I passed two small stones. Finding one of these in a glass of the Water, in three hours I found it dissolved, to a fine dust, which gave me confidence, and I persevered in its use. I have had no attacks since. The pain in my kidneys has entirely disappeared. I have regained my usual weight, and my general health is perfectly restored. I very cheerfully acknowledge my indebtedness for my life and the comfort which I now enjoy to this great health-giving Water. Respectfully, C. WOLFF.

This Water, in cases of one dozen half-gallon bottles, can be had at the Springs, and of I. L. LYONS, Wholesale Druggist, 42 and 44 Camp street, New Orleans, La.

THOMAS F. GOODE, Proprietor Buffalo Lithia Springs, Va.

DANZIGER'S.

1878! Spring!—Spring! 1878!

Grand Opening of Spring Dry Goods AT

DANZIGER'S,

137 CANAL STREET,
BETWEEN BOURBON AND DAUPHINE.

THANKFUL for the kind and liberal patronage bestowed upon us by our city and country friends during the past Fall, we have made unusual exertions this season to procure a choice, select and elegant stock of SPRING AND SUMMER DRY GOODS and take pleasure in announcing that our efforts have met with great success, and that during the coming Spring and Summer we will be able to offer greater inducements to purchasers than ever before.

Goods of all descriptions are very cheap. CALICOES and DITTONS at 4 and 5 cts. a yard. Good 10-4 SHEETING at 15 cts. BONNET for misses, gauze bars at $1 25 and $1 50 a piece; a very nice Bonnet at 63 and $1 a piece. No one can find fault with good goods at such prices.

DRESS GOODS!

Great success in this department. Never were such pretty Dress Goods shown this season.

NEUREUSES, in new effects, at only 12½ and 15 cts. a yard.

BOUFETTES in new effects, at only 12½ and 15 cts. a yard.

Another POPLINETTES at 9, 10, 12½, 15, 20 and 25 cts.

Brocade Sublime POPLINS at 25, 30, 35 cts. All new, and 35 cts. Silkettes.

ALPACAS at 15, 20 and 25 cts. Summer Tricots.

Thread Alpaccas at 25 and 35 cts.

HUNTINGS all wool, in all shades, at 25 cts.

BERBIES at 12½, 15, 20, 25 and 30 cts.

AZAMBIQUES at 15, 20, 25, 30 and 40 cts.

Very GRENADINES at 12½, 15, 20, 25 and 40 cts.

And a fine assortment of extra wide DRESS GOODS at 50 cts. and 75 cts. a yard.

Also a new extra quality Dress Goods, in prices from 25 to 65 cts. per yard.

Several cases of LAWNS at only 5 cts. a yard.

Large cases solid color LEN EN LAWNS, many elegant new styles, and 12½ and 15 cts.

50 cases fancy LINEN LAWNS at 10, 12, 15 and 20 cts. Write for samples.

Write for samples of our Black Grenadines, at 15, 20, 25, 30, 35, 40, 45 and 50 cts.

Write for samples of our Black Alpaccas.

Write for samples of our Black Delaines, Tamises, Cashmeres, Henrietta Cloths, Bombazines and other Mourning Goods.

Write for samples of our Summer Silks, from 62½ cts. upward.

Write for samples of our Black Gros Grain Silks, from 75 cts. upward.

Write for samples of our Black Silks, from 87½ cts. down.

Write for samples of any kind of FANCY AND STAPLE DRY GOODS. We will be glad to send them to you.

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We want to call the whole paper to enumerate all the advantages that can possibly be derived by buying from us. All we can say is: Try us, and if we don't fill all orders to your satisfaction send the goods back. We will cheerfully refund the money for each and every article purchased at our store that does not give full and entire satisfaction.

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Having received the large and beautiful stock of

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Remember that for all Affections of the PULMONARY AND LUNGS the **Piso's Indian Turnip Cordial Balm** is the safe, speedy, and infallible cure. Its efficacy in arresting Consumption is unparalleled. Price, $1. Sold by all Well-assorted drug stores, and by the proprietor, 24 and 26 Elysian Fields street. Mobile depot—Dr. DeRosset & Co., 9 Water St. St. Louis depot—Richardson & Co., 700 N. Main St. 5p

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FOR COLDS, COUGHS, CATARRH, HEMORRHAGE, etc., is a remarkable product of our swamps. Col. D. Dennett, of the New Orleans *Democrat*, says of it: "Have never used any medicine for such complaints that can at all compare with it." Contains no poison, and is delicious. *Thirteen Pages* of names of references, and directions for use at the depot, 108 Camp St., New Orleans. Sold by druggists and country merchants. 5p

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WARRANTED to cure Dandruff, or any Disease of the Scalp, and in nine cases out of ten make the Hair grow. Price, $1 per bottle. Made by

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Farm, Garden and Household.

FACTS FOR THE PUBLIC.

The National Bee-Keepers' Convention, in session at New York, October 16 to 19, 1877, aware of the general lack of information concerning improved methods of apiculture and its products, respectfully submit the following statement of facts for general information concerning a large source of personal and national revenue in preserving the honey which God has caused to flow so abundantly in the vast and varied flora of our country:

1. It is now only a few years since the invention of *movable comb hives* has opened up a new era in bee-keeping, and placed it on the basis of a successful business pursuit. Such hives, adapted to climate, furnish every facility for intelligent management of bees, by regulating swarming, guarding against moths, and manipulating both bees and comb.

2. The invention of the *extractor* or honey-slinger; a machine which empties the honey from the comb by centrifugal force, without injury, so that the comb may be returned to the bees, marks another great step in apiculture. Thus virgin honey, free from foreign admixture, is obtained, having the flavor of the flower from which it is drawn.

3. The further invention of an artificial comb foundation, made of pure wax, first successfully used to a large extent this season, completes the requisites for placing bee-keeping on the basis of a great industry in our country. Bees receive this artificial comb foundation with readiness as receptacles both for honey and brood.

4. Simultaneous with the first and all of these improvements, the introduction of Italian bees and improved modes of rearing queens, of transporting and introducing them to colonies, has greatly improved the value of the honey-gatherers, both because of the superiority of the Italian bee and the introduction of new blood. New blood prevents the danger from in-and-in breeding.

5. The great drawback to apiculture is the sting of the bee. Danger from this source is now largely overcome by the simple appliances used for the protection of the person and for subduing the bees. The most vicious colony may be subdued in a very few minutes.

6. To consumers of honey a few facts are necessary in this article to preserve them from imposition. Nice white comb speaks for itself, and is generally admired; but the price many lovers of honey cannot afford. It makes a beautiful dish for the table, but is no better than extracted honey. All comb is wax, and wax in the stomach is perfectly indigestible. Extracted honey is the pure liquid honey as it is taken from the combs by the honey-slinger, free from any foreign admixture. It is entirely different from what is known in this market as *strained* honey. Consumers help to impose upon themselves by the false idea that pure honey will not granulate. They desire ungranulated honey, and dealers will attempt to supply the demand. Almost all pure honey will granulate when exposed for some time to light and cold. The granulated state is a fine evidence of pure honey. Much of the jar honey heretofore sold in the markets, and recommended not to granulate, is a very inferior article, composed largely of glucose or some inferior substance. Granulated honey can be reduced to its liquid state in a few moments by placing the jar in warm water. When thus liquefied it so remains for some time without again crystallizing. Consumers may be sure of a good, wholesome article by purchasing granulated honey and reducing it.

7. *To Producers*—By the full use of improvements in bee keeping the honey crop of America may be almost indefinitely increased, and become a great source of national revenue. None need fear over-production. The home demand and consumption is largely increased whenever people learn to know the superiority of such honey. Dealers in New York have already commenced a large export trade, and they tell us that their only difficulty is procuring honey in proper shape and quantity to supply the growing demand. Trade demands that honey be put up in nice, attractive packages, and in small parcels or jars, so as to be readily handled by grocers and consumers. Honey was for centuries the principal sweet known, and is one of the most healthful of all. Improvement in refining sugars, has within the last two or three centuries led to its general adoption. Why may not also new improvements in apiculture restore it to its true place as a general favorite, which was lost by bad management and the consequent correspondingly limited supply?

We believe that improvements in bee-keeping, as compared with old methods, are not less than those seen in railroads, as compared with former modes of travel.

For mutual information we would advise the organization of local societies and conventions to further this business among all interested in apiculture.

J. H. NEILS, Prest.
THOS. G. NEWMAN, Sec.

COAL ASHES AND CURCULIO.

I have for several years saved my plums from the ravages of curculio by the use of coal ashes. They become so completely disgusted with it that they leave for other parts. Just so soon as the blossoms fall I commence with my ashes. I take a bucketful of the ashes under my arm, and with the other hand I sprinkle the ashes all over and through the trees, covering the plums completely with the ashes, and go round every few days and repeat the dose. If it rain washes it off I renew the dose and keep at it until my plums ripe, when I am well paid for my trouble. I had this year, eight bushels on seven small trees, which I sold for $32. I have several trees of the Rheine Claude variety upon which I did not use the ashes, because the plums were so scattering. I thought it would not pay; but there was one limb of one of those trees that was close to those I put the ashes on. It got its share of ashes, and that limb ripened up all of its plums, but not a plum was there left on the other part of the tree or on any of the other trees of that variety. This was conclusive evidence to me that it was the ashes that saved my plums. When first I commenced the ashes my brother told me that I would not succeed—that he made sure of saving his plums by placing a sheet under his trees and shaking the little Turks off of his trees, and catching them on the sheet and killing them. But when plums were ripe I had plenty and he had none.—*Ohio Farmer.*

THE BORER.—The borer is the most common enemy to the Southern orchards, and does more mischief than all others. The remedy for the borer is the simplest imaginable, and as sure as it is simple. Take common soft soap, such as in olden times was made in every kitchen in the land, and early in the spring, as soon as the leaves begin to put forth, with a stiff brush apply the soap to the trunks, forks and large branches of every tree in the orchard. Never neglect it any more than you would neglect the seasonable working of your cotton. Brush hard, so that all the bark shall be covered and all the crevices filled with soap. It will prove a perfect protection from the borer and all other insects that prey upon the vitals of the tree through the bark. Not a lichen or fungus of any kind will remain on the bark. As the soap is washed down by the rains it fertilizes the roots by feeding them with potash. The soap unadulterated may be too strong for young trees, especially the tender bark of the young peach. Mix with the soap for such trees four parts water and one part soap.

These views are general, and apply to all fruit-trees that grow in our climate.—*New York Herald.*

HOW TO BAKE BEANS.—The receipt for baking beans after the real New England style is as follows: Pick over the beans carefully, wash clean with cold water and place in a kettle, covering them two or three inches deep with water, and parboil one hour. Having selected a piece of nice home-raised pig pork, well mixed with lean meat—about one pound to one quart of beans—place it in a pan, and turn the water from the parboiled beans over it while hot, draining all the water from the beans. Place the beans in an earthen crock, filling about two-thirds full; scrape the rind of the pork thoroughly, until it looks white and nice, then rinse it in clean water, and score the rind through about one half inch apart and place on top of the beans, burying it about half its thickness in the beans, rind up permost; add water enough fairly to cover the beans, and place in a moderately hot oven, and bake three or four hours.—*Country Gentleman.*

HIDE-BOUND TREES.—Trees that have long stems, exposed to hot sun or dry winds, become hide-bound—that is, the old bark far ones indurated, cannot expand, but the trees suffer much in consequence. Such an evil is usually indicated by gray lichens, which feed on the decaying bark. In these cases says the *Gardener's Monthly*, a washing of weak lye, or of lime water, is very useful; indeed, where the bark is healthy, it is beneficial thing to wash trees, as many eggs of insects are thereby destroyed. We would, however, again refer to linseed oil as a wash, as far more effective for insects; and it would, perhaps, do as well for moss and lichens. After all, these accident come when trees are well cultivated. It is neglect that makes poor growth, and it is poor growth that makes lichens.

THE TOMATO.—The tomato, or love apple, was first known in South America. It has been for years common in Italian cookery. In 1803 it was grown at Detroit and Fort Wayne, by a man by the name of Col. Hamtramck, and in 1807 it was grown by Judge Thomas in Lawrenceburg, Ind. The French stewed it at Kaskaskia in 1807, probably obtained from Thomas, and about that period it was brought into Ohio. In 1815 it was a salad or dressing for beef or roast steak, in Washington, Penn. It was grown largely at first as an ornamental plant, under the name of love apple. And even in Bristol, England, in 1815, it was grown as a flowering plant for its crimson-colored fruit, being esteemed again of great beauty.

CULTIVATING TREES.—The *Gardener's Monthly* well says: "Some people say that land which will raise good corn will grow good fruit-trees, which is all right; but they should add that, like corn, they require regular and continuous manuring." To which we would add that, like corn, they require thorough cultivation of the soil, especially during their younger years, and many farmers would even regard a clean, mellow soil, instead of a grass suit in their corn-fields as quite important manure.

The *Cultivator Gentleman*, in the following account, particular for, describes many: "Fire-fair was spoiled by the introduction of all manner of side shows, various gambling devices, fleet horses, etc., which opened the door for thieves and pickpockets to prey upon the crowd of honest people. An excursion from York went to the fair, a large number of whom were relieved of their pocket books, and a great deal of money and other valuables."

INDIGESTIBLE BREAD.

The reason why adulterated baking powders make bad and usually very indigestible bread is because they harden the gluten of the flour and render it less soluble. The pure and perfect combination of Dr. Price's Cream Baking Powder makes all articles raised by it light, sweet,

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NO MORE BUZZING IN YOUR HEAD, DEAFNESS, BLINDNESS, SPINAL TROUBLES.

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Liquid Substitute for Quinine

CHILLS AND FEVER CURE.

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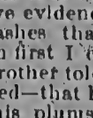

An Antidote for Malarious, Miasmatic Swamp Poisons. It will cure *Chills, Ague, Fevers, Dumb Chills or Dull Sensations, Fevers* internal or External; any *Inflammation, Sore Eyes, Intermittent or Remittent Rheumatism.* It will Tone up the system.

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No other Medicine required, it is used alone.

Dr. J. H. McLean's Liquid Substitute for Quinine will cure any fever-ish, poisonous, inflammatory action that may exist in the system.

When you take a teaspoonful it is taken up by the absorbent vessels in the stomach, follows and destroys any foul Secretions in the duct and Blood Vessels, It cures the causes of Chills and their accompanying diseases.

THE WHOLE MISSISSIPPI VALLEY has cause to rejoice. This new discovery, Dr. J. H. McLean's Liquid Substitute for Quinine, will make glad many a sick and sorrowful home, curing Chills, Shakes, Ague, or any Fever. Try it and be convinced. Price, small Bottle, price $1.00; also Powders to Time more if wanted, sent by mail all over the world as a single package.

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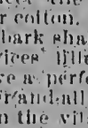
COUGH AND LUNG-HEALING GLOBULES.



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This new way of bringing the medicine in direct contact with the Throat

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Is the new way that CATARRH is cured by,

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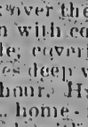
Celebrated Catarrh Snuff



This new and wonderful discovery cures by absorbing the poison in the sores in the Nose, Throat, or Skin. Dr. J. H. McLean's Catarrh Powder, get it on the sore parts in contact

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Nose, Throat, or Skin, and it will never fail to cure Catarrh, Sores in the Nose, Pimples, Blotches, Black Specks on the Face or Skin, Chafing, Eruptions, Sweating Feet, etc. You must get *Dr. J. H. McLean's Catarrh Snuff* in contact with the disease. It will absorb the poison out of every sore and cure it. Trial boxes 50 cts. by mail.

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Call for certified pamphlets and directions for using the Bethesda Water at my General Agent's office.

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IS PURELY VEGETABLE, and can be taken without fear of any injurious result by the delicate as well as the robust in constitution. It purifies the *Blood*, stimulates the *Liver and Kidneys*, and eradicates every vestige of the above diseases. *Price*, $1. Sold by all druggists. Pamphlets, containing testimonials and valuable advice, sent *free* to any address.

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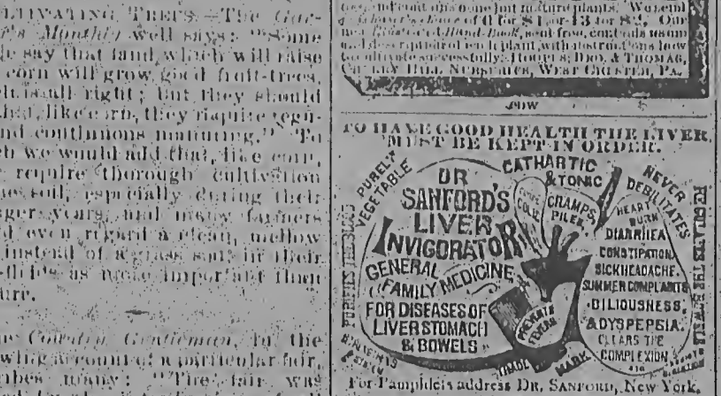

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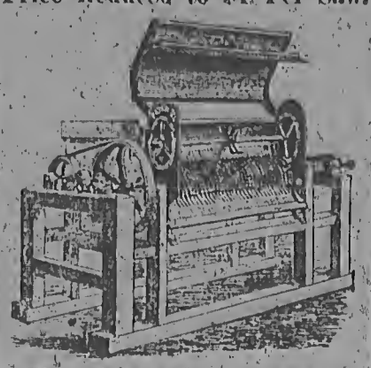

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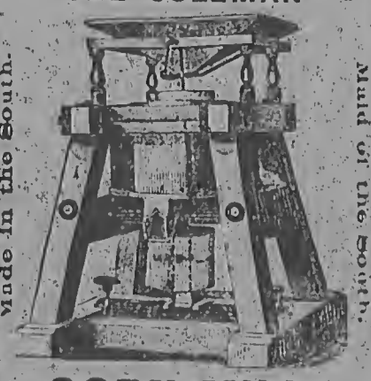

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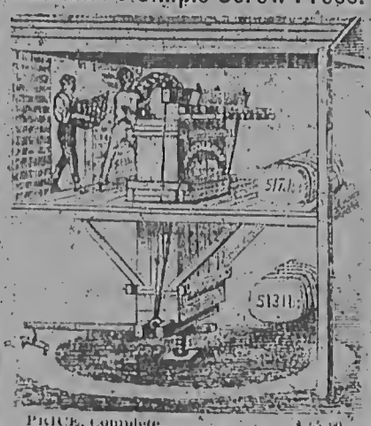

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SCIENTIFIC.

Prof. Ball, the Astronomer Royal of Ireland, read a paper lately on recent additions to our knowledge of shooting stars. In passing through the atmosphere, shooting stars are heated and fall in dust on the earth. "Though we may grumble," says the professor, "at our atmosphere in bad weather, we must recollect it at least does this: it burns up those stones that are pelting down upon us at the one-hundred times greater velocity of the missile of an eighty-one-ton gun, and but for this burning up would be at any rate awkward." The great showers of shooting stars are periodical; they come in the same parts of the heavens and are supposed to have some connection with comets. Meteorites are known to come from the path of a comet. They are like our own volcanic rocks, and the professor says they were driven up from our earth in the tremendous volcanic activity of a very remote past, and they again, after the lapse of ages, meet the earth in its orbit.

The planet Uranus is now very favorably situated for observation, though, except with a powerful telescope, there is very little to observe. It appears at present easily detected by the naked eye on a dark night, being the centre of two faint stars which lie in one and a half degrees north of the bright star Regulus. To the telescope it presents a pale bluish disk about one-fourth as large as that of Saturn, without markings or appearance of any kind. Telescopes less than eight inches in diameter would have no chance to show any of its satellites. With instruments of nine inches aperture a fairly good observer can, under favorable circumstances, see the two outermost ones. One and Titania (though in making measurements of their position would require a still larger aperture. The two inner satellites, Ariel and Umbriel, are beyond the reach of all but the most powerful telescopes. Even the great Washington Equatorial cannot always be seen.

"A great deal of interest is felt by astronomers in the transit of Mercury, which is to occur on the sixth of May, and will be visible all through the United States. The observations of this phenomenon will have a considerable value, by themselves considered, as giving a very precise determination of the planet's place; furnishing a severe test of the accuracy of Leverrier's tables, and especially of the reliability of the conclusions respecting an inequality in the planet or group of planets of the chief importance of the observations probably to be made upon the observations of the transit of Venus. The optical appliances must be nearly identical in the two cases; and hence a transit of Mercury affords an excellent practice way of preparation for the important event. By the 11th May a French banker, who appointed thirty thousand francs for the purpose, Messrs. Andrieu and Angot, two astronomers of distinction, have been sent to this country to make the necessary observations. They will take up their station at Oakland, near Portland, in New York State, and will begin about quarter past 4 in the morning and last until 8 in the evening.

"There is some interest was excited by a physiological circumstance in the flight of Mr. John Smith, of Cambridge, Massachusetts, called the *Lilium auratum*, of which a considerable quantity, here and there, was in bloom. We believe it was after that Hough suppressed the anthers of the plant, to prevent self-fertilization by means of pollen from the same flower, and was effected artificially. Whether this was possible, from all we have yet been able to learn, he could by any practice in fertilization without fertilization, is a question of great interest. Mr. Thomas Meehan took the matter in hand, and fertilized it with the pollen of *Lilium superbum*, a near ally, but not considered to be of the same species. Another plant was taken to expand the flower contact with its own pollen, and the result was watched with great interest. But there was not the slightest sign of a trace of the Passion flower. The progeny were exactly like the parent plant. The subject was discussed with the impression that a case of parthenogenesis, the plant in some way became self-fertile. Recently some similar experiments have fallen in the hands of Mr. Finkelman, the well-known botanist and botanist of Cambridge. He fertilized the common lily with the pollen of the Banded Lily (*Lilium auratum*) and he raised lily plants and hybrids from this that they were not a single flower—one fertilized seed-vessel gives many seeds. Nearly all the seeds and all were the same as the parent; but one had the feature of *L. auratum*. That one came to be made parent is a proof that pollen of the Gold-Banded Lily had the fertilization. There was no mistake supposed to have occurred in the case of the Disemina; but how the pollen of a distinct can be made to induce development of the germ, and yet have no further influence, is a puzzle. This hybrid was the only one effected by experiments which Mr. tried. The species operated the pollen of the *L. auratum*, *L. superbum*, *L. Canadense*, *L. pardalinum*, *L. lancifolium*, *L. tigrinum*, and "several other species," but, though every care was taken to prevent self-fertilization, no pollen except from the *L. auratum*, so far as known, came in contact with the pistil, the progeny purely of the character of their parents. It is not within the possibilities that the pollen was entirely useless, that the lilies produced practically without fertilization, as was suggested might have been the case in Calchogyne; but so nearly as incomprehensible there could have been fertilization and yet no trace of the male is visible. It offers a new problem in vegetable physiology.—*Intellectual*.

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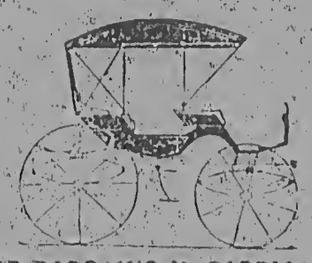

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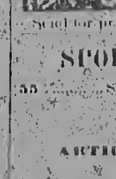

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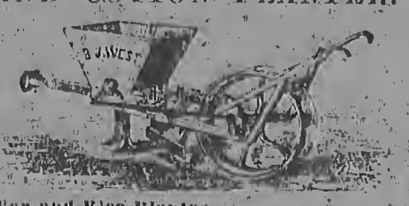

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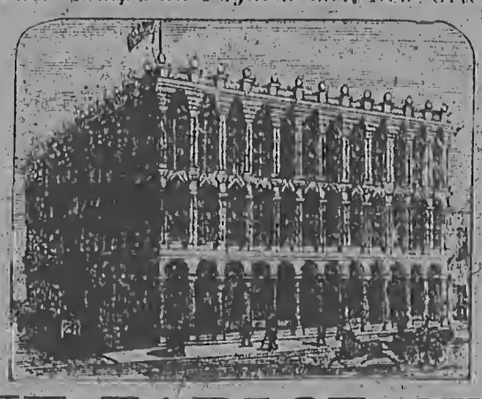
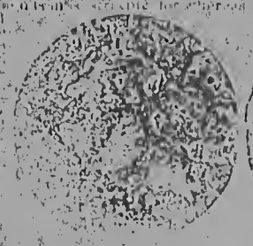


FINE PARLOR SUITS,
IN SILK, SATIN, COTOLINE, REPS AND HAIR CLOTH.
FINE BED-ROOM SUITS IN WALNUT, MAHOGANY AND ROSEWOOD, WITH FRENCH PLATE IN ARMOIRS and Dressing Cases.
Fine Dining Room, Hall and Library Suits, Fancy Cabinets, Stands, Desks, Tables, and Chairs. A large assortment of FRENCH PLATE MIRRORS. A full line of Office Furniture. A large stock of Medium and Common Furniture suitable for the country trade. Goods delivered free of charge.

We have the best imitation Gold Watch in the market. The metal is a composition of other metals, so closely resembling gold that the best judges find it difficult to detect the difference, except by a chemical test, and it has the virtues requisite to make it the best substitute for gold known. Genuine American Movement, Expansion Balance, Beautifully Engraved or Engine Turned Hunting Cases and equal in appearance to a GOLD WATCH THAT COSTS from $150 to $200. If you wish a watch for your own use, or to make money on, try this. Owing to our large sales we are enabled to reduce the price of them to $1 each, with an elegant Chain attached. They are used on railroads, steamers and in manufactories, and other places where accurate time is required, and give general satisfaction. We send them by mail or express, on receipt of $12, (any part of the country) or, if will be sent C. O. D. when the customer desires and remits $1 on account. The same CHAINS weigh about Fifty Pennyweights, and the same pattern in pure gold would cost $50. We sell these Chains at $5 each. But we sell the Watch and Chain for $12, sent by mail in a registered package, post-paid, to any postoffice in the United States.
WE SELL THE WATCH WITHOUT THE CHAIN FOR $10.
S. BRIDE & CO., Clinton Place & No. 11 Eighth St., New York.

MILK OF MAGNESIA
IS THE best preparation known for all disturbed conditions of the stomach. It immediately and certainly cures DYSPEPSIA, INDIGESTION, HEARTBURN, SOUR STOMACH and HEADACHE resulting therefrom. The physician, nurse and mother will find it a perfect safeguard against sickness of the stomach. Highly recommended by leading doctors. Almost as pleasant as cream. Should be used in every family. Prepared only as directed. It is all it will be claimed to be in this advertisement or this preparation will be returned and the money refunded. Sold by druggists. Prepared and for sale by apothecaries in the United States. Beware of imitations. Genuine only when prepared by the undersigned. Pamphlet free. Illustrations. They represent a fact. Send for pamphlet.
Magnesia is a pure white powder. The Milk of Magnesia is a pure white liquid. The Citrate of Magnesia is a pure white powder. The Carbonate of Magnesia is a pure white powder. The Sulphate of Magnesia is a pure white powder. The Phosphate of Magnesia is a pure white powder. The Oxide of Magnesia is a pure white powder. The Hydrate of Magnesia is a pure white powder. The Chloride of Magnesia is a pure white powder. The Nitrate of Magnesia is a pure white powder. The Acetate of Magnesia is a pure white powder. The Tartrate of Magnesia is a pure white powder. The Benzoate of Magnesia is a pure white powder. The Salicylate of Magnesia is a pure white powder. The Valerianate of Magnesia is a pure white powder. The Lactate of Magnesia is a pure white powder. The Gluconate of Magnesia is a pure white powder. The Ferrocyanide of Magnesia is a pure white powder. The Ferricyanide of Magnesia is a pure white powder. The Thiocyanate of Magnesia is a pure white powder. The Cyanide of Magnesia is a pure white powder. The Nitride of Magnesia is a pure white powder. The Phosphide of Magnesia is a pure white powder. The Arsenide of Magnesia is a pure white powder. The Antimonide of Magnesia is a pure white powder. The Bismuthide of Magnesia is a pure white powder. The Vanadide of Magnesia is a pure white powder. The Chromide of Magnesia is a pure white powder. The Molybdide of Magnesia is a pure white powder. The Tungstide of Magnesia is a pure white powder. The Uranide of Magnesia is a pure white powder. The Manganide of Magnesia is a pure white powder. The Ferride of Magnesia is a pure white powder. The Cobaltide of Magnesia is a pure white powder. The Nickelide of Magnesia is a pure white powder. The Copperide of Magnesia is a pure white powder. The Zincide of Magnesia is a pure white powder. The Cadmide of Magnesia is a pure white powder. The Mercuride of Magnesia is a pure white powder. The Aluminide of Magnesia is a pure white powder. The Gallide of Magnesia is a pure white powder. The Indide of Magnesia is a pure white powder. The Thallide of Magnesia is a pure white powder. The Germanide of Magnesia is a pure white powder. The Stannide of Magnesia is a pure white powder. The Plumbide of Magnesia is a pure white powder. The Titanide of Magnesia is a pure white powder. The Zirconide of Magnesia is a pure white powder. The Thoride of Magnesia is a pure white powder. The Ceride of Magnesia is a pure white powder. The Lanthanide of Magnesia is a pure white powder. The Didymide of Magnesia is a pure white powder. The Erbide of Magnesia is a pure white powder. The Terbide of Magnesia is a pure white powder. The Yttride of Magnesia is a pure white powder. The Scandide of Magnesia is a pure white powder. The Rutherfordide of Magnesia is a pure white powder. The Vanadide of Magnesia is a pure white powder. The Niobide of Magnesia is a pure white powder. The Tantalide of Magnesia is a pure white powder. The Protactinide of Magnesia is a pure white powder. The Uranide of Magnesia is a pure white powder. The Neptunide of Magnesia is a pure white powder. The Plutonide of Magnesia is a pure white powder. The Americide of Magnesia is a pure white powder. The Curide of Magnesia is a pure white powder. The Berkelide of Magnesia is a pure white powder. The Californide of Magnesia is a pure white powder. The Einsteinide of Magnesia is a pure white powder. The Fermide of Magnesia is a pure white powder. The Mendelevide of Magnesia is a pure white powder. The Nobelide of Magnesia is a pure white powder. The Lawrencide of Magnesia is a pure white powder. The Rutherfordide of Magnesia is a pure white powder. The Dubnide of Magnesia is a pure white powder. The Seaborgide of Magnesia is a pure white powder. The Bohride of Magnesia is a pure white powder. The Hassiide of Magnesia is a pure white powder. The Meitneride of Magnesia is a pure white powder. The Darmstadtide of Magnesia is a pure white powder. The Roentgenide of Magnesia is a pure white powder. The Copernicide of Magnesia is a pure white powder. The Nihonide of Magnesia is a pure white powder. The Flerovide of Magnesia is a pure white powder. The Moscovide of Magnesia is a pure white powder. The Livermoride of Magnesia is a pure white powder. The Tennesside of Magnesia is a pure white powder. The Oganesside of Magnesia is a pure white powder.
C. H. PHILLIPS,
Manuf'g Chemist,
P.O. Box 1 NEW YORK.



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There is no Paint manufactured that will last as long or look as well. It is Smooth, Glossy, Durable, Elastic, Adhesive, Economical and Handsome. Made from "CREAM WHITE" LEAD BASE, in Every Shade, and is the "BEST PAINT" the necessity of their trade. All the following Branch Factories will abundantly testify.
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If we have no Agent at your nearest town, send Address one of our offices for cards, etc. now

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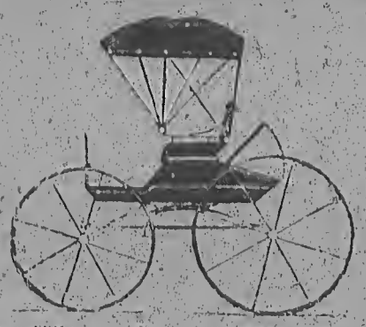
ESTERBROOK & CO. FALCON PEN. 048
now



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J. A. LUM & CO.,
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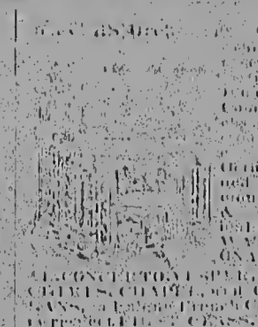
A SPECIALTY MADE OF CHILDREN'S CARRIAGES.

First-Class Visiting Cards.
25 different ..... Dec. 25 Autumn Leaf ..... 25c.
White ..... 20c. 30 Snowflake ..... 15c.
24 Plaid ..... 20c. 25 Rosy ..... 15c.
25 Plaid ..... 20c. 25 Dalmagk ..... 15c.
25 Floral ..... 20c. 25 Scroll, with name ..... 20c.
Send a 3-ct. stamp extra for check-plate when the order amounts to less than $1. When more I pay the postage, and thus you save 3 cents on 1 worth. Neatest work in the world at any price. Money refunded if I by don't suit. W. G. CANNON, 112 Washington street, Boston, Mass.

$3 GOLD PLATED WATCHES. Cheapest in the known world. Sample Watch Free to Agents. Address, A. COUTTER & Co., Chicago.



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the most artistic
Gold and pea
Bevelled Edge
Chromo Cards, &
two fold, half
Cornets of bells co
perfect harmony with the reeds,
& other musical effects.
WATERS' CLARIONA, ORCHESTRIC
CONCERTO-ATTACHMENT, CENTENNIAL GRAND, SQUARE & COTTAGE ORGANS, Latest Styles. Cases are of solid walnut, ebonized, etc. Prices as low as consistent with first-class workmanship and material. Warranted for SIX YEARS. PRICES EXTREMELY LOW for cash, or Monthly Installments received. A Liberal Discount to Churches, Clergymen, Teachers, Schools, etc. AGENTS WANTED. Special inducements to the trade. Illustrated Catalogues and Testimonials free. Second-hand Instruments at Great Bargains. HORACE WATERS & SONS, Manufacturers and Dealers, 481 and 486 BROADWAY, UNION SQUARE, NEW YORK, Box 3567.

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CYPRESS AND YELLOW PINE.—A full assortment of over 2,000 dressed constantly on hand. Also a large stock of Doors, Sash and Blinds on hand and ready to order. Office Corner Delord and Howard. Depot in square bounded by Delord, Calliope, Howard and Front. P. O. Box 1915.
JOHN F. POND.

25 Fashionable Cards, no 2 alike, with name, 10c. post paid. Geo. I. REED & Co., Nassau, N. Y.

MACHINERY, ETC., ETC.

OFFICE OF THE
American Cotton Tie Co.,
(LIMITED)
17 CARONDELET ST., NEW ORLEANS.

Important Special Notice.
The AMERICAN COTTON TIE COMPANY (LIMITED) having fixed the price of the celebrated
ARROW COTTON TIE
at $2.25 per bundle, less 2½ per cent. discount for cash, the General Agents hereby authorize their Sub-Agents in this city (dealers in Bailing Spirits) to sell to and contract with Factors and Country Merchants, for future delivery, on the above-named price and terms, in quantities, from time to time, as may be required, settlements being made on delivery.
The Company having a large stock now on hand, and having contracted for an abundant supply to meet the entire demand for Cotton Ties throughout the Cotton States, the celebrated ARROW TIE will be placed upon the market generally, and sold by the Company's Agents at the price and terms above stated, it being the object and purpose of the Company to merit the continued patronage of the planting community.
R. W. RAYNE & CO.,
GENERAL AGENTS.

SHAKSPEARE IRON WORKS,
Cor. Girod and Dryades Sts.,
MANUFACTURE EVERY VARIETY OF
STEAM ENGINES
AND
SUGAR MILLS,
VACUUM PANS, SAW MILLS,
DRAINING AND
CENTRIFUGAL MACHINES.
MILL AND GIN GEARING,
GRATE BARS, ETC., ETC.,
STORE FRONTS,
COLUMNS, VENTILATORS,
RICE MILLING MACHINERY,
PULLEYS AND SHAFTING.
And work of all kinds manufactured to order by
SHAKSPEARE SMITH & CO.
Office—2119 GIROD ST., NEW ORLEANS.
Estimates and price lists furnished on application.

WATER WHEELS.
THE UNEQUALLED JAS. LEFFEL DOUBLE
TURBINE WATER WHEEL,
PORTABLE AND STATIONARY
STEAM ENGINES, STEAM BOILERS,
SAW, FLOUR AND GRIST MILLS,
MACHINE MOULDED MILL GEARING,
SHAFTING, PULLEYS AND HANGERS
Of Improved Designs A Specialty
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BELL FOUNDERS, TROY, N. Y.,
Manufacture superior quality of Bells. Special attention given to CHURCH BELLS. Illustrated catalogue sent free.
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FIFTY years established. Improved Bells and Chimes. Academy, Factory Bells, etc. Improved Patent Mountings. Catalogues free. No agencies.

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BUCKEYE BELL FOUNDRY.
Established in 1837.

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E. BAKER,
SEEDSMAN,
No. 7 Camp St., New Orleans.
A FULL STOCK OF
GARDEN, FIELD & FLOWER SEEDS,
Fresh, Pure and Reliable.
Seeds sent by mail. Also Fruit, Shade and Ornamental TREES, ROSES, etc.

PIERRE LANNES, Butcher,
Stalls Nos. 38 and 39 Magazine Market,

Supplies Ships, Families, Hotels, etc., with BEEF, MUTTON, PORK, Sausages, Tripe, Fish, Fowls, Vegetables, etc., and everything the market affords.

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IMPORTER AND DEALER IN
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FURNISHING GOODS
BOYS' & CHILDREN'S
CLOTHING,
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WIRE RAILING
AND
Ornamental Wire Works.
DUPUY & CO., No. 28 N. Rampart St., Philadelphia, manufacture WIRE RAILING for Cemeteries, Balconies, etc. Sieves, Fenders, Cages, Sand and Coal Screens, Wove Wire, etc. Also Iron Pedestals, Chairs, etc.

AMERICAN WATCH COMPANY.
We are selling the WATCHES of the above Factory at the very lowest prices.
Silver Watches at $10 and upward.
Gold Watches at $35 and upward.
All fully guaranteed.
A. B. GRINNELL & CO.,
Corner Canal and Royal Sts.

COMMERCIAL.

ADVOCATE OFFICE,
New Orleans, Tuesday, April 30, 1878.

COTTON.

The *Democrat* reports the cotton market as follows:

Under the influence of the good inquiry, as well as the favorable advices from abroad, the market ruled firm throughout the day; with an upward tendency. In consequence of the poor quality offered the sales were restricted to 2,150 bales.

The following is the official closing of the Cotton Exchange:

	To-Day.	Yesterday.
Low Ordinary	7¼	7¼
Ordinary	7¾	7¾
Good Ordinary	8⅛	8⅛
Low Middling	8¾	8¾
Middling	10¼	10¼
Good Middling	11	11
Middling Fair	nominal.	.....

Sales to-day, 2,150 bales. Market firm.

COTTON STATEMENT.

In store and on shipboard, Sept. 1, 1877	21,356
Gross receipts since yesterday	1,837
Gross receipts previously	1,660,108—1,610,945
Total supply	1,682,301
Exported to-day	4,570
Exported previously	1,475,983—1,480,552
Total stock this day	157,549
Total stock this day last year	194,491

The exports to-day were 4,570 bales to Liverpool.

Net receipts since yesterday	902
Receipts from other ports	875
Net receipts last Tuesday	1,303
Net receipts this day last year	847
Net receipts since Friday	6,774
Net receipts same time last week	6,513
Net receipts same time last year	3,523
Net receipts since September 1	1,322,759
Net receipts same time last year	1,141,799

COTTON ON SHIPBOARD.

The amount of cotton on shipboard, as per account of the Cotton Exchange, is as follows:

Liverpool	*37,158
Havre	6,851
Bremen	7,122
Mediterranean	441
North ports	2,524
Baltic ports	.....
Spain	700
Mexico	.....
Coastwise	5,269
Total	60,567

*The figures for Liverpool include 18,961 bales for channel ports for orders.

This, taken from the stock at noon, as noted at the Exchange, leaves in presses 91,282 bales.

The Cotton Exchange telegrams give the receipts from noon yesterday to noon to-day at 4,190 bales, against 4,948 last Tuesday, 1,915 last year, and 3,523 the year before.

MOVEMENT AT PORTS.

The movement at ports for four days, up to twelve M. to-day, is given below:

	Received since Friday.	Same time last week.	Same time last year
New Orleans	6,273	6,513	3,490
Galveston	1,049	1,322	248
Mobile	2,850	2,109	524
Savannah	820	1,488	224
Charleston	630	783	80
Wilmington	248	504	26
Norfolk	1,599	3,114	1,395
Baltimore	975	100	8
New York	2,895	2,478	100
Boston	967	1,161	181
Philadelphia	32	274	335
Other ports	.....	.....	.....
Total	17,347	19,896	7,728
Receipts at ports since September 1			4,199,215
Receipts same time last year			3,810,528
Receipts same time year before			3,923,241

EXPORTS.

The consolidated report for four days gives exports to

	G. B.	France.	Cont.	Coas.	Stocks
This week	23,312	5,274	3,653	414	434,252
Last week	27,692	.....	7,466	9,788	483,614
This week last year	10,348	3,920	4,093	.....	161,661

STATEMENT OF RECEIPTS AT DOMESTIC PORTS.

We take the following tables, made up by the Cotton Exchange, of the comparative receipts of cotton at the great receiving ports of the United States:

RECEIPTS AT UNITED STATES PORTS, SEPT. 1 TO CLOSE OF APRIL.

	1877-8.	1876-7.	1875-6.
New Orleans	1,332,759	1,141,719	1,339,141
Galveston	425,142	482,310	448,903
Mobile	401,902	372,552	359,499
Savannah	165,981	184,288	180,681
Charleston	402,810	411,564	378,787
Wilmington	1,057	94,851	75,407
Norfolk	364,192	487,628	413,196
Baltimore	23,701	8,721	17,009
New York	143,359	134,617	105,017
Boston	121,274	94,534	64,913
Philadelphia	27,792	47,573	43,634
Various	10,411	52,082	51,288
Total	3,446,215	3,610,628	3,257,475
Balance season		134,926	207,745
Total season		3,745,554	3,465,220
Net corrections		30,029	67,779
Overland and Southern consumption		438,986	439,612
Total crops		3,474,069	3,972,313

RECEIPTS BY MONTHS.

	1877.	1876.	1875.
September	92,221	235,708	160,760
October	556,081	679,276	744,767
November	827,526	890,305	709,255
December	910,759	767,885	827,820
January	672,118	516,297	647,751
February	445,901	441,150	417,469
March	440,971	174,102	360,678
April	184,737	90,836	104,624
To date	4,067,315	3,810,558	3,973,147

RECEIPTS TO CLOSE OF APRIL INCLUDE:

	1877-8	1876-7.	1875-6.
Gulf ports	2,744,851	1,976,691	2,167,871
Atlantic ports	1,322,464	1,833,867	1,805,276
Total	4,067,315	3,810,558	3,973,147

RECEIPTS SUBSEQUENT TO CLOSE OF APRIL INCLUDE:

	1877.	1876.
Gulf ports	51,267	108,572
Atlantic ports	89,259	109,958
Totals	140,526	218,530

PROPORTION OF CROPS RECEIVED AT PORTS TO CLOSE OF APRIL.

1877	85
1876	96

RECEIPTS AT NEW ORLEANS FROM TRIBUTARIES.

	Red River.		Ouachita River.	
	1877-8.	1876-7.	1877-8.	1876-7.
April	10,297	15,152	6 341	3,778
Previously	178,341	121 652	128,411	67,852
To date	188,638	136,776	134,752	71 630
Balance season		10,719		2,100
Total season		147,554		73,730

	Atchafalaya River.		Bayou La fourche & N. O.	
	1877-8.	1876-7.	1877-8.	1876-7.
April	2,200	1,410	9 53	6,924
Previously	44,749	8,155	3,676	24,750
To date	47,000	9,574	13,229	31,674
Balance season		647		9,744
Total season		10,221		41,418

	Mississippi River and other sources.		Total at New Orleans from all sources.	
	1877-8.	1876-7.	1877-8.	1876-7.
April	26,729	16,978	55,020	43,016
Previously	917,849	1,000,961	1,277,519	1,098,703
To date	944,578	1,017,939	1,332,539	1,141,719
Balance season		10,993		191,022
Total season		1,028,932		1,332,741

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	$4 00	4 50
Cotton sweeps	4 00	— —
Cultivators, Diam. and shovel-tooth	6 25	7 00
Cultivators, riding and walking	20 00	40 00
Shovels and spades	5 00	12 00
Axes	7 00	11 50
Shovel plows	4 50	5 50
Half do. with cutters	6 00	8 00
Double shovel plow	4 60	5 25
Straub's corn mills	— —	— —
Corn mills, Colemo's	125 00	425 00
B. J. West's corn mill	200 00	— —
Tunnard's corn and pea planter	— —	— —
Cotton planter	15 00	— —
Wagons, Carts, Etc.:		
Wagon, two-horse	55 00	70 00
Wagon, four-horse	85 00	100 00
Wagon, two-horse, thim. skein	60 00	70 00
Wagon, four-horse	80 00	9 00
Cane wagon	190 00	210 00
Ox wagon	75 00	115 00
Ox cart, complete	— —	— —
Cane cart	110 00	115 00
Tongue cart, complete	— —	120 00
Plantation cart	45 00	60 00
Bagasse cart	65 00	75 00
Iron, ₩ lb.:		
Hoop	3¾	5
Sheet	3¾	5
Horse shoe	3½	4½

BUILDING MATERIAL.

Bricks, ₩ 1,000:		
Lake	9 00	11 00
Country	— —	8 00
English fire	30 00	37 00
Lime, ₩ bbl.:		
Western	— —	— —
Cement	2 00	2 25
Plaster Paris	2 25	2 50
Lumber, ₩ 1,000 feet:		
Flooring, dressed	15 00	25 00
Flooring, rough	13 00	18 00
Ceiling, dressed	14 00	25 00
Weatherboards, dressed	14 00	25 00
Weatherboards, rough	— —	14 00
Scantling	14 00	18 00
Shingles, ₩ 1,000	2 50	3 50
Nails, best brands	8 20	— —
Smaller sizes proportionately higher	— —	— —
Glass, ₩ box of 50 feet:		
French, 8 by 10	— —	3 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 22
French, 14 by 18 to 18 by 20	4 23	4 71
White Lead, best, ₩ lb	10¾	12½
Paris Green, ₩ lb	30	40
Pat. Dryer, ₩ lb	10	13
Whiting, ₩ lb	1½	3
Putty, in bladders, ₩ lb	3	5
Linseed Oil, ₩ gall	70	80

SASH, BLINDS AND DOORS.

Window Sash, 12 lights: Size of lights.	Sash, per pair: Unglazed.	Glazed.	Blinds per pair
8x10	35	$1 50	$1 85
10x12	55	1 70	2 00
10x16	80	2 75	2 70

Sash Doors:	Single.	Double.
3 feet x 7 feet	$3 80	$3 70
3 feet x 8 feet	4 00	— —
3 feet x 7 feet 6 inches	— —	3 80

Panel Doors:		
2x8 and 1¾ inch thick	— —	$2 20
2x7 and 1¾ inch thick	— —	2 25
2x7 and 1¾ inch thick	— —	2 30
4x7—6 inch and 1¾ inch thick	— —	4 00

GROCERIES.

Butter, ₩ lb.:		
Western	18	19
New York, good to creamy	28	33
Coffee, ₩ lb.:		
Rio, fair	16	16¼
Rio, good	16¾	17
Rio, prime	17¾	17¾
Java, choice O. G	28	30
Candles, ₩ lb.:		
Star, best brands	12	13
Corn Meal, ₩ bbl.:		
Best, K. D	2 35	2 40
Cheese, ₩ lb.:		
Factory	12¼	12¾
N. Y. cream and English dairy	15	15¾
Fish:		
Mackerel, extra No. 1, in bbls	— —	14 00
Mackerel, extra No. 1, in kits	— —	1 40
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.:		
Superfine	— —	4 60
XX	4 75	5 00
XXX	— —	— —
Choice XXX	5 25	6 00
Choice family	6 50	8 75
Fruits:		
Dried apples, ₩ lb	3	4
Dried peaches, ₩ lb	11	12
Raisins, ₩ quarter box	50	55
Raisins, ₩ half box	— —	1 00
Raisins, ₩ whole box	1 30	1 85
Bunanas, ₩ bunch	1 00	2 00
Crackers, ₩ lb.:		
Soda	5	6
Butter	6	7
Sugar	6	9
Ginger nuts	9	15¾
Oil:		
Coal, in cases, best	40	48
Coal, in barrels, best	30	35
Insurance, in cases	— —	41
Insurance, in barrels	— —	35
Lard, in barrels, best	80	85
Molasses, in barrels:		
Common	16	20
Fair	24	25
Prime to choice	30	42
Golden and Roquet syrups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	3¾	4
Ordinary	5	5¼
Fair	5¾	6
Prime to choice	6	9¾
Soap, in boxes, ₩ lb.:		
XXX Palm	6¾	— —
Keller's magnolia	4¾	— —
Keller's olive	5	— —
Starch, ₩ lb	3¾	3¾
Salt, in sacks:		
Fine	1 65	1 10
Coarse	85	90
Sugar:		
Good fair	6¾	6¾
Prime	— —	7¾
Choice	— —	8¾
Yellow clarified	7¾	8¼
White clarified	8¼	9
Crushed	— —	— —
Powdered	— —	— —
Spices, ₩ lb.:		
Allspice	15	— —
Pepper	13½	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Black Oolong	27½	1 10
Green Imperial	30	90
Tobacco, manufactured, ₩ lb.:		
Chewing, common	40	45
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, choice	65	70
Smoking	— —	— —

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	— —	— —
White	— —	58
Mixed	— —	62
Oats, ₩ bushel:		
St. Louis	— —	35
Texas	— —	— —
Galena	— —	— —
Bran, choice, ₩ 100 lbs	80	85
Hay, ₩ ton:		
Prime	13 00	14 00
Ordinary	— —	— —
Cow Peas:		
Whippoorwill	— —	— —
Mixed	— —	— —
Clay	— —	1 40

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	8	8¾
Shoulders	— —	4¾
Sides, clear rib	— —	6
Sides, clear	— —	6¼
Hams, sugar-cured	— —	8¾
Mess Pork, ₩ bbl	10 00	10 25
Dry Salted Meat:		
Shoulders	4	4¼
Lard, ₩ lb.:		
Choice, in kegs and pails	— —	8¼
Choice, in tierces and barrels	7¾	7¾

ESCULENTS.

Potatoes, ₩ bbl	— —	— —
Onions, ₩ bbl	— —	— —
Apples, ₩ bbl	— —	— —
Cabbages, ₩ 100	— —	— —

WOOL.

Burry	11	12
Louisiana clear	— —	26½
Lake, new	27½	29

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	10½	11¾
Ties, Arrow knot, per bundle, ₩ iron and buckles	— —	2 80
Twine, hemp	13½	14

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chicken	4 00	4 25
Young	3 00	3 50
Ducks	3 00	3 50
Geese	4 00	5 00
Turkeys	12 00	1 00
Eggs, ₩ dozen:		
Western	8	9
Louisiana	9	11

SEWING MACHINES.

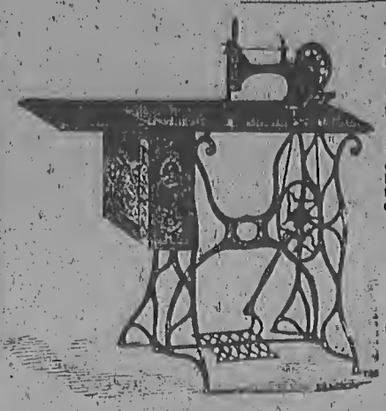
THE SINGER AGAIN TO THE FRONT!!

Great Reduction in the Prices

OF THE

WORLD-RENOWNED SINGER FAMILY SEWING MACHINE!

FOR CASH!!



The Singer Manufacturing Company, ever awake to the interest of the public, have determined to *put the price of their Machines* within the reach of every man, woman and child in the land.

The Genuine Singer Sewing Machine is now Offered at Prices Below the Bogus Ones, or Any Other.

The fact that the only Sewing Machine which unscrupulous men have ever attempted to imitate is the Singer is sufficient evidence of its superiority over all others. There is no longer any excuse for buying any of the cheap Machines hawked about the country, with no claim for patronage but their cheapness.

BEWARE OF

Worthless Imitation Machines.

The Singer Will Last a Lifetime.

Send for Circular and Cash Prices.

ADDRESS

THE SINGER MANUFACTURING CO.,

No. 85 Canal Street, New Orleans, La. 8p

WHEELER AND WILSON

NEW NO. 8

Sewing Machine!

GOOD NEWS! GOOD NEWS!

Great Reduction for Cash.

The $100 Machine Reduced to	$60.
" 90 " " "	50.
" 85 " " "	45.
" 80 " " "	40.
" 75 " " "	35.
" 70 " " "	35.

Every Machine furnished with all the attachments.

THE WHEELER & WILSON has now been before the people for more than **Twenty-Five Years**, and upward of **1,500,000 of the Family Favorite** are now in use in the families and workshops of the world. Our New No. 8 Machine is, without doubt, the best and most simple Sewing Machine in the world.

It has a *self-setting* needle.
It never cuts the thread or goods.
It is a new machine, with *straight* needle.
It will not break the thread if the needle is allowed to run *off the goods when sewing*.
It has no *noisy cog wheels*.
It has no complicated *shuttle* to thread.
It allows the work to run back from the operator.

☞ Send for our New Cash Price List.
☞ CASH AGENTS wanted in every county and parish.

WHEELER & WILSON MANUFACTURING CO.

M. A. PECK, Gen Agent for La., Ala. and Miss.

OFFICE AND SALESROOM—103 CANAL ST., NEW ORLEANS, LA. 8p

DISCOVERED.

Dr. Price, by a new process, extracts the subtle flavor from every delicious fruit and aromatic. In his Flavoring Extracts the characteristic taste and freshness of the real fruit is preserved. Ladies that wish something superior in the way of flavoring extracts should purchase Dr. Price's.

Appointments for Quarterly Meetings.

LOUISIANA CONFERENCE.

NEW ORLEANS DIS.—SECOND ROUND.

Louisiana Avenue	Mar. 17.
Felicity Street	24
Algiers	31
Baton Rouge	Apr. 7
Carondelet Street	11
Moreau Street	21
St. Charles Avenue	June 9
Plaquemine and Grosse Tete, at Rosedale	15, 16
Lafourche, at Donaldsonville	23

18 LINUS PARKER, P. E.

MISCELLANEOUS.

TYLER'S,

115 - - CANAL ST. - - 115

Geo. E. Strong

Begs to announce to the public that he has purchased the fixtures of the store and good will of the business of E. A. TYLER, and is now open with an entire new stock of DIAMONDS, WATCHES, Jewelry, Solid Sterling Silver and Plated Ware.

The Watch-Making and Repairing Department will be in charge of the most skillful and reliable workmen.

G. T. SCHILLING'S

HAIR STORE!

AND

FANCY GOODS BAZAR,

159 CANAL STREET 159

Bet. Bourbon and Dauphine, New Orleans.

Manufacturer of all kinds of HUMAN HAIR GOODS, wholesale and retail.
Hair Dressing and Hair Cutting Saloon.

W. C. TOOMER,

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COMMISSION MERCHANT.

OFFICE—48 Carondelet St., Cor. Union,

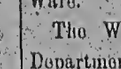
NEW ORLEANS.

LUMBER, TIMBER, STAVES, NAVAL STORES and Country Produce. Liberal advances made on consignments. Purchases made in this market for account of my friends.

Sole Agent in this city of Robinson & McMillan and McMillan & Son, celebrated Stockton Planing Mills. Lumber for plantation use filled to order.

Regular Opelousas Packet.

Leaves EVERY TUESDAY at 5 P. M.



For Washington, Opelousas, Port Barre, Sunapart, Carencheville, and all landings on the Coast, Atchafalaya River and Bayou Courtableau—The new and light-draft steamer

LANCHON,

R. H. BROAD, Master, THEO. JAMIN, Clerk, will leave as above. For freight or passage apply on board, or to

BRITTON & EPPLER, 81 Gravier St.
R. W. ADAMS, 21 Commercial Place.
DUPE & CARLIN, 4 Perdido street.

Connects at Washington with line of Barges for Bayou Boeuf, and with Steamer Minnie at Simmesport for Bayou des Glaises.

$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & Co., Portland, Maine.

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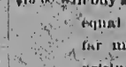
Steam Between Bremen and New Orleans, via Havre, Southampton and Havana.



The steamships of the North German Lloyd will run as follows:

	From Bremen.	From New Orleans
NURNBERG	Mar. 20.	About Apr. 24.
HANNOVER	— —	— —
BRAUNSCHWEIG	Apr. 17.	About May 22

These steamers touch outward at Havre and Havana, and on their home trip at Havana and Southampton.

Price of Passage:

From Bremen, Southampton or Havre to Havana or New Orleans.

Cabin, $150—gold. Steerage, $30—gold.

From New Orleans to Southampton, Havre or Bremen.

Cabin, $150—gold. Steerage, $45—gold.

From New Orleans to Havana.

Cabin, $55—gold. Steerage, $15—gold.

Children under ten years half price.
Children under one year free.

Excursion to the Paris Exposition.

REDUCED RATES FOR FIRST CABIN ONLY.

From New Orleans to Paris and back to New Orleans, by a steamer of this line $230 Gold.
From New Orleans to Paris and back to New York, by a steamer of this line $230 Gold.
From New Orleans to Paris and back to Baltimore, by a steamer of this line $240 Gold.

Tickets of the last-named class (Baltimore) are good only to October 31, 1878.

The company reserves the right to change the route of the steamers, their advertised days of departure, and the price of passage.

Passage tickets from Bremen, Southampton or Havre to New Orleans issued by the undersigned.

For further particulars apply to

ED. F. STOCKMEYER & CO.,
No. 41 Union street.

W. C. SHEPARD & Co.,

NO. 29 CAMP AND 116 COMMON ST.,

NEW ORLEANS, LA.

$16 00 will buy an elegant Porcelain DeTerre (nearly equal to French China in appearance, and far more durable) DINNER SET, comprising 124 pieces, to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes.
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes.

Stone China DINNER SETS, Stone China TEA SETS, Decorated CHAMBER SETS, Real French China DINNER SETS, Gold Band China TEA SETS, Table TUMBLERS, Table GOBLETS, WRITE FOR PRICES.

8p W. C. SHEPARD & CO.

BY FRANK SHARP.

NOTICE TO THE PUBLIC.

ON ACCOUNT of an increase of consignments of new and second hand Furniture I will sell regularly EVERY DAY, at 10 o'clock A. M., at sales-room, 62 Camp street. Out-door sales of every description promptly attended to, and returns made immediately after the sale.

Liberal advances made on consignments.

Also attend to the sale and purchase of Real Estate. FRANK SHARP,

Auctioneer and Appraiser,
62 Camp street.

STORAGE STORAGE WANTED—500 loads of Furniture for storage at low rates. Money advanced on storage. Prompt attention paid to packing, shipping and hauling. Apply at 62 Camp street.

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CARPETINGS—Wilton, Axminster, Velvet, Brussels, Tapestry, Three Ply, etc.
FLOOR OIL CLOTH—English and American.
MATTINGS—Sai rolls, White, Check and Fancy.
WINDOW SHADES, Table and Piano Covers.
FURNITURE and CURTAIN GOODS in great variety.
BURLAPS Table and Enamel OIL CLOTHS.
A. HUGUENARD.

MISCELLANEOUS.

PRICE LIST OF J. J. MARTIN'S

GREAT T DEPOT

NO. 5 CAMP STREET, NEW ORLEANS.

TEAS.

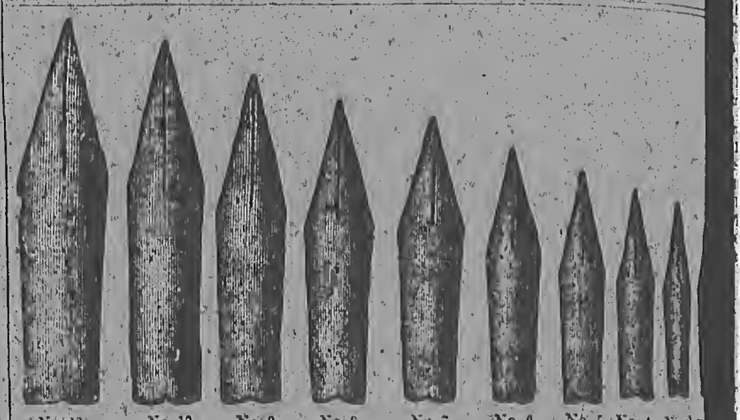
OOLONG, Black—85c., 40c., 50c., 60c., 75c. Best at $1 per lb.
ENGLISH BREAKFAST, Black—35c., 40c., 50c., 75c., $1. Best at $1.20 per lb.
IMPERIAL GREEN TEA—35c., 40c., 50c., 60c., 75c., $1, $1.20. Best at $1.40 per lb.
MIXED TEAS—35c., 40c., 50c., 60c., 75c. Very choice, $1. Extra choice, $1.20.

Also a choice assortment of Young Hyson, Gunpowder, Orange Pekoe, Flowery Pekoe, Assam, Mandarin and Caper Teas.

COFFEES.

GOOD RIO, parched or ground	25c. per lb.
CHOICE RIO,	30c. "
CHOICE CORDOVA,	30c. "
REAL OLD GOVERNMENT JAVA	40c. "

NOTICE.—We will ship $5 worth or more of our goods, if prepaid, to any Express station on Mobile or Jackson Railroad *Free of Freight*. Parties ordering less than $5 worth must send 25c. extra for expressage. Packages of 1 lb. or less can be sent by mail for 1 cent per ounce. Remittances should be made payable to J. J. MARTIN, Great Tea Depot, 5 Camp street, New Orleans.



No. 12. 45c. | No. 10. $3 50. | No. 9. $3. | No. 8. $2 50. | No. 7. $2 25. | No. 6. $2 | No. 5. $1 50. | No. 4. $1 25. | No. 3

Over twenty years' experience in making and selling Gold Pens enables us to offer goods unsurpassed in quality. Our New Illustrated Catalogue of Gold Pens, Pen Holders, etc., sent free of charge. Either of the above Pens sent, postpaid, on receipt of price. C. P. BARNES & CO., Gold Pen Makers, 224 Main Street, between Sixth and Seventh, Louisville, Ky.

GOLD PENS REPAIRED FOR FIFTY C

DR. PRICE'S

Cream Baking Powder

Special Flavorin Extrac

Eminent Chemists and Physicians certify that these goo are free from adulteration, richer, more effective, produce b ter results than any others, and that they use them in th own families.

DR. PRICE'S Unique Perfumes are the Gems of all Toothene, an exquisite Liquid Dentrifice.

USE STEELE & PRICE'S LUPULIN YEAST CEMS.

STEELE & PRICE, Mfrs., Chicago, St. Louis & Cincinn

The above goods are sold by Messrs. Plush, Lewis & Co., John D. Adams & Co., Harvey & bers, and Burke & Thompson, New Orleans.

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FOOD CURE CO.,

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The FOOD CURE SYSTEM is founded in FACT and COMMON SENSE.

A 64-page Pamphlet, explanatory of the system, sent postpaid to any address.

THE BLANCHAR

BLOOD AND NERVE FO

Or Tonic Extract of Wh

CURES NERVOUS DEBILITY, M PROSTRATION, LOSS OF SLEEP PARALYSIS, CONSUMPTION, SCR CATARRH, NEURALGIA, LIVE TEM AND LOSS OF VITAL EN The only reliable Brain tonic $1 PER BOTTLE, sent by Expr your Druggist for it.

☞ Circulars sent free.

SAM'L E. MOORE, Agt., Cor. Canal and Royal Sts., New Orle

$8, $10, $15 EACH.

OUR NEW GOLD METAL WATCHES the only real imitation Gold Watches that stand a assay. Improvements of the above prices. The beautiful Watch. Send direct to us for a Watch or Chains from $1 to $8. Jewelry of the latest COLUMBIA METAL WATCH FACTORY, 335 Broadway, N. Y.

J. S. RIVERS,

STATIONER,

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BLANK BOOK MANUFACTURER,

LITHOGRAPHER AND ENGRAVER,

74 CAMP STREET,

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NEW ORLEANS

FLOURING MILL

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NOS. 82 AND 84 PETERS ST., AND 21 COMMERCE ST., NEW ORLEA

MANUFACTURERS OF

THE HIGHEST GRADE OF FL

by the NEW PROCESS, specially for City Trade and Export.

GRAHAM FLOUR constantly on hand, ground daily.

Flour delivered to all parts of the city.

CHOICE BRAN suitable for Feed, on hand at lowest market rate.

Highest market price paid for WHEAT.

IMPORTANT to THE LADIES!

BUTTERICK & CO.'S

CATALOGUE

OF

SPRING FASHIONS!

JUST RECEIVED.

Mailed to any address upon application.

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REMOVAL.

W. W. WASHBURN,

ARTIST-PHOTOGRAPHER,

AT HIS NEW GALLERY,

Cor. of Canal St. and Exchange Place.

The Best Photographic Pictures

IN THE SOUTH, in Every Style of the Art.

COPYING AND ENLARGING of Old Pictures a SPECIALTY. Attention invited to the celebrated ENAMEL PHOTOGRAPHS. Only first-class work. Prices moderate.

Remember WASHBURN'S NEW GALLERY, Cor. Canal St. and Exchange Place. 8m

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Nos. 158, 160, 162 and 164 St. Charles Street,

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Every description of Cemetery and Building work executed in the best manner. 8m

$5 to $20 per day at home. Samples, worth $5, free. Address STINSON & CO., Portland, Maine.

MONARCH CORN M

For HAND or POWER

Water FOWLS. Eggs for hatching

given to all orders and communications are respectfully solicited.

FRANCIONI & FOLSE, COM MERCHANTS, and dealers in Wes uce. Solicit consignments of Cotton, Pointers, etc. 25 DECATUR ST. (Box Orleans, La.

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WARNER BROS' COR

Are justly celebrated for their and workmanship. The

HEALTH COR

with Skirt Supporters and Bo has a world-wide reputation Nursing Corset in every mother. Price $3 to

Flexible Hip Co

(120 bones), is warranted to does away the bone casing For sale by leading jobbers sent by mail on receipt of

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A. LIPSCOMB, COLUMBIA Breeder and Shipper of Pure Bred and Water FOWLS. Eggs for hatching Fowls for sale at all times. Prompt given to all orders and communications are respectfully solicited.

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, MAY 9, 1878. NO. 19.

AFTER SUNSET.

he glory of the day is gone;
Emptly the azure cup of wine,
Save creamy cloud-dregs, floating fine
nd warm where the red dide went down!
o' on the thief of the west
Some angel hand has sprinkled blood,
And quickly cleansed the unholy flood
ilin the white mantle at his breast!

listening quiet wraps the earth,
As though the great Musician's hand
Strayed through a symphony so grand,
hat echoed echoings, thrice drawn forth,
ld caught from gradient height to height,
With its last ponderous surge had come
Faintly and sweetly down the dome
e gasping back to life and light!e

e after sunset! O my soul,
Exult! There is no after-joy
Sweeter than joy itself! Destroy
ife's tempest, and its billows roll;
ll radiant in the new-born sun!
The longings, cares and labors o'er,
Gild waves sha l flood the glistening shore—
ise after-sunset he begun!

Advance.

News of the Week.

DOMESTIC.

CINCINNATI, April 30.—The *In*
r to-morrow will publish details
the movements and plans of an
ed force of Communists in this
. Cincinnati has of late become
headquarters of the so called
ialistic Labor party, the secretary
the national organization having
e here some time since, and has
n recently followed by the treas-
r, and now preparations are mak-
for the publication of a national
an here, under the management
fficers of the national association.
The *Inquirer* reporter has been
etly at work for some time ferret-
out the intentions and secret
vements of this party, and to-mor-
will publish facts. He finds that
party has three thousand men
olled here, and that large numbers
them are already organized into
itary companies, which meet reg-
ly and drill, and are as rapidly
ssible being furnished with arms
said there are several thousand
nd of arms in the city, which it is
posed are being remodeled and
le into breech-loaders.
hey have, it is now learned, re-
tly made several ineffectual at-
pts to get possession of the Gal-
gun purchased for the police
summer. The history of the
ement is that in a meeting of
alists recently a motion was made
as they could not effect their
pose by ballot, that they arm
nselves. This failed to carry, but
mover, followed by many ad
nts, proceeded with the forma-
of companies, which are grow-
rapidly.

ASHINGTON, Apr. 30.—The House
mittee on Ways and Means have
morning voted, by 8 to 3, to sus-
the purchase of bonds for the
king fund till 1885. This will al-
taxes to be reduced $27 000,000
annum. All the Democrats, and
ey, Republican, voted for the
osition; Garfield, Burchard and
ks voted no. This foreshadows
passage of the measure by the
se.

consideration of the legislative
propriation bill to-day, an amend
l, appropriating $185,000 for the
tablishment of the New Orleans
, was offered by Mr Gibson, of
siana, and was advocated by
rs. Stephens, of Georgia, Butler,
Massachusetts, and Garfield, of
, but, by a combination of men
who want the establishment of
ch mints in other places, the
ndment was rejected—71 to 96.
e War Department has advices
the Indian country indicating
us trouble during the summer.
W YORK, April 30.—English
French funds are higher in con-
ence of peaceful assurances, re-
ing Eastern affairs.
MPHIS, May 1.—At 10:20 this
ning the towboat Warner, from
Orleans to St. Louis, with five
barges and the trading boat,
gon-in-tow, exploded her boilers
opposite the elevator.
e pilot-house and roof were
n to a great height and fell back
the wreck while the air was
with splinters and fragments.
wreck took fire instantly, and
smoke and steam hid the boat
the view of the crowd which
lined the bluffs, and it was
ght that all on board had per-
.
e tug DeSoto and two or three
were soon at the wreck, and
ded in saving the following:
W. Poe, clerk, slightly bruised;
Cox, pilot, badly bruised, hav-
been blown into the air and fall-
back on the wreck; Capt George
son, slightly scalded; Napoleon
ny, puntryman, cut in the head
arm—not dangerously; John
yan, second cook, badly cut in
rm and scalded; Clara Black,
chermaid, badly bruised; Barny
day, mate, blown through the
and badly hurt; Chris. Anshutz,
ngineer, slightly scalded; Nich-
Gobb, steward, slightly scalded;
am Jenks carpenter, Peter Con-
, and Pat. Thompson, firemen,
rl; Dixon Rennet, pilot, and
am Radcliffe, second engineer,
were asleep at the time were
and one fireman was literally
n into fragments.
e boat had a crew of twenty-
but, owing to the confusion and
ing off to the hospital of the
ded, it is impossible to tell ex-
how many were lost.
five minutes after the explosion
he wreck except the roof had
ont of sight, and two of the
s were on fire; but the tug De-
xtinguished the fire and landed
urgees on the Arkansas shore
the officers and crew were resi-
dents of St. Louis. The noise of the explosion resembled the discharge of a ten-inch columbiad, and shook every building in the city.

Later.—Although two of the crew stated that they saw Capt. Dawson after the explosion, it is now certain he was lost, as no trace of him can be found since immediately after the explosion.

GALVESTON, May 1.—The *News'* Brownsville special says: On Friday last about two hundred men assembled at Lanorias, about eighteen miles from here, on the Corpus Christi road; from there they marched to Sangsdors, on the river, reaching there about three o'clock, on Saturday morning. There about fifty men attempted to cross the Rio Grande into Mexico. They were led by Raphael Lira. They were met by a party of regulars from Matamoras and a skirmish ensued, which resulted in the discomfiture of the conspirators eight of whom were made prisoners, two wounded and two killed, and three others were drowned in the river in their efforts to recross. It is thought the remainder of the band must have gone further up the river before attempting to cross. It is understood that one object of the raid was to intercept and capture Gen. Canales, who is on his way from Reynosa to Matamoras.

These Lerdistas were under the leadership of Colonels Murray and Christo, Carlos Devocke and Raphael Lira, two of those captured, were living in this city. Gen. Escobedo who has been stopping here for some time past, disappeared yesterday. His whereabouts is unknown. Two schooners sailed yesterday for Mexican ports, and it is possible he took passage on one of them.

ATLANTA, May 1.—The eighth General Conference of the Methodist Episcopal Church South met to-day, Bishop Pierce presiding. There were present 248 delegates from 37 Conferences. All the bishops were present. The Conference was welcomed by Judge James Jackson, of the Supreme Court, and responses were made by Bishop Pierce and Bishop McTyeire. Standing committees were then appointed.

BATON ROUGE, May 1.—The first Louisiana State Convention of the Young Men's Christian Association closed its session in Baton Rouge last night. About fifty delegates were in attendance. The meeting was a very interesting one. Rev. C. Keener, of Alexandria, was elected president. Mr. Thomas K. Cree, of New York, represented the International Committee.

ALBANY N. Y., May 1.—John Morrissey is dead.

WASHINGTON, May 2.—The legislative and executive appropriation bill is now nearly finished, and only one or two important appropriation bills remain to be passed.

The Senate Judiciary Committee have perfected the phraseology of the bill to repeal the bankrupt law. Existing cases are saved by the bill, and acts of wrong-doing in respect to pending cases are to be punished; and, finally and briefly, the repeal will not take effect until January 1 1879. This is not satisfactory to the Kentucky and many other Senators, but the Senate will probably pass the bill in this shape on Monday next. The action of the House on this last amendment is uncertain, but it is believed that there will be a disagreement and a committee of conference to settle the matter finally.

GALVESTON, May 2.—*News* special: A telegram from Gen Switzer to Gen Ord says: The Mexican revolutionists crossed from Texas into Mexico on the night of April 27 at Petana, Capole and Lapalma, supposed to number three hundred, under the direction of Col Muncz of Escobedo's staff. It is the programme for a party to cross near Rio Grande City and take Camargo but it is not believed they will be able to do so. The garrisons at Mier and Matamoras are expected to pronounce against Diaz.

ATLANTA, May 2.—Additional delegates to the Methodist Episcopal General Conference arrived to-day. After a long debate Rev. David Morgan, of the Denver Conference, and Rev. John Hogan, delegate from the St. Louis Conference, were admitted the objections to their eligibility being merely technical. The organization of standing committees was completed this evening. The sessions are very largely attended.

WASHINGTON, May 2.—George L. Smith was confirmed to-day as collector of New Orleans without the slightest opposition. Both the Louisiana senators had expressed themselves in favor of his confirmation, and thus secured a favorable report from the committee and unanimous action by the Senate.

ATLANTA, May 3.—The morning session of the Methodist Episcopal General Conference was mainly taken up with a discussion of the eligibility of Logan D Dameron, a lay delegate from St. Louis. The matter is still pending. The Bishops' quadrennial address was read by Bishop Doggett. A communication from the Northern Methodist Church relative to holding a grand ecumenical council of the Methodist Church was received and referred.

SAN ANTONIO, TEXAS, May 3.—An official telegram to Gen Ord says: A revolution has broken out in the States of Durango and Nuevo Leon. Gen. Tevino has been ordered to quell it. The garrisons of Matamoras and Mier are said to be on the point of pronouncing against Diaz. There is great excitement on the lower Rio Grande. Gen. Escobedo is here.

MINNEAPOLIS, May 3.—It was thought an earthquake when one of the great flour mills exploded. Seventeen were killed. Loss of property a million and a half. Cause—Gas generated by the manufacture of patent flour.

WASHINGTON, May 6.—The government here has no official information of the reported Fenian invasion of Canada in case of an Anglo-Russian war.

The President has nominated Stephen B. Packard, of Louisiana, to be consul at Liverpool.

The Committee on Public Buildings and Grounds resolved to report favorably on Gen Manning's bill appropriating $50 000 for a federal courthouse at Oxford Miss.

GALVESTON, May 6.—A *News* special says an attempt was made by the revolutionists to oust the Diaz governor of Chihuahua, but it resulted in a failure. A number of conspirators are in jail, and others killed.

FOREIGN

BERLIN, April 30.—It is understood the ceremony of the betrothal of the Duke of Connaught, seventh child and third son of Queen Victoria, to Princess Louise third daughter of Prince Frederick Charles of Prussia will occur at Darmstadt on the ninth of May.

PARIS, May 1.—The International Exhibition of 1878 opened to-day with great *eclat*, the programme for the event heretofore made public being strictly carried out. At one time in the morning it was feared the ceremonies would be interfered with, as at nine o'clock rain was falling; but at 9:47 o'clock the rain ceased; at 11:30 the clouds broke and the sun shone out brilliantly. The weather, however, was rather hot.

President MacMahon reached the Exhibition at two o'clock in a state carriage, escorted by his military household. He was welcomed by M. Teissereire, and Dr. Bolt, minister of commerce, and declared the Exhibition open amid salvos of artillery and music by bands. The marshal then, at the head of a brilliant procession, which included the Prince of Wales, ex-King Amadeus, and the Crown Prince of Denmark and the Netherlands, proceeded throughout the Exhibition building.

The scene was picturesque and imposing in the extreme. State bodies in grand uniform, councilors and magistrates in their robes, and different bodies of the Institute and Legion of Honor stood in strong contrast with senators, deputies, clergy and minor officials in their civil costumes.

The Exhibition building was gayly decorated with flags of all nations. An immense crowd was in the vicinity. The American section, though unfinished, compares favorably with the others. The department of manufactures shows the least progress. The American art department is the best ever shown abroad by America.

ROME, May 4.—The Congregation of Cardinals, which was directed to study the Prussian ecclesiastical May laws, in order to pronounce whether they are acceptable to the church, is understood to have arrived at decisions calculated to greatly facilitate the re-establishment of relations between Germany and the Vatican. It is stated that the congregation has expressed the opinion that the May laws have been, to a certain extent, misinterpreted.

LONDON, May 6.—Parliament was reopened to-day.

The British government has ordered a million pounds weight of lint, and other appliances for the wounded.

ALABAMA CONFERENCE FEMALE COLLEGE.—*Mr. Editor*: Please state that the exercises of the commencement of the Alabama Conference Female College will begin on Sunday, June 16. The sermon will be preached by Dr. C. W. Price, president of Huntsville Female College. The literary address will be delivered by D. M. Callaway, Esq., of Selma, Ala. The public generally, and especially the ministers of the Alabama Conference, are solicited to attend our commencement. The college is doing well. Yours truly,

JOHN MASSEY.

TUSCUMBIA, ALA., April 25, 1878.

DEADENING INFLUENCE OF FASHION.—It is among the children of light employment and unsettled life that we must look for stony-hearted men—not in the world of business; not among the poor, crushed to the earth by privations and sufferings. That hardens the character, but often leaves the heart soft. "If you wish to know what hollowness and heartlessness are, you must seek for them in the world of light, elegant, unperturbed fashion, where frivolity has turned the heart into a rock-bed of selfishness. Say what man will of the heartlessness of trade, it is nothing compared with the heartlessness of fashion. Say what they will of the atheism of science, it is nothing to the atheism of that round of pleasure in which the heart lives—dead while it lives.—*Rev. A. B. Robertson.*

On one occasion a man who considered himself religious, but who was known by his neighbors to be rather "hard," asked a young lad if he would go with him a day to lift posts. He was a little nettled at receiving an answer in the negative, and turning sternly to the lad, said to him: "Do you know your Bible tells you give up your pride to be humble, and to work?" "I know all that," was the ready answer, "but my Bible doesn't tell me to go to your posts."

PROCEEDINGS OF THE GENERAL CONFERENCE OF THE *M. E. CHURCH SOUTH.*

FIRST DAY.

WEDNESDAY, May 1, 1878.

The eighth General Conference of the Methodist Episcopal Church South began its session in the First church, Atlanta, Ga., on Wednesday, May 1, 1878, at ten o'clock A. M.

All the Bishops were present except Bishop Paine.

Bishop Pierce took the chair.

The session was opened by the singing of hymn 625, read by Bishop Wightman:

"O thou, who comest from above."

Bishop McTyeire then led in prayer.

Bishop Pierce read Psalm cxiv. and Bishop Kavanaugh a part of Philippians ii.

Bishop Paine entered during the reading of the lessons, having been detained on the road by the burning of a bridge.

Bishop Doggett then gave out hymn 904 which was sung by the Conference:

"Try us, O God, and search the ground."

C. K. Marshall then led in prayer.

J. E. Evans asked and obtained leave of absence to attend a funeral service.

Bishop Pierce being in the chair, called on the secretary of the last Conference to call the list of the Annual Conferences; and vouchers for the delegates elect were furnished.

There were 237 members present, being more than a quorum.

On motion of N. H. Lee, Thomas O. Summers, of the Alabama Conference, was elected secretary; and on his motion A. G. Haygood, of the North Georgia Conference, was elected assistant secretary.

The Hon. James Jackson, judge of the Supreme Court of Georgia, substituting the Governor, who was unavoidably absent from the capital, addressed the Conference.

Mr. Jackson said: I regret, and at the same time I am gratified to say to the Conference that the Governor of Georgia, upon whom devolved the task, which has been assigned me, of welcoming this body to the hospitalities of our old State, is necessarily absent, and will not be present until to-morrow.

It is an agreeable duty to extend these hospitalities to the reverend bishops, and to the brethren, clerical and lay, around you from all parts of our beloved country.

It is not altogether inappropriate that the words of welcome, instead of coming from the executive, should be uttered by one of our judiciary. If I understand your organism, this is not an executive, but is some sort of a judicial body—a high Court of Appeal in our ecclesiastical polity. In another and more important sense the bishops and the brethren—the judicial talent—is essential here, for you are under a constitution, and you must be judges of constitutional law. Unlike that constitution which overshadows the great American republic, and by which we in Georgia are governed, your constitution is the fiat of the Almighty, and the limits within which your action is confined is the word of Jehovah. God Almighty has written with his own fingers upon the tablets of stone the chart by which you are governed. The construction of that chart—its judicial exposition and obligations—you are called to legislate upon, and to that you are entitled. I am glad the founder of our church announced himself all through his life as *homo unius libri*—a man of one book.

All the General Rules of the Methodist derive their sanctity and power from the one book of God Almighty. But why talk to you, venerable and reverend brethren, in this strain? You have that book; you study it year by year, and have it written upon the fleshly tablets of your hearts by the Spirit of God, who long ago wrote this immortal law.

As a judge I rejoice to speak to judges on behalf of the chief magistrate of Georgia—a man whom the Christians of this State love—a meek, humble child of Jesus. In behalf of our officers, executive, judicial and legislative; in behalf of the mayor and aldermen of Atlanta; in behalf of the officials of this capital city; in behalf of every gray-headed man of every full-hearted man, in this State; in behalf of every bald whose cheek is smooth and ruddy; in behalf of our blessed matrons and all our bounds lassies, I give you, one and all, a cordial welcome to our homes and hearts. (Applause.)

It is true, Mr. President and brethren, we cannot receive you in a room so vast and extensive as that in which you were welcomed in Louisville four years ago. We receive you in this plain room, the basement of our old-fashioned Methodist church, where the "amen" benches are on each side of the altar, and from many a heart an "amen" goes up to the great Savior of sinners. We receive you in a place much better adapted for the convenience of your business than that house where our fathers received Asbury and the few pioneers of Methodism in the first Conference in Georgia, about one hundred miles a little southeast of this spot. That first Conference, as tradition informs us, was held at the residence of Thomas Grant. I do not know what sort of a house it was—perhaps a log house. Anyhow Methodism rooted itself in the soil of Georgia. Thank God, the tree has grown until it has extended its branches and covers the whole State. (Applause.) Thirteen clerical and thirteen lay delegates represent Georgia Methodism here, and to unite heart and hand in the welcome I give our brethren to-day. (Applause.)

Mr. President, in return for this welcome in behalf of our executive, our mayor, our officers, State and city, of all these men and women and all their little ones, we ask but one thing: You are men who have power with God; give us your prayers; leave your blessings upon our land when you go; let them be ours, and we shall be abundantly requited for all the efforts to make your sojourn both pleasant and agreeable. (Amen.)

Judge Jackson alluded to some of the details in the arrangements for the convenience and comfort of the Conference, and added: At each side door and in the vestibule you will find pure water, which we can take with clean hands and a conscience void of offense toward God and man. (Applause.)

He also mentioned rooms in the capitol for the committees, and mentioned the courtesy of our Baptist brethren, who offered the lecture-room of their church for similar use.

He closed by saying: I believe from this audience of Christians from all the churches, from every section, from every good man and woman, prayers will ascend to the Father of us all that his blessing may be upon your heads and labors, and that he will take care of your wives and little ones while you are absent in the discharge of your great work.

In the name of my countrymen of Georgia, I bid the Conference welcome! (Applause.)

Judge Jackson mentioned in addition that some clever boys had volunteered to act as pages without compensation.

Mr. Marshall (in his seat:) May they become members of a Conference like this.

Bishop Pierce said that on a formal occasion like this the pleasure would devolve upon him, as chairman, to reply to the salutation of welcome; but though not a resident of Atlanta, yet a native and citizen of Georgia, he felt it proper rather to re echo the voice of welcome than to respond to it. My honorable friend and brother, Judge Jackson, was appointed by the churches to perform this pleasing service of welcome. He is the representative of the church and citizenship of the city. I come from the people. I wish the Conference to understand that this voice is not the voice of Atlanta alone, but the voice of the great Methodist Church in Georgia, as well as the citizens of the State. I decline to say more, but beg to devolve the duty of responding upon one of my colleagues—Bishop McTyeire.

Bishop McTyeire said:

Judge Jackson, and friends of Georgia and Atlanta:

I could wish Bishop Pierce might be as fortunate in his substitute as Gov. Colquitt. (Applause.) We hear with pleasure, but not with surprise, the welcome that has been given us so eloquently by the worthy brother, whose words have touched our hearts, though we have heard words of welcome before in this State. Many of us cannot forget the last time we met in Georgia, twenty-four years ago, at Columbus. The church has cause to remember that session with gratitude to God. It was a privileged occasion. We then, sir, had a foretaste of Georgia's hospitality on the edge of the State. We owed a great deal to Alabama. (Laughter.) But now we are in the heart of the State, and Georgia will have all the credit.

It was, sir, on that occasion I cast my first vote in a General Conference, and had the great pleasure of helping the church to the services—but it did not need my help; it would have been done without it—in the episcopacy of one of the eminent sons of Georgia—Dr. George F. Pierce. (Applause.)

Sir, there could not be a better place for the session of a General Conference of Wesleyan Methodists, in the year of grace 1878, than Georgia. John Wesley preached in Georgia. In this State he labored and prayed, and was taught of the Spirit, and fell in that marvelous manner history tells of. Could he, sir, have had the vision of one hundred and forty years when he left the soil of Georgia, disheartened—almost broken-hearted—could it have been revealed to him on leaving Georgia, and and in tears, that at the capital of the State there would be gathered three hundred delegates of Wesleyan Methodism, representing its doctrinal purity, how he would have rejoiced! Nothing is impossible with God. The difference between that day and this ought to make us hope and labor for great things.

Why did he not succeed at that time? It was because he was a ritualist, a formalist. He had not touched the spring he was feeling after—the spring and power of a heart-felt religion—a conscious experience of sins forgiven, and the witness of the Holy Spirit. God led him by the way of Georgia to find these things for us. I heard an old missionary, far out in the West, tell the story of a converted Shawnee, dying of consumption, whose last words were uttered in the Indian tongue. The preacher asked an interpreter what the dying man said. These were the words: "Wesley is right—Wesley is right?" (Amens.) Could he who came to convert the Indians, and found himself unconverted, have dreamed it possible that an Indian, fifteen hundred miles in the interior of the country which he only skirted, led by the doctrine and saved by the gospel Wesley's sons had carried—dying with these words, how John Wesley's heart would have warmed. (A delegate: "Hallelujah!")

The Methodist delegates, so felicitously welcomed by a Georgian to Georgia hospitality, come not only from the west of the Mississippi, but I heard some answer to roll-call whom I last saw under the snow of the Rocky Mountains. They are here. One answered whom I left working in Walla Walla, on Columbia river. Some responded that hear every day, at their homes, the sound of the Pacific surf. Here are Wesleyans from beyond the Potomac and the Rio Grande. Two sun-browned missionaries are here, representing four thousand Modocs and twenty-odd Indian preachers, who are yonder in the Indian Territory, to-day, singing Charles Wesley's hymns. But we thank God that Wesley ever lived and came to Georgia. It is a good place for Methodists to come.

Surely no legislation can take place *here* that will lessen the spirituality of Methodism. And may all that we do in 1878 have reference to the spread of scriptural holiness over these lands! (Amens.)

To Judge Jackson and the committee for whom he has spoken, allow me, Mr. President, in behalf of this General Conference, to say: We accept the hospitality so generously and eloquently tendered. Our Master, sir, knew that in sending us out we would have to depend upon the hospitalities of the people. He knew that in doing his errands his servants could not always pay board-bills and for hotel accommodations, and he made provision for us in the words of the Scripture: "Whosoever shall receive a prophet in the name of a prophet, shall have a prophet's reward." I have no doubt, sir, that word has opened ten thousand hospitable doors to God's servants. He said: If any one gave us a cup of cold water in the name of a disciple, he shall not loose his reward. That short verse has paid the board bill of thousands of itinerants. (Applause.) and left the people richer than it found them. I say to these brethren: We have come on the Master's errand. I trust we are his servants, his sons, his disciples. We meet in his name.

The Master has told us another thing: When, on his business, you enter a house say: "Peace be to this house." Our brethren will not forget to say this at every family altar, in their private prayer and in their hearts. (Amen.)

We come to the State of Christians—to the City of Churches. Peace be within thy walls and prosperity within thy palaces! For my brethren and companions' sake, I now say: Peace be with thee. (Amen.)

The following resolution was then offered and adopted:

Resolved, That the standing committees be composed of one delegate from each Annual Conference, to be nominated by their respective delegations, and that the said committees be as follows:

1. On Episcopacy.
2. On Itinerancy.
3. On Publishing Interests.
4. On Boundaries.
5. On Missions.
6. On Revisal.
7. On Sunday School.
8. On Education.

P. A. PETERSON,
J. M. BOLAND.

On motion of E. E. Wiley the chair was requested to appoint a Committee on Introductions, to be composed of three clerical and three lay delegates.

The chair appointed the following members on said committee: E. E. Wiley, J. E. Evans, J. E. Edwards, C. K. Marshall, A. H. Colquitt, T. L. Mellen.

The exhibit of the book agent and the reports of the Board of Missions were presented to the Conference.

On motion the rules of order of the last Conference were adopted for the present.

The Conference adjourned with the doxology, and the benediction by Bishop Paine.

AFTERNOON SESSION.

Conference met at the time appointed.

Bishop Paine in the chair.

N. H. Lee conducted all vine service by reading Psalm cxl, and the hymn, "A charge to keep I have," and offering prayer.

The minutes of the morning session were read, corrected and approved.

Bishop Kavanaugh took the chair.

The following resolution was then offered, read and adopted by a rising vote:

Resolved, That we hereby express our deep sorrow at the intelligence which has reached us of the deaths of two lay delegates elect to this Conference, to wit: the Rev. J. C. Wills, of the Missouri Conference, and R. P. McKenny, of the North-west Texas Conference.

W. F. COOK,
H. J. ADAMS.

On motion of H. F. Johnson a Committee on the Bible Cause, consisting of five members, to be appointed by the chair, was ordered; also a similar Committee on Temperance.

The chair appointed the following on the Committee on the Bible Cause: H. F. Johnson, A. B. Stark, R. W. Lovett, T. S. Mooneman, J. M. Bell.

The Committee on Temperance was also amended, as follows: J. H.

(Continued on fourth page.)

The Christian Advocate.

THURSDAY, MAY 9, 1878.

"STATIA."

God hath his temples by no human hand
Hewn in the ageless rocks. And there his voice
Is heard in tempest, as the rushing noise
Of many waters; there great columns stand
Finished, in order, like the wave-worked sand
On Eastern shores, where strangest forms rejoice
In rarest hues of beauty. Ours no choice
But bend in worship, reverently, till land
And sea seem mingled in one element,
Inspiring rarer heatings of the heart.
Such art thou, Statia! where we look on art
Foretell in nature, till fine issues lent:
Great awe creeps o'er us while we list the sway
Of ocean waters as they bar the way.

—Lord Byron.

Sketch of Rev B. M. Drake, D. D

NUMBER VI.

The voice at midnight came
He started up to hear.
A mortal arrow pierced his frame
He fell—but felt no fear.

From 1855 till 1859 Dr. Drake's work was on the Vicksburg district, which differed little, save in name, from that of the previous year. It gave him Warren circuit, instead of Bayou Pierre, and an additional charge—eleven in all—the one nearest home, being thirty-two miles. Arranging his appointments so as to economize time, he was often absent four or five weeks consecutively, supplying his absence, as far as possible, by a constant correspondence. He traveled mostly by private conveyance, penetrating into the "by-ways and hedges," preaching in the week where there was opportunity; visiting pastorally from house to house—the poor, the sick, the widows and fatherless—making no distinction of caste—praying with equal fervor in the sumptuous apartments of the rich, the cottage of the poor, or the cabin of the sick negro. His cheerfulness and social qualities made him a welcome visitant, and he tried to be "all things to all men, that he might save some." He also held children's meetings, which were interesting, and resulted in much good. His young preachers loved his company and sought his counsel. Hospitable to the extent of his ability, he said that to them the door of his cottage had only a latch, and the string was on the outside.

He was courteous to brethren of other churches, and bade them God-speed in the work of saving souls. Without bigotry or hostility to others, he preferred Methodism as it was in the days of Asbury. Claiming no "divine right" for its institutions, and conscious that "to err is human," it was yet his conscientious belief that its doctrines and usages were most in accordance with the letter and spirit of the gospel, and mighty, through God, to the pulling down the strongholds of satan. He thought that the changes that were being introduced, however they might work with other systems, would produce the dissolution of ours; that the pew system would say to his poor brother: "Stand thou there, or sit down under my footstool;" that organs and choirs, beside other evils, would, save in a few exempt cases, destroy congregational singing, and prevent obedience to the injunction: "Let *all* the people praise thee." That it might be in their power to do so, he *preferred* to live the itinerancy where there were many in a congregation without books. He thought it best to encourage general attention to vocal music by singing by rote and competent instructors. He thought that lay delegation would render the machinery more complicated, and for other reasons did not prefer it. If his assessment was not always fully paid, it did not occur to him that it was the fault of the system, but of the imperfect manner in which it was operated. He believed that to work the old system *well* was better than to try new experiments. He thought worldly amusements antagonistic to spirituality. On this score, and for other cogent reasons, he was opposed to fairs, though they were not then countenanced by the churches as they are now, nor had they so far progressed in the infidel one gambling now carried on, under the guise with some of benevolence, and with others of value received in selfish gratification, instead of giving cheerfully, and as of the ability which God giveth. "They don't remedy stinginess in a church, but aggravate the disease," and are, doubtless, such "calling of assemblies as our Maker cannot away with." The success of Methodism depends on the consecration of its ministry and membership. There lies the secret. May God grant to his watchmen power so to wield the sword of the Spirit that the sinner, seeing it, may fly to Calvary, and that the membership may be convinced that if they love the world the love of the Father is not in them; lest any, being deceived, they knock at the gate of heaven, may be conveyed by the "shining ones," "the by-way" to the door Bunyan saw. "In the hill-side," and thrust into the place the existence of which some profess to doubt. *That* is more than a dream.

The rapidity of Dr. Drake's movements and the variety of his ministrations on this district would seem incredible, but that they are demonstrated beyond doubt. Only an occasional specimen will be given. In 1857 he first commences to report neuralgic headaches. In August he is beyond his district, near Sharon, at camp meeting, and baptizing the children of friends. In November, at Brownsville, his meetings were discouraged by weather, political excitement, and a violent case of yellow fever—a stranger, who died. But he says, "I sow in hope." During the epidemic in the fall he again ministered to the sick. On the way to Waterproof, October 1, where his son was ill of yellow fever, he writes from Natchez: "I got here just in time to see Bro. Fly breathe his last. All was peace and assurance. I sent a nurse to Mr. King. Shall be off in a few minutes."

In February, 1858, he writes to his wife that, being detained by the boat, he was too late for the eleven-o'clock service on Saturday; Bro. Marshal had preached; visited Sister Lane; says: "I have kept well, through mercy. Will try to work the best I can, to lay up that common stock we have in heaven. Full half will be yours. 'She that tarried at home divided the spoil!'"

During the summer, from unusual exertion of the arms and chest, the first attack came on of the disease which proved fatal. It was alarming for an hour or two, but soon passed off, and he had no return for nearly a year. The intervals became gradually shorter, and attacks came mostly when absent from home, and were more frequent during the last few months.

In April, 1858, he writes to a son during a revival at Centenary College: "I cannot express the anxiety I feel in your meeting and in your success. I trust you will not give place to discouragement. Earnestly resolve never to give up the struggle. Read the history of the crucifixion. Though he tarry, wait for him. The day *will* break." In July of this year, in company with Dr. Watkins, and on the way to commencement in Jackson, La., he turned aside and made his last visit to Dr. Winans. He attends the Annual Conference at Kosciusko in November, and from there gives a lively description of the journey, particularly from Canton, through mud and rain, in company with Bishop Pierce and others. In the winter of 1857 he left home on horseback, attending his appointments on the route, and writes from Vicksburg, January 12: "This is to inform you that I am neither drowned nor frozen, though I have had a good chance for both." He regrets the prevalence of worldly amusements, and the constant effort necessary to keep things straight.

He had long desired in some way to honor the memory of Tobias Gibson, and had spoken to a number of his relatives (not aware that there were any very near) on the subject of a monument and memorial services, and received their approbation, and also that of the preachers, who contributed the money. Having to attend, in April, an educational convention in Nashville, just before leaving he selected a marble slab, such as had been used for Dr. Leavel and others, and left it for the inscription. While on the boat he writes: "It is lamentable how much there is for sin and how little for holiness on our public conveyances." Just as he was about to leave Nashville he received intelligence that two of Mr. Gibson's nearest relatives protested against having the plain monument he had selected set up. Whether from inadvertence, misunderstanding or why, does not appear. There was no other proposal made to him. He feared he had appeared officious, and there would have been no time for consultation, as the celebration was appointed to come on immediately after his return. In this dilemma he saw no alternative but simply and quickly to recall the appointment, which he did through newspapers and by letter. He had hoped for much good, but bore the disappointment and its results with the Christian submission which was one of his strong characteristics. Though he was seldom influenced by dreams, he wrote to Dr. Winans of one he had in the winter of this year. He thought himself and his friend were entering heaven together. He first thought he would find his parents, but was attracted by a happy group—his five children who had died. Glancing upward, he saw Bro. Steele, as if looking over a wall, who said: "Give yourselves no trouble. I'll have it all arranged." Dr. Winans answers, under date of February 10, 1857: "Your affectionate letter of the second instant was 'like cold water to a thirsty soul.' For more than thirty years our intercourse has been more than usually intimate, and our relations almost as various as the official relations of Methodist preachers could be. We have alternately commanded and obeyed; have stood side by side on the same plane; we have sustained each other in maintenance of the same views, and sometimes have wrestled vigorously with each other on behalf of different views. Momentary pangs of wounded feeling may have resulted from these conflicts, but no serious disturbance of our friendship; and now at this late period there are not three men in the world who claim an equality in my friendly regard with yourself. ——, ——. I dare not indulge a wish in such matters; but it would be among the greatest pleasures I could enjoy to know that your dream would be realized to the letter—that you and I should together ascend the hill of the Lord; that together we should for the first time bow before the unveiled glory of the adorable Redeemer, as we have so often labored and suffered together in his cause. * * * God grant to us an eternity in which to consummate our earth-born friendship."

This year, having six children at home, Dr Drake carried out, on a small scale, a manual labor school. A portion of land was assigned to four sons, aged fifteen, thirteen, eleven and nine years. Freeland, who graduated the previous fall, superintended the farm, and continued the preparation of the two elder brothers for college, and their sister taught the two younger till the fall of 1858. They studied four hours in a day and worked four, and succeeded well with their crop and studies.

In the spring Dr. Drake had written to his friend, Mr. Winbourne, to meet him in Memphis. The invitation was received too late. In June Mr. Winbourne wrote a beautiful and touching letter, regretting the disappointment and expressing gratification that, amid the many claims to his attention, Dr. Drake had remembered his early friend.

August 19 Dr. Drake writes from Jackson, Miss.: "I have had a good meeting here. On Sunday I preached at eleven and administered the Lord's Supper; walked half a mile and administered the same ordinance to the sick; returned at four and preached to the blacks—assisted in administering the sacrament to nearly two hundred; held love-feast at eight; retired at ten, not a little weary. But God preserves me. This may be the last flare-up of the expiring taper."

September 14, to Mrs. Wall, in reference to attending Dr. Winans' funeral: "I had declined being at Bethel simply on the ground that I was not able to stand the fatigue of the journey; but, were the difficulty ten-fold, to meet the slightest wish of your mother I would not hesitate. I have never felt such a sense of desolation, even when my own father was taken. O how these lines ring in my ear:

"'Like a summer-dried fountain,
When our need was the sorest.'"

The following extract is from a slip of paper in Dr. Drake's handwriting, without date: "I am a pilgrim and stranger, as were all my fathers." He names the instructors of his youth, who were no more, and continues: "I find myself associated with a goodly company of the redeemed, who are urging their onward way. They, too, are fast disappearing. Where, now, are Kennon, Griffin, Harper, Nash (and others he names?) Where are my *truest and dearest* yoke-fellows, Lane and Winans? Echo mocks me from the dark, phosphorescent vault: 'Where are they?' I listen still, and I hear a voice from heaven, saying: 'Blessed are the dead who die in the Lord; yea, saith the Spirit, they rest from their labors.' My friends are *not lost*. Looking intently from whence the voice came, I see a great multitude, which no man can number, out of every nation and kindred. I hear the loud shout: 'Salvation and glory and honor to our God forever and ever! Amen.' Now I see them in glorious procession. At their head is the Lamb from the midst of the throne. He leads them to living fountains of water, and wipes every tear from their eyes. There my friends are found, for 'I see a world of spirits bright.'"

January, 1858, Dr. Drake wrote to consult his sister and brothers in reference to having a family meeting at her house. The plan was approved by all parties. In February he again requests Mr. Winbourne to meet him in Memphis, where he expected to stop on the way to the General Conference: "Do not fail to come. It would almost renew my youth to have that pleasure. But, oh! the gray hair, the dim eye, the slow step say that I shall have to wait till the morning of the resurrection for the renewal of my youth. * * * Thank God, I am still able to do a little in his cause. I traveled a large district last year; did not miss a single appointment."

His accounts in May include many exciting debates, which, together with committees, trenched upon the hours of sleep. He offered a resolution on uniformity in public worship, which was laid on the table; presented his report on education; reports the slavery clause stricken out; officers elected, but no bishop; spent two Sabbaths at his sister's, and preached to a large congregation of relatives, and parted with them for the last time. Thirty-nine members of the Drake family took tea together one evening.

Before the Annual Conference he wrote against multiplying book depositories. He thought it would require a great deal of money to succeed—more than it would be possible to collect; that the failure would react and be unfavorable to the whole Concern; that their establishment was recommended hastily and under great pressure. He thought "calm confidence and vigorous effort would have restored all." "What the result will be time alone can answer." In some places this year he was much encouraged; at others, he said, "he was hammering the rock, hoping it would break." In November he writes: "Things close up pleasantly on some of the appointments. This ends sixteen years on districts. I think I might be excused. I feel like I was almost through."

In 1859 he was on the Washington circuit, which included Union chapel, near his residence; had more time at home which he devoted to his farm and domestic arrangements, and cheerful, affectionate correspondence with his absent children, giving them wise counsel and encouragement. To Steele, who wished subjects for a speech, he names several, advising him to read certain works and inform himself well, saying: "The best eloquence is an opulence of facts, or thorough acquaintance with the subject."

Dr. Drake was unsurpassed in the relations of son, husband, father, brother and friend. He was a kind master. Even now his memory is held in love and veneration by the colored people. In youth, except too much protrusion of the mouth, he was considered remarkably handsome. His features and the formation of his head were strikingly intellectual. His eyes, of darkest hazel, shaded by long, dark lashes, had a brilliant expression, varying with every emotion. His hair was dark and fine, curling whenever permitted to grow. His form, slender in youth, filled out, as life advanced, in better proportion to his age.

November 17, 1859 he writes from Jackson, Miss., that, but for the distance from the Conference room, he was lodged at the place he would prefer. "We have no bishop." On the second ballot I was elected president of the Conference. I will try to do my duty in the best way I can." He had intended to take a superannuated relation at this time, but was again persuaded to take a district.

In February, 1860, while attending his work in Claiborne county, he was taken with pneumonia at Dr. Jones'. The doctor was called to the dying bed of his brother. Dr. Drake was not able to move; was kindly nursed by the overseer and servants; was much alone, and thought he might die from home, but felt great peace and submission; gives an account of that, and his frightful disease, to his sons, and hopes they will be able to finish their education; continues his appointments; preached at Union chapel April 13. He had an appointment to colored people on the twenty-second, about twelve miles from home, but wrote to a friend, instead, that his disease was worse: "Disease of the heart. I have but little doubt. My horse was saddled and I on the point of leaving when the pain and paralyzing feeling became so great that I gave up the trip. It is a solemn crisis in my history. It would seem the great Head of the church is about to lay me aside. Good is his will. I will try to acquiesce. I know he can do without me. His workmen fall by the thousand, but still his work goes on. I feel a remarkable peace and submission this morning." He asks for the prayers of Bro. F. and family, that he "might glorify God in life or death." He preached again on the twenty-ninth at Union chapel, from: "And with great power gave the apostles witness of the resurrection of the Lord Jesus." It was the first time he realized that preaching aggravated his disease. A spasm came on after he reached home, but soon passed off. On Wednesday following he went with his wife to Natchez. Many friends said to him: "How well you look!" He prayed with the sick in two families, and in one of them performed the rite of baptism for the last time. An attack came on as he was about to start home. He went part of the way that evening, and the next morning stopped in Washington and prayed for the sick child of the circuit preacher. Further on they met Dr. Watkins, to whom he said: "I am ready, with or without the warning." To his son Winans he had written from Natchez, May 2: "It is not long till July. I hope we will meet then. I hope you and Steele will make yourselves useful among the new converts." To his brother, Gen. Drake, of Indianapolis, he wrote two days before his death. He referred pathetically to the scenes of childhood and youth, and the uninterrupted love which had ever existed between them; refers to the disease in his chest, and says: "Some of the doctors think it neuralgia of the heart, and think it may be relieved. I am for the first time detained by it from the duties of my district. This is certain: If it gets much worse it will be fatal, and it is increasing all the time. I am now subject to spasms which threaten immediate death. They seldom last more than twenty or thirty minutes. When the attack passes off I am tolerably comfortable. Sometimes I feel quite well. My appetite is good, and my appearance as usual. It does not depress my spirits, save when the pain is excruciating. I rejoice to say I look at death without terror; and though I should be pleased to see my children reared and educated, and do a little in the cause of my divine Master, I can say from my heart: 'God is his will.' I have no regrets for any sacrifice I have made. Forty-one years of toil have been already paid with so many blessings that I am thankful I have been counted worthy to suffer for the name of Christ. I would not give my hope of heaven for the most magnificent estate ever got together by a mortal." He refers to each of his children; says Magruder and Perry are at a good school near home; that his daughter was all he could wish, and concludes by referring to the blessed fraternal band forming in heaven, and hopes to hear from him *once more*.

On Sunday, May 6, he was more sad than usual; spoke of the large congregation assembling at Rocky Springs, and said: "I am not there. I can't reproach myself." He saw his children off to the Presbyterian church, and said to his wife: "Come in and let me read you a beautiful chapter." Read the thirty-third of Deuteronomy. On the morning of the seventh he seemed cheerful, rode to the field, and seemed interested in his crop; wrote to his sons in Waterproof and St. Joseph, and said to Freeland: "I know not what will be the result of my disease. I ought to be prepared for the worst. I trust I am. * * * I rejoice that I have two sons fully grown and able to be the protectors of mother, sister and brothers. Could not you come over?"

In the evening he walked with his wife to the orchard opening from the yard. As he rose from supper, having taken but little food that day, a violent spasm came on. He did not or could not speak while they were on; but as this passed off he said: "Though he slay me, yet will I trust in him." He said he would rest in his easy chair till the children finished studying. He asked his wife to have prayers, and then walked, without faltering, to his bed-room; wound and hung up his watch, and retired as usual. He was supposed to sleep for an hour or two, and then appeared in prayer, speaking occasionally. Once he said: "I have served him so long and so sincerely, I know he won't forsake me. *Even now* his promises comfort me." He then repeated the lines:

"Faith sees the bright, eternal doors
Unfold, to make his children way."

At nearly midnight he rose and sat on the bedside, saying he had fever and his mouth was dry. Water was brought. He then rose and sat in an easy chair, making several remarks; then saying, "Let me get back to bed," walked without faltering, and lay with his face a little turned from his wife, who had sat down to watch. In a few minutes a sound was heard which could not be mistaken. She ran and spoke to him. He turned his eyes toward her, then heavenward, and closed them. "The vital spark had sought its kindred sky." "They that sleep in Jesus will God bring with him." The funeral services were conducted on the ninth, by Dr. Watkins and Rev. J. G. Jones. A sermon by the former was afterward preached at Union chapel, and by others elsewhere. Tributes to his memory from friends will next conclude this lengthened sketch. The first is from Rev. C. C. Gillespie's editorial, May 18, 1860:

"Dr. Drake served the church long, faithfully and devotedly. He was an admirable specimen of the Methodist preacher of the early times—simple, courteous and refined in private life, and dignified, spiritual and solemnly reverend in the pulpit. He was an excellent model for our young ministers. The love and admiration of him, wherever he was known, were seldom surpassed. He was a man of solid and earnest character, and of fixed principles and unswerving purposes. His manners were gentle, his form noble, his voice fine, his style chaste and fluent, and his whole bearing elegant, commanding and impressive. He was an able and eloquent minister of the New Testament."

The following is from the pen of Rev. E. C. Slater, May 27, 1860:

"There, my brother, was a man for you! Of noble presence, of commanding talents, of social virtues, wise in council, abundant in labors, a successful minister—his death unseals the sympathies of all that knew him."

Under date of May 16 a friend in New Orleans writes:

"It has been a source of happiness to us that we have been so situated as to enjoy the society and friendship of two such great and good men as Bro. Drake and Bro. Winans—Elisha and Elijah. Upon whom will their mantles fall? Shall we ever see their like again on this earth? Their prayers are still around us, and will help us to be faithful till our work is done, and we are called home too. I am so thankful for Bro. Drake's last visit. I did not know then why it made such an impression on my heart. He said so many kind and encouraging things in a few minutes, kneeled down with the children all around him, and offered such a good, affectionate prayer for us all that his visit seemed like a perfect sunbeam, which left its light on all our hearts. J. W."

We add one more of the many tributes from Dr. Drake's friends:

"MAY 9, 1878.

"He was my early, best-loved friend—the counselor, the consoler. God had blessed him with rare qualities, and grace had refined and sanctified them. All these gifts and graces had been used with a singular devotion to the one purpose of glorifying God and doing good to men. Thus he labored for his Master, till he ripened for his inheritance; and when the weary laborer needed rest the Master took him home—home to his Father's house—home to share the inheritance of the saints in glory everlasting! We weep here because we see his face no more! But to-day there is no more sorrow—no more toil. He who wept with those who weep shall have all tears wiped from his eyes forever. Oh, forever! Yesterday there was life and the pain of dying! To-day there is life for evermore!" She refers to a visit from Dr. Drake and his prayer with the family, and continues: "We knelt in the shadows of the trees, and while the twilight gathered round us he prayed—prayed for the aged and the young—prayed as only he ever prayed; and a part of the prayer was that we, who met almost certainly for the last time, might meet in heaven. Four of that number are already enjoying its fullness; and now he, in so many of a messenger of strength and consolation, while his eye was bright and his form erect, and while not a faculty was dimmed or destroyed, hears the voice of his Lord! The welcome summons catches his ear, and he is forever with the Lord. We will follow his saintly steps.

M. B. M."

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy in proper names. Obituary notices should be forwarded promptly and immediately. Give only points of interest, such as will help the living. Long funeral services, and such phrases as "mourn their loss," etc., are not edifying. Verses, whether original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, such communication fail to appear, let a copy be sent instead of a complaint.

SISTER MARY H. WILLIAMS, whose maiden name was Trusdel, was born in Kershaw district, S. C., and, though having the advantage of religious parentage, early life, like Mary of old she chose the better part, and sought first the kingdom of God and his righteousness in the third year of her age, and united herself with the Methodist Episcopal Church at Little Rock. She was twice married, and was the mother of twelve children. In her last marriage, to Rev. Eli Williams, a local preacher, who preceded her to the city of rest many years, she lived forty-five years to adorn the doctrines of her Master in all the relations of life. For eighteen years she was a great sufferer with consumption, and, like the apostle, she often expressed a desire to depart and be at rest; nevertheless, she was ever willing to suffer her Master's will. No murmurings escaped her lips, but, like the apostle, she had not only learned to do the will of the Lord, but to suffer his will; and evincing the great truth of the gospel that it is the power of God unto salvation. Many a pious life ever be in remembrance by her children, that the family may be gathered into the saints' rest above, where no pain, sorrow, sickness or death will be felt, but where God and the saints will forever reign.

J. S. C. G.

It is worthy of special observation that the Scriptures are distinguished from all other writings, pretending to inspiration, by the strong and frequent recommendation of knowledge, and a spirit of inquiry. Without reflection it is evident that neither the one can be acquired nor the other exercised.—*S. T. Coleridge.*

The Christian Advocate.

THURSDAY, MAY 9, 1878.

THE FOUNTAIN.

BY JAMES RUSSELL LOWELL.

Into the sunshine,
Full of the light,
Leaping and flashing
From morn till night!

Into the moonlight,
Whiter than snow,
Waving so flower-like
When the winds blow!

Into the starlight,
Rushing in spray,
Happy at midnight,
Happy by day;

Glad of all weathers,
Still seeming best,
Upward or downward,
Motion thy rest!

Glorious fountain!
Let my heart be
Fresh, changeful, constant,
Upward, like thee!

The Latest Theory About Plants.

Shall we ever know what we think we know, or reach a knowledge of things which no supplementary knowledge can overthrow? Only recently, for instance, the world had settled itself down comfortably in the faith that at last all the idle beliefs and foolish superstitions pertaining to the influence of plants upon human life were dissipated, and that we had reached an altitude of absolute mastership of the interesting phenomena relating to this subject. It looked to us as if in the gratification of our esthetic taste Nature had foiled indirectly for our rescue from the worst evils of unwholesome objects, and of that deterioration of the air we breathe which is inseparable from human existence under the confined conditions of in-door life. Reversing the old superstition regarding the unhealthy effects of plants in living-rooms, physicians commended them for their disinfecting qualities, and many a bedroom and school-room window is now adorned with plants in pots, which were placed there with the idea that they would compensate for defective ventilation. The facts on which these inferences were naturally and plausibly based is that plants purify the air in three different ways: by absorbing carbonic acid; by exhaling under the influence of sunlight an equivalent in oxygen; and by the production of ozone. That vegetation possesses these three functions has been demonstrated by the experiments of physiologists, chemists and meteorologists, and this would seem sufficient to prove all that has been claimed in regard to its hygienic value; but a German experimenter, Prof. von Pettenkofer, who for several years has given special attention to the subject, has recently summed up the results of his own and other investigations in a manner that must dissipate many of the illusions we have so fondly cherished. He admits that plants possess the functions attributed to them, but the next sanitary fact of these three functions he is compelled to state are none whatever. It is not meant by this that absolutely no effect is produced, but hygiene, as he says, is a science of economics, "and every science has to ask not only what exists, but how much there is and whether enough." Measured by this standard, the results of highly-developed ideas concerning the purifying influence of vegetation have proved to be absurdly exaggerated, for numerous and long-continued experiments have shown that there is no more carbonic acid in the streets of Paris or Manchester than in the air of the surrounding country, or even in far-distant mountain regions, and also that "there is no greater appreciable quantity of oxygen in a field of thick foliage than in a desert or in the open sea." This phenomenon, as exhibited in the open air, is readily accounted for by the atmospheric currents, and the constant change and movement of the air which is never absolutely still, and usually moves at the rate of three meters per second. But since every green leaf absorbs carbonic acid and gives out oxygen under the influence of sunlight an equivalent in ozone, and by the production of ozone. 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Even this, however, our learned professor is not disposed to concede. "The power of thirty pots of plants would not be nearly sufficient to neutralize the carbonic acid exhaled by a single person in a given time. If children are dependent on the oxygen given off by flowers they would soon be suffocated." The explanation of this is to be found in the extremely slow processes of vegetable life as compared with those of the animal economy, and the vast extents of vegetation which are required for the existence of animals and man. The grass or hay consumed by a cow in a cow-house grows upon a piece of ground on which a thousand head of cattle could stand. How slow a process of the growth of wheat before it can be eaten as bread, which a man will eat, digest and decompose in twenty-four hours! The animal human organism consumes and decomposes food as quickly as a stove does the wood which took so many years and times longer to grow in the forest." No quantity of plants sufficient to affect appreciably the air of a given space can be brought together; for careful experiments made in the Royal Winter Garden, at Munich, showed that the proportion of carbonic acid in the air of that tightly-closed space full of vegetation was almost as high as in the open air.

What, then, is the hygienic value of plants, and gardens and flowers? We are to say, Prof. von Pettenkofer, though a man of science, and frequently the inveterate foe of sentimentalism," finds it to the æsthetic pleasure which they afford. "A cheerful and happy and contented man lives not only an easier, but on the average, a healthier life than the depressed and morose man; and anything that makes a pleasurable impression upon our minds and senses has a distinct hygienic value. Lovers of plants, therefore, are fully justified, from a practical point of view, in continuing their cultivation; for if they will not relieve the air of its surplus carbonic acid, nor materially increase our available supply of oxygen, they have a sanitary effect in the satisfaction and refined enjoyment which they afford.—*Appleton's Journal.*

Consecrated Looking-Glasses.

Dr. Howard Crosby makes the following sensible remarks:

The three glories of a woman—her triple crown, which makes her power more efficient than that of the Vatican, and constitutes her in her true and normal life the minister of grace and health to the race—are modesty, truth and sympathy. All three of these are tarnished by the self-decorator. For modesty, we have the brazen face with which young misses even stare unblushingly at all they meet; for truth, we have the perpetual lie of fashionable society; and for sympathy, the headlong plunge after selfish indulgence. I do not speak as a cynic, as one who would morosely deny the proper recreations and enjoyments that our natures need as they do air and food, nor do I ignore the fact that some noble spirits are faithfully resisting this spreading evil; but, with all these allowances, I see the Christian church violently invaded by this fatal iniquity; I see Christian mothers justifying it on every hand, and Christian daughters dragged into the vortex by the very hands that ought to have been thrown around them for protection; I see the influence of this self-decoration by the force of example extending itself over all classes and conditions of society, like a subtle poison eating out the life of Christianity and leaving the mere name. And, seeing this, I cannot, as a minister of Jesus Christ, keep silent without becoming a partaker of the sin. It is my duty to warn Christian women of this foe to piety, that they are more or less nursing in their hearts and in their families, and to urge them to that simplicity of apparel which is alone consistent with a Christian heart, and which will ever help them to be separated from a vain and godless world. Alas! that is the very thing that so many do not wish! They love the world, and separation from its empty shows is a sad thought to them. Is there such a soul here to-day? I say in all solemnity: Can you be a Christian? Are you bound to Jesus the Lord by the blood-bought ties of a renewed affection? Have you received the Holy Spirit, the sweet earnest of your heavenly glory? How can I believe it? How can *you* believe it when you acknowledge that the world's glittering vanities are your fascinators? If you realized that you belonged to Christ, that your treasures were laid up in heaven, you would emphasize your separation from the world, you would take delight in the company of the faithful, and you would most cheerfully bear whatever reproach the gay and silly might cast upon you because you shunned their unreligious adornments. You would rather suffer reproach with the people of God than enjoy the pleasures of sin for a season. Now I know very well that some are ready to say: "Tooh! nonsense! This is all ranting. Can't we wear fine jewelry, and elegant head-dresses, and costly hats any more? Are we to be like Quakers? Are all the world so wrong? And do not thousands of good Christians indulge in all this?" But, dear friends, pooh-poohing and protesting and ridicule are not arguments worth a straw against a plain declaration of a divine principle. It is your duty to dress with simplicity and frugality; and you refuse that duty at your peril. The thousands of Christians whom you quote are only a thousand "yeas," and that doesn't help the matter at all. There is the word of God, the spotless truth of heaven: "Let your adorning *not* be the outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Obey that command, and if it leads you to be a Quaker, be a Quaker.

But, after all, I know that the true place for reform to begin is in the heart. I know that if you draw nearer to Jesus and behold him more clearly, if you weigh your privileges in him and count the mercies of the Lord to your soul, if you think of the love of that Redeemer's heart which now yearns for you and seeks to win you closer to itself—then the looking-glasses will be gladly brought to the Lord and dedicated to his use—then the time and money and energy you have used in self-decoration and display will be spent in the maintenance of that holiness which is so acceptable to your God. Then you will have courage enough to be independent of the world's decrees, and you will find a delight in being singular where the singularity is a badge of the Lord's love.

The religion of Jesus is not one thing to the poor and another thing to the rich; it is not one thing to the fashionable and another thing to the modest. It is the same thing to all. It is self-abnegation, that Jesus may be all in all. Jesus has no greater enemy than *self*. The self-decorator is giving aid and comfort to that enemy. In the face of this truth, and by the love of Jesus, I beseech you, Christian women—women of the true Israel—consecrate your looking-glasses to the Lord.

Popular Exegesis.

"If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; for thou shalt heap coals of fire upon his head, and the Lord shall reward thee."—Proverbs xxv, 21, 22.

The perplexity in this passage arises from the apparent contradiction between the mercifulness of the admonition to be charitable to one's enemy and the spirit of malice in which we seem advised to bestow this charity. St. Paul has quoted this beautiful proverb to enforce his preaching that evil is to be overcome of good (Romans xii, 20). He has included in the quotation: "For, in so doing, thou shalt heap coals of fire on his head." Now this really does not seem to be an amiable reason for pursuing any course of conduct. The enemy would better be hungry than be carrying coals of fire on his head. If you withhold food from your hungry enemy your conduct is merely negative, the charitable element being absent; but if you pile torturing coals on his head the malicious motive seems to be present, and your action is positively bad. Moreover, how can this consist with the admonition: "Overcome evil with good?" We know that there can be no implication of malice in the expression, because it is said that for doing this "the Lord shall reward thee." He will not show favor to wickedness. There must be some rhetorical explanation which retains the sense of the phrase and takes away its apparent harshness.

This explanation has been given: In the Holy Land coals were valuable in proportion to the great scarcity of wood. One of the most markedly neighborly acts was to give coals. A neighbor who went to borrow would take the coals home in a brazen vessel, which he would carry on his head. Whoever kept the precept of forgiveness and charity would, when his enemy came a-begging, *heap* the coals in the brazier on his head; and whether this produced repentance in the enemy or not, the man of charity would most surely be rewarded by the Lord.—*Rev. Dr. Deems, in Sunday Magazine.*

A Useful Dog.

The Paris papers make this new contribution to the *repertoire* of good-dog stories:

Lately a traveler passed in a carriage along the Avenue de Neuilly. The night was dark; all at once the horse stopped, and the traveler saw the animal had met an obstacle. At the same moment a man raised himself from before the horse and uttered a cry.

"Why don't you take care?" said the traveler.

"Ah," cried the man, "you would do better, instead of hallooing, to lend me your lantern."

"What for?"

"I had three hundred francs of gold on my person; my pocket has broken, and all is falling in the street. It is a commission with which my master has intrusted me. If I do not find the money I am a ruined man."

"It is not easy to find the pieces on such a night. Have you none left?"

"Yes, I have one."

"Give it to me."

The man hesitated.

"Give it to me; it will be the means of recovering the others."

The poor fellow gave him his last coin. The traveler whistled; a magnificent Danish dog began to leap around him.

"Here!" said the traveler, putting the coin to the nose of the dog. "Look!"

The intelligent creature sniffed a moment at the money, and then began to run about the road. Every minute he returned leaping, and deposited in the hand of his master a Napoleon. In about twenty minutes the whole sum was received. The poor fellow, who had got his money back, turned, full of thanks toward the traveler, who had now got into his carriage.

"Ah, you are my preserver," said he; "tell me at least your name."

"I have done nothing," said the traveler. "Your preserver is my dog; his name is Rabat-Joie." And then, whipping his horses, he disappeared in the darkness.

The Bible.

When we rise to the higher realm of thought, and ask whence we came and whither we are going; what life means; what are its relations, if any, to an after-state; what God is, and what is his character; what he requires of us as the subjects of his moral government; how he proposes to deal with us as sinners; how we are to be forgiven and stand justified in God's sight—in a word, when we seek for *religious* truth as the foundation on which to rest our faith, erect our hopes, and die in peace, then the Bible comes to us as the book of books, with answers to the deepest and most universal questions of the soul, and with directions and promises to pilot that soul across the sea of life, and assure its safety and good in the spirit-land. Here it is the imperial volume. Here it has no equal. The peasant and the sage here alike gather light. We do well to give prominence in our thoughts to the fact that religion—considered as a body of truths revealed and apprehended; as a body of resulting experiences felt, and, in both aspects, as a preparatory preliminary to a larger and grander scene beyond the boundaries of time, as the garb and covering of the soul for its habitation in the skies—is the sun and the center of the Bible system. It thinks not of what does are here, except in connection with what they are to be hereafter; and it thinks of the *what here* chiefly on account of another *what* there. All other ideas, in the comparison, are inferior, subordinate, but not secondary. Everything to the Bible—its history, its miracles, its prophecy, its Christ, its atonement, its pardon, its salvation, its promise, its heaven and its hell—converges at this one point. Every ray of light, in the practical effect sought, terminates here.—*Dr. Samuel T. Spear, in Princeton Review.*

I think, when God makes his presence felt through us, we are like the burning bush. Moses never took any heed what sort of a bush it was—he only saw the brightness of the Lord.—*George Eliot.*

When the Breton mariner puts to sea his prayer is: "Keep me, my God; my boat is so small, and thy ocean is so wide."

Religious Intelligence.

—A native Presbyterian church was dedicated recently in the city of Pekin, China.

—Evangelists are working among the wounded Russian soldiers at St. Petersburg, and a remarkable degree of religious interest is said to prevail.

—The London Missionary Society has over 1 000 Christian congregations in Madagascar, and 45,000 children are taught in their mission schools.

—The discussion of "Christianity and Christian Socialism," at four or five great public meetings in Berlin, became so tempestuous that recently the police have interfered and the meetings have been closed.

—Cardinal Franchi has been confirmed pontifical secretary of State; Cardinal Simeoni, prefect of propaganda; Cardinal Marachini, camerlengo, and Cardinal Bartolini, president of the Congregation of Rites.

—Minnesota has more Lutherans among its population than of any other name or confession. The number of Lutherans there is about 75 000, nearly all Germans and Scandinavians. There is but one English Lutheran church in the State.

—A great want of Southern Baptist churches appears to be preachers. It is stated that of the white Baptist churches in Kentucky only 40 have preaching every Sunday, 75 have preaching semi-monthly, and 1,142 have preaching monthly. Perhaps churches might be united in many cases to advantage; and then, by becoming circuit-riders, the preachers might serve congregations oftener than once a month.

—Kurtz's Almanac, the standard authority, reports that the Lutherans in this country gained during the past year about 5 000 members. The present statistics are given as follows: Synodical Conference, 1,071 ministers, 1 781 churches, 264,955 communicants; General Council, 274 ministers, 1 091 churches, 154,517 communicants; General Synod, 812 ministers, 1,204 churches, 116 299 communicants; General Synod (South,) 98 ministers, 167 churches, 13 277 communicants; Independent Synods, 350 ministers, 761 churches, 56 292 communicants. The grand total is 2,905 ministers, 5 001 churches, 605 340 communicants.

A NEW CHRISTIAN CHURCH.—The Rev. M. V. Rork has organized in Athens and Sherwood, Mich., a church whose only test of membership is the following: "We believe Christianity is not a belief merely, but rather a life; that the sayings of Christ are the plainest possible statement of religious truth, and constitute the only true theology; and that any person who believes and earnestly tries to live in accordance with those sayings is entitled to church privileges." Several more churches of the kind are soon to be started, and six persons have already been ordained by Mr. Rork to the work of the ministry.

MARRIAGE WITH UNBELIEVERS. Bishop Borgess, of the Roman Catholic Church in Michigan, has issued a pastoral calling attention to the alarming increase of marriages between Catholics and Protestants and infidels. He warns his people against the practice as contrary to the law of the church, and assures them that "if in violation of this command a Catholic has recourse to the magistrate or minister of the gospel for the solemnization of such marriage, in the sight of God and his church that marriage is null and void." Mr. Moody is also out upon the same subject, though from a different standpoint. In one of his closing services at Springfield, Mass., he advised young converts to eschew Free Masonry, Odd Fellowship, theaters, card-playing, horse-racing, novel-reading, and business partnerships and marriage with unbelievers, particularly the latter. He hopes that the time will come when ministers will preach against such marriages, and refuse to perform the ceremonies, as Mr. Spurgeon already does.

—It is pleasant and instructive to read the stories which the missionaries give of the way Christianity is being introduced and established in villages remote from the mission stations. The Rev. George Owen, of the London Missionary Society, writes to the *Chronicle* from Cuba of several instances of the spreading of the gospel to villages in the neighborhood of Pekin, by native agency. A man by the name of Wang came to the hospital to be treated for eye disease. While there he attended religious services, with the other patients; and when he left, without knowing to his eyes, he requested that an evangelist be sent to his country home. When the evangelist visited him he found that he had been talking to his neighbors about the Christian religion, and had made a deep impression upon them. Subsequently Wang was baptized, and his reception into the church has been followed by the baptism of six of the members of his household. The whole village, which had not been visited before by missionaries, has become interested in the new religion. The gospel was introduced into Kalkidang by a woman. She was the daughter of Christian parents of another village. Through her influence her husband became a Christian. Other converts have been gained also through her labors, and a Christian community is being formed. The first convert at Hsiao-chih-Fu made profession of religion, against the entreaties of his friends and the threats of his countrymen, and walked to Wu-ching, thirteen miles distant, to be baptized. Returning to his native town, he preached his religion at all times and to everybody. He lived but a few months; but as the fruit of his work a church is established there, and Mr. Owen, on a recent visit to the town, baptized eight persons. Another hopeful sign noticed by Mr. Owen is that "people are coming into the church in families." Those who are baptized bring in their relatives and friends, thus showing the sincerity of their profession.—*Independent.*

Our Young People.

MERRY RAIN.

BY ELETA FOUNTAIN.

Sprinkle, sprinkle, comes the rain,
Tapping on the window-pane;
Trickling, coursing,
Crowding, forcing
Tiny rills
To the dripping window-sills;

Laughing rain-drops, light and swift,
Through the air they fall and sift;
Dancing, tripping,
Bounding, skipping
Thro the street,
With their thousand merry feet.

Every blade of grass around
Is a ladder to the ground;
Clinging, scrolling,
Climbing, climbing,
On they come
With their busy zip and hum!

In the woods, by twig and spray,
To the roots they find their way;
Pushing, creeping,
Doubling, leaping,
Down they go
To the waiting life below;

Oh, the brisk and merry rain,
Bringing gladness in its train!
Falling, glancing,
Tinkling, dancing
All around—
Listen to its cheery sound!

From Our Little Friends.

GAINESVILLE, ALA., Jan. 29, 1878.

MR. EDITOR: Aaron died on Mount Hor.—Numbers xx, 27, 28. Felix trembled when Paul preached holiness to him. What family was swallowed up by the earth after a man of God had spoken to them? I will close by saying that our Sunday school is on rising ground, and we love our pastor and Sunday school superintendent very much.

Very respectfully,

JULIAN J. GILL.

PINEVILLE, LA., March 2, 1878.

DEAR MR. EDITOR: My mother takes your good paper, and I like to read it, especially the little folks' corner. There were ten plagues. The first was turning the water into blood, and the last was that all the first born of the Egyptians died. I will ask a question: How many apostles were there, and what were their names?

MISSOURI GRIFFIN.

MARCH 1, 1878.

DEAR MR. EDITOR: It was Haman and his ten sons who were hung on the gallows. Now I will ask a question: Who was the meekest man and bore his misfortunes with patience? I like to read your paper, particularly the children's column. I will close.

I remain your friend,

MARY A. NELSON.

POWELTON, FLA., Feb. 11, 1878.

DEAR MR. EDITOR: It was Melchisedek who met Abraham when he was returning from the slaughter of the kings. Bro. Dickinson is our pastor. We all like him very much. Who was David's mother?

Your little friend,

JAMES O. JENNINGS.

The Crusades.

When the professor was talking about the Seven Wonders he said that the Knights of Rhodes built a castle for themselves out of material taken from the Mausoleum at Halicarnassus, and he promised to tell you something about the crusades to which these knights, and almost all other knights, belonged.

Long, long ago Christians used to make pilgrimages to the Holy Land from many parts of Europe; but in the year 1065 the Egyptian caliphs, a caliph was so called from an Arab word meaning a successor—i. e., a successor of the great Mohammed, who was born in the year 571, were overthrown by the Turks, who treated the Christians in a most cruel manner. In those days even Christians used to think that it was all right to kill just as many as they could of the people who tried to keep them from coming to Jerusalem and other parts of Palestine, and so a great many people in Italy and France, called together by a man named Peter the Hermit, started for the Holy Land. But although he was assisted by another army, under Walter the Penniless, they didn't get anywhere near Jerusalem, because the Turks destroyed nearly all of them. Shortly after that an army of Germans shared the same fate, and then an immense company of 200 000 from England and the Continent were all destroyed, still leaving Jerusalem in the hands of the Turks.

But all these efforts, you see, were made without any organization in particular, and were not at all skillfully carried out; but they opened the way to the first real crusade, which did not start for some years after the other failures. The first crusade consisted of six splendid armies, made up of the very best knights of Europe, commanded by some of the noblest princes in the land. They fought their way successfully to Antioch, which fell into their hands after a long siege—six or seven months. What did these Christians do but massacre all the inhabitants!

That doesn't sound very well nowadays. Does it? But they thought they were doing right, and that makes all the difference in the world. They reached Jerusalem at last; but out of the 600 000 that started only 40 000 had survived.

They captured the city after a few weeks' siege (1099;) and Godfrey, a virtuous and brave man, and one of the leaders from Germany, became king.

The Christians held the city against the attacks of the Mohammedans till the year 1144, when affairs looked so bad that a second crusade was announced. Two armies, containing 1,200 000 men, under Louis the Seventh, King of France, and Conrade the Third, Emperor of Germany, set out, but on account of the treachery of a Greek emperor, Comnenus, the crusade failed.

In 1187 the Sultan of Egypt captured Jerusalem, and a third crusade was organized, and after that a fourth and a fifth and a sixth and a seventh, and in 1270 the eighth and last. Sometimes the Christians were successful, but oftentimes they were completely beaten by the Turks and their allies.

But the professor wants to tell you of the strangest thing of all. Have you ever heard of the children's crusade?

In the year 1212 an army of 30,000 French children set out for the Holy Land by the way of Marseilles. They were unarmed, and chose for their commander a boy named Stephen, who lived in Vendome. At the same time 20,000 German children crossed the Alps at Mont Cenis, and 20,000 more at another point.

Think of it! Seventy thousand children on their way to deliver Jerusalem! They seemed to think that by some miracle they were to be the means of converting all their oppressors to Christianity. This crusade was certainly one of the strangest things in history. Did the children succeed? It makes the professor feel very sad to say that they did not. Poor children! Some of them wandered back to their homes again, their little hearts discouraged and their little feet weary with marching, but nearly all of them perished—some on the way, some by drowning in the Mediterranean Sea—while all who missed a comparatively happy death were sold into slavery.

Crusade is from a word meaning "cross," and all the knights who took crosses and so pledged themselves to fight for the Holy Land. The Templars, of whom you've all heard, were so called because they had a house near the supposed site of Solomon's temple.

The order was founded for the protection of pilgrims, but they grew very rich, and very wicked, some people say, and the head Templar and many others were put to death by being burned alive.

Take it altogether, the middle ages did not offer many inducements for quiet, stay-at-home people, who wanted their dressing gowns, slippers and Christian unions after supper.—*Christian Union.*

Make Your Own Sunshine.

"Oh, dear, it *does* always rain when I want to go anywhere!" cried little Jenny Moore. "It's too bad; now I've got to stay in-doors all day, and I shall have a wretched day!"

"Perhaps so," said Uncle Jack; "but you need not have a bad day unless you choose."

"How can I help it? I wanted to go to the park and hear the band, and take Lido and play on the grass, and have a good time, and pull wild flowers, and eat sandwiches under the trees; and I'll just have to stand here and see it rain, and see the water run off the duck's back all day."

"Well, let's make a little sunshine," said Uncle Jack.

"Make sunshine!" said Jenny. "Why, how you do talk!" said she, smiling through her tears. "You haven't got a sunshine factory, have you?"

"Well, I'm going to start one right off, if you'll be my partner," replied Uncle Jack. "Now let me give you the rules for making sunshine: First, don't think of what might have been if the day had been better. Second, see how many pleasant things there are left to enjoy. And lastly, do all you can to make other people happy."

"Well, I'll try the last thing first;" and she went to work to amuse her little brother Willie, who was crying. By the time she had him riding a chair and laughing she was laughing too.

"Well," said Uncle Jack, "I see you are a good sunshine-maker, for you have got about all you or Willie can hold just now. But let's try what we can do with the second rule."

"But I haven't anything to enjoy, 'cause all my dolls are old, and my picture-books all torn, and—"

"Hold!" cried Uncle Jack. "Here's an old newspaper; now let's get some fun out of it."

"Fun out of a newspaper! Why, how you talk!"

But Uncle Jack showed her how to make a mask by cutting holes in the paper, and how to cut a whole family of paper dolls, and how to make pretty things for Willie out of the paper. Then he got out the tea-tray, and showed her how to roll a marble round it.

And so he found many a pleasant amusement; and when bed-time came she kissed Uncle Jack, and said: "Good-night dear Uncle Jack!"

"Good-night, little sunshine-maker," said Uncle Jack.

And she dreamed that night that Uncle Jack had built a great house, and put a sign over the door which read:

SUNSHINE FACTORY.

Uncle Jack and Little Jenny.

She made Uncle Jack laugh when she told him her dream; but she never forgot what you must remember: *A cheerful heart makes its own sunshine.—The Little Folks.*

The only man who ever suffered before Christ was that servant who had his ear cut off. But most likely in a moment afterward he had it on, and very likely it was a better ear than ever, because whatever the Lord does he does well. No man ever lost his life with him.—*Moody.*

Deceit and falsehood, whatever conveniences they may for a time promise or produce, are, in the sum of life, obstacles to happiness. Those who profit by the cheat distrust the deceiver; and the act by which kindness was sought puts an end to confidence.

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Out of a Dark Room.

"Truly, the light is sweet, and a pleasant thing it is for the eyes to behold the sun." But then the eyes must be sound and healthful, otherwise the light comes to be regarded as an enemy, and is the occasion of the most exquisite torture. Under such circumstances the deepest night is most agreeable, and darkness lies upon the sensitive organ as a soothing poultice. We observe with what pertinacity the sunbeams struggle to penetrate our seclusion; in spite of shutters and curtains, here and there a fugitive ray comes in as a painful obtruder. We pursue it as if it were a serpent rather than an angel, and seek to stifle it by deeper shade. We are conscious of an outer world of surpassing glory, whose effulgence presses and knocks for admittance; and yet our chief care and study are to suppress the faintest glintings that strive for admission. We know full well that without is the world of beauty—scenery of gorgeous coloring, and a landscape that imbibes and reflects the unceasing streams that flow from the golden sun. From this prison of gloom we can only think about it. There is neither desire nor capacity to look upon it. The one and only fear is lest any particle of this brilliancy should invade our retirement.

Perhaps this whole experience gives us some clue to the phenomena of a soul diseased—to that aversion to light, and to that shrinking from revealed truth which, under certain conditions, are exhibited by the conscience. Light is come into the world, and men love darkness rather than light. The most beautiful and beneficent is hated. The condition fitly represents that state of soul which belongs to the natural man. It is not utterly dark. There is some diffusion and reflection of light, in spite of the barriers to admission. We seem to see very well, and it is only when a shutter is torped that we become aware of how little we do see, and of the darkness in which we abide.

Our dark room, in comparison with the brightness of the outer world, is what our present state of being is to that which is to come. Friends coming in are to us as angel visitors, and, yet they stumble and grope as if in pitch darkness; the transition from a brighter atmosphere unfits them to move in this. We can imagine that the descent of an angel from heaven to our earth would be indeed as a leap in the dark, were it not for their self-contained illumination and for the possession of senses of supernatural power. The bar to knowledge and intercourse between the saints in glory and the good on earth may be only a wall of supernal light on the one part, and of a cloud of darkness on the other. We cannot look up through the brightness; they cannot pierce the veil that overshadows us. They are shut in to "the inheritance of the saints in light;" we, in the shadows of our mortal home, await the epiphany that shall restore us to their companionship. These goggled eyes remind us how we "see through a glass darkly!"—how subdued, ill-defined and limited is all our vision here in comparison with that day when with open face "we shall see the King in his beauty, and behold the land that is very far off."

And yet our imprisonment may be but temporary, and to a gracious end. It is for a healing purpose—that we may be prepared for the light; the eye must be restored, that it may bear the sight of the sun. God has placed us in comparatively a dark room; there is balm in Gilead and a physician there. Restored faculties is the preparation which enables us to appreciate the light we have, and prepares us for glory that is to come. It is well for a world of sinners that God has so attempered his revealments to their purblind condition, and that in mercy to human weakness only the skirts of the awful form are seen in its majestic march. He places us in the cleft of the rock—throws over us the shadow of a living as well as omnipotent hand—while his goodness passes before us. What seems to be an imprisonment and restraint, which limit our movement and vision, are in reality those contrivances and conditions that are necessary to our present healing and to our final liberation.

We observe, as the vision clarifies and the engorged eye-balls cease to throb, that the light becomes more tolerable, and we begin to feel that "Truly, the light is sweet, and a pleasant thing it is for the eyes to behold the sun." We can look out somewhat now—there is no longer any attempt to crush the straggling rays. They are rather welcome, and come to us as the tokens and earnest of a blessed deliverance. Instead of striving to exclude the sunbeams, we rather pray for their ingress. Surely "the earnest expectation of the creature waiteth for the manifestation of the sons of God." We are being called out of darkness into "his marvelous light." Somewhat after this manner is the progress of a soul from sin to righteousness, and from righteousness to heaven. There is a gradual hollowing of light as the spiritual cure goes on. The love is for light rather than darkness; the senses are adjusted to the ever-increasing splendors of truth, and the whole nature is brought into accord with that which is luminous with spiritual beauty. "Old things are passed away; behold, all things are become new."

There comes, as the completeness of convalescence approaches, a strong yearning after more light, and a sense of sufficiency to emerge into the glowing day—such desire as the heart sometimes feels to break through the vaulted blue, and gaze upon those splendors that suns and stars but dimly reflect. The cry of the pure heart is: "I beseech thee, show me thy glory." It longs, through a clearer medium, to look upon "the light of the world," and to gaze upon the Sun of righteousness.

In our dark room there are ministering spirits—eyes that see for us, hands that deftly anticipate the needs of the helpless. Some, if not all, in this earthly prison-house have their guardian angels—angels neither winged nor invisible, but, what is far better, incarnate in woman's form. Who can tell the unseen ministries that attend us all; and that, beyond our recognition, aid and supplement those we see; and through all and in all the remedies and cares of earthly skill and love, is it not the hand of him who gave sight to the blind that gives the efficacious and healing touch?

To General Conference.

MR. EDITOR: It seems to be a prevailing fashion now-a-days for persons who travel to let their friends and all the world besides know where they go, what they see, and how they see things. Influenced by the old adage that "one may as well be out of the world as out of the fashion," I desire to tell your readers of things seen and heard on the trip to the General Conference at Atlanta, Ga. Leaving New Orleans on Monday, April 29, at five P. M., by the New Orleans and Mobile railroad, we were soon whirling along at a rapid rate through the seemingly interminable swamps of lower Louisiana. The indomitable energy of man is seen and somewhat appreciated by the building of a railroad through such a country. We supped at Bay St. Louis, passed through Mobile at eleven P. M., and arrived at Montgomery to breakfast. We regretted having to pass through this section of country during the night, as there were points of interest along the route which we desired much to see. From Montgomery to Atlanta we had the advantage of a daylight run, and made the best possible use of it. We passed many pleasant-looking towns, and ran, most of the way, through the poorest country we have seen in many a day. The constantly recurring question was: How can such a country support such towns? It is yet unanswered. The crops along the route are not so forward as they are in Louisiana. In many places the cotton had just been planted, and the corn was just beginning to show itself above ground.

By the favor of a kind Providence, preserving our party from accident, we arrived safely in Atlanta at three P. M. on Tuesday, making the time from New Orleans in twenty-two hours. The committee of arrangements were ready to receive us and assign us to our homes for the session of the Conference. I fell to the lot of this writer to be the guest of a Presbyterian family, and so cordial was the reception and so warm-hearted the attention received that he here tenders his thanks to the committee. Tired and dusty and worn, we could not go a-sight-seeing that evening. After a night of comfortable and refreshing sleep we were ready to attend to the business which brought us so far away from home. At ten A. M. the Conference assembled in the basement room of the First church, and was called to order and organized by Bishop Pierce. Dr. Summers was elected secretary, and Dr. Haygood assistant secretary. After the organization Judge Jackson, of the Supreme bench of Georgia, made an address of welcome to the Conference, which was responded to by Bishop McTyeire in one of his most felicitous strains. The morning session was consumed in arranging the preliminaries, such as making up committees, adopting rules of order, etc. At the calling of the roll two hundred and forty-four members answered to their names, and more have since arrived.

Mr. Editor, as this is the first General Conference I have ever seen, you will pardon me if I take some liberties. There is no restraining a man when he has a new thing to study and to talk about. In the first place, I have never seen our Bishops all together before. What sharp contrasts there are in the appearances of these venerable men. If you were to pick the church over, you could scarcely find seven men so unlike each other physically, and, as I take it, so unlike each other mentally. The Bishops, to my surprise, are all whiskerless, except one, and you can easily guess who the exception is. The Conference, as a body, makes a good appearance, the laymen contributing largely to that result. I will not enter into details on this question of appearance, for if I did candor would compel me to say some things which might bring trouble. I hope to be able to give you some jottings, now and then, that may interest your readers. For the present let me close by saying that your delegation is suffering for want of a chairman. So hurry up those sore eyes and come on.

C.

Correspondents and contributors must wait now, as our columns are likely to be filled for a month to come with the proceedings of the General Conference. We have several communications left on General Conference business, the presiding elder question, and other matters. It is now too late to insert them, even if we had room. We have also several excellent articles on hand, but they are too long. Our contributors must remember that the ADVOCATE is not a quarterly review. From three to five pages of foolscap, not written between the lines, is long enough. Articles beyond this length are liable to be excluded, because too long. Then we exclude serials, unless there are very strong reasons for their admission. Those who meditate sending a numbered series should communicate with the editor about them before sending them. We cannot give any one writer an indefinite lease of the columns of the ADVOCATE. We must know beforehand how many, and how long.

THE BISHOPS' ADDRESS.—The address of the Bishops to the General Conference is to hand, but as it fills nearly nine columns in the *Daily Christian Advocate* we cannot insert it in the present number. It will appear next week. It is an elaborate and exhaustive presentation of all the questions of connectional interest, and will well repay perusal.

The communication of a much-respected brother, concerning the duty of the trustees of the Seashore camp ground to make provision for the gratuitous entertainment of the wives and widows of traveling preachers, has been received and turned over to the president of the board.

For the last two weeks a fine meeting has been in progress at the Felicity Street church, of this city, under the conduct of the pastor, Rev. Dr. Walker. Up to Sunday night, May 5, there had been twenty-five conversions. The meeting still continues with unabated interest.

The editor of this paper, after a week's detention by personal affliction, left for Atlanta on Monday evening last. If sight permits, he expects to furnish editorial correspondence from week to week until adjournment.

(Continued from first page.)

Carlisle, J. M. Steel, O. A. Darby, W. G. Veal, P. P. Ellis.

The Conference then adjourned with the doxology, and the benediction by the Bishop.

SECOND DAY.

THURSDAY, May 2, 1878.

Conference met at the stated hour. Bishop Kavanaugh in the chair.

A. S. Andrews conducted divine service.

The minutes were read and approved.

Bishop Paine took the chair.

N. H. D. Wilson moved that the Committee on the Publishing Interests shall consist of one clerical and one lay delegate from each Conference.

Motion of Mr. Wilson prevailed.

S. Regester, chairman of the Committee on Credentials, presented Report No. 1 of that committee, which was read, and J. D. Giddings moved to adopt the first item, referring to David Morton.

REPORT NO. 1 OF SPECIAL COMMITTEE ON CREDENTIALS.

GENERAL CONFERENCE, M. E. C. SOUTH: Atlanta, May 2, 1878.

The Committee on Credentials organized by electing the undersigned chairman, and H. W. Foote, secretary.

The committee has had several cases under consideration, but have arrived at a conclusion in two only, and have instructed me to make the following report as Report No. 1 to wit: In the case of Rev. David Morton the committee adopted the following resolution:

Resolved, That in the opinion of the Committee on Credentials Rev. David Morton is entitled to a seat in this Conference as a delegate from the Denver Conference.

In the case of Rev. John Hogan the following resolution was adopted, to wit:

Resolved, That the Rev. John Hogan is entitled to a seat as a delegate in this Conference.

Respectfully submitted.

SAMUEL REGESTER, Chairman.
H. W. FOOTE, Secretary.

The vote resulted in 110 clerical for and 34 against the adoption of the second item; and 65 lay for and 11 against the adoption.

The chair pronounced the question carried.

On motion of J. B. McFerrin the report, as a whole, was adopted.

The Conference then adjourned with the benediction by the Bishop.

THIRD DAY.

FRIDAY, May 3, 1878.

Conference met at the time appointed.

Bishop Paine in the chair.

W. H. Watkins conducted divine service.

The minutes were read, corrected and approved.

Bishop Wightman took the chair.

Bishop Paine addressed the Conference, saying:

Brethren, you have an important work on hand. You must be careful to govern yourselves a little better than yesterday and the day before. Have less noise and moving about. Self respect, the interest of the church, the glory of your Master, demand this.

I have heard criticisms by as good friends as you have expressing great pain at your want of order and self government.

You have been selected because of your supposed peculiar fitness for this work. You are picked men; you are representatives of the church; you are the best representatives as your brethren think who have sent you here.

Remember, you act in the presence of God—under his eye. Repress improper expressions and feelings. Govern yourselves. Do your business calmly quietly, as becomes Christian ministers transacting business for God's church.

On motion of R. K. Hargrove the reception of the address of the Bishops was made the order of the day for eleven o'clock this morning.

The following resolutions were then offered, read and adopted by a rising vote:

Resolved, That we are delighted to see the venerable form of our honored father Rev. Lovick Pierce D. D. on the platform at this session of our General Conference, and we are devoutly grateful to almighty God for sparing his life and permitting him to be with us.

Resolved That Dr. Pierce be and is hereby invited to preach before the Conference at any hour that may suit his convenience and comfort.

A. R. WINFIELD.
JOHN HOGAN.

S. Regester, chairman of the Committee on Credentials, presented Report No. 2 of that committee:

REPORT NO. II OF THE COMMITTEE ON CREDENTIALS.

A majority of the Committee on Credentials have instructed me to report the following as their action in the case of Logan D. Dameron, to wit:

The committee, after patient and careful consideration of the case of Logan D. Dameron, find, from facts admitted and proved, that he, the said Dameron, applied for and was admitted to membership in Chonteau Avenue Methodist Episcopal Church South on the thirteenth day of December, 1874. And as the Discipline of our church requires, as a qualification for lay membership in this Conference, a membership of six successive years; Bro. Dameron is not eligible to membership in this Conference.

A minority report will be submitted.

The committee have considered all cases referred to them, and made reports thereon; and there being no further business before them, ask to be discharged.

Respectfully submitted,

S. REGESTER, Chairman.

H. W. Foote, of that committee, presented a minority report, as follows:

REPORT OF THE MINORITY OF THE COMMITTEE ON CREDENTIALS.

Whereas, Some irregularities and disagreements have occurred in regard to the relation of Logan D. Dameron to the Methodist Episcopal Church South, by reason of which a doubt may exist as to the length of time he has been a member thereof; *And whereas*, The lay members of the Annual Conference where these scenes transpired, and who are presumed to understand them best, have chosen him as a delegate to represent them in the General Conference; therefore,

Resolved, That we recognize Logan D. Dameron as a member of this Conference.

Respectfully submitted.

H. W. FOOTE.

The report of the minority was laid on the table for the present.

The adoption of the report of the majority was moved, and S. Regester offered, as an amendment, the addition of the following paragraph to the report of the majority:

"Nevertheless, inasmuch as Bro. Dameron is already enrolled, and there being no contestant for his seat, we recommend that he be permitted to retain his place among us."

The report was discussed up to the hour of eleven o'clock. The Bishops' address was then read by Bishop Doggett, and will appear next week.

On motion of J. E. Edwards:

Resolved, 1. That so much of the Bishops' address as relates to our institutions of learning be referred to the Committee on Education.

2. That so much thereof as relates to Sunday schools be referred to the Committee on Sabbath Schools.

3. That the portion of the address which relates to our missionary work be referred to the Committee on Missions.

4. That so much as relates to District and Quarterly Conferences be referred to the Committee on Revisal.

5. That so much of the address as relates to fraternal relations be referred to a committee hereafter to be raised on fraternal relations; and that so much as relates to the proposed Ecumenical Conference be referred to the same committee.

6. That so much of the address as relates to the Publishing House at Nashville be referred to the Committee on Publishing Interests.

7. That the suggestions, in conclusion, as to additional legislation, be referred to the Committee on Itinerancy.

8. That so much as relates to the election of Bishops be referred to the Committee on Episcopacy.

On motion of J. E. Evans:

Resolved 1. That so much as refers to sinful amusements, family prayer, class meetings and kindred subjects be referred to the Committee on Revisal.

2. That so much as refers to the appointment of Bishop Marvin to visit our missions in China, and to the Wesleyan Methodist Conferences in every land, and his much lamented death be referred to the Committee on Episcopacy.

On motion of A. S. Andrews:

Resolved, That so much of the address as refers to Conference boundaries be referred to the Committee on Boundaries.

On motion of R. A. Young the address of the Bishops was ordered to be published in the *Daily Christian Advocate* and other city papers.

Bishop Paine then presented a communication which he had received from Bishops Simpson and Ames, and others, a committee of the Methodist Episcopal Church, favoring an Ecumenical Conference. The communication was received and on motion of W. L. Nugent and T. K. Marshall it was referred to a special committee of five, appointed by the chair, as follows: E. M. Ipes, N. H. D. Wilson, R. A. Alexander, W. L. Nugent and A. G. Stitt.

The following resolution was offered, read and adopted:

Resolved, That Dr. Redford be requested to deliver to the Committee on Publishing Interests the record of the Book Committee at Nashville.

B. CRAVEN.
W. F. KORNEGAY.

A. H. Redford presented the stereotype plate account, and the analysis of the business of the Publishing House from 1866 to 1877 by Mr. Dempsey Weaver, a member of the Book Committee, which was referred to the Committee on Publishing Interests.

D. C. Kelley presented a memorial concerning the Women's Missionary Society, and reports of the Board of Missions, and a picture of the Conference held by Bishop Marvin in China; all of which were referred to the Committee on Missions.

J. A. Miller, a clerical delegate from the Louisiana Conference, appeared and took his seat.

The Conference then adjourned with the doxology, and the benediction by the Bishop.

FOURTH DAY.

SATURDAY, May 4, 1878.

Conference met at the stated hour. Bishop Wightman in the chair.

R. Alexander conducted divine service.

The minutes were read, corrected and approved.

Bishop Doggett took the chair.

The chair called for reports of standing committees. There were none.

The reports of special committees were called for. D. C. Kelley presented Report No. 1 of the Committee on Missions, which was read and adopted, as follows:

REPORT NO. 1 OF COMMITTEE ON MISSIONS.

Your committee beg leave to report the following resolutions:

Resolved, 1. That Rev. E. R. Hendrix be requested, at some time during the session of this General Conference, to deliver an address on Woman in Heathendom, together with the opportunities and duties of Christian women for their evangelization.

2. That the chairman of this committee be requested to arrange with the Committee on Public Worship as to time and place for this address, and a suitable programme for the occasion.

D. C. KELLEY, Chairman.

J. B. McFerrin, chairman of the Committee on Publishing Interests, presented a paper, which was read, and the request contained in it granted.

On joint motion of Drs. Potter and Finney, the chairman was directed to ask of the General Conference leave to present to it, for the purpose of reference to this committee, the investigation made by the executive Mr. Litton, of the books of the Publishing House, and the History of the Southern Methodist Publishing House, as written by Dr. J. B. McFerrin and other similar papers, and that Dr. A. H. Redford, the book agent, be requested to appear before this committee as its next meeting with any documents pertaining to the matters now before the committee in regard to the Publishing House which he may deem necessary.

Mr. Peterson (clerical, Virginia Conference) offered the following substitute:

Resolved, That the Committee on Publishing Interests be and is hereby authorized to call for any persons and papers necessary to the thorough investigation of the affairs of the Book Concern.

P. A. PETERSON.
W. E. WAILES.
PAUL WHITEHEAD.

R. Abbey, special agent for prosecution of the claims of the Publishing House in Congress, presented his report relating to the subject which was read and referred to the Committee on Publishing Interests.

Mr. Redford (agent Publishing House)—I desire to make an explanation of a matter. I have been asked by some brethren why I have not reported on the subject of the New Orleans Depository. I beg leave to state that the agent in New Orleans, Bro. Harp, delayed his report in consequence of personal illness. He was not able to get it up, but did his best. I received his report two or three days before leaving home, and have it with me in Atlanta. On Monday Bro. Harp wrote that he desired to make a correction, and requested that the report be not presented until the correction was made and he would send it in a few days.

A communication from the Bishops of the Colored Methodist Episcopal Church in America was presented by Bishop McTyeire. Read and referred to the Committee on the Ecumenical Conference.

The Conference adjourned with the doxology, and the benediction by the Bishop.

Statistics of the M. E. Church South.

THE GENERAL MINUTES FOR 1878.

Much regret has been expressed that the book agent has not been able to publish the General Minutes for the last two years. We share this regret. We prepared, with great labor and vexatious labor, the minutes of 1876 for the press. They await the printer. We have done the same with the minutes of 1877. They will abide their time. We wanted to make a special collection for their publication; but that was pronounced inexpedient. We have made out a compilation of the minutes of 1877, omitting errors which may be detected in passing them through the press; we find the grand totals stand thus: Traveling preachers, 3,339; superannuated, 282; local preachers, 3,—; white members, 759,218; colored members, 1,499; Indian members, 1,622; total ministers and members, 774,742. The transferred preachers are reckoned with those of the Conferences to which they now belong. The preachers who were discontinued last year (35) and those who were located (61) are not counted; those who were admitted on trial (232) and those who were readmitted (35) are counted among the traveling preachers, though many of them are also reckoned with the local preachers. The colored members, for the most part, have left our communion for the Colored Methodist Episcopal Church in America, organized by our Bishops under the authority of the General Conference. They are reported in their own minutes; hence the apparent decrease in that department. Infants baptized, 42,316; adults baptized, 42,316; Sunday schools 6,597; teachers, 53,312; scholars, 353,183; collected for Conference claimants, $62,205 51; for missions, foreign and domestic, $121,[illegible]. The minutes of 1875 (those for 1876 not published nor recapitulated) show traveling preachers, 3,271—increase in two years, 168; superannuated preachers, 259—increase, [illegible]; local preachers, 5,462—increase 222; white members, 715,951—increase, [illegible]; colored members, 2,063—decrease, 581; Indian members, 1,335—increase, 287. Total increase, ministers and members, 13,381. In two years. The minutes of 1875 show infants baptized, 22,603—in 1877 there were more than in that year, in adults baptized 38,908—in 1877 there were 3,131 more than in 1875. In 1875 there were 7,575 Sunday schools—decrease, 981; in 1875 there were 49,797 teachers—decrease, [illegible]; in 1875 there were 346,752 scholars—increase, 6,401. Is this disparity to be accounted for by a tendency to report the number of Sunday-school scholars, without reporting the number of schools and teachers? We call attention to this. We have reported all the figures sent us from the Conference. In 1875 we reported collected, 326 18 for Conference claimants—decrease, $2,120 04. In 1875 we report $120,128 31 for missions—increase, $983 44. This includes both foreign and domestic missions, but in neither case does it include any contributions not reported by the Annual Conferences. Hence there is disparity between these figures and those of the treasurer of the Board of Missions.—*Nashville Christian Advocate*.

Bro. Werlein closed a protracted meeting at Louisiana Avenue church last week, which resulted in a number of conversions and accessions.

Books and Periodicals.

SEOLA. Lee & Shepard, publishers, Boston, and Charles T. Dillingham, New York.

This is a work of imagination, surpassingly brilliant in style, and displaying descriptive powers of the highest order. It purports to be the journal of the wife of the Patriarch Japheth, the son of Noah, which the author tells us was accidentally discovered in a cave in the North Syrian Mountains. It is assumed that the sons of God, spoken of in Genesis, who took to themselves wives of the daughters of men, were angelic beings, who became incarnate, forsook the service of God, and mingled in the affairs of earth. From this followed that widespread corruption which brought the deluge upon the world. The journal of Japheth's wife is an attempt to portray character and society as made up of this strange commingling of the human and the superhuman, in a state of sin and rebellion against God. The entering of the ark by the animals and by the family of Noah, the breaking up of the fountains of the great deep, and the utter destruction of the people are described; the life in the ark is depicted, the first launching upon the stormy waters, and its grounding on the top of the mountain when the flood began to subside. It also records Seola's prophetic vision of the spread of the race of Japheth over the Western world, and its wonderful achievements in government, science, religion and art. Based upon a false exegesis of Scripture, it is, nevertheless, a remarkable book. Price, $1 50. For sale by Eyrich, 130 Canal street, New Orleans.

VOYAGE OF THE PAPER CANOE. A geographical Journey of twenty-five hundred miles from Quebec to the Gulf of Mexico, during the years 1874-5. By Nathaniel H. Bishop, author of "One Thousand Miles Walk Across South America." Boston: Lee & Shepard publishers. New York: Charles T. Dillingham.

The author gives an interesting description of a trip made by himself in a paper canoe through the inland and coast waters from Quebec to Florida. It was a veritable voyage, interrupted by occasional portages, but mainly afloat from the beginning to the termination of the expedition. The writer gives excerpt of the countries through which he passed, and especially compliments the South in people for their uniform kindness and hospitality. The volume contains many finely-executed maps, and, besides abounding in entertaining incident, it furnishes a large amount of geographical and scientific information. The volume is a 12mo of 351 pages. Type and paper unexceptionable, and handsomely bound. The price is $2 50. For sale by Eyrich, 130 Canal street, New Orleans.

THE ORIGINAL MOTHER GOOSE Melodies. With silhouette illustrations by Lizzie Lathrop. Boston: Lee & Shepard, publishers; New York: Charles T. Dillingham, 1878.

The old-time and well known ditties strikingly illustrated in silhouette; something to charm and interest the youngest readers. Price, 75 cents. For sale by Eyrich, New Orleans.

CLARKE'S REED ORGAN MELODIES. William Horatio Clarke. Boston: Oliver Ditson & Co.

This is a volume of instrumental music designed for the reed organ, comprising selections from many of the most popular composers of the day. A work of much value and merit. Price, $2 50 in boards, and $3 in cloth.

The Lawrence "Mother Goose" (Lee & Shepard, publishers Boston) is the Mother Goose Melodies set to music and containing descriptions, costumes and characters. A help to work for those who wish to amuse the children. Price, 75 cents. For sale by Eyrich, New Orleans.

The North American Review for May and June has the following articles: The Republican Party in Its Death-struggle? The Sovereignty of Ethics; Commercial Relations with France; Discipline in American Colleges; The Army of the United States; Is Man a Depraved Creature? The Irresistible Conflict Undecided; Chinese Immigration; The Phonograph and Its Future; Contemporary Literature.

Appleton's Railway and Steam Navigation Guide for May has been received. A very valuable work for travelers. Price, twenty-five cents.

The Farm Journal for May is an excellent number of this always well-conducted journal. Published at Montgomery, Ala.

The Semi-Tropical for May comes to us from the land of flowers—Jacksonville, Fla.—bright and fragrant, like the spring.

The American Agriculturist for May is handsomely illustrated, and packed with useful information.

The Southern Cultivator for May has been received. A valuable work for a Southern agriculturist.

The Sanitarian for May has been received. A valuable periodical.

A godly man's comforts and grievances are all hid from the world.

A Woman Appointed to China.

After months of prayer and carefulness a *woman* has been found for our China mission, who, as we believe, combines those rare characteristics which will fit her for the work—linguistic talent, which has been tested in the acquisition of English, Latin, Greek and German—mental equipoise and sufficient individuality to enable her to be aggressive—youth, which fits her for learning to speak a new and difficult language, yet experience in the very field which most of all others would prepare her for this work. For two years she has been a teacher in our New Hope Indian Boarding School. Dr. Gulford Jones, Dr. Sullivan, of Saddle Mission, and Bro. Shapard, of the New Hope school, give us every ground for confidence. Above all, when her own letter came its simple reading before the board brought conviction to every mind that "this is the woman." A like effect, it will be seen, was produced on the mind of Bishop McTyeire when the correspondence, with the recommendation of the board, was submitted to him:

VANDERBILT UNIVERSITY,
Nashville, Tennessee, April 12, 1878.

Drs. McFerrin and Kelley, Missionary Secretaries:

Dear Brethren,—It seems to me from the inclosed correspondence which I return to you, that the right person has been found for the China mission—under the auspices of the women's societies—and I am glad to learn from you that pledges have been given for the full amount necessary to send her, and much of the money is already in their treasury. Miss Lockie Rankin seems to combine all the qualities needed—education, experience, consecration. I am not surprised that the board should regard her favorably. Please notify her of her appointment to our China mission, and take measures for her departure at the earliest day practicable. Yours very truly,

H. N. McTYEIRE.

Miss Lockie Rankin is the daughter of a Methodist preacher, has a brother recently a member of the Memphis Conference who has just been transferred to the Pacific Conference, and stationed at Sacramento. Since he has received notice of her appointment a letter comes answering an invitation to visit Nashville, and adds: "Though silent, I am by no means inexpressible respecting the honors and responsibilities of the appointment." This is the tone which indicates both the right Christian view of the work and the right spirit in the writer.

While we have been delaying to decide on the fitness of our various applicants some of our blessed helpers in the Lord the women of Baltimore, have also been engaged in prayer and effort to find the woman wanted. Two days ago an intimation reached us that a woman, a member of a time-honored Methodist family of old Baltimore, has consented, if the church needed her, to give herself to this work. Would God that the women of Baltimore and Virginia and all the Atlantic coast would respond at once, that we might send them out two and two! This is the form most to be desired, on many accounts. With Mrs. Hayes and the group of devoted co-laborers in Baltimore, at one end of the line, and Mrs. Bishop Wightman, in Charleston, at the other end, we believe the additional thousand dollars can be paid before September, the date at which it is desired to have them go forth.

D. C. KELLEY, A. S.

Christianity and the Children.

God in all ages has manifested a special interest in and care for the children. We may well call him "Father." At the giving of the law from Sinai the little ones were remembered: "Thou shalt teach them diligently unto thy children, and shalt talk about them when thou sittest in thine house," etc.—Deuteronomy vi, 7. Oh, that Christians would speak more to each other in their own homes about [illegible] things, and especially in the presence of the children. God manifest in the flesh; took an infinite delight in the children. We can see them in imagination climbing on his knee and nestling in his bosom, while he smiles sweetly on them, and permitted them to feel the heatings of his loving heart. We cannot forget his departing command to Peter, and through Peter to every disciple: "Feed my lambs."

Christianity is the only religion in the world that lovingly cares for the children. Mohammedanism despises them. Brahminism and Hindooism Were wont to leave them to die, or willingly destroyed them, until British law intervened for their protection. Nearly all the superstitions and forms of heathenism treat them with barbarity. The religion of Christ alone lavishes on them tender affection, claims them for God, and seeks to train them for eternity.

The Christian church ought to be the spiritual nursery for the young. She ought to provide for them first, and not last. It is the grandest and most productive work to which the church can lay its hand, and should not be done anyhow or by anybody. It demands the highest and most efficient instrumentality.

But, after all, the home is the place where the young character is molded and formed. And the most potent force in the home is the mother's influence—her teaching, her example, her prayers, not only for, but with her children.—*Rev. W. Marshall, London.*

PETITIONS AND MEMORIALS.—As is usually the case, a great many petitions and memorials have been sent to the General Conference, suggesting changes, amendments and supposed improvements. We opine the report of the Committee on Revisals will be, in relation to most of these: "Your committee deem the proposed changes unadvisable."

SIMPLICITY OF STYLE.—In a lecture on simplicity in writing and speaking, Joseph Cook, the famous lecturer, quotes several maxims from the French, such as the following:

"Words, like lenses, obscure what they do not enable us to see better."

"The oratorical style has often the disadvantage of those operas in which the music prevents the word from being heard. In this case the word prevents you from seeing the thoughts."

"When a thought is not strong enough to gear a simple expression, that is a reason for rejecting it."

"It is by familiar words that a style bites and takes possession of the reader. It is by these that great thoughts obtain currency, and are assumed to be good metal, like gold and silver stamped with a well-known impression."

"It is not enough to make people understand what you say. You must make them see it. The memory, the understanding and the imagination must all take possession of it."

"Let your mind always be loftier than your thoughts, and your thoughts loftier than your language."—*Youth's Companion.*

One of the saddest things about human nature is that a man may guide others in the path of life without walking in it himself—that he may be a pilot and yet a castaway.—*Julius Hare.*

In darkness there is no choice. It is light that enables us to see the differences between things; and it is Christ that gives us light.—*Julius C. Hare.*

MARRIED.

WHITE—LYONS.—April 30, 1878, at the residence of Dr. W. D. White, in Abbeville, Vermillion parish, La., by Rev. E. B. Foust, Mr. Walter A. White and Miss Mary E. Lyons, all of Vermillion parish, La.

BRUCE—GLOVER.—At the residence of the bride's mother, Mrs. E. V. Glover, on Sicily Island, Catahoula parish, La., April 25, 1878, by Rev. C. R. Geoffrey, Mr. John H. Bruce to Miss Mittie Glover, both of said parish.

EVANS—JOHNSON.—April 25, 1878, at the residence of the bride's father, by Rev. Joseph S. Oakley, Mr. F. W. F. Evans and Miss Meda Johnson, daughter of Col. J. M. Johnson, of Holmes county, Miss.

PRUHART—HAYS.—April 10, 1878, at the residence of the bride's father, near Tioga, Tex., by Rev. W. H. Phillips, Mr. H. D. Urquhart and Miss E. Katie Hays.

THE GREAT JACKSON ROUTE offers the greatest inducements to Eastern and Northern travelers this season. It should be known to all that this line has been immensely improved during the past year. It has, in fact, been almost entirely rebuilt. It now has a the steel-rail track, and upon new ties, and an excellent road-bed. This enables it to make as fast time as any line to New York with entire safety, and without the appearance of a fast running. Its connections from Chattanooga and Chicago being among the finest lines in the world. Attention is especially called to the fact that the Jackson route runs two daily trains to New York, and all the Eastern and Northern cities. The train leaving at six P. M., one hour later than any other line makes exactly the same time to New York as its quickest rival, and the seven A. M. train makes one and a half hours quicker time to New York than any other "fast train" from New Orleans. There are no changes to New York by any line. The Jackson route has but one change of cars, which is made in Union depot, Cincinnati, at eight A. M.

Passengers direct to New York by the Jackson route pass through the splendid scenery and cool air of the Alleghany Mountains. Thorough-going Chicago passengers have a daylight view of Niagara Falls, and also have no change of cars from New Orleans to New York.

Publisher's Department.

THE MARY HOUSTON.—First favorite boat, with a No. 1 steamboat will during the present summer make trips to Cincinnati every three weeks. She will leave this port for the north on Saturday, the twenty-fifth instant, connecting with the fast railway lines at the junction, the Queen City. There is no more superior boat upon the Ohio and there will be a pleasant way for tourists to travel east and west. She has every accommodation that is needed for comfort and speed and is commanded by that gentlemanly officer, Capt. Miller. The passage has been reduced, and every effort has been made to secure safety and comfort to every passenger.

CARRE'S CARINS.—The business of the late W. W. Carre is still carried on under the same name, and is managed for the estate by Horace U. Beach, a young man of fine business qualifications, who is thoroughly posted in all the details of the business. Lumber of every description is kept for sale, and a specialty is made of the Carre cypress, which have been growing in popularity for years.

LUMBER.—L. Carbo, the well known dealer in lumber, has an advertisement on this page. Lumber of every description, sawed and dressed, is kept on hand at depots. Builders and those contemplating building should call and estimates from Mr. Carbo, as he may be able to sell as much lower prices than others in the same business.

DENTISTRY.—Drs. Kells & Viet have a card on this page. Both of these gentlemen stand high professionally in this community, they having been established here since 1856. The prices charged by the joint firm suitable for first-class work. Those needing the services of good dentists should call at 12 Dauphine street.

TRUNKS.—A. Eysminger, dealer in trunks and waterproof clothing, solicits the patronage of the traveling public. He has a large and fine assortment, which cannot be surpassed in this city. Orders for covering and lettering will be attended to promptly by skilful workmen.

ATTENTION is called to the card of Mrs. J. L. Wight, of Rochester N. Y. Any one wishing to send children North to be educated could not select a better place than the home offered by Mrs. Wight.

TYLER'S.—If you want anything in the jewelry line go to 115 Canal street. This is one of the oldest establishments of the kind in the South, and is perfectly reliable. Supply your wants home to be repaired.

MARBLE AND GRANITE WORKS. If any of our readers need anything in the above line they should go or send to that reliable gentleman, George Strong, 138, 140, 142 and 144 St. Charles street.

COOPERAGE.—T. A. Beck, No. 27 North Peters street, has always on hand sugar hogsheads, molasses barrels, half barrels, kegs, etc. Orders promptly attended to.

For everything in the machinery line go to B. J. West's, 115 and 117 Magazine street. He stands well for honorable dealing. Read the advertisement.

W. W. WASHBURN.—This celebrated photographic artist is challenging the admiration of all connoisseurs of the "art preservative," whether among our own citizens or among those persons who have visited the most famous galleries in this or any European country. While Mr. Washburn thus excels in his profession, he still remembers that to obtain the patronage of those who visit his excellent studio he must be reasonable in his charges, and so places the best pictures within the compass of modest purses. If you would like to have your own or your friends' perfect likenesses, go or take them to the corner of Canal street and Exchange Place, and secure an imperishable picture. This is the leading gallery in the South.

THE air of perfection, cleanliness and home-like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well-regulated establishment. To those disposed to economize this popular hotel offers an opportunity seldom found at so thoroughly a first-class house, having reduced its rates to $3 and $3 50 per day.

WE REFER parties needing steam engines, boilers, mills, gins, presses, etc., to the advertisement of H. Dudley Coleman & Bro., No. 12 Union street, New Orleans, La., they being manufacturers and dealers of well-established reputation.

THE "WONDER DOCTOR," who has an advertisement in the ADVOCATE, wishes it understood that he uses only American herbs in the preparation of his medicines.

CLERGYMEN & PUBLIC SPEAKERS.

There is no doubt that clergymen and orators, while speaking, would derive great benefit from perfuming their handkerchiefs with Dr. Price's Floral Dishes, as its fragrance excites the mind to vigorous action and is gratefully refreshing. For fresh, it every odor no other cologne or toilet-water equals it.

BUSINESS NOTICES.

DR. HARTER'S IRON TONIC is adapted to all circumstances and situations, and requires no change of diet, particular regimen, or care against taking cold. For sale by all druggists.

AS A REMEDY FOR INDIGESTION, Liver Disturbance, Nervous Debility, Constipation, Languor, Headache, and all irregularities of the bowels, DR. HARTER'S ELIXIR OF WILD CHERRY stands without a rival in the world. For sale by all druggists.

WILHOFT'S, FEVER AND AGUE Tonic.—For all diseases caused by malarial poisoning of the blood, a warranted cure. No poison, no arsenic, no mercury, no quinine; no bolus of pills or glaring eyes, no burning head or great log-like knees or *paralyzed* system from disease. It is safe, vigorating and leaves the patient renewed in mind and body, and sound as a dollar. It wipes out all sallowness, and gives a blooming complexion in the place of that sickly, dirt-eating color peculiar to Chills and Splenetic derangements. WICKLOCK, FISLAY & Co., proprietors, New Orleans. For sale by all druggists.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies who use it daily, to be the only preparation that does not freshen the skin, clear the sallow or leaden black spots in the pores. Mothers, can apply it to infants who become chafed with a variety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St. Louis. (Lindell Hotel.)

NEW ADVERTISEMENTS.

WASHBURN'S PHOTOGRAPHIC ART GALLERY,

COR. CANAL ST. AND EXCHANGE PLACE.

☞ The handsomest place of the kind in the South.

A PERFECT LIKENESS TAKEN and finished in a manner unequaled by any other, no matter in what style. Also, copying and enlarging of old Pictures a specialty. Remember WASHBURN'S NEW GALLERY.

L. CARBO,

WHOLESALE & RETAIL

LUMBER MERCHANT.

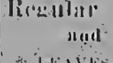
Dealer in Rough and Dressed Pine and Cypress Lumber, Shingles, Lath, Staves, etc.

Office and Yard, **Cor. Gen. Taylor and Tchoupitoulas Sts.**, New Orleans.

Bills sawed to order at short notice and on reasonable terms. Also has a handsome large stock of D. F. Walhut and Ash Lumber, which will be disposed of at low rates. Send record of dimensions. Price Current made free on Box 2261, New Orleans. Office Telephone Room 10 Box No. 22, Mechanics' and Traders' Exchange.

Regular Cincinnati, Louisville and New Orleans Packet.

LEAVES ON THURSDAY, AT 5 P. M.



FOR CINCINNATI, LOUISVILLE, Evansville, Henderson, Owensboro, Shawneetown, Paducah, Cairo, Memphis and all intermediate points. The Passenger Steamer

NEW MARY HOUSTON,

Charles Miller, Master. A. Elliott Miller, Clerk.

Will leave as above.

For freight or passage apply on board or to

D. WAYNE, 94 Gravier street.
JOHN E. DUTTI, 15 Commerce St.

DR. CHAS. E. KELLS & DR. C. VIET,

DENTISTS,

12 DAUPHINE STREET 12

One door from Canal, New Orleans.

Dentistry in all its branches. Irregularities of the teeth corrected. Artificial Palates with the most improved results. Teeth extracted without pain under the influence of Nitrous Oxide Gas. Established in 1856.

A. EYSMINGER'S
CRESCENT
Steam Trunk Manufactory.

ALSO WATER PROOF CLOTHING,
Depot—NO. 37 MAGAZINE ST., bet. Gravier and Natchez, New Orleans.

Keeps constantly on hand a large assortment of all kinds of Trunks and Traveling Bags, Valises, Portmonnaies, Pocket-books, Satchels, Canvas Bags, Hats, etc. Factory, Tennessee place, St. bet. Laurel and Upper Line Sixth Sts. Trunks made to order, repaired and covered.

W. W. CARRE,
HORACE U. BEACH, Manager,

LUMBER YARD,

3RD DELORD ST., NEW ORLEANS.

Cypress and Dressed Lumber a specialty.

A RURAL HOME.

A LADY OF CULTURE would like the charge of a few CHILDREN; ages from five to fourteen. Home in a healthy rural city where they will receive mother's care, good moral influence and thorough education. Unexceptionable references. For particulars address MRS. J. L. WIGHT, Rochester, N. Y.

TO GEORGIANS IN THE WEST.—SMITH'S HISTORY OF METHODISM IN GEORGIA.—Is full of interest to all Georgians or their descendants. It gives a view of Georgia history, sketches of her distinguished men, both lay and clerical, as well as a full account of church work. Has many humorous incidents. Two elegant steel plate illustrations. It will be sent by mail for $3, or to preachers for $1 50. It can be had at J. W. Burke & Co., publishers, Macon, Ga., or R. J. Harp, New Orleans, or A. H. Redford, Nashville, or of the author, REV. O. G. SMITH, Milledgeville, Ga.

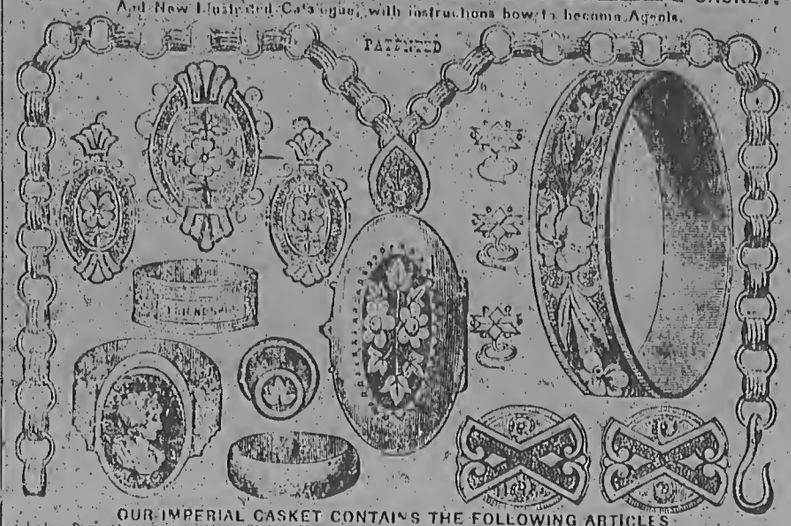
GOLD! Any worker can make $12 a day at home. Costly outfit free. Address Tuue & Co., Augusta, Maine.

$7 A DAY to Agents canvassing for the Fireside Visitor. Terms and outfit free. Address P. O. VICKERY, Augusta, Me.

NEW ADVERTISEMENTS.

THE STEINAU JEWELRY CO.'S **FOR ONE DOLLAR** IMPERIAL CASKET.

And New Illustrated Catalogue, with instructions how to become Agents.



OUR IMPERIAL CASKET CONTAINS THE FOLLOWING ARTICLES:

[illegible]

We would call the reader's especial attention to the engravings, and to the fact of solid gold.

On receipt of One Dollar we will forward this grand array of sterling jewelry, securely packed in a [illegible] case, by mail or express, free.

Having one of the largest jewelry establishments in the United States, we assert that the articles are very pretty, each piece [illegible] equally as good as are sold in the city jewelry stores. Ladies, Home and Farm.

We now say the articles of jewelry contained in the Imperial Casket are beautiful, and cheap goods. At the price, we speak from a full knowledge. Cincinnati Times.

The most wonderful collection of jewelry we have ever beheld for $1. Boston Globe.

Unbounded success, entirely [illegible] the confidence of their patrons. Christian Advocate.

There's sound policy and standing of the Steinau Jewelry Co. is unquestionable. PARSONS, McKILLOP & Co.

STEINAU JEWELRY COMPANY, No. 5 Arcade, CINCINNATI, O.

6mw

STONE IN THE BLADDER

RELIEVED BY THE

BUFFALO LITHIA WATER

AFTER THE LIFE OF THE PATIENT WAS DESPAIRED OF BY HIS MEDICAL ADVISERS. THE STONE DISSOLVED IN THREE HOURS IN A GLASS OF THE LITHIA WATER.

CASE OF MR. C. WOLFF, of Point Coupee, La.

POINT COUPEE, LA., April 3, 1878.

MR. THOMAS F. GOODE: By request I give you the following history of my case: Two years ago I began to suffer with severe pain in my kidneys, and to have periodical attacks—about two a week—which caused the most excruciating agony, from which I was able to rally relieved by the discharge of a stone from four to six grains in weight. There was never entire freedom from the pain in the kidneys. In eighteen months I discharged seven large stones, besides quantities of smaller stones and sand. As the result of this protracted and great suffering my general health was reduced so, as how a complete wreck, and I looked for relief only in death. In this state of things, about six months ago Spring No. 2. A week after I began to use it I had a slight attack, in which I passed two small stones. Placing one of these in a glass of the Water, in three hours I found it dissolved, to a fine dust, which gave me confidence, and I persevered in its use. I have had no attack since. The pain in my kidneys has entirely disappeared. I have regained my usual weight, and my general health is perfectly restored. I very cheerfully acknowledge my indebtedness for my life and the comfort which I now enjoy to this great health-giving Water. Respectfully,

C. WOLFF.

This Water, in cases of one dozen half-gallon bottles, can be had at the Springs, and of T. F. GOODE, Wholesale Druggist, 42 and 44 Camp street, New Orleans, La.

THOMAS F. GOODE, Proprietor Buffalo Lithia Springs, Va.

DANZIGER'S.

1878! Spring!—Spring! 1878!

Grand Opening of Spring Dry Goods AT

DANZIGER'S,

157 CANAL STREET,

BETWEEN BOURBON AND DAUPHINE.

THANKFUL for the kind and liberal patronage bestowed upon us by our city and country friends during the past Fall, we have made unusual exertions this season to furnish a fresh, choice and elegant stock of SPRING AND SUMMER DRY GOODS and take pleasure in announcing that our efforts have met with great success, and that during the coming Spring and Summer we will be able to offer greater inducements to purchasers than ever before.

Goods of all descriptions are very cheap. CALICOES and COTTONADES at 5 cts. a yard. Good BED SHEETING at 15 cts. BORDER for mantle lambrequins at $1 25 and $1 50 a piece; a very fine Robinet at $2 and $3 a piece. No one can find fault with *good* goods at such prices.

DRESS GOODS!

Great success in this department. Never were prettier Dress Goods ordered than this season.

NEW GUINEAS, in new effects, at only 12½ and 15 cts. a yard.

NEW ZEPHYRETTES, in new effects, at only 12½ and 15 cts. a yard.

Summer POPLINETTES at 9, 10, 12½, 15, 20 and 25 cts.

Fine Summer POPLINS at 25, 30 and 35 cts. } All new Summer Shades.

ALPACAS at 15, 20 and 25 cts.

Brocade Alpacas at 25, 30 and 35 cts.

HUNTINGS, all wool, in all shades, at 25 cts.

DERBIES at 12½, 15, 20, 25 and 35 cts.

MOZAMBIQUES at 15, 20, 25, 30 and 35 cts.

Fancy GRENADINES at 12½, 15, 20, 25, 30 and 35 cts.

And a large and well assorted assortment of extra fine DRESS GOODS at 40, 50 and 75 cts. and $1 a yard.

Also a few extra quality Dress Goods, in prints from $1 25 to $4 50 a yard.

Also a solid color LAWNS at only 5 cts. a yard.

Immense solid color LINEN LAWNS, grays and drabs, at 10, 12½ and 15 cts.

50 cases LINEN LAWNS at 10, 12½, 15 and 20 cts. Write for samples.

Write for samples of our Black Grenadines, at 15, 20, 25, 30, 40, 50, 60, 75 cts. and $1.

Write for samples of our Black Alpacas.

Write for samples of our Black Delaines, Taffetas, Cashmeres, Henriettas, Cloths, Bombazines and other Mourning Goods.

Write for samples of our Summer Silks, from 65 cts. upward.

Write for samples of our Black Gros Grain Silks, from $ upward.

Write for samples of our Black Silks, from 90 cts. down.

Write for samples of any kind of FANCY AND STAPLE DRY GOODS. We will be glad to send them to you.

We have received a complete assortment of White Damask, Table Damasks, Turkey Red Damasks, Towels, Napkins, Fine Quilts, Linen Sheetings, Pillow Case Linens, Diapers, Toilet de Paris, Nottingham Curtain Nets, Nottingham and Point Lace Curtains, Muslin for Mosquito Bars, White Nainsooks, plain, checked and striped Mull Muslins, Jaconet and Victoria Lawns, Nainsook de Finde, White Swiss from 14 to 84, White Piques, Corded Piques from 8 cts. up, Furniture Cretonnes, Spring and Summer Cassimeres and Coatings, Kentucky Jeans, Hosiery, Embroideries, Gents' Handkerchiefs, Corsets, Ribbons, Parasols, Shawls, Fancy articles of all descriptions, Notions, Table Oilcloth, Laces, real and imitation, etc., all at prices that will surprise you.

One of the finest assortments of COTTONS, SUITINGS, PLAIDS, OSNABURGS, DENIMS, TICKS and other STAPLE and PLANTATION GOODS ever offered in this city. All at prices that will surprise you.

We would require the whole paper to enumerate all the advantages that you would derive from buying from us. All we can say is: Try us, and if we don't fill your orders to your satisfaction send the goods back. We will cheerfully refund the money for each and every article purchased at our store that does not give full and entire satisfaction.

DANZIGER'S
157 CANAL ST., New Orleans.

Mme. Rosa Reynoir,

NO. 9 CHARTRES STREET,

NEW ORLEANS, LA.

MILLINERY.

Having received the large and beautiful stock of

SPRING MILLINERY

selected by me in New York and Baltimore, and ordered from leading Parisian houses, I respectfully invite my patrons and the ladies in general to call early and make their selection while the assortment is complete. My orders will be filled, however large, as quickly as by mail or express, free.

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We have now in stock a first-class assortment of Ladies' Hats, Bonnets, Flowers, Feathers, Ribbons, Velvets, Silks, Crapes, Laces, Fancy Goods, Notions, etc., which we will sell at the lowest prices. Orders by mail will receive prompt attention.

Mme. ROSA REYNOIR,
NO. 9 CHARTRES STREET.

Sabbath School Song-Books.

Good News.

(35 cts.) This charming Sabbath-school Songster has won a multitude of friends, and needs no praise from those who have heard its sweet melodies. But all should try it—and be pleased. The young singers are sure to do so. "It May Be Far," "Beautiful Home," and "I Hear Him Calling" are three of the 220 gladsome songs, which make the use of Good News a perpetual joy.

Shining River.

(35 cts.) Is a book of the same nature and general excellence as "Good News," and differs only as the tastes of composers equally good will differ. Let your girls and boys sail on this "shining river," and they will soon be singing with sweet and pure lyrics like "Beautiful Vale," "Shining Land," or "Like the Stars."

CHORAL PRAISE. (40 cts.) Is a collection of Chants, Songs and short Anthems for Episcopal Sabbath Schools. The beauty of its contents will recommend it to all denominations.

They who play the Organ for Sabbath School Singing will welcome the new

CLARKE'S REED ORGAN MELODIES,

(2 50 Boards; 3 Cloth), which melodies are to true Reed Organ Style are excellent for the Organ Teacher, and practice, and are eminently fresh and interesting.

Books sent by mail, post free, for retail price.

OLIVER DITSON & CO.,
BOSTON.

C. H. DITSON & CO.,
711 BROADWAY, N. Y.

TRUNKS—TRUNKS.

HAVING taken overstocked myself with this article from the most prominent manufacturers of Chicago, and Cincinnati, upon the most liberal terms, I am enabled to offer to the trade and consumers a Solid Leather, Zinc, and Iron Bound, Well made, Neat Pattern Trunk which cannot be excelled either in Style or Price, and which I will sell at wholesale or retail. Also a full line of SATCHELS and VALISES, also a fine assortment of Ladies', Children's and Misses' HATS and CAPS of the best Philadelphia makers. All sold very low for cash or approved paper.

S. RAPES, 541 Magazine St.,
50 Corner St. Mary, New Orleans.

The Only Complete Edition. Just Issued.

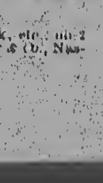
Agents Wanted to Sell the Life and Work of

MURPHY & REYNOLDS

A COMPLETE HISTORY OF THE GREAT TEMPERANCE MOVEMENT of the Nineteenth Century, containing the Life and Work of Murphy & Reynolds, and the origin and progress of the Washingtonian, Martha Washington, Sons of Temperance, Good Templar, Red Ribbon, Blue Ribbon, Cadet, Juvenile, Cold Water, Crusade, Reform Club, Women's Christian Temperance Union movements, and all other temperance societies and organizations. Also, a full account of the Origin, Progress and Present Condition of the Temperance Reform in all parts of the world. Also, Biographical Sketches of Hundreds of Reformed Drunkards, Orators, Preachers, Lecturers, Workers, Martyrs, Statesmen, Philanthropists, Reformers, Poets, Authors, Editors, Publishers, Etc., Etc. The largest, most complete and cheapest History of Temperance ever published. Agents are meeting with unprecedented success. Send for our extra terms and circulars. Address, HUBBARD BROS., Publishers, Cincinnati, Ohio.

Portraits of Murphy & Reynolds Sent Free.

COUGHS, COLDS, ASTHMA.



Remember that for all Affections of the THROAT AND LUNGS, Lapiere's Iodine Turnip Pectoral Balm is the safe remedy, combining efficiency of action with a most palatable savor. Give it a trial. Price, $1. Sold at all well assorted drug stores, and by the proprietor, 24 and 25 Elysian Fields street, Mobile depot—Hillow & Co., 20 Water St., St. Louis depot—Richardson & Co., 708 N. Main St. 50

The New Louisiana Remedy

FOR COLDS, COUGHS, CATAR

Farm, Garden and Household.

POULTRY-KEEPING

HOW TO BEGIN.

There is a very general desire to engage in keeping poultry. The business does not require hard work, and is attractive and agreeable. It also promises to be profitable, and profit is the chief inducement to the majority of the novices who desire to attempt it. A few general cautions are needed by those who would undertake the business.

A novice cannot, by the mere use of money, take up poultry-keeping and make a success. On the contrary, he will be more than likely to lose all the money he invests if he supposes that the business consists only in buying some fowls and feed, and in selling eggs and chickens, by simply permitting the hens to produce eggs while he gathers them. Success only comes to the long-experienced poultry-man who knows precisely what is to be done to secure this result. It is best to begin with a few fowls, making their keeping a secondary business, until these can be managed with success and profit. Then the number may be increased, and when the business pays sufficiently, then sole attention may be given to it. It is more profitable to purchase fowls than eggs. This is a simple matter of figuring. If a dozen eggs of choice fowls are procured at a cost of say $5, a year will elapse before any profit can be gained from the three or four pullets that may probably be hatched from them. If a trio of birds are purchased at a cost of say $20 now, a number of eggs will be procured before setting-time arrives, and then each hen may bring out a brood of eight or ten chicks. After these are raised, more eggs will be laid, and if good care is given there may be on the whole twenty dozen eggs, ten pullets and ten cockerels, as the produce of this trio within the same time that it would have taken from the dozen eggs first mentioned, to produce three or four pullets. There is an obvious difference in favor of beginning with birds, both as to profit and time.—*American Agriculturist.*

SHEEP

ON THE EXHAUSTED COTTON PLANTATIONS OF THE SOUTH.

Capitalists in this country are extraordinarily ignorant of the extensive field now opened for speculation in real estate, or they would take advantage of the present opportunity to possess themselves of the old cotton plantations, and thereon grow mutton and wool, for they could make ten times more by wool than by cotton, and get all the mutton as an extra profit.

I am perfectly certain, if I had the control of a large tract of land, that, without the aid of a single white man, and without any assistance in buying or selling, I could stock these deserted plantations with sheep and put them in charge of the negroes, so as to have sheep husbandry established on forty thousand acres, and in twenty years make more money than A. T. Stewart, Jacob Astor and the Vanderbilts combined; for I would extend till millions would be made annually. There would be a great advantage here over the English colony of Australia, yet there sheep are more numerous than in this much earlier-settled country.

Statistics have proved that in the South during the last three years wool has paid sixty per cent. for growing, while cotton has not paid more than five to seven per cent; and then it must be recollected that the sheep have been managed on such a poor, miserable system that double this amount of profit could be made by an enlightened method of treatment, and mutton of the very best quality sold annually, which would enhance profits far beyond anything the present Western sheep-owners have any idea of. Mutton and wool would produce more millions than cotton ever did.—*George Gardner, in Rural New Yorker.*

BEESWAX.

The uses of the wax are numerous and important. Its property of preserving tissues and preventing mold or mildew was well known to the ancients, who used cerecloth for embalming, and the wax for encaustic painting, as in the wall-pictures of Pompeii. Wax candles and tapers play an important part in the processions and ceremonies of the Roman Catholic Church. Wax is used by the manufacturers of glazed ornamental and wall papers, and on paper collars and cuffs for polishing the surfaces. It is used in varnishes and paints, and for the "stuffing" of wood which is to be polished, as for pianos, coach work, fine furniture, and parquette floors; electrotypers and plasterers use wax in forming their molds. Wax is an important ingredient in preparations for covering surfaces of polished iron and steel to prevent rust. Combined with tallow, it forms the coating for canvass and cordage to prevent mildew, as in sails, awnings, etc. Artificial flowers consume much wax, and, despite the introduction of paraffine, ceresin and mineral wax, its use appears to be extending. One of the oldest of its applications is in the laundry, and the polishing wood-work.

The product of wax in the United States is stated to be 20 000 000 pounds annually, and is increasing. It is worth in money at least $3 000 000. Of this about $700,000 worth are exported, and about $1,200,000 worth of honey also goes abroad. The total product of honey and wax is worth at present in the United States nearly $5,000 000.—*Our Home Journal*

LAMENESS IN SHEEP.

The principal part of the body is supported by the heel or back part of the foot. The front part is, from its pointed nature, well adapted to preserve the foothold and prevent slipping, particularly in ascending rocky declivities; and in such situations, and particularly if the animal has to travel, the wear of the horn at the toe is equal to its growth. But in wet pastures or on soft soil the growth of the toe is much greater than the wear, and consequently this part often grows extremely long and irregular, so that it separates from the quick, and dirt insinuates, and lameness and a troublesome wound are the consequence, sometimes leading to foot-rot. This might be prevented by cutting off the superfluous horn with a knife.

The foot of the sheep often becomes sore from traveling, particularly on sandy roads. In this case it is the heels, and the skin between them, that suffer; but timely rest will set the matter right, and a little oil of tar may be applied to the wound.

Sometimes the biflex canal (an inflection of the skin between the digits above the clefts of the hoof) becomes the seat of disease and the cause of lameness; sand may penetrate, or the parts may be chafed by much walking in the dirt, and inflammation and ulceration are the consequence. This part may be cleaned and dressed with tincture of myrrh and tincture of aloes, equal parts mixed. If proud flesh forms, it should be kept down by a few applications (with a feather) of muriate of ammonia.

These various injuries often prove very troublesome, from the circumstances of the sheep being exposed (particularly in the fall of the year) to dirt and moisture, and the vicissitudes of the weather, and sometimes prove the forerunner of a still more troublesome malady—the foot rot.—*Prairie Farmer.*

How to Boil Potatoes.—Always remember that the sweetest part of the potato is nearest the skin. Select your potatoes all of the same sort, and as nearly as possible of the same size. They must be all of the same sort, because different varieties require different degrees of boiling; they should be of the same size, so as to be cooked in the same time. Thoroughly clean your potatoes by scrubbing them with a hard brush. A knife must never touch them, not even to remove the eyes. Pack them tightly in a sauce-pan, so as to cover them with the smallest quantity of water. Always use clean rain-water for cooking, if you can obtain it. Cover with water, adding a teaspoonful of salt to a quart of water. Bring them to the boil. Set them aside to simmer; potatoes are generally spoiled by quick boiling. Try them with a thin bone skewer. When nearly done finish the cooking by boiling up quickly for one or two minutes. Pour away all the water. Partly remove the lid to allow the moisture to evaporate. Give the sauce-pan one or two shakes. Lay a clean white cloth in a wooden bowl, peel the potatoes quickly, and send them to the table.

"Alfalfa, so highly praised by the Californians, was formerly known among the ancients as lucerne. It seems to be especially adapted to the soil and climate of California. It is a valuable forage plant for warm climates, and especially in those localities where severe droughts are frequent. It requires continuous heat to bring it to perfection. In the long, hot seasons of the extreme Southern States it ought to do well, as it requires continued heat to increase continuous growth, whereas many as three crops can be taken in a single season."

We clip from the *Southern Farmer* the above notice of alfalfa. We can add that it will do for the Southern States, and do well too; it is the very best clover grown, and crops have been raised in California as high as eight, ten, twelve, and even sixteen tons to the acre. Deep cultivation, thick seeding, and repeated cuttings while young and tender, give an almost perpetual crop.—*California Farmer.*

Cooking Meat.—The mutton was well washed and drained dry, then put into a very hot oven; in about twenty minutes I basted it well with the fat in the pan; when it was nicely browned, the oven-door (one door) was left ajar till fifteen minutes before dinner-time, when it was again shut. A great many cooks put salt on the meat before cooking, a thing which they make a great mistake. I used to do so, but I have learned better; it makes a roast or fried meat very hard; but, if sprinkled on after cooking, salt will drive and accumulate or gather the juice, making the meat very rich in gravy, while it will not contract and toughen the cooked albumen of the meat. You do not put salt upon a beefsteak before you broil it, and did you never notice how quickly the juice gathers on top of the steak after you have put upon it a trifle of butter, and sprinkled it with pepper and salt? It is the latter which produces this effect.—*The Cultivator.*

The Phylloxera in Europe.—Phylloxera, that pernicious enemy of the vine, which hitherto had mainly restricted its devastations to the wine-growing districts of France and Switzerland, seems lately to be going on and in Germany. It is announced that it has appeared in a vineyard at Rauschwitz, near Diegau, as well as in a viticultural establishment as Plantieres, near Metz. In the former case the vines had been purchased last spring from one of the numerous horticulturists of Erfurt. The necessary measures are being taken to prevent the spreading of the plague. In France phylloxera seems also on the increase; at Saint Medard and other places of the Gers department the vines are covered by such masses of the insect that the latter can easily be seen by the naked eye, which is generally not an easy matter.

Prussian Dwarf Pears.—The successful culture of dwarf pears depends on four essential requisites, viz: 1. A locality where they are found to succeed, for in some places they fail although this failure is sometimes attributed to unfavorable locality, when it is more the result of neglect. 2. Good cultivation and annual enriching of the soil, especially at the north and east. Where the soil is naturally fertile and the summers hot, less cultivation and manuring are necessary. 3. Pruning, to prevent too many fruit-spurs, and to favor a growth of vigorous shoots. 4. The selection of such varieties only as grow freely on the quince, as Duchesse d'Angoulene, which is the hardiest and most enduring; Louise Bonne of Jersey, Doyenne Boussock, Beurre Superfin, etc. In severe climates mulching for winter is important and essential, and is useful everywhere.

Ashes for Fruit-Trees.—The editor of the *Horticulturist* says: "We have known quite a number of instances—indeed so often as to make it quite a rule—that old orchards apparently dying out have been brought back again to fruitfulness by the liberal use of wood ashes, also stirring the soil. Potash is the most important element in the successful growth of all kinds of fruit-trees. An old gentleman told a club, not long ago, that he had known a man make and preserve an orchard of apple-trees in a flourishing and productive condition, originally placed on very poor ground, by sprinkling every year around each tree, to the circumference of the extent of its branches, half a bushel of ashes. We consider this a very important item."

Saddle-Galls.—To prevent saddle galls, the saddle should be lined with some smooth, hard substance. Flannel or woolen cloth is bad. A hard-finished, smooth rawhide lining, similar to those of the military saddles, is preferable. Then, if the saddle is properly fitted to the horse's back, there will be no galls unless the horse is very hardly used. Galls should be washed with soap and water, and then with a solution of three grains of copperas or blue vitriol to one tablespoonful of water, which will harden the surface, and help to restore the growth of the skin. White hairs growing upon galled spots cannot be prevented.—*Nebraska Farmer.*

Transferring Plants.—The editor of the Germantown *Telegraph* says: "There is no mode that we ever tried so effectual in transplanting tomato, cabbage, cantaloupe or any other tender plants from the hot-bed, or from one place to another, as to prepare a vessel filled with manure water, and rich soil, about the consistency of thin mush, with which the roots of the plants should be well coated and set in a hole made with a sharp, round piece of wood or dibble. After being rather firmly planted, moisten again with manure-water. We have never failed in any transplanting when done in this way, and the trouble is very slight."

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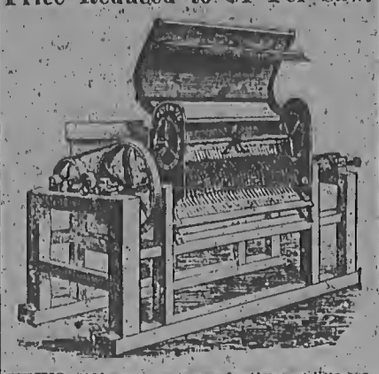

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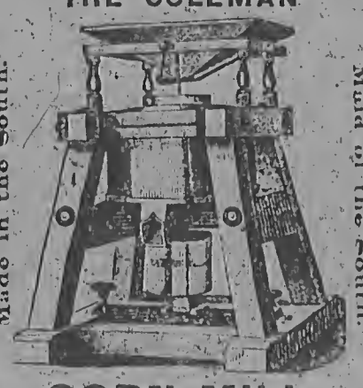

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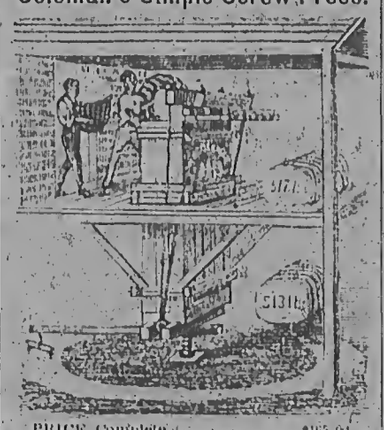

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SCIENTIFIC.

—The electrical apparatus for illuminating the harbor of Odessa during the Turkish blockade cost about $5 a night.

—It has been noticed that European bees, when imported into Australia, for a year or two keep their hives in good order, and make a very fair amount of honey, but after that time they become idle and wholly unproductive. An explanation of this curious fact would be of great interest.

—Prof. Ramsay has lately endeavored to maintain that the basins of lakes had been scooped out by glaciers. He cites cases where there are lakes near mountain chains which still have furnished glaciers, and pointed out the absence of lakes in many parts of the world where there are no high chains. Some lakes may have been formed in that way, but many were certainly not.

—A party to observe the solar eclipse of July 29 is being organized at Princeton, under the direction of Profs. Young and Brackett, the party being furnished by the trustees of the John C. Green estate and certain liberal friends of the college in this city. The party will consist of ten or twelve persons, and will occupy themselves principally with spectroscopic work, the spectrum being studied visually, photographically and thermometrically. The station of observation will probably be near Denver.—*Independent.*

The death of Father Secchi, says *Independent*, will be deeply felt by all who are interested in spectroscopic astronomy. He was undoubtedly one of the most skillful and assiduous of observers, and by his observations and discussions had contributed more than any other living man to our knowledge and understanding of the constitution of the sun. His book, *Le Soleil*, of which a new edition appeared about a year ago, is by far the most complete work on the subject in existence, and in its typography, illustrations and appearance probably the most beautiful monumental book ever published.

Some highly interesting antiquities were recently found near Wisby, on the Swedish island of Gottland, in the Baltic. Excavations are being made for a new railway, and in a gravel pit, about a foot under the surface, a copper casket was found which contained two sets of bronze scales, each set consisting of five different pieces, and belonging to an Arabic monetary system. Besides these weights there was a pair of magnifying glasses in the box, and on the top of all there were found two balance scales, a larger and a smaller balance beam, the former with chains, the latter with silk strings, which were still present. All the objects were artistically finished and made of bronze.—

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No. 142 Poydras St., New Orleans.

I. A. BOURG,
COMMISSION MERCHANT,
147 DECATUR ST., near Old Levee, New Orleans.
P. O. Lock Box 87.
Will attend to the sale of Cotton, Sugar, Rice, Moss, Hides, Wool, Furs, Poultry, Game and all kinds Beeswax, Honey, and every description of Garden Produce. Country orders solicited.

J. D. CRASSONS,
BOOT AND SHOE STORE,
No. 26 FRENCHMEN ST., between Victory and Moreau Third District, New Orleans.
A fine assortment of Boots and Shoes always on hand and made to order. La Dest, Children's and Misses' Shoes manufactured to order.

T. A. RECH, COOPERAGE.
Office and Sales Room, 47 NORTH PETERS ST., Manufactory Carondelet Walk bet. Bounty and Procter, New Orleans.
Have constantly on hand Sugar Hogsheads, Molasses Barrels, Dest Barrels, Kegs, and also a large assortment of Hoop Poles. Orders promptly attended to. Particular attention paid to Trucking.

ESTABLISHED 1849.
J. H. KELLER,
MANUFACTURER OF
Palm, Olive, German, Magnolia and Castile Soap.
Office 110 GRAVIER ST., New Orleans, La.
All kinds of Laundry and Toilet Soaps.

COAL.....COAL.....COAL.
B. DEWOOD & BROS.,
Corner Camp and Common Streets,
Opposite the City Hall,
Wholesale and Retail dealers in all Kinds of COAL. Lehanon Coal delivered by boat load or less on the cars and shipped in casks or in bulk at lowest market rates. City trade supplied.

THOMAS HANAM,
LUMBER,
CABINS MADE TO ORDER.
Every description of LUMBER always on hand. Also Sash, Blinds, etc.
Mills and Yard: Corner CEDAR and JULIA STS., New Basin, New Orleans.

HEATH, PIPPET & GAHA,
IMPORTERS AND DEALERS IN
CARPETS, FLOOR OIL CLOTHS,
UPHOLSTERY GOODS, Wall Paper, Window Shades, Cornices, Lace and Nottingham Curtains, Mirrors, Moldings, Cornices, Fixtures, etc.
Frames made to order a specialty.
No. 90 Camp Street New Orleans.

FRANK M. NORMAN,
Book-Seller, Stationer and Printer,
508 MAGAZINE STREET,
Between Josephine and St. Andrew.
Your name on 50 Visiting Cards for 30 cents. Frames made to order. Scrap pictures. Upper City Circulating Library. Catalogues free.

CHEAP WALL PAPER.
WIDOW HY. HABERT,
Successor to P. Delerolx, Importer of French, English and American PAPER HANGINGS of all sorts and qualities, No. 100 CHARTRES ST., between St. Louis and Conti, New Orleans, La.

ESTABLISHED IN 1825.
LEEDS' FOUNDRY,
Cor. Delord and Franklin Sts.
OFFICE ST. BERNARD COAL CO., 22 Carondelet street, New Orleans. SPECIAL NOTICE. The undersigned is prepared to contract for COAL, for fall and winter supply, at the following rates, delivered in any portion of the city:
Families.....90c. per bbl.
Steam.....90c. per bbl.
Dealers (hauling themselves).....45c. per bbl.
Country orders solicited.
W. S. PAMPHILE, Agent.

CARPET WAREHOUSE, 47 CHARTRES STREET.
CARPETINGS—Willton, Axminster, Velvet, Brussels, Tapestry, Three-Ply, etc.
FLOOR OIL CLOTH, English and American.
MATTINGS—800 rolls White, Check and Fancy.
WINDOW SHADES, Table and Piano Covers.
FURNITURE and CURTAIN GOODS in great variety.
RUBLAPS—Table and Enamel OIL CLOTHS.
A. ROUSSEAU

PROFESSIONAL CARDS.

GEORGE J. FRIEDRICHS,
DENTIST,
155.....ST. CHARLES STREET.....155
NEW ORLEANS.

C. L. HILGER,
ARCHITECT
31.....CARONDELET ST.....31
NEW ORLEANS, LA.
All orders from the country will be satisfactorily attended to.

DR. C. J. DICKHAM,
RESIDENCE AND OFFICE,
220 Jackson St., Bet. Chestnut and Coliseum,
NEW ORLEANS,
Office Hours—Eight A. M. and three to four P. M.

DR. J. J. LYONS,
NO. 219 CARONDELET STREET,
Between Julia and St. Joseph,
New Orleans, La.

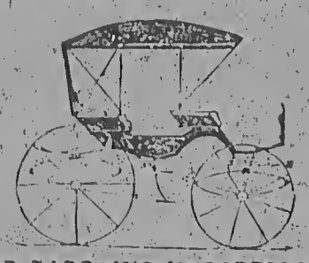
MEDICAL.
The Compound Oxygen Treatment.
For the cure of CHRONIC DISEASES.
THIS is the surest, safest and cheapest curative agent known. It cures by revitalizing the whole body, and hence is effective in a great variety of diseases. Among the many names to which we are permitted to refer, we give the following:
Hon. S. Field, Judge of U. S. Supreme Court, and his accomplished wife; Mrs. Hallet Kilburn; Judge Samuel Sallee, New York; Hon. Montgomery Blair; Edgar, Bateman, West Virginia; Hon. Wm. D. Kelley; T. S. Arthur; Hon. Fitz Henry Warren.
Our Brochure of 200 pages, which contains the clearest statement of principles, the most brilliant record of cures, and all the information necessary to an intelligent opinion and intelligent action, will be mailed FREE
STARKEY & PALEN,
1112 GIRARD ST. PHILADELPHIA, PA
(J. R. Starkey, A. M., M. D., U. S. Patent Ph. B., M. D.

PILES.
DR. W. S. WORTMAN & CO., 206 Pine street, St. Louis, positively cure Piles without knife, ligature or pain. Patients can attend to business. No charge unless cured; pay all expenses if they fail; guarantee, five years. Refer to Dr. A. H. McLean, known all over the United States and Europe; Drs. Myers & Tobin and Eames, leading druggists of St. Louis; James Lopat, M. A. Wolff, Frank Shapleigh, Wholesale Hardware, Main street; Hon. J. B. Henderson, Ex-United States Senator; J. H. Shockle, Agt. N. W. Ins. Co., St. Louis; John Bentley, Agt. Hartford R. R.; Edw. Mead, Jr., Jeweler, Fourth street; L. Billon, Wiggins Ferry Co.; Capt. Jerry Wood, steamer Minneapolis, and others.

DIPHTHERIA
Johnson's Anodyne Liniment will positively prevent this terrible disease, and will positively cure nine cases out of ten. Information that will save many lives sent free by mail. Don't delay a moment. Prevention is better than cure.
I. S. JOHNSON & CO.,
Bangor, Me.

ANGELI'S
HOMEOPATHIC PHARMACY,
CANAL STREET, near Chartres, South Side, New Orleans, La.
Homeopathic Medicines, Books, Cases, and all other articles used in Homeopathic practice.

MISCELLANEOUS.
BREECH-LOADERS.
WE take this opportunity of informing customers and friends that the first installment of our new stock of these goods, unexpectedly delayed a few weeks, has a rival and is ready for inspection. Our Breech Loading Shot Guns alone, our assortment in store comprises much of the celebrated Scott and Purdey, ranging through every description and grade. These fresh importations, ten in number, are the advance of a large consignment, which, with a general stock, has been marked down to meet the shrinkage in value from the close of last year. Should you want a gun, call and see for yourself, or, if you want to buy, send for list.
FELIX HERIN,
No. 9 Bourbon street, (Old No. 27 opp. Pike's Billiard Rooms, Pistols and Ammunition at wholesale and retail.)



FOR BARGAINS IN CARRIAGES
GO TO
Henry Timken's New Factory,
Nos. 1100, 1102 AND 1104 ST. CHARLES ST., Bet. Tenth and Eleventh Sts. ST. LOUIS, MO.
All work of first-class material and workmanship. Call and see for yourself and customers.

AGENTS WANTED FOR AMERICAN WATCHES
$20 $10
305 N. 7TH ST. ST. LOUIS MO.
Send for price list. L. DRESSER, Agent.

SPORTSMEN'S DEPOT,
55.....ST. CHARLES STREET.....55
NEW ORLEANS.
ARTICLES FOR FISHERMEN OF ALL KINDS.
Reels, Nets, Hooks, Lines and every desirable article for the Angler, wholesale and retail. Guns imported to order. A. H. Cooper's Breech and Muzzle Loading Guns always on hand. All kinds of improved artificial baits. Address Postoffice Box 1248.

Pontchartrain Cheap Store,
J. A. LACROIX,
CORNER FRENCHMEN AND VICTORY STS.
LADIES', GENTS', MISSES' AND CHILDREN'S
BOOTS AND SHOES
OF ALL DESCRIPTIONS.
Always on hand a full assortment of first-class goods at prices which defy competition. Call and examine our stock before purchasing elsewhere.
MY MOTTO: "Quick Sales and Small Profits."
Jackson railroad cars pass in front of the store.

ATTY
PIANOS [illegible] RAGING
See Beckler's latest Newspaper full reply and read before buying PIANO or ORGAN. Read my latest circular. Lowest prices ever given.
WAR BEATTY, Washington, New Jersey.
Address DANIEL F. BEATTY, Washington, New Jersey.

Sutter, Berry & Co.,
GLASS STAINERS.
Particular Attention Paid to Church Work.
Orders from all parts of the country promptly attended to.
118 N. SEVENTH ST., bet. Pine and Olive. ST. LOUIS, MO.

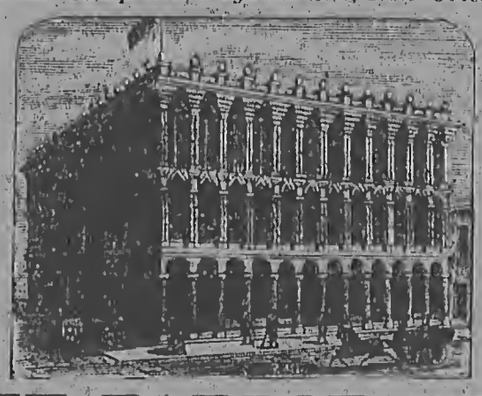
25 Elegant Cards, no two alike, with name, 10c. postpaid. J. B. REED, Nassau, N. Y.

MISCELLANEOUS.

TUNNARD
Southern Corn, Pea and Rice Planter,
AND COTTON PLANTER.

Price for Corn, Pea and Rice Planter.....$12.
Price for Cotton Planter.....$12.
PLANTATION HARDWARE, AGRICULTURAL IMPLEMENTS, STEAM ENGINES, GINS, Saw and Grist Mills, Pumps, Belting, Pipe and Fittings, etc. Send for special prices.
B. J. WEST,
Nos. 115 and 117 Magazine Street, New Orleans.

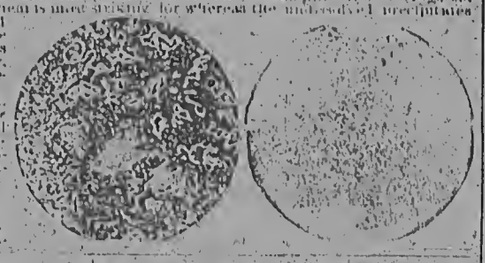
R. M. & B. J. MONTGOMERY,
FURNITURE EMPORIUM,
Corner Camp and Poydras Sts., New Orleans.

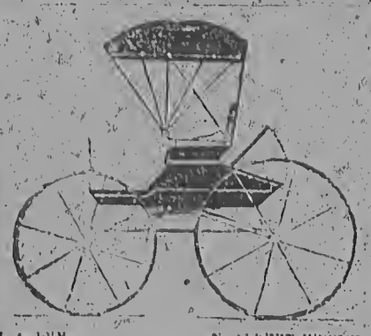


FINE PARLOR SUITS,
IN SILK, SATIN, COTOLINE, REPS AND HAIR CLOTH.
FINE BED-ROOM SUITS IN WALNUT, MAHOGANY AND ROSEWOOD, WITH FRENCH PLATE IN ARMOIRS and Dressing Cases.
Fine Dining Room, Hall and Library Suits, Fancy Cabinets, Stands, Desks, Tables and Chairs. A large assortment of FRENCH PLATE MIRRORS. A full line of Office Furniture. A large stock of Medium and Common Furniture, suitable for the country trade. Goods delivered free of charge.

We have the best imitation Gold Watch in the market. The metal is a composition of other metals, so closely resembling gold, that the best judges find it difficult to detect the difference, except by a chemical test, and it has the virtues required to make it the best substitute for gold known—*Genuine American Movement, Expansion Balance, Beautifully Engraved or Enamel Turned Hunting Cases* and equal in appearance to a GOLD WATCH THAT COSTS from $150 to $200. If you wish a watch for your own use, or to make money on, try this. Owing to our large sales we are enabled to reduce the price of them to $4 each, with an elegant Chain attached. They are used on railroads, steamers and in manufactories, and other places where accurate time is required, and give general satisfaction. We send them by mail or express, on receipt of $12, to any part of the country, or it will be sent C. O. D. when the customer desires, and remits $3 on account. These elegant CHAINS weigh about Fifty Pennyweights, and the same pattern in pure gold would cost $50. We sell these Chains at $4 each. But we sell the Watch and Chain for $12, sent by mail in a registered package, post-paid, to any postoffice in the United States.
WE SELL THE WATCH WITHOUT THE CHAIN FOR $10.
J. BRIDE & CO., Clinton Place & No. 11 Eighth St., New York.

MILK OF MAGNESIA
IS THE best preparation known for all disturbed conditions of the stomach. It immediately and certainly cures DYSPEPSIA, INDIGESTION, HEARTBURN, SPRAINOMAH and HEADACHES caused by acidity of the stomach. The pleasant effervescent drink like citrate of this preparation renders it very valuable for infants, requiring no persuasion to force them to take it. It never gives relief, but soothing to the stomach, and will act as a laxative when used as directed. It is also a delightful remedy for females. The combination of this preparation and its perfect solubility are made fully apparent for the following reasons. They represent a teaspoonful of the powder dissolved in a wine glass of water. The first contained Magnesia as usually sold with water. The second the Milk of Magnesia now offered. The difference between them is most striking, for whereas the undissolved precipitates and particles of the drug of inferior Magnesia are exhibited with terrible distinctness, the Milk of Magnesia has all the appearance of a cloudy vapor, entirely free from the objectionable precipitates, and in fact is perfectly dissolved.
Be sure to get Milk of Magnesia. Ask your druggist for it, and do not accept any substitute. It is entirely different from all other preparations of Magnesia. Physicians and others not already acquainted with this preparation will obtain full explanatory circular by addressing
C. H. PHILLIPS,
Manufacturing Chemist,
P. O. Box 1177. NEW YORK.





J. A. LUM. N. ALBERT HOOKER.
J. A. LUM & CO.,
MANUFACTURERS AND DEALERS IN
CARRIAGES, HARNESS, ETC.
163 Gravier and 12 Union Street.
A SPECIALTY MADE OF CHILDREN'S CARRIAGES.

M. H. APPLEGATE,
PLUMBER,
AND DEALER IN
COOKING RANGES AND BOILERS,
Bath Tubs, Water Closets, Washstands, Kitchen Sinks, Lift and Force Pumps, Ale Pumps, Sheet Lead and Lead Pipe, and Brass and Plated Cocks of all Patterns.
116 Poydras St., New Orleans, La.
Repairing neatly done. Country orders attended to.

JOHN BOIS,
DEALER IN
FURNITURE, PICTURES,
LOOKING GLASSES, ETC.
159.....Camp Street.....154
Next to St. Patrick's Church, New Orleans.
No charges for packing and shipping. Orders promptly attended to, and satisfaction guaranteed. One price only on each and every article, and no deviation.

BY FRANK SHARP.
NOTICE TO THE PUBLIC.
ON ACCOUNT of an increase of consignments of new and second hand Furniture I will sell regularly EVERY DAY, at 9 o'clock A. M., at salesroom, 82 Camp street. Outdoor sales of every description promptly attended to, and returns made immediately after the sale.
Liberal advances made on consignments.
Also attend to the sale and purchase of Real Estate.
FRANK SHARP,
Auctioneer and Appraiser,
82 Camp street.

STORAGE—STORAGE—WANTED—500 loads of Furniture for storage at low rates. Money advanced on storage.
Prompt attention paid to packing, shipping and hauling. Apply at 82 Camp street.

WATERS' Orchestrion chimes ORGA
of the most beautiful tone ever made, is a perfect parlor ornament, and is the best Parlor Organ ever offered to the public, combining with the reeds, a full set of carefully tuned & selected bells, forming the WATERS' CLARIONA ORCHESTRION, OR CHIMES, AT CONCLUTO, VESTA, CENTENNIAL, CHOIR, CHAPEL, and COTTAGE ORGANS, in Walnut or French Cases are covered by our great FIRST CLASS.
WATERS' PIANOS, GRAND, SQUARE, and UPRIGHT, ARE THE BEST MADE, the Tone, Touch, Workmanship, & Durability Unsurpassed. Warranted for SIX YEARS.
PRICES EXTREMELY LOW for cash. Monthly Installments received. A Liberal Discount to Teachers, Churches, Schools, etc. AGENTS WANTED. Special inducements to the trade. Illustrated Catalogues Mailed. Second-hand Instruments at Great Bargains. HORACE WATERS & SONS, Manufacturers and Dealers, 481 EAST 14th STREET, UNION SQUARE, NEW YORK, Box, 3567

E. BAKER,
SEEDSMAN,
No. 7 Camp St., New Orleans.
A FULL STOCK OF
GARDEN, FIELD & FLOWER SEEDS,
Fresh, Pure and Reliable.
Seeds sent by mail. Also Fruit, Shade and Ornamental TREES, ROSES, etc.

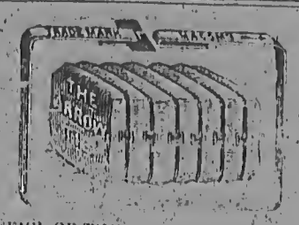
LUMBER.
CYPRESS AND YELLOW PINE—An assortment of over 2,000,000 feet constantly on hand. Also a large stock of Doors, Sash and Blinds on hand, and made to order. Office, Corner Delord and Howard. Depot in square bounded by Delord, Calliope, Howard and Freret. P. O. Box 918.
JOHN F. PIPP.

WIRE RAILING
AND
Ornamental Wire Works.
DUFUR & CO., No. 26 N. Howard St., Baltimore, manufacture WIRE RAILING for Cemeteries, Balconies, etc., Sleeve-Pendents, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc.

AMERICAN WATCH COMPANY.
We are selling the WATCHES of the above Factory at the very lowest prices.
Silver Watches at $10 and upward.
Gold Watches at $35 and upward.
All fully guaranteed.
A. B. GRISWOLD & CO.,
Corner Canal and Royal Sts.

25 Fashionable Cards, no 2 alike, with name, 10c. post-paid. GEO. I. REED & CO., Nassau, N. Y.

MACHINERY, TIES, ETC.



OFFICE OF THE
American Cotton Tie Co.,
(LIMITED.)
17 CARONDELET ST., NEW ORLEANS.

Important Special Notice.
The AMERICAN COTTON TIE COMPANY (LIMITED) having fixed the price of the celebrated
ARROW COTTON TIE
at $2.50 per bundle, less 2½ per cent. discount for cash, the General Agents hereby authorize their Sub-Agents in this city (dealers in Bailing Stuffs) to sell by and contract with Factors and Country Merchants, for future delivery, on the above-named price and terms, in quantities, from time to time, as may be required, settlements being made on delivery.
The Company having a large stock now on hand, and having contracted for an abundant supply to meet the entire demand for Cotton Ties throughout the Cotton States, the celebrated ARROW TIE will be placed upon the market generally, and sold by their numerous Agents at the price and terms above stated, it being the object and purpose of the Company to merit the continued patronage of the planting community.
R. W. RAYNE & CO.,
GENERAL AGENTS.

SHAKSPEARE IRON WORKS,
Cor. Girod and Dryades Sts.
MANUFACTURE EVERY VARIETY OF
STEAM ENGINES
SUGAR MILLS,
VACUUM PANS, SAW MILLS,
DRAINING AND CENTRIFUGAL MACHINES,
MILL AND GIN GEARING,
GRATE BARS, ETC., ETC.,
STOREFRONTS,
COLUMNS, VENTILATORS,
RICE MILLING MACHINERY,
PULLEYS AND SHAFTING.
And work of all kinds manufactured to order by
SHAKSPEARE, SMITH & CO.
Office—219 GIROD ST., NEW ORLEANS.
Estimates and price lists furnished on application.

CANE GROWERS!
SEND FOR CATALOGUE OF THE BEST AND MOST ECONOMICAL MACHINES.
VICTOR CANE MILL AND COOK EVAPORATOR
OVER 48,000 SOLD. AWARDED FIRST PREMIUM AT 125 STATE FAIRS. GRAND MEDAL CENTENNIAL EXHIBITION
THE SORGO HAND BOOK
ON THE CULTURE AND MANUFACTURE OF SORGO AND IMPHEE, SENT FREE.
BLYMYER MANUFACTURING CO.
CINCINNATI, O.
STEAM ENGINES, THRESHERS, BELLS.

WATER WHEELS.
THE UNEQUALLED JAS. LEFFEL DOUBLE
TURBINE WATER WHEEL,
PORTABLE AND STATIONARY
STEAM ENGINES, STEAM BOILERS,
SAW, FLOUR AND GRIST MILLS,
MACHINE MOULDED MILL GEARING,
SHAFTING, PULLEYS AND HANGERS
Of Improved Design, A Specialty.
Address, POOLE & HUNT,
Send for Circulars. BALTIMORE, MD.

Meneely & Kimberly,
BELL FOUNDERS, TROY, N. Y.,
Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Illustrated catalogue sent free.
MENEELY & COMPANY,
Bell Founders, West Troy, New York.
[illegible] years established. Church Bells and Chimes, Academy, Factory, Bells, etc. Improved Patent Mountings. Catalogues free. No agencies.

BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells for Churches and Institutions. [illegible] Warranted. Illustrated Catalogue sent free. Address E. A. & G. L. REAKIRT, Sole Proprietors, Cincinnati.

MISCELLANEOUS.

PIERRE LANNES, Butcher,
Stalls, Nos. 28 and 30 Magazine Market,

Supplies Ships, Families, Hotels, etc., with BEEF, MUTTON, PORK, Sausages, Tripe, Pigs, Fowls, Vegetables, etc., and everything the market affords.

B. T. WALSHE
IMPORTER AND DEALER IN
MEN'S
FURNISHING GOODS
BOYS' & CHILDREN'S
CLOTHING,
No. 110 CANAL ST.
NEW ORLEANS

R. B. MITCHELL,

Carpenter and Cistern-Maker,
188 MAGAZINE ST., near Julia, New Orleans.
Orders from the city and country promptly attended to.

$3 GOLD PLATED WATCHES. Cheapest in the known world. Sample Watch Free to Agents. Address, A. COUTER & Co., Chicago.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, May 7, 1878.

In provisions and Western produce prices have a downward tendency. The market for other articles is about the same as when our last report was made.

The Supreme Court having decided in favor of the issue of two million dollars of State bonds to aid the New Orleans Pacific railroad, had the effect of bringing State consols from 77¼ down to 75¾ on yesterday. The holders of these securities, however, have come to the conclusion that the State's credit is not injured so very much, after all, and are holding consols to-day at 76@77. We can see no reason why these bonds should not go to 90 or par, and remain at least at the lower figure. Premium bonds have not changed in the last week. Stocks are rather dull.

COTTON.

The following cotton report is taken from the *Democrat:*

The inquiry during the day was fair, but in consequence of factors holding off from the market the transactions were restricted to 2,100 bales. The tone of the market is slightly steadier.

The following is the official closing of the Cotton Exchange:

	To-Day.	Yesterday.
Low Ordinary	7⅛	7⅛
Ordinary	7⅜	7⅜
Good Ordinary	9⅛	9⅛
Low Middling	9¾	9¾
Middling	10¼	10¼
Good Middling	11	11
Middling Fair		

Sales to-day, 2,100 bales. Market quiet and steady.

COTTON STATEMENT.

In store and on shipboard Sept. 1, 1877	21,338
Gross receipts since yesterday	2,318
Gross receipts previously	1,617,025—1,619,343
Total supply	1,653,457
Exported to-day	7,200
Exported previously	1,499,132—1,506,332
Total stock this day	147,105
Total stock this day last year	181,108

The exports to-day were 7,200 bales to Liverpool.

Net receipts since Saturday	1,816
Receipts from other ports	502
Net receipts last Sunday and Monday	2,772
Net receipts this day last year	3,417
Net receipts since Friday	2,170
Net receipts same time last week	5,311
Net receipts same time last year	3,686
Net receipts since September 1	1,350,716
Net receipts same time last year	1,147,248

COTTON ON SHIPBOARD.

The amount of cotton on shipboard, as per account of the Cotton Exchange, is as follows:

Liverpool	*33,720
Havre	10,801
Bremen	3,475
Mediterranean	
North sea	3,109
Baltic ports	
Spain	
Mexico	
Coastwise	1,852
Total	53,098

*The figures for Liverpool include 15,914 bales for channel ports for orders.

This, taken from the stock at noon, as noted at the Exchange, leaves in presses 94,097 bales.

The receipts at all ports, consolidated, as per telegrams to the Cotton Exchange, show totals from noon yesterday to noon to-day of 5,164 bales, against 7,474 bales last Sunday and Monday, 5,095 last year, and 6,803 the year before last.

MOVEMENT AT PORTS.

The movement at ports for three days, up to twelve M. to-day, is given below:

	Received since Friday.	Same time last week.	Same time last year.
New Orleans	2,170	5,311	3,686
Galveston	788	946	105
Mobile	565	2,168	137
Pascagoula	691	4	127
Charleston	623	401	788
Wilmington	166	185	18
Norfolk	1,180	1,100	606
Baltimore			4
New York	1,401	1,355	101
Boston	24	754	1,198
Philadelphia	73	37	303
Other ports			
Total	7,197	12,957	7,066

Receipts at ports since Sept. 1	4,085,782
Receipts same time last year	3,820,081
Receipts same time year before	3,967,756

EXPORTS.

The consolidated report for three days gives exports to

	G. B.	France.	Cont.	Chan.	Stocks.
This week	17,213		3,150		411,087
Last week	12,867	5,276	3,043	411	435,650
This week last year	16,240	3,666	1,961		527,530

CAN BEES HEAR?—Sir John Lubbock has sought in vain to discover whether bees possess the sense of hearing. He has placed the violin close to his bees, and has tried a dog whistle, a shrill pipe, a tuning-fork, and shouting, but no noise seemed to disturb them in the least. But a curious circumstance occurred recently at Windsor, which seems to determine the question in favor of their ability to hear. According to the London *Daily News*, while the Second Life Guards were returning to their barracks, a few days ago, a swarm of bees, attracted by the music, followed the regiment for over a mile, flying about over the heads of the band. On arriving at the barrack-yard the band formed up to play the regiment into the barracks; the bees instantly followed their example, forming up also, and settling on a branch of a tree over the heads of the musicians. They were at once taken prisoners and hived in the barrack-yard. This occurrence appears to confirm the wisdom of the common practice of making a noise to collect bees.

Upon the higher Alps the snow is sometimes piled so high, and is so evenly balanced, that the crack of a whip or the shout of a herd voice may give sufficient vibration to the air to bring down the whole mass upon the travelers below. So in our moral world there are souls just hovering over the abyss of ruin. A word, or even a look from us may cause them to plunge down into the depths from which there is no return, or a helping hand stretched out to them in the moment of peril may lead them back to the safe paths.—*Kind Words.*

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	$4 00	4 00
Cotton sweeps	4 00	— —
Cultivators, Mann. and shovel tooth	6 25	7 00
Cultivators, riding and walking	20 00	40 00
Shovels and spades	5 00	12 00
Axes	7 00	11 50
Shovel plows	4 50	5 50
Half do. with cutters	6 00	8 00
Double-shovel plow	4 60	5 25
Straub's corn mills	— —	— —
Corn mills, Coleman's	120 00	425 00
B. J. West's corn mill	200 00	— —
Tunnard's corn and pea planter	— —	— —
Cotton planter	15 00	— —
Wagons, Carts, Etc.:		
Wagon, two-horse	55 00	70 00
Wagon, four-horse	85 00	100 00
Wagon, two-horse, thim. skein	60 00	70 00
Wagon, four-horse	80 00	9 00
Cane wagon	190 00	210 00
Ox wagon	75 00	115 00
Ox cart, complete	— —	— —
Cane cart	110 00	115 00
Tongue cart, complete	— —	120 00
Plantation cart	45 00	60 00
Bagasse cart	65 00	76 00
Iron, ₩ lb.:		
Hoop	3½	5
Sheet	3¾	5
Horse Shoe	3½	4½

BUILDING MATERIAL.

Bricks, ₩ 1,000:		
Lake	9 00	11 00
Country	— —	8 00
English dro	36 00	37 00
Lime, ₩ bbl.:		
Western	— —	— —
Cement	2 00	2 25
Plaster Paris	2 25	2 50
Lumber, ₩ 1,000 feet:		
Flooring, dressed	15 00	35 00
Flooring, rough	15 00	18 00
Ceiling, dressed	14 00	25 00
Weatherboards, dressed	14 00	15 00
Weatherboards, rough	— —	14 00
Scantling	14 00	18 —
Shingles, ₩ 1,000	2 50	3 50
Nails, best brands	3 20	— —
Smaller sizes proportionately higher	— —	— —
Glass, ₩ box of 50 feet:		
French, 8 by 10	— —	3 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
White Lead, best, ₩ lb	10¾	12½
Paris Green, ₩ lb	38	40
Pat. Dryer, ₩ lb	10	13
Whiting, ₩ lb	1¼	3
Putty, in bladders, ₩ lb	3	5
Linseed Oil, ₩ gall	70	80

SASH, BLINDS AND DOORS.

Window Sash, 12 lights:

Size of lights.	Sash, per pair. Unglazed.	Glazed.	Blinds per pair
8x10	25	$1 50	$1 5
10x12	55	1 70	2 00
10x18	80	2 75	2 70

Sash Doors:	Single.	Double.
3 feet x 7 feet	$3 60	$3 70
3 feet x 8 feet	4 00	— —
3 feet x 7 feet 6 inches	— —	3 80
Panel Doors:		
3x8 and 1¾ inch thick	— —	$2 20
2x7 and 1¾ inch thick	— —	2 25
3x7 and 1¾ inch thick	— —	2 30
4x7—6 inch and 1¾ inch thick	— —	4 00

GROCERIES.

Butter, ₩ lb.:		
Western	18	19
New York, good to creamy	28	34
Coffee, ₩ lb.:		
Rio, fair	16	16½
Rio, good	16¾	17
Rio, prime	17⅛	17¾
Java, choice O. G.	28	30
Candles, ₩ lb.:		
Star, best brands	12	13
Corn Meal, ₩ bbl.:		
Best, K. D.	2 35	2 40
Cheese, ₩ lb.:		
Factory	12½	12¾
N. Y. cream and English dairy	15	15¾
Fish:		
Mackerel, extra No. 1, in obls	— —	14 00
Mackerel, extra No. 1, in kits	— —	1 40
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.:		
Superfine	— —	4 50
XX	4 75	5 00
XXX	— —	— —
Choice XXX	5 25	6 00
Choice family	6 50	6 75
Fruits:		
Dried apples, ₩ lb	3	4
Dried peaches, ₩ lb	11	12
Raisins, ₩ quarter box	50	55
Italians, ₩ half box	— —	1 00
Raisins, ₩ whole box	1 80	1 85
Bananas, ₩ bunch	1 00	2 00
Crackers, ₩ lb.:		
Soda	5	6
Butter	6	7
Sugar	7	8
Gingernut	9	1 ⅜
Oil:		
Coal, in cases, best	40	48
Coal, in barrels, best	30	35
Insurance, in cases	— —	45
Insurance, in barrels	— —	35
Lard, in barrels, best	80	85
Molasses, in barrels:		
Common	16	20
Fair	23	25
Prime to choice	30	42
Golden and Roquet syrups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	3¾	4
Ordinary	5	5¾
Fair	5¾	5¾
Prime to choice	6	6¾
Soap, in boxes, ₩ lb.:		
XXX Palm	6¼	— —
Keller's magnolia	4½	— —
Keller's olive	5	— —
Starch, ₩ lb	3¾	3¾
Salt, in sacks:		
Fine	1 05	1 10
Coarse	85	90
Sugar:		
Good fair	6¼	6¾
Prime	— —	7¼
Choice	— —	8¼
Yellow clarified	7¾	8¼
White clarified	8¾	9
Crushed	— —	— —
Powdered	— —	— —
Spices, ₩ lb.:		
Allspice	15¾	— —
Pepper	13¾	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Black Oolong	27½	1 10
Green Imperial	80	90
Tobacco, manufactured, ₩ lb.:		
Chewing, common	40	45
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, choice	65	70
Smoking	— —	— —

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	— —	— —
White	— —	54
Mixed	— —	— —
Oats, ₩ bushel:		
St. Louis	— —	35
Texas	— —	— —
Galena	— —	— —
Bran, choice, ₩ 100 lbs	80	85
Hay, ₩ ton:		
Prime	— —	13 00
Ordinary	— —	— —
Cow Peas:		
Whippoorwill	— —	— —
Mixed	— —	— —
Clay	— —	1 00

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	7¾	8
Shoulders	4	4½
Sides, clear rib	6¾	6¾
Sides, clear	7	7½
Hams, sugar-cured	8	8½
Mess Pork, ₩ bbl	9 75	10 00
Dry Salted Meat:		
Shoulders	4	4½
Lard, ₩ lb.:		
Choice, in kegs and pails	— —	8¾
Choice, in tierces and barrels	7¾	— —

ENTRIENTS.

Potatoes, ₩ bbl	— —	— —
Onions, ₩ bbl	— —	— —
Apples, ₩ bbl	— —	— —
Cabbages, ₩ 100	— —	— —

WOOL.

Burry	11	12
Lambs' pulled	— —	20½
Lake, clean	27	29

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	11	11¾
Ties, Arrow best, per bundle, 20 ties and buckles	— —	2 50
Twine, hemp	10½	11

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chicken	4 00	4 00
Young	3 00	3 00
Ducks	3 00	3 50
Geese	4 00	5 00
Turkeys	14 00	15 00
Eggs, ₩ dozen:		
Western	12	13
Louisiana	11	16

SEWING MACHINES.

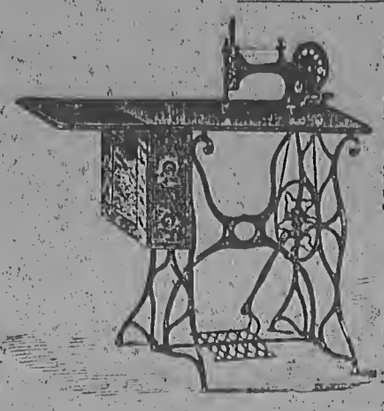
THE SINGER AGAIN TO THE FRONT!!

Great Reduction in the Prices

OF THE

WORLD-RENOWNED **SINGER** FAMILY SEWING MACHINE!

FOR CASH!!



The Singer Manufacturing Company, ever awake to the interest of the public, have determined to *put the price of their Machines* within the reach of every man, woman and child in the land

The Genuine Singer Sewing Machine is now Offered at Prices Below the Bogus Ones or Any Other.

The fact that the only Sewing Machine which unscrupulous men have ever attempted to imitate is the Singer is sufficient evidence of its superiority over all others. There is no longer any excuse for buying any of the cheap Machines hawked about the country, with no claim for patronage but their cheapness.

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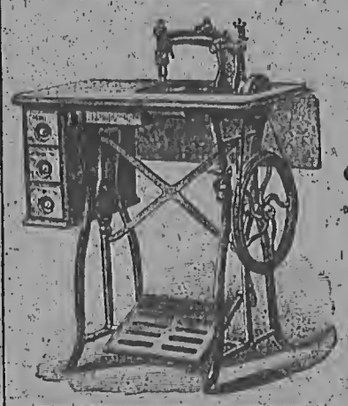

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Sewing Machine!

GOOD NEWS! GOOD NEWS!

Great Reduction for Cash.

The $100 Machine Reduced to	$60.
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... 85	45.
... 80	40.
... 75	35.
... 70	35.

Every Machine furnished with all the attachments.

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It has a *self setting* needle.
It never oils the thread or goods.
It is a new machine, with *straight* needle.
It will not break the thread if the needle is allowed to run *off the goods when sewing.*
It has no *noisy cog wheels.*
It has no complicated *shuttle* to thread.
It allows the work to run back from the operator.

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☞ CASH AGENTS wanted in every county and parish.

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Religious Notices.

SEASHORE CAMP MEETING.—The seventh regular annual camp meeting on Seashore Camp Ground will commence on Wednesday, July 10, 1878, and continue for eight to ten days.

By order of the board of trustees.

W. H. FOSTER, President.
PHILIP HALLAHAN, Secretary. 9

MISCELLANEOUS.

TYLER'S,

115 - - CANAL ST. - - 115

Geo. E. Strong

Begs to announce to the public that he has purchased the fixtures of the store and good will of the business of E. A. TYLER, and is now open with an entire new stock of DIAMONDS, WATCHES, Jewelry, Solid Sterling Silver and Plated Ware.

The Watch-Making and Repairing Department will be in charge of the most skillful and reliable workmen.

G. T. SCHILLING'S

HAIR STORE!

AND

FANCY GOODS BAZAR,

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Bet. Bourbon and Dauphine, New Orleans.

Manufacturer of all kinds of HUMAN HAIR GOODS, wholesale or retail.
Hair Dressing and Hair Cutting Saloon.

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LUMBER, TIMBER, STAVES, NAVAL STORES and Country Produce. Liberal advances made on consignments. Purchases made in this market for account of my friends.

Sole Agent in this city of Robinson & McMillan and McMillan & Son, celebrated Stockton Cypress, Mills. Lumber for planting use filled to order.

Regular Opelousas Packet.

Leaves EVERY TUESDAY at 5 P. M.

For Washington, Opelousas, Port Barre, Simsport, Courtableau and all landings on the Coast, Atchafalaya River and Bayou Courtableau—The new and light-draft steamer

FANCHON,

H. H. Hagan, Master, Theo. Johns, Clerk, will leave as above. For freight or passage apply on board, or to

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H. W. ADAMS, 71 Commercial Place,
HIPP & CAHLIN, 4 Tchoupitoulas St.

Connects at Washington with line of Barges for Bayou Boeuf, and with Steamer Minnie, at Simsport for Bayou des Glaises.

ROSES Oleo $1, 11 for $2, post paid by mail. Catalogue free. J. T. Phillips & Son, West Grove, Chester Co., Pa. 40w

MISCELLANEOUS.

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NO. 29 CAMP AND 118 COMMON ST.,

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$15 00 will buy an elegant Porcelain Re Terre (nearly equal to French China in appearance, and far more durable), DINNER SET, comprising 124 pieces, to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes.
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes.

Stone China DINNER SETS	WRITE
Stone China TEA SETS	
Decorated CHAMBER SETS	FOR
Real French China DINNER SETS	
Gold Band China TEA SETS	PRICES
Table TUMBLERS	
Table GOBLETS	

8p W. C. SHEPARD & CO.

Country Orders for Millinery

AND FANCY GOODS.

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Weather Strong Pot Roses, *are able for immediate flowering*, safely by mail, at all post offices, 5 Splendid Varieties, *your choice*, all labeled, for $1; 12 for $2; 19 for $3; 26 for $4; 35 for $5; 75 for $10; 100 for $13. Send for our* NEW GUIDE TO ROSE CULTURE, and choose from over 500 finest sorts. Our Great Specialty *originating and distributing Roses.* THE DINGEE & CONARD CO., Rose-Growers, West Grove, Chester Co., Pa. 40w

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DEALERS IN

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Gas Fixtures, Pumps, Bath Tubs, Ranges, Iron, Lead and Tin-Lined Pipes, Sheet Lead, Fittings of all descriptions, Brass, Steam, Water and Gas Cocks, Valves, Pipes, etc. Thirty per cent. discount on Iron Pipe; all other goods in proportion. 40w

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$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & Co., Portland, Maine.

MISCELLANEOUS.

PRICE LIST OF J. J. MARTIN'S

GREAT T DEPOT,

NO. 5 CAMP STREET, NEW ORLEANS.

TEAS.

OOLONG, Black—35c., 40c., 50c., 60c., 75c. Best at $1 per lb.
ENGLISH BREAKFAST, Black—35c., 40c., 50c., 75c., $1. Best at $1.20 per lb.
IMPERIAL GREEN TEA—35c., 40c., 50c., 60c., 75c., $1, $1.20. Best at $1.40 per lb.
MIXED TEAS—35c., 40c., 50c., 60c., 75c. Very choice, $1. Extra choice, $1.20.

Also a choice assortment of Young Hyson, Gunpowder, Orange Pekoe, Flowery Pekoe, Japan, Assam, Mandarin and Caper Teas.

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GOOD RIO, parched or ground	25c. per lb.
CHOICE RIO, ...	30c. ...
CHOICE CORDOVA, ...	30c. ...
REAL OLD GOVERNMENT JAVA	40c. ...

NOTICE.—We will ship $5 worth or more of our goods, if prepaid, to any Express station on the Mobile or Jackson Railroad *Free of Freight.* Parties ordering less than $5 worth must send 25 cents extra for expressage. Packages of 1 lb. or less can be sent by mail for 1 cent per ounce. Remittances should be made payable to J. J. MARTIN, Great Tea-Depot, 5 Camp street, New Orleans.

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$15 WATCH THAT WILL WIND ANY WATCH. PRICE $15 (15) Made

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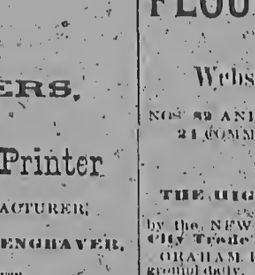

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$8, $10, $15 EACH.

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HEALTH CORSET,

With Elastic Hip Gores and Side Steels, which is worth a dollar to any lady. Also the

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Flexible Hip Corset

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, MAY 16, 1878. NO. 20.

PROCEEDINGS OF THE GENERAL CONFERENCE OF THE M. E. CHURCH SOUTH.

FIFTH DAY.

MONDAY, May 6, 1878.

Conference met at the stated hour.

Bishop Doggett in the chair.

Religious services were conducted by D. W. W. Bennett.

The minutes were read, corrected and approved.

The chair called for reports of standing committees.

J. E. Evans, chairman of the Committee on Revisal, presented Report No. 1 of that committee, which was read and adopted, as follows:

REPORT NO. 1 OF THE COMMITTEE ON REVISAL.

The Committee on Revisal beg leave to report:

That they have had under consideration a petition from the Salem District Conference of the St. Louis Annual Conference, asking that the number of laymen constituting the District Conference, and the method of their appointment, be fixed by the Discipline, and not left to the discretion of the Annual Conference; and they respectfully recommend that the Conference do *not* concur.

Also a memorial from the Quarterly Conference of Enterprise circuit, Mississippi Conference, asking for the abolition of District Conferences; and respectfully recommend *non* concurrence.

Also a memorial and petition, respectively, from the Holston and St Louis Annual Conferences, asking a form to be provided in the Discipline for the public installation of stewards; and respectfully recommend *non*-concurrence.

Also a memorial from the Hannibal District Conference of the Missouri Annual Conference, asking for the election in every circuit and mission of a "steward at large," to be *ex officio* district steward; and respectfully recommend that this Conference do *not* concur.

Respectfully submitted.

J. E. EVANS, Chairman.

T. S. Martin, S. Rodgers and A. Wilson offered a resolution that after Monday, May 13, the call for memorials, petitions and appeals be continued for the remainder of the session of this General Conference.

A motion of E. A. Yates to lay on the table was lost by a vote of 107 for and 116 against.

A motion of A. S. Andrews, to amend by adding the words "of the conferences" after the word "all," did not prevail.

After considerable discussion the resolution was adopted.

The following committees were announced by Bishop Doggett:

Committee on the Name of the Church—O. P. Fitzgerald, W. M. Bush, R. Alexander, A. W. Wilson, Andrew Hunter, C. Murchison, A. H. Andrews, R. K. Hargrove, R. S. Rowley, E. E. Wiley, C. D. Oliver, W. F. Johnson, O. A. Darby.

Committee on the Hymn-Book—C. B. Marshall, S. S. Roszell, E. M. Kennedy, Joseph S. Key, T. M. Finley, A. R. Winfield, A. G. Haygood, John D. Blackwell.

The assistant secretary was instructed to act with the Committee on Appeals.

The Conference adjourned with the doxology and benediction by the Bishop.

SIXTH DAY.

TUESDAY, May 7, 1878.

Conference met at the stated hour.

Bishop McTyeire in the chair.

Religious services were conducted by J. B. A. Ahrens.

The minutes were read, corrected and approved.

On motion of the secretary, W. C. Johnson, reserve delegate from the Memphis Conference, was elected an assistant secretary, and also assistant editing the *Daily Christian Advocate*.

Bishop Keener took the chair.

He called for reports of standing committees.

J. Register, chairman of the Committee on Episcopacy, presented Report No. 1 of that committee, which was read, and on motion of J. E. Evans was adopted, as follows:

REPORT NO. 1 OF THE COMMITTEE ON EPISCOPACY.

The Committee on Episcopacy report:

1. A paper containing resolutions asking for the preparation of a catechism for the baptized children of the church, signed by H. P. Walker and J. W. Elliott, was referred to the committee on Episcopacy, the consideration of which properly belongs to the Committee on Sunday Schools, and it is returned to the Conference that it may be referred to that committee.

2. The paper signed by W. W. Pierce and W. M. Rush, asking for a change in the Discipline to determine when an episcopal district, being without a superintendent from any cause, and he provided for, was fully considered. The committee determined that no legislation was necessary.

3. The paper signed by B. H. Spencer and T. M. Cobb, recommending a change in the Discipline so as to provide for publishing episcopal decisions as an appendix to the Discipline, was duly considered. The committee does not concur in the proposed change.

S. REGISTER, Chairman.

S. S. HUYANT, Secretary.

J. S. Martin, chairman of the Committee on Itinerancy, presented Report No. 1 of that committee, which was read, and on motion of J. E. Evans acted upon item by item.

The entire report was then adopted, as follows:

REPORT NO. 1 OF THE COMMITTEE ON ITINERANCY.

The Committee on Itinerancy beg leave to report that they have carefully considered several papers referred to them, with the following results, viz.:

1. In the case of a petition from the Tennessee Conference, asking that the Discipline be so changed as "not to allow any preacher to exercise the office of presiding elder in any one Conference for more than four years consecutively," the committee respectfully recommend non-concurrence.

2. In the case of a memorial from the Tennessee Conference, asking the General Conference "to declare all lay members of financial boards, *ex officio* members of the several Annual Conferences, with all the rights and privileges of other lay delegates," the committee recommend non-concurrence.

3. In the memorial from the Virginia Conference, asking "that the Bishops be empowered to appoint an *evangelist* to operate within the bounds of an Annual Conference when, in their judgment, the necessities of the work demand such an agency, and the Conference shall recommend the appointment," your committee recommend non-concurrence.

J. S. MARTIN, Chairman.

C. G. ANDREWS, Secretary.

Report No. 2 of the Committee on Missions was presented by the chairman, D. C. Kelley. Read and laid on the table, under the rule.

R. A. Young, chairman of the Committee on Finance, presented Report No. 1 of that committee, which was read, and on motion of W. W. Garland was adopted, as follows:

REPORT NO. 1 OF COMMITTEE ON FINANCE.

Your committee would respectfully report that they have had under consideration a resolution signed by D. H. Connally and R. W. Thompson, referred to said committee, as to the propriety of so changing the latter portion of the first paragraph of sec. 5 page 100, of the Discipline, on the organization of the Joint Board of Finance of the Annual Conferences, that it shall read: "To hold their office until the expiration of four Conference years;" and also a resolution of the North Carolina Conference upon the same subject, which was also referred to said committee, and have directed me to report that they recommend non-concurrence therewith.

R. A. YOUNG, Chairman.

J. C. C. WINN, Secretary.

The chair then called for petitions, memorials and appeals.

North Georgia Conference—H. J. Adams presented a memorial from R. W. Higham and others on church papers.

Referred to the Committee on Publishing Interests.

South Georgia Conference.—J. W. Hinton presented a petition from the pastors and members of Methodist churches in Savannah, Ga., asking for the appointment of an agent for the Wesley Monumental Church.

J. D. A. Clark presented a memorial from the venerable Lovick Pierce concerning said church. Both documents were referred to the Committee on Itinerancy.

MEMORIAL RESPECTING THE WESLEY MONUMENTAL CHURCH, SAVANNAH, GA.

To the Bishops and Members of the General Conference of the M. E. Church South.

DEAR FATHERS AND BRETHREN.—The building of a church in Savannah, Ga., to be known as the Wesley Monumental Church, when first proposed, was so universally and heartily approved by the Methodists of the United States and Canada and England that we confidently anticipated its speedy completion. The Methodists of this city were enthusiastic in their indorsement of the enterprise. They subscribed liberally and paid their money freely. Members of other churches here, and men who, making no pretensions to piety themselves, nevertheless venerated the memory of John Wesley, gave cheerfully in two instances to the extent of $500 each. Contributions were received from the North and from England, with the promise of larger amounts in the future. Our hearts were gladdened by the prospect of soon seeing the capstone laid upon what Dr. Punshon calls "this needed and beautiful memorial to Mr. Wesley." But in the midst of our joyful anticipations we were visited by the terrible epidemic of 1876. Many who had subscribed to the building fund, and at the time were perfectly able to pay their subscriptions, were forced to close their places of business, and found themselves without an income.

Sixteen hundred deaths in three months, and the loss of millions of dollars, are the words that express the extent of our losses.

Unfortunately, when our resources were entirely exhausted, the church was in that state that we were compelled to go forward or lose the money and labor already expended. It was necessary to finish the walls and put the roof on, or abandon the work to destruction. Under these circumstances the building committee very reluctantly borrowed the money needed to secure the church against ruin from the exposure of its unfinished walls to the winds and floods of our Southern summer. The debt thus created, with accrued interest, now amounts to $8,000.

As soon as possible after the epidemic, Rev. A. M. Wynn, then pastor of Wesley church, entered the field as agent, soliciting aid for the enterprise. His success was such as promised an early deliverance from our embarrassments. But still feeble from the effects of yellow fever, his health in a little while utterly failed, and he was compelled to abandon the agency. Since this effort, little or nothing has been done outside of Savannah to secure aid for Wesley Monumental Church. It was not expected from the first that the Methodists of this city would be able to build the church without assistance from abroad. Their resources have always been limited, and have been greatly reduced by the prostration of business, resulting from the yellow fever scourge. They have done, and continue doing, all in their power. Every man, woman and child among them is concerned for the success of Wesley Monumental Church. But this building was designed to be a *memorial* church, erected by the Methodists of the world, in the only city in America where Mr. Wesley lived and preached. This design has been warmly approved by Canadian and Wesleyan Methodists, and by the Bishops and leading men of both the great branches of Methodism in the United States. So numerous and so emphatic have been the expressions of commendation from the representatives of Methodism everywhere that we look upon the enterprise as having been adopted by Methodism itself. In view of these facts we are firmly convinced that an agent sent into the field by your authority would be able, in a comparatively short period, to secure funds to finish the building. Therefore we, the members of the three pastoral charges of Savannah, met in Church Conference, earnestly petition you to appoint or to authorize the appointment of an agent for Wesley Monumental Church.

R. J. CORLEY, Pastor.

JOHN HOUSTON,
Secretary Trinity Church Conference.

J. W. SIMMONS, Pastor.

ISAAC S. ANDERSON,
Sec. New Hyattion St. Church Conf.

JAMES O. BRANCH, Pastor.

JAMES T. CATLIN,
Sec. Wesley Monumental Ch. Conf.

We, the members of the building committee, do heartily indorse the above petition.

R. D. WALKER, Chairman.
C. D. ROGERS, Treasurer.
ROBERT MCINTIRE.
R. R. REPPARD.
W. H. BURRELL.
C. H. CARSON, Secretary.

SAVANNAH, GA., April 1, 1878.

North Alabama.—A memorial from the Quarterly Conference of Carrollton district, deprecating the change of boundary agreed to by the North Mississippi Conference. Referred to the Committee on Boundaries.

A memorial signed by W. Baker, asking the restoration of the question: "Do you expect to be made perfect in this life?" Referred to the Committee on Revisal.

The following communication from the Hon. N. L. Angier, mayor of the city of Atlanta, was presented by Bishop McTyeire and read:

MAYOR'S OFFICE, ATLANTA, GA.,
May 7, 1878.

To the President of the General Conference, M. E. Church South:

REVEREND SIR.—Feeling our city highly honored and especially favored by the presence of so august an assemblage, it affords me great pleasure to transmit herewith a certified copy of a resolution unanimously adopted by the General Council of Atlanta last night.

Most respectfully, your obedient servant,

N. L. ANGIER, Mayor.

COUNCIL CHAMBER, May 6, 1878.

Resolved, by the General Council of the city of Atlanta, As there is now in session, in this city, the General Conference of the M. E. Church South, one of the largest, most influential and intelligent bodies of men that have ever honored Atlanta with their presence, composed, as it is, of ministers of the gospel, statesmen, lawyers, doctors, merchants, etc., that a cordial welcome and the freedom of the city is hereby extended to the members of said assembly, and that his honor the mayor be requested to communicate the same to said body.

Passed in Council.

FRANK P. RYAN, City Clerk.

The following resolution was then offered, read and adopted by a rising vote:

Resolved, That we gratefully accept the freedom and the specialties of Atlanta, this day tendered by resolution, communicated from the mayor and General Council of the city, and that the secretary of this Conference be directed to transmit to the mayor and council a copy of this resolution.

P. A. PETERSAN.
C. B. MARSHALL.

The Conference adjourned with the doxology and benediction by the Bishop.

SEVENTH DAY.

WEDNESDAY, May 8, 1878.

Conference met at the stated hour.

Bishop Keener in the chair.

Divine service was conducted by T. L. Roswell.

The minutes were read, corrected and approved.

Bishop Palmore took the chair.

W. H. Morrow, lay delegate from the Tennessee Conference, John R. Pace, lay delegate from the Virginia Conference, and Linus Parker, clerical delegate from the Louisiana Conference, appeared and took their seats.

On motion of W. P. Harrison the order of business was suspended to allow him to introduce the following resolution:

Resolved, That the right of a delegate to a seat in this body shall be determined by a majority of the whole Conference, and not by concurrent majorities of the clerical and lay delegates voting separately.

W. P. HARRISON.
W. F. COOK.

Mr. Harrison (clerical, Georgia Conference) urged that a separate vote of the lay and clerical would put it in the power of a minority to determine the seat of a member. He argued that questions of the seating of a member should be taken by a vote of the house jointly.

Mr. Giddings (lay, Texas) claims that in the case of a majority of the Conference voting together a layman (the laymen were always in the minority by non-attendance) might be unseated by the preponderating vote of ministers.

W. L. Nugent called for a separate vote.

E. A. Yates moved the previous question. The motion prevailed.

The call for a separate vote was sustained.

Pending the action, the order of the day, being the action on Report No. 2 of the Committee on Credentials, at the time of adjournment on Monday, May 6, having arrived:

J. W. Hinton, who was entitled to the floor, spoke against recommitment.

Mr. Hinton (clerical, South Georgia Conference)—Mr. President, the first of American orators rising to address a stormy multitude (a delegate: "We cannot hear Bro. Hinton,") said Franklin drew the lightning; but to-be heard he would have to invoke its loudest thunder. I know it is extremely difficult to be heard. The question has been discussed so long, and the brethren are impatient. I therefore throw myself upon the indulgence of the house, and will stick to the text.

Mr. Marshall suggested that the pages keep quiet, or this sepulcher of the human voice would become the sepulcher of good order and decorum.

The president exhorted to silence.

Mr. Hinton argued that the question was a legal one; that seating the member temporarily and under protest took away the *prima facie* evidence of the right to a seat. It is admitted he joined the church December 30, 1874, and thus he had been a member anterior, and that his membership had been broken.

On a question whether, under the motion for recommit, the speaker could go into the merits of the case, the president said: "I shall give the widest range allowable with order, and Bro. Hinton can go on for his fifteen minutes." So he went on. He said the "six years next preceding" must mean something, and by the accepted law of hermeneutics we must take the plain sense. No man denies that it is binding in the Annual Conference, and is the rule to be less stringent in the General Conference? Shall a man without qualification for the House of Representatives or a justice of the peace be eligible to a senatorship or chief justice of the State? He alluded to the separation of the church, and how the South stood for the law. He had no personal feeling against Mr. Dameron, and he supposed that gentleman would not wish a seat without a good title. A seat by courtesy was out of the question. If the case was recommitted the whole history would come up. He pleaded that all passion might be allayed, and prayed the blessing of almighty God upon the proceedings, that wise and just conclusions might be reached. (Amen.)

He was followed by W. M. Rush for recommitment.

Pending his speech the time expired, but on motion of J. B. McFerrin it was extended.

Mr. Rush (clerical, Missouri Conference) wishes to place himself and friends entirely upon the law. They were as loyal as any men upon the floor, and if Logan D. Dameron is not entitled by law to a seat, then Mr. President, let him be deprived of his place here. He comes not to have a seat by courtesy. He will not sit here by grace. I would emphasize the matter of loyalty, because it has been presented upon this floor by one speaker on the other side, as if they were the champions of loyalty.

Mr. Rush argued that Mr. Dameron was "twenty-five years of age," and had been a member of the church six years. He said the law wished to secure age and experience in the members. With an interim of only two weeks Mr. Dameron had the experience of thirty-five years in the church. There were such irregularities in the trial in which he was expelled as to vitiate the whole proceeding, and we claim that his membership never lapsed at all.

Our position is that Logan D. Dameron was a member six years ago in St. John's church, St. Louis, and from that time to this his membership has never lapsed. There has been no break.

Mr. Rush said they had planted themselves upon the bill of rights in the constitution of the church, which is found in the fifth section of chapter two: "They shall not do away with the privileges, by church or committee, of an appeal." After the right of trial is exhausted, then remains the right of appeal, and both these must be exhausted before membership can lapse, for they are the vested rights of membership.

He proceeded upon admitted facts. He called attention to facts in the trial which would vitiate the proceedings. He was tried upon a charge of immorality, whose specification could not possibly sustain the charge. Also he was denied a commission to take the deposition of Bishop Wightman, although he declared that the testimony of Bishop Wightman was essential to his case. There were many other irregularities, and he called special attention to the fact that Mr. Dameron was denied the right of appeal.

He requested to be present when the verdict might be rendered. He was notified of the finding of the committee, and he notified the preacher in charge of his desire to take an appeal, and requested access to the record. He did in writing appoint the time and place when and where Dameron might have the privilege of making his appeal. He went at the time appointed taking with him a stenographer to take a copy of the record, but was denied access to it in the presence of the stenographer. Nor would Lewis consent to furnish a copy, or permit him to take one himself. This is an admitted fact, and just here the case fell and left Dameron in the church. You cannot deprive him of a transcript of the record for the purpose of making up his case. I hold that just when the record was refused the case fell; just where the record right fell, the appeal being denied, the case fell, and the vested rights of membership not being exhausted, he is a member still.

Two weeks thereafter he presented himself for membership in the Chouteau Avenue church, not as an outsider, and was received into that church. He was not outside but inside the church—a member whose vested rights had not been exhausted. If the verdict had been a righteous one, yet he had the right of appeal. Mr. Rush said he would answer an objection that the membership ceases when the verdict is rendered. Then the right of appeal is not a vested right of membership. He cited Manual of Discipline, page 152. The person appealing is called a "member." His membership does not lapse. It treats him as a "member" of what? Of the church? Take the strongest case in the Manual on the other side page 157, where it says the appeal does not suspend the operation of the sentence. It simply suspends the privileges of the society. The analogy in a civil court is this: a judgment against him, rendered for one thousand dollars. He has one hundred acres of land. The judgment is a lien, but cannot be executed while an appeal is in process. An appellant cannot be sent to the penitentiary while he is an appellant. The finding of the court did not expel Logan D. Dameron. It exhausted only one of his vested rights. They say he appealed, and the appeal is a matter of record, before the trial of appeal he is a member elsewhere.

It was argued that it was irregular to receive him into Chouteau Avenue church. I will not discuss that, but will say that no irregularity, not even maladministration upon the part of the preacher in charge in his reception into the church, can vitiate his membership. Before the Quarterly Conference of St. John's church meets to try his appeal he is a member of Chouteau church, and the Quarterly Conference of St. John's church cannot expel a member of Chouteau Avenue church. In joining Chouteau church he presented the same papers as on the trial. "That he did not intend to injure Dr. Leftwich, but if he had injured him he was sorry for it, and was willing to make any reparation in his power."

Mr. Rush gave an example to show that the membership was not vitiated. Suppose a member of the church in Glasgow, Mo., should go to Sherman, Texas, taking no letter with him, and after remaining in Texas three months he connects himself with the church there. He was a member of the church in Glasgow, is responsible to the church in Glasgow till he was received in the church at Sherman; and being received without a letter, though irregular, does not vitiate his membership. His membership at Glasgow is severed the moment of his connection at Sherman.

Mr. Rush mentioned that an overwhelming majority of the laity in Missouri, and in that section of the country, was in favor of seating Dameron.

In answer to a question, Mr. Rush said that the prosecutor in the church court did enter upon the record of the court his solemn protest against the ruling of the court refusing a commission to take the deposition of Bishop Wightman.

Mr. Clark (clerical, South Georgia Conference) said the question of eligibility overrode everything, and how could they determine that without knowing whether he was a member of the church; and his membership must be found out by the records of the trial. We claim that the General Conference is a court judiciary. Mr. Dameron was elected by the Annual Conference, and he is entitled to a hearing upon the trial. Whether it was just and fair, or with proper forms, the Conference could not determine without the record. Besides, if he did not join *de novo*, he is still entitled to a seat. There are no words of "next preceding" nor "successive" in the law governing the election to the General Conference. A man might be a member of the church thirty years, and by inadvertence be dropped or illegally put out; therefore his past membership should count for him. It was intended for expelled members. There are provisions for the restoration of members. The law is remedial. The words cited were left on purpose.

According to the record he had read, the trial was irregular and the rulings not according to law.

Mr. Clark affirmed that in the presence of God, and knowing his accountability, he did not believe any twelve brethren upon an examination of the record would pronounce that the trial was fair.

Mr. Dent (lay, Alabama Conference) laid down a few rules giving the construction of civil courts, which would be recognized as guides of interpretation in ecclesiastical law. First, to ascertain the mind of lawmakers, consider the spirit, not the letter—harmonize the whole statute. Is it possible the law maker intends a stricter qualification for the lower than for the higher legislative body?

As to the question of membership, he must attack a judgment of expulsion directly by appeal, not collaterally. One committee by verdict expels a man. It holds good until reversed by the proper tribunal. The decision may be erroneous, but it must hold good till reversed. The expulsion by St. John's church, St. Louis, must hold good till a court with proper jurisdiction passes upon it.

Mr. Dent's time was extended. He said Dr. Rush alluded to irregularities. The speaker read from the pamphlet distributed through the Conference, and cited sentences where he claimed Mr. Dameron had admitted he was out of the church. (Pages 53, 55, 59, 95, 101, 103 and 104 were quoted from.)

What becomes of the argument that when the appeal was suspended it left him in the church, when the Manual of the Discipline says, on page 154, "that appeal does not suspend the operation of the decision or sentence," etc.

Mr. Winfield (clerical, Little Rock Conference) said that Mr. Dameron was legally elected as an alternate, was admitted, and that he was here before the Conference as a court of equity to determine his rights. As to his membership, the question of "six successive years" has been fully answered by Bro. Clark. If a minister is excluded, and the Conference is satisfied he had injustice done him, he is restored, his parchments were restored, and the time he was out is counted to him. The lawyers laid great stress upon the "admissions" of Dameron. Dameron did not know much about ecclesiastical law.

He argued that Mr. Dameron had been refused the record and the deposition of Bishop Wightman, and could not get ready for an appeal. No court in the United States would approve such irregularities in the court below. He asked how the General Conference could decide a question without mature reflection, when "the apostles and Bishops" had decided differently. If the Bishops differ, who is to determine? I believe in the *prima inter pares*; but when the "primuses" differ, what is to become of "pares?" (Laughter.)

The President—Brethren, govern yourselves.

Mr. Winfield said the Conference had not the record; that Dr. Lewis had said the world had never heard the true story, and he (Mr. Winfield) demanded the record.

Mr. Peterson (clerical, Virginia Conference) thought the question was a purely legal one. What is the question before us? That we, as a court, shall decide the qualification of the brother who claims eligibility—that and nothing more or less. We turn to the law applying to the case, and find these qualifications:

1. A certain age. 2. A member of the church. 3. A member of the church for a specific term of years. The issue is on the last. Was this brother a member for the period such as the law contemplated? Mr. Peterson held that the scheme of interpretation of the statutes did not allow the supposition that the qualification for membership for an Annual was superior to requirements in a General Conference.

The point I wish to make is this: Do we intend, in the settlement of this case, to send out to the world the statement that the General Conference proposes to review and reverse the decision of a Quarterly Conference? I am perfectly willing to concede that the member whose seat is contested was illegally expelled, that every decision rendered and every verdict was in violation of law; yet I maintain, at the same time, that he had exhausted his rights before he reached the General Conference. You cannot go behind the record. Let me say that I am opposed to recommittal, because this committee would go into some of the facts which the report gives, and which are not denied, but admitted and proven.

While Dr. Rush was speaking, I propounded a question, to save time, as to the manner in which the brother became a member of the Chouteau Avenue church. That question has not been answered. He attempted it, but he did not tell how Dameron came into that church. If he came in lawfully, there is no such law in the Discipline. The law prescribes how members shall be received into our societies. He must do one of two things: He must confess and give due proof of repentance, or unless the Quarterly Conference is satisfied, on the basis of new testimony, of the illegality and impropriety of the condemnation. Where is the proof these two conditions have been complied with? It appears from Bro. Rush

(Continued on fourth page.)

The Christian Advocate.

THURSDAY, MAY 16, 1878.

ADDRESS OF THE BISHOPS TO THE GENERAL CONFERENCE.

DEAR BRETHREN: After the lapse of four eventful years you have been permitted, in the good providence of God, to convene, as representatives of the Methodist Episcopal Church South, in its highest constitutional assembly; invested with "full powers," under certain specified "limitations and restrictions, to make rules and regulations," such as in your godly judgment will best promote its mission in the world.

We greet you in the name of our common Lord. We congratulate you upon the dignity which has been conferred upon you by your respective Annual Conferences, in the exercise of their electoral rights, by whose choice you have been elevated to positions in the only legislature and in the supreme judicatory of our church. And we especially acknowledge, with grateful hearts, the auspicious circumstances which attend our quadrennial gathering. On no previous occasion of this kind have we enjoyed richer evidences of divine favor, or possessed greater elements of power and prosperity as a church.

Since the adjournment of the last General Conference strange and instructive events, affecting the fortunes and destiny of the Christian religion, have occurred in the history of the world. To some of these we may briefly refer as pertinent to this occasion. They are "signs of the times" which it is our duty, as officers of the church, to consider and improve.

The providential government of God is instituted to subserve the behests of the kingdom of Christ. "He is Head over all things to the church." "All judgment is committed to the Son." Every department of evangelical Christendom is an integral portion of the commonwealth of Israel; and the prosperity of each is more or less involved in all those historical stages which signalize the course of human affairs. Contemplated on this wider scale, we are better prepared to realize the relations of our Methodism to the universal church and to humanity, and to project plans for other places and other times than those with which we are more immediately occupied. The connection between these general facts and our present responsibilities is neither obscure nor visionary. The apprehension of it is a part of our wisdom. It will enlarge the circle of our horizon, and animate our zeal for larger conquests.

The financial collapse, for example, which commenced four years ago and which has since pervaded, perplexed and paralyzed the commercial world contains a lesson for the church. As a matter of fact, it has reacted with corresponding force upon all those agencies of Christianity employing the use of money in their operations. Such a crisis ought not to retard, much less arrest, these operations. It is a radical mistake to suppose that the progress of Christ's kingdom is dependent upon the laws of commerce, or is necessarily affected by the contraction or expansion, the scarcity or repletion of the currency. Its abundance, though rarely ever dedicated to God, ought always to be sanctified and sanctified by its consecration to his cause; but the deficiency of the one ought never to hinder the advancement of the other. It is a pretext for apathy and inaction. The resources of the Christian church, notwithstanding the fluctuations in the markets of the world, are equal to its demands; and the combined efforts of its real members, actuated by the constraint of Christ's love, will compensate the deficiency, and even transcend it by the difference of their contributions. Riper scriptural views of the conditions of success, a livelier faith in a living Savior, a more self-sacrificing response to the calls of duty, and a wiser economy in the use of money, will correct the ordinary calculations of the ledger, and leave a surplus for the cause of Christ. The question of personal convenience will be merged into one of Christian obligation, and a new phase of finance will replenish the revenues of the church.

The startling diffusion of new and imposing forms of unbelief, within the period of which we speak, has placed the entire Christian church in the presence of a formidable and self-confident antagonism, which is forcing upon her the vital questions of her true foundation, her essential integrity, her legitimate affinities and her best modes of successful defense. All alike are obliged to accept this gauge of war. We, too, must adjust ourselves to these exigencies.

At the same time, the elements of evangelical Christendom, whether from external pressure or from internal impulse, or from both, have in a remarkable degree manifested a tendency toward unity in the fundamental articles of faith, and in spiritual fellowship. Their approximation on these grounds is a prominent feature of the times in which we live, and deserves the deepest attention. It does not appear to involve a surrender, or even a compromise of peculiar tenets or modes of polity, but to seek only the affiliation of true Christians on the basis of acknowledged essentials. Viewed in this light, the movement should be hailed with joy, as the exponent and vindication, under diversified aspects, of the "one Lord, one faith, one baptism, one God and Father of all," which, in all ages and in all places, underlie the true catholic church of Christ. The preservation of distinct ecclesiastical organizations, and the retention of doctrinal peculiarities, are perfectly consistent with its cultivation and, in fact, necessary to its development.

By an unexpected and mysterious process, in which we devoutly acknowledge the overruling hand of God, our country has recently passed into a state of marvelous tranquillity, eminently favorable to the expansion and energy of Christian enterprise. The contrast between it and that out of which, as a church, we emerged more than twelve years ago, and in the midst of which, more or less, our lot has since been cast, is so astonishing as to justify special thanksgiving to God, and to stimulate our healthiest activity in his service.

In the meantime a war of terrible proportions and destructive severity in the East, whatever may be its merits, has thus far terminated in the humiliation and curtailment of the greatest anti-Christian power upon earth. We may reasonably hope that, notwithstanding its horrors, if has broken, if not removed, one of the fiercest obstacles to the evangelization of the world; and that, together with the temporal disfranchisement of the papacy, it has opened a new theater and started a new period for enlightened Christian zeal in which a massive and corrupt ecclesiasticism shall be substituted by the church in its purity, and the crescent of the Moslem wane before the cross of Christ.

In general, the extent to which all the nations of the earth are now accessible to the gospel, and the manner in which prophecy and Providence are blending in the history of the world, enhance the vocation of the entire church of Christ, and indicate the relation which we, as a denomination, sustain to the grand consummation. Thus has the Lord been preparing a highway for himself, and training his militant hosts for the fulfillment of the apostolic commission: "Go ye into all the world, and preach the gospel to every creature."

During the stirring period to which we refer, and amidst all its changes and complications, the Methodist Episcopal Church South has not only maintained its ground, but has continued to evince the wisdom of its separate existence, and the vitality of its independent organization. The original disruption, how much soever it was deprecated, at the time, by good men on both sides, has insured in a firmer compactness and better conservation of the fundamental principles which distinguish the great Wesleyan movement; and the aggregate results, we have reason to believe, have counterbalanced the incidental evils of that apparently calamitous event. Nothing has occurred during the past thirty-eight years to shake our conviction of the stability of Southern Methodism, or lessen our attachment to its institutions. A more homogeneous ecclesiastical community does not exist on the American continent.

The quadrennial term now expiring has been characterized by almost universal peace and harmony among our ministry and membership, both in respect to doctrine and discipline, and in their cordial subordination to the exercise of legitimate authority. Nothing has been more decisive throughout our wide and varied domain than their unanimity in adhering to the peculiarities of our ecclesiastical system.

What, however, is of unspeakably more value, and cause of profounder gratitude, is the blessing of God which has crowned the agencies of the church, during the past four years, with decided success. The gospel, as received by us, has been faithfully and fearlessly preached. Revivals of religion have extensively prevailed. Thousands have been added to the church, and our borders have been continually extending. Houses of worship, in highly improved styles of architecture, have rapidly multiplied, and offered their comfort and attractions to increasing numbers of worshipers. Parsonages have been erected with unusual frequency, and with better accommodations for the families of our preachers; and appeals for contributions to benevolent objects have been met with a generous response. We rejoice to believe that the church is in a generally healthy condition. Our statistics will show a gratifying progress in its growth and spirituality.

Amidst these cheering evidences of substantial coherence and prosperity, it is not without regret, and even apprehension, that we witness certain departures from the standards and genius of our system, and tendencies to others, which compromise its character and impair its efficiency. Changes of mere economy, adapted to the altered condition of times and places, are sometimes absolutely necessary and eminently salutary; but those which affect the constitution and consistency of the system itself must be guarded with jealous vigilance, lest their incipiency result in a gradual surrender of its vital forces. We refer to several admonitory symptoms, which we take the liberty of urging upon your attention.

We cannot omit from this category the insufficient stress, in our day, laid upon the doctrine of "entire sanctification," as inculcated in the Wesleyan theology, and exemplified in the first age of Methodism. Notwithstanding its neglect on the one hand, and its fanatical distortions on the other, by fleeting leaders, it is nevertheless the clear testimony of the Holy Scriptures. Its experience is the unpresentable privilege of believers, and its enjoyment the full-blown flower and the ripe fruit of the Christian life. The infrequency of its proclamation from the pulpit, and the irregularity of its experimental power in the church, has proven a serious detriment to the robustness of our piety, and to the specialty of our mission: "To spread scriptural holiness over these lands." Let us more than ever reassert this great doctrine.

We refer in this connection also to the decline of an institution, the history of which is incorporated into that of Methodism, and which, more than any other human expedient, contributed to its growth. The memory of the class meeting is fragrant with blessing. Its suspension has been a calamity. Its neglect has not been compensated by any proposed substitute. It has not been abolished. It still survives by law. Its resuscitation in some effective form would vastly enhance our individual and corporate strength.

Methodism has always protested, by explicit warrant of the word of God, against "such diversions as cannot be used in the name of the Lord Jesus," especially against those which are designated as fashionable amusements. The Methodist Episcopal Church South has emphatically reiterated this protest. It is lamentable to what an extent it remains unheeded. Many of our members indulge in these forbidden pleasures, and bring reproach upon the church. Parents do not restrain their children from participating in them, and the evil grows by at least constructive connivance. It should be arrested by more decisive action, or it will become unmanageable altogether.

Our inquiries into the spiritual condition of the church constrain us to say that a majority of our people are chargeable with a grave dereliction in respect to family worship. The priesthood, the altars, and the morning and evening sacrifices of the household are the forgotten or neglected duties of many of our Israel. The laxity of domestic piety is entailing its baneful fruits upon the rising generation, and our sons and daughters, unnurtured by its sanctions, are falling into the giddy ranks that throng the road to ruin. Family religion is the imperative adjunct to personal piety, and the unalterable condition of its transmission to posterity.

Our preachers have, for the most part, been more liberally supported during the past four years than at any former period. In many instances, however, their support has been utterly inadequate and shamefully irregular. The deficiency, in these instances, has been unquestionably due, in the main, to the want of competent stewards, and of rigorous fidelity on the part of the Quarterly Conference, and not to the want of additional legislation. Our fiscal plan is, in our judgment, a model of practical skill, elaborated by the best minds of the church, from a long series of experiments and observations. All that is necessary to its effectiveness is the conscientious and systematic execution of its details. Its scriptural authority, its principle of general but voluntary assessment, its boards of finance, its required reports, and the regular review of them by Quarterly and Annual Conferences, render it equally pervasive, uniform and specific in its operations; while it leaves ample margin for the exercise of Christian liberality in providing for the temporal wants of those who "give themselves continually to prayer and to the ministry of the word." As ministers of the gospel are required to devote themselves wholly to their work; as "the laborer is worthy of his hire;" as the Lord will take account of his stewards; and as the full measure of cheerful labor is needed by the church, the adequate support of every grade of our itinerant preachers, and furnishing them with comfortable homes, is a sacred and paramount duty, and is essentially necessary to our itinerant system.

Our Sunday school department has fully kept pace with the progress of the church, in every other direction, if it has not surpassed it in all others its indispensable connection with church growth, in the present age has been thoroughly demonstrated in the last four years. It has replenished our membership with its largest numbers and its best materials, and has assumed proportions prophetic of yet grander results. The last General Conference settled, by law, a principle of prime importance when it defined the relation of Sunday schools to the pastorate by conferring upon it the right of nominating superintendents.

Our Sunday school literature has blossomed into great beauty and perfection, equal to the most advanced necessities of the cause, and ought, without exception, to be introduced into all our schools. Its new phase happily inaugurated by Dr. Haygood, has been successfully developed and improved by Dr Cunnyngham, both in matter and form. The adoption of uniform lessons, accompanied with our own interpretation, is, at the same time, an element of Protestant catholicity and denominational strength. The inculcation of our doctrinal views, by the constant use of our catechisms, remains to complete our system of Sabbath school instruction. It is of sufficient importance to justify a special enactment on the subject by the General Conference.

The subject of general education, under the patronage of the church, as a means of success, and a powerful agency for good, evinces its importance with every advancing year of her history. The diffused intellectual life of our times, the rapid advancement of classical and scientific knowledge, and the inexorable demand for scholarly attainments among both sexes, leave no alternative but to meet the emergency with comprehensive and energetic measures, or surrender the well earned renown of the past and the glowing hopes of the future. While our literary institutions have retained their integrity, faithfully discharged their duties, and manfully sustained the reputation of the church during the past four years, we grieve to say that no signal success has attended them. They have not flourished in proportion to their merits or the hopes of the church. The majority of them have been embarrassed by debt, feebly patronized by the public, and have consequently been unable to supply themselves with the needed complement of libraries and apparatus, and furnish the desired support for commanding professional talent. The principal cause for this depression has been the general financial stringency of the country, extending itself through the entire past quadrennium. It is a matter of thanksgiving that they have passed the ordeal so safely, ready to expand with the return of more auspicious times. Yet we are not blameless as a people in this respect. The church, though diminished in resources, is not poor. She is rich enough, with proper effort, to sell afloat and endow every recognized institution among us. The fault is the want of intelligent interest and well-devised plans, and not of ability. The plans of great donations has, perhaps, dazzled us. We do not comprehend the combined value of smaller ones. It behooves the members of this body to take hold of this question with a firm grasp, and arouse the church to appreciate the responsibility which it involves. We think that these institutions require nothing more to insure their prosperity than a working endowment and a generous patronage. We cannot afford to let them perpetuate a struggling existence, and to remit the education of our youth to skeptical or uncongenial institutions.

The Vanderbilt University, the munificent donation of whose founder was gratefully acknowledged by the last General Conference, and subsequently increased by him to $1,000,000, has since gone into operation with gratifying prospects. It is fully endowed, entirely free from debt, comprising all the departments, academical and professional, of a university proper, and possessing all the facilities of the highest education. We trust that, with its superior advantages, it will add efficiency and luster to our educational enterprises.

We regard with deep satisfaction the opportunities which many of our literary institutions afford candidates for the ministry in preparing them for their high vocation. While the church does not require attendance upon them as a *sine qua non* for admission into the traveling connection, it is her imperative duty to place such opportunities within their reach as will better enable them to enlarge the sphere of their usefulness, and occupy any positions to which the demands of the age may summon them. The stern logic of events is happily meeting with a response. Our colleges and universities, by general culture and our biblical schools, by special training, are concurring with our established economy in supplying us with laborers suited to every post of ministerial duty. The one ought not and cannot truthfully say to the other: "I have no need of thee." We have need of all, of every grade of ability, whether of one talent or of five talents, to occupy until the Lord come.

We heartily approve of the plan of district schools recommended by the last General Conference. They meet the wants of our people, in many localities, for the education of their children. They are the only antidote to that godless feature in the public schools which ignores the Holy Scriptures in the training of youth. They are especially necessary in perfecting our educational system by reaching all classes, and preparing students both for our male and female colleges. We are happy to say that many have been established since the recommendation was made.

Our foreign missionary operations are comparatively limited. They do not represent either our history or capacity with respect to the world's evangelization. The separation of the two principal bodies of American Methodism, in 1844 has, in effect deprived us of the larger part of our missionary record. Before that event Southern Methodism participated proportionably in the missionary work of the Methodist Episcopal Church abroad, and cultivated almost exclusively the vast field occupied by the colored people in the Southern part of the United States. These facts remain in the absence of the record. What we have done since is in addition to the unrecorded portion of our labors in that direction. Our missions in China, in Mexico, and among the Indians and Germans of our own country are in a highly encouraging condition—justify all the expenditures hitherto made in their behalf, and will demand larger appropriations in the future. The mission in Brazil is yet in its infancy. It is judiciously located, and is the nucleus of operations in a vast and thickly-populated region, destitute of the bread of life. It is full of promise, and deserves your fostering care. Among these missions, the sun China and in Mexico are unquestionably of the greatest prospective importance. Both of these are located in the midst of vast populations, perfectly open to us, with foundations of abundant success already laid. That in China has been recently reinforced. It has received a powerful impulse, both within itself and at home, by the seasonable and successful visit of Bishop Marvin, whose official services and whose mature and comprehensive views have placed it before the church in a new and commanding attitude. The mission, among the Mexicans is scarcely second to it in its probable results. It already astonishes us by the richness of its first fruits. Since the last General Conference Bishop Keener has made three visitations to the city of Mexico in behalf of the missions.

Other doors in foreign lands are open to us; and the wail of their perishing millions resounds in the words of their ancient representative in Macedonia: "Come over and help us." We must go or send. The missionary spirit, though operative to the extent indicated, has not yet reached that degree of strength and intensity of interest among us which would arouse the whole church to her responsibilities with respect to the myriads who "sit in the region and shadow of death." The spirit of missions is the life of the church. To repress it is ultimate paralysis and death.

A new element of success in our foreign missionary operations, of great promise and peculiarly adapted to the exigencies of heathen nations, has recently been developed, by a special providence, among our pious ladies. We mean the "Women's Missionary Society." It should, by all means, be incorporated into our present laws on the "support of missions."

Restricting the management of foreign missions exclusively to a general board, remitting the oversight of domestic missions to Annual Conference boards, and separating the collections for each, were steps in the right direction. It was a disentanglement of two very different operations, both in theory and practice. We deplore, however, the encroachment of the claims of domestic missions upon those of foreign missions. The collections for the former are frequently in advance of those of the latter. The number of the domestic missions is fortunately diminishing by their erection or absorption into circuits. And we hope that the confusion of ideas arising from the use of a term common to both, but wholly inappropriate to places of domestic destitution, will pass away forever. The secretary of our Board of Foreign Missions will lay before you a complete and detailed account of its operations since the last General Conference.

The District Conference has demonstrated its utility in promoting the general interests of the church, and developing its social elements, whenever it has been properly conducted. Being an annual review of its practical operations, within each presiding elder's district, its efficiency depends upon confining its inquiries strictly to the schedule assigned it, and keeping it aloof from all irrelevant and irritating discussions. It should not be invested with any other prerogatives than those which it now possesses, nor complicated with any duties pertaining to Quarterly Conferences; and the business pertaining to it should be formulated in analogy with the directions given to Annual, Quarterly and Church Conferences.

While the Quarterly Conferences should retain their present schedule of duties, it would contribute to the completeness of their functions to require that their journals be submitted to the regular review of the Annual Conferences in order to correct administrative and clerical errors, and insure accuracy and uniformity in their records.

The Church Conference, though operative to a limited extent, yet as a connectional institution has not fully realized the object of its enactment. It possesses elements of great utility, and we trust that our preachers and people will earnestly co-operate to make it a blessing to the church.

We report with unfeigned pleasure the success of the measures adopted by the last General Conference with the view of establishing fraternal relations between the Methodist Episcopal Church and the Methodist Episcopal Church South. The proceedings inaugurating these measures need not now be repeated. They are familiar to all present. At that session the following resolutions were adopted, viz:

"1. That the General Conference has received with pleasure the fraternal greetings of the Methodist Episcopal Church, conveyed by their delegates, and that our College of Bishops be and are hereby authorized to appoint a delegation, consisting of two ministers and one layman, to bear our Christian salutations to their next ensuing General Conference.

"2. That in order to remove all obstacles to formal fraternity between the two churches our College of Bishops is authorized to appoint a commission, consisting of three ministers and two laymen, to meet a similar commission authorized by the Methodist Episcopal Church and to adjust all existing difficulties."

In accordance with the first of these resolutions, Rev. Lovick Pierce, Rev. James A. Duncan and Dr. Landon C. Garland were appointed fraternal messengers. It was a matter of profound regret that the venerable chairman of that delegation was not permitted, on account of bodily infirmity, to participate in that memorable transaction. The previous history and the existing voice of the church seemed to demand his presence. The hand of God denied us the privilege. Though absent, he placed his testimony on record, in a communication worthy of his mission and his fame. With what fidelity and honor the other members of the delegation performed their duty needs no commendation from us. The dignity and the responsibility of the occasion were fully met, and their response has been accepted as the utterance of the church. It casts a shadow of darkness over these pleasant recollections that one of the actors on that occasion, and one of the brightest ornaments of the church, did not long survive his greatest achievement. He was suddenly stricken down by death, while yet in the meridian of his manhood and his usefulness.

In accordance with the second resolution, Rev. Edward H. Myers, Rev. Thomas M. Finley, Rev. R. K. Hargrove, Hon. R. B. Vance and Hon. David Clopton were appointed a commission, on our part, to meet a similar commission appointed by the General Conference of the Methodist Episcopal Church. These two commissions met, by agreement, at Cape May, August, 1876. After a session of several days, characterized by devout supplication for the divine blessing, a due appreciation of the pending issue, and the exercise of charity becoming Christian candor, they adopted with entire unanimity, as the basis of reconciliation, the true ecclesiastical status of the Methodist Episcopal Church South. This essential factor solved the problem of "formal fraternity," and led to the conclusion which was hailed by the church as the settlement of the questions submitted to their arbitration. The terms authorizing these commissions were fulfilled, and, accordingly their action in the premises must be considered final. The transaction of those commissions, as the historical and official exponent of the present reciprocal relations of the two great branches of American Methodism, is invested with peculiar significance. It illustrates also before the world the genius of the gospel, and especially the filial affection which should ever pervade and animate two families descended from the same parent stock.

It is one of those inscrutable dispensations of Divine Providence which constantly remind us of the contrast between the greatness of his design and the frailty of human instruments and which admonishes us to "rejoice with trembling," that one who performed so conspicuous a part in the formal pacification of Northern and Southern Methodism, and which embalms his memory, should, immediately after its consummation, have fallen a victim and a martyr to his pastoral fidelity. Dr. Edward H. Myers sleeps in an honored grave. His associates survive to recall his piety and his heroism, and to enjoy the approbation which their services deserved. The whole church mourns his loss. "Blessed are the peace-makers, for they shall be called the children of God." The report of our commissioners will be laid before you in time.

The most impressive duty devolved upon the College of Bishops by the last General Conference was contained in the following resolution, viz:

"*Resolved*, That the Bishops may visit the Pacific Coast during the next quadrennium, if deemed advisable by the College of Bishops, also visit our mission in China, and ordain any native preachers who may be recommended by the missionaries in the field."

We have discharged that duty. Bishop Marvin was selected to perform that arduous and responsible service. Having completed the tour of the Annual Conferences on the Pacific coast, in company with his associate, Rev. E. R. Hendrix, he embarked for his destination, at San Francisco, November 1, 1876. After a prosperous voyage, he arrived at Shanghai, December 14. At a Conference held in the mission in Shanghai, December 22, the Bishop presiding, four native preachers were elected to deacon's orders, and two of the four were elected to elder's orders. On Sunday, December 24, these candidates were ordained by the Bishop to the respective orders to which they had been elected.

This solemn event was a memorable epoch in the history of the mission. It reminds us of apostolic times in its simple grandeur and spiritual power. It was the sealing benediction of the Holy Ghost upon the far-distant children of the Methodist church, through one of her general superintendents. Bishop Marvin visited the several mission stations in China. His presence and counsels were of incalculable benefit to the missionaries and to the converts. The information which he has imparted to the church at home concerning the special field of his visitation, and various others, during his extended tour, has enriched the annals of the church with larger conceptions and a more hallowed appreciation of foreign missionary enterprise. He proved himself fully equal to the extraordinary emergency which called him, and his name is inscribed upon its imperishable monuments.

It is eminently proper that reference should be made in this connection to the trust committed to him and his colleagues by the College of Bishops, the Board of Foreign Missions, and the assumed warrant of the General Conference, that they should, on their return, attend the ensuing session of the British Wesleyan Conference, in the city of Bristol, and represent the Methodist Episcopal Church South in that patriarchal body. We were present at that session, officially recognized, and in an address delivered, addressed the Bishop set forth the claims of Southern Methodism to a co-ordinate position among the Wesleyan families, and requested that a deputation be sent from them to the present General Conference. In lieu thereof, we are informed by a written communication which was sent, which is in due time will be transmitted to you.

With emotions too deep for utterance, it is our solemn duty to announce to you the death of our honored and beloved colleague. His missionary tour we have just reported. He is not here, as we hoped, to recount his own labors. He has finished his course. He has signed his commission into the hands of his adorable Master. Endowed with exalted abilities, a true friend of the cross, a faithful servant of the church, he retired at noon from the battle field, by the command of his Captain, and has gone to the general assembly and church of the first born, whilst we write, to meet in heaven. That so bright and useful a light should have been so soon quenched is one of those mysteries which await solution in the world to come. His death has produced a profound sensation throughout the entire church, and she will not willingly let his memory perish.

The interest involved in the Publishing House, the perils through which it has passed since the last General Conference, and the continued embarrassment, have rendered an object of general solicitude. The Bishops have shared in that solicitude, and have exerted their influence to sustain its reputation as much as its vicissitudes are known and as a complete statement of its affairs will be presented to you by the agent, we will not anticipate his report by any details. Our remarks will be general. We never ceased to attach great importance to the Publishing House as the most available agency for wielding the power of the press in the cause of Christ, for circulating unadulterated views of scriptural truth, and for strengthening the bond of connectional interests in our widely-dispersed dominion. We cannot accomplish our mission as a church, in the present age of the world, or its equivalent, if we would be greater than that of property or financial credit.

With these views, charged with the oversight of the spiritual and temporal interests of the church, though not specifically authorized to co-operate, we complied with a request to meet in consultation with the Book Committee, in the city of Nashville, December, 1876, upon the pending crisis of the Publishing House. After patient investigation, and by request of the committee, we issued an appeal to the church to raise sixty thousand dollars at once for its immediate relief. At our regular meeting in May last, in the city of Nashville, not quite half the amount had been realized. In the subsequent report of the book agent, and of the Book Committee, we indorsed the former appeal. At the ensuing Annual Conferences we individually repeated our efforts in the same direction. We regret to say that the response has not yet met the demand, and that the embarrassment has not been removed. The condition and affairs of the Publishing House will constitute one of the principal subjects for your deliberation. We earnestly hope that such measures will be adopted to relieve the church that great institution and to perpetuate the benefits

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cultivating their habits of study. It is a lamentable fact that many of them, after having attained the grade of elders, cease to study altogether, or do it at random, and fail to realize the promise of their earlier years. This course could be profitably adopted as a useful directory, without the exaction of examinations.

5. The law with respect to receiving members into the church is, in many cases, too loosely administered. The door is not sufficiently guarded. Inasmuch as all who are received into the church enter into full status as members, the reasons for the precautionary directions laid down in the Discipline are augmented. Many of our preachers in charge are inexperienced, and others, in the fullness of their zeal, are too anxious to secure the fruits of their labors by inconsiderate and unsuitable accessions. By these and other means improper persons are sometimes taken into the church, the results of which are pregnant with evil.

6. In such changes of the Discipline as you may see fit to make, we would respectfully call your attention to the character of that portion of it which pertains to the organization of your own body. The introduction of lay delegation was a material reconstruction of the General Conference; and involving, as it was believed, constitutional questions, the whole measure was subjected to constitutional treatment. After receiving a majority of two-thirds of the General Conference of 1866, it was sent round to the Annual Conferences, and, receiving three-fourths of all the votes cast, was adopted as a complete system. This fact places the structure of the General Conference, by necessary implication, under constitutional protection and restriction. The relative composition of the body, and the power of its constituent parts, can hardly be regarded as statutory. The conditions and limitations with which lay delegation became an organic law of the church may not be so easily changed as mere statutory laws are changed.

7. By the blessing of God, besides attending a large number of District Conferences, we have been enabled to hold all the Annual Conferences during the last four years. If we should not be expected to attend so many of the District Conferences as heretofore, we see no reason why, with one additional Bishop, the present number of Bishops would not be able to discharge all the duties of the general superintendency during the next four years. With this statement, we leave the subject to your godly judgment.

Allow us to urge upon you the propriety of abbreviating your session. Let us observe the apostolic maxim: "Not slothful in business, fervent in spirit, serving the Lord." There is, as you are aware, a marked distinction between hurry and haste. What you do, do well. Let us waste no time, but redeem it, because the days are evil. Patiently performing your duties, the church will be benefitted. Delay will curtail the benefit, and deprive your charges of a portion of your valuable time.

And now, dear brethren, "we commend you to God, and to the word of his grace." Great responsibilities rest upon you. You have assembled not as secular bodies, nor as political partisans, but under the solemn sanctions of Christ's kingdom. Not the affairs of State, but those of the church of God, are in a measure committed to your hands. The spiritual welfare of the present and coming generations is the subject of your deliberations. Heaven, earth and hell are spectators of your proceedings. You need an eye single to the glory of God, and a body full of light. You need the presence of Christ, and the unity of the Spirit in the bond of peace. "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything from the Lord."

We are, dear brethren, your servants for Jesus' sake.

ROBERT PAINE,
GEORGE F. BOREE,
HERBERT H. KAVANAUGH,
WILLIAM M. WIGHTMAN,
DAVID S. DOGGETT,
HOLLAND N. MCTYEIRE,
JOHN C. KEENER.

PRAYER.—Among the forms of insect life there is a little creature known to naturalists which can gather around itself a sufficiency of atmospheric air, and, so clothed, it descends into the bottom of the pool; and you may see the little diver moving about dry, and at his ease, protected by his crystal vesture, though the water all around be stagnant and bitter. Prayer is such a protector—a transparent vestute. The world sees it not; a real defense, it keeps out the world. By means of it the believer can gather so much of heavenly atmosphere around him, and with it descend into the putrid depths of this contaminating world, that for a season no evil will touch him, and he knows when to ascend for a new supply. Communion with God kept Daniel pure in Babylon.—*Dr. James Hamilton.*

DOING THE TRUTH.—Doing the truth is one of the great needs of the time. There is a great deal of truth preached and taught, written, printed and circulated; but there is a great lack of doing it, both in the church and in the world. How would souls come to Christ and be saved, how would churches be active and influential, how would business transactions be lifted above suspicion, how would political questions find a righteous settlement, and how would all the channels of society be purified, and the very atmosphere of life have and the very atmosphere of life have, if all were doing the truth! Jesus said: "He that doeth the truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."—*Christian Secretary.*

THIRD QUADRENNIAL EXHIBIT

OF THE CONDITION OF

The Publishing House of the M. E. Church South.

ENDING APRIL 1, 1878.

EXHIBIT.

SOUTHERN METHODIST PUBLISHING HOUSE,
Nashville, Tenn., April 1, 1878.

To the Bishops and Members of the General Conference of the Methodist Episcopal Church South:

DEAR BRETHREN—I beg leave to submit to you my third quadrennial exhibit of the condition of the Southern Methodist Publishing House.

ASSETS.

Merchandise on hand		$34,428 38
Cash		116 82
Accounts and bills receivable		60,694 24
Real estate		233,534 20
New Orleans Depository		85,515 33
Stereotype plates*		76,848 38
Stereotype foundry		6,400 10
Wood cuts and electrotypes		4,669 40
Type account and fixtures		11,394 06
Engines, presses and fixtures		45,761 27
Mailing and folding machines		1,430 00
Safe and furniture in offices		775 00
Copyrights		1,367 01
Paper, ink and sheet-stock		4,617 67
Two lots in Nashville		1,600 00
Total		$569,091 84

LIABILITIES.

Bonds (new)	$15,100 00	
Bonds (old)	100,000 00	
Bills payable	134,887 72	
Book accounts	20,521 25	—270,508 97
Balance in favor of the House		$298,582 87

The following table presents the assets and liabilities transferred to us by our predecessors:

ASSETS.

Real estate in Nashville	$43,223 66
Fixtures, presses, type, etc	36,875 00
Stereotype plates	47,539 69
Merchandise	17,058 68
New Orleans Depository	10,326 67
Furniture, desks, tables and safe	275 00
Cash	2,420 55
Total	$158,619 25

LIABILITIES.

Bills payable	$39,227 69	
Book accounts	32,225 86	—71,453 55
Balance in favor of the House		$87,165 70

The exhibit of 1866 also contains this statement:

There are also the following amounts due the Publishing House, and, when collected, will be passed to the credit of the same as assets, viz.:

Book accounts, due March 1, 1862	$72,881 23
Bills receivable	37,983 92
Tract Society	32,165 71
Richmond Depository	24,145 89
Nashville subscription	4,387 00
Total	$173,563 75

We also stated that in our exhibit we had "taken no account whatever of the debts due the House by either the Tract Society, Richmond Depository or Nashville subscription, because these debts are entirely worthless, and actually form no part of the assets of the House. Nor have taken any account of bills receivable or individual accounts due the House, only to show you the amount, because most of these can never be collected. In our books we have placed them as *suspended assets*, and if collected will be quoted hereafter as a portion of the original capital. The church desires to know the true condition of the Publishing House, and our aim is to give them the information desired. We do not claim for this exhibit entire accuracy. It is as correct as we can make it from all the *data* received. Some claims have already been presented against the House of which we could find no record on the books. There may be other claims in the same condition; but if there should be, this exhibit cannot be seriously affected by them."

The following table is a tabulated statement of the donations, bequests and collections from the suspended assets:

DONATIONS, BEQUESTS AND COLLECTIONS FROM SUSPENDED ASSETS.

June 25, 1867	Donation from Miss Margaret Grimmer		$500 00
April 17, 1867	Bequest, Vanhooten, by H. T. Owen	$500 00	
June 10, 1868	Bequest, Vanhooten, by H. T. Owen	2,002 10	
May 18, 1870	Bequest, Vanhooten, by Rev. W. P. Barton	500 00	
May 17, 1871	Bequest, Vanhooten, by Rev. W. P. Barton	250 00	
Jan. 11, 1872	Bequest, Vanhooten, by Rev. W. P. Barton	1,853 93	
Mar. 26, 1872	Bequest, Vanhooten, by Rev. W. P. Barton	557 30	
April 1, 1872	Bequest, Vanhooten, by Rev. W. P. Barton	500 00	
Feb. 19, 1874	Bequest, Vanhooten, by Rev. W. P. Barton	1,500 00	
		$8,063 62	
	Less amount paid Rev. W. P. Barton for collecting	149 00	— 7,914 62
Jan. 15, 1875	Bequest of Thomas Menner, of Texas, five Texas bonds of $100 each, sold by Third National Bank for		322 65
June 3, 1871	Bequest of J. T. Colvin	2,250 00	
Aug. 26, 1875	Bequest of J. T. Colvin	4,500 00	
Sept. 21, 1875	Bequest of J. T. Colvin	2,000 00	
July 10, 1877	Bequest of J. T. Colvin	7,000 00	
July 21, 1877	Bequest of J. T. Colvin	1,000 00	
Sept. 26, 1873	From Miss Ann Lamer	1,000 00	— 17,750 00
	Amount received on subscription for rebuilding Publishing House		40,916 41
	Amount received to April 1, 1878, on Bishops' appeal		32,148 32
			$99,512 04
	From collections on suspended assets		11,046 26
	Interest collected on suspended assets		1,521 76
	Total		$112,080 06

After deducting from the $298,582.87 the amount of $87,165.70, balance in favor of the House in 1866, and the amount of $112,080.06 received from donations, bequests and suspended assets, we still have left $99,337.11 as net gain. If we add to this amount $20,000 lost by fire, it increases the gain to $119,337.11.

In addition to the above we have paid, in a little less than twelve years, interest and discount to the amount of $36,078.62, all of which had to be made in the business of the House.

Proper deductions may be made from the above estimate on account of shrinkage in real estate, presses, etc., but this does not affect the facts we have presented. No one can be held responsible for such results.

The following table shows the interest account for each year:

INTEREST AND DISCOUNTS—PAYMENTS.

From May 24, 1866, to July 1, 1867	$2,679 93	
From July 1, 1867, to July 1, 1868	1,891 81	
From July 1, 1868, to July 1, 1869	5,026 18	
From July 1, 1869, to Apr. 1, 1870	2,905 49	
From Apr. 1, 1870, to July 1, 1871	4,410 11	
From July 1, 1871, to July 1, 1872	5,520 19	
From July 1, 1872, to July 1, 1873	8,924 65	
From July 1, 1873, to Apr. 1, 1874	11,387 29	
From Apr. 1, 1874, to July 1, 1875	21,301 05	
From July 1, 1875, to July 1, 1876	18,472 73	
From July 1, 1876, to June 7, 1877	11,967 37	
From June 7, 1877, to Apr. 1, 1878	16,089 51	—$142,301 30

INTEREST PAID ON BONDS.

During the year 1873	$9,100 00	
During the year 1874	10,000 00	
During the year 1875	10,000 00	
During the year 1876	10,000 00	
During the year 1877	9,750 00	
During the year 1878	4,400 00	—53,250 00
Total		$195,551 30

INTEREST RETRIEVED.

From May 24, 1866, to July 1, 1867	$1,143 24	
From July 1, 1867, to July 1, 1868	433 67	
From July 1, 1868, to July 1, 1869	204 32	
From July 1, 1869, to Apr. 1, 1870	130 15	
From Apr. 1, 1870, to July 1, 1871	14 38	
From July 1, 1871, to July 1, 1872	21 51	
From July 1, 1872, to July 1, 1873	168 14	
From July 1, 1873, to Apr. 1, 1874	111 98	
From Apr. 1, 1874, to July 1, 1875	270 95	
From July 1, 1875, to July 1, 1876	370 97	
From July 1, 1876, to June 7, 1877	609 35	
From June 7, 1877, to Apr. 1, 1878	120 24	
Interest received on sale of bonds	2,181 97	
Total interest paid out		$5,872 74
		$189,678 56

*To reproduce these plates would cost $39,237.80. After deducting twenty per cent. for use and wear, it leaves $79,871.24 as their present value.

†The assets of 1866 received from Dr. McFerrin, were reported by me at cash valuation—by which I mean that price they cost the House, and not the price at which they could be sold. Dr. Green, a member of the Book Committee, who may be thought the liabilities of the House (twenty per cent. less than they were sold on the floor of the General Conference in New Orleans)." I doubt, if the whole Concern should be closed out at a forced sale whether it would pay the debts."

‡The ledger shows the cash on hand in 1866, which I took charge of the Publishing House, to have been $224.68 less than I reported. It also shows $1,207.60 not included in my report. This amount, however, was included in the suspended assets, and was collected after the report was made.

§It is also proper to state that Rev. W. P. Barton retained ten per cent. on all collections made by him from the Vanhooten estate, in addition to the $149 paid him by me.

We also present you with the following statement of the business of the House from May 24, 1866, to April 1, 1878:

MERCHANDISE SALES FROM MAY 24, 1866, TO APRIL 1, 1878.

From May 24, 1866, to July 1, 1867	$59,971 45
From July 1, 1867, to July 1, 1868	53,011 67
From July 1, 1868, to July 1, 1869	64,830 33
From July 1, 1869, to Apr. 1, 1870	70,342 77
From Apr. 1, 1870, to July 1, 1871	97,714 26
From July 1, 1871, to July 1, 1872	80,572 89
From July 1, 1872, to July 1, 1873	92,124 25
From July 1, 1873, to Apr. 1, 1874	81,159 68
From Apr. 1, 1874, to July 1, 1875	110,779 18
From July 1, 1875, to July 1, 1876	56,681 26
From July 1, 1876, to June 7, 1877	50,260 09
From June 7, 1877, to Apr. 1, 1878	51,309 3
Total	$881,163 12

MAGAZINE AND LESSON PAPER.

RECEIPTS.

From Oct. 19, 1870, to July 1, 1871	$10,192 72	
From July 1, 1871, to July 1, 1872	11,150 06	
From July 1, 1872, to July 1, 1873	15,540 40	
From July 1, 1873, to Apr. 1, 1874	11,304 21	
From Apr. 1, 1874, to July 1, 1875	17,172 58	
From July 1, 1875, to July 1, 1876	11,959 41	
From July 1, 1876, to June 7, 1877	10,078 97	
From June 7, 1877, to Apr. 1, 1878	11,097 87	$111,295 80

DISBURSEMENTS.

From Oct. 19, 1870, to July 1, 1871	5,051 89	
From July 1, 1871, to July 1, 1872	8,266 13	
From July 1, 1872, to July 1, 1873	10,500 74	
From July 1, 1873, to Apr. 1, 1874	10,381 60	
From Apr. 1, 1874, to July 1, 1875	14,421 00	
From July 1, 1875, to July 1, 1876	11,566 89	
From July 1, 1876, to June 7, 1877	10,092 63	
From June 7, 1877, to Apr. 1, 1878	9,999 53	77,344 61
Profit		$33,951 19

SUNDAY SCHOOL VISITOR.

RECEIPTS.

From Nov. 6, 1866, to July 1, 1867	$ 6,240 12	
From July 1, 1867, to July 1, 1868	6,898 15	
From July 1, 1868, to July 1, 1869	7,911 97	
From July 1, 1869, to Apr. 1, 1870	5,136 96	
From Apr. 1, 1870, to July 1, 1871	18,316 11	
From July 1, 1871, to July 1, 1872	12,811 10	
From July 1, 1872, to July 1, 1873	13,111 88	
From July 1, 1873, to Apr. 1, 1874	9,521 28	
From Apr. 1, 1874, to July 1, 1875	14,146 83	
From July 1, 1875, to July 1, 1876	11,019 57	
From July 1, 1876, to June 7, 1877	10,096 67	
From June 7, 1877, to Apr. 1, 1878	10,881 25	$151,101 11

DISBURSEMENTS.

From Nov. 6, 1866, to July 1, 1867	3,415 03	
From July 1, 1867, to July 1, 1868	5,213 02	
From July 1, 1868, to July 1, 1869	8,519 29	
From July 1, 1869, to Apr. 1, 1870	4,821 80	
From Apr. 1, 1870, to July 1, 1871	15,277 52	
From July 1, 1871, to July 1, 1872	12,123 95	
From July 1, 1872, to July 1, 1873	13,570 30	
From July 1, 1873, to Apr. 1, 1874	9,747 00	
From Apr. 1, 1874, to July 1, 1875	13,756 95	
From July 1, 1875, to July 1, 1876	10,497 42	
From July 1, 1876, to June 7, 1877	9,851 00	
From June 7, 1877, to Apr. 1, 1878	7,002 23	136,548 81
Profit		$14,552 30

OUR LITTLE PEOPLE.

RECEIPTS.

From Oct. 19, 1870, to July 1, 1871	$3,138 80	
From July 1, 1871, to July 1, 1872	4,586 27	
From July 1, 1872, to July 1, 1873	5,726 84	
From July 1, 1873, to Apr. 1, 1874	3,618 60	
From Apr. 1, 1874, to July 1, 1875	6,050 75	
From July 1, 1875, to July 1, 1876	4,897 28	
From July 1, 1876, to June 7, 1877	5,155 11	
From June 7, 1877, to Apr. 1, 1878	4,817 15	$36,990 80

DISBURSEMENTS.

From Oct. 19, 1870, to July 1, 1871	1,566 79	
From July 1, 1871, to July 1, 1872	2,905 82	
From July 1, 1872, to July 1, 1873	4,120 68	
From July 1, 1873, to Apr. 1, 1874	3,122 33	
From Apr. 1, 1874, to July 1, 1875	4,185 18	
From July 1, 1875, to July 1, 1876	4,067 91	
From July 1, 1876, to June 7, 1877	4,468 00	
From June 7, 1877, to Apr. 1, 1878	2,211 81	29,361 72
Profit		$10,129 08

CHRISTIAN ADVOCATE.

STATEMENT OF RECEIPTS FROM MAY 24, 1866, TO APRIL 1, 1878.

From May 24, 1866, to July 1, 1867:		
Subscriptions	$10,730 78	
Advertising	1,140 79	$15,210 57
From July 1, 1867, to July 1, 1868:		
Subscriptions	8,263 39	
Advertising	2,210 10	10,473 49
From July 1, 1868, to July 1, 1869:		
Subscriptions	9,528 43	
Advertising	2,357 55	11,885 98
From July 1, 1869, to April 1, 1870:		
Subscriptions	7,859 13	
Advertising	2,211 47	10,070 60
From April 1, 1870, to July 1, 1871:		
Subscriptions	13,776 61	
Advertising	7,970 01	21,727 11
From July 1, 1871, to July 1, 1872:		
Subscriptions	18,131 12	
Advertising	7,135 30	25,266 42
From July 1, 1872, to July 1, 1873:		
Subscriptions	15,016 40	
Advertising	5,550 12	20,566 52
From July 1, 1873, to April 1, 1874:		
Subscriptions	10,515 50	
Advertising	1,222 59	11,738 09
From April 1, 1874, to July 1, 1875:		
Subscriptions	10,417 01	
Advertising	7,045 57	23,462 58
From July 1, 1875, to July 1, 1876:		
Subscriptions	12,018 50	
Advertising	10,892 71	22,911 21
From July 1, 1876, to June 7, 1877:		
Subscriptions	13,013 09	
Advertising	4,058 05	18,071 14
From June 7, 1877, to April 1, 1878:		
Subscriptions	11,655 11	
Advertising	3,917 80	15,583 61
Total		$208,908 75

EXPENSES OF ADVOCATE FROM MAY 24, 1866, TO APRIL 1, 1878.

From May 24, 1866, to July 1, 1867	$10,946 29	
From July 1, 1867, to July 1, 1868	10,763 01	
From July 1, 1868, to July 1, 1869	9,910 05	
From July 1, 1869, to Apr. 1, 1870	17,088 13	
From Apr. 1, 1870, to July 1, 1871	18,767 18	
From July 1, 1871, to July 1, 1872	20,933 76	
From July 1, 1872, to July 1, 1873	21,896 47	
From July 1, 1873, to Apr. 1, 1874	13,781 50	
From Apr. 1, 1874, to July 1, 1875	22,937 21	
From July 1, 1875, to July 1, 1876	14,176 34	
From July 1, 1876, to June 7, 1877	11,813 63	
From June 7, 1877, to Apr. 1, 1878	12,850 57	181,668 05
Profit		$27,220 68

It will be seen from the above statement that in a little less than twelve years the profit on the *Advocate* amounts to $27,220.68.

From all the periodicals published a profit has been derived, except the *New Monthly Magazine*. The following statement shows the loss at which it was published:

NEW MONTHLY MAGAZINE. (Published one year.)

Receipts	$14,215 10
Disbursements	16,371 26
Loss	$2,129 16

It is proper to state that the amount reported to the General Conference in 1870 of $850.15 contributed for stereotype foundry was credited to that account, and the amount of $100 realized from sale of lot in Shelbyville was credited to stock account, neither of which is brought into this statement.

We also reported to the General Conference of 1874 the amount of $4,933.35 received on policy of insurance, February 20, 1872, after the burning of a portion of the Publishing House. As the loss was about $25,000, or $20,000 over and above the amount received on insurance, we do not deem it proper to include that amount in either contributions or collections.

SALARY ACCOUNT.

The amount paid on account of salaries from June 1, 1866, to April 1, 1878, is $227,353.43.

The above amount includes the salaries of A. H. Redford, T. O. Summers, A. G. Haygood, W. P. Harrison, W. F. E. Cunningham, Hugh Carroll, book-keeper, W. P. Turpin, certified clerk, the several clerks employed from time to time in every department, embracing the mailing room, and the foreman in the press-room and the superintendent in the composing-room.

The salary of A. H. Redford, book agent, from June 1, 1866, to June 1, 1869, was $3,000 per year, and from June 1, 1869, it was changed to $5,000, and remained at that amount until January 1, 1877, when it was reduced to $4,000 per year. Dr. Thomas O. Summers, as editor of books and the *Christian Advocate*, has received at the rate of $3,000 per year from June 1, 1866, to December 31, 1876. For the year 1877 he received from the Publishing House $2,000, the Vanderbilt University paying him $1,000. The salary of 1878 is the same as that of 1877. Drs. Harrison, Haygood and Cunningham received $3,000 per year.

A. H. REDFORD, Agent.

(Our space does not permit us to publish anything more than the tabular statement of the agent.)

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, MAY 16, 1878.

REV. LINUS PARKER, D. D., Editor.

ROBT. J. HARP, PUBLISHER.

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RATES OF SUBSCRIPTION.

The New Orleans Christian Advocate will be furnished to subscribers at the following rates, including postage:

One Year	$2 00
Six Months	1 15
Three Months	75

To all Ministers of the Gospel and widows of deceased traveling preachers:

One Year	$1 00
Six Months	50
Three Months	25

They That Will Be Rich.

Chase and Hathaway, who have lately been added to the list of defaulters, were regarded as exemplary Christians even in New England. Within the last few years many others of like profession and standing have fallen in the same way. The number of professed Christians who have thus made shipwreck of character is small compared with the total, but public attention is more excited by the delinquency of a church member.

We have no reason to suppose that these men who have dishonored their religious calling were not at one time good men. Hypocrites they may have been, but it is not necessary to believe that they were. "Let him that thinketh he standeth take heed lest he fall." The lesson which their course teaches is measurably lost if it is assumed that they were always dishonest at heart. This, however, is the conclusion that some religious writers seem to entertain in regard to all such cases. They never were really converted, and their fall is not from grace, but from a mere profession. Their history, in such a view as this, is no warning to genuine believers, because it does not exhibit and illustrate the danger to the sincere Christian. The peril to the Christian from the desire to become rich, and from the love of money, is plainly revealed, and we are inclined to believe that in most instances where men of religious standing have gone down in disgrace, in connection with the violation of large pecuniary trusts they have fallen from a state of goodness and integrity. They were not always corrupt and dishonest. Coveting after money, "they have erred from the faith, and pierced themselves through with many sorrows." It seems to us to be as flippant and unscriptural as it is easy to say that these defaulting and embezzling professors never were true Christians. The Bible teaches that men may fall from the very highest attainments in the faith, that there is constant danger of it, and it abounds in personal examples. It is a poor way to vindicate Christianity by assuming that the defaulting professor was never anything else than a liar and a thief. The gospel has power to save, and the demonstration of it is in the thousands who are saved by it. These wrecks, however, coincide with the teachings and warnings of the word of God in exhibiting the perils of the soul under a dispensation of trial and temptation.

While certain religious writers would clear the gospel by affirming that these defaulters were never truly Christians, worldly skeptics and scoffers aver that such examples only prove that the Christian religion is powerless for good. Admitting that these men were Christians, what has their religion done for them? To which we might reply: What more worldlings than Christians have in proportion to numbers, given way under the pressure of the times, and that where scores of Christians have been overcome, hundreds and thousands have maintained their integrity. None will deny that the gospel requires men to be honest, and that if they conform their lives to its precepts they will be honest. Christianity, as a spiritual and regenerating principle, makes men upright and pure. Notwithstanding, there remains a liability to fail. So long as he is in this world, the Christian is on probation, and, in order to stand, he must watch unto prayer.

The leading cause of these lamentable instances of dishonesty in professing Christians has been forcibly pointed out by the inspired word. It is haste to be rich, the determination to be rich. This also explains the failures so common in every department of business. It does not explain all, but it lies at the bottom of more than one-half of the insolvencies and bankruptcies of the times. Men are in haste to become rich—they will be rich—they are bent upon the achievement of great and rapid success. Hence recklessness in the uses of credit, in extending advances, in speculative investments. Once let this covetous principle gain possession of the heart, and all that is needed to complete the ruin is the opportunity. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." This witness is true, and it was written for the admonition and warning of Christian men. To be rich at all hazards, and to stick at no expedients in order to attain the end, would seem to be the meaning. Those who surrender themselves to this passion are ready to abuse credit, and to risk the funds of others, with little concern about the obligations which they assume. To build up a fortune slowly, by economy, by hard work and industry, and by the use of their own capital as they accumulate, is a very tame method. Few comparatively can get rich at all, and, as a rule, it takes a lifetime to make a fortune honestly and legitimately. The gambling on borrowed money, or on false securities, which passes for business, sometimes succeeds; but there are nine failures to one successful career. It seems to us that the principles and methods of the business of the day are utterly rotten, and that the tendency of them, in the main, is to destroy every vestige of real integrity.

In money-making the only safe course is to make haste slowly, and to learn thoroughly the great lesson: that money cannot be honestly made out of nothing. Capital, labor, skill, are the foundations, and where there is not this real base the superstructure is a bubble and a fraud. Our young men should start out with this principle. We do not say that they should not aspire to be rich, but the aspiration must be made subordinate to honest industry, and to the conscientious purpose never to risk other people's money, and never to pervert trust funds to their own use. Steady industry, thrifty habits and uncompromising integrity will usually bring a competency, and in the long run these will succeed better than reckless indifference to pecuniary obligations. But if it were otherwise—if honesty means for us life-long poverty, continual privation and unremitting toil—the true resolve should be not to be rich, but to live and die an honest man.

"Buried"—No 2

Of course one does not correspond with a buried man. The letter we read before dinner will be laid aside as a sample. The rising generation must read and take warning. But let us read something further in that letter for amusement, if nothing more. Perhaps it will lead off into a moral lecture which will have a soothing effect upon us as we get ready for our post prandial nap. See if it has anything of that sort in it, and begin there. Yes, here it begins:

"People say I have buried my talents in these by-ways and hedges. I don't, however, think my friends even pause to reflect upon the meaning of that expression or to look at the facts. If to be useful to my kind is a proper aim to which to exert my talents, I do not think I am buried. If to give cheer and consolation to the despondent and disconsolate, to rouse the sluggish to action, to teach the selfish to love himself last, to instruct the ignorant for the sake of making them wiser—for the sake of the world—if these are laudable pursuits, and sufficient to employ the highest talents and finest qualities of heart in man, then I do not feel that I am buried. If a quick and lively sympathy for the sorrows of others, and unfeigned joy in their prosperity, are evidences of true life, then I do not feel that I am dead or buried; for these I find in myself constantly growing, while malice, envy, prejudice, and all that brood of evil passions, are far less troublesome than they once were. When also I read the history of those men to whom the world now acknowledges its indebtedness, it occurs to me that the distinguishing feature of their characters was an unselfish forgetfulness of those things which seemed either advantageous or prejudicial to their individual interests. They seemed to be men who thought very little about either their sacrifices or their gains, their hardships or their ease. However these might come or go, they were but the accidents of sunshine or cloud in life's day; and as often to the toil-worn and thirsty pilgrim the cloud was more agreeable than the sunshine, so to them their joy rose into songs when the world looked on with pity for their sorrows. They had meat to eat and water to drink whereof the world knew not. So with myself; short though my experience has been, have I realized a freshness and strength that no flattery or blandishment of the world could bestow. When the world was so fondly caressing me I perceived the sickly odors of its breath. I realized that the glow of crimson on its cheek was the blossoming of dissipation changing rapidly into the beetle of the consumptive. The embraces of a languishing beauty, whose lucrative disease would finally communicate its poison to my vitals while I hung upon her caresses, became to me a thought horrible as death itself. Before me rose a gaunt shadow, whose bony arms were extended to embrace me, and whose livid lips were to fasten upon mine; as the blight upon the flower that trembles and blushes at the adder's touch.

"Then out here, amid these wildwoods and the limitless expanse of heaven spread above me I realize that life is not to be pent up behind walls of brick and stone, however magnificent the exterior. It matters little whether a jail be made of polished or unpolished stones, provided it be strong enough to confine me. It matters little whether the fetters that bind me down be of gold or iron, so they do their work and keep me in bondage. Say that I am held as a king in durance, yet the more galling is it to know that while I languish in bondage the people of my kingdom mourn their chief in chains. So I now look back at your city walls, my former prison; and then I bethink me of the joys of freedom to mind and heart, till even these somber pines seem to have caught its inspiration, and from low murmurs their voices swell in the gale to the storm anthem which precludes Jehovah's approach.

"Then, too, I reflect how little was the horoscope while I was there; and from this memory I realize how narrow the minds of those who so readily pronounce upon a man's burial. This feeling becomes one of sadness when I reflect that many of those who so pronounce are thought to be the wisest men upon earth. They seem to think that the glory of a church is in proportion to the compliments which the world pays to it. After all, they act as if to be rated of the world was not to be the mark of true Christianity in modern times, and that ten souls saved from the piny woods would not compensate the loss of one from the halls of elegance or learning. But the great gay world has never yet thought it worth while to write a funeral oration of the Prophet of Nazareth!

"Tears I often shed for my church when I reflect upon the narrow views she entertains of extending her influence. Are the tenets which she holds peculiar to one latitude or race? Is only one order of mind or mode of social life the peculiar soil in which her seeds of truth are to germinate and grow? Are her geographical limits fixed according to density of population or social refinement? Are the messages of peace and good will which she brings all sealed packages, carefully labeled and directed to particular parties? Is there no package marked: 'To whomsoever hath not received the gift of his grace?' If there be such, let me be the dispenser of those bundles. How much more pleasant is it to bring a gift to one who is glad to get anything than to be the bearer of the richest jewels to such as turn up their nose, or receive them ungraciously, with a murmur that it was not what they wanted! I would rather preside at a peanut parching among a crowd of happy children than to be the master of ceremonies at the dining of the Czar of Russia and the Sultan of Turkey. The cordial welcome of the piny woodsman under his humble roof is sweeter than the studied *hauteur* of the millionaire in his marble mansion, whose walls are no colder or harder than his heart. If here I am buried, it is in the beating hearts of those who love and hate without guile, and curse or forgive without mental reservation—a burial which, if not so grand as that in tombs that money-kings have built, is yet warmer for the life blood that lends it nourishment. But, more than all of that, earth's towers and thrones do not cut off the vision of life's sun as it sinks unclouded in a sea of glory, to rise in new beauty over plains whose dews and flowers are woven into a rainbow arching the throne of God."

T. A. S. A.

Even "the world" falls very far below its profession.

General Conference Notes.

MR. EDITOR: The city of Atlanta is the crookedest city your correspondent ever was in. The streets seem to commence anywhere and run in all directions. You start north, and by the time you arrive at your point of destination you have about "boxed the compass." The street railroads would put a complete bewilderment over the skill of a New Orleans street car driver. I have not seen so commonplace a thing as a dray—four wheeled vehicles being used instead.

The Conference occupied the second day in discussing the report of the Committee on Credentials. As far back as the time of Job we have read of people who were full of talk. We have seen legislatures and conventions and public meetings of various kinds, in all of which very much speaking was done, and we have heard reports in our far country of what a General Conference could do in this respect; but "the half has not been told." After *full* discussion of the committee's report the Conference, by separate vote of clergy and laity adopted it. The adoption of the report decided a question in vulgar fractions, as well as the point before the body. The law of the church says that one-fourth of the lay delegates from an Annual to the General Conference may be local preachers. The case in hand was that of a local preacher from a Conference entitled to only two delegates. The vote of the Conference seated the local brother, and in so doing it decided that one-fourth is equal to one-half. Davies and Ray and Robinson and Venable may now take their seats. The adoption of the report also decided that a man may be a member of one Conference and a delegate from another! The third day the Bishops presented their quadrennial address, which was read by Bishop Doggett. It occupied one hour and a quarter, but was listened to with profound silence. The address reviewed the past four years' work of the church in all its different departments, bringing clearly to the mind of the Conference those means and appliances which have been most efficient in furthering the kingdom of the Lord, and suggesting changes in those things which have been least efficient. It seemed to the writer that the Bishops omitted nothing that was proper to be said. They recommend some changes in the law, and the election of *one* more to the episcopacy. The session of the fourth day was entirely taken up by the presentation of "petitions, memorials and appeals." Solomon said, "In a multitude of counselors there is safety," and I am sure that under any circumstances it would take a multitude to suggest the number of changes proposed to-day in our excellent Book of Discipline. Dr Sommers, the secretary, announced that there were twenty-eight memorials on his table, and this is only the first call which has been made for them. Standing committees have been formed, and will soon be at work in good earnest. It is to be hoped that they will so arrange their work that it will meet the approval of the Conference upon presentation, and not be subjected to the front and rear and enfilading fire of over three hundred guns.

I do not know if the Sabbath was a "high day" to the people of Atlanta, but it was certainly a "high day" to your correspondent. I attended Sunday school in the Central Presbyterian church, preaching at eleven A. M. in Trinity Methodist Episcopal Church South, by Bishop Doggett; a temperance meeting at three P. M. in the Second Baptist church, addressed by Dr Winfield, of Arkansas, and preaching at eight P. M. in Trinity, by Dr. Bennett, of Virginia. Our veteran senior at Nashville would call that a "tempting bill of fare." If everybody fared as well as your correspondent, Sunday *was* a high day.

The fifth day's session was occupied in receiving resolutions, memorials, etc., and discussing Report No. 2 of the Committee on Credentials. Several speeches have been made on the legal aspects of a question raised, as to whether a layman's membership in the church should be continuous for six years preceding his election as a delegate to the General Conference. Pending discussion, in which there seemed to be more parliamentary law and usage laid down than Parliament itself ever knew, anything about, the Conference adjourned. The session of the sixth day passed with the usual routine of receiving "petitions, memorials and resolutions," and referring them to appropriate committees. From the indications presented I judge there will not be many changes made in the church laws.

C.

Nature has many perfections to show that it is an image of the Deity; and it has defects, to show that it is but an image.—*Pascal.*

(Continued from first page.)

that he was an expelled member. He joined the church. He was received because he was supposed to be a proper member. Suppose you seat him. What is the effect? Do you not review the proceedings of the court below, and reverse the declaration, and say he never was out of the church? Are you prepared for that? I trust not.

Mr. Jones (lay, Southwest Missouri Conference) rose to an explanation to the effect that Dr. Rush's statement that all the laymen from Missouri were on his side was a mistake, and the eligibility of Mr. Dameron was not a question in the election of lay delegates.

The President—You cannot make argument upon the question.

Mr Rush said he had made diligent inquiry, and that was his opinion.

Mr. McFerrin (clerical, Tennessee Conference) was in the interest of peace. He wanted recommittal for a decision; either way would inflict ruin that twenty five years will not heal, for I am acquainted with the tone and temper of Missouri. There had been diverse opinions of Bishops and we are all cross—

Mr. Bennett—Oh! no, not cross.

Mr. McFerrin—Not cross, but a cro-s—so (crossing fingers)—cross and piles. (Laughter.) He deprecated personalities, and besought all to pause and get all the facts and decide, but not expel the member for some irregularities of a lower court. Let every part of the administration of Bishops and pastors in this case be justified by a general investigation.

Mr Evans (clerical North Georgia Conference) said that Mr. McFerrin had declared that deciding it either way would do harm in the West, and he did not see the gain then in recommitting as it must be decided one way or the other, "unless the committee is a pocket to put the question in and never decide it at all."

Mr. Evans called the previous question but withdrew it.

Mr McFerrin wanted the question to rest till all the facts and questions of administration could be obtained.

Mr. Nugent thought he had the right, as the mover of the resolution, to close the debate.

The President—I do not think you have that right under our rules.

The motion to lay on the table the motion to recommit was lost.

The question as to what sort of "instructions" were to be given to the committee arose.

Mr. Lee (clerical, Virginia Conference) held up a slip of paper, and said the resolution was on that paper, and only to "recommit with instructions."

What instructions?

Mr. Nugent—All the facts.

Mr Evans—I insist upon a vote.

The President—The question recurs upon recommitting with instructions.

Mr. Blue (clerical, Alabama Conference) asked to be excused from serving on the committee, as he did not intend to be involved in an illegal proceeding.

Mr Giddings (lay, Texas Conference)—I move to increase the committee to fifteen or twenty one.

Mr. Holt (lay, Texas Conference)—I desire to be excused from the committee.

A delegate—I hope he will be excused. He was excused.

Mr. Lee—I have written this, to bring all the facts out:

Resolved, That the whole subject be referred to a special committee, with instructions to inquire whether the offense alleged against L. Gan D. Dameron was a gross immorality, and whether he was legally tried for the offense.

I offer it as a substitute.

The time was extended.

The President—The motion is to adopt Dr Lee's substitute.

A delegate—I rise to a point of order. The Conference has just voted to recommit, and this resolution of Dr Lee's refers to a select committee.

Mr. Lee—I will strike out that part.

Mr Clark—Let him make a motion to strike out.

Mr. Cook—I want to amend the resolution of Dr. Lee.

The President—You do not know whether you want to amend or not till you hear it read.

Mr Hargrove—I understand the motion of Bro. Nugent. It was for this committee to report back to the house the case with the record.

Mr. Lee withdrew his substitute.

Mr. Nugent—The report is referred back to the committee with instructions to report all the facts.

Mr. Branch (lay, Virginia Conference, in the aisle and in loud voice)—Mr President—Mr President (laughter) I am a member of that committee. My opinion was made up while on the committee. I cannot sit on that committee any longer.

He was excused.

T. M. Meriwether moved to lay the motion to recommit on the table.

The vote stood 106 for, 119 against.

The following resolution, offered by W. F. Cook, was read, and on motion of S. X. Hall was laid on the table:

Resolved, That the Committee on Credentials be instructed by this Conference to inquire whether a court of equity can review the decision of a lower court when no bill of review has been filed for this purpose.

The following resolution was offered, read, and on motion of L. M. Lee was laid on the table:

Resolved, That the College of Bishops be requested to communicate their opinion upon the point whether it is competent for this General Conference to inquire into the facts of any church trial which has taken place before any inferior tribunal, the decision of which is not before the General Conference in the way of appeal.

P. WITTENMEAD,
W. W. BENNETT.

The following resolution was then offered and read:

Resolved, That the Committee on Credentials be instructed to consider whether the trial of L. D. Dameron was regular, and in accordance with the law of the church.

W. M. RUSH,
B. H. SPENCER.

Pending action on this resolution the time expired, and Conference adjourned with the benediction by the Bishop.

The Music of the Soul.

Mr. Gough was in a church in a strange city once, and the sexton showed into the same pew another person whose looks impressed Mr. Gough unfavorably. The stranger had a face like mottled soap; his face twitched as if a sheet of lightning had run all over it, and every now and then his lips would twist and give utterance to a strange spasmodic sound. I got as far away from him as I could. Presently the hymn was given out, and the congregation rose to sing:

Just as I am, without one plea,
But that thy blood was shed for me.

I saw that the man knew the hymn, and said to myself: "It can't be so disagreeable, after all." I got nearer. He would sing. It was awful; positively awful. I never heard anything like it. And occasionally he would make that strange noise with his lips. Then he'd commence again and sing faster, to get ahead. They came to the next verse. He'd forgotten the first line, and while the organist was performing the interlude he leaned toward me and whispered: "Would you be kind enough to give me the first line of the next verse?" I did so:

Just as I am—poor, wretched, blind,

"That's it," said he, "I am blind. God help me"—and the tears came running down his face, and the words quivered—"and I am wretched and I am paralytic." And then he tried to sing:

Just as I am—poor, wretched, blind.

At that moment it seemed to me that I never heard a Beethoven symphony in my life with as much music in it as in that hymn sung by that poor man, whom Christ-love had made happy in his lot.—*John Gough's St. Louis Paper.*

Boy Christians.

It is preposterous to assert that "religion is too intricate and difficult a subject for a boy's mind." What nonsense! There are mysteries in God's word too deep for a Calvin or a Chalmers to fathom; but they do not fall within the domain of humanity. The religion of the Bible is simple and clear as the daylight. It is just *doing right*. Sin is doing wrong. Sorrow for doing wrong and a change to doing right, is illustrated by penitence. Asking God to forgive the wrong, and help the heart to change, and practice the right, is prayer. Believing that God can and will do it, such prayer is faith. Trying to do just what Christ would like to have us do is practical piety. Certainly every lad twelve years old, who possesses average intelligence, is capable of comprehending such ideas as these. But these ideas—repentance, prayer, faith, obedience to Christ's commandments—are the very sum and substance of Bible religion. Just as soon as a child is old enough to do wrong he is old enough to stop doing wrong, and to begin to do right. That is the kernel of conversion. Divine grace is essential to work this change and to make it permanent. The Holy Spirit's agency is just as needful to regenerate a boy of ten as a philosopher of fifty. But parents and teachers should instruct the boy that if he prays for this grace he will obtain it. There is nothing really intricate or abstruse about the core-truths of Christ's religion. If a boy can love his mother, and trust his mother, and do what his mother bids him, then he can surely love and trust and obey his Savior. These three things make up all that is absolutely essential to gospel piety. God's word demands no more.—*Rec. & L. Cyclo.*

IT IS A SOLEMN THING TO LIVE. Most people say: "It is a solemn thing to die." And so it is. But it takes us from those we love best, the body to the silent grave, it sends the soul into the unseen world. But is it not a great and solemn thing to *live?*

Of this we may be certain: that people generally die as they live. "Oh, if I had thought I should die as I do, I would not have lived as I did," cried an Eastern king when dying. And if you would know what your last end may be, you need only to look at your present condition. Is sin your delight or your dread? Does a true repentance lead you to forsake every evil way? Under a sense of guilt and danger, are you seeking for pardon and acceptance through him who died to save sinners? And are you, by the grace of the Holy Spirit, showing the sincerity of your faith by a holy life? These will come to these inquiries at last. Let them have your attention now. Learn that life is a sacred trust, and that as you use it so will your eternal condition be in heaven or hell. Be assured that a life of faith in Christ and of obedience to the will of God is the happiest life that can be spent on earth, and is the only way to a life of blessedness hereafter.—*The Cuyler.*

THE GENERAL CONFERENCE. It would seem that busy brains are coining out work enough for the General Conference. In the session of Tuesday, the seventh, no less than thirty-four resolutions were offered looking to disciplinary changes.

THE HOSPITALITY OF ATLANTA. The mayor and aldermen of Atlanta, recognizing the honor of the assemblage of so august a body in their city, officially tendered to the General Conference the hospitality and freedom of the city.

Father, deliver us from all evil, and especially from the evil which is in our own hearts, and which we love so well.

DIM EYES.

Dim, aged eyes,
Gazing across the wreck of broken ties,
What do they see?
Behind—dead leaves that withered fall,
A fading wilderness, where all
Is vanity;
Before—to gladden weary sight,
A glimpse—a promise of the bright
Eternity.
Oh, dim and tearfull aged eyes,
If waiting till that dawn shall rise,
Blessed are ye!

News of the Week.

DOMESTIC.

NEW YORK, May 7.—The annual convention of the Reformed Episcopal Church met to day in Emmanuel Church. There was a fair attendance of delegates, including Bishops Falkners, Cheney and Nicholson; also Rev. Dr. Davis, fraternal delegate from the Methodist National Conference; Rev. Mr. Harrison of Florida; Cutler, of Boston; William Newton, of Philadelphia, and J Eastham Brown, of Canada. The morning was consumed by religious services, and a sermon by Rev. Marshall B Smith of Passaic.

PHILADELPHIA, May 7.—In the thirty-fourth annual convention of the Protestant Episcopal diocese of Pennsylvania Bishop Stevens stated he would sail for England on the seventh instant, to attend the Pan-Anglican Council, to be held July 2. The address also strongly denounces the threatened communist movement in this country. The Bishop expresses alarm at the efforts of communistic leaders to bring about a conflict between labor and capital, which can only result in devastation and ruin, and he exhorts the clergy to study the question of social science.

WASHINGTON, May 7.—The transit of Mercury is generally reported as a success, making a gain of ten seconds overthe almanacs. This achievement puts the sun some million miles further away from us.

NEW YORK, May 8.—Charles Morgan, a well-known merchant, died to-day aged eighty four years.

NASHVILLE, May 9.—The Southern Baptist Convention was organized, James P Boyce, D. D., of Greenville, president. Every Southern State except Louisiana was represented. The home and foreign mission board reported details of mission work during the year. Over $73,000 were contributed to these boards since last May. The convention sermon was preached to-night by the Rev. B H Carroll, of Texas.

VICKSBURG, Miss., May 10.—Memorial day was celebrated here with more than usual eclat. Two military companies under the direction of Grand Marshal Gen. E S. Bates headed the procession, followed by citizens in large numbers. The leading address, that of Hon. Marcellus Cowan, most happily blended the blue and gray, and reflected the sentiment of the people in behalf of a union of hearts and hands, and not of empty sounds knowing no fulfilment.

The strewing of flowers was generally giving evidence of valor, and common brotherhood in heroism. Confederate and Federal ex-soldiers delighted alike in the memorial rite.

WASHINGTON, May 10.—The Senate passed the bill to repeal the bankrupt law, amended so that it should take effect on the first of September, instead of the first of January.

WASHINGTON, May 11.—President Orton, of the Western Union Telegraph Company, has renewed the offer of the late president to furnish the telegrams to test the system of storm and flood signals by the telephone and cannon, to give certain kinds of signals of general warning of coming storms and floods according to the plan suggested by Mr. A. Watson.

JACKSON, Miss., May 11.—The most destructive fire here in ten years occurred last night. Fortunately there was no wind, or the loss would have been five times as great. Robinson & Stevens' grocery store; C. Regan, dry goods and groceries; Weimer Bros., wholesale liquor dealers, and V. Dorness' saloon are a total loss. Several others suffered damage by water and removal. The loss is about $150,000. Fully insured. Reit, the Governor's private secretary, fell from the roof of a building while handling a hose pipe at the fire, and was badly injured internally. His condition is precarious.

NEW YORK, May 11.—It is stated that the subscriptions to-day subscribed over 100 more than a half per cent, making $30,000,000 already taken of the $50,000,000 asked for. The demand from the West and New England for these bonds is increasing.

WASHINGTON, May 13.—*House.*—The long-threatened resolution looking to an investigation of the alleged cruelty of Grants to Florida and Louisiana was sprung upon the House to-day.

Potter, of New York, was chosen by the caucus committee to lead the fight, and to steer it through all the rocks and quicksands of opposition safely into a harbor. He performed his part of the dirty work with great tact and discretion, although he did not succeed, in consequence of the adverse tactics of the Republicans, in getting his adversaries safely into port.

Joseph Henry, secretary of the Smithsonian Institute, died here to-day. He had been ill for some time with Bright's disease. He died in full consciousness and intelligence. His serious illness was a subject of deep concern, and prayers for his recovery were yesterday offered in many churches in the city.

TROY, N. Y., May 13.—Rev. John Dix, son of the former president of Union College, is dead, aged seventy-two years.

FOREIGN.

LONDON, May 7.—It seems to be the general impression that Prince Bismarck will not be able to resume the chancellorship. The preliminary endeavors are stated to be directed to securing such an understanding between England and Russia as will permit the assembling of the Congress without the certainty of failure. To this end direct communications are passing between the two governments with the view of ascertaining what modifications in Europe and Asia would render the San Stefano treaty acceptable. Without such an understanding there will be no treaty.

The most important Turkish army corps in front of Constantinople is commanded by an Englishman, who is second in command of the Turkish fleet. He has just received a decoration from the Sultan.

The Manchester *Guardian's* London correspondent says the attempts to create a scare about Russian privateers is done to affect the underwriters, who continue willing to take any quantity of risks on British hulls at seven to ten shillings.

The statements of Sir Stafford Northcote, chancellor of the exchequer, in the House of Commons last evening, are regarded as reassuring. It is also thought that the visit of Count Schouvaloff, Russian embassador at London, to St. Petersburg cannot be otherwise than helpful to the cause of peace, as he can explain the temper and views of the English government and people more effectively than could be done in correspondence. The change in the public opinion of Russia in a peaceful direction is said to be very marked, and to be the result of the recognition of serious consequences that would inevitably follow a new war. The Czar is personally directing negotiations, with the assistance of Baron Jomini. The Czar's predilections are entirely in favor of peace.

LONDON, May 8.—Sir Stafford Northcote, chancellor of the exchequer, addressed a deputation at Oxford to-day. In the course of his remarks the chancellor said that the government was still engaged in difficult negotiations but had hopes, despite all misrepresentations, of arriving at a peaceful settlement.

ALTEN, May 8.—A number of British transports, conveying Indian contingents, passed here to-day.

CONSTANTINOPLE, May 8.—The greater part of the Russian provisions and ammunition have been removed from San Stefano to Tchataldja. The commissariat contracts signed to-day, make Adrianople the point of delivery hereafter.

LONDON, May 9.—As a result of the mobilization of the army and militia reserves thirty-five thousand trained and effective soldiers have taken their places in the ranks. There is little apparent decrease at Woolwich arsenal in the activity of war preparations. The labor department has received orders for thirteen thousand casks, to contain each forty-eight pounds of biscuit crackers, to be carried on pack saddles. Fifteen hundred tons of preserved meat have been received from the United States, principally Chicago.

CONSTANTINOPLE, May 9.—The Porte has made the evacuation of Shumla conditional upon the withdrawal of the Russians to Tchataldja. The Russian military authorities are stated to have decided to only withdraw to St. George eleven miles northwest of San Stefano. The garrison of Shumla is too weak to defend the place if attacked.

LONDON, May 10.—A special dispatch from Madrid to the *Standard* says: The government has induced Gen. Martinez Campos to remain in Cuba and direct another campaign against the Cuban insurgents Maceo and Vicente Garcia.

The government has granted him five million pounds for the expenses of his army, a reinforcement of ten thousand men, and power to carry out reforms.

LONDON, May 11.—A dispatch to the Reuter Telegram Company from Berlin says: At 3:30 o'clock this afternoon, as the Emperor William was returning from a drive with the Grand Duchess of Baden, several shots from a revolver were fired at him in Avenue Unter der Linden. Nobody was hurt. The person who fired the shots was arrested.

BERLIN, May 11, 11 P M.—Two shots were fired into Emperor William's carriage from the sidewalk without effect. The assassin ran into Middle avenue, followed by a crowd. An attempt being made to capture him, he fired three more shots and threw his revolver away. He was then secured.

The Emperor's carriage was stopped, and the footmen sprang from the box and assisted at the capture. A few minutes afterward another individual was seized in the Middle avenue, in consequence of an alleged attempt to rescue the assassin. The assassin is a tinsmith named Emile Hebirtel. Max Hoedel, said to be from Leipzig. He was taken to the nearest police station, where a preliminary examination was instituted. The accomplice arrested is named Krueger.

Turn were unceasing demonstrations before the palace throughout the evening. Dense masses are streaming in from the remotest suburbs to manifest their loyalty and sympathy, singing national anthems. The Emperor went to the opera and the Royal Theater to-night, and received a great ovation.

LONDON, Saturday, May 11, 1878.—Dispatches from America, reporting apprehensions of a communistic outbreak, are attracting universal attention. The general opinion is that it will be the worse for the Communists. The *Times*, in an editorial on the subject, concludes as follows: If, as we will not anticipate, the United States is destined to go through a social crisis of this kind, we shall doubtless hear again, as we used to hear fifteen years ago, a good deal about the evil effects of democratic institutions. If, however, it is a weakness of institutions like those of America to give tolerant encouragement to all sorts of experiments in social and political organization, it is their strength to be able to survive them, to profit by their success, and to be little the worse for their failure. The fabric of American society is so strong that it can sustain, with little or no injury, shocks which would be fatal to weaker and more effete constitutions. In the United States freedom of discussion is the safety-valve through which a great deal of superfluous political steam escapes. The Americans have political sagacity enough to distinguish sharply between intemperate or even revolutionary speech and rebellious action. They have unbounded toleration for the one, but have never shown any great patience of the other. We do not doubt that if they have to deal with any dangerous form of communism they will deal with it effectively. The social fabric of the United States is as capable of successfully resisting such an attack as that of any State in the world.

A dispatch to Reuter's Telegraph Company from Rome says: After the publication of Cardinal Cairoli's letter, censuring the Prussian priests, negotiations between the Vatican and Berlin immediately terminated. The negotiations with the other powers have also failed. The Vatican is stated to have resolved upon a policy of resistance.

The Pope's health has improved.

The *Post's* Berlin dispatch says: The German government has decided to decline the invitation from the United States to attend the international coinage congress.

PARIS, May 11.—Gen. Grant visited the Exposition to-day.

LONDON, May 13.—Special Constantinople telegrams state that in consequence of the peremptory demand of Gen. Todleben for the surrender of the fortresses, accompanied by a threat to occupy Constantinople, the cabinet decided to evacuate all three fortresses—Shumla first, then Varna, and lastly Batoum. The decision was taken rather suddenly, upon the report of Osman Pasha that the Turkish army was not in a condition to resist the occupation of Constantinople.

The *Times'* correspondent at Constantinople says: As usual, the palace was smitten with terror and was ready to cede anything if the Russians would go away from Constantinople. Gen. Todleben peremptorily urged evacuation, but adroitly offered to fall back if the fortresses were surrendered. The bait was swallowed, and the Russians have promised so my informant assures me, to retire to Adrianople and Dedagatch, and quit Erzeroum as soon as the three fortresses are evacuated. Evacuation will begin at once. There is to be no written convention, and all will be settled by verbal agreement.

The Vienna correspondent of the *Times* says: There seems to be a growing impression that if Count Schouvaloff makes it clear that the differences between England and Russia are not irreconcilable, the latter will withdraw her opposition to the demand of England—that the whole treaty be placed before the Congress.

The *Times'* St. Petersburg correspondent confirms this, but says it is felt there that there is no use making any concession unless there is a reasonable chance that war will be avoided.

BERLIN, May 13.—Among the many telegrams congratulating Emperor William upon his escape from assassination on Saturday was one signed by the president of the French republic, MacMahon, which has made an especially favorable impression.

Books and Periodicals.

—We have received the Garner Songs and Hymns for Sunday schools, prayer meetings, temperance and gospel meetings, together with elementary instruction and exercises for music classes, by John R Sweney, M. B. John Hood, 608 Arch street, Philadelphia, publisher. It is quite a large collection, containing many of the favorite and popular songs.

—The Leonard Scott Publishing Company, 41 Barclay street, New York, send us the British Quarterly Review for April. It has ten articles, embracing a wide variety of important subjects, and forty-six pages devoted to the notice and brief review of "Cotemporary Literature."

—Frank Leslie's Sunday Magazine, conducted by Dr. Deems, is on our table, burdened with various interesting matter, and profusely illustrated.

The following letter has been received at this office:

REV. ROBT. J HARE *Dear Sir:* If any one of your many wealthy subscribers wishes to make a poor woman's heart rejoice, they can do so by sending the ADVOCATE to one who appreciates it. She is a Christian Methodist and a widow, well deserving lady, who would not make such an appeal for herself, but would really appreciate the paper as I well know from her borrowing mine whenever she can, as it already serves two families.

WHERE THE SUN DOES NOT SET.—A legend witnessed by some travelers in the north of Norway from a cliff elevated a thousand feet above the sea, is thus described: "At our feet the ocean stretched away in the silent vastness, the sound of its waves not reaching our lookout; away to the north the huge old sun swung low along the horizon like the slow beat of the pendulum in the tall clock of our grandfather's parlor corner. We all stood silent, looking at our watches. When both hands came together at twelve, midnight, the full round orb hung triumphantly over the waves, a bridge of gold running due north, spanning the water between us and him. There he shone in silent majesty which knew no setting. We involuntarily took off our hats; no word was said. Confess, if you can, the most brilliant sunrise and sunset you ever saw, and the beauties will pale before the gorgeous coloring which now lighted up the ocean, heaven and mountain. In half an hour the sun had swung up perceptibly on his beat, the colors changed to those of morning, a fresh breeze rippled over the flood, one songster after another piped up in the grove behind us—we had slid into another day."

MARRIED.

BURKHALTER—SCOTT.—At the residence of the bride's mother, near Delhi, La., April 18, 1878, by Rev. P. H. Moss, Mr. Elisha Burkhalter and Miss Emma S. Scott, all of Ilich and parish, La.

There is more in earnest, heartfelt prayer than is believed; in keeping the heart strong and pure. None who have sought His aid in the perilous hours when beset with sin will doubt its power to impart strength. God may not be changed by it, but we are.

Publisher's Department.

SUMMER TOURISTS.—Leaving the Crescent city by the great excellent and newly-equipped Great Jackson route, we pass through the States of Mississippi, Tennessee and Kentucky, and, connecting with the famous Pan-Handle at Cincinnati, we travel through the grandest scenery in America. On this latter road, the finest in the country, we pass, with rapid speed and perfect safety, the beautiful towns and villages of the Middle States, passing delightful residences and magnificent farms. Sweeping like a bird over the sublimest mountain scenery in the world, here on the far-famed Horse-Shoe Bend we take our seats in observation cars, built so that the traveler may observe the grandest effort of nature—the Alleghenies.

The Pennsylvania railroad stands second to none on the continent, in every respect, and hasn't ness upon reach New York or Philadelphia in quicker time than by any other route. The genial Col. W. M Walling on is the general Southern agent, and is located at 22 Camp street.

BATES' ADVERTISING AGENCY.—Mr. J. H. Bates, lately senior partner in the newspaper advertising firm of Bates & Locke, at No. 31 Park Row, having succeeded to the business of the firm has rented and fitted up rooms in the Times building, No. 41 Park Row. Mr. Bates is one of the oldest advertising agents in the city, having been in the business for a great many years. He was for a long time a partner with Mr. S. M. Pettengill, with whom he continued until 1873 at which time he formed a copartnership with Mr. D. B. Locke, at that time largely interested in the Toledo *Blade* newspaper, both as editor and stockholder. The firm was dissolved yesterday, and to-day enters upon its career under the sole proprietorship and management of Mr. J. H. Bates.—*New York Times.*

PIZZONI'S COMPLEXION POWDER which is advertised in the vopicatest is considered by all who use it a superior article. It can be procured at nearly every drug store, and from the manufacturer in St. Louis. We have heard ladies who were good judges speak in the highest terms of praise of this powder, and the large sales made annually attest its popularity.

EXCURSION TO GRETNA.—Parties residing in the Fourth district will find it very pleasant during the warm evenings to take advantage of the chance offered by the Jackson street Ferry of riding on the river at a nominal expense. Any one can ride backward and forward for hours, and no extra charge will be made. See card on this page.

THE air of perfection, cleanliness and home-like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well regulated establishment. To those disposed to economize this popular hotel offers an opportunity seldom found at so thoroughly a first class house, having reduced its rates to $2 and $2.50 per day.

WE REFER parties needing steam engines, boilers, mills, gins, presses, etc., to the advertisement of H. Hoffley Coleman & Bro., No 12 Union street, New Orleans, La., they being manufacturers and dealers of well-established reputation.

POOLE & HUNT.—The advertisement of the above will be found on the seventh page. Parties wanting portable and stationary steam engines, steam boilers, saws, flour and grist mills, can communicate with no better house.

LEATHER AND SHOE FINDINGS.—There is no big place to get anything in the above line than at Frank & Co.'s, 502 Poydras street. Send them your orders.

PILES.—Read Dr. Wortman's advertisement on the seventh page, in which a list of parties who have been cured of the above distressing disease. He stands well.

MACHINERY DEPOT.—For everything in the machinery line up to H. J. West's, 115 and 117 Magazine street, see advertisement.

STORAGE OF FURNITURE.—Frank Sherry, 87 Camp street, will make advances on storage of furniture. Rates reliable.

NEW CANTON MATTING.—Go or send to Elkin & Co.'s for the choicest matting in the city.

IN THE FIRST RANK.

The just reputation of Dr. Price's Cottage Perfumes places them in the first rank of the very best, loundkerchief extracts that have ever been made. Their odor is truly fresh, fresh and flowery. No Price has spent much time and study in perfecting these perfumes.

BUSINESS NOTICES.

DR HARTER'S ELIXIR OF WILD CHERRY acts as a tonic strengthening the digestive powers, gently exciting the appetite as an aperient, peculiarly suitable and specific in its effects, purifying the fluids of the body and neutralizing in the blood the active principles of disease. For sale by all druggists.

DR. HARTER'S LIVER PILLS are the mildest, yet the most searching of cathartics, the most potent of alteratives, the most genial of stimulants. For sale by all druggists.

WITHOFT'S FEVER AND AGUE TASTE. Never fails safe and speedy cure for all diseases of miasmatic origin. It cures in a few days, without danger or inconvenience. Chills and Fever, Bilious Fever, Dumb Chills, Periodicous Fever, Congestive Chills, Sun Pains and all diseases of similar character, cured. Enlarged spleens are reduced as if by magic, and the pains are conquered with marvelous rapidity. WITHOFT, FINLAY & Co., proprietors, New Orleans. For sale by all druggists.

PIZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, clog the pores, or leave black spots in the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. Rejuvenates all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St. Louis (Lindell Hotel.)

FOR particulars regarding Electric Bells address PHILVERMACHER GALVANIC COMPANY, Cincinnati, Ohio. cow

NEW ADVERTISEMENTS.

EXCURSION TO GRETNA.

Jackson Street Ferry.

FARE.....15 CENTS for the Round Trip.

No extra charge for remaining on board.

NEW ADVERTISEMENTS

STONE IN THE BLADDER

RELIEVED BY THE

BUFFALO LITHIA WATER

AFTER THE LIFE OF THE PATIENT WAS DESPAIRED OF BY HIS MEDICAL ADVISERS. THE STONE DISSOLVED IN THREE HOURS IN A GLASS OF THE LITHIA WATER.

CASE OF MR. C. WOLFF, of Point Coupee, La.

POINT COUPEE, LA., April 3, 1878.

MR. THOMAS F. GOODE: By request I give you the following history of my case. Two years ago I began to suffer with severe pain in my kidneys, and to have to be relieved at times—about two a week—which passed the most excruciating agony, from which I was only able to be relieved by myself emitting a stone from one to six grains in weight. There was never either free hemorrhage from the pain in the kidneys. In eighteen months I discharged seven large stones, besides sprinkles of smaller stones and sand. As the result of this protracted and great suffering my general health was reduced to such a condition that my physician advised me that I had nothing to hope for from medicine—that my case was a hopeless one—and I took it for better or for worse. In this state of things, about six months ago I was advised by Mr. I. L. Lyons, a druggist of New Orleans, to try the BUFFALO LITHIA WATER, Spring No. 2. A week after I began to use it I had a slight attack, in which I passed two small stones, leaving one of these in a glass of this Water. In three hours I found it dissolved to a fine dust, which gave me no distress, and I persevered in using it. I have had no attack since. The pain in my kidneys has entirely disappeared. I have regained my usual weight, and my general health is perfectly restored. I very cheerfully acknowledge my indebtedness for my life and the comfort which I now enjoy to this great health-giving Water. Respectfully, C. WOLFF.

This Water, in cases of one dozen half-gallon bottles, can be had at the Springs, and of I. L. LYONS, Wholesale Druggist, 42 and 44 Camp street, New Orleans, La.

THOMAS F. GOODE, Proprietor Buffalo Lithia Springs, Va.

3,000 Engravings. 1,840 Pages Quarto.

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BOARD AND TUITION, including Ancient and Modern Languages, Vocal and Instrumental Music, etc., per annum, in school, $200. mwh

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An English Veterinary surgeon traveling in this country says that most of the extra nice pacing and Horse and Cattle Powders we find here are worthless. He says Sheridan's Condition Powders are about all we possess, and are immensely valuable. Sold by druggists all over the world. Beware of counterfeits. Sheridan's Condition Powders.

I. S. JOHNSON & CO., Bangor, Maine.

WATCHES! NEW PRICE LIST of American Watches, with prices on the Waltham Watches of all grades, in Solid Gold or silver cases. Watches sent to all parts of the U. S. to be examined before paying any money. A few Alaska Watches still left. Send 2 cent stamps for Agents' Private Terms. N. H. WHITE, Newark, N. J.

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A PERFECT LIKENESS TAKEN and finished in a manner unequalled by any other establishment in this or any other country.

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LUMBER MERCHANT.

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Office and Yard Cor. Gen. Taylor and Tchoupitoulas Sts., New Orleans.

Orders sawed to order at short notice and at reasonable prices. Also on hand a large stock of Dry Walnut and Ash Lumber. Which will be disposed of at a fair reduction on account of removal of yard. Direct communications to Box 2261 New Orleans Post Office, or Box No. 22 Mechanics' and Dealers' Exchange.

BY FRANK SHARP.

NOTICE TO THE PUBLIC.

ON ACCOUNT of an increase of our business at our new and second hand Furniture Mart we will sell regularly, EVERY DAY, at 10 o'clock A. M., at salesroom, 93 Carondelet street, the choice articles of every description received during the week, and will promptly attend to and receive consignments daily after the sale.

Liberal cash advances made on consignments.

Also offered at the same time and place, Real Estate.

FRANK SHARP, Auctioneer and Appraiser, 93 Carondelet street.

STORAGE—STORAGE—WANTED 500 lots of Furniture for storage at low rates. Money advanced on storage. Prompt attention paid to packing, shipping and hauling. Apply at 62 Camp street.

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Commission Merchants,

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NEW ORLEANS, LA.

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Northern, Western and Southern Produce, Grain, Hay, Hides, Wool, etc.

Orders for Coffee, Sugar, Molasses, Rice and Tropical Fruits filled at lowest rates. cow

TO HAVE GOOD HEALTH THE LIVER MUST BE KEPT IN ORDER.

For Pamphlets address DR. SANFORD, New York. cow

BLYMYER M'F'G CO BELLS

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Cotton Factor, Commission Merchant and Purchasing Agent,

48 CARONDELET ST., New Orleans. Does business on Orange principles and at Orange rates.

GOLD! Any worker can make $12 a day at home. Costly outfit free. Address Taylor & Co., Augusta, Maine.

$3 GOLD PLATED WATCHES. Cheapest in the known world. Sample Watch Free to Agents. Address, A. COULTER & Co., Chicago.

Mme. Rosa Reynoir,

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Having received the large and beautiful stock of

SPRING MILLINERY

selected by me in New York and Baltimore, and ordered from leading Parisian houses, I respectfully invite my patrons and the ladies in general to call early and make their selection while the assortment is complete. My prices will be found lower than those of any first class house and my stock the most fashionable in the city.

☞ Hoods cheerfully exchanged when not entirely satisfactory.

☞ Berlin Zephyr 12½ cts. per ounce. 5p

Sabbath School Song Books.

Good News.

(35 cts.) This charming Sabbath School Songster has won a multitude of friends, and needs no praise from those who have heard its sweet melodies. Just call and shout try it—and the pleased little singers are sure to be. "It May Be Far," "Beautiful Gate," and "I Hear Him Calling," are three of the 270 bird songs which make the use of Good News a perpetual joy.

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(35 cts.) Is a book of the same nature and general excellence as "Good News" and differs only as the tastes of composers equally good will offer. Let your girls and boys ask for this "shining river," making the way vocal with sweet and pure lyrics like "Beautiful Valley," "Shining Land," or "Like the Stars."

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Those who play the Organ for Sabbath School Singing will welcome the new

CLARKE'S REED ORGAN MELODIES,

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TRUNKS—TRUNKS.

HAVING lately overstocked myself with this article in the most fashionable variety of style and pattern, from the finest Ladies' TRUNK and Sole Leather, Zinc and Iron bound Trunks, also Patent Fly Proof Trunk, I can not but take the trade and respect of the ball room Trunks, also a fine lot of SATCHELS and VALISES, also a fine assortment of Ladies', Children's and Misses' HOSE, of the most enthusiastic manner. Call and be convinced.

S. HAUSS, 537 Dauphine St., 5p corner St. Mary, New Orleans.

COUGHS, COLDS, ASTHMA.

Remember that for all affections of the THROAT AND LUNGS Dr. Wistar's Balsam of Wild Cherry is the only genuine remedy. Dr. Jayne's Expectorant is a most palatable and efficacious preparation for the same complaints. Dr. Jayne's Tonic Vermifuge is the best worm medicine. Dr. Jayne's Sanative Pills are a mild and effective purgative. Dr. Jayne's Hair Tonic restores gray hair to its original color. Dr. Jayne's Hair Dressing is the best in the market. Dr. Jayne's Carminative Balsam relieves pain. Dr. Jayne's Alterative Compound purifies the blood. Dr. Jayne's Expectorant, Tonic Vermifuge, Sanative Pills, Hair Tonic, Hair Dressing, Carminative Balsam and Alterative Compound are sold by all druggists. Dr. Jayne's Medicines are prepared only by DR. D. JAYNE & SON, Philadelphia.

The New Louisiana Remedy

FOR COLDS, CHILLS, CATARRH, HUMORS, etc., is a remarkable product of our swamps. Dr. D. Dupuy, of the New Orleans *Picayune* says of it: "Have never used any medicine for such complaints that can in all compare with it." Contains no poison, and is full of hope. Thirteen Pages of names of references, and lists of letters at the depot, 106 Camp st., New Orleans. Sold by druggists and country merchants. 5p

HAIR-GROWER.

WARRANTED to Cure Dandruff, or any Disease of the Scalp, and to make the Hair grow. Price, $1 per bottle. Made by

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WHEELER & PIERSON (successors to Darey & Wheeler and Pierson & Hewes) NOS. 13 & 15 CAMP ST., opposite the City Hotel.

CLOTHING & FURNISHING GOODS FOR MEN AND BOYS.

We invite visitors from the country to look at our stock. We keep good Goods, sell at one price, and mark in plain figures. Every one's trade solicited, and a liberal deduction made to them. Wholesale department up stairs. 5p

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30 Mixed Cards, Snowflake, Damask, etc., no 2 alike, with name, 10c. J. Mishler & Co., Nassau, N. Y.

Farm, Garden and Household.

WOOL AND MUTTON.

The consumption of wool in the United States is far ahead of its production; a certain market is therefore offered for all we can produce. For several years past the operation of a tariff has rendered the market for our wool steady and profitable to the growers; and which has helped, if it has not induced, an extension of sheep-culture beyond any precedent, and at the same time greatly encouraged the woolen manufacture. The growth of wool and its manufacture into various fabrics are necessarily closely related industries, and one flourishes or suffers with the other. At the present time our wool manufacturers surpass in excellence those of any other country. The Centennial Exhibition proved this. The finest broadcloth there was made in the State of Maine; but it is mortifying to have to confess that the wool was brought from Silesia, while we are as well able to grow it as are the German farmers. The American cassimeres were not excelled by any from foreign countries. These are made from American fine to medium or merino wool. American flannels are better than similar European fabrics, because they are made from American wool, which is better than any we could import for this purpose. Our blankets are superior to any foreign ones; those made in California and Minnesota surpassed any others that were shown at the Centennial, and the Minnesota blankets are actually exported to Europe for use in railroad sleeping cars. American knit goods of the very best quality are made from our combing wools.

These facts convey an important lesson to the farmer. If he wishes to keep sheep he need not long consider what kind he should select. *Any kind of wool will find a market.* The coarse, short carpet wools of the poor Texan and low grade sheep; the medium wool of the Southdowns, and the half and quarter Merinos; the fine short and long combing Merino wools; the very fine Silesia wools; the long wools of the Lincoln and Cotswold—all these are used and wanted, and none of them come amiss to the manufacturer. But it must be kept in mind that the best sheep is one that produces both wool and good mutton.

We might strengthen the force of these remarks by a reference to the advantages gained by farmers in the way of improved cultivation, and the increasing fertility of the farm through sheep-culture. Of this we cannot now speak, but they are by no means unworthy of regard, nor do they admit of any question as to their certain effectiveness. It is enough now to show that the farmer has a certain market for whatever kind of wool he may grow, if it is good of its kind, and that the mutton is as readily saleable as the wool. *American Agriculturist.*

KILLING AND DRESSING POULTRY

The most common mode of killing fowls in the country is by twisting or wringing the neck. It is a cruel and heartless method, seldom instantaneous, and very apt to discolor the flesh, and to cause early putrefaction from the great quantity of coagulated blood it produces. We think it is about time to try and invent some more humane and Christian method. Chopping off the head is perhaps less objectionable, but when this is done and the bird thrown upon the ground, as is commonly the case, to flutter and frisk about for some time, the effect on a spectator, if he has any feelings of humanity in him, is not elevating.

They do this better in France, where experts in this business will kill and pluck a fowl in a minute, or at the rate of sixty per hour, and follow it up right straight along. They make a gash in the throat, or, in the country, stick the bird in the back of the roof of the beak. Either of these ways will cause instant death. The latter is regarded as the cleanest and most desirable. As it requires some skill to know where to strike above the beak and to do it neatly, perhaps, it is well to adopt the method suggested by Dr. Shute in his lecture last winter before the State Board of Agriculture, which is this: Grasp the bird by the legs, place its head upon a block, and strike it a smart, quick blow with a small club, and then immediately sever the head from the body by a sharp ax or hatchet, and hold the body till all fluttering ceases. A sharp blow with a small, heavy stick behind the neck will injure the spinal cord so as to destroy sensation and motion, if it is properly given, when the head is to be severed from the body.

ENGLISH SPARROWS.—A friend asks us whether the English sparrows destroy insects or not. The question is a good illustration of the influence of early education, and shows how hard it is to get rid of false impressions. It used to be generally believed that sparrows were a curse to the country rather than a benefit, and, while hearing the malefactions of many people, they went on destroying insects just the same. Yes, they are insectivorous, and destroy myriads of larvæ etc. Abundant proof of this has been afforded by both American and English authority. The belief that they do not rests on preconceived notions which promise to linger about as long as the belief in witchcraft did. The sparrows are entitled to our welcome and thanks for helping to overcome the insect pests. A pair of sparrows in the breeding season are said, by the highest authority, to destroy about four thousand of the caterpillar larvæ per week. They eat buds and seed also, but amply compensate for this in the destruction of insects.

The shepherd David had five smooth stones in that primitive cartridge-box of his, but it only took one to bring down Goliah. May be if spiritual warriors had more of David's faith they would have need to expend less pulpit ball and powder.—*Presbyterian.*

Our Young People.

WHO IS SHE?

She never sighs;
She never grumbles;
She never cries
When down she tumbles.

She never spoils
Her pretty dresses;
She never spoils
Her silken tresses.

Oh, she's a pearl!
No mischief scheming;
There's such a girl—
Don't think I'm dreaming.

But not to tell
Her name were folly;
You know her well—
Why, she's your dolly.

Little Annie.

From Our Little Friends.

MOBILE, ALA., May 1, 1878.

MR. EDITOR: I like the CHRISTIAN ADVOCATE very much. You wanted the children to get some new subscribers; so I send you $1, which will pay for two. You will find the names and directions how to mail the papers attached to this note.

Your little friend,

IRÈNE DANTZLER.

(*Note.*—Money received and papers will be sent. Much obliged. A good example.—*Editor Advocate.*)

BIG KATCHINA, WAYNE COUNTY, March 31, 1878.

MR. EDITOR: I am a little girl twelve years old. My mother takes the ADVOCATE, and I am very fond of reading it, especially the column for the little folks. We have Sabbath school every Sunday. Our minister's name is Fentherstun. We all like him. It was David that Saul tried to kill with the javelin, and Joshua that led the Israelites into Canaan, and it was the wicked King Darius that put Daniel in the lion's den. Your little friend,

GEORGIA W. COOLEY.

NESHOBA, MISS., Feb. 10, 1878.

MR. EDITOR: We are sorry to say we have no Sabbath school. Kish was the father of Saul; it is found in First Samuel ix, 3. The Lord's Prayer is found in the sixth chapter of Matthew. Where is "milk" mentioned in the Bible? What did Moses command the people to do in passing over the Jordan?

L. J. TUCKER.

The Wonderful Lamp.

"Thy word is a lamp unto my feet."

A ragged little errand boy was carefully printing this text on a gate with a piece of white chalk. So absorbed was he with his work that he never noticed a kind-looking old gentleman who, after walking slowly past twice, returned and stood behind him.

"M—y," said the boy, repeating the letters aloud as he formed them with care. "F—double e—t, feet."

"Well done, little lad, well done!" said the old gentleman. "Where did you learn that?"

"At the ragged school, sir," replied the boy, half frightened, and thinking the old gentleman was going to deliver him up to the police for writing on the gate.

"Don't run away. I'm not going to hurt you. What is your name?"

"Nicholas."

"Nicholas what?"

"Nicholas Lamberl, sir."

"You are an errand boy, I see; isn't that your basket?"

"Yes, sir."

"So you learned that text at the ragged school. Do you know what it means?"

"No, sir," said Nicholas.

"What is a lamp?"

"A lamp? Why, a lamp is a thing what gives light."

"And what is the *word* that the text speaks of?"

"The Bible, sir."

"That's right. Now how can the Bible be a lamp and give light?"

"I don't know, 'less you set it afire," said Nicholas.

"There's a better way than that, my lad. Suppose you were going down some lonely lane on a dark night with an unlighted lamp in your hand and a box of matches in your pocket, what would you do?"

"Why, light the lamp, sir," replied Nicholas, evidently surprised that any one should ask such a foolish question.

"What would you light it for?"

"To show me the road, sir."

"Very well. Now suppose you were walking behind me one day, and saw me drop a shilling, what would you do?"

"Pick it up and give it to you again, sir."

"Wouldn't you want to keep it for yourself?"

Nicholas hesitated; but he saw a smile on the old gentleman's face, and with an answering one on his own he said: "I should want to, sir, but shouldn't do it."

"Why not?"

"Because it would be stealing."

"How do you know?"

"It would be taking what wasn't my own, and the Bible says we are not to steal."

"Oh," said the old gentleman, "so it's the Bible that makes you honest, is it?"

"Yes, sir."

"If you had never heard of the Bible you would steal, I suppose."

"Lots of the boys do," said Nicholas, hanging his head.

"And the Bible shows you the right and safe path—the path of honesty?"

"Like the lamp!" said Nicholas, seeing now what all these questions meant. "Is that what the text means?"

"Yes; there is always light in the Bible to show us where to tread. But suppose you kept the slide over the lamp, would it be of any use?"

"No; there 'ud be no light, sir."

"Neither will the Bible give us light if we keep the slide down. How can you keep the Bible slide down?"

"By keeping of it shut, and not reading it?" said Nicholas doubtfully.

"That's it. Now, my lad, do you think it worth while to take this old lamp and let it light you right through life?"

"Yes, sir."

"Do you think you will be safer with it?"

"Yes, sir."

"Why?"

"Because if I'm honest I shan't stand no chance of going to prison."

"And what else?"

Nicholas thought for a few minutes. "If I minds the Bible I shall go to heaven," he said at last.

"Yes, that's the best reason for taking the lamp. It will light you right into heaven. Good by, my lad. Here's a shilling for you, and mind you keep the slide up."

"Yes, sir," said Nicholas, grasping the shilling, and touching his ragged cap; "I'll mind."—*The Christian Advocate.*

ORIENTAL PROVERBS.—Do not contemn God by taking his name in vain, lest he contemn you.

One cannot well know himself unless he knows his Creator.

Life is a sleep from which man wakes when he dies.

There is no securer refuge than the fear of God.

One is more apt to follow the corrupt manners of his own age than the good examples of former days.

Want of good sense is the worst of all degrees of poverty.

Nothing will better conceal what you are than silence.

Sweet words make many friends.

COUNTERFEIT ROMANISM.—Ritualistic practices seem to be making headway even among dissenters. Methodist revivals in London, it is alleged, are now being termed missions, and silver candlesticks are to be found on the communion table in several metropolitan Wesleyan chapels. At the opening of an organ at a Congregational meeting-house at Reading the collection was made in red offertory bags with an ecclesiastical design worked upon them, while a fresh venture of the Unitarians is announced as a free church dependent upon voluntary subscriptions *and the offertory.*

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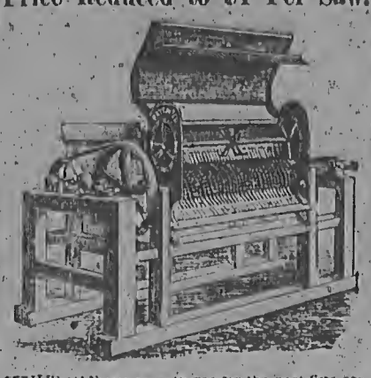

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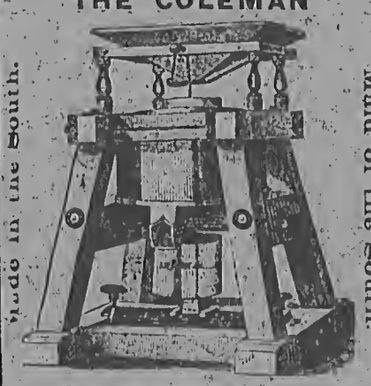

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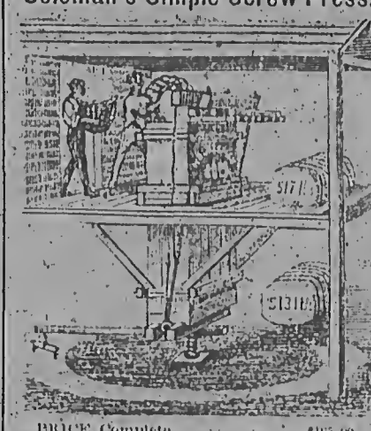

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Bro. Howard came to Tuskegee in 1835, where he resided to the day of his death. He was one of our oldest and most highly-esteemed citizens. During his long residence in Tuskegee he made many friends, but no enemies. Faithful alike in all the relations of life, his reputation, like his character, was pure as the driven snow.

For two years I was his pastor, and count it one of the privileges of my life to have been associated with him. He was a Methodist of the old style—one of the preacher's warmest friends, one of the church's brightest jewels. He loved God, and was not afraid to declare it. He loved the church, and was not ashamed to manifest that love. He delighted to talk of the things of God with his soul-and if was one of the sorrows of his heart that those who feared the Lord did not speak oftener one to another.

He was remarkably punctual in his attendance upon the services of the sanctuary enough he had passed his threescore years and ten, and his strength was labor and sorrow, he was seldom absent from the house of God. At all our meetings I expected Bro. Howard. If he was not present I knew he was ill.

For years and years he was a class-leader. He discharged the functions of that called office, and to the edification of his class. He was in his home circle that His piety shone brightest, and diffused its largest measure the aroma of paradise. Night and morning he called his family together, and with prayer and song worshiped the God he loved so well.

His religious experience was rich and full; but he was not exalted above measure. On the contrary, he was clothed with humility. The valley of humiliation suited him well. Here he delighted to walk, to pluck the flowers, and put his feet into the footprints of the blessed Master.

His last sickness was long and wearisome, and not specially painful. He had every attention that sickness requires, sympathy devotion or love exacts. His physicians exhausted the resources of their art, and his loved daughters watched around his bed with tireless patience. All availed-nothing the hour had come.

I was often with him during his illness. He was conscious nearly all the time, and his faith was firm as a granite mountain. As he felt his nerves all unstrung and aged, feeble, and tottering, the mention of Jesus' name would thrill his soul with rapture, and bring the glow of heaven to his face. Often would he say: "Ready, yes, ready" Longing to depart and be with Christ, desiring to go, he was willing to stay. I was with him in his last moments. He was pleased to rebuke the winds and the waves, and he passed over the river of death calmly. One long-drawn sigh and the spirit left its earthly home, to enter the house not made with hands, eternal in the heavens.

E. L. LOVELESS.

MISS LIZZY C. SHAVER daughter Rev. A. T. and P. A. M. Seaver, in her eighth year, has been called now to her home beyond the tolls and tears of earth. She was born at Fort Decatur, in Morgan co., Ala., February 26, 1869, and died in Lone Empire county, Ala., March 16, 1878, on Sunday morning, March 17, the [illegible] which destroyed her young life compelled her to take what proved to be her dying bed. She did not at first seem to have a dangerously ill and for three or four days her best hopes were entertained of her recovery. On Wednesday she fell so much worse that she arose and sat up for a while, while up, in the warm seat arranged something there. But soon she became very sick, and turning to her dear sister, who alone was able to wait on her the rest of the family as Bro. Seaver and mother being sick, said: "Sister please prepare the bed and undress me soon. I am so sick." From that hour she rapidly grew worse, and it was apparent to all who visited her during the last few days that she was near the close of her earthly life. She said but little if anything to any about dying. On Thursday she was heard to say: "Lord, have mercy on me." Friday she said: "Lord Jesus, take me home to rest." Taking her brother by the hand, as he stood at her bedside, she said to him: "Let us both go home together." On Saturday evening, just as the setting sun was gilding the tops of the trees, and shedding a soft and mellow light over everything, and bordering the clouds with fringes of gold and silver, and diamonds of light, as if to prepare the way for the passage of her redeemed spirit to a brighter world, she of her life went down amid the shadows and darkness of death.

Just as the sun of her life was rising above the horizon of her eighteenth year it was quickly eclipsed, and the darkness of death rested upon her. The day closed while the morning dew was yet upon the flowers.

Dear Lizzy was rather reserved in her manners, and inclined to melancholy. But such was the kindness of her heart, the sweetness of her spirit, and the gentleness of her disposition and deportment, that all who knew her loved her most tenderly; and those who knew her best were they who loved her most. She was affectionate toward others, retiring in her nature, tender in her sympathies, and strong in her attachment to her friends. She was reared amid the influences of a religious home, with the example of a sister of Christ before her eyes, in the home of her father, during the tender years of childhood, and the counsels of a pious father to guide her during the brief period of her stay on earth. She has gone, we trust, to join her sainted father and five little brothers, who preceded her to the better land.

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Successor to H. Stumpf,
PHARMACEUTIST AND CHEMIST,
Cor. First and Chippewa Sts., New Orleans.
Dealer in Raw Medicinals, French, German and American Drugs, Perfumery, etc. Prescriptions filled with care at all hours, day and night.

H. B. BISSMAN,
DEALER IN
PITTSBURG COAL,
Oak, Ash and Pine Wood,
NO. 402 CALLIOPE ST., between Magazine and Constance, New Orleans.

JEWELRY STORE.
A. Boitel, Watchmaker,
58 ..... ROYAL STREET 58
Bet. Bienville and Conti Sts., New Orleans.
Watches and Jewelry neatly repaired.

JOHN FRANK & CO.,
IMPORTERS OF AND DEALERS IN
LEATHER AND SHOE FINDINGS,
TOOLS, OILS, ETC.,
And Manufacturers of Boot, Gaiter & Shoe Uppers
No. 112 Poydras St., New Orleans.

L. A. ROFRG,
COMMISSION MERCHANT,
137 DEATUR ST., near Old Levee, New Orleans.
P. O. Lock Box 77.
Will attend to the sale of Cotton, Sugar, Rice Moss, Hides, Wool, Eggs, Poultry, Game of all kinds, Beeswax, Honey and every description of Garden Produce. Orders solicited.

L. D. CRASSONS,
BOOT AND SHOE STORE,
NO. 20 FRENCHMEN ST., between Victory and Milton, Third District, New Orleans.
A large assortment of Boots and Shoes always on hand and made to order. Ladies', Children's and Gentlemen's Shoes manufactured to order.

T. A. BECK, COMMERCE.
Office and Sales Room 27 NORTH PETERS ST.
Manufactory Carondelet Walk, bet. Roman and Delord, New Orleans.
Have constantly on hand Sugar Hogsheads, Molasses Barrels, Half Barrels, Kegs, etc., also a large assortment of Hoop Poles. Orders promptly attended to. Packing attention paid to Trimming.

ESTABLISHED 1849.
J. H. KELLER,
MANUFACTURER OF
Palm, Olive, German, Magnolia and Castile Soap.
Office: 116 GRANIER ST., New Orleans, La.
All Kinds of Laundry and Toilet Soaps.

COAL ..... COAL. ..... COAL.
B. D. WOOR & BROS.,
Corner Camp and Common Streets,
Opposite the City Hotel.
Wholesale and Retail Dealers in all kinds of COAL. Pittsburg Coal delivered by boat load or less on the levee and shipped in casks or in bulk at lowest market rates. City trade supplied.

THOMAS HASAM,
LUMBER,
CAISNS MADE TO ORDER.
Every description of LUMBER always on hand. Also Sash, Blinds, etc.
Mill and Yard: Corner CEDAR AND JULIA STS., New Orleans.

HEATH, CUPPY & LABA,
IMPORTERS AND DEALERS IN
CARPETS, FLOOR OIL CLOTHS,
UPHOLSTERY GOODS, Wall Paper, Window Shades, Curtains, Lace and Nottingham Curtains, Mirror Moulding, Cromos, Engravings, etc.
Frames made to order—Specialty.
No. 86 Camp Street, New Orleans.

FRANK M. NORMAN,
Book-Seller, Stationer and Printer,
508 MAGAZINE STREET,
Between Josephine and St. Andrew,
Your name on 50 Visiting Cards for 30 cents. Frames made to order. Scrap pictures. Upper City Circulating Library. Catalogues free.

CHEAP WALL PAPER.
WIDOW HY. HABERT,
Successor to P. Delcroix, Importer of French, English and American PAPER HANGINGS of all sorts and qualities. No. 100 CHARTRES ST., between St. Louis and Conti, New Orleans, La.
ESTABLISHED IN 1835.
LEEDS' FOUNDRY,
Cor. Delord and Fulcher Sts.
OFFICE ST. BERNARD COAL CO., 22 Carondelet street, New Orleans—SPECIAL NOTICE—The undersigned is prepared to contract for COAL, for fall and winter supply, at the following rates, delivered in any portion of the city:
Families ..... 50c. per bbl.
Steam ..... 40c. per bbl.
Dealers (handling themselves) ..... 45c. per bbl.
Country orders solicited.
W. S. CAMPBELL, Agent.

PROFESSIONAL CARDS.

DR. CHAS. E. KELLS & DR. S. VIET,
DENTISTS,
12 ..... DAUPHINE STREET 12
One door from Canal, New Orleans.
Dentistry in all its branches. Irregularities of the teeth corrected. Artificial Palates with the latest improvements. Teeth extracted without pain under the influence of Nitrous Oxide Gas. Established in 1851.

C. L. HILLGER,
ARCHITECT
31 ..... CARONDELET ST. 31
NEW ORLEANS, La.
All orders from the country will be satisfactorily attended to.

DR. C. J. BICKHAM,
RESIDENCE AND OFFICE,
220 Jackson St., bet. Chestnut and Coliseum,
NEW ORLEANS.
Office Hours—Eight A. M. and three to four P. M.

DR. J. J. LYONS,
NO. 210 CARONDELET STREET,
Between Julia and St. Joseph,
New Orleans, La.

MEDICAL.

The Compound Oxygen Treatment.
For the cure of CHRONIC DISEASES.
THIS the surest, safest and cheapest curative agent known. It cures by revitalizing the whole body, and hence is effective in a great variety of diseases. Among the many names to which we are permitted to refer, we give the following:
Hon. S. Field, Judge of U. S. Supreme Court, and his accomplished wife; Mrs. Hallie Kavanaugh, Judge SAMUEL SMITH, New York; Hon. MONTGOMERY BLAIR; Ex-Gov. LOWMAN, West Virginia; Hon. WM. D. KELLEY; T. S. ARTHUR; Gen. FITZ HENRY WARREN.
Our Brochure of 200 pages, which contains the clearest statement of principles the most brilliant record of cures, and all the proofs that are necessary to an intelligent opinion and intelligent action, will be mailed FREE.
STARKEY & PALEN,
1112 GIRARD ST. PHILADELPHIA, PA.
G. R. Starkey A. M., M. D., G. E. Palen Ph. B., M. D.

PILES.
DR. W. S. WORTHAN & CO., 206 Pine street, St. Louis, positively cure Piles without knife, ligature or pain. Patients can attend to business. No charge unless cured; pay all expenses if they fail; guarantee five years. Refer to Dr. J. H. McLean, known all over the United States and Europe; Drs. McKellops and Haines, leading dentists of St. Louis; James Lowe, M. A. Wolff, Frank Shinpeckle, wholesale hardware, Main street; Hon. D. H. Henderson, Ex-United States Senator; L. H. Sneckle, Agt. N. W. Ins. Co., St. Louis; John Hemles, Agt. III. C. R. R.; Edw. Mead, Jr., Jeweler, Fourth street; L. Billon, Wiggins Ferry Co.; Capt. Jerry Wood, Steamer Minneapolis, and others.

ANGELL'S
HOMEOPATHIC PHARMACY,
CANAL STREET, near Charters, South Side, New Orleans, La.
Homeopathic Medicines, Books, Cases, and all other articles used in Homeopathic practice.

MISCELLANEOUS.

BREECH-LOADERS.
WE take this opportunity of informing customers and friends that the first instalment of our last stock of these goods is expected by the [illegible] (a few weeks) his arrival, and is ready for shipment. The Breech Loading Shot Guns alone our assortment is for store comprises upward of 90 different styles and grades, ranging through every desirable grade. Time Breech Loaders can be procured as low as [illegible] than ever before, owing to present low cost of gold and sterling exchange, while a large old stock has been marked down to meet the shrinkage in value from the [illegible] Don't take our word for it but call and see for yourself, we will [illegible] to buy now or not.
FOLSOM BROS.,
No. 1 Carondelet (Old Levee) St., opp. Postoffice.
Guns, Pistols and Ammunition at Wholesale and Retail.

FOR BARGAINS IN CARRIAGES
GO TO
Henry Timken's New Factory,
Nos. 1006, 1008 AND 1010 ST. CHARLES ST., bet. Tenth and Eleventh Sts., ST. LOUIS, MO.
All work is of first-class material and workmanship. Catalogue sent or called for cheerfully.

AGENTS WANTED FOR AMERICAN WATCHES
$20 $10
305 N. 7TH ST. ST. LOUIS, MO.
Send for price list. L. DRESSER, Agent.

SPORTSMEN'S DEPOT,
55 ..... ST. CHARLES STREET 55
NEW ORLEANS.
ARTICLES FOR FISHERMEN OF ALL KINDS.
Hooks, Nets, Hooks, Lines, and everything suitable for the Angler. Wholesale and retail. Send for price list.

Pontchartrain Cheap Store.
J. A. LACROIX,
CORNER ELYSIAN FIELDS AND VICTORY STS.
LADIES', GENTS', MISSES' AND CHILDREN'S
BOOTS AND SHOES
OF ALL DESCRIPTIONS.
Always on hand a full assortment of first-class goods at prices which defy competition. Call and examine our stock before purchasing elsewhere.
MY MOTTO: "Quick Sales and Small Profits."
Jackson railroad cars pass in front of the store.

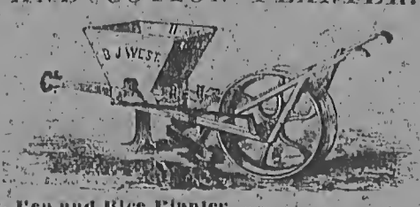
BEATTY
PIANOS Cash or Installments, at Lowest Prices. Write for Catalogue. ORGANS
See Beatty's latest Newspaper full reply sent free. Before buying CHEAP or DEAR, send for my latest circular. Lowest prices ever given.
WAR Address DANIEL F. BEATTY, Washington, New Jersey. ORGANS

Suffer, Berry & Co.,
GLASS STAINERS.
Particular Attention Paid to Church Work.
Orders from all parts of the country promptly attended to.
[illegible] N. SEVENTH ST., bet. Pine and Olive ST. LOUIS, MO.

CARPET WAREHOUSE, 17 CHARTRES STREET.
CARPETINGS—Wilton, Axminster, Velvet, Brussels, Tapestry, Three-Ply, etc.
FLOOR OIL CLOTHS—English and American.
MATTINGS—800 rolls White, Check and Fancy.
WINDOW SHADES, Table and Piano Covers, FURNITURE and CURTAIN GOODS, in great variety.
BURLAPS, Table and Enamel OIL CLOTHS.
A. BROUSSEAU.

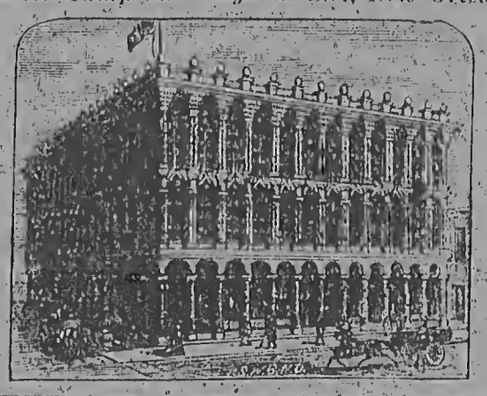
MISCELLANEOUS.

TUNNARD
Southern Corn, Pea and Rice Planter,
AND COTTON PLANTER.

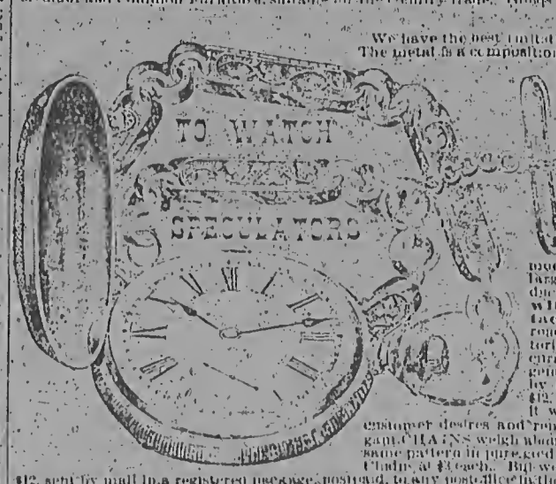


Price for Corn, Pea and Rice Planter ..... $12.
Price for Cotton Planter ..... $12.
PLANTATION HARDWARE, AGRICULTURAL IMPLEMENTS, STEAM ENGINES, GINS, Saw and Grist Mills, Pumps, Belting, Pipe and Fittings, etc. Send for special prices.
B. J. WEST,
Nos. 115 and 117 Magazine Street, New Orleans.

R. M. & B. J. MONTGOMERY,
FURNITURE EMPORIUM,
Corner Camp and Poydras Sts., New Orleans.

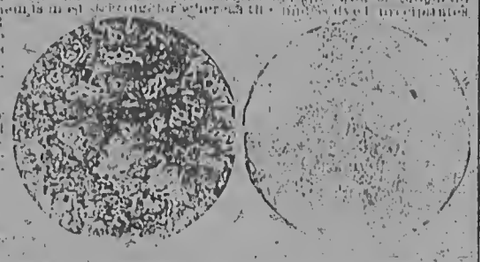


FEATHERS. SPRING MATTRESSES. MOSS.
FINE PARLOR SUITS,
IN SILK, SATIN, COTOLINE, REPS AND HAIR CLOTH.
FINE BED-ROOM SUITS! IN WALNUT, MAHOGANY AND ROSEWOOD, WITH FRENCH PLATE IN ARMOIRS and Dressing Cases.
Fine Dining Room, Hall and Library Suits, Fancy Cabinets, Stands, Desks, Tables and Chairs. A large assortment of FRENCH PLATE MIRRORS. A full line of Office Furniture. A large stock of Medium and Common Furniture, suitable for the country trade. Goods delivered Free of charge.



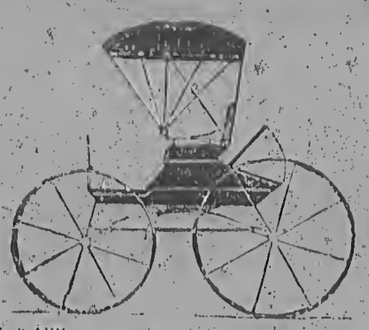
We have the best imitation Gold Watch in the market. The metal is a composition of other metals so closely resembling gold, that the best judges find it difficult to detect the difference, except by the most severe test, and it has the virtues requisite to make it the best substitute for gold known. Genuine American Movement, Expansion Balance, Beautifully Engraved, or Engine Turned Hunting Cases, and equal in appearance to a GOLD WATCH THAT COSTS from $150 to $200. If you wish a watch for your own use, or to make money on, try this. Owing to our large sales we are enabled to reduce the price of them to $12 each, with an elegant Chain attached. They are used on railroads, steamers and in manufactories, and other places where accurate time is required, and give general satisfaction. We send them by mail or express, on receipt of $12, to any part of the country; or if will be sent C. O. D. when the customer desires and remits $3 on account. The sole agent CHAINS weigh about Fifty Pennyweights, and the same pattern in pure gold would cost five. We sell these Chains at $6 each. But we sell the Watch and Chain for $12, sent by mail in a registered package, postpaid, to any postoffice in the United States.
WE SELL THE WATCH WITHOUT THE CHAIN FOR $10.
J. BRIDE & CO., Clinton Place & No. 11 Eighth St., New York.

MILK OF MAGNESIA
IS THE best preparation known for an acid stomach. It limits sharply and certainly cures DYSPEPSIA, INDIGESTION, HEARTBURN, SICK HEADACHE and HEADACHE arising from [illegible]. The pleasant taste and milk like operation of this preparation renders it very valuable for infants, requiring no physician to prescribe it. It promptly prevents that sour curd in the stomach of nursing babies when used as directed. It is also positively adapted to females during the [illegible] of pregnancy, as it gently relieves the [illegible] and its perfect solubility are grade enough to [illegible] Directions. They represent a teacupful of milk, to [illegible] Magnesia. The first the [illegible] Magnesia are taken with water. The second the Milk of Magnesia now will not. The difference between them is most striking, for whereas the [illegible] Magnesia are exhibited with terrible distress, the Milk of Magnesia [illegible] with the appearance of a [illegible] Vapor, and relieves from the [illegible] pressing distress in [illegible]
We [illegible] Milk of Magnesia [illegible] Asks for [illegible] of [illegible] It is [illegible] by [illegible] and other preparations of Magnesia. Physicians and others not [illegible] with this preparation can obtain explanatory circular by addressing
C. H. PHILLIPS,
Manuf'g Chymist,
P. O. Box 647. NEW YORK.



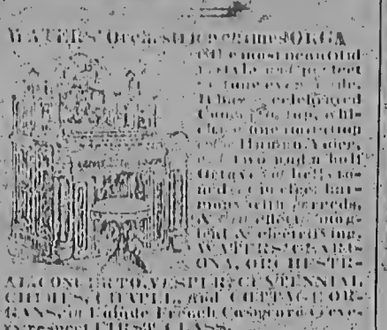
THE RUBBER PAINT
IS THE
BEST PAINT IN THE WORLD.
"Their Paint manufactured that will resist water equal to it. It is Smooth, Glossy, Durable, Elastic, Beautiful and Economical; and of any shade from PURE WHITE to JET BLACK, [illegible] evidence of its being the BEST PAINT. The necessity of their establishing the following Branch Factories will abundantly testify:
BRANCH FACTORIES:
300 West St., New York. 81 W. Van Buren St., Chicago, Ill.
210 S. Third St., St. Louis, Mo. and a Wholesale Depot at Wm. Ellis & Bro.'s, No. 2 N. Liberty St., Baltimore, Md.
Sample Card and Numerous Testimonials Sent FREE on Application.
If we have no Agent in your nearest town, send to one of our offices for cards, etc. 60w

60w



J. A. LUM. No. ALBERT HOOKER.
J. A. LUM & CO.,
MANUFACTURERS AND DEALERS IN
CARRIAGES, HARNESS, ETC.,
102 Gravier and 12 Union Street.
A SPECIALTY MADE OF CHILDREN'S CARRIAGES.

E. BAKER,
SEEDSMAN,
No. 7 Camp St., New Orleans,
A FULL STOCK OF
GARDEN, FIELD & FLOWER SEEDS,
Fresh, Pure and Reliable.
Seeds sent by mail. Also Fruit, Shade and Ornamental TREES, ROSES, etc.



WATERS' Orchestral Grand ORGA
[illegible] most beautiful Solid Walnut case, perfect [illegible] Three sets reeds, Other celebrated Cabinet Organs, in Walnut, Oak, Chestnut, Ash, Cherry, Rosewood, Ebonized, etc., in two and a half Octaves, with or without [illegible] Stops, in great variety, and [illegible] Mirror Top, while [illegible] Combination Upright Pianos, in Handsome Cases, with or without [illegible] Stool & Cover. Illustrated Catalogue mailed free. WATERS' GARLAND, OR HESTERIAN ORGANETTE, Only $45.
ALL CONCERTO, VESPER, CENTENNIAL CHIMES, CHAPEL, And CHURCH ORGANS, or Exhibit French Cassegrain Covers, respectively FIRST CLASS.
WATERS' PIANOS, GRAND SQUARE, and UPRIGHT, ARE THE BEST MADE, for Tone, Touch, Workmanship & Durability Unsurpassed. Warranted for SIX YEARS.
PRICES EXTREMELY LOW for cash. Monthly installments received. A Liberal Discount to [illegible] and [illegible]
AGENTS WANTED. Special inducements to the trade. Illustrated Catalogues, Price Lists, Second-hand Instruments at Great Bargains, HORACE WATERS & SONS, Manufacturers and Dealers, 40 EAST 14TH STREET, UNION SQUARE, NEW YORK, Box 3567.

AMERICAN WATCH COMPANY.
We are selling the WATTHAM of the above Factory at the very lowest prices.
Silver Watches at $10 and upward.
Gold Watches at $35 and upward.
All fully guaranteed.
A. B. CRISWOLD & CO.,
Corner Canal and Carondelet Sts.

25 Fashionable Cards, no 2 alike, with name, 10c; post-pd. Gem I. REED & CO., Nassau, N.Y.

MACHINERY, TIES, ETC.

OFFICE OF THE
American Cotton Tie Co.,
(LIMITED)
17 CARONDELET ST., NEW ORLEANS.
Important Special Notice.
The AMERICAN COTTON TIE COMPANY (LIMITED) having fixed the price of the celebrated
ARROW COTTON TIE
at $2.50 per bundle, less 2½ per cent. discount for cash, the General Agents hereby authorize their Sub-Agents in this city (traders in bailing stuffs) to sell to and contract with Factors and Country Merchants, for future delivery, on the above-named price and terms, in quantities from time to time, as may be required, settlements being made on delivery.
The Company having a large stock now on hand, and having contracted for an adequate supply to meet the entire demand for Cotton Ties throughout the Cotton States, the celebrated ARROW TIE will be placed upon the market generally, and sold by their Factors and Agents at the price and terms above stated. In so doing the object and purpose of the Company to merit the continued patronage of the planting community.
R. W. RAYNE & CO.,
GENERAL AGENTS.

SHAKSPEARE IRON WORKS,
Cor. Girod and Dryades Sts.,
MANUFACTURE EVERY VARIETY OF
STEAM ENGINES
SUGAR MILLS,
VACUUM PANS, SAW MILLS,
TRAINING AND
CENTRIFUGAL MACHINES
MILL AND GIN GEARING,
GRATE BARS, ETC., ETC.,
STORE FRONTS,
COLUMNS, VENTILATORS,
RICE MILLING MACHINERY,
PULLEYS AND SHAFTING.
And work of all kinds manufactured to order by
SHAKSPEARE, SMITH & CO.,
Office—210 GIROD ST., NEW ORLEANS.
Estimates and price lists furnished on application.

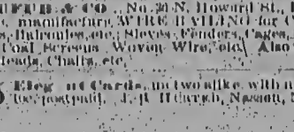
CANE GROWERS!
SEND FOR CATALOGUE OF THE BEST AND MOST ECONOMICAL MACHINES.
VICTOR CANE MILL AND COOK EVAPORATOR
OVER 46,000 SOLD. AWARDED FIRST PREMIUM AT 125 STATE FAIRS. GRAND MEDAL CENTENNIAL EXHIBITION.
THE SORGO HAND BOOK
ON THE CULTURE AND MANUFACTURE OF SORGO AND IMPHEE. SENT FREE
BLYMYER MANUFACTURING CO.
CINCINNATI, O.
STEAM ENGINES, THRESHERS, REELS.

WATER WHEELS
THE UNEQUALLED JAS. LEFFEL DOUBLE
TURBINE WATER WHEEL.
PORTABLE AND STATIONARY
STEAM ENGINES, STEAM BOILERS,
SAW, FLOUR AND GRIST MILLS.
MACHINE MOULDING, TURNING,
SHAFTING, PULLEYS AND HANGERS
Address, POOLE & HUNT,
Send for Circular. BALTIMORE, MD.

Mencely & Kimberly,
BELL FOUNDERS, TROY, N. Y.,
Manufacture a superior quality of Bells
Special attention given to CHURCH BELLS.
Illustrated Catalogue sent free.
BUCKEYE BELL FOUNDRY.
Established in 1837.
Manufacture Bells of Pure Copper and Tin, mounted with their Improved Rotary Hangings, for Churches, Academies, Farms, Plantations, Etc. Warranted satisfactory. Catalogue sent free. Address VANDUZEN & TIFT, Cincinnati, O.

MISCELLANEOUS.

PIERRE LANNES, Butcher,
Stalls Nos. 38 and 39 Magnolia Market.



Supplies Ships, Families, Hotels, etc., with BEEF, MUTTON, PORK, Sausages, Tripe, Ices, Fowls, Vegetables, etc., and everything the market affords.

B. T. WALSHE
IMPORTER AND DEALER IN
MEN'S
FURNISHING GOODS
BOYS' & CHILDREN'S
CLOTHING,
No. 110 CANAL ST.
NEW ORLEANS

R. B. MITCHELL,

Carpenter and Cistern-Maker,
183 MAGAZINE ST., near Julia, New Orleans.
Orders from the city and country promptly attended to.

WIRE RAILING
AND
Ornamental Wire Works.
DIETZ & CO., No. 20 N. Howard St., Baltimore, manufacture WIRE RAILING for Cemeteries, Balconies, etc.; Sleeves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, May 14, 1878.

Prices in several lines of goods have improved somewhat in the past week, as will be seen by reference to the quotations in the next column. We cannot say, however, that business generally has improved, though a fair business for this season is being done. Work on the two projected railroads to Texas will now be pushed forward rapidly, which will give employment to a number of laboring men. In the course of a year or two, at farthest, we may expect to receive a large part of the crops of Texas, and freights will be low enough to enable this city to compete successfully with St. Louis in shipping merchandise to that State.

Money is plentiful here, and the rates of discount consequently easy. State consols are holding up well, but are not so strong as some days ago. They are quoted at 77@77½. Premium bonds and stocks are quiet.

COTTON.

The following report of the cotton market we take from the *Democrat*:

In consequence of the good demand as well as the advance at Liverpool and Havre, the market here ruled strong at an advance of ⅛ to ¼ on all grades, with sales of 4,300 bales.

The following is the official closing of the Cotton Exchange:

	To-Day.	Yesterday.
Low Ordinary		
Ordinary		
Good Ordinary		
Low Middling		
Middling		
Good Middling		
Middling Fair		

Sales to-day, 4,300 bales. Market active and strong.

COTTON STATEMENT.

In store and on shipboard, Sept. 1, 1877	21,356
Gross receipts since Saturday	
Gross receipts previously	1,629,216
Total supply	1,650,572
Exported to-day	
Exported previously	1,592,811
Total stock this day	57,761
Total stock this day, last year	172,931

The exports to-day were 2,611 bales, to Liverpool and 2,511 to Bremen.

Net receipts since Saturday	1,783
Receipts from other ports	
Net receipts last Sunday and Monday	1,895
Net receipts same days last year	1,290
Net receipts since Friday	1,821
Net receipts same time last week	2,174
Net receipts same time last year	2,967
Net receipts since September 1	1,310,623
Net receipts same time last year	1,155,872

COTTON ON SHIPBOARD.

The amount of cotton on ship board, as per account of the Cotton Exchange, is as follows:

Liverpool	*21,371
Havre	11,367
Bremen	2,911
Mediterranean	857
North ports	2,069
Baltic ports	
Spain	
Mexico	
Coastwise	24
Total	41,081

* The figures for Liverpool include 15,337 bales for channel ports for orders.

This, taken from the stock at noon, as noted at the Exchange, leaves in presses 81,365 bales.

The receipts at all ports, consolidated, as per telegrams to the Cotton Exchange, show totals from noon Saturday to noon to-day of 4,321 bales, against 5,163 bales last Sunday and Monday, 4,130 last year, and 6,093 the year before last.

MOVEMENT AT PORTS.

The movement at ports for three days, up to twelve M. to-day, is given below:

	Receipts since Friday.	Same time last week.	Same time last year.
New Orleans	1,967	2,170	2,867
Galveston	503	538	232
Mobile	490	854	504
Savannah	504	604	4,067
Charleston	367	430	101
Wilmington	154	193	1
Norfolk	505	1,050	902
Baltimore	1		6
New York	1,567	1,451	507
Boston	40	1	653
Philadelphia	50	3	421
Other ports			
Total	7,249	7,196	9,301
Receipts at ports since September 1			4,108,871
Receipts same time last year			3,811,971
Receipts same time year before			3,963,340

EXPORTS.

The consolidated report for three days gives exports to

	G. B.	France.	Cont. Stocks.
This week	11,[illegible]	[illegible]	57,[illegible]
Last week	12,253	[illegible]	111,[illegible]
This week last year	6,511	5,[illegible]	1,[illegible]

THE PARDONED SINNER.—He easily looks down from an high on all the empty titles and false images of earthly happiness, and when he is bereaved of them all, yea, and beset on every side with what the world calls misfortunes and tribulations, ceases not to be happy. In sorrow he is joyful, in poverty he is rich, and in chains free; when he seems buried deep, so that not one ray of the sun can reach him, he is surrounded with radiant luster; when overcome with ignominy he glories; and in death itself he lives, he conquers, he triumphs. What can be heavy to that man who is eased of the intolerable burden of sin? How animated was that saying of Luther: "Smite, Lord, smite; for thou hast absolved me from my sins!" Whose anger would he fear who knows that God is propitious to him—that supreme King, whose wrath is indeed the messenger of death, but the light of his countenance is life; who gladdens all by the rays of his favor, and by one smile disperses the darkest clouds and calms the most turbulent tempest.—*Leighton.*

When Sir John Carr was in Glasgow, about the year 1807, he was asked by the magistrates to give his advice concerning the inscription to be placed on the Nelson monument, then just completed. Sir John recommended this inscription: "Glasgow to Nelson." "Just so," said one of the bailies; "and is the town o' Nelson's close at hand, might we no joist say, 'Glasgow to Nelson, six miles,' an' so it might serve for a monument an' a mile-stone too."

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	$4 00	4 50
Cotton sweeps	4 00	— —
Cultivators, Diam. and shovel-tooth	6 25	7 00
Cultivators, riding and walking	30 00	40 00
Shovels and spades	6 00	12 00
Axes	7 00	11 50
Shovel plows	4 50	5 50
Half do. with cutters	6 00	8 00
Double-shovel plow	4 00	5 25
Straub's corn mills	— —	— —
Corn mills, Coleman's	120 00	425 00
B. J. West's corn mill	200 00	— —
Thurnard's corn and pea planter	— —	— —
Cotton planter	15 00	— —
Wagons, Carts, Etc.:		
Wagon, two-horse	55 00	70 00
Wagon, four-horse	85 00	100 00
Wagon, two-horse, thim. skein	60 00	70 00
Wagon, four-horse	80 00	91 00
Cane wagon	180 00	212 00
Ox wagon	75 00	115 00
Ox cart, complete	— —	— —
Cane cart	110 00	115 00
Spoke cart, complete	— —	125 00
Plantation cart	45 00	60 00
Ragnet cart	45 00	75 00
Iron, ₩ lb.:		
Bar	3½	5
Sheet	3½	5
Horse shoe	3½	4½

BUILDING MATERIAL.

Bricks, ₩ M.:		
Lake	9 00	11 00
Country	— —	8 00
English fire	36 00	37 00
Lime, ₩ bbl.:		
Western	— —	— —
Cement	2 00	2 25
Plaster Paris	2 25	2 50
Lumber, ₩ 1,000 feet:		
Flooring, dressed	15 00	35 00
Flooring, rough	15 00	18 00
Ceiling, dressed	14 00	25 00
Weath. boards, dressed	14 00	16 00
Weath. boards, rough	— —	14 00
Scantling	14 00	18 00
Shingles, ₩ M	2 50	3 50
Nails, best brands	3 20	— —
Smaller sizes proportionately higher	— —	— —
Glass, ₩ box of 50 feet:		
6 by 8 to 8 by 10		3 50
8 by 10 to 10 by 12		4 00
10 by 12 to 12 by 15	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
White Lead, best, ₩ lb.	10½	12½
Paris Green, ₩ lb.	30	40
Red Dryer, ₩ lb.	10	12½
Whiting, ₩ lb.	1½	3
Putty, in loaders, ₩ lb.	3	5
Linseed Oil, ₩ gal.	71	80

SASH, BLINDS AND DOORS.

Window Sash, 32 lights: Size of lights.	Unglazed.	Glazed.	Blinds, per pair.
8x10	$1 50	$1 75	$1 50
10x12	1 75	2 00	2 00
10x18	2 75	3 00	2 70
Sash Doors:	Single.		Double.
6 feet x 2 feet	$3 60		$3 70
6 feet 6 inches x 2 feet	3 60		— —
8 feet x 2 feet 6 inches	— —		3 80
Panel Doors:			
2 feet 8 in. wide 1¾ in. thick	— —		$2 20
2 feet 8 in. wide 2 in. thick	— —		2 25
3 feet and 1¾ inch thick	— —		2 30
3 feet 6 inch and 1¾ inch thick	— —		4 00

GROCERIES.

Butter, ₩ lb.:		
Western	20	22
New York, good to creamy	26	33
Coffee, ₩ lb.:		
Rio, fair	16½	16½
Rio, good	17	17½
Rio, prime	17½	18
Java, choice O. G.	29	30
Candles, ₩ lb.:		
Star, best brands	12	13
Corn Meal, ₩ bbl.		
Best, ₩ D.	— —	2 50
Cheese, ₩ lb.:		
Factory	10	11
N. Y. cream and English dairy	14	15
Fish:		
Mackerel, extra No. 1, in kits	— —	1 00
Mackerel, extra No. 1, in kits	— —	1 40
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.:		
Superfine	4 00	4 50
XX	4 75	5 00
XXX	5 25	5 50
Choice XXX	5 75	6 00
Choice family	6 50	6 75
Fruits:		
Dried apples, ₩ lb.	3	4
Dried peaches, ₩ lb.	11	12
Raisins, ₩ quarter box	65	75
Raisins, ₩ half box	— —	1 00
Raisins, ₩ whole box	1 40	1 85
Bananas, ₩ bunch	1 00	2 00
Crackers, ₩ lb.:		
Soda	5	6
Butter	6	7
Sugar	8	9
Gingernuts	8	12½
Oil:		
Coal, in cases, best	40	48
Coal, in barrels, best	35	35
Insurance, in cases	— —	41
Insurance, in barrels	— —	35
Lard, in barrels, best	80	85
Molasses, in barrels		
Common	16	21
Fair	24	25
Prime to choice	30	42
Golden and Roquel sirups	— —	— —
Half bbls. 10 and kegs 20c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	— —	4½
Ordinary	5½	5½
Fair	6	6
Prime to choice	6½	7¼
Soap, in boxes, ₩ lb.:		
XXX Palm	6	— —
Keller's marsilia	4½	— —
Keller's olive	5	— —
Starch, ₩ lb.	3½	3½
Salt, in sacks:		
Fine	1 05	1 10
Coarse	80	90
Sugars, ₩ lb.:		
Good fair	6	6¼
Prime	7	7½
Choice	8	8½
Yellow clarified	8	8½
White clarified	— —	— —
Crushed	— —	— —
Powdered	— —	— —
Spices, ₩ lb.:		
Allspice	15	— —
Pepper	10	11
Cloves	— —	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Fine Oolong	— —	1 10
Green Imperial	50	80
Tobacco, manufactured, ₩ lb.:		
Chewing, common	40	45
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, fine	— —	— —
Chewing, choice	65	70
Smoking	— —	— —

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	— —	— —
White	— —	— —
Mixed	57	— —
Oats, ₩ bushel:		
Red Rust Proof	— —	— —
Texas	— —	— —
Oats	— —	— —
Bran, choice, ₩ ton	— —	— —
Hay, ₩ cwt.:		
Prairie	— —	— —
Timothy	— —	— —
Oatshay	— —	— —
Cow Peas:		
Whippoorwill	— —	— —
Mixed	— —	— —
Clay	— —	— —

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	— —	— —
Shoulders	— —	— —
Sides, clear rib	— —	— —
Sides, clear	— —	— —
Hams, sugar cured	— —	— —
Mess Pork, ₩ bbl.	— —	— —
Dry Salted Meat:		
Shoulders	— —	— —
Lard, ₩ lb.:		
Choice, in kegs and pails	— —	— —
Choice, in tierces and barrels	— —	— —

ESCULENTS.

Potatoes, ₩ bbl.	— —	— —
Onions, ₩ bbl.	— —	— —
Apples, ₩ bbl.	— —	— —
Cabbages, ₩ bbl.	— —	— —

WOOL.

Burry	9	10
Louisiana, clean	15	20
Lake, clean	21	22

BAGGING STUFFS.

Bagging:		
Linen	— —	— —
Jute	11	13
Ties, Arrow best, per bundle, ₩ thousand sale	— —	80
Twine, Rope	13	14

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Chickens	4 00	4 25
Young	5 00	5 00
Ducks	4 00	4 00
Geese	4 00	5 00
Turkeys	11 00	15 00
Eggs, ₩ dozen:		
Western	14	15
Louisiana	13	17

SEWING MACHINES.

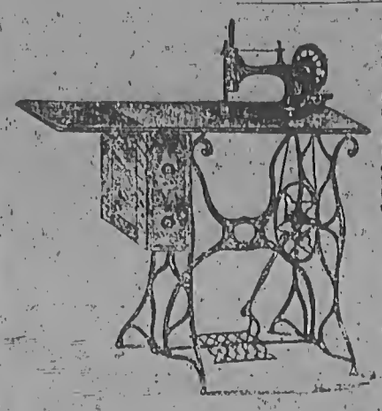
THE SINGER AGAIN TO THE FRONT!!

Great Reduction in the Prices

OF THE

WORLD-RENOWNED **SINGER** FAMILY SEWING MACHINE!

FOR CASH!!



The Singer Manufacturing Company, ever aware to the interest of the public, have determined to *put the price of their Machines* within the reach of every man, woman and child in the land.

The Genuine Singer Sewing Machine is now Offered at Prices Below the Bogus Ones or Any Other.

The fact that the only Sewing Machine which unscrupulous men have ever attempted to imitate is the Singer is sufficient evidence of its superiority over all others. There is no longer any excuse for buying any of the cheap Machines hawked about the country, with no claim for patronage but their cheapness.

BEWARE OF

Worthless Imitation Machines.

The Singer Will Last a Lifetime.

Send for Circular and Cash Prices.

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No. 85 Canal Street, New Orleans, La. 8p

WHEELER AND WILSON

NEW NO. 8

Sewing Machine!

GOOD NEWS! GOOD NEWS!

Great Reduction for Cash.

The $100 Machine Reduced to	$60.
" 90 " " "	50.
" 85 " " "	35.
" 80 " " "	40.
" 75 " " "	35.
" 70 " " "	35.

Every Machine furnished with all the attachments.

THE WHEELER & WILSON has now been before the people for more than **Twenty-Five Years**, and upward of **1,400,000** of the **Family Favorite** are now in use in the families and workshops of the world. Our New No. 8 Machine is, without doubt, the best and most simple Sewing Machine in the world.

It has a *self setting* needle. It has no *noisy top wheels*.
It never *cuts* the thread or goods. It has no complex *set shuttle* to thread.
It is a new machine, with *straight* needle. It allows the work to run back from the operator.
I will not break the thread if the needle is allowed to run *off the goods when sewing.*

☞ **Send for our New Cash Price List.**
☞ CASH AGENTS wanted in every county and parish.

WHEELER & WILSON MANUFACTURING CO.

M. A. PECK, Gen. Agent for La., Ala. and Miss.

OFFICE AND SALESROOM—103 CANAL ST., NEW ORLEANS, LA. 8p

ECONOMIC ASPECT.

The economic aspect is a strong point in favor of Dr. Price's Special Flavoring Extracts—Vanilla, Orange, Rose, Almond, Lemon, etc. They are three times the strength of the ordinary extracts; the bottles hold nearly twice as much as those sold for the same size.

Religious Notices.

SEASHORE CAMP MEETING.—The seventh regular annual camp meeting on Seashore Camp Ground will commence on Wednesday, July 10, 1878, and continue for eight to ten days.

By order of the board of trustees.

W. H. FOSTER, President.
PHILIP HALLAHAN, Secretary. 9

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Meridian	June 1, 2
Enterprise	8, 9
Shubuta, at Shubuta	15, 16
Wayne at Liberty	22, 23
Enterprise circuit, at Mount Hebron	29, 30
Waynesboro, at State Line	July 6, 7
Marion at Andrew chapel	13, 14
Pleasant Hill, at Mars' Hill	20, 21
Lauderdale mission at Shady Grove	27, 28
Paulding & Hopewell	Aug. 3, 4
Pellyville mission, at Pellyville	10, 11
Meltowa, at Beaver Dam	17, 18
Spring Hill, at Linwood (camp meeting)	24, 25
DeKalb, at Prairie chapel	Sept. 7, 8

Bishop McTyeire will hold our District Conference at Shubuta, beginning on Friday morning June 14, at nine o'clock.

16 JOHN A. ELLIS, P. E.

MISCELLANEOUS.

TYLER'S,

115 - - CANAL ST. - - 115

Geo. E. Strong

Begs to announce to the public that he has purchased the fixtures of the store and good will of the business of E. A. TYLER, and is now open with an entire new stock of DIAMONDS, WATCHES, Jewelry, Solid Sterling Silver and Plated Ware.

The Watch-Making and Repairing Department will be in charge of the most skillful and reliable workmen.

G. T. SCHILLING'S

HAIR STORE!

AND

FANCY GOODS BAZAR,

150 ..... CANAL STREET 150

Bet. Bourbon and Dauphine, New Orleans.

Manufacturer of all kinds of HUMAN HAIR GOODS, wholesale and retail. Hair-Dressing and Hair-Cutting Saloon.

W. C. TOOMER,

GENERAL

COMMISSION MERCHANT,

OFFICE—18 Carondelet St., Cor. Union,

NEW ORLEANS.

LUMBER, TIMBER—STAVES, NAVAL STORES and Country Produce. Liberal advances made on consignments. Purchases made in this market for account of city friends.

Sole Agent in this city of Robinson & McMillan and McMillan & Son, celebrated Flocton Cypress Mills. Lumber for right of use filled to order.

MISCELLANEOUS.

W. C. SHEPARD & Co.,

NO 29 CAMP AND 116 COMMON ST.,

NEW ORLEANS, LA.

$15 00 will buy an elegant Porcelain DeTerra (nearly equal to French China in appearance, and far more durable) DINNER SET, comprising 124 pieces, to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes.

Stone China DINNER SETS	WRITE FOR PRICES.
Stone China TEA SETS	
Decorated CHAMBER SETS	
Real French China DINNER SETS	
Gold Band China TEA SETS	
Table TUMBLERS	
Table GOBLETS	

8p W. C. SHEPARD & CO.

Country Orders for Millinery

AND FANCY GOODS,

Parties in the country who are unable to visit the city, can have orders filled promptly by giving the price and style of goods they desire, and the form and complexion of the wearer.

E. R. BARDON,

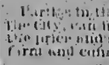
Dealer in Millinery and Fancy Goods,

27 and 29 Chartres St., New Orleans,

Second door above Customhouse.

Regular Cincinnati, Louisville and New Orleans Packet.

LEAVES ON THURSDAY, AT 5 P. M.



For CINCINNATI, LOUISVILLE, Evansville, Henderson, Hawesville, Owensboro, Pachuca, Cairo, Memphis and all intermediate points—The Passenger Steamer

NEW MARY HOUSTON,

Charles Miller, Master; A. Elliott Miller, Clerk.

Will leave as above.

For freight or passage apply on board, or to

T. O'WAYNE, 34 Gravier street.

JOHN F. DOUGLAS, 103 Gravier St.

Regular Opelousas Packet.

Leaves EVERY TUESDAY at 5 P. M.

For Washington, Opelousas, Fort Barre, Simsport, Cannesville and all landings on the Coast, Atchafalaya River and Bayou Courtableau—The new and light-draft Steamer

FANCHON,

H. H. Brown, Master, Thos. Johns, Clerk, will leave as above. For freight or passage apply on board, or to

BUTTON & EPPLER, 81 Gravier St.

R. W. ADAMS, 24 Commercial Place.

HITE & CARLIN, 1 Tchoupitoulas St.

Connects at Washington with line of barges for Bayou Boeuf and with Steamer Minnie at Simsport for Bayou des Glaises.

$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & Co., Portland, Maine.

MISCELLANEOUS.

PRICE LIST OF J. J. MARTIN'S

GREAT T DEPOT

NO. 5 CAMP STREET, NEW ORLEANS.

TEAS.

OOLONG, Black—35c., 40c., 50c., 60c., 75c. Best at $1 per lb.
ENGLISH BREAKFAST, Black—35c., 40c., 50c., 75c., $1. Best at $1.20 per lb.
IMPERIAL GREEN TEA—35c., 40c., 50c., 60c., 75c., $1, $1.20. Best at $1.40 per lb.
MIXED TEAS—35c., 40c., 50c., 60c., 75c. Very choice, $1. Extra choice, $1.20.

Also a choice assortment of Young Hyson, Gunpowder, Orange Pekoe, Flowery Pekoe, Assam, Mandarin and Caper Teas.

COFFEES.

GOOD RIO, parched or ground	25c. per lb.
CHOICE RIO	30c. "
CHOICE CORDOVA	35c. "
REAL OLD GOVERNMENT JAVA	40c. "

NOTICE.—We will ship $5 worth or more of our goods, if prepaid, to any Express station on Mobile or Jackson Railroad *Free of Freight.* Parties ordering less than $5 worth must send 25c extra for expressage. Packages of 1 lb. or less can be sent by mail for 1 cent per ounce. Remittances should be made payable to J. J. MARTIN, Great Tea Depot, 5 Camp street, New Orleans.

SOLID GOLD RINGS.

Our New Illustrated Catalogue, showing sizes and prices of a large variety of solid 14 kt. Gold Rings; also, Amethyst, Garnet, Cameo, Onyx, and Imitation Diamond Gold Set Rings, with full directions for ordering, will be sent free, by mail, to any address. We warrant every ring to be as represented. We give particular attention to the manufacture of Engagement and Wedding Rings. Rings can be sent safely by mail.

C. P. BARNES & BRO., Goldsmiths, 204 Main St., bet. 6th and 7th, Louisville, Ky.

EVERY RING WARRANTED.

DR. PRICE'S

Cream Baking Powder

Special Flavoring Extracts

Eminent Chemists and Physicians certify that these goods are free from adulteration, richer, more effective, produce better results, than any others, and that they use them in their own families.

DR. PRICE'S Unique Perfumes are the Gems of all; Toothono, an exquisite, Liquid Dentrifice.

USE STEELE & PRICE'S LUPULIN YEAST GEMS.

STEELE & PRICE, Mfrs., Chicago, St. Louis & Cincinnati.

The above goods are sold by Messrs. Flower, Lewis & Co., John I. Adams & Co., Hatfield, Sellers, and Burke & Thompson, New Orleans.

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TRADE MARK

BLANCHARD

FOOD CURE CO.,

27 UNION SQUARE, NEW YORK.

The FOOD CURE SYSTEM is founded in FACT and COMMON SENSE.

A 64 page Pamphlet, explanatory of the system, sent postpaid to any address.

THE BLANCHARD BLOOD AND NERVE FOOD

Or Tonic Extract of Wheat

CURES NERVOUS DEBILITY, MENTAL PROSTRATION, LOSS OF SLEEP, DYSPEPSIA, CONSUMPTION, CATARRH, NEURALGIA, RHEUMATISM AND LOSS OF VITAL FORCE.

The only reliable Brain Tonic.

$1 PER BOTTLE, sent by Express; your Druggist has it.

☞ Circulars sent free.

SAM'L E. MOORE, Agt., Cor. Canal and Royal Sts., New Orleans.

$8. $10, $15 EACH.

OUR NEW GOLD METAL WATCHES

The only real imitation of Gold Watches that are equal in appearance to the above, and are sold at one-tenth their price. Every watch warranted a perfect time-keeper. Send 10 cents for a beautiful Watch. Send direct to us and save a Watch Chain from $1 to $5. Jewelry at the same rate. METAL WATCH FACTORY, 335 Broadway, N. Y.

NEW ORLEANS

FLOURING MILL

Webster & Dillingham.

NOS. 83 AND 85 PETERS ST. AND 21 COMMERCE ST., NEW ORLEANS.

MANUFACTURERS OF

THE HIGHEST GRADE OF FLOUR

by the NEW PROCESS, specially for City Trade and Export.

GRAHAM FLOUR constantly on hand, ground daily.

Flour delivered to all parts of the city.

CHOICE BRAN suitable for Ponies on hand at lowest market rate.

Highest market price paid for WHEAT.

MONARCH CORN MILL

For HAND or POWER

SAUVÉ & WAGGAMAN

STATIONERS, PRINTERS,

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27 ..... COMMERCIAL PLACE.

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Ruling, Binding, Engraving, etc., executed with neatness and dispatch, and at Northern prices. Sole agents for Pictorial Illustrated Cards of all kinds.

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Are justly celebrated for the comfort and perfection of fit

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Non-Rusting Corset Steels

Flexible Hip Corset

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Steam Power Printer

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NEW ORLEANS.

M. B. TITTMAN,

MANUFACTURER OF THE

EXCELSIOR REFRIGERATOR,

Water-Cooler and Ice-Safe.

THE PUBLIC are invited to inspect the above, which is daily in operation. Parties can have them made of any size. Where ice is high, and hard to get, they can have The Ice Boxes small-sized large, so that they will only want replenishing every week.

80 Tchoupitoulas St., New Orleans.

NICOLL,

THE TAILOR.

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PANTS TO ORDER FROM	$5 00
SUITS	$20 00

Immense Choice!

NICOLL, THE TAILOR,

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And 100 Canal St., New Orleans.

GEORGE STROUD,

Marble and Granite Works,

Nos. 158, 160, 162 and 164 St. Charles Street,

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Every description of Cemetery and Building work executed in the best manner 8p

$5 to $20 per day at home. Samples, worth $5, free. Address STINSON & Co., Portland, Maine.

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, MAY 23, 1878. NO. 21.

...ur great round sun rims lower to the west—
The days are shorter, and the nights more chill—
The early morning hours of songs bereft,
...sepulchral-like, are dark and damp and still.

...s, too, are passing, my sweet friend; and life,
...which once was sunny as a summer's day,
...is quite hushed, and limned by warning frost,
...Now passes onward into evening gray.

...Farewell, farewell, sweet summer of the year—
...Farewell, farewell, sweet summer of my life;
...Be one again in beauty shall appear,
...The other bloom beyond all mortal strife.

F. W. Gunnison.

News of the Week.

DOMESTIC

WASHINGTON, May 14.—Temporary lights have been established by the Lighthouse Board at the South Pass of the Mississippi river, two at the mouth of the pass on each jetty, twenty yards inside of the end of jetty, and two at the head of the South Pass, one on each side of the upper entrance.

The proposed amendment to the deficiency appropriation bill providing for a line of steamships between New Orleans and Brazil was defeated by a vote of 21 to 32. Sixteen Republicans and seven Democrats voted for it, and eleven Republicans and twenty-one Democrats against it.

NASHVILLE, May 14.—The Southern Baptist Convention adjourned last night, to meet in Atlanta, Ga., next May.

WILMINGTON, DEL., May 15.—The bishops of the Methodist Episcopal Church commenced a semi-annual meeting to-day. Bishop Scott presiding. There are eleven in number—Bishops Andrews, Ames, Bowman Foster, Haven, Harris, Merrill, Scott, Simpson, Peck and Wiley—and their jurisdiction extends throughout the world. The session will continue several days.

KNOXVILLE, May 16.—The General Assembly (South) of the Presbyterian Church of the United States convened here this morning. The opening sermon was delivered by Rev. C. A. Stillman, D. D., the retiring moderator.

Rev. Thomas E. Peck, D. D., of the Roanoke Presbytery, Va., was elected moderator, and Rev. James A. Martin, of the Atlanta Presbytery, temporary clerk. Over one hundred and thirty delegates are present, making probably the largest assemblage of this body ever convened.

PITTSBURG, May 16.—The General Assembly of the Presbyterian Church in the United States convened here to-day. In the absence of Rev. Dr. Junkin, the Rev. Dr. E. D. Morris of Lafayette, delivered the opening sermon, taking for his subject: "Our Church—her requirements, her mission and her responsibility."

NEW YORK, May 16.—The syndicate paid over $1,500,000 for gold for the 4½ per cent. bonds yesterday. Members of the syndicate express the belief that the next subscription will exceed the remaining $15,000,000 of original $50,000,000 contract.

WASHINGTON, May 16.—William B. Hunt, of Louisiana, qualified as clerk of the Court of Claims to-day.

WASHINGTON, May 17.—*House.*—There was a long and protracted struggle in the House over Mr. Potter's resolution for a select committee of eleven to investigate alleged presidential election frauds in Florida and Louisiana, resulting to-day in a victory of the Democrats, and in the adoption of the resolution.

Democratic members who had been counted or paired on Monday last, when the resolution was offered, had since then recalled to the city, had given notice of the termination of their pairs, and to-day there were present in the House, free from paralyzing alliances, 148 Democratic members, including the speaker, and various preliminary movements, comprising a call of the House, the closing of the doors, the issuing of warrants for absentees, some of whom were in the city, etc., final vote was taken on the adoption of the preamble and resolution, when a single Republican member cast his vote recorded, and but two of the Democratic members—Mills of Texas, and Morse, of Massachusetts—voted in the negative. The preamble vote was 115, and the preamble and resolution were declared adopted.

There was a good deal of confusion, roar and excitement throughout the hall, but no demonstrations attended the announcement of the result.

The President sent a message to the Senate recommending an appropriation for the fishery commission award, leaving the disbursement to the executive, Mr. Evarts having raised some technical questions in the matter.

Prof. Spencer F. Baird to-day was elected secretary of the board of regents of the Smithsonian Institute, in place of Prof. Joseph Henry, deceased.

ATLANTA, May 18.—The General Conference of the Methodist Episcopal Church South to-day passed resolutions on the death of Bishop Enoch Marvin. Several addresses were made.

The Conference refused to alter the present mode of managing the missionary affairs of the church.

Resolutions favoring a Methodist Ecumenical Conference, and a grand centenary of American Methodists, to be held in Boston, December 25, '84, were unanimously passed.

Resolutions of Christian greeting to the General Assembly of the Southern Presbyterian Church, and the General Assembly of the Cumberland Presbyterian Church, were passed and ordered to be transmitted to those bodies.

TROY, N. Y., May 19.—It is supposed the Fenians who were encamped near this village departed during the past few days. There has been a large number of strangers in town, and that there is a movement for the invasion of Canada is not questioned. The most intense excitement prevails across the border. The Canadian militia has been supplied with arms and ammunition, and will go into camp to-day.

WASHINGTON, May 19.—Senor Seamacona, Mexican minister, is advised that the revolutionists in Mexico have utterly failed.

WASHINGTON, May 20.—Mr. Thurman, of Ohio, from the Senate Judiciary Committee, to which was recommitted House bill to provide for admission to the bar of the Supreme Court of the United States of any woman who has been a member of the bar of the highest court of any State or Territory for a period of three years, reported it back, together with the amendment of Mr. Sargent, providing that no person shall be refused admission to the bar of any United States court on account of sex, and said he had been directed by the committee to report as they reported before—that there was no law prohibiting a court from admitting a woman to the bar, and therefore there was no necessity for this legislation. After some discussion the bill was placed on the calendar with the adverse report.

The select committee on alleged frauds in the presidential election was announced as follows: Messrs. Potter, of New York; Morrison, of Illinois; Hunton, of Virginia; Stenger, of Pennsylvania; MacMahon, of Ohio; Cobb, of Indiana; Blackburn, of Kentucky; Cox of Ohio; Butler of Massachusetts; Reed, of Maine, and Hiscock, of New York.

ATLANTA, GA., May 20.—The General Conference to-day adopted a long report of the Committee on Education, which looks to the more perfect support of all church educational institutions, and attacks the skeptical tendencies of the day.

Rev. C. D. Foss, fraternal delegate from the Methodist Episcopal Church, took formal leave of the Conference. An appropriate response was made by Bishop Paine. Rev. Alex Clark, Rev. E. H. M. Henderson and Rev. G. R. Barr, fraternal delegates from the Methodist Protestant Church, also took leave of the Conference. In the afternoon session there was a warm debate on the proposed increase in the number of appointments in presiding elders' districts. The district limit was at last changed from fourteen to twenty. The proposed centenary of American Methodism will be held in Baltimore, in 1884, instead of Boston.

VICKSBURG, May 20.—A terrific storm of wind and rain visited this city on Saturday evening at seven o'clock. The velocity of the wind reached fifty-five miles an hour, and continued at that rate seven minutes. Many stores were unroofed, including those of Maurice, Meyer & Co., dry goods; H. Tuck, clothing; M. McManus, Fitzpatrick & Bro., and E. W. Wallis, grocers. The stocks of these firms were damaged by rain.

The Mississippi Valley Bank was badly damaged by the roofing of McManus' store being blown into the walls of the bank building, knocking down the windows and part of the wall.

The law offices in Hornthall's building were flooded by rain-water. Rain-fall, in two hours, over one and a half inches.

KNOXVILLE, May 20.—The Presbyterian General Assembly (South) this morning received Christian greetings from the General Conference of the Methodist Episcopal Church South, at Atlanta, Ga. A resolution was adopted expressing confidence in the workings of the American Bible Society, and urging ministers and churches to co-operate with and aid it by collections.

A delegate appeared from the General Assembly of the Cumberland Presbyterian Church, but inasmuch as this Assembly had no official knowledge of such a body, and was not in correspondence therewith, such delegate was not formally received.

BOSTON, May 20.—A special from North Troy, Vt., says: The excitement along the Canadian frontier in regard to a Fenian raid is intense. The country bordering on the line is full of strangers, and appearances indicate that the rumors of invasion are not without foundation.

Every few hours squads often or a dozen men pass through this village toward Canada. Some of them are evidently tramps; and several outrages are reported as committed by them.

FOREIGN.

CONSTANTINOPLE, May 14.—Advices indicate that, despite Gen. Todleben's efforts, the Porte will not evacuate Varna and Batoum, Shumla will probably be surrendered, partly as satisfaction to the Russians, and partly because it has ceased to be of great importance since the Russians established themselves on its line of communication with Varna. Moreover, the thirty battalions of regulars now in Shumla are believed to be more useful at Constantinople.

Military critics assert that in case of war, if the British and Turks held Varna and Batoum, the Russians must withdraw from the Thracian Peninsula and from the Enzeroum and Trebizonde line, and that this accounts for Gen. Todleben's insistence, even at the risk of prejudicing the negotiations between London and St. Petersburg. The conviction indeed, is general that the object of appointing Gen. Todleben commander-in-chief was that he might rescue the army from the unsafe position into which the political motive of approaching Constantinople had drawn it.

OTTAWA, CANADA, May 14.—Further important dispatches are said to have been received by the government to-day from their agents along the frontier with respect to the Fenian movement, and some excitement is manifested in this city in consequence.

From orders which were issued by the military departments, and the preparations being made from one end of the dominion to the other for coast and frontier defense it would appear that the intention of the government is to be fully prepared for all emergencies.

Four gunboats, armed with twenty nine-pound guns, and manned with twenty-four gunners have been ordered to the river St. Clair and Lakes Erie and Ontario. All the militia on the frontier is being supplied with arms and ball cartridges, and the interior militia has been ordered to hold themselves in readiness to leave for the front at a moment's notice.

LONDON, May 14.—There was serious rioting at Blackburn. Thousands of the lowest class of operatives, including women, paraded the streets. The residence of Col. Jackson, chairman of the Masters' Association, was burned to the ground. The same mob attempted to burn the Jackson Mill.

The residence of Alderman Hornby was partially wrecked, and the windows of all the mills in the town demolished. A strong force of infantry from Preston has arrived, and troops of cavalry are coming.

The *Morning Advertiser* says: It is stated that orders have been issued to the first army corps to hold itself in readiness to embark May 28.

A special to the *Daily News* from Vienna says a group of Berlin bankers made Russia a preliminary advance of fifty million roubles.

MONTREAL, CANADA, May 14.—Col. Fletcher, deputy adjutant general, has received instructions from Ottawa to distribute arms and ammunition to the volunteers along the American border, and to hold the force in readiness.

YOKOHAMA, May 14.—M. Ozoho, minister of the interior, has been assassinated. The murderer was arrested.

HAVANA, May 14.—An earthquake at Cua, Venezuela, killed six hundred persons. Heavy shocks were felt at Caracas.

LONDON, May 15.—The *Times'* special from San Stefano says: All the troops here will move within a few days into camp on rising ground, two miles and a half nearer Constantinople.

LONDON, May 16.—The Queen will shortly visit Woolwich, and inspect the troops there. This will be the first time her majesty has done so in twenty two years.

LONDON, May 17.—A dispatch to Reuter's from St. Petersburg says: It is believed Count Schouvaloff succeeded in convincing the Emperor that it is to Russia's interest to concede to Europe most of the demands formulated by England. The assembling of a European congress appears consequently assured, despite the difficulties which have arisen at Constantinople concerning the surrender of the fortresses.

A special from Rome to the *Standard* says: The congregation, convened to consider questions, have decided that under no circumstances can the Pope accept the provision made for him under Italian laws of guarantees. The produce of Peter's pence during the last four months was a third less than during the same period in 1877.

ST. PETERSBURG, May 18.—Russian journals to-day generally express a hope of peace. Even those hitherto warlike have adopted a temperate tone.

LONDON, May 20.—The *Times'* St. Petersburg correspondent says: While there is reason to believe the foundations of an arrangement have been laid between the cabinets at London and St. Petersburg, a small group of personages who know what has occurred maintain extreme reserve. It is difficult to say how far the various rumors are to be relied on.

The Vienna correspondent of the *Times* telegraphs that the conciliatory disposition in St. Petersburg was maintained to the end of Count Schouvaloff's visit, despite efforts to the contrary, and the struggle, political and personal, which has been going on for the last week in St. Petersburg, was decided in favor of Count Schouvaloff.

Forty persons were burned to death at the theater at Ahmed Nagger, which burned during a performance.

ANECDOTE OF MENDELSSOHN.—A pretty anecdote is told of Queen Victoria and Mendelssohn. A short time before his death the great composer visited the Queen. He sat down to the piano, and played accompaniments while she sang some of the songs. When Mendelssohn rose to go Victoria warmly thanked him for the pleasure he had given her, and said, "Now, what can I do to give you some pleasure?" expecting him to mention some gift or honor she could confer upon him. Mendelssohn at first declined to mention anything, but when her majesty insisted he frankly told her that he was a lover of little children, and that he desired to see the royal children in their nurseries. The Queen mother was much pleased, and kindly led him through the nurseries, and they spent a pleasant hour talking in a friendly way about their children.—*Sunday Magazine.*

PROCEEDINGS OF THE GENERAL CONFERENCE OF THE *M. E. CHURCH SOUTH.*

EIGHTH DAY.

THURSDAY, May 9, 1878.

Conference met at the stated hour.

Bishop Paine in the chair.

Divine service was conducted by Linus Parker.

The minutes were read, corrected and approved.

James M. Richards, lay delegate from the Northwest Texas Conference, Robert Paine, Jr., lay delegate from North Mississippi Conference, and E. Y. McMorris, lay reserve delegate in place of Price Williams, from the Alabama Conference, appeared and took their seats.

Leave of absence was granted to A. S. Andrews (to visit a sick member of his church;) and W. J. Swain, lay delegate from the North Texas Conference (on account of urgent business).

The chair announced the names of the members of the Committee on Credentials, as ordered yesterday, to wit:

Committee on Credentials.—S. Register, chairman, W. H. Potter, H. W. Foote, W. H. N. Magruder, H. F. Johnson, L. Parker, W. B. Harrison, Alpheus Wilson, Judge Hamil, R. K. Hargrove, John Rodman, C. W. Miller, J. H. Carlisle, Judge J. D. Giddings, R. A. Hardaway, J. Hardeman, W. F. Easterling, Pat. Whitehead, Thomas Stanford, R. Pollard, E. L. T. Blake.

E. L. T. Blake, at his own request, on account of sickness, was excused from serving on this committee, and another was appointed in his place.

Bishop Paine said: Before I resign my seat I will make a few remarks before you go into the regular order of business. You have a case which has excited you greatly. That is too strong. It has excited attention and interest. I think I express the views and impressions of my worthy colleagues when I say we apprehend serious danger that you will forget your responsibility and duties as the supreme judicatory of the church.

We have different courts in our church, which are for the trial and settlement of the cases specified as coming under the jurisdiction of those courts. These courts which have been established are of the highest authority. You are bound to recognize them and their decisions. You have no right to revise the actions of inferior courts in cases which do not come properly before you by appeals. The rights and relation of preachers and laymen are guarded by great constitutional provisions. The talk of going back and bringing up records from inferior courts, and entering into investigations of them, seems to us to sound very strangely. You are acting under restrictions and laws. If you do not observe them you cannot expect inferior courts to observe them. Let me put you on your guard.

You have a case involving the right of a layman on this floor. Laymen have their chartered rights under the constitution. They are protected by law. Appeals in these cases, as in every other such case, must be to the law. You must adhere to the law. You may differ as to the construction of the law, but you must adhere to the law, and vote conscientiously upon your interpretation of the law governing the General Conference in these cases protecting alike the lay and clerical elements of the church. The brother has full protection under these laws. The church is authorized to see that he who claims a seat here comes according to the law. We wish you to confine your attention to this aspect of the question: What is the law governing the case? That is its proper import. Does it seat him? If you say so, you cannot reject him. Does it exclude him? Then he has no right here, and I presume he has no wish, and ought not to have any wish to retain a seat.

Our church has suffered severely from disregard of constitutional provisions. Shall we commit the great error we have deprecated in others? Shall we not adhere firmly and unwaveringly to the law—to the constitution of the church? The moment we depart from this we have no security for our rights. We are then governed by a mere majority, and the right of every member is in peril. Away with passion and excitement. The man who cannot isolate himself from personality, and stand by the constitution, is not fit for this occasion. The Discipline was made to check questions of this kind.

There is no reason why you might not meet this question fairly and squarely. Whether the harm that will result from a decision is so great as a disregard of constitutional and legal provision is submitted to your serious consideration. This would be a fearful example to set in this body.

I shall never forget the words of Bishop Soule in 1844. When prejudice and passion ruled the hour, that noble and apostolic man stood up there for the defense of the constitution and law. He said, in his calm, deliberate way: "I fear not argument. I invite it. Let a man oppose me—let him do so calmly, logically, kindly, decisively. Let him oppose me. I fear not argument and reason. I fear *passion*. I fear prejudice."

Excuse me for making these suggestions to you. I beseech you to protect the laws of the church—protect the constitution of the church. Do not go into this matter wildly. Meet this question fairly, kindly, in the spirit of the Master, and may God help you. (Amens.)

Bishop Pierce took the chair.

A letter from the Rev. E. H. M. Henderson, fraternal messenger from the Methodist Protestant Church, was received and referred to the Committee on Introductions.

J. S. Martin, chairman of the Committee on Itinerancy, presented Report No. 2 of that committee; which was read, and on motion of J. B. McFerrin was adopted, as follows:

REPORT NO. II OF THE COMMITTEE ON ITINERANCY.

The Committee on Itinerancy respectfully report that they have had under consideration the memorial of the pastors and churches in Savannah, Ga., and that of the Rev. Dr. Lovick Pierce, on the Wesley Monumental Church; and as the result of their deliberations respectfully ask the adoption of the following, viz.:

Resolved, 1. That the General Conference of the Methodist Episcopal Church South, in General Conference assembled, at Atlanta, Ga., May 9, 1878, indorse the Wesley Monumental Church at Savannah, Ga., and commend it to Methodists the world over as an enterprise eminently proper, and meeting our hearty approval.

2. That the Bishops be and they are hereby authorized, when they deem it expedient, to appoint an agent to represent this memorial church to Wesley, and solicit the aid of Methodists everywhere to bring it to an early completion.

J. S. MARTIN, Chairman.

C. G. ANDREWS, Sec.

W. S. Black, chairman of the Committee on Boundaries, presented Report No. 1 of that committee, which was read and lies on the table, under the rule.

REPORT NO. I OF THE COMMITTEE ON BOUNDARIES.

Your committee have considered sundry resolutions, petitions and memorials, and offer the following as the result of their deliberations:

1. That the Territory of Montana be and the same is hereby created a separate Conference, by the name and style of "The Montana Conference."

2. That the part of the town of Texarkana which lies in Arkansas be transferred to the North Texas Conference.

3. That Big Stony Creek appointment, Sinking Creek circuit, Baltimore Conference, be transferred to the Holston Conference, so that the Baltimore Conference line will run as follows: "And thence on a direct line to New river at Popper's Ferry, and by that river westward to the line of Greenbrier county, West Virginia, with the exception of Big Stony Creek appointment."

W. S. BLACK, Chairman.

S. N. HALL, Sec.

Presented and laid on the table, under the rule, Thursday, May 9, 1878.

J. E. Evans, chairman of the Committee on Revisal, presented Report No. 3 of that committee, which was read and laid on the table, under the rule.

REPORT NO. III OF THE COMMITTEE ON REVISAL.

The Committee on Revisal beg leave to present as Report No. 3:

That they have considered a memorial signed by C. W. Miller, asking that it be made the duty of the Quarterly Conference at the first session after each Annual Conference session, to make out an accurate list of the local preachers within its bounds, and, while the aid of the presiding elder, to assign to each of them a definite field of ministerial labor for the year; and respectfully recommend non-concurrence.

They have also had under careful consideration a resolution signed by P. A. Peterson and A. R. Winfield, asking that it may be provided in the Discipline that no member elect to the General Conference shall be admitted to a seat in that body if at the time of its session he is a member of an Annual Conference other than that which elected him, and respectfully recommend that this Conference do not concur.

Respectfully submitted,

J. E. EVANS, Chairman.

F. M. KENNEDY, Sec.

Presented and laid on the table for the present, Thursday, May 9, 1878.

MINORITY REPORT NO. III ON REVISAL.

The undersigned, a minority of the Committee on Revisal, being unable to agree with the majority in regard to a resolution referred to said committee, declaring that no person shall be admitted into the General Conference as the representative of an Annual Conference of which at the time of meeting of the General Conference, he is not a member, respectfully submit for adoption the following change of Discipline:

On page 33, chapter 2, section 1, after the word "Conference," in the last line of the first paragraph, add: "But no one shall be admitted to a seat in the General Conference who, at the time of holding said Conference, shall be a member of an Annual Conference other than the one by which he was elected."

P. A. PETERSON,
J. Y. MERRY,
M. H. NEELEY,
H. V. PHILPOTT,
J. W. COMPTON.

Presented and laid on the table for the present, Thursday, May 9, 1878.

REPORT NO. IV OF THE COMMITTEE ON REVISAL.

The Committee on Revisal beg leave to present as their Report No. 4:

That they have had under consideration a memorial from the Neosho District Conference, Southwest Missouri Annual Conference, with reference to item one, of which they respectfully recommend that section 3, chapter 2, page 51 of the Discipline be amended by inserting after item four the following: "5. As to the manner in which the records of the Quarterly Conferences have been kept."

With reference to item two, of the same paper, making examination of Quarterly Conference journals part of the presiding elder's duty, they respectfully recommend non-concurrence.

Touching item three of said paper, they recommend the amendment of the answer to question 5, section 15, chapter 3, page 107 of the Discipline, by inserting as a second answer: "2. To send the records of the Quarterly Conference to the District Conference for examination by the first day of the session."

Your committee have also considered a series of resolutions from the Mississippi Annual Conference, relating to local preachers, with the following results: They recommend concurrence with the first resolution, and that answer 2 to question 1, section 11, chapter 3, page 92 of the Discipline, be amended by striking out all between the word "belongs," fifth line from the top, and the word "the," eighth line from the top, and insert the following: "Same course of study as that prescribed for candidates for admission on trial in the traveling connection," so that the whole paragraph shall read as follows: "No person shall be licensed to preach without the recommendation of the church of which he is a member or of the leaders' meeting of the charge to which he belongs; nor shall any one be licensed to preach without first being examined in the Quarterly Conference on the same course of study as that prescribed for candidates for admission on trial in the traveling connection; nor shall any license be valid unless signed by the president and secretary of the Conference."

With reference to the second resolution, proposing the transfer of licensing and recommending preachers to the traveling connection, and the recommendation of local preachers for deacon's and elder's orders from the Quarterly to the District Conference, we respectfully recommend non-concurrence.

With reference to the third resolution embodied in the same paper your committee agree, in the main, and recommend that the answer to question 2, section 11, chapter 3, page 93 of the Discipline be amended by inserting after the word "examination," in the second line from top of page, the words: "On a course of study to be prescribed by the Bishops, as a preparation for deacon's orders;" so that the whole paragraph shall read: "A local preacher shall be eligible to the office of a deacon after he has preached four years from the time he received a regular license, and has obtained a recommendation from the Quarterly Conference, on a proper examination on a course of study to be prescribed by the Bishops, as a preparation for deacon's orders, signed by the president and the secretary; and after his character has passed in examination before and he has obtained the approbation of the Annual Conference."

Your committee also recommend that the answer to question 3, sec. 11, chap. 3, page 93 of the Discipline be amended by striking out all from the word "examination," seventh line from bottom, to and inclusive of the word "secretary," fourth line from bottom, and inserting: "On a course of study to be prescribed by the Bishops, as a preparation for elder's orders; and the fact of passing an approved

examination on this course shall be stated in the recommendation, which shall be signed by the president and the secretary of the Conference," so that the entire paragraph shall read: "A local deacon shall be eligible to the office of an elder after he has preached four years from the time he was ordained a deacon and has obtained a recommendation from the Quarterly Conference, on a proper examination on a course of study to be prescribed by the Bishops, as a preparation for elder's orders; and the fact of passing an approved examination on this course shall be stated in the recommendation, which shall be signed by the president and the secretary of the Conference. He shall present to the Annual Conference such recommendation, with a note certifying his belief in the doctrine and discipline of our church—the whole being examined by the Annual Conference; and, if approved, he may be ordained."

Your committee have considered a memorial from the Holston Conference embodying resolutions of like tenor with those from the Mississippi Conference, and recommend concurrence so far as they state the same propositions, and no farther.

They have also considered a memorial from the South Carolina Conference, and recommend non-concurrence in all points not covered by the action already recommended in this report.

They have also considered a memorial from the Memphis Annual Conference, and recommend non-concurrence so far as it advises the action contemplated in this report upon similar papers from the Mississippi, Holston and South Carolina Conferences.

Respectfully submitted

J. E. EVANS, Chairman.

F. M. KENNEDY, Sec.

Presented and laid on the table under the rule, Thursday, May 9, 1878.

R. A. Young, chairman of the Committee on Finance, presented Report No. 2 of the committee.

T. M. Finney presented a minority report, and on his motion both were laid on the table for the present.

REPORT NO. II OF THE COMMITTEE ON FINANCE.

Your committee have had under consideration the resolution of Hannibal District Conference within the bounds of the Missouri Conference, and other memorials and resolutions on the same subject, asking the passage of a law that shall be uniform in its action throughout all the churches, and that shall impose an obligation upon each member of every particular charge to contribute to the support of the ministry, and thereby settle the method of raising funds for the support of the preachers in the itinerancy.

And have directed me to report:

That by a large majority, the committee recommend non-concurrence in the matter of said resolutions, etc., as they are of the opinion that chap 9 secs 1, 2, 3 and 4, on page 155 of the Discipline, "On the support of preachers on circuits and stations," if properly carried into effect, contains all the disciplinary provisions on the subject which are necessary or judicious.

R. A. YOUNG, Chairman.

J. C. C. WINCH, Sec.

Presented and laid on the table for the present, May 9, 1878.

MINORITY REPORT NO. II OF THE FINANCE COMMITTEE.

On the memorial of the Hannibal District Conference, referred to the Committee on Finance, requesting that a method of raising money for the support of the preachers on circuits and stations shall be more clearly defined and settled, and which shall be made uniform throughout all the churches, the undersigned, a minority of the committee, report concurrence with the memorial, and recommend changes in the Discipline in order thereto, as follows:

In chap 1 sec. F, item 3 page 155, second line from the bottom of page, substitute "may" for "shall," and add to the whole item the following words: "Unless otherwise ordered by the Church Conference, the stewards shall adopt the plan of assessment with consent, as provided in the item next following," so that the whole item shall read as follows:

"3. The stewards shall report to each church meeting the whole amount to be raised, and that part of it which each congregation is expected to pay. The Church Conference may adopt its own method of raising money. Unless otherwise ordered by the Church Conference, the stewards shall adopt the plan of assessment with consent, as provided in the item next following."

T. M. FINNEY,
TIP. BRANCH,
J. F. MEDLEY,
JOHN H. EAST,
J. W. GATE,
T. M. MERIWETHER,
ROBT. BAMPTON,
H. THOMAS,
E. J. ROBERTS.

Presented and laid on the table under the rule, Thursday, May 9, 1878.

Report No. 3 from the same committee was presented, which was read on motion of A. H. Thomas was laid on the table for the present. (See report below.)

From the same committee Report No. 4, which was read, and on motion of W. O. Gray was adopted. (See report below.)

From the same committee Report No. 5, which was read, and on motion of W. G. Veal was adopted. (See report below.)

From the same committee Report No. 6, which was read, and on motion of N. T. Lupton was adopted. (See report below.)

From the same committee Report No. 7, which was read, and on motion of J. S. Grant was laid on the table for the present. Also a minority report.

From the same committee Report No. 8, which was read, and the following resolution was adopted:

Resolved, That so much of the will of the late J. P. Colvin containing bequests to the Methodist Episcopal Church South be referred severally to the Committees on Publishing Interests, Missions, Sunday Schools and Itinerancy.

C. I. VANDEVENTER,
J. D. VINCIL.

REPORT NO. III OF THE COMMITTEE ON FINANCE.

Your Committee on Finance have considered a resolution signed by A. P. Warfield and H. A. C. Walker, referred to them by this Conference, on the "support of presiding elders," and "on the mode of collecting presiding elders' salaries," proposing to amend chap. 9 sec. II, art. 2 of the Discipline, and have unanimously recommended a report of non-concurrence in said resolution.

R. A. YOUNG, Chairman.

J. C. C. WINCH, Sec.

Presented and laid on the table for the present, May 9, 1878.

REPORT NO. IV OF THE COMMITTEE ON FINANCE.

Your Finance Committee have carefully considered a resolution of the North Carolina Conference and a resolution signed by John A. Ellis and S. B. Watts, respecting the distribution of the Conference fund by the Joint Board of Finance of the several Conferences, and have instructed me to report that they recommend non-concurrence therewith, as they believe the Discipline upon the subject, and the action of the several Joint Boards of Finance do now, and can hereafter fully accomplish the ends desired to be attained.

R. A. YOUNG, Chairman.

J. C. C. WINCH, Sec.

Presented and adopted, Thursday, May 9, 1878.

REPORT NO. V OF THE COMMITTEE ON FINANCE.

Your committee have carefully considered a resolution, signed by J. B. McGehee and John A. Ellis, instructing the Committee on Finance to consider the propriety "of matturing some plan that will utilize the lay element in lifting the collections ordered in our Discipline," and thereby leave the ministry to give themselves wholly to the great work to which Christ has called them;" and are of the opinion that the lay element is *tolerably well utilized* when ever the collections ordered in our Discipline are lifted, and have instructed me to report that they consider no action in this behalf required, and that they recommend non-concurrence therewith.

R. A. YOUNG, Chairman.

J. C. C. WINCH, Sec.

Presented and adopted, Thursday, May 9, 1878.

REPORT NO. VI OF THE COMMITTEE ON FINANCE.

Your Finance Committee have had under consideration a resolution signed by G. W. Beard, W. S. Johnson and John L. Wheat, "that there be added to item 2, sec. 1, chap. 9 page 155, the following: "And the board of stewards shall, when there is a parsonage, embrace in their estimate for the support of the preacher the annual rent of the parsonage, which shall be credited quarterly to the charge, and at the end of the year shall be reported to the Annual Conference;" and have instructed a report that they recommend non-concurrence therewith:

R. A. YOUNG, Chairman.

J. C. C. WINCH, Sec.

Presented and adopted, Thursday, May 9, 1878.

REPORT NO. VII OF THE COMMITTEE ON FINANCE.

Your Finance Committee have considered a resolution, signed by J. B. McGehee, T. M. Meriwether, J. M. Matthews and R. W. Lovitt, respecting the too prevalent practice of raising money for church purposes by fairs, festivals, excursions, suppers, theatrical performances, etc., and have directed a report that the subject matter of said resolution has been fully met by the pastoral address of the Bishops and by the Discipline, and they therefore respectfully ask that they be discharged from further consideration of the same.

R. A. YOUNG, Chairman.

J. C. C. WINCH, Sec.

Presented and laid on the table, Thursday, May 9, 1878.

MINORITY REPORT NO. VII ON FINANCE.

A minority of your Committee on Finance being unable to agree with the report of the majority of said committee as regards the matters contained in said resolution, beg leave to submit the following:

1. No one can appreciate more highly than we do the salutary recommendations contained in the pastoral address of our revered Bishops. But we submit that the matters contained are in no wise, and can in no wise become, the law of the church except by legislative action thereon by this General Conference.

2. We are not aware of any part of our Discipline which speaks either depreciatingly or approvingly, *with authority*, on these subjects, or on kindred evils now affecting those important questions in the churches.

And in view of these facts we respectfully recommend the passage by the Conference of the following resolution:

Resolved, That in the opinion of this General Conference it is inexpedient and impolitic that money for church purposes should be raised by fairs, festivals, excursions, suppers, theatrical performances, drawings, lotteries, or by chance, in any manner whatsoever.

JOHN S. GRANT.
J. C. C. WINCH.

Presented and laid on the table, under the rule, Thursday, May 9, 1878.

REPORT NO. VIII OF THE COMMITTEE ON FINANCE.

Your Finance Committee, to whom was referred a resolution of D. H. Connally and R. W. Thompson, making a change in chap. 9, sec. 5, paragraph 2, page 151 of the Discipline, fourth line from top of page, by inserting after the word "chairman" the word "treasurer," so that it shall hereafter read, "They shall elect their own chairman, 'treasurer' and secretary," etc., having duly considered the same, have directed me to report that they recommend that this Conference do concur therewith.

R. A. YOUNG, Chairman.

J. C. C. WINCH, Sec.

Presented and laid on the table, under the rule, Thursday, May 9, 1878.

REPORT TO THE GENERAL CONFERENCE IN REGARD TO THE COLVIN BEQUESTS.

To the Bishops and Members of the General Conference of the M. E. Church South:

Dear Brethren—Mr. James T. Colvin, who died in Hamburg, Iowa, in 1874 made to the Methodist Episcopal Church South, for the several purposes named, the following bequests, as specified in the tenth clause of his will, which is as follows:

"I give and bequeath unto the agent of the Publishing House of the Methodist Episcopal Church South, located at Nashville, Tenn., the several sums in this bequest named, their several uses to be controlled by said agent severally for the specific objects and charities hereinafter named and specified, to wit:

"The sum of $10,000 in cash for the use and benefit of the Missionary Society of the Methodist Episcopal Church South. The sum of $5,000 for the use and benefit of the Sabbath School Union of the Methodist Episcopal Church South, now under the control of A. G. Haygood, and under the direction of the General Conference of said church. The sum of $15,000 in cash for the use of said Publishing House of the Methodist Episcopal Church South, and the sum of $5,000 in cash for the use and benefit of the widows and orphans of the traveling preachers of the Methodist Episcopal Church South who die in the traveling connection, said sum to be established a permanent fund for the purpose and object named, and never in any manner to be appropriated or expended, but said fund shall be invested in the most advantageous manner, and the interest and proceeds thereof to be appropriated for the use and benefit of said widows and orphans, under the direction of the General Conference of said church; and I hereby specially direct that all the aforesaid bequests to the said agent of the Publishing House of the Methodist Episcopal Church South shall be applied by said agent for the uses and benefits herein named, under the direction of the General Conference of said Methodist Episcopal Church South, and as they shall judge best calculated to promote the object of these bequests, as herein named."

The will further provides, in article 13, after the payment of his debts, funeral charges, expenses of administration, and the payment of all other bequests named as follows:

"I give and bequeath all the rest, residue and remainder of my personal estate and moneys to the agent of the Publishing House of the Methodist Episcopal Church South, in manner and form as set out in the tenth paragraph of this will, for the use and benefit of the widows and orphans therein named, to be added to and made a part of the permanent fund for their use and benefit, as therein provided."

I beg leave to submit the following statement:

The sum of $5,500 for the Missionary Society has been paid me by the administrator Mr. Silas Woodward, and turned over to the Board of Missions, for the use and benefit of the society.

The sum of $16,750 has been paid to the Publishing House and Sunday school department, and turned over to the house for the uses specified.

The sum of $5,500 has been paid for the benefit of the widows and orphans of traveling preachers and invested in the Publishing House.

All of which is respectfully submitted.

A. H. REDFORD, Agent.

The question on which the Conference adjourned on yesterday was taken up.

Mr. Rush—I desire to withdraw my motion, made just before adjournment yesterday.

Mr. Duncan (clerical, South Carolina Conference) submitted the resolutions proposed by Dr. Lee, as follows:

Resolved That the Committee on Credentials be instructed to consider and report:

1. Whether the offense alleged against L. D. Dameron was in itself a "gross immorality."

2. Whether any person can be legally tried and expelled from the church for an offense not "expressly forbidden in the word of God," and not in itself "sufficient to exclude a person from the kingdom of grace and glory."

3. Whether, since the one specification of the first charge, and the two specifications of the second charge, involve the same principles, and rest on the same facts, and all of the said specifications come within the provision of chap. 3, sec. 5 second answer to question 1, page 112 of the Discipline—whether the disciplinary requirements, for such cases of offense "made and provided," were carried out by either the accuser or the pastor of Logan D. Dameron.

Whether the confession and protest of the said Logan D. Dameron, that in the matter of the specifications he "did not intend to defame or injure the accused; that if he had done so, he was sorry for it, and that he was ready and willing to make any proper reparation," met all the demands of the law and the facts of the case, and leave him, the said Dameron, guiltless of the specifications, and in the quiet and undoubted possession and occupancy of all the rights and privileges of membership in the Methodist Episcopal Church South.

L. M. LEE,
J. D. DUNCAN.

Mr. Foute (lay, Mississippi Conference)—I am satisfied the Conference is tired of this discussion. My object is to make a motion to withdraw the reference to the committee of yesterday, call up the minority report, move the previous question upon the whole question, and come squarely upon the subject; have the minority report, which is a substitute for the majority, voted upon, then the question is decided. Upon these I call the previous question.

The motion to reconsider was carried.

The time of this session was indefinitely extended. The vote was then taken on the adoption of the minority report, which favored the seating of Mr. Dameron. The yeas were counted and were found to be 125; the nays were taken and found to be 127; so the report was lost by two votes.

A verification of the vote was then called, but was not insisted upon.

The majority report of the Committee on Credentials was called up, and the previous question was called. The majority report declares Mr. Dameron not entitled to a seat, as he had not been a member of the church for six successive years, as the law requires.

The following are the yeas and nays on the report of the majority of the committee:

YEAS—*Clerical:* Wilson A. W., Martin, Rodgers, Whisner, Peterson, Edwards, Sledd, Reed, Whitehead, Blackwell, Yates, Sulpp, Duncan, Kennedy, Haygood, Potter, Boring, Evans, Adams, Cook, Allen, Y. J., Harrison, W. P., Hinton, Key, J. S., Blake, Summers, T. O., Bloe, McCarty, Moore, H. D., Rush, J. W., Brown, Gurley, Carter, Parker, Andrews, G. G., Ellis, J. A., Bancroft, Barton, Wheat, J. J., Cameron, Harris, Boswell, Thomas, A. H., Mahon, Moore, S. W., Burr, Young, Allison, Hargrove, Mooney, Miller, C. W., Redford, Lee, N. H., Messick, Settle, Hayes, Lewis, Finney, Vanleeventer, Roberts, Dye, McLean, Lane, Easterling, Shaw, Connor, W. G., Gillett, Ahrens, Law, M. J., Kavanaugh, Simmons, Compton. *Lay:* Magruder, T. J., Wilson, L. M., Bain, Branch, Mason, Pollard, Pace, Gallagher, McMillan, J. P., Mitchell, P. A., Poulet, Montgomery, Carlisle, Bass, Stokes, Johnson, J. C., Meriwether, Beall, Langston, Hardeman, Lovett, Matthews, Taylor, Davis, Dent, Wailes, Hardaway, McMorris, Law, F., Smith, Heflin, Magruder, W. H. N., Watts, Murry, Faut, Streater, Wartenfield, Godwin, J. R., Fielder, Godwin, D. G., Patterson, Head, Morgan, Redman, Gaunt, Johnson, W. S., Harrison, W. B., Beard, Jones, G. M., Ewing, Hunt, Holt, Connally, Slingarl, Richards, Solve, Woods, Parsons, Berry—131.

NAYS—*Clerical:* Rogester, Hough, Thomas, D., Rozell, Bennett, Lee, L. M., Medley, Wade, Black, S., Richardson, Cunnyngham, Stewart, Wiley, Price, Burnette, Brunner, Wilson, N. H. D., Burkhead, Black, W. S., Craven, North, Hoblitt, H. A. C., Christzberg, Jones, S. B., Darby, McGehee, J. B., Clark, Moore, T. W., Robinson, Oliver, Stevenson, Beland, Cobb, J. E., Miller, J. A., Johnson, H. F., Wickliffe, Aldey, Marsh, McFerrin, Kelley, D. C., Westwalker, H. P., Hyde, Eitch, Adkisson, Bryant, Rush, W. M., Vinell, Spencer, Jones, W. W., Downs, Tarwater, McEwen, Morton, Smith, Ewing, Y., Walker, J. H., Babcock, Sleet, Hyer, Winfield, Watson, Neeley, M. H., Finley, Thompson, Alexander, Pilbloff, John, Veal, Stanford, McCarver, Thrall, Murchison, Hester, B. R. *Lay:* Walton, Figgat, Heard, Wilson, J. B., Newton, Carr, M. M., Sommers, T. P., Kelly, J. P., Kornegay, Lily, Robbins, Carr, O. W., Miller, W. J. T., McMillan, W. C., Elkins, Connor, E. A., Grogan, Cridgeden, Dezier, Frazier, Johnson, J. H., Bruce, Palmer, Knoope, Bacon, Marshall, Nugent, Babington, Mellen, Foote, Paine, Reynolds, Parker, J. L., Morrow, Lupton, Stitt, Wheat, J. L., Stark, Hogan, Windsor, Ellis, P. P., Gray, Rucker, Crick, Beckwith, Hester, G. B., Harvey, Allen, Harland, Key, Wheeler, Swain, H. C., Taylor, J. E., Giddings, Winch, Henry, Davenport, McBride—133.

The result of this vote is to leave Mr. Dameron in the Conference with a *de facto* title and it will not probably be disturbed by any future action of the body.

Immediately after the vote Conference adjourned to six A. M. to-day, with considerable confusion.

NINTH DAY.

FRIDAY, May 10, 1878.

Conference met at the stated hour.

Bishop Pierce in the chair.

Divine service was conducted by David Morton.

The minutes were read, corrected and approved.

The chair called for reports of committees.

S. Regester, chairman of the Committee on Episcopacy, presented Report No. 3 of that committee, which was read and adopted.

J. S. Martin, chairman of the Committee on Itinerancy, presented Report No. 3 of that committee, which was read and laid on the table, under the rule. (See report on sixth page.)

Also Report No. 4 of said committee, which was read and adopted. (See report on sixth page.)

O. P. Fitzgerald, chairman of the Committee on the Name of the Church, presented Reports Nos. 1 and 2 of said committee, which were read and adopted. (See reports on sixth page.)

The report of the commissioners on fraternity, appointed by the last General Conference, together with the official records of the separate sessions of the commissioners, and the report of the proceedings of the joint commission, was presented by T. M. Finney, and the report was read.

After some discussion as to the proper action to be taken, Bishop Paine stated that the action of the commission was a finality—the Conference has nothing to do but to spread the report on the journal.

The following resolution was offered, read and adopted:

Resolved, That the report of our commissioners on formal fraternity be spread on the journal, and the documents presented therewith be deposited in the archives of the General Conference; and that the thanks of the Conference are due and are hereby tendered to the commissioners for the eminently satisfactory manner in which they discharged their onerous and delicate task.

R. N. PRICE.
H. F. JOHNSON.

The report is as follows:

Report of the Commissioners on Fraternity.

To the Bishops and Members of the General Conference of the M. E. Church South:

Dear Brethren—The commissioners of the Methodist Episcopal Church South, authorized by a resolution of the General Conference, adopted May 24, 1874 and appointed in pursuance thereof by the College of Bishops at their annual meeting in May 1875, "to meet a similar commission, authorized by the General Conference of the Methodist Episcopal Church," "in order to remove all obstacles to formal fraternity between the two churches," "and to adjust all existing difficulties," have the honor to communicate to you official information of the result of their negotiations.

We herewith deliver to your body, as our report, the journal of our proceedings in separate session, and also the official records of the joint commission, which held its session in Congress Hall, Cape May city, N. J., August 17 to 23 1876, which contain the terms and details of our action.

The joint commission adopted an address to the two churches whose commissions it executed, communicating to them the results of its session, as having realized harmony of views on vital points and complete unanimity touching the essential principles of fraternization. For the purpose of this report we extract from the proceedings of the joint commission its conclusions in reference to the principal matters which claimed its united consideration, adopting the terms of statement contained in its official address.

At the beginning of our consultations one great question seemed to overshadow all others. It concerns the relation of the two churches to each other and to Episcopal Methodism.

We adopted, without a dissentient voice, the following.

DECLARATION AND BASIS OF FRATERNITY

Status of the Methodist Episcopal Church, and of the Methodist Episcopal Church South, and their Co-Ordinate Relation as Legitimate Branches of Episcopal Methodism.

Each of said churches is a legitimate branch of Episcopal Methodism in the United States, having a common origin in the Methodist Episcopal Church organized in 1784; and since the organization of the Methodist Episcopal Church South was consummated in 1845 by the voluntary exercise of the right of the Southern Annual Conferences, ministers and members to adhere to that communion. It has been an evangelical church, rested on scriptural foundations, and her ministers and members, with those of the Methodist Episcopal Church, have constituted one Methodist family, though in distinct ecclesiastical connections.

It was next incumbent on us to consider the questions concerning conflicting claims to church property, and some special cases that could not conveniently be referred to the operation of a general rule.

There were two principal questions to be considered with regard to the church property in dispute between local societies of the two churches:

1. As to the legal ownership of said property.

2. As to whether it will consist with strict equity, or promote Christian harmony or the cause of religion, to dispossess those societies now using church property which was originally intended for their use and occupancy, and of which they have acquired possession, though they may have lost legal title to it by their transfer from the one church to the other.

We have considered the pieces in all cases that have been brought to our notice. These arose in the following States: Virginia, West Virginia, Maryland, Tennessee, Louisiana, North Carolina and South Carolina. In respect of some of these cases we have given particular directions; but for all other cases the joint commission unanimously adopted the following:

RULES FOR THE ADJUSTMENT OF ADVERSE CLAIMS TO CHURCH PROPERTY.

Rule 1.—In cases not adjudicated by the joint commission, any society of either church, constituted according to its Discipline, now occupying the church property, shall remain in possession thereof; provided that where there is now, in the same place, a society of more members attached to the other church, and which has hitherto claimed the use of the property, the latter shall be entitled to possession.

Rule 2.—Forasmuch as we have no power to annul decisions respecting church property made by the State courts, the joint commission ordain in respect thereof:

1. In cases in which such a decision has been made, or in which there exists an agreement, the same shall be carried out in good faith.

2. In communities where there are two societies, one belonging to the Methodist Episcopal Church and the other to the Methodist Episcopal Church South, which have adversely claimed the church property, it is recommended that, without delay, they amicably compose their differences, irrespective of the strict legal title, and settle the same according to Christian principles, the equities of the particular case, and, so far as practicable, according to the principle of the foregoing rule.

But if such settlement cannot be speedily made, then the question shall be referred for equitable decision to three arbitrators, one to be chosen by each claimant from their respective societies, and the two thus chosen shall select a third person not connected with either of said churches; and the decision of any two of them shall be final.

3. In communities in which there is but one society, rule 1 shall be faithfully observed in the interests of peace and fraternity.

Rule 3.—Whenever necessary to carry the foregoing rules into effect, the legal title to the church property shall be accordingly transferred.

Rule 4.—These rules shall take effect immediately.

We also deliver to your body a copy of "Formal Fraternity," published by the order and under the supervision of the joint commission, and containing the proceedings concerning formal fraternity conducted between the two churches since May, 1869.

The presentation of this report is an impressive and solemn reminder of the absence, of the honored and lamented chairman of your commission, the Rev. Edward H. Myers, D. D., whom we had fondly expected to be our representative in the present transaction. His colleagues desire to bear testimony to the wisdom that selected and designated him for this important position, the delicate and difficult responsibilities of which he discharged with fidelity and distinguished ability, and in the spirit of our holy religion. Scarcely had he fulfilled this trust when, hastening to his pastoral charge for service and sacrifice, then a post of danger as well as duty, he was summoned by the Head of the church to higher honors and to his everlasting recompense. The deep shadow thus cast upon the present hour, to which it looked with eager anticipation, is intensified by the luster both of character and achievement which crowned the end of his days.

The favorable reception of the work of the commission was to the late chairman a source of great satisfaction, and we cannot withhold the expression of our own that its action has received the approval of the church, indicated by the voice of church periodicals and the Annual Conferences, and recently in the gratifying terms of the address of our chief pastors to this body. And we should be untrue to our profound convictions did we fail distinctly and formally to recognize the divine blessing, which, to a favorable conclusion, helped our conscientious efforts.

And now, praying the God of peace to give to these two reconciled branches of Episcopal Methodism an abiding blessing, "the wisdom that is from above," which "is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy," and the fullest realization that "the fruit of righteousness is sown in peace of them that make peace," we complete the duties of the high trust committed to us.

ROBERT K. HARGROVE,
THOMAS M. FINNEY,
DAVID CLOPTON,
ROBERT B. VANCE,
Commissioners.

Conference then adjourned with the doxology and benediction by the Bishop.

TENTH DAY.

SATURDAY, May 11, 1878.

Conference met at the stated hour, Bishop Kavanaugh in the chair. Divine service was conducted by J. B. West.

The minutes were read, corrected and approved.

Bishop Wightman took the chair.

The chair called for reports of standing committees.

S. Regester, chairman of the Committee on Episcopacy, presented Report No. 4 of that committee, which was read and adopted.

J. S. Martin, chairman of the Committee on Itinerancy, presented Report No. 5 of that committee, which was read and adopted. (See report on sixth page.)

W. S. Black, chairman of the Committee on Boundaries, presented Report No. 2 of that committee, which was read and laid on the table under the rule. (See report on sixth page.)

D. C. Kelley, chairman of the Committee on Missions, presented Reports Nos. 2 and 3 of that committee, which were read and adopted. (See reports on sixth page.)

W. F. Harrison, chairman of the Committee on Education, presented Report No. 1 of that committee, which was read, and on motion of B. McGehee was laid on the table for the present. (See report on sixth page.)

Also Report No. 2 of that committee, which was read, and lies on the table under the rule. (See report on sixth page.)

R. A. Young, chairman of the Committee on Finance, presented Report No. 9 of that committee, which was read and adopted.

R. A. Young, chairman of the Committee on Finance, presented Report No. 11 of that committee.

W. O. Gray moved the previous question. The call was sustained. Report No. 11 was adopted. (See report.)

T. P. Ellis, from the Committee on Temperance, presented Report No. 1 of the committee, which was read and adopted. (See report.)

Lovick Pierce stated that he had some papers to offer to the Conference, but would postpone their presentation to next week. He made some judicious and characteristic remarks, which were listened to with profound attention by the Conference.

Dr. Lovick Pierce said that he had some resolutions that he intended proposing at an earlier day, but would present at a future time, and hoped they would be adopted; and continuing, while the utmost attention was given, he said: I could not speak clear enough to satisfy myself, especially in this large room, for I am worse to day than at that time, but I hope this is only casual, owing to the atmosphere of yesterday and to day.

I thank you for all the honors you have ever offered me and I am glad I have lived long enough to know the true meaning of the words; that good name is rather to be chosen than great riches, and loving favor than choice silver and gold.

As to preaching to you "whenever it would be pleasant to me," it is an honor to have the request; but I know these honors are conferred more on account of what I have been than on account of what I am now. But what is left of me is as good as ever. (Applause.)

The object of my speaking now

to give notice that I desire to offer some resolutions amending the Discipline, and at that time to give some views in reference to the subject of receiving members into the church.

I do not desire the resolutions to go to the Committee on Revisal, however much I respect them. I cannot now appear before them.

There are several things connected with that subject of exceeding interest to the church; and I am not willing to pass away without giving, in the presence of the Conference, my reasons for wishing these changes to be made.

This is the last day for the public call for resolutions, though I do not suppose the privilege to present such papers will be ended thereby. I hope you will allow me, next week, to put in these resolutions, and give my reasons on them, for I believe it is of importance to Southern Methodism to insert them in the Discipline.

W. A. McCarty and R. A. Hardaway offered a resolution on reporting collections for the Bible House. Referred to the Committee on the Bible Cause.

J. D. Giddings, Jr. C. C. Winch and I. G. John offered a resolution on providing a standing judiciary committee. Referred to the Committee on Revisal.

The following resolution was then offered, read and adopted:

Resolved, That on and after Monday next the first business of the Conference, after the reading and correction of the journal, shall be the consideration of the reports of standing committees, which have been laid on the table under the rules, in the order in which they have been presented.

W. L. NUGENT,
E. G. ANDREWS,
S. B. WATTS.

On motion of W. L. Nugent the reports were ordered to be now taken up, and Report No. 2 on Revisal was taken up by items.

W. H. Veal moved to adopt item one.

W. H. N. Magruder moved to amend by inserting "children or adults" in place of "persons."

W. Mooney moved to lay this amendment on the table. The motion prevailed.

W. H. Potter moved to strike out the word "person" and insert "children or adults or both."

On motion of J. W. Rodman this motion was laid on the table.

J. M. Richards moved the previous question. The call was sustained, and item one was then adopted.

Item two was then taken up, and after considerable discussion was laid on the table for the present.

Item three was then taken up, and H. E. Johnson moved its adoption. Item three was then adopted.

Item four was taken up, and on motion of W. W. Garland was adopted.

On motion of S. N. Hall the Conference adjourned with the doxology and benediction by the Bishop.

ELEVENTH DAY.

MONDAY, May 13, 1878.

Conference met at the stated hour.

Bishop Wightman in the chair.

Divine service was conducted by E. E. Wiley.

The minutes were read, corrected and approved.

Bishop Doggett took the chair.

W. H. Foster, reserve delegate from the Louisiana Conference, in place of J. L. Scales, and J. H. Richey, lay delegate from the Northwest Texas Conference, appeared and took their seats.

N. T. Lupton and B. Craven offered the following resolution:

Resolved, That after Saturday, May 18, the General Conference hold afternoon sessions from three to six o'clock.

The resolution was adopted.

The order of the day was called.

Report No. 2 of the Committee on Revisal, which was presented May 7, and adopted except the second item, was taken up. This item was read and adopted.

Report No. 1 of the Committee on Boundaries was called up and read.

N. H. Lee moved to adopt item one, favoring the formation of the Montana Conference.

J. H. Mahon moved the previous question. The call was sustained.

The question was put on item one and it was adopted.

Items two and three were read and adopted.

The report was then adopted as a whole.

Report No. 2 of the Committee on Boundaries was taken up and read.

Item one was read and adopted.

Item two was read.

Mr. Alexander (clerical, Texas Conference) moved to strike out "not," and proceeded to say that the committee was eight to eight, with several absentees. He deferred the matter to this Conference, with the hope that they would be more magnanimous to the "old Texas Conference," organized in 1840, than the Northwest Texas Conference. The Texas Conference had asked for a little more room from the Northwest Texas, and though the treatment of the commissioner was very cordial, they reported not a foot of territory to spare. The fate of old people breaking up the homestead and living among their children was upon the "old Texas Conference." They wished only four counties to make the old Conference more efficient, and were willing to notch out the unanimity which was claimed by the other Conference, and they consented to allow the Northwest Conference to "enjoy the pride of having it in their boundaries," though all had a claim upon it.

He described the condition of things in the old Texas Conference after the war, when "men looked in each other's faces and wept at the desolation."

"Old Cany," once the richest county the eye ever saw, supporting missions to the negroes, and helping others, was now a "young Africa," the plantations and sugar houses in ruins, and supplied with a missionary itself.

A great tide of Germans and Bohemians were filling the center of the Conference, and in some places hardly a corporal's guard of native Americans could be found.

The Conference had but four districts—one, the Galveston, with only seven appointments, the Columbus with but eight, and so on, with a membership of seven thousand; while the Northwest had nine districts and twenty-one thousand members, and was not willing to help the old mother Conference.

They are adding district to district, while "we ask only a little slip not broader than my thumb." We are weak—they are strong—and we appeal to this body to do us justice.

He said the Northwest Conference delegation "had nearly an armful of petitions from the four counties not to be transferred," but everybody knew what they were, and how such petitions were gotten up. They were told the "Texas Conference preachers were not like ours."

Before the men who oppose this had ever made a track in Texas, I traveled all that scope of country for seven years; and the people always received me kindly, and the preachers the Bishop sent them; and if this little territory is given to us I will be responsible that our preachers will be well received.

The preachers and people in the Northwest Conference want it divided. Why not give the Texas Conference a small part?

I beg you to look at this matter impartially, for the promotion of Methodism, to give efficacy to our old Conference. Let us have a chance for our lives.

Mr. Stanford said the Northwest had nine districts, four of them missionary districts. The five had to support the four. It was asked to take away four counties from the supporting districts.

The Texas Conference asks for "room." They now have more room than men, and if they got the counties without the preachers and the preachers would not transfer—they would be worse off than ever.

He argued that the giving away the counties would greatly hurt them in railroad facilities.

As to the division of the Conference, a motion was made by an old superannuate. Few men wished a division.

On motion of A. S. Andrews the time was extended to allow Bro. Stanford to finish his speech.

He showed that the cities and high salaries were now in the Texas Conference, and also valuable church property.

The Northwest Conference had a rich soil and rich spirit. The members were itinerant. It is not a local, stereotyped, but a working Conference.

At the close, T. M. Meriwether moved the previous question. It was not sustained.

W. G. Veal spoke in opposition to the amendment.

W. G. Veal (clerical, Northwest Texas Conference) said there was no vote on division. The motion was withdrawn.

He urged that the petitions of the people and the rights of the preachers should be considered. The pastors would not transfer. The Texas Conference is in need of preachers, and with additional territory they will need more preachers.

Mr. Giddings (lay) said the Northwest Texas had more than they wanted, while the Texas was in narrow bounds, and urged the giving of the counties asked.

Mr. Conner said the Texas Conference could get plenty of territory in the West, but they wanted the best from the Northwest Conference.

The amendment did not prevail.

Item two was then adopted.

The remainder of the report having been recommitted on Saturday, May 11, still lies on the table.

TWELFTH DAY.

TUESDAY, May 14, 1878.

Conference met at the stated hour.

Bishop Doggett in the chair.

Divine service was conducted by C. W. Miller.

The minutes were read, corrected and approved.

Bishop McTyeire took the chair, and called for reports of standing committees.

S. Regester, chairman of the Committee on Episcopacy, presented Report No. 5 of that committee, and it was read and adopted.

D. C. Kelley, chairman of the Committee on Missions, presented Report No. 4 of that committee, which was read and laid on the table, under the rule.

J. E. Evans, chairman of the Committee on Revisal, presented Reports Nos. 6 and 7, which were read and laid on the table, under the rule.

C. K. Marshall, chairman of the Committee on Sunday Schools, presented Report No. 1 of that committee, which was read and laid on the table, under the rule.

Also Report No. 2 of that committee, which was read and acted upon by items. (See reports of committees.)

Item one was taken up and read.

On item No. 1 W. H. Potter (clerical, North Georgia Conference) said he supposed the committee thought the enrollment of baptized children already provided for in the Discipline. He was unwilling, however, that the report should go forth as rejecting a resolution to enroll baptized children. He wanted the reasons of the committee's action stated.

H. P. Walker (lay, Louisville, Ky.) opposed the adoption of the item. He contended that the present law was defective, and the proposed amendment was just what is wanted. He hoped the Conference would strike out "now" in the adverse report. The Discipline may allow the enrollment of baptized children, but it has no requirement that they shall be reported to the Annual Conferences.

The resolution on which item one is reported adversely was read for information.

R. Abbey (clerical, Mississippi Conference) explained that the resolution he had offered did not propose to enroll all baptized children on the records of the church. It merely proposed to enroll a certain class of baptized children—those who gave evidence of a knowledge of their religious responsibilities, and their determination to fulfill them in their lives, and that they had been taught to believe in the church from earliest consciousness of such matters. He thought the present law was deficient in some very important particulars, and the resolution proposed to remedy these.

S. W. Moore (clerical, Memphis Conference) spoke in favor of the report on item one. He said the law is now good enough if it is executed.

J. B. McGehee (clerical, South Georgia Conference) favored the report with amendment. He said there was an opinion that the church was weakening on infant baptism. He wished to destroy any such impression. He moved to amend by inserting the words, "In view of the ample provision already made in our Discipline," before the clause recommending non-concurrence in the resolution.

H. J. Adams moved as a substitute for the amendment the resolution of H. P. Walker and J. W. Fitch.

On motion of N. H. D. Wilson the substitute was laid on the table.

J. J. Davis called for the previous question. The call was sustained, the question was put, and the amendment was adopted.

Report No. 2 on Sunday Schools was then adopted as a whole. (See report.)

The order of the day was then called up, being Report No. 3 on Revisal.

Mr. Mahon resumed the floor, and continued his remarks in favor of disagreeing with the adverse report of the Committee on Revisal on the resolution offered by C. W. Miller, clerical, Kentucky Conference. He said he did not think the present provisions of the Discipline were sufficient; and though the change proposed is slight, it accomplishes the amendment which many desire. The resolution makes local preachers responsible rather to the Quarterly Conference than to the preacher in charge. It is best that the Quarterly Conference should give direction to his labors. At present there are defects in the manner in which local preachers are utilized. The proposed change will bring about a better relation between pastors and local preachers, and make the labors of the latter more useful and more pleasant. We must acknowledge that the law as it now stands is inoperative, whatever it may have been once. We are not giving that attention to this ministerial talent that it deserves. When properly utilized it will be a great aid in the pastoral work.

E. Hamil (lay, Baltimore Conference) addressed the Conference on the proposed amendment to the Discipline. He said he had been a Methodist for forty years, and had taken a deep interest in all its offices. As a local preacher he had always sustained cordial and pleasant relations with all the authorities of the church. The ingenious argument of Mr. Mahon did not affect the matter, as he looked at it. He hoped the Conference would not change the present law. The local preachers have all the rights they want. They have some which were conferred without being asked for. The local preachers are content, and ask no further privileges than those they enjoy.

J. Johnson (lay, North Georgia Conference) said he agreed with the last speaker. He prayed the Conference to let well enough alone; leave the control of this matter where it now is—in the hands of the pastor. The pastors best know the wants of the church, and they can best manage the matter. The Quarterly Conference is not competent to put local preachers to their best use. He added his hearty approval to Andrew Hamil's remarks, and hoped the Discipline would not be changed.

J. F. Medley (clerical, West Virginia Conference) said some local preachers would work better if their work was laid off for them, and the best place to get information is in the Quarterly Conference. He favored advance and improvement when possible. He had a very high regard for local preachers, and said they would do efficient work if they were allowed to do so.

A. S. Andrews (clerical, Alabama Conference) spoke in favor of non-concurrence in the adverse report. He stressed the power of local preachers, and said they could be made much more efficient by a system allotting to each a particular and specific work by the Quarterly Conferences. There is a want of activity among the local preachers. The proposed amendment would render them more active and efficient.

J. E. Edwards (clerical, Virginia Conference) said that the law had better be let alone. The local preachers do voluntary service only, and the Quarterly Conference, by appointing them to specific work, might produce friction. The law works very well now.

S. Rogers (clerical, Baltimore Conference) opposed any change in the present law. He said there was no desire in his Conference for any change in the law. He hoped the law would be allowed to remain as it is.

J. A. Ellis (clerical, Mississippi Conference) called attention to a clerical error in the report.

He also said the Conference should pause before adopting the report.

He said the report was too particular in the requirements of applicants for license as local preachers.

W. G. Veal (clerical, Northwest Texas Conference) opposed the report, and said it connected with a later recommendation of the committee's report.

D. P. Fitzgerald (clerical, Pacific Conference) said the present provisions were too vague. The proposed amendment gives a regular course of study, and would remedy the evil.

Bishop McTyeire called the Conference and the audience to order.

J. E. Evans (clerical, North Georgia Conference) said there was no clerical error in the report, and read from the Discipline the words proposed to be stricken out. He read the whole paragraph as it would stand if the proposed amendment was adopted.

A. W. Wilson (clerical, Baltimore Conference) said he saw no need for the particular examination of local preachers which the committee favored.

W. W. Bennett (clerical, Virginia Conference) said already the Discipline required a very full examination of applicants for local preacher's license. It is about the same as that required of applicants for the itinerancy. The requirements now in the Discipline are ample to guard the door of the church.

F. M. Kennedy (clerical, South Carolina Conference) said the advantage of the amendment would be to specify the requirements of the candidate. At present the law is vague, and the candidate does not know upon what to prepare himself.

Mr. Spencer (clerical, Missouri Conference) said the committee was not unanimous in the report, and a large majority would be glad if the report was rejected.

J. O. A. Clark (clerical, South Georgia Conference) read the various points in the Discipline bearing upon the question, and hoped the motion to adopt would prevail.

J. W. Rush (clerical, Alabama Conference) said the question was not merely one of administration. The presiding elder of himself cannot license a man. That must be done by the Quarterly Conference. Under the present style of examination very incompetent and woefully ignorant men are often admitted.

R. H. Mahon, who was entitled to the floor, spoke against its adoption.

S. Rodgers moved the previous question. The call was sustained, the question was put, and item one was adopted.

Item two was read and adopted.

The report was then adopted as a whole. (See report.)

Report No. 4 of the Committee on Revisal was taken up and items one and two were adopted without debate.

Item three was read, when H. P. Walker (clerical, Louisville Conference) moved to strike out "District Conference," and spoke in favor of the proposed amendments. He said the address of the Bishops conveyed some suggestions which his amendment would fully carry out. The District Conference is no place to send these records.

J. E. Edwards (clerical, Virginia Conference) opposed the report, and said the proposed work could not properly be done by the District Conferences. The District Conferences should not be so encumbered.

A. R. Winfield (clerical, Little Rock Conference) said the same question had been agitated by the last General Conference.

A delegate—I call the previous question.

Dr. Winfield—I am the previous question myself now. (Laughter.)

The speaker continued to give his reasons why the District Conference should have the powers asked for. It needs new business. It now has too little to do. This action would dignify the District Conferences. This is a great question, and the report of the committee should be adopted.

W. M. Rush (clerical, Missouri Conference) said the General Conference should think what it was about to do. The District Conferences should be separated from all legislative or judiciary proceedings. They have no business with these records.

S. Black (clerical, Western Virginia Conference) said Father Wesley did not suppose, when he organized class meetings, that he would be the founder of one of the greatest churches in the known world. On this account we are to consider the church as vastly great. And so we are to cramp the District Conferences merely because they are now greater than they were when we organized them. He wished to state a few facts:

It seemed as if the "D. D.'s" were opposed to any change in the matter of District Conferences. Some of the old brethren would remember the old-time District Conferences. Bro. Kavanaugh will remember them—Father Pierce would remember them. They were cramped and they died, and their funeral sermons were never preached. I fear you will kill our District Conferences if you cramp them, and they may never have a decent burial. (Laughter.)

On motion of A. R. Winfield the motion to amend was laid on the table.

P. A. Peterson moved the previous question. The call was sustained, the question was put, and item three was and adopted—113 for and 121 against.

Item four was read, and after some discussion Thomas Branch moved the previous question. The call was sustained, the question was put, and the item was not adopted—112 for and 120 against.

On motion of J. E. Evans the session was extended to allow E. E. Wiley, chairman of the Committee on Introductions, to present a report, as follows:

Resolved, That Thursday next, at ten o'clock A. M., be fixed as the time for receiving and hearing the fraternal messengers from the Methodist Church, in the main auditorium-room of this church.

C. K. MARSHALL,
J. E. EVANS,
J. E. EDWARDS,
T. L. MELLES,
E. E. WILEY,
Of the Committee on Introductions.

W. W. Duncan moved to strike out the last clause. The motion prevailed.

The report as amended was adopted.

Conference adjourned with the doxology and benediction by the Bishop.

REPORTS OF COMMITTEES.

REPORT NO. IV OF THE COMMITTEE ON MISSIONS.

Your committee having carefully considered the memorials referred to them in regard to women's missionary organizations, beg leave to submit the following report, to be inserted as section 2 in the present chapter on Support of Missions in the Discipline. To give the freest scope to these spontaneous offerings of our women, the constitution has been made to embrace the fewest possible provisions, leaving to the Executive Association provided therein all the details of the work.

CHAPTER X.

Section 2. In view of the fact that in most heathen countries women are only accessible to teachers of their own sex, the women of the Methodist Episcopal Church South are hereby authorized to organize special missionary agencies under the following

CONSTITUTION.

Article 1. This society shall be called "The Woman's Missionary Society of the Methodist Episcopal Church South."

Art. 2. The object of this society shall be to enlist and unite the efforts of women in the work of sending the gospel to women in heathen lands, through the agency of female missionaries, teachers and Bible readers.

Art. 3. The operations of this society shall be conducted in connection with the Board of Missions, and subject to its advice and approval. All appropriations shall be made through the treasurer of the board to missions under the charge of the board, for the support of female missionaries, teachers and Bible readers employed under their sanction; nor shall any of the funds be devoted to other purposes without the consent of the Executive Association hereinafter provided for.

Art. 4. This society shall be organized by the appointment of a General Executive Association and Conference societies; said General Executive Association to be constituted by appointment of the Bishops and missionary secretaries, in the first instance, and thereafter as the by-laws and regulations to be adopted by the association shall provide; and Conference societies to be constituted in accordance with the provisions of such by-laws and regulations.

Art. 5. The funds of the society shall in all cases be derived from private efforts, and in no case from public collections during regular church service.

D. C. KELLEY, Chairman.

Presented and laid on the table, under the rule, Tuesday, May 14, 1878.

REPORT NO. VI OF THE COMMITTEE ON REVISAL.

The Committee on Revisal beg leave to present as their Report No. 8:

That they have patiently and thoroughly examined sundry papers on the subject of church trials, referred to them, and without specifically mentioning their concurrence or non-concurrence with the suggestions of the several memorials, petitions and resolutions had under consideration, they respectfully recommend, as the result of their deliberations, the following changes in the Book of Discipline, to wit:

1. Strike out all of answer 1 question 2 section 1 chapter 5, page 135, of the Discipline, and insert in place thereof the following:

"2. When a preacher is under report of immorality, in the absence of a bill of charges signed by a member of our church, the preacher in charge shall appoint a committee of three members of the church—local preachers, if they can be had—to investigate the report; and if they judge a trial necessary, they shall see that a bill of charges and specifications be drawn in proper form; and shall select a member of the church to prosecute the case before the ensuing Quarterly Conference; *Provided*, A copy of the charges and specifications be delivered to the accused a sufficient length of time before the trial to enable him to make all necessary preparations for his defense."

2. On page 130 of the Discipline, so change second paragraph of answer 1, question 1, section 5, chapter 6 that it shall read:

"When a member of the church is under report of immorality, in the absence of a bill of charges, signed by a member of our church, the preacher in charge shall appoint a committee of three discreet members, who shall investigate the report, and if they judge a trial necessary they shall prepare a bill of charges and specifications, and appoint a member of the church to prosecute the case."

3. Substitute last paragraph of answer 1, of same question, on page 112, with the following:

"If, after sufficient notice, the accused evade trial by absenting himself, let the trial proceed as though he was present. Witnesses from without shall not be rejected."

4. Amend answer 2 to question 1, section 5, chapter 6, page 113, by striking out the words "proper humiliation," and inserting, "promise of amendment," so that the sentence shall read: "And if there be an acknowledgment of the fault and promise of amendment, the case may be borne with." Then strike out all of the same answer, from the words "borne with," and insert the following: "Otherwise the preacher must appoint two or three faithful friends, who shall labor to bring the offender to proper repentance; but if he will not hear these, and there be no sign of amendment, the offender must be dealt with as in case of immorality."

5. On page 113 from last clause of third answer, strike out the words, "expelled from the church," and insert in their place, "dealt with as in case of immorality," so that it shall read: "And if he persist in such pernicious practices he shall be dealt with as in case of immorality."

6. On page 114, from last clause of answer 2, question 2, same chapter, strike out "excluded from the church," and insert instead "dealt with as in case of immorality;" so that the clause shall read: "And any person refusing to abide by such judgment shall be dealt with as in case of immorality."

7. From eighth line of answer 3, question 2, same chapter, page 115, strike out the word "expelled," and insert instead, "dealt with as in case of immorality," so that the clause shall read: "He shall be dealt with as in case of immorality, unless the case be of such a nature as to require and justify a process at law."

8. From first part of next paragraph of same answer, on same page, strike out all of the word "signify," and insert the following: "In all cases of suspension or expulsion the accused shall have the right of appeal to the ensuing Quarterly Conference;" so that it shall read thus: "In all cases of suspension or expulsion the accused shall have the right to appeal to the ensuing Quarterly Conference; *Provided*, He signify to the pastor his intention to appeal, at the time of his condemnation, or at any time thereafter when informed thereof."

Respectfully submitted,

J. E. EVANS, Chairman.
F. M. KENNEDY, Sec.

Presented and read, and laid on the table, under the rule, May 14, 1878.

REPORT NO. VII OF THE COMMITTEE ON REVISAL.

The Committee on Revisal beg leave to report that they have had under consideration that clause of the Bishops' address relating to popular amusements, in connection with a resolution, signed by J. B. McGehee and N. W. Dozier, asking that a prominent place in our Book of Discipline be given to the specific rule on dancing, theater-going, etc.; and a resolution on the same subject, signed by A. T. Winsor and J. F. Rucker; with the subject-matter of which they recommend concurrence by amending answer 2, section 5, chapter 6, page 112 of the Discipline so as to read: "But in case of neglect of duties of any kind, improper conduct such as dancing, attending or encouraging dancing parties or dancing schools, attending theaters, circuses and horse-races, card playing, or any other amusement which cannot be used in the name of the Lord Jesus."

Respectfully submitted,

J. E. EVANS, Chairman.
F. M. KENNEDY, Sec.

Presented and laid on the table, May 14, 1878.

REPORT NO. 1 OF THE COMMITTEE ON SUNDAY SCHOOLS.

Your committee have considered several memorials and resolutions submitted for their examination, and report their concurrence in and recommend the adoption of the following:

1. The memorial from the Kentucky Conference on the annual election of Sunday school superintendents by the Quarterly Conferences, signed by H. P. Walker and S. N. Hall, to add, after the words Sunday schools, on page 91, chapter 2, section 1, first line at top of the page, the following words: "At the fourth Quarterly Conference of each year." The entire answer No. 2 to question 1 will then read thus: "To superintend the interests of Sunday schools and the instruction of children; and to elect superintendents of Sunday schools at the fourth Quarterly Conference of each year, on nomination of the preacher in charge."

2. Also the following resolution, signed by E. A. Yates and W. H. N. Magruder:

Resolved, That our Sunday school secretary be and he is hereby instructed to embrace in the present system, known as the "International Lessons," so much of our catechisms as will, in his judgment, furnish proper instruction upon the *distinctive doctrines* and *discipline* of the Methodist Episcopal Church South.

3. Also the resolution of J. O. A. Clark and J. W. Hinton, proposing an addition to the caption of chapter 1 section 2, page 113, so that the entire caption shall read thus:

"*Of the Children of the Church.*

Things especially to be noticed in the written report of the preacher in charge to the Quarterly Conference on the pastoral instruction of children."

4. Also the resolution signed by P. P. Ellis and T. M. Cobb, on developing a greater missionary spirit among the Sunday school pupils, and that the following words be inserted on page 122, as the sixth answer to the first question of chapter 5 section 5, which will then read:

"Let every Sunday school, so far as practicable, be organized into a Missionary Society, auxiliary to the Annual Conference Missionary Society."

Respectfully submitted.

C. K. MARSHALL, Chairman.
P. GALLAGHER, Sec.

REPORT NO. II OF THE COMMITTEE ON SUNDAY SCHOOLS.

Your committee, after the most patient and careful investigation of numerous resolutions and proposed amendments sent to them, beg leave, in view of the existing provisions of the Discipline in relation to these matters, to report their non-concurrence in the following:

1. On enrolling baptized children as members of the church, etc., signed by R. Abbey and W. H. Watkins.

2. Also one on catechisms for and enrollment of baptized children, signed by H. P. Walker and J. W. Fitch.

3. On enlarging the *Sunday School Manual*, signed by T. J. Magruder and P. P. Ellis.

4. On power in the pastor to remove a Sunday school superintendent, signed by A. T. Winsor and P. P. Ellis.

5. On more urgent inquiries as to the diligence of pastors in Sunday school work, signed by J. B. McGehee and J. D. Giddings.

6. On encouraging Sunday schools to support missionaries, signed by P. P. Ellis and T. M. Cobb.

C. K. MARSHALL, Chairman.
P. GALLAGHER, Sec.

THIRTEENTH DAY.

WEDNESDAY, May 15, 1878.

Conference met at the stated hour.

Bishop McTyeire in the chair.

Divine service was conducted by W. Murrah.

The minutes were read and confirmed.

Bishop Keener took the chair.

J. S. Martin, chairman of the Committee on Itinerancy, presented Report No. 9 of that committee, which was read. The report lies on the table.

W. S. Black, chairman of the Committee on Boundaries, presented the following report on item three, of

(Continued on fourth page.)

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, MAY 23, 1878.

REV. LINUS PARKER, D. D., Editor.

ROBT. J. HARP, PUBLISHER.

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Editorial Notes from Atlanta.

Until last week we had not seen Atlanta since more than twenty years ago. It was nearly burned up during the war, and from the ashes has arisen a new and beautiful city, now claiming more than thirty thousand inhabitants. The business part is handsomely built, and a thriving business is being conducted. The hotels are large, and seem to be kept in pretty good style, though not to be compared with our St. Charles. The residences are generally constructed with architectural taste, with grounds neatly laid out, and surrounded with flowers and shrubbery. There are not a few homes of palatial dimensions and elegance. The streets are not straight, but they are well set with shade-trees, and the undulating surface gives to them a peculiar beauty. The city seems to be on a ridge, and surrounded by hills and mountains. From our temporary home, looking to the east, we have a view of the famous Stone Mountain, eighteen miles away, which rises like a dome above the intervening heights. Then, turning to the west, we have in sight the Kenesaw Mountain, noted in the annals of the war as the scene of a bloody battle.

We are struck with the number and beauty of the churches, and they have been well filled since the General Conference met. Better still, we are told that they are always well filled. They are a church-going people here, and many of the churches are of imposing architecture, and elegant within. We have thus far seen the inside of only two—the First Methodist and Trinity, both spacious and well finished. On Sunday last we heard Bishop Kavanaugh. He is as strong and eloquent as ever, and shows little sign of the advancing years.

Thus far but little important legislation has been accomplished. The temper of the body is very conservative, and the committees are generally reporting non-concurrence on the multitudinous memorials and petitions referred to them. The publishing interests are still in the hands of the committee, and no report has yet been submitted to the Conference. This matter is the most serious and important and difficult of any that will engage the attention of the Conference. At this time we can scarcely conjecture what will be done.

On Thursday, May 16, the fraternal representatives from the Methodist Episcopal Church, Rev. Dr. Foss and Hon. William Cumback, were received and heard. The address of Dr. Foss was very fine indeed, and in every way fitting and worthy of the occasion. Mr. Cumback spoke well and strongly, and his speech was listened to with pleasure and interest. Both representatives alluded to the subject of organic union, but on such terms that we might take it as a matter of pleasantry rather than of serious conviction, if so inclined. Bishop Paine was in the chair, and responded at some length and in appropriate terms. The venerable Dr. Lovick Pierce also made some remarks in his happiest vein. Then the doxology, "Praise God, from whom all blessings flow," was sung, and Conference adjourned. The speakers were applauded, they were warmly and courteously greeted, and the entire occasion was most gratifying. Everything was in due measure, and nothing in excess. We think in this respect the Atlanta Conference stands in favorable contrast with that in Louisville four years ago. The results of the Cape May commission were emphasized by Bishop Paine as a finality, by which both churches are bound for all future time.

The Committee on Episcopacy has reported, recommending that no Bishops be elected at this Conference. The consideration of the report is to come up this (Friday) morning, the seventeenth, and the chances are that it will be adopted. It is thought by many, and by a majority of the committee, that the present number of Bishops is sufficient provided the meetings of the Conferences be more distributed through the year, and the Bishops be released in some degree from attending District Conferences. The question of support has also considerable influence in the present embarrassed state of the country and of the church. Beyond these reasons is the feeling that so much is involved in the office, the risks in strengthening the episcopacy are so considerable, that an election, to be justified, must be called for by an imperious necessity. As we mail this communication the matter has not been decided.

Dr. Lovick Pierce is looking younger and is in much better health than when we last saw him at Louisville, four years ago. We see no reason why he should not live to see his one hundredth birthday. He is erect in his carriage, tolerably firm in his step, and the remains of his fine voice still serve him admirably. Bishop Pierce is thin and worn, but still in working condition. The Bishop presides admirably, his utterance is strong and clear, and his mind seems to be possessed of pristine vigor.

Some are talking of adjournment by the twenty fourth. It cannot be sooner, and it may be delayed some days later. Much depends on the range of discussion on two or three questions. If the majority become restless they will use "the previous question" without stint, and compel rapid work.

The editor has a delightful home in the family of Senator B. H. Hill, and, for companion, the president of Trinity College, North Carolina, Rev. B. Craven, D. D.

Our lack of service to the ADVOCATE has been supplied by C., of the Louisiana delegation, to whom we are under great obligations.

MAY 16, 1878.

Friday, May 17.—On yesterday the Conference, by a decided majority, determined to elect no Bishops. At eleven o'clock the fraternal messengers of the Methodist Protestant Church were received. The messengers were Drs. Clark, Henderson and Burr. Dr. Burr was indisposed and did not speak. The addresses of Drs. Clark and Henderson were exceedingly good, and the speakers were heartily applauded. Bishop Pierce was in the chair, and made a handsome and telling reply.

An Important Lesson.

Our best, richest lessons from God's word are not always found lying upon the surface. They are more frequently in an incidental way than otherwise. They seem to be hid away beneath the surface. They are incased in the history or narrative, or in the delineation of human character, as the finest gems sometimes in a rough coating of earth. The narrative may come in naturally, and be historically correct. It is just the fact stated. But the lesson to us is not so much in the fact stated, or in the history related, as in the things wrapped up in it. It calls for prayerful pondering—a spiritual peering into and beneath to find the gem, and place it in the crown of life. The discovery of new truths, or, rather new illustrations of old truths, must always be pleasant, and bring its own reward. We find these only in careful search.

Of the many instances that might be used as an illustration, let us take the narrative of the lame man at "the beautiful gate" as a case in point. We see the central figures in the piece standing out sharply defined. Peter and John, at the hour of prayer, are going up to the temple. They are near "the beautiful gate." The man, lame from his mother's womb, arrests them. He asked alms. He is a pitiable sight. His lameness and helplessness are manifest. His hunger and anxiety for relief stand out in the face. His trembling hand stretched out is an earnest prayer. He was needy. He was in the right place to receive help. Peter and John were as to time and place, well conditioned to give the needed help. These are some of the leading features of the history. They are seen by even the casual reader. But now the more profitable ones, not so manifest, lie deeper down. Among them let us learn this: that it is not always best for us to be able to relieve physical want. This man thought only perhaps of his bodily wants. He asked for the bread that perisheth. Peter and John had no silver and gold. They had something better, of which, it may be, they did not know themselves until called for. Having the power to do what they did, they could have commanded the power to transmute stones into bread, or gold and silver. Having no gold and silver, they were made to think of something as much better as spirit is better than matter. The Christian heart always pities human suffering. The Christian man always desires to relieve human want. Like Peter and John, the desire cannot always be gratified. Unlike Peter and John, not having silver and gold, spiritual resources are not drawn upon. It is a source of real sorrow to many good men and women that they have not the means to feed the hungry and clothe the naked. Learning well the lesson before us—that it is not always best, neither for the beggar nor the donor, to be able to do this—a greater blessing than silver and gold would come of their poverty.

Another lesson strongly impressed upon us in this history is that silver and gold are not the first and prime wants of the world. It would seem so in this extreme case. He was lame, and in abject poverty and hunger. Worldly wisdom and human benevolence would have said: "Turn the stones at your feet into bread; feed his poor sick body, and then bestow your religious benefits." The trouble in this direction perhaps lies in these two particulars: that in going out of the order of God to make the bread the power to bless would have ended just there, and then the lame man, fed to the full, would have been content to remain as he was. An empty stomach and an empty pocket often conjoin in a grand work for human souls. The poverty of Peter and John, and the disappointment of the lame man, weaning him from earthly trusts, brought to him the bread of eternal life. "In the name of Jesus, arise and walk." This was really what the man needed. In getting this he got also the other. Rising and walking, he has the means not only to get for himself, but to give to others. So he is changed from a beggar to a prince—from a mendicant receiver to a kingly donor.

It is not always best for us that we have the means to relieve suffering humanity.

Silver and gold are not the first prime necessities of suffering humanity.

The life of God in the soul has the promise of the life that now is, and of that which is to come.

PROCEEDINGS OF THE GENERAL CONFERENCE.

(Continued from third page.)

Report No. 2, of that committee, which had been recommitted.

Item three was read, and S. B. Watts moved its adoption.

J. H. McLean spoke against the report.

R. S. Finley called for the reading of the memorial of the East Texas Conference, which was read.

He advocated the adoption of the report.

R. Lane spoke against it.

H. D. Moore moved the previous question. The call was sustained, and the report on item three was adopted. Yeas, 105; nays, 100. (See report on sixth page.)

W. S. Black, chairman of the Committee on Boundaries, presented Report No. 3 which was read and laid on the table, under the rule.

D. C. Kelley, chairman of the Committee on Missions, presented Report No. 5 of that committee, which was read:

J. C. Simmons and others presented a minority report, which was read.

Both reports were laid on the table, under the rule.

J. E. Evans, chairman of the Committee on Revisal, presented Report No. 8 of that committee, which was read and acted on by items.

Item one was read, and T. L. Boswell moved to strike out the prefix "non." T. L. Boswell, Lovick Pierce and others advocated the amendment, and after considerable discussion J. S. Key moved the previous question. The call was sustained, and the amendment was adopted.

Mr. Evans (clerical, North Georgia Conference) said the committee thought the other questions in the Discipline covered this point, and this was superfluous.

Mr. Boswell, (clerical, Memphis Conference) was surprised to find that it was out of the Discipline, which he did in withstanding a preacher in an argument on this subject. The fact that a preacher was arguing that a Christian could not be made perfect in this life was a reason for the retention of the clause. He examined the other questions, and told what kind of perfection is meant. It was necessary to our doctrinal consistency.

Mr. Adams (clerical North Georgia Conference) said they only objected to the restoring because it was a repetition. They were not opposed to the doctrine.

Mr. Towson (clerical, Missouri Conference) thought lameness in this doctrine be come from leaving it out of the Discipline. He said letters had come in praying for the restoration of the clause since the question had been agitated. He thought without this clause there was no difference in the Methodist doctrine on this point from any one else.

Mr. Kennedy maintained that that was no reason for going backward and forward on this matter. It was struck out because the other questions covered the point.

Mr. McFerrin wanted to know when the question was struck out.

Mr. Summers explained that a committee was appointed at the New Orleans Conference to revise the Discipline. He chanced to be of that committee, and Dr. Green among others. The changes were all submitted to the members at the Memphis General Conference, and they adopted them. This clause was left out in that revision as superfluous.

Mr. Andrews (clerical, Mississippi Conference) said he enjoyed Dr. Summers' writings and Wesley's, but the Discipline was the authority. There was no Christian audience who would not answer in the affirmative to the questions now in the Discipline on this subject, but the clause left out was distinctly Methodistic.

Mr. Lee (clerical, Louisville Conference) wished the candidates to answer this question. Reading the doctrine of standards was not enough. The Calvinistic churches believe in the doctrine of Christian perfection. They teach it possible to attain it just before death, or a little after. To realize it at any time after justification is Methodist doctrine, and distinguishes us from other religions. They believe in entire sanctification. He thought the restoration of the clause was of essential importance. Not to insert it again was a tendency to abandon our ground. In fact, when men failed to enjoy the privileges, they began to argue against them.

Mr. Lovick Pierce (clerical, South Georgia Conference) said: Beloved brethren, I do not present myself unasked. I have received a note which expresses a great wish that I would pronounce my voice and give my views upon the subject now before you. First, I am not able to defend these matters as they ought to be defended. I have more common sense than to undertake to do it; but I must, nevertheless, make response to the call upon me with so much respect and deference in the note I have received.

I confess to you that I have regretted ever since these words passed strangely from our good old Book of Discipline. It reminds me of feathers taken from a beautiful bird, one feather this year and a few next, till at last the bird is picked and turned loose, a stranger in the earth. We had no business to pluck the original clause out of the Discipline.

I am glad to say the speaker who preceded me has expressed what would have been my criticism upon this subject. The question, "Are you going on to perfection?" is quite a different thing from "Do you expect to be made perfect in this life." A great many are not sanctified because they do not expect it in this life. For myself, I am glad this subject has met with an unexpected discussion before this venerable body. I want to die—let me be buried—before Methodists are ever bereft of such a choice flower. Glory be to God, we can be made perfect in this life through the power of his love.

I am in favor of the restoration of this word. To the question put to me, I answer in the affirmative.

Mr. Evans said the matter had been presented in his absence, and he had no objection to its restoration.

On motion of A. Hunter, rule 17 was suspended, and item one, as amended, was adopted.

Item two was then adopted.

On motion the report was then laid on the table, to allow Report No. 7 on the Bible cause to be presented.

H. F. Johnson, chairman of the Committee on Bible Cause, presented Report No. 1 of that committee, which was read and laid on the table, under the rule.

The Rev. A. S. Hunt, D. D., corresponding secretary of the American Bible Society, addressed the Conference in relation to the work of the society.

The chair responded in some felicitous remarks to the admirable and impressive address of Dr. Hunt, to which the Conference had listened with profound attention.

Mr. Hunt said:

Mr. President and Christian Brethren:

I must, before delivering my words on the subject committed to me, present my cordial thanks to you for the pause you made in your regular business to allow me to be presented at this time; nor can I proceed without saying that I somehow feel great liberty in speaking to you. Shall I say I have a strange—I will not say it—but a grateful satisfaction in submitting to you the views with which I am charged. I would express to you the feelings of my heart as I stand before you did I not fear I should trespass on the distinguished brethren who speak to-morrow. On my way here your pastors opened to me your pulpits. In Richmond, as I ascended the pulpit stairs, and my eyes gazed upon a tablet inscribed with the honored name of Duncan, "founder and first pastor," my heart was stirred. It was with profound thankfulness to God that I was at liberty to stand for even an hour in that place.

Everywhere on my route, and as I entered your Conference, I have found the hand of fraternal greeting stretched out to me. I thank you for it.

I have been sent by the American Bible Society, representing millions of Christians, to bear greetings to you. This society is not a denominational institution. We hold it as our chief joy to be able to present to the world the exhibition of the union of all who love our Lord Jesus Christ.

I shall not attempt to speak to the report I have in question. It is wisely prepared and well expresses your views. The American Bible Society has prosecuted for sixty-two years its beneficent work. It is no close corporation. It does not pretend to be a part of any single church. Its life and impulse is received from every one who loves our Lord Jesus Christ throughout the land. Its object is to come as near as possible to the beating heart of the individual Christians composing this great nation. The work we are doing is not confined to our own land, but extends through the whole world. Wherever it finds a soul—pagan, Mohammedan or Jew—who will receive the Scripture the hand of the society is open to give. The little volume now held in my hand is the New Testament of our Lord Jesus Christ. If I read the table of prices of this American Bible Society, I see this book described as sold for *five cents*. This is eloquent beyond anything I can say. The society can now present to the world a copy of the New Testament in our mother tongue for this trifling sum. (Applause.) We give the entire Bible for twenty five cents. To this point we have come through the beneficence, the sympathies and progress of American Christians.

If I had time and could think of detaining you, I would present some considerations concerning the history of a work like this in the vast labors of translations and the perfecting of machinery for printing it in the various tongues, that every man, woman and child may have it. All can purchase a book like that. One of the speakers in Richmond, at the late anniversary—Bro. Granberry—thrilled us by a grand speech in Saint Paul's church, touching every heart in the vast congregation. Another speaker said: "Let no one say I can not contribute to purchase a copy, for many of you every day puff away in smoke twice the cost of this book."

Let me say in connection with this work that from every part of the world we have touching accounts of the value of the book just as it is, without note or comment. God approves the written word. The spirit and the life are in it. I had the pleasure of a statement from the person who now occupies the chair (Bishop Keener) illustrating this fact in the history of the new movement in Mexico. We hear similar reports from Japan, China and Russia from within the lines.

As I have already said, there is no single denomination that can claim a monopoly of this society. It belongs to you as much as to any. We desire from every great body of Christians like this some hearty indorsement of the work of the American Bible Society.

Without the co operation and faith of the churches we cannot proceed with our beneficent work. We desire not to press you unduly in the matter of contributions, but we earnestly desire also that no man, woman or child can say: I have had no opportunity to give even my mite to this society. If you get small collections, spend at least a few moments in your charges describing the work. Let no man say it is not our institution. Its life must touch the heart of the churches. Its center is in New York. Its work reaches everywhere. I am talking so long that I feel a delicacy in proceeding. (Go on! Go on!)

The society divides its work into two departments—the home work and work in foreign fields. The home work has for many years been conducted under the direction of agents. In many of the older portions of the work it has been found desirable to discontinue this over sight.

There are only one or two north of the Potomac and east of the Alleghanies. We have striven to see, however, that the sparsely-settled fields were cared for. We have incorporated two or three States in one district. The pastors and people in some places are taking hold of it heartily. Better still, the society is touching the people one by one. They are feeling that it belongs to them. In Arkansas our colporteurs have visited eighty-six thousand families, and found nearly twenty-four thousand destitute of the Bible.

Dr. Hunt then gave incidents of the Bible work in Progray and in Japan.

He alluded to a letter received from Dr. Lovick Pierce, and concluded by asking for the hearty co-operation of the church in the work of the Bible Society.

The president (Bishop Keener) said: These words are inspiring and have done us good. I am not alone in gratitude to our distinguished visitor for the cheering and blessed messages he has brought us. I may say I have been in some of the fields he has mentioned, and there fell the absolute necessity of the American Bible Society. By the marvelous providence of God, the war with Mexico scattered over the land these Bibles, which were caught up and read by the people.

The Bishop said he could relate many incidents of deep interest in connection with the stray copies of the Scriptures. He said he had heard from the lips of a gentleman who, endeavoring to find his way out of a difficult country, came, as he supposed, upon a company of bandits. He saw them seated in a circle, while a venerable man was reading. They received him politely, and gave him directions as to his route, and put him completely at his ease. To his surprise, he found the old man had been reading a copy of the New Testament, published by the American Bible Society. (Applause.)

The Bishop related the conversion of a man of great bravery in the late war through a Bible carried to a fair by a small boy. This man, Gomez, was now a Protestant minister. The Bishop expressed his hearty indorsement of the society.

A. H. Redford, treasurer of the Bishops' fund, presented his account with the Bishops for the last four years, which was referred to the Committee on Episcopacy.

Conference then adjourned with the doxology and benediction by Lovick Pierce.

REPORTS OF COMMITTEES.

REPORT NO. VI OF THE COMMITTEE ON ITINERANCY.

The Committee on Itinerancy have patiently and carefully considered all the papers referred to them in regard to changes in the presiding eldership, and respectfully present their deliberate conclusion on the subject the recommendation that no change be made in the Discipline in regard to the presiding elder question.

J. S. MARTIN, Chairman.
C. G. ANDREWS Sec.

Presented and laid on the table Wednesday, May 15, 1878.

SUBSTITUTE FOR REPORT NO. VI OF ITINERANCY.

Let the report of the committee on itinerancy be substituted by the following resolution:

Resolved, That the *proviso* to answer 8 question 3, section 2 chapter 3, page 70 of our Discipline, on the Duties of Bishops be stricken out, and that the answer shall read as follows: "To see that the districts be formed according to his judgment."

J. E. EDWARDS
J. D. VINCIL.

Presented and laid on the table Wednesday, May 15 1878.

REPORT NO. III OF THE COMMITTEE ON BOUNDARIES.

1. Your Committee on Boundaries, to whom was referred the memorial from the Illinois Annual Conference, and the memorial from the Central District Conference Illinois Annual Conference, have had them under careful consideration, and recommend the formation of the Illinois Annual Conference which shall embrace the State of Indiana.

2. We recommend that Otter Creek appointment, in the Blue Ridge circuit, Baltimore Conference, be transferred to the Western Virginia Conference, and that the line be inserted in the Discipline, page 308 after, Lewisburg district: except Otter Creek appointment.

3. The resolution signed by P. Mighell and Patrick Richardson concerning the boundary between the Holston Conference, has been considered, and we recommend the striking out of the Discipline, page 310, "Thence north with the State line to Island creek and with said creek and the Tennessee River to the State line of Tennessee," and inserting, "Thence with said State line to where the Alabama State line crosses the Tennessee river."

W. S. BLACK, Chairman.
S. X. HALL, Secretary.

Presented and laid on the table under the rule, Wednesday, May 15, 1878.

REPORT NO. V OF THE COMMITTEE ON MISSIONS.

The Committee on Missions [illegible] me to report in considering the division of the constitution of the Missionary Board that they have deemed it wise and expedient to eliminate from said constitution all that pertained to "Domestic Missions." They recommend the insertion of a [illegible] beginning on page 183 to be numbered section 6, as follows:

OF HOME AID.

1. Each Annual Conference shall organize a "Board of Home Aid," such manner as it may [illegible] the object of which shall be to aid weak charges and to establish churches in destitute places, and to provide rules and regulations for the raising of all revenue necessary for the purpose contemplated, subject to the government of said board and the disposition of the fund raised.

2. It shall be the duty of the presiding elders to bring the subject of "home aid" prominently before the general conferences of each and such, and see to it that a vigilant and well-defined method plans be adopted for raising funds for said purpose.

D. C. KELLEY, Chairman.
W. S. JOHNSON Sec.

Presented and laid on the table under the rule, Wednesday, May 15, 1878.

MINORITY REPORT NO. V OF THE COMMITTEE ON MISSIONS AND HOME AID.

Chapter

Article 1. Each Annual Conference shall have entire control of home work within its bounds, and shall organize a Board of Home Aid, the object of which shall be to aid weak charges and to establish churches in destitute places.

Art. 2. The board shall consist of president, vice-president, secretary and treasurer, and as many others as the Conference may determine, to be elected by the Conference triennially.

Art. 3. The board shall estimate the amount necessary to meet the demands of the work annually, and shall apportion the same among the several presiding elders' districts.

Art. 4. The revenue of the board shall be derived from annual collections in every congregation, and from such other plans as may be adopted by the church and congregation to raise money for this object.

Art. 5. The board, the presiding elders, with the president of the Conference, shall constitute a committee for the appropriation of the funds.

Art. 6. The board, through its secretary, shall make a full report of all its work to the Conference annually.

J. C. SIMMONS.
A. R. WINFIELD.
A. T. WARTERFIELD.

Presented and laid on the table under the rule, Wednesday, May 15, 1878.

REPORT NO. 1 OF THE COMMITTEE ON BIBLE CAUSE.

Your committee has had under consideration the resolution of W. J. McCarty and R. A. Hardaway, reporting collections for the American Bible Society, and respectfully recommend concurring in the adoption of the following resolutions:

Resolved, That section 11 of chapter 3 page 78 of the Discipline be amended by adding to it the following: "And the amount of contributions received by him for the American Bible Society," so that the clause as amended, will read as follows: "And to report to the Conference annually the amount raised during the year within the bounds of his charge for these several interests;"

mount of contributions received by him for the American Bible Society."

That it shall be the duty of the book editor to publish the contributions to the American Bible Society, thus reported, in a column of the tabulated statistics in the General Minutes.

H. F. JOHNSON, Chm'n.

Presented and laid on the table, under the rule, Wednesday, May 15, 1878.

The Swedes at Home.

The Swedes are a simple-hearted, lighter-living people, and they take as much as possible of their sport summer. Gotehorg abounds in commercial enterprises of every sort, full of ships, canals and factories.—A busy bustle life, relieved on Sundays by theaters and operas, to which everybody goes as a matter of course. I remember a delightful evening passed in one of the gardens, while a band played soothingly, and the long light fell out over luxuriant green rhododendrons and bewildering flowers in a garden full of happy people, full of a sort of old Greek Anacreontic spirit, sweet and sunny as any picnic party in Italy. It is in these brilliant bits of summer that the Swedes get pictures of sunshine for the grand relentless winter—a winter which is a sort of hyperborean twilight illuminated by the dazzling snow-dance of the aurora borealis. The Swedes are constitutionally dyspeptic. There is lurking in their constitution that drop of Siberian light which transforms a dewdrop into a lens—a highly imaginative, sociable, sensuous people, supplementing their bleak climate by a resource of art and culture. Their poetry abounds in rich pictorial effects, and yet it has the silvery spirituality of the most unworldly German ballad.

The part of Sweden in which I sojourned, lies is full of grain and rich fields, and a culture so soft and rich that it reminds one of parts of Italy. The country is mountainous everywhere up the mountains there run curving valleys full of rye and wheat that leave behind outlines of singular and suggestive beauty. There are a South, and a North to Sweden as different as the Land the North with ans. The pine and Finns in the extreme Lapdream of this to them delicious land of the South of Sweden as of a floating fairy-like and unattainable. In the North life is so hard, so hopeless, it is a life shared by wolves, bears and reindeer—a life that reduces people to live on ground bark of trees, grovel in it two-thirds of the year, and be stunned, abject and miserable. For centuries—and centuries nearly near ours—those northern lakes were strongholds of pagans. The vivid hereditary prejudices of the Finns and Lapps crop out in controversies with the Swedes Norwegians. A Swedish or Norwegian woman who marries one of these people has to learn his language, there being sounds in the Scandinavian, simple as these sounds are, unpronounceable to the mouth of a Parisian.—*Lippincott's Magazine.*

Feeding on God.

The grand endeavor of the Holy Spirit is to communicate God to men. He undertaken to live with them, and do not see that they are living on the bitterness of their own life. It is not as with bodily food, where they have a sure instinct leading them to seek their food where they go after the fat oxen, and fairly filled with these, we scarcely so much as conceiving what the animal was, or how it comes to pass a remarkable fact that so few among the flesh have any conception that God is the necessary food and nutriment of their spiritual nature, without which they famish and die. It has an extravagant sound when they hear it. They do not believe it. How can it be that they have any such high relation to the Lord God, or he to them? It is as if the tree were to say: What can be the trunk of wood, all dark and cold within, standing fast in my roots in the ground, what can I have in common with the free, moving air, and the boundless sea of light that fills the heavens? And yet it is a nature made for these, taking them into its very life-supply and vitalize and nourish every fiber of its substance. And it is that every flame spirit is divinely related to the Infinite, in order to live and move and have its being. It wants the knowledge of this, the eternal manifestation of God, the approbation of God, a consciousness lighted up by his presence, by love of his fullness, to be strong in his might, to rest in his love, and be lifted everlastingly in his glory. Apart from him it is an incomplete nature, a poor, blank fragment of itself, hungry, dry and cold. Oh, alas! It cannot think so, before Christ comes into the world to animate the divine nature, other-wise unrecognized, before it; so to speak, to its knowledge, enter into its faith and feeling, make it its living bread, the food of its life. Therefore of his fullness are we called to feel, receiving of it freely grace for grace. When we have received he restores the consciousness of God, fills the soul with the divine light, and sets it in that relation with God which is life—eternal life.—*Dr. Bushnell's Sermons on Life.*

A. H. Nelson, the well-known printer and publisher of 57 Camp street, has presented us with a three sheet sample of his work in the shape of a handsomely executed lithographed plan of the Seashore campground. Mr. Nelson informs us that almost all orders for such work are sent to Northern or Western cities; but perceives there is no necessity for doing so, as the work can be as well done at home. These diagrams are executed by G. W. W. Goadwyn, No. 9 Magazine street.

Young Men's Christian Association.

MR. EDITOR: The first Young Men's Christian Association State Convention was held in Baton Rouge, April 26–30, 1878. Rev. Christian Keener, of Alexandria, was chosen president; W. C. Shepard, of New Orleans, vice-president; W. H. Goodale, of Baton Rouge, and Prof. D. M. Rush, of Centenary College, secretaries.

Many topics of practical work were ably discussed, and the sessions of the convention were attended by a deep religious feeling. Mr. Thomas K. Cree, of the International Committee, was present and added much to the interest of the occasion by his Bible readings, praise and promise meetings, gospel meetings, and wise words upon most every subject that came up for discussion. On the afternoon of the first day of the session there was held, on the levee front, the first open-air meeting ever held in Baton Rouge. W. C. Shepard, of New Orleans, led, assisted by Rev. J. W. McLaurin and Ph. Diendorf. This was followed by meetings in the State House grounds and on the corner of Main and Church streets. The Young Men's Christian Association of Baton Rouge have provided for an open-air service every Sabbath at the State House. Very large crowds attend them, and, as a result, I notice the attendance at church of some who have not been inside of church walls for many a long year.

There were thirty-eight delegates in attendance at the State Convention, and we feel sure, from the character of the State Executive Committee appointed, that, though Louisiana is the last State to fall into the movement, yet she will be thoroughly awakened to Young Men's Christian Association efforts for the salvation of young men. The State Executive Committee, as at present organized, is as follows: Rev. John T. Sawyer, chairman; Wilmot H. Goodale, Esq., secretary; Hon. H. Newton Sherburne, treasurer; J. W. Amiss and Alvan E. Read, Esq., of Baton Rouge; W. C. Shepard, Dr. J. M. Watkins, C. H. Chute, F. M. Norman, R. H. Browne and W. C. Raymond, of New Orleans; Rev. Christian Keener, of Alexandria; Rev. J. Y. Allison, of Monroe; Rev. James A. Godfrey and Rev. Leander Piker, of Greensburg, La.

It is felt by many that the future will develop the Young Men's Christian Association of Louisiana into a powerful body of Christian workers, laboring *loyally, lovingly* and *effectively*, hand in hand, with the church of Christ, of which it is a part, for the bringing the thousands of young men of our State into the fold of the one blessed Master.

IDENBURG.

Baton Rouge, La., May 9, 1878.

Books and Periodicals.

—The Leonard Scott Publishing Company, 41 Barclay street, New York, sends us the Westminster Review, No. 216, April, 1878. It contains the following articles: 1. The Literature of the Croats and Servians. 2. Popular Buddhism According to the Chinese Canon. 3. An Indian Village: Its People and Administration. 4. Peasant Life in France and Russia. 5. Our Present Convict System. 6. Life of the Prince Consort. 7. Russian Aggression and the Duty of Europe. Cotemporary Literature.

—ADAMITES AND PRE-ADAMITES, or a popular discussion concerning the remote representatives of the human species and their relation to the biblical Adam, by Alexander Winchell, LL. D., professor in Syracuse University, New York, and of Vanderbilt University, Nashville, Tenn. This essay of 502 pages is divided into ten chapters, and is from a man of great scientific attainments.

CHRISTIAN UNION EXTRAS.—*The Future State.*—All ables presented in five essays by distinguished divines. All who are interested—and it would seem all should be—will have ample material with which to construct some sort of theory in relation to the future life.

SUNDAY AFTERNOON.—A magazine for the household. Volume 1, No. 6. Springfield, Mass. It comprises 95 pages, double column. Well printed. Twenty articles, prose and verse. Some of the best papers commend it. The articles are signed by their authors.

LITTELL'S LIVING AGE.—This old and distinguished magazine sustains its well-earned reputation, giving its readers seven prose and three poetical articles, with miscellany. It always contains good reading.

—The Comiplete Preacher for May, 1878, contains five sermons from the pens of Pingbon, Imillow, Dale, Manly and Eulow, on important and interesting subjects.

—We have received the proceedings of the Sunday School Convention of the State of Mississippi, held at Jackson, April 5 and 6, 1878.

—The American Sunday School Worker has been received. Charles B. Holmes, editor and publisher, No. 608 North Fourth street, St. Louis.

THE PEOPLE'S PULPIT.—Stephen Tyng, Jr.'s, sermon: How the Holy Ghost Helps the Comer.

—The Young Scientist Illustrated, No. 176 Broadway, New York.

What Are You at Home?

Strolling around among some members who live on the suburbs of our town, I found two boys playing marbles. The boys play a different game now from what I used to play. We had a ring, with a big marble in the center, and to plump that out from taw was to win the game. Now they had a straight line, with two marbles and "play for keeps." I always stop to talk with boys, and I stopped to have a chat with these. I told them how we used to play, and they told me how they play now. "Well," said I, "boys you don't play for keeps, do you?" One of them cut his eyes in a moment, and said: "Ain't you Joe Hopper's pa?" "Yes," said I "but how did you know it?" "You can't get him to play for keeps. He says it's gambling, and that his pa says so." I was gratified to hear such a good account of one of my boys from a stranger, for it is not always so. But that boy's recognition of me through my little son set me to thinking. He is not at all like me in person, but when I began to denounce a certain game as sin the intuition of that strange boy led him to know me as the father of his playmate. Isn't it often the case that our children are but reprints—a kind of pocket edition—of ourselves? As they sit around the fireside and hear us talking; as they ask us questions, and receive sometimes an inconsiderate answer; as they watch our indoor life, when we are not on guard, and draw their inferences, are we not holding a most solemn position, and unconsciously giving tone and taste and character to those who, of all others, ought to concern us most? You are rich—your children may inherit your riches. You are poor, but your children may be rich. You are talented, and your children may inherit your talents. But you cannot convey to them by will your education, or your principles, or your religion. These are to be impressed upon them not by one act, but by the constant, persevering efforts of your daily life. But under "the grace of God" they may become, and they will become, what we most desire them, and in nine cases out of ten will be reprints of ourselves. Let us learn, then, to "show piety at home."—*Christian at Work.*

INSENSIBILITY OF SHARKS TO PAIN.—*Land and Water* gives the following, which shows what an unfeeling creature the shark must be: The Esquimaux are in the habit of catching sharks both with nets, baited with salt meat, and with a hook and line. They are hunted for the sake of the oil which is expressed from their livers, and for a substance very much like spermaceti, which is obtained under pressure from their flesh. Sir Leopold McClintock says the Esquimaux assert that the shark is insensible to pain, and that Petersen, who was his interpreter in the voyage of the "Fox" related how he had plunged a long knife into the head of one which was devouring a white whale entangled in his net, but that the brute continued its repast notwithstanding.

As Sir Leopold remarks, it must be remembered that the brain of a shark is extremely small compared with the size of its huge head, and he says that he himself has seen bullets fired through them with very little apparent effect; but that if these creatures can feel, the cruelties practiced upon them by the Esquimaux must be cruel indeed.—The dogs of the hunters are not allowed to eat either the skin or the head, the former being very tough, and the latter producing giddiness and sickness.

The New Orleans Sunday School Association will hold its first open-air reunion at the United States Barracks, on Saturday, May 25, 1878. It is for adults and teachers. There will be various exercises of prayer, and vocal and instrumental music, interspersed with short speeches from good talkers. It will, no doubt, be an enjoyable occasion. Hours from eleven A. M. to six P. M.

A great many mistake religious sentiment for a religious life. Because they are touched by religious truth they fancy they are religious. Because they are susceptible to religion they think they have it. An impression is to them the same as if they obeyed it; to appreciate right is the same as though they did the right. Weeping over a book of martyrs, they almost think it as heroic as though they died at the stake themselves. They come to take what God has planted in them as a substitute for a practical Christian life.

Among the buildings brought to light at Pompeii, within the last few months, is one supposed to have been a woolen factory, divided into several chambers, the largest of which (probably an unroofed court) contains three ample receptacles, like cisterns, between flues of brick pilasters; on one side of these is a corridor, and in the inner wall, bounding the premises at the same side, are painted several small figures—sportive children and other little beings with large heads, quite caricatures like in grotesqueness.

Douglas Jerrold tells a pleasant story as follows: At a private party in London a lady who, though in the autumn of life, had not lost all dreams of its spring, said to Jerrold: "I cannot imagine what makes my hair turn gray. I sometimes fancy it must be the essence of rosemary, with which my maid dresses the nape of my neck." "Oh, no," replied the dramatist, "that is the essence of time (thyme.")

Publisher's Department.

SUMMER TOURISTS.—Leaving the Crescent City by its most excellent and newly-equipped Great Jackson route, we pass through the States of Mississippi, Tennessee and Kentucky, and, connecting with the famous Pan-Handle at Cincinnati, we travel through the grandest scenery in America. On this after road, the finest in the country, we pass, with rapid speed and perfect safety, the beautiful towns and villages of the Middle States, passing delightful residences and magnificent farms, sweeping like a bird over the smoothest undulating scenery in the world, between the far-famed Horse-Shoe Bend we have our sea-surrounded cars, built so that the traveler may observe the grandest effect of nature—the Alleghanies.

The Pennsylvania railroad stands second to none on the continent in every respect, and business men reach New York or Philadelphia in quicker time than by any other route. The genial Col. W. M. Wadley of is the general Southern agent, and is located at 224 Carondelet street.

GREAT JACKSON ROUTE.—Persons going North ought to take the above route, as the entire length of this road is in splendid condition and all new cars, carefully selected for way, etc. The equipment of rolling stock is of the best character, consisting of new, substantial and comfortable coaches for passengers. The general passenger and ticket department is under the watchful sight of that popular gentleman, Mr. F. Chandler, who is recognized as one of the chiefs of his class in the city.

LEMBER YARD.—Going to Europe soon, or at least sending the summer away from the city, should by all means be avoided by those who can afford to go. Many are now preparing for their departure. The situation is one of the pleasantest in Paris, and the locality as well as general. The terms, as will be seen in the advertisement, are certainly low, and excursion tickets can be bought at reduced rates.

BARNES' HOTEL, MISSISSIPPI CITY.—This famous watering place will open June 1. Its character is well known, and appreciated for its hospitable, healthful tone, and the variety of amusements connected with it render it a favorite resort. Mr. John E. Reynolds, one of Tom Corbett's boys, is considered to be one of the best hired help in the South, and knows how to take care of his guests.

THE air of perfection, cleanliness and home-like comfort which is so apparent at the American House Basar, is one of the characteristic features to that well regulated establishment. Everything disposed to accommodate this popular hotel offers an opportunity seldom found at so low rates to Hand to Mouth Buyers.

PHARMACY.—The card of Mr. R. Schmidt will be seen on this page. Mr. Schmidt is well acquainted with the drug business having been employed as assistant by Eppes & Co., Langs and Fenner & Beard's. Those living in his neighborhood should give him their patronage.

WEBSTER'S UNABRIDGED, needing steam engines, boilers, saw mills, presses, etc., to the advertisement of Hoe, Coleman & Bro., No. 12 Park street, New Orleans, La. They have manufacturers and dealers of well-established reputation.

ARTICLES FOR EASTER.—Rodgers' knife is the most desirable article for the child at Easter. Coleman & Rhodes, 8 Magazine street.

SOUTHERN BELL.—Send for circular. Every lady ought to have it. Only $125 per year. See advertisement.

IT IS A FACT.

That the Piano and Organ Emporium of Messrs. Patterson & Co., on Canal street, Range, Rose, Nassau, Hinrichsen, etc., are the finest in the City, for quality and prices. Call and examine their stock before purchasing elsewhere.

USEFUL NOTICES.

WILCOX'S FLY FAN AND AGUE CURE.—This article is used by a distinguished surgeon for the benefit of those whose eyes were destroyed in industrial pursuits. The highest testimonials can be seen at the office. Prepared by the inventor, at the Fair Ground Railroads in the South and West. Wholesale agents are wanted in all towns. In the meantime, orders can be sent to the stock of medicines and will be promptly filled. The efficacy in the cure of fever and ague, and many other diseases, is guaranteed, or money refunded to all who purchase. WILCOX, FISTON & Co., proprietors, New Orleans, La. For sale by all druggists.

HEARING RESTORED.—Great discovery in relation to the ear. Deaf for 15 years. Send stamp for circulars. Dr. Clarke, Lock Box 1, Washington, Ky.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies who use it, quite to be the only preparation that does not disclose the skin, or any blemish or fair complexion. Sold by druggists.

NEW ADVERTISEMENTS.

MONTGOMERY WHITE SULPHUR SPRINGS, MONTGOMERY CO., VA.

THIS POPULAR SUMMER RESORT will be opened for the season on SATURDAY, June 1, 1878, for the season, under the new management of

COLHOUN, RIVERS & CO.

The hotel has been entirely renovated and refurnished throughout. The cuisine is especially excellent, being in the hands of a first class caterer and assistants, and in announcing our patronage and the public in general, we will say that no expense will be spared to maintain the past reputation of this old and popular summer resort. The terms are as follows, viz.:

Board, per day	$2 50
Board, per week	15 00
Board, per month	50 00

The Mobile Railroad will issue excursion tickets, good from June 1 until November 1, 1878.

For further information or to book a party, please address W. C. COLHOUN, Montgomery, Ala.

R. SCHMIDT.

PHARMACY,

CAMP AND SECOND AND HAVEN ROAD,

NEW ORLEANS, LA.

SUPERIOR WHITE OR MAHOGANY CASKETS, as well as your name printed only 50 cts. and paid for. Also, a fine assortment of Ice & Black Spots in the purest. Mothers can apply it to infants who become effected with a rash, and immediate relief. Removes all eruptions. Price 25 cents and 1 per box. Sold by druggists, and at depot, cor. North Side street, St. Louis Public Hotel.

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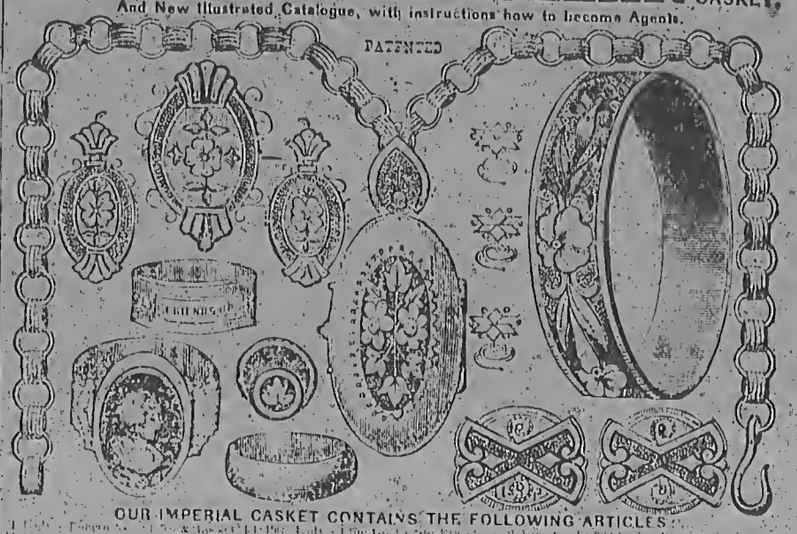
NEW ADVERTISEMENTS.

THE STEINAU JEWELRY CO.'S **FOR ONE DOLLAR** IMPERIAL CASKET,

And New Illustrated Catalogue, with instructions how to become Agents.



OUR IMPERIAL CASKET CONTAINS THE FOLLOWING ARTICLES:

On receipt of One Dollar we will send the Grand Array of Casket Jewelry as pictured above, by mail or express, free.

Having one of the finest sets in the country, we can recommend it to stand the test of solid gold.

Whenever we have the privilege of exhibiting the Imperial Casket, crowds gather around to see it, and admire its beauty and workmanship. Universal Time.

The most wonderful collection of jewelry ever before offered for $1. Beautiful, useful, and ornamental. Every one should send for it. Don't delay.

Our friends, those entitled to the confidence of their patrons, will find our goods and prices all right. Agents wanted. Circulars free. Parties making up clubs can order goods C. O. D. Address, STEINAU JEWELRY CO., Cincinnati, O.

STEINAU JEWELRY COMPANY, No. 5 Arcade, CINCINNATI, O.

now

STONE IN THE BLADDER

RELIEVED BY THE

BUFFALO LITHIA WATER

AFTER THE LIFE OF THE PATIENT WAS DESPAIRED OF BY HIS PHYSICIAN AND FRIENDS. THE STONE DISSOLVED IN THREE HOURS IN A GLASS OF THE LITHIA WATER.

CASE OF MR. C. WOLFF, of Point Coupee, La.

POINT COUPEE, LA., April 3, 1878.

MR. THOMAS F. GOODE: By request I give you the following history of my case. Two years ago I began to suffer with severe pain in my kidneys, and for three periods at times—about two a week—which caused the most excruciating suffering, from which I was thankfully relieved by the discharge of a stone from my bladder six grains in weight. There was never quite two days from the pain to the discharge. In eighteen months I discharged seven large stones, besides quantities of smaller stones and sand. As the result of this protracted and great suffering my general health was reduced to so low a condition that my physicians advised me that I had nothing to hope for from medicine that my case was hopeless and I must look for relief only in death. In this state of things, about six months ago I was advised by Mr. J. L. Lyons, a druggist of New Orleans, to try the BUFFALO LITHIA WATER. Bottle No. 2 A week after I began to use it I had a slight attack, in which I passed two small stones. Finding one of these in a glass of the Water, in three hours I found a dissolved for it, which gave me great benefit, and I persevered in its use. I have had no attack since. The pain in my kidneys has entirely disappeared. I have regained my natural weight, and my general health is perfectly restored. I very cheerfully acknowledge my indebtedness for my life and the comfort which I now enjoy to this great healing Water. Respectfully, C. WOLFF.

This Water, in cases of one dozen half-gallon bottles, can be had at the Springs, and of J. L. LYONS, Wholesale Druggist, 43 and 45 Camp street, New Orleans, La.

THOMAS F. GOODE, Proprietor Buffalo Lithia Springs, Va.

now

"When the Grass Grows Over Me."

New Song. Who will come above my sighing
That my face they cannot see—
From the sickness and pressure of pain—
When the grass grows over me. Song.

An attractive melody, sympathetically expressing the feeling of the poetry. It is already very popular.

Price, 35 Cents, Postpaid.

JOHN CHURCH & CO., Cincinnati, O.

NEW TEMPERANCE CANTATA,

'House of Rechab.'

By A. C. Gutterson.

DEDICATION.

To two sets and not buying the right of another object. Five sermons laid on Jerusalem. The

JOHN CHURCH & CO.,
CINCINNATI, OHIO
And 805 Broadway, New York.

PIANO Beautiful Concert Grand ORGAN
$425; Square Pianos, 7 ... $600, only $255. Elegant Upright Pianos, best $800, only $455. New Style Upright Pianos, $1,250, only $525. Organs $85 ... 12 stops, $250. Church Organs, 16 ... best $300 ... only $115. Cheap $37 ... Melodeons, 9 stops, only $67. Excellent as Pianos. Illustrated Catalogue free. Mention this paper. Stool, Cover and Book given with each Piano. Warerooms, 112 and 114 North Fifth street, Camden, N. J. Factory, 1 to 11 Sycamore street, Camden, N. J. Address DANIEL F. BEATTY, Washington, N. J. now

THE DINGEE & CONARD CO'S
BEAUTIFUL EVER-BLOOMING
ROSES

We Sell Our Strong Pot Roses ... Splendid Varieties ... $1 per dozen, $5 for $4, $10 for $7, $20 for $13, $50 for $25, $100 for $45. Sent by mail, postage paid, at dozen rates. Our Great Specialty TO ROSE AMATEURS ... 3 for $1, 7 for $2, 15 for $4, 40 for $10, 100 for $35. Send for our NEW GUIDE, a book about Roses, mailed free to all. THE DINGEE & CONARD CO., Rose-growers, West Grove, Chester Co., Pa. now

SULLIVAN & BILGER,
No. 87 CAMP ST., NEW ORLEANS,
DEALERS IN
Gas Fitters' and Plumbers' Materials,
Gas Fixtures, Pumps, Bath Tubs, Ranges, Iron, Lead and Tin Lined Pipes, Sheet Lead, Fittings of all descriptions, Brass, Steam, Water and Gas Cocks, Valves, Plugs, etc. Thirty per cent. discount on Iron Pipe; all other goods in proportion. now

AGENTS WANTED FOR THE ILLUSTRATED
UNIVERSAL HISTORY.
A Clear and Concise History of All Nations. Commencing with the earliest periods, and coming down to the most recent important events, including the **Turco-Russian War.** The Atlantic Telegraph, the Election of President Hayes, etc. **3 BOOKS IN ONE.** Low price, quick sales, extra terms. Address J. C. McCURDY & CO., St. Louis, Mo. now

HAIR-GROWER.
WARRANTED to cure Dandruff, or any disease of the Scalp, and to prevent the hair coming out of itself, make the Hair grow. Price $1 per bottle. Made by,

DONALD KENNEDY,
ROXBURY, MASS.
AND SOLD BY ALL DRUGGISTS 8m

WHEELER & PICKSON (successors to Darby & Wheeler and Pierson & Rowe,) NOS. 13 & 15 CAMP ST., opposite the City Hotel,
CLOTHING & FURNISHING GOODS
FOR MEN AND BOYS.
We invite visitors from the country to look at our stock. We keep good goods, sell at one price and mark it in plain figures. Operation's trade solicited and a liberal deduction made to them. Wholesale department up stairs. 5m

EXCURSION TO GRETNA.
Jackson Street Ferry.
FARE ..... 10 CENTS for the Round Trip.
No extra charge for refreshments on board.

WATCHES! NEW PRICE LIST of American Watches mailed free; heavy advertising prices will be given on 100 Waltham Watches of all grades, to sold ... ted or silver cases. Watches sent to all parts of the U. S. to be examined before paying any money. A few Agents wanted; send 100 2-cent stamps for Agents' Private Terms. N. R. WHITE, Newark, N. J.

30 Mixed Cards, Snowflake, Damask, etc., no 2 alike, with name, 10c. J. Minkler & Co., Nassau, N. Y.

Mme. Rosa Reynoir,
NO. 9 CHARTRES STREET,
NEW ORLEANS, LA.

MILLINERY.

Having received the large and beautiful stock of

SPRING MILLINERY

selected by me in New York and Baltimore, and ordered from leading Parisian houses, I respectfully invite my patrons and the ladies in general to call early and make their selection while the assortment is complete. My prices will be found lower than those of any other first-class house and my stock the most fashionable in the city.

Goods cheerfully exchanged when not entirely satisfactory.

Berlin Zephyr, 12½ cts. per ounce. 5m

NEW MUSIC-BOOKS!

JOHNSON'S
New Method for Thorough Bass.
By A. N. Johnson. 81

A remarkably clear, concise and thorough method of learning to play. Price $1. Mason & Law's Musical Album, containing 3 songs, or that last ... Arnold's Piano-Forte Method, ... best instruction book ever published. Either of the above sent by mail, postpaid, on receipt of price. Liberal discount to the trade. Any book in print sent by mail, postpaid, on receipt of price. Catalogues sent free on application. Address OLIVER DITSON & CO., Boston.

Winner's Select Duets for Cornet and Piano. Contains 'Lily Minnie' and 'Rosebud.' It is a ... and well adapted to the needs of ... and very pretty.

Sunday School Song-Books!
Good News! Full of ... Shining River!
Good News! Just out! Shining River!
Good News! For Friends, Shining River!

No better books are published than the above. Each one fresh, bright and new, having been out just long enough to assure their popularity.

... each. Reduced to ... quantities. Any book mailed, post free, for retail price.

OLIVER DITSON & CO., BOSTON.
C. H. DITSON & CO., 711 Broadway, N. Y.

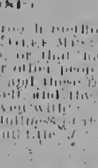
TRUNKS TRUNKS.

HAVING lately purchased the stock-in-trade of the late firm of Thos. Long, the Trunk Manufacturer, 130 and 132 Canal street, I am now prepared to offer to the trade and the public at the lowest cash prices, a full assortment of Ladies', Gents' and Misses' Trunks, Valises and Carpet Bags. Also, a fine assortment of Ladies' Children's and Misses' Hats. Sole agent for the celebrated Philadelphia made Hats, and see for yourself. Call and see for yourself at

S. BAUM, 551 Magazine St.,
Corner St. Mary, New Orleans.

COUGHS, COLDS, ASTHMA.

Remember that for all Affections of the THROAT AND LUNGS Lapham's Cotton Tuft Pectoral Balm is the safe remedy, combining efficiency of action with a most palatable savor. Give it a trial. Price 25. Sold at all well assorted drug stores, and by the proprietor, 24 and 26 Elysian Fields Street. Mobile depot Dalhouse & Co., 20 Water St. St. Louis depot McClanahan & Co., 508 N. Main St. 5m



The New Louisiana Remedy

HEPATICOLDS, COUGHS, CATARRH, HEADACHE, etc., is a remarkable product of our swamps. Col. D. Dennett, of the New Orleans Picayune, says of it: "I have never used any remedy for such complaints that can at all compare with it." Cont. pent on, and testimonials. Two ... Pages of names of references, and ... sent free. Depot at the depot, 106 Camp St., New Orleans. Sold by druggists and country merchants. 5m

PIANOS.

PIANOS TUNED AND REPAIRED in the best and most satisfactory manner, at

Mr. Burchardt's Manufactory,

633 MAGAZINE STREET 633

Between Jackson and Josephine Sts. 5m

BOOKS ESTABLISHED 20 YEARS. ... Books ... Stationery, etc. Special ... edition for mail ... and ... orders ... Send for ... at Sunday ... Send a ... Depot ... J. W. McINTYRE, ... Olive St., St. Louis, Mo. now

A. LIPSCOMB, COLUMBIA, TENN., Breeder and Shipper of Pure-bred Land and Water FOWLS. Eggs for hatching in season. Fowls for sale at all times. Prompt attention given to all orders and communications which are respectfully solicited.

Reports of Standing Committees to the General Conference.

Report No. 3 of the Committee on Itineracy.

The Committee on Itineracy have considered a resolution, signed by W. A. Tarwater, J. D. Vinell and W. W. Jones, providing for the insertion in the Discipline of the question, "Are you in debt so as to embarrass you?" and do concur with the resolution.

And respectfully recommend that the question, "Are you in debt so as to embarrass you?" be inserted immediately after the question, "Will you recommend fasting or abstinence both by precept and example?" which occurs in the answer to question 2. "What method do we use in admitting a preacher into full connection at Conference?" Sec. 6, chap. 3, page 83, Discipline.

J. S. MARTIN, Chairman.

C. G. ANDREWS, Sec.

Presented and laid on the table, under the rule, May 10, 1878.

Report No. 4 of the Committee on Itineracy.

The Committee on Itinerancy have carefully considered various matters referred to them, with the following results, viz:

1. In a memorial from the Nashville District Conference, asking "that the representative of a charge in the board of district stewards may have a right to appeal from an oppressive assessment to his charge, and in such case the presiding elder shall take a vote, requiring three-fourths majority to enforce the assessment," the committee recommend non-concurrence.

2. In a memorial from the Nashville District Conference, and a resolution to the same effect signed by William Doss and William Wilcher, asking that the Discipline be so changed as to remove the election of stewards from the Quarterly Conference to the Church Conference, the committee recommend non-concurrence.

3. In a resolution signed by T. L. Mellen, C. K. Marshall and others, and in one of similar import signed by S. Black and T. S. Wade, asking that district stewards may be made members of District Conferences, the committee deem no action necessary, as each Annual Conference may determine what laymen shall be members of the District Conference, according to answer 2, question 1, sec. 8, chap. 2, page 70, Discipline.

4. A memorial from Trinity church, Richmond, Va., and a petition of like effect from Centenary church, St. Louis, both asking that the four years' restriction be removed from the pastorate, and the Bishops be allowed to continue a pastor in the same charge as long as they may deem proper, and also a petition from the Iron Mountain District Conference, asking that no change in the pastorate may be made, have each been considered. The committee unanimously recommend that no change be made in regard to the pastoral term.

5. In the item in the resolution signed by S. Black and T. S. Wade, asking that the sixth restrictive rule, chap. 2, sec. 1, page 37, providing that the produce of the Publishing Fund shall not be appropriated to other purposes than those specified, be stricken out of the Discipline, the committee recommend non-concurrence.

J. S. MARTIN, Chairman.

C. G. ANDREWS, Sec.

Presented and adopted May 10, 1878.

Report No. 1 of the Committee on the Name of the Church.

Your Committee on the Change of the Name of the Church, to whom was referred a memorial from the Holston Conference, and other papers relating to that subject, have carefully considered the matter, and submit the following report:

The time for such change, if it ever existed, is now past. The masses of our people are satisfied generally with the doctrine and polity of the church, and the name under which it has made a history of which it has no cause to be ashamed. Even on the border and the Pacific coast, where it was supposed the desire for change of name was strongest, and the consequent benefits would be greatest, our people are divided in opinion, with an increasing sentiment against any change.

The passions and prejudices which formerly led to misjudgment concerning the spirit and purposes of our church are happily subsiding. Sectionalism has had its day in Church and State. Sectional catch-words have lost their power. Geographical lines cannot be abolished. They were made by the hand of God. Their political significance in the church can be abolished, and under the guidance of Infinite Providence and the inspiration of the Spirit of grace we may soon hope for this happy consummation.

Under our church name, as it stands, gratifying progress has been made toward the establishment of the equal relations with the leading Methodist bodies of the world. If the general sentiment of our membership is based in the real recognition of us on the part of any, the fact furnishes a reason why they should pray for a better spirit, rather than that we should write a new name in our banner in deference to wicked prejudice or willful ignorance.

Under our church name, as it stands, the most signal manifestations of the divine favor have been accorded to us. At every step we have been guided and supported by the hand of God. The name we have borne during the vicissitudes, trials and sorrows of the last thirty-four years has not repelled the presence of the almighty and ever-gracious Head of the church. The name we have borne under very baptisms of suffering has been consecrated by spiritual baptisms of the Holy Ghost. In no spirit of boasting, but with devout and fervent gratitude, we make the challenge: "If God be for us, who can be against us?"

Under our church name, as it stands, we present to the world a Christian communion remarkable for its agreement in doctrine, the homogeneousness of its constituent elements, and the unity of its purposes and plans. Examples are not wanting in which the substance of essential unity has been sacrificed for the shadow of external uniformity. A new departure in church nomenclature on our part might lead to that which would furnish another warning to such as are tempted to substitute a doubtful expediency for unchangeable principles.

Under our church name, as it stands, all the titles to our church property, involving many millions of dollars, are secure and settled. These titles should not be disturbed by anything short of undoubted and urgent necessity. It has already been shown that no such necessity exists.

This question has already been submitted to and acted on by the church. The General Conference of 1866 submitted the matter to the Annual Conferences. The proposition to change the name of the church was then rejected. In the light of subsequent events, it now seems to us that this action ought to be and will be final.

Your committee therefore recommend the passage of the following resolution:

Resolved, That in the judgment of this General Conference the question of the change of church name was finally settled by the action of the Annual Conferences in the years 1866 and 1867, and we recommend that there be no further agitation of this matter.

All of which is respectfully submitted.

O. P. FITZGERALD, Chair'n.

Presented and adopted, Friday, May 10, 1878.

Report No. 2 of the Committee on the Name of the Church.

Your Committee on the Change of the Name of the Church, to whom was referred the memorial of the Illinois Conference of the Episcopal Methodist Church, under the jurisdiction of the Methodist Episcopal Church South, asking permission to change the name of said Conference to that of "Illinois Conference of the Methodist Episcopal Church South," have had the same under consideration, and unanimously recommend that the request be granted, and that the action requisite for the accomplishment of this object be taken as soon as possible by the Illinois Conference.

O. P. FITZGERALD, Chair'n.

Presented and adopted, Friday, May 10, 1878.

Report No. 5 of the Committee on Itineracy.

The Committee on Itineracy beg leave to submit their Report No. 5, as follows, viz.:

1. They have considered a paper signed by G. Stewart, F. Richardson and T. P. Summers, asking: 1. That the Discipline be so amended as to strike out of answer 6, question 1, section 3, chapter 2, page 41, the words: "Provided no member of the Annual Conference shall vote in said election." 2. To strike out of answer 3, question 1 sec. 2, chap. 2 page 51 the words: "Except such as involves ministerial character." In both of these changes asked for the committee recommend non-concurrence.

2. The committee have considered the request of N. H. Lee, A. H. Redford and B. M. Messick to have questions of law decided as to the meaning of the words "lost sight of by removal or otherwise," under the directions given to Church Conferences, and also as to whether attendance upon class meeting is still a test of church membership. The committee respectfully report that decisions of law do not come within their province.

J. S. MARTIN, Chairman.

C. G. ANDREWS, Sec.

Presented and adopted, Saturday, May 11, 1878.

Report No. 2 of the Committee on Boundaries.

The committee have had before them the resolution, signed by H. A. Walker, S. X. Hall, J. W. Fitch and J. S. Gaunt, from the Kentucky Conference; also a resolution signed by N. H. Lee, A. H. Redford and C. H. Hays, of the Louisville Conference, concerning the boundary line between those Conferences. The committee recommend that no change be made.

2. That the memorial from the Texas Conference, asking to have transferred Leon, Robinson, Milam and Williamson counties, in the Northwest Texas Conference, to the Texas Conference, be not granted.

3. That the prayer of the memorialists of the East Texas Conference be granted, so that the north boundary line of the East Texas Conference shall commence at the Louisiana State line in Cobb Lake, thence up said lake to the mouth of the Little Cypress river, thence up said river to the line of Upshur county, thence with the south boundary line of said county to the Texas and Pacific railroad, thence west with the line of said railroad to the east fork of the Trinity river, thence down said river to its confluence with the main Trinity river; provided, that all towns and villages which are now on said railroad, or shall hereafter be built, shall belong to the East Texas Conference.

W. S. BLACK, Chairman.

S. X. HALL, Secretary.

Presented and laid on the table, under the rule, Saturday, May 11, 1878.

Report No. 2 of the Committee on Missions.

The Committee on Missions have instructed me to report, in connection with the bequest of James T. Colvin, as follows:

By the last will and testament of said Colvin, a bequest of $10,000 was made or given to the agent of our Publishing House for the use and benefit of the Missionary Society of our church, to be controlled by said agent for this specific charitable use, and applied thereto, under the direction of the General Conference, and as they shall judge best calculated to promote the object indicated. Of the said sum $8,500 has been paid by the executor of said will. Two thousand dollars is now in part deposit awaiting the action of this Conference; $6,500 has, in advance of any direction as required by said will, been applied to the missionary work intrusted by the Discipline to the said Missionary Society, whether in ignorance of the provisions of said will or not your committee have not deemed it necessary to inquire. As the said sum has been devoted in good faith to the charitable use intended by the testator, your committee recommend that the said application be approved, and that the residue of said bequest, with that on hand, be paid over to the treasurer of the Board of Missions, and expended on account of the mission work in China. To that end the accompanying resolution is submitted for adoption:

Resolved, By the General Conference of the Methodist Episcopal Church South, assembled at Atlanta, that the application of $6,500, part of the bequest to the agent of the Publishing House, by James T. Colvin, of Iowa, made by the Board of Missions to the missionary work under its charge, in advance of direction by this Conference, be and the same is hereby approved, ratified and confirmed; and that all the rest and residue of said bequest, amounting to $3,500, be paid to the treasurer of the Board of Missions, and applied by said board to the missionary work in China.

D. C. KELLEY, Chairman.

W. S. JOHNSON, Sec.

Presented and adopted, Saturday, May 11, 1878.

Report No. 1 of the Committee on Education.

Your committee, to whom was referred a paper relating to the education of the colored people, have duly considered the same, and respectfully submit the following report:

The education of the colored people is both a religious duty and a political necessity. In the minds of thinking men of all shades of political opinion grave apprehensions have been excited by the fact that the suffrage has been extended more rapidly than the means of popular education. Ignorance is the hot bed in which everything vile flourishes. When ignorance is the fountain of political power, its stream must be impure. These truisms bear directly upon this question of the education of the colored people. They have the right of suffrage. Neither the wish nor the power exists to take it from them. Our own concern in the matter is that this privilege may be exercised intelligently and beneficially to the body politic. Therefore, as Christian citizens, we rejoice in the fact that considerable progress has been made in providing the means of education for the colored race in the Southern States. Experience has shown that in proportion to the growth of intelligence among this people is the measure of their protection against the counsels of unprincipled adventurers from abroad and demagogues at home. The intelligent colored voter and the intelligent white voter cannot fail to see that their interests are the same, and that he who would sow the seeds of discord between them is an enemy to both. Hence the education of the colored race is a matter of vital importance. We therefore recommend our people everywhere to encourage, by all means in their power, the mental and moral culture of the millions who have so recently been invested with the responsibility of the ballot.

But there are higher than merely civil interests involved in this question. It involves the religious interest and eternal destiny of the colored people in these States. The guiding hand and transforming spirit of the church must be felt in the work of education. From the date of its organization to the present hour the Methodist Episcopal Church South has been thoroughly alive to the moral and religious welfare of the African race. It is not claiming too much when we affirm that for whatever is praiseworthy in their conduct during the trying ordeal through which they have passed, for whatever is gratifying in their present condition, and for whatever is hopeful in the prospect of their future, the colored people of the Southern States are more indebted to the Methodist Episcopal Church South than to any other agency. Political changes have wrought no change in the heart of the church. It is still ready to work for the salvation of this people to the full measure of its ability and opportunity. We therefore deem it proper to give this expression of our interest in their behalf, and respectfully submit the following resolutions:

Resolved, That the education of the enfranchised colored people of the South is demanded alike by Christian duty and enlightened patriotism.

Resolved, That in all efforts that may be made by the Colored Methodist Episcopal Church in America to establish educational institutions for the moral and religious training of the colored race we bespeak the cordial sympathy and practical aid of our people.

Respectfully submitted.

W. F. HARRISON, Chair'n.

Presented Saturday, May 11, and laid on the table for the present.

Report No. 2 of the Committee on Education.

Your committee, to whom was referred a paper, signed by W. H. N. Magruder and J. J. Wheat, in regard to certain duties of preachers in charge of circuits, stations and missions, recommend the insertion of the following paragraph in the Discipline as answer 15, section 4, page 78:

"16. To urge upon parents the importance of educating their children, and advising them to patronize, as far as practicable, those institutions of learning under the care of our church."

Respectfully submitted.

W. F. HARRISON, Chair'n.

Presented May 11, and laid on the table, under the rule.

We depend upon Christ not only as the vine upon the *wall* for support, but as the *branch* on the *root* for sap.

A groceryman in Hoboken failed the other day. "How much can you pay?" asked a friend. "Do you think you can give fifty cents on the dollar?" "Fifty cents? Mein friend! No, that's too much. In New York they are only paying twenty-five per cent."

"I meant to have told you of that hole," said a gentleman to his friend, who, walking in his garden, stumbled into a pit of water. "No matter," said the friend, "I have found it."

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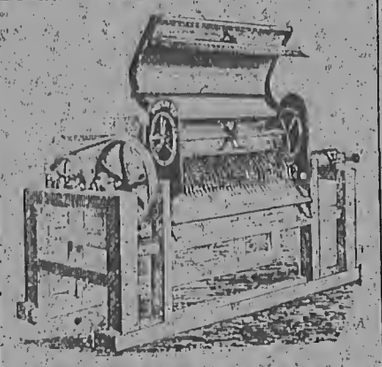

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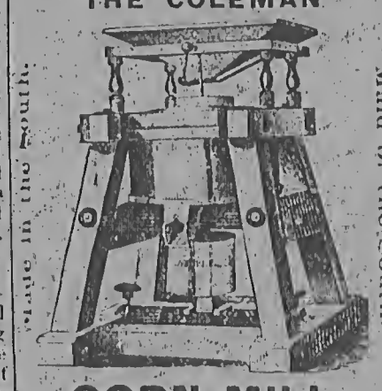

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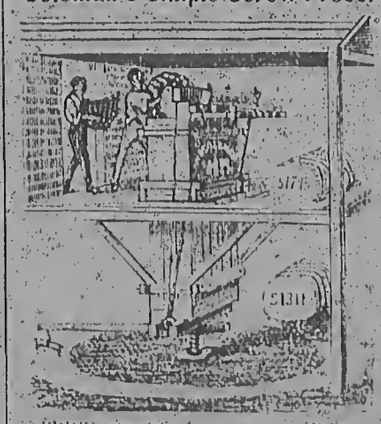

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...the south of Scotland, in a little ...e named Greetown, lived two ...emed Samuel Black and Ral... ...awan. Rodger was what might ...ked we'; the other was rather ...ess fell ow. It was well known ...Rack was courting Rodger's ...hter. After getting the daugh... ...consent he wanted the old man's ...gave t e Rodger one day and ...his story, and to crown the ...e he says: "Ye ken I'm one ...ye I was born and born here." ...ys Rodger, "I ken ye were ...here, but for breeding ye never ...ane."

...of the great and lamentable ...ss of many pastors is by not ...ing in" something for the ...en at every public Sunday. ...As a rule, every part of ...ervice is beyond their reach ...nt be the praying reading ...r preaching.—*Exquirer*

...smith—"I assure you, Mr... ...I would never go out at all, if ...d help it, in this dreadful cli... ...one day but the next com... ...mise ably wre the l weathe... ...Mrs Jones—"We d... ...Mr Smith, but dry and bea... ...better than none, you know."

...e girl asked a minister: "Do ...ink my father will go to ... "Why, yes my child ...you ask?" "Well, because ...don't have his own way there ...'s saying, I was thinking."

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BREECH-LOADERS.
WE take this opportunity of informing our customers and friends that the first installment of our large stock of these goods, unexpectedly delayed a few weeks, has arrived and is ready for inspection. The Brass Loading Shells, forms, shapes and assortment in store comprises upward of 30 different sizes and patterns, running through every calibre and grade. These fresh importations, being of a later pattern, are much handier to load, and, owing to present exchange, are offered at a saving of 25 per cent. below the regular wholesale value. Sample lots have been placed on the counter, and we invite a call from sportsmen to examine for themselves, whether or not they wish to buy now or not.
FOLSOM BROS.,
9 Decatur and 1 Exchange Alley, Opp. Postoffice, Guns, Pistols and Ammunition at Wholesale and Retail.

FOR BARGAINS IN CARRIAGES
GO TO
Henry Timken's New Factory,
NOS. 1006, 1008 AND 1010 ST. CHARLES AVE., Bet. Tenth and Eleventh, ST. LOUIS, MO.
All work is of first-class material and workmanship. Call and see, or send for catalogue.

AGENTS WANTED FOR $20 AMERICAN WATCHES $10
305 N. 7TH ST. ST. LOUIS MO.

SPORTSMEN'S DEPOT,
55 ..... ST. CHARLES STREET 55
NEW ORLEANS.
ARTICLES FOR FISHERMEN
OF ALL KINDS.
Rods, Nets, Hooks, Lines, and every desirable article for the Angler, wholesale and retail. Guns imported to order. A. R. Cooper's Breech and Muzzle-Loading Guns always on hand. All kinds of improved artificial baits. Address Postoffice Box 1869.

Pontchartrain Cheap Store.
J. A. LACROIX,
CORNER FRENCHMEN AND VICTORY STS.
LADIES', GENTS', MISSES' AND CHILDREN'S
BOOTS AND SHOES
OF ALL DESCRIPTIONS.
Always on hand a full assortment of first class goods, at prices which defy competition. Call and examine my stock before purchasing elsewhere.
MY MOTTO: "Quick Sales and Small Profits."
Jackson railroad cars pass in front of Cheapstore.

Suller, Berry & Co.,
GLASS STAINERS.
Particular Attention Paid to Church Work.
Orders from all parts of the country promptly attended to.
JOHN N. SEVENTH ST., bet. Pine and Olive ST. LOUIS, MO.

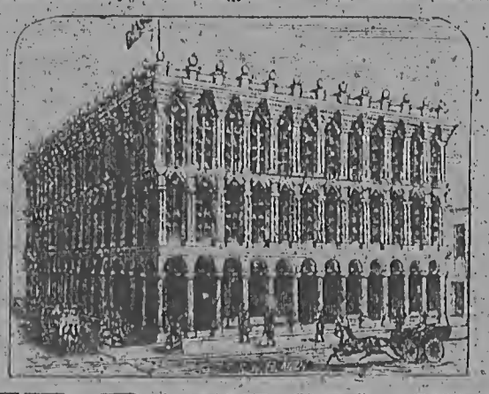
CARPET WAREHOUSE, 17 CHARTRES STREET,
CARPETINGS—Wilton, Axminster, Velvet, Brussels, Tapestry, Three Ply, etc.
FLOOR OIL CLOTH—English and American.
MATTINGS—800 rolls White, Check and Fancy.
WINDOW SHADES, Table and Piano Covers.
FURNITURE and CURTAIN GOODS in great variety.
BARGAINS Table and Enamel OIL CLOTHS.
A. BROUSSEAU.

MISCELLANEOUS.

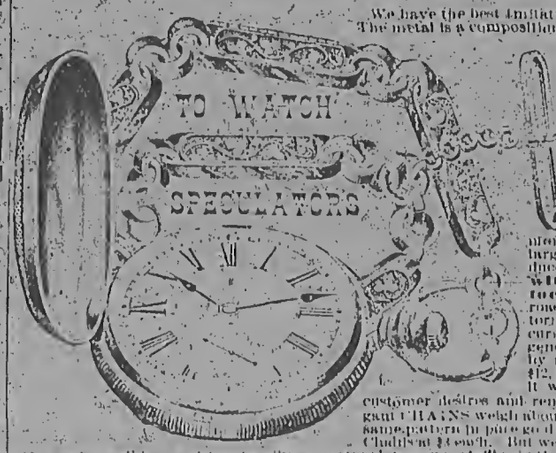
TUNNARD
Southern Corn, Pea and Rice Planter,
AND COTTON PLANTER.

Price for Corn, Pea and Rice Planter ..... $12.
Price for Cotton Planter $12
PLANTATION HARDWARE, AGRICULTURAL IMPLEMENTS, STEAM ENGINES, GINS, Saw and Grist Mills, Pumps, Belting, Pulleys and Fittings, etc. Send for special prices.
B. J. WEST,
Nos. 115 and 117 Magazine Street, New Orleans.

R. M. & B. J. MONTGOMERY,
FURNITURE EMPORIUM,
Corner Camp and Poydras Sts., New Orleans.

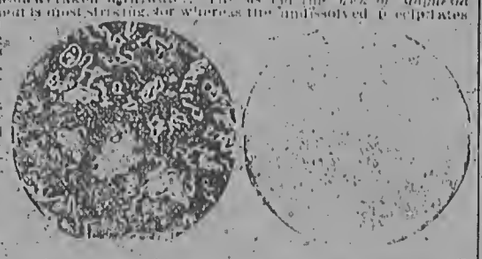


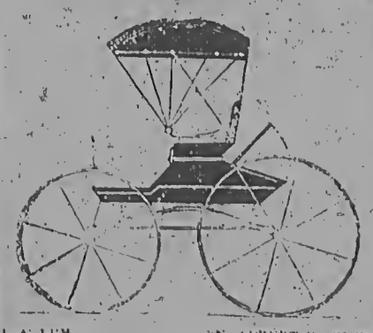
FEATHERS. SPRING HAIR AND MOSS MATTRESSES.
FINE PARLOR SUITS,
IN SILK, SATIN, COTTOLINE, REPS AND HAIR CLOTH.
FINE BED-ROOM SUITS! IN WALNUT, MAHOGANY AND ROSEWOOD, WITH FRENCH PLATE IN ARMOIRS and Dressing Cases.
Fine Dining Room, Hall and Library Suits, Fancy Cabinets, Shields, Desks, Tables and Chairs. A large assortment of FRENCH PLATE MIRRORS. A full line of Office Furniture. A large stock of Medium and Common Furniture, suitable for the country trade. Goods delivered free of charge.



We have the best imitation Gold Watch in the market. The metal is a composition of nickel and silver, resembling gold. Only the most judges could tell the difference except by a chemical test, in fact it has the virtues requisite to make it the best substitute for gold known. Genuine American Movement. Expansion Balance. Jewelled in Engraved or Enamel Hunting Cases and equal in appearance to a GOLD WATCH THAT COSTS from $150 to $200. If you wish a watch for your own use, or to make money on, try this. Owing to our large sales we are enabled to reduce the price of them to $1 each, with an elegant Chain attached. They are used on railroads, steamers and in manufactories, and other places where accurate time is required, and give general satisfaction. We send them by mail or express, on receipt of $12, to any part of the country, or it will be sent C. O. D. when the customer desires and remits 25 per cent. These elegant CHAINS weigh about Fifty Pennyweights, and the same, pattern in pure gold would cost $50. We sell these Chains at 12 each. But we sell the Watch and Chain for $12, sent by mail in a registered package, postpaid, to any postoffice in the United States.
WE SELL THE WATCH WITHOUT THE CHAIN FOR $10.
J. BRIDE & CO., Clinton Place & No. 11 Eighth St., New York.

MILK OF MAGNESIA
IS THE best preparation known for all disordered conditions of the stomach. It immediately and certainly cures DYSPEPSIA, INDIGESTION, HEARTBURN, SOUR STOMACH and HEADACHES caused by acidity of the stomach.
The pleasant taste and milk like smoothness of this preparation renders it very suitable for infants, requiring no persuasion to induce them to take it. It does not only prevent but nursing of the stomach, and will act as a laxative when used as directed. It is also specially recommended for Ladies. For sale by druggists generally. Pamphlets containing testimonials and full particulars can be had free by mail on application. Dr. Phillips' Milk of Magnesia is taken with water. The special feature of Dr. Phillips' Milk of Magnesia is now ordered. The difference between it and its most striking, for whereas the undissolved tablets and pellets in the drop of calcined Magnesia are exhibited with terrible distinctness, the Milk of Magnesia lies all the appearance of a cloudy vapor, entirely free from the objectionable precipitation; in fact *perfectly dissolved*.
Be sure to get MILK OF MAGNESIA. Ask your druggist for it, and take none else. It is entirely different from all other preparations of Magnesia. Physicians and public generally are not already acquainted with this preparation can obtain explanatory circular by addressing
C. H. PHILLIPS,
Manuf'g Chemist,
P. O. Box 1817. NEW YORK.





L. A. LUM. N. ALBERT HOOKER.
L. A. LUM & CO.,
MANUFACTURERS AND DEALERS IN
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103 Gravier and 18 Union Street.
A SPECIALTY MADE OF CHILDREN'S CARRIAGES.

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SEEDSMAN,
No. 7 Camp St., New Orleans.
A FULL STOCK OF
GARDEN, FIELD & FLOWER SEEDS,
Fresh, Pure and Reliable.
Seeds sent by mail. Also Fruit, Shade and Ornamental TREES, ROSES, etc.

M. H. APPLEGATE,
PLUMBER,
AND DEALER IN
COOKING RANGES AND BOILERS,
Bath Tubs, Water Closets, Washstands, Kitchen Sinks, Lift and Force Pumps, Ale Pumps, Sheet Lead and Lead Pipe, and Brass and Plated Cocks of all Patterns,
116 Poydras St., New Orleans, La.
Repairing neatly done. Country orders attended to.

JOHN BOIS,
DEALER IN
FURNITURE, PICTURES,
LOOKING GLASSES, ETC.,
152 ..... Camp Street 154
Next to St. Patrick's Church, New Orleans.
No charge for packing and shipping. Orders promptly attended to and satisfaction guaranteed. One price only on each and every article, and no deviation.

25 Elegant Cards, no two alike, with name, 10c, postpaid. J. B. HUSTED, Nassau, N. Y.

WATERS' Orchestrion Grand Organ.

The most wonderful and perfect Cabinet Organ ever made. It has celebrated Concerto Stop, which is a fine imitation of Human Voice. It has a Grand Scale of Octaves of bells, and a perfect harmony with Reeds, Also, a Collection of Instrumental Characteristics: WATERS' CLARION, ORCHESTRAL CONCERTO, VESPER, CENTENNIAL, CHIMES, CHAPEL, and COTTAGE ORGANS. Unique Pyramid Cases are the Cheapest First Class.
WATERS' PIANOS, GRAND, SQUARE, and UPRIGHT, ARE THE BEST MADE. Tone, Touch, Workmanship, & Durability Unsurpassed. Warranted for SIX YEARS. PRICES EXTREMELY LOW for cash. Monthly installments received. A Liberal Discount to Teachers, Churches, Clergymen, etc.
AGENTS WANTED. Special inducements to the trade. Illustrated Catalogues Mailed. Second-hand Instruments at Great Bargains. HORACE WATERS & SONS, Manufacturers and Dealers, 4 EAST 14th STREET, UNION SQUARE, NEW YORK, Box, 3567.

THE SOUTHERN BELLE.
AN ILLUSTRATED MAGAZINE FOR LADIES AND FAMILIES,
DEVOTED TO
Fashion, Instruction and Amusement.
Published by D. P. PERRY, 183 CANAL ST.
Every lady in the South should send for this valuable paper. Sent, postpaid, for 50 cents per annum. Address D. P. PERRY, 183 Canal street, New Orleans. General Agent for the old reliable HOWE MACHINE.

BY FRANK SHARP.
NOTICE TO THE PUBLIC.
ON ACCOUNT of an increase of consignments of new and second hand Furniture I will sell regularly EVERY DAY, at 10 o'clock A. M., at salesroom, 62 Camp street, that class of goods of every description promptly. Goods received on storage and returns made immediately after the sales.
Liberal advances made on consignments.
Also attend to the sale and purchase of Real Estate.
FRANK SHARP,
Auctioneer and Appraiser,
62 Camp street.

STORAGE, STORAGE WANTED! 500 bales of Furniture for storage at low rates. Money advanced on storage. Prompt attention paid to packing, shipping and hauling. Apply at 62 Camp street.

AMERICAN WATCH COMPANY.
We are selling the WATCHES of the above Factory at the very lowest prices.
Silver Watches at $10 and upward.
Gold Watches at $35 and upward.
All fully guaranteed.
A. B. BRISWOLD & CO.,
Corner Canal and Royal Sts.

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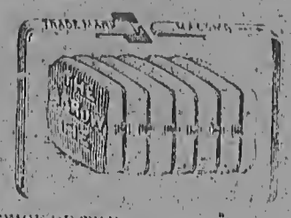
25 Fashionable Cards no 2 alike, with name, 10c, post p. id. CIRCLE CARD CO., Nassau, N. Y.

MACHINERY TIES, ETC.



OFFICE OF THE
American Cotton Tie Co.,
(LIMITED)
57 CARONDELET ST., NEW ORLEANS.

Important Special Notice.
The AMERICAN COTTON TIE COMPANY (LIMITED) having fixed the price of the celebrated
ARROW COTTON TIE
at $2.50 per bundle, less 2½ per cent. discount for cash, the General Agents hereby authorize their Sub-Agents in the different centers in Dallas Station to sell to and contract with Factors and Country Merchants, for future delivery, on the above named price and terms, in quantities from time to time as may be required, settlements being made on delivery.
The Company having a large stock now on hand and having contracted for an abundant supply to meet the entire demand for Cotton Ties throughout the Cotton States, the celebrated ARROW TIE will be placed upon the market generally and sold by their numerous Agents at the price and terms above stated, it being the object and purpose of the Company to merit the continued patronage of the planting community.
R. W. RAYNE & CO.,
GENERAL AGENTS.

SHAKSPEARE IRON WORKS,
Cor. Girod and Dryades Sts.
MANUFACTURE EVERY VARIETY OF
STEAM ENGINES
SUGAR MILLS,
VACUUM PANS, SAW MILLS,
CRAINING AND
CENTRIFUGAL MACHINES,
MILL AND GIN GEARING,
CRATE-BARS, ETC., ETC.,
STORE FRONTS,
COLUMNS, VENTILATORS,
RICE MILLING MACHINERY,
PULLEYS AND SHAFTING,
And work of all kinds manufactured to order by
SHAKSPEARE, SMITH & CO.
Office—210 GIROD ST., NEW ORLEANS.
Estimates and prices this furnished on application.

CANE GROWERS!
SEND FOR CATALOGUE OF THE BEST AND MOST ECONOMICAL MACHINES.
VICTOR CANE MILL AND COOK EVAPORATOR
OVER 46,000 SOLD. AWARDED FIRST PREMIUM AT 125 STATE FAIRS. GRAND MEDAL CENTENNIAL EXHIBITION.
THE SORGO HAND BOOK
ON THE CULTURE AND MANUFACTURE OF SORGO AND IMPHEE, SENT FREE.
BLYMYER MANUFACTURING CO.
CINCINNATI, O.
STEAM ENGINES, THRESHERS, BELTS.

WATER WHEELS.
THE UNEQUALLED JAS. LEFFEL DOUBLE
TURBINE WATER WHEEL,
PORTABLE AND STATIONARY
STEAM ENGINES, STEAM BOILERS.
SAW, FLOUR AND GRIST MILLS.
MACHINE, MOULDED, MILL, GEARING.
SHAFTING, PULLEYS AND HANGERS
Of Improved Designs, A Specialty.
Address, POOLE & HUNT,
Send for Circulars. BALTIMORE, MD.

Meneely & Kimberly,
BELL FOUNDERS, TROY, N. Y.,
Manufacture a superior quality of Bells.
Special attention given to CHURCH BELLS.
Illustrated catalogue sent free.
BUCKEYE BELL FOUNDRY.
Established in 1837.

MISCELLANEOUS.

PIERRE LANNES, Butcher,
Stalls Nos. 38 and 40 Magazine Market.

Supplies Ships, Families, Hotels, etc., with BEEF, MUTTON, PORK Sausages, Tripe, Pigs, Fowls Vegetables, etc., and everything the market affords.

J. M. BALL,
DEALER IN
Staple and Fancy Groceries,
TEAS, COFFEE, SUGAR, BUTTER, STARCH, Soaps and everything appertaining to a FIRST CLASS GROCERY,
Corner Philip and Magazine Streets,
NEW ORLEANS, LA.
Goods delivered free in all parts of the city.

R. B. MITCHELL,

Carpenter and Cistern-Maker,
188 MAHAZINE ST., near Julia, New Orleans.
Orders from the city and country promptly attended to.

WIRE RAILING
AND
Ornamental Wire Works.
DIETZ & CO., No. 31 N. Howard St., Baltimore, manufacture WIRE RAILING for Cemeteries, Balconies, etc., Stoves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc.

$3 GOLD PLATED WATCHES. Cheapest in the known world. Sample Watch Free to Agents. Address, A. COULTER & CO., Chicago.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, May 21, 1878.

There has been some activity in the markets for the past week, though no movement of consequence has been reported. Stocks and bonds have been almost without movement. From this time until the fall stocks generally suffer a decline in consequence of the small demand during the summer months. Consols will no doubt hold up pretty well until the July interest is paid. We give below the quotations of the Stock Exchange of some of the principal stocks:

BANKS.	Bid	Asked
Canal	[illegible]	[illegible]
Citizens	6[illegible]	95 [illegible]
Germania National	150 [illegible]	— —
Louisiana National	150 [illegible]	165 [illegible]
New Orleans National	80 [illegible]	85 [illegible]
State National	59 [illegible]	61 [illegible]
INSURANCE COMPANIES.		
Crescent Mutual	— —	75 [illegible]
Factors' and Traders'	101 [illegible]	105 [illegible]
Home	— —	48 [illegible]
Merchants' Mutual	43 [illegible]	45 [illegible]
Mechanics' and Traders'	81 [illegible]	85 [illegible]
Sun Mutual	101 [illegible]	105 [illegible]
CITY RAILROADS.		
Carrollton	$125 [illegible]	$128 [illegible]
Crescent City	25 [illegible]	— —
Canal and Claiborne	— —	5 [illegible]
New Orleans City	— —	112 [illegible]

COTTON.

The *Times* reports the cotton market as follows:

The market opened with an active inquiry, but the demand was soon checked by the inclement weather and the high prices asked by holders. Under the circumstances the sales were confined to 1 100 bales the market closing firm at Saturday's figures.

The official closing report of the New Orleans Cotton Exchange to-day was as follows:

	To-Day.	Yesterday.
Low Ordinary		
Ordinary		
Good Ordinary		
Low Middling		
Middling		
Good Middling		
Middling Fair		

Sales to-day, 1,100 bales. Market firm; sellers asking higher prices.

COTTON STATEMENT.

In store and on shipboard, Sept. 1, 1877	21,356
Gross receipts since Yesterday	3,181
Gross receipts previously	1,644,621—1,647,802
Excess in actual stock made from lighters, loose, etc., since September 1	42,827
Total supply	1,671,984
Exported to-day	
Exported previously	1,167,331—1,167,331
Total stock to-day	504,652
Total stock this day last year	426,515

There were no exports to-day.

Net receipts since Saturday	1,771
Receipts from other ports	4,403
Net receipts last Sunday and Monday	1873
Net receipts same days last year	1296
Net receipts since Friday	2768
Net receipts same time last week	1,927
Net receipts same time last year	1,378
Net receipts since September 1	1,351,797
Net receipts same time last year	1,161,606

COTTON ON SHIPBOARD.

The amount of cotton on shipboard, as per account of the Cotton Exchange, is as follows:

Liverpool	*18,463
Havre	10,16
Bremen	6,901
Mediterranean	
North Sea	
Baltic ports	
Stockholm	
Marseilles	
Cinclwise	1,225
Total	36,791

* The figures for Liverpool include —— bales for chartered ports for orders.

This, taken from the stock at noon, as noted at the Exchange, leaves in presses 68,751 bales.

The receipts at all ports, consolidated, as per telegrams to the Cotton Exchange, show totals from noon Saturday to noon to-day of 4 110 bales, against 4 321 bales last Sunday and Monday, 2 835 last year, and 1 253 the year before last.

MOVEMENT AT PORTS.

The movement at ports for three days, up to twelve M. to-day, is given below:

	Received Sunday, this week.	Same day since Monday, last week.	Same day last year.
New Orleans	[illegible]	[illegible]	1,078
Galveston	[illegible]	[illegible]	45
Mobile	[illegible]	[illegible]	307
Savannah, [illegible]	[illegible]	[illegible]	776
Charleston	[illegible]	[illegible]	149
Wilmington	[illegible]	[illegible]	62
Norfolk	[illegible]	[illegible]	362
Baltimore	[illegible]	[illegible]	18
New York	[illegible]	[illegible]	630
Boston	[illegible]	[illegible]	467
Philadelphia	[illegible]	[illegible]	448
Other ports	[illegible]	[illegible]	[illegible]
Total	[illegible]	[illegible]	[illegible]

Receipts at ports since September 1 [illegible]
Receipts same time last year [illegible]
Receipts same time last year before [illegible]

EXPORTS.

The consolidated report for three days gives exports to—

	G. B. France.	Cont.	Stock.
This week	[illegible]		
Last week	[illegible]	[illegible]	[illegible]
This week last year	[illegible]	[illegible]	[illegible]

FUTURES.

The variation in futures at New York will be seen from the following:

Since	[illegible]	[illegible]	[illegible]
May	[illegible]	[illegible]	[illegible]
June	[illegible]	[illegible]	[illegible]
July	[illegible]	[illegible]	[illegible]
August	[illegible]	[illegible]	[illegible]
September	[illegible]	[illegible]	[illegible]
October	[illegible]	[illegible]	[illegible]
November	[illegible]	[illegible]	[illegible]
December	[illegible]	[illegible]	[illegible]
January	[illegible]	[illegible]	[illegible]
February	[illegible]	[illegible]	[illegible]
March	[illegible]	[illegible]	[illegible]
April	[illegible]	[illegible]	[illegible]

Tone of Market to-day, firm; yesterday, barely steady.

There is a very touching little story told of a poor woman with two children, who had not a bed for them to lie upon, and scarcely any clothes to cover them. In the depth of winter they were nearly frozen, and the mother took the door off the cellar, off the hinges and set it up before the corner where they crouched down to sleep, that some of the draught and cold might be kept from them. One of the children, whispered to her, when she complained of how badly off they were: "Mother, what do those dear little children do who have no cellar-door to put up in front of them?" Even there, you see, the little heart found cause for thankfulness.

I envy no man that knows more than myself, but pity them that know less.—*Sir T. Browne.*

PRICES CURRENT
IN
THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	$4 00	4 60
Cotton sweeps	4 00	— —
Cultivators, Diam. and shovel tooth	6 25	7 00
Cultivators, riding and walking	20 00	40 00
Shovels and spades	5 00	12 00
Axes	7 00	11 50
Shovel plows	4 50	5 00
Half do. with cutters	6 00	8 00
Double-shovel plow	4 00	5 25
Straub's corn mills	— —	— —
Corn mills, Coleman's	120 00	425 00
B. J. West's corn mill	200 00	— —
Dunnard's sworn and one planter	— —	— —
Cotton planter	15 00	— —
Wagons, Carts, Etc.:		
Wagon, two-horse	55 00	70 00
Wagon, four-horse	85 00	100 00
Wagon, two-horse, thim. skein	60 00	70 00
Wagon, four-horse	80 00	95 00
Cane wagon	180 00	210 00
Ox wagon	75 00	115 00
Ox cart, complete	— —	— —
Cane cart	110 00	115 00
Tongue cart, complete	—	12
Plantation cart	45 00	60 00
Baggage cart	35 00	50 00
Iron, ₱ lb.:		
Hoop	3½	5
Sheet	3½	5
Horse Shoe	3½	4½

BUILDING MATERIAL.

Bricks, ₱ 1000:		
Lake	9 00	11 00
Country	— —	8 00
English fire	36 00	37 00
Lime, ₱ bbl.:		
Western	— —	— —
Cement	2 00	2 50
Plaster Paris	2 25	2 50
Lumber, ₱ 1,000 feet:		
Flooring, dressed	15 00	35 00
Flooring, rough	15 00	30 00
Ceiling, dressed	14 00	25 00
Weatherboards, dressed	14 00	25 00
Weatherboards, rough	— —	14 00
Scantling	14 00	25 00
Shingles, ₱ 1,000	2 50	3 50
Nails, best brands	3 20	— —
Smaller sizes proportionately higher	— —	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	— —	3 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 00	4 25
White Lead, best, ₱ lb	10	12
Paris Green, ₱ lb	30	40
Pat. Dryer, ₱ lb	10	13
Whiting, ₱ lb	1½	3
Putty, in bladders, ₱ lb	3	5
Linseed Oil, ₱ gal	70	80

SASH, BLINDS AND DOORS.

Window Sash, 12 lights:

Size of lights.	Sash per pair. Unglazed.	Glazed.	Blinds per pair.
8x10	35	$1 50	$1 5
10x12	55	1 70	2 00
10x16	80	2 75	2,75

Sash Doors:	Single.	Double.
3 feet x 7 feet	$3 00	$4 7
3 feet 6 feet	3 00	—
3 feet x 7 feet 6 inches	— —	3 80

Panel Doors:		
5x8 and 1¾ inch thick	— —	$2 25
2x7 and 1¾ inch thick	— —	7 2
3x7 and 1¾ inch thick	— —	2 30
4x7—6 inch and 1¾ inch thick	— —	4 00

GROCERIES.

Butter, ₱ lb.:		
Western	11	23
New York, good to country	21	27
Coffee, ₱ lb.:		
Rio, fair	16½	16½
Rio, good	17½	17
Rio, prime	18	18½
Java, choice O. G.	28	30
Candles, ₱ lb.:		
Star, best brands	12	13
Corn Meal, ₱ bbl.:		
Best K. D.	2 75	3 00
Cheese, ₱ lb.:		
Factory	9½	10
N. Y. cream and English dairy	15	15½
Fish:		
Mackerel, extra No. 1, in kits	— —	2 10
Mackerel, extra No. 1, in kits	— —	1 90
Sardines, quarter-boxes	03	10
Flour, ₱ bbl.		
Superfine		4 00
XX	4 75	5 00
XXX	5 25	5 50
Choice XXX	5 75	6 00
Choice family	6 50	6,75
Fruits:		
Dried apples, ₱ lb	3	4
Dried peaches, ₱ lb	— —	— —
Raisins, ₱ quarter box	50	55
Raisins, ₱ half box	—	1 00
Raisins, ₱ whole box	1 80	1 85
Bananas, ₱ bunch	1 00	2 00
Crackers, ₱ lb.:		
Soda		5
Butter		6
Sugar		6
Gingersnaps		7
Oil:		
Coal, in casks, best	50	55
Coal, in barrels, best	35	35
Kerosene, in cases	— —	45
Kerosene, in barrels	— —	35
Lard, in barrels, best	70	80
Molasses, in barrels:		
Cienfuegos	18	20
Fair	24	25
Prime to choice	30	42
Golden and Rogued strips	— —	— —
Half bbls. 5 and kegs 10c more.		
Rice, Louisiana, ₱ lb.:		
No. 2	— —	4
Ordinary	6	6½
Fair	6½	7
Prime to choice	7½	7½
Soap, in boxes, ₱ lb.:		
XXX Palm	6½	— —
Keiser's magnolia	7½	— —
Keiser's olive	6	— —
Starch, ₱ lb.	3	3
Salt, in sacks:		
Fine	1 00	1 10
Coarse	80	85
Sugar:		
Dead fair		7
Prime		7½
Choice		8
Yellow clarified		8
White clarified		9
Crushed		—
Powdered		—
Spices, ₱ lb.:		
Allspice	15	—
Pepper	13	14
Cloves	35	—
Cinnamon	—	—
Tea, ₱ lb.:		
Black Congou	37½	1 10
Green Imperial	30	80
Tobacco, manufactured, ₱ lb.:		
Chewing, common	40	45
Chewing, fair		
Chewing, prime		
Chewing, choice	55	70
Smoking		

GRAIN AND FEED.

Corn, ₱ bushel:		
Yellow		
White		
Mixed		
Oats, ₱ bushel		
St. Louis		
Texas		
Golden		
Bran, Cypress, ₱ bale		
Hay, ₱ cwt.:		
Prime		1 10
Ordinary		
Cow Peas:		
Whippoorwill		
Mixed	1 00	1 05
Clay	1 00	1 05

PROVISIONS.

Bacon, ₱ lb.:		
Breakfast		6
Shoulders		6
Sides, clear rib		6
Sides, clear		6
Hams, sugar cured		11
Mess Pork, ₱ bbl	9 00	9 50
Dry Salted Meats ₱ lb.:		
Shoulders	4	4½
Lard, ₱ lb.:		
Choice, in kegs and pails		8
Choice, in tierces and barrels		7½

EDULENTS.

Potatoes, ₱ bbl	50	60
Onions, ₱ bbl	50	2 00
Apples, ₱ bbl		
Cabbages, ₱ doz		

WOOL.

Burry	9	10
Louisiana, clean	18	20
Lake, clean	21	22

BALING STUFFS.

Bagging:		
Jutes		
Jute	11½	11½
Ties, Arrow, best, per bundle, ₱		2 40
Iron and buckles	— —	2 40
Twine, hemp	13½	14

POULTRY AND EGGS.

Poultry, retail:		
Chickens	4 00	4 50
Young	3 00	3 50
Hens	3 00	4 00
Turkeys	12 00	15 00
Eggs, retail:		
Western	10	12
Louisiana	12	15

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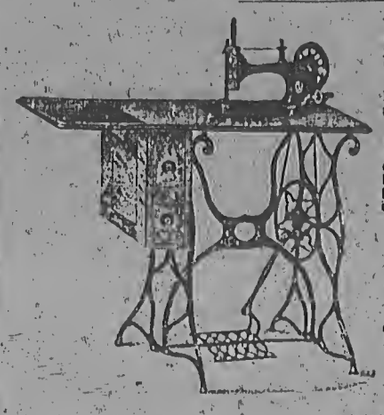
THE SINGER AGAIN TO THE FRONT!!

Great Reduction in the Prices

OF THE

WORLD-RENOWNED **SINGER** FAMILY SEWING MACHINE!

FOR CASH!!



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The fact that the only Sewing Machine which unscrupulous men have ever attempted to imitate is the Singer is sufficient evidence of its superiority over all others. There is no longer any excuse for buying any of the cheap Machines hawked about the country, with no claim for patronage but their cheapness.

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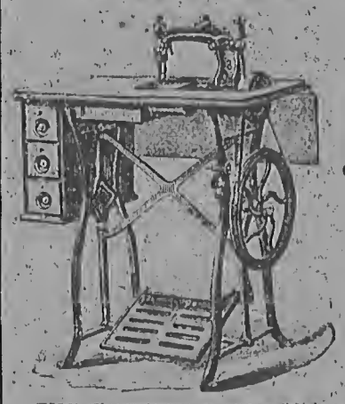

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Great Reduction for Cash.

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" 90 " " "	50.
" 85 " " "	45.
" 80 " " "	40.
" 75 " " "	35.
" 70 " " "	35.

Every Machine furnished with all the attachments.

THE WHEELER & WILSON has now been before the people for more than **Twenty-five Years**, an onward of 400,000 of the **Family Favorite** are now in use in the families and workshops of the world. Our New No. 8 Machine is, without doubt, the best and most simple sewing Machine in the world.

It has a *self-setting* needle.
It never *ruts* the thread or goods.
It is a new machine with *straight* needle.
It will not break the thread if the needle is allowed to run *off the goods when sewing*.
It has no *noisy cog wheels*.
It has no complicated *shuttle* to thread.
It allows the work to run back from the operator.

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Religious Notices.

SEASHORE CAMP MEETING.—The seventh regular annual camp meeting on Seashore Camp Ground will commence on Wednesday, July 10, 1878, and continue for eight to ten days.

By order of the board of trustees,
W. H. FOSTER, President.
PHILIP LALARAN, Secretary. 9

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Meridian	June 1, 2
Enterprise	5, 6
Shubuta at Shubuta	15, 16
Wayne at Liberty	22, 23
Enterprise circuit at Mount Hebron	29, 30
Waynesboro, at State Line	July 6, 7
Marion at Chunkeyville	13, 14
Pleasant Grove, at Mars' Hill	20, 21
Lauderdale mission at Shady Grove	27, 28
Paulding at Hope Hill	Aug. 3, 4
Ellisville mission, at Ellisville	10, 11
Meridian, at Beaver Dam	17, 18
Spring Hill, at Lakewood Camp Meeting	24, 25
Decatur, at Prairie Chapel	Sept. 7, 8

Bishop McTyeire will hold the District Conference at Shubuta, beginning on Friday morning June 14, at nine o'clock.

16 JOHN A. ELLIS, P. E.

MISCELLANEOUS.

TYLER'S,

115 - - CANAL ST. - - 115

Geo. E. Strong

Begs to announce to the public that he has purchased the fixtures of the store and good will of the business of E. A. TYLER, and is now open with an entire new stock of DIAMONDS, WATCHES, Jewelry, Solid Sterling Silver and Plated Ware.

The Watch-Making and Repairing Department will be in charge of the most skillful and reliable workmen.

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Sole Agent in this city of Robinson & McMillan and McMillan & Son, celebrated Stockton Pine Mills. Lumber for Charleston, S. C. will sell to order.

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12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes,

Stone China DINNER SETS	WHITE
Stone China TEA SETS	AND
Decorated CHAMBER SETS	GOLD
10-in. French China DINNER SETS	BAND
Gold Band and China TEA SETS	PRICES
Table TUMBLERS	
Table GOBLETS	

80 W. C. SHEPARD & CO.

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AND FANCY GOODS.

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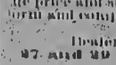

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OOLONG, Black—35c., 40c., 50c., 60c., 75c. Best at $1 per lb.
ENGLISH BREAKFAST, Black—35c., 40c., 50c., 75c., $1. Best at $1.20 per lb.
IMPERIAL GREEN TEA—35c., 40c., 50c., 60c., 75c., $1, $1.20. Best at $1.40 per lb.
MIXED TEAS—35c., 40c., 50c., 60c., 75c. Very choice, $1. Extra choice, $1.20.

Also a choice assortment of Young Hyson, Gunpowder, Orange Pekoe, Flowery Pekoe, Assam, Mandarin and Capor Teas.

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GOOD RIO, parched or ground	25c. per lb
CHOICE RIO,	30c. "
CHOICE CORDOVA,	30c. "
REAL OLD GOVERNMENT JAVA	40c. "

NOTICE.—We will ship $5 worth or more of our goods, if prepaid, to any Express station Mobile or Jackson Railroad, *Free of Freight.* Parties ordering less than $5 worth must send extra for expressage. Packages of 1 lb. or less can be sent by mail for 1 cent per ounce. Remittances should be made payable to J. J. MARTIN, Great Tea Depot, 5 Camp street, New Orleans.

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WE have now ready our New Illustrated Price List of Pocket Knives, Scissors, Razors, etc., etc. These Knives are made by Joseph Rodgers & Sons, Cutlers to Her Majesty the Queen of England, and are the finest Pocket Knives made. Send for our New Price List. It will be mailed free to any address.

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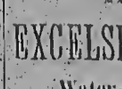

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, MAY 30, 1878. NO. 22.

News of the Week.

DOMESTIC.

WASHINGTON, May 21.—The committee of the House on public buildings and grounds have agreed to report favorably on the Senate bill that the Memphis, Tenn., custom-house shall be constructed of Tennessee marble.

PHILADELPHIA, May 22.—The British vice-consul at this place stated, in an interview with a reporter, that the English government was fully advised of all purchases of vessels made by agents of Russia in this country, and said there was no authority to prevent the purchase of vessels in this country by either Russia or England under treaties, unless the purpose was to arm them in this country, and then there would be opposition expected of the American government. There was no proof that the vessels already purchased were to be used for cruising purposes, without there was no interference would be offered.

Bishop Thomas Bowman, D D, of Lecompton, one of the bishops of the Methodist Episcopal Church, sailed in the steamship Nederland for Antwerp this morning. Bishop Bowman will make a tour around the world to inspect the missions of the church.

GALVESTON: May 22.—A *News* special from Clarksville says: A fire on the morning destroyed nineteen business houses in that place. The loss is each $150,000. There is scarcely any insurance.

BALTIMORE May 23.—The annual decoration of the graves of Confederate soldiers and sailors at Loudon Park Cemetery, took place this evening, under the auspices of the Maryland Society of the Army and Navy of the Confederate States. Bishop Pinkney made a prayer, and Gen. Fitzhugh Lee, of Virginia, delivered the address. The afternoon was pleasant and bright. About five thousand persons were present. The committee decorated the monument to the Union dead in the same cemetery.

MINNEAPOLIS, May 23.—The coroner's jury returns a verdict that the explosion disaster occurred from an explosion of mill dust, which was ignited by a spark from stones running together. Evidence shows no negligence on the part of any one.

CHICAGO, May 24.—About six o'clock last evening a tornado struck the settlement about three miles from Evanston, a Chicago suburb, and traversed the country for a radius of several miles. The farm house of William Barnes was completely demolished. Mrs. Barnes instantly killed, and two young children carried through the air by a whirlwind, were found dead to the ground, a distance of twenty rods away. A laborer was killed from his feet, and on striking the ground his legs were broken by the shock. No other damage to life is reported, but the destruction to property is considerable. Many freaks of last night's storm are reported from various points, but nothing serious, except in this city and at Mineral Point.

FRANKFORT, May 25.—In the Presbyterian General Assembly to-day, the official case of Dr. E. P. Baird against the Synod of Virginia was concluded late. His complaint was sustained. A narrative was read, which speaks of good things and discouragement. The Assembly will probably adjourn to-night.

WASHINGTON, May 25.—Details of the tornado come in slowly. It was particularly severe in Wisconsin. Fatalities reported reach about twenty.

CHICAGO, May 25.—The number reported from the tornado at Mineral Point is eleven.

FOREIGN.

VIENNA, May 21.—By the earthquake in Venezuela, which occurred April 14, the town of Cua, eighty miles from Caracas, was entirely destroyed, with surrounding farms. The river Tuy became heated to such a degree that fishes sought refuge on the side of the water. Shocks were felt in Caracas, and the heaviest since 1812. The property damaged in Caracas amounted to $100,000.

LONDON, May 22.—Pacific news received from St. Petersburg, Berlin and Paris.

The *Standard's* Berlin dispatch says Count Schouvaloff expressed to Lord Odo Russell, British ambassador, the hope that negotiations between England and Russia would lead to a peaceful arrangement.

The *Times'* Vienna correspondent, however, says: In order to appreciate the exact value of the announcement a speedy meeting of the Congress must be mentioned that it emanates from financial sources. As for official and diplomatic circles, they are more silent and reserved than ever.

HALIFAX, May 22.—At the old colliery mine explosion three brothers named Sullivan, succeeded in rescuing thirteen of the entombed who were overcome by gas. They were unconscious for some time, but are slowly recovering. Sixteen pallid corpses were at work here. In the south side of the mine a large number of men were at work, but all escaped uninjured. One of the Sullivans was suffocated while searching for the dead, but was fortunately rescued by a brother. The works will be idle for a few days only.

BERLIN, May 22.—Semi-official correspondence anticipates favorable result from Count Schouvaloff's efforts. It says that the latest declarations of the British ministry, as well as the views manifested at St. Petersburg, are full of wishes and hopes at the renewed consolidation of European peace.

LONDON, May 23.—It is authoritatively stated that Count Schouvaloff brings from the Czar counter proposals, couched in conciliatory terms, proposing that all questions pertaining to European Turkey be submitted and treated by the proposed congress, and that the questions relating to Turkey in Asia be made the subject of a separate convention between England and Russia alone.

The Vienna correspondent of the *Daily Telegraph* says: Count Andrassy and his colleagues have gradually come round to England's views about the terms on which the Congress should meet, as well as on many other points.

TORONTO, May 23.—The pleasure steamer Empress of India, with a party of eighteen aboard, went over the dam on Grand river, at Galt, Ontario. One body was recovered, and diligent search is being made below for others.

LONDON, May 25.—The cabinet council held long sessions yesterday and to-day. The prospects for peace are certainly brighter to-day than for some time past. The Czar is resolute in regard to the retrocession of Bessarabia, but has made considerable advances in regard to the limits of Bulgaria. There need be no surprise if Russia, under pressure, consents to reduce her indemnity one-half, or even more.

LONDON, May 25.—Accounts received from every capital in Europe concur as to the main feature of the political news namely: The certainty of an early meeting of the Congress, but considerable anxiety is still apparent about the military preparations and situation before Constantinople. The attitude of Austria especially creates apprehensions at St. Petersburg, and these will not be allayed by the occupation of Arakalos, which is Austria's first overt demonstration against Russia's settlement of the Eastern question. Russia having promised that island to Servia, Servia is certain not to get it unless the Congress awards it to her. Great secrecy is still maintained at St. Petersburg about the progress of negotiations.

A Landseer had a celebrated picture representing a congregation of Scottish shepherds with their *collies* or dogs seated each by his master in the pew. A clergyman from a distant part of Scotland once came to officiate to one of these shepherd congregations. It is usual in the Presbyterian kirk for the people to rise when the minister pronounces the final blessing. The shepherds continued seated. The strange minister was scandalized, and he sharply exclaimed: "What, is there not one pious devotional spirit among you to make you rise to receive the blessing?" An old shepherd mounted the pulpit stairs and whispered in the preacher's ear: "Meenister, it's just to cheat the doggies." It appeared that whenever the congregation rose to receive the final blessing the collies thought the service was over, and rushed through their masters' legs with mighty yelpings out into the church-yard.

MARRIED.

HOWELL—OWEN.—April 24, 1878, at the Methodist church, Verona, Miss., by Rev. T. C. Wier, Mr. J. W. Howell, to Miss May, B. Owen, all of Verona, Miss.

COOK—DESMUKES.—May 1, 1878, at the residence of Mr. Charles Desmukes, Arkadelphia, Miss., by Rev. T. C. Wier, Mr. James H. Cook to Miss Lillie Desmukes.

PRICE—ROGERS.—May 2, 1878 at the residence of Mr. B. A. Rogers, Verona, Miss., by Rev. T. C. Wier, Mr. John Price to Miss Mamie Rogers.

HARRIS—HARRIS.—May 16, 1878, at the residence of Dr. F. J. Simmons, Verona, Miss., by Rev. T. C. Wier, Mr. J. N. Harris to Miss Sue Harris.

BURKE—BURKE.—In Marianna, Fla., May 6, 1878 by Rev. G. H. Kelley, Mr. James V. Burke and Miss Luella Tellulah Burke, daughter of Mr. J. T. Burke.

GRAVES—COWELL.—On Wednesday night, April 17, 1878 in Chapel church, Mount Carmel circuit, by Rev. William P. Long, Mr. Middleton Graves to Miss Ella Ann Powell (formerly Robertson) all of Covington county, Miss.

PENN—YATES.—At the residence of the bride's father, Mr. L. Yates, by Rev. J. M. Weems, May 8, 1878, Dr. R. G. Penn to Miss Celia A. Yates, all of Pike, Hinds county, Miss.

GLENN—SILLERO.—At Grove Hill, Ala., May 7, 1878 by Rev. Jesse C. Chapman, Rev. R. C. Glenn to Miss Sallie K. Sillero, of Washington, Ala.

Mr. EDITOR: We have just closed a meeting that has resulted in good to our church. We received eight members, which makes a total of thirteen since Conference. Bro. A. H. Widney and Dr. Linfield assisted us, and did efficient work in the pulpit and congregation.

J. M. WEEMS.

GAZEBOO, Miss., May 6, 1878.

SEASHORE CAMP GROUND.—There will be a meeting of the board of trustees, on the camp ground, on Thursday, the sixth day of June, 1878. All persons desiring lots or tents are requested to be present.

By order of the board.

W. H. FOSTER, Pres't.

P. HALLAHAN, Sec.

A note from Rev. H. F. White, Franklin, La., informs us that his charge is blessed with a revival. Eleven accessions to date, and the meeting still in progress.

When the mind, like a pure, calm lake, reflects back the light which is shed from heaven, the range of that is upon it commensurate with its capacity, for the tiniest drop of dew arranges forth the tints, though not the full radiance of the sun.—*Bethune.*

PROCEEDINGS OF THE GENERAL CONFERENCE OF THE M. E. CHURCH SOUTH.

FOURTEENTH DAY.

THURSDAY, May 16, 1878.

Conference met at the stated hour.

Bishop Keener in the chair.

Divine service was conducted by W. H. Potter.

The minutes were read and confirmed.

Bishop Paine took the chair.

J. M. Lewis presented a petition from the official boards of the St. Louis churches, praying for a union of the St. Louis and Southwest Missouri Conferences. Referred to the Committee on Boundaries.

The order of business was suspended to allow the following resolution to be offered and read:

Resolved, That after to-morrow (Friday, the seventeenth instant) no resolution, memorial or petition proposing a change of the Discipline shall be entertained, except by a two-thirds vote of the Conference.

P. A. PETERSON,
PAUL WHITEHEAD.

W. G. Veal moved to amend by substituting Saturday. This motion did not prevail.

The resolution was adopted.

S. S. Bryant presented a remonstrance against the change of the boundaries of the Southwest Missouri Conference. Referred to the Committee on Boundaries.

The chair then called for reports of standing committees.

On motion of H. F. Johnson they were received and laid on the table without reading.

J. E. Evans, chairman of the Committee on Revival, presented Reports Nos. 9 and 10 of that committee. (See reports on sixth page.)

C. K. Marshall, chairman of the Committee on Sunday Schools, presented Reports Nos. 3 and 4 of that committee. (See reports on sixth page.)

R. A. Young, chairman of the Committee on Finance, presented Reports Nos. 12, 13 and 14 of that committee. (See reports on sixth page.)

P. P. Ellis, chairman of the Committee on Temperance, presented Report No. 2 of that committee. (See report on sixth page.)

Bishop Pierce presented Report No. 2 of the Committee on Appeals, as follows:

REPORT NO. II OF THE COMMITTEE ON APPEALS.

Appeal of Tyre B. Harbin, elder, Illinois Conference—suspended. Decision of the Illinois Conference reversed. G. F. PIERCE, Pres't.

A. G. HAYGOOD,
Secretary of General Conference.

ATLANTA, GA., May 16, 1878.

S. Register, chairman of the Committee on Episcopacy, presented Report No. 6 of that committee, which was read, and on motion of J. S. Key was made the order of the day for Friday next, at ten o'clock, a motion of H. F. Johnson to strike out the order of the day not being adopted.

The order of the day having arrived, A. H. Colquitt, chairman of the Committee on Introductions, introduced the Rev. Cyrus D. Foss, D. D., and the Hon. William Cumback, fraternal messengers from the General Conference of the Methodist Episcopal Church, to the presiding Bishop, who introduced them to the College of Bishops and the General Conference, which received them standing.

The chair then delivered to the secretary the credentials of the messengers, which were read to the Conference, as follows:

Address of the General Conference of the M. E. Church to the General Conference of the M. E. Church South.

To the General Conference of the Methodist Episcopal Church South:

Dear Fathers and Brethren—The Bishops of the Methodist Episcopal Church acting under the authority of the late General Conference, have appointed the Rev. Cyrus D. Foss, D. D., one of our ministers, and the Hon. William Cumback, one of our lay brethren, as fraternal delegates to your Conference. These honored brethren, who occupy a prominent rank in our church, will represent to you our affairs, and will convey to you the expressions of our warmest regard and sympathy.

By order and in behalf of the Board of Bishops.

WM. L. HARRIS, Sec.

NEW YORK, April 12, 1878.

Lovick Pierce then presented to the chair the fraternal address of the British Conference.

The chair delivered it to the secretary to read.

Lovick Pierce stated that the address had been forwarded to him with the accompanying letter to Bishop Marvin, which he never lived to see. Both the letter and address were read, as follows:

35 FRIEND'S SQUARE, LONDON, S. E., ENG., October 2, 1877.

My Dear Bishop Marvin,—I beg to place in your hands the address of the British Conference to the next General Conference of the Methodist Episcopal Church South, United States. As I am ignorant of your address, I direct this to the care of Dr. Lovick Pierce, whose address Dr. Punshon has kindly given to me. I shall be greatly obliged by a few lines from you, acknowledging the receipt of it. With kind regards and pleasant reminiscences of my intercourse with you in Bristol, I remain, my dear Bishop Marvin,

Yours very truly,

H. W. WILLIAMS.

To the Rev. Bishop Marvin, Methodist Episcopal Church South, United States.

Address of the British Conference of 1877 to the next General Conference of the Methodist Episcopal Church South, United States of America.

Reverend and Dear Brethren: It has afforded us no ordinary pleasure to receive among us, at our Annual Conference, the two brethren, who were accredited to us as your representatives, Bishop Marvin and the Rev. E. R. Hendrix. Our interest in the occasion and object of their visit to the Old World would of itself have insured them a cordial welcome as messengers of the churches; but a still deeper feeling has been awakened by the earnest and affectionate salutation borne by them from your church to ours, and by the tidings which they have brought of your prosperity. Most heartily, dear brethren, do we reciprocate your Christian greeting, and join in your thanksgivings for the success that has followed your labors.

We rejoice in the many tokens of a broad and deep Christian culture among the members of your church, in the prosperity of your educational institutions and in the earnestness of your endeavors to maintain and diffuse pure and elevated literature. Above all, we were filled with thankfulness as we heard your representatives speak of the happy results of the trials through which your country has passed, the deepened piety of your church at home, and the revival of zealous effort in missionary labors abroad. May he who has thus blessed the times of trouble and distress send far more abundant blessing in these times of peace!

The accounts which Bishop Marvin has given us respecting your missionary work in Mexico, in Brazil, in China, among the Germans in Texas and among the Indians were to us full of interest. We look forward to great results from your labor in these fields, some of which are open to yourselves alone. We are persuaded that with you, as with ourselves, zealous missionary effort abroad will ever be fraught with blessed influence on churches at home.

As to ourselves, we gratefully acknowledge that during the past year the good hand of the Lord our God has been upon us. In many places we have been permitted to witness a remarkable revival of religious power. Our annual returns show that, though our losses by death and by emigration have been very great, the number of members in our societies has been increased by nine thousand during the year. The number of candidates offering themselves for the work of the ministry has been larger than in any former year of our history. Our theological colleges are filled with earnest young men preparing for home and foreign spheres of labor. Our foreign missions have been well sustained, though the range of our operations has not been greatly enlarged during the year. The working of our various educational institutions has been successful, and in every department of Christian labor we have, through the divine blessing, to record encouraging results.

Many circumstances have concurred to impress us very deeply with a sense of our responsibility for maintaining in its purity, and for declaring with increased fervency and force the "message" of truth which from the beginning the Methodist Churches have received and proclaimed. The pretensions of an infallibility which claims to occupy as its own the fields of philosophy and of science, the organized conspiracy of Ultramontanism against our liberties and our faith, the ritualistic and sacerdotal spirit that widely prevails, and the insidious errors that are finding their way into many churches of our land, fill us with solicitude, and impel us to greater zeal in the diffusion of sound doctrine. We are satisfied, dear brethren, that in these feelings and resolves you are one with us. Recognizing with equal fullness of conviction these peculiar and weighty responsibilities, you will unite with us in fervent prayer to the "one Lord" that all our churches may be knit together in "one faith."

Having this end in view, we would gladly strengthen the bonds of fraternal intercourse with all that "hold the Head," and especially with all branches of the Methodist Church. We greatly rejoice that in your own land the churches of the North and the South are coming into closer fellowship. We shall gladly embrace every opportunity of proving the reality and the depth of our brotherly feeling. There are many difficulties which prevent us from acceding to your request that we should appoint a representative to attend your Conference next year. We trust that in the future such an appointment may be found practicable.

You will have our earnest prayers, dear brethren, that a special blessing may rest on your General Conference. With warm Christian affection and high esteem, we commend you to God and to the word of his grace.

Signed on behalf and by order of the Conference.

HENRY W. WILLIAMS, Sec.

BOSTON, August 10, 1877.

The following resolution was then offered, read and adopted:

Resolved, That a committee of five on fraternal correspondence be appointed by the chair, to whom shall be referred all matters pertaining to the communications just made to this body, and all similar communications. A. M. SHIPP.
O. P. FITZGERALD.

The chairman then presented the Rev. Dr. Foss, who made a truly fraternal address to the Conference, at the close of which the chairman presented the Hon. William Cumback, who followed in a similar strain. Both addresses were received with great applause, and are as follows:

Mr. President and Fathers and Brethren, Honored and Beloved in the Lord:

It gives me great joy to be present with you, and to have the unexpected delight of receiving with you this greeting from the mother of us all, the Wesleyan Church. It comes to me, and I have no doubt to you, like a mother's kiss of peace to her reconciled children. (Applause.)

If I felt myself equal to the duty of this hour I should esteem it the most joyful hour of my life; but he would indeed be a bold man who should suppose himself able to give fit expression to the greetings about to be exchanged between the two largest branches of Methodism in the world; long and sadly estranged from each other; during the recent years earnestly, honorably, frankly trying to remove the causes of this estrangement, or to bury them a thousand fathoms deep in the whelming tide of Christian love; and now, for the first time able to strike glad hands over "formal fraternity" as an accomplished fact. Two and a quarter millions of Episcopal Methodists feel the joyful thrill of this day's greetings; *so many* in God's militant host, led to his feet by Wesley and Asbury and their successors; and let us not doubt that the countless myriads of God's triumphant host also share in the solemn joy of this great hour; for

"One family, we dwell in him,
One church, above, beneath,
Though now divided by the stream,
The narrow stream of death."

Would that he to whom we trace whatever is distinctive in our ecclesiastical order might break the long silence which has elapsed since his never-to-be-forgotten parting blessing: "The best of all is God is with us;" and speak to us from his high seat in glory, words of congratulation and counsel to-day. (Applause.) I recall this vain wish and offer a more practical one: Oh, that his Lord and ours (who left this world with his hands extended over his chosen to bless them, saying, just as he ascended: "Lo! I am with you alway, even unto the end of the world,") may breathe into every heart his spirit of ineffable love, and send us forth from this festal day, as never before, to cordial co-operation in the sublime endeavor which has been our common watchword from the beginning: "To spread scriptural holiness over these lands." (Applause.)

Mr. President, what is this precious heritage of Methodism, in which millions of men have cause to rejoice? What is it without, and what within? What has it done to challenge the attention and respect of the Christian world, and what is the secret of its power? It has been declared as "Christianity in earnest." May it ever more and increasingly deserve that definition! (Amen.) Its best historian speaks of it on his title-page as "The Religious Movement of the Eighteenth Century called Methodism." A "*movement*" it certainly was at the beginning both in England and in America. It made a commotion wherever it went. The customary greeting which met its itinerants everywhere was: "These that have turned the world upside down are come hither also." And they justified the expectation thus created. They had the faith of the rough Yorkshire preacher, on this text, who announced as the points of his sermon: "1. The world is wrong side up. 2. It must be turned upside down. 3. We are the chaps to do it." (Laughter and applause.)

It was also a "*religious*" movement. Men might call it fanatical, as many did, but all were compelled to admit that it was pre-eminently religious. It was incontestably that, and nothing else. And compared with all other movements in the country, it was "*the* religious movement of the eighteenth century." But it has long since outgrown its swaddling clothes. During the first three-quarters of the nineteenth century the robust infant has become a stalwart youth. The statistics of Methodism have long since arrested the eye not only of the ecclesiastical historian, but also of the philanthropist and the statesman. Its pre-eminence among the religious forces at work on this continent is frankly admitted.

But Methodism is not confined to America. Two of its Bishops, one of yours and one of ours, have recently given visible demonstration of its old motto, "*The world* is my parish," by actually going round the world in the discharge of the duties of their office. (Applause.)

I know not how it may be here with you, but in the North we are sometimes taunted with "the *decline* of Methodism." At the declination of one of our largest churches in Brooklyn, an eloquent Presbyterian minister, who was invited to make one of the addresses, referred to this subject, not, however, in this spirit of criticism. He said that for many years, in order to keep himself abreast with the religious knowledge of the time, he had been a regular reader of some one religious weekly of each of the great denominations; and that in all these years no single line had given him such pain as one he saw a few weeks before at the head of an article in the *Christian Advocate* published in New York. It was this: "The Decline of Methodism!" It reminded him of a carpenter, who, while working in his shop, could watch his son playing round his door yard, and who feared that the little fellow would some time fall into the well. Suddenly missing him one day, he ran hastily to the curb and, seeing something in the water, he shouted: "My boy, are you dead?" "Yes, father." "What a relief to get it from his own mouth!" (Applause and laughter.) The speaker added: "We outsiders have heard nothing of the decline of Methodism except from Methodism itself."

Sitting behind him in the pulpit was Bishop Janes, that singularly devoted man, for whose entrance, on a grand career of apostolic labors in the bishopric we were indebted to Southern votes. (We gratefully acknowledge this debt.) He was wont to say that after his abundant opportunity for knowing whereof he affirmed he could confidently assert that the church was never more pure, and never so intelligent and powerful for her work as now. (Applause.)

We may and must see and lament whatever elements of weakness render Methodism, in point of fact, at all inferior to its grand ideal as a world-embracing system of evangelical propagandism; but let us not forget to thank God that his blessing has made it the largest and most effective branch of his church on this continent, and has caused its distinctive ideas to overflow its ecclesiastical limits and leaven every other branch of the church. (Applause.)

The Rev. Dr. Howard Crosby, who brought to our General Conference the fraternal greetings of the General Assembly of the Presbyterian Church in 1872, said:

"I rejoice to believe that when God sent the Methodist Episcopal Church into America, that church was called and elected to conquer this country, in order to put fervor and activity into the Presbyterian Church, and it has made its calling and election sure. (Applause.) And I believe further, brethren, that you have, in many details of Christian activity, taught us very many lessons which, though we may have been slow to receive, we have been sure to accept in the end."

It requires an effort of the imagination to realize the immense responsibility devolved on us by what God has accomplished through our fathers. Why does this august body, gathered from many States, pause in the midst of its important business to listen to this fraternal delegation? Not for what we are, nor for what we can say, but because we stand in front of 1,000,000 warm Methodist hearts, and give you their greeting in the Lord. (Applause.) We represent a body of Christians closely akin to you, having $70,000,000 invested in church property, having the immense responsibility of training a million and a half of Sunday school scholars, taught in 20,000 schools by 200,000 teachers.

It would not become me to make to you any particular statement of your own statistics; but the world knows your church membership is rapidly approaching a full million, and that your pastors are now responsible for the religious instruction of several millions of the people.

Dr. Punshon says that when, in 1769 Richard Boardman and Joseph Pilmor were sent out to America, the first missionary collection was taken in the British Wesleyan Conference, and $200 was put into their hands. On their way to their farewell meeting was held at York, and a collection of $2.50 was taken up. (Laughter.) Tradition says a special prayer meeting was called for at five o'clock the next morning "to return God thanks for such unexampled liberality." (Great laughter.) That was 109 years ago, and now there are 22,718 itinerant ministers connected with the various branches of Methodism in this country, and 3,293,169 members. "What hath God wrought?" Oh for floods, floods, floods upon the dry ground! May God make us a thousand times as many more as we now are, and bless us as he has promised. (Amen.)

Let me pass rapidly to the interior view of Methodism, and inquire, with similar brevity, after the secret of its power. That secret, I conceive, consists partly in its doctrinal system, partly in its peculiar ecclesiastical polity, but chiefly in its religious experience. Its doctrinal system is not new, though the manner of its proclamation is. From the beginning till now the Methodists, we think, have been less inclined than any other branch of the church to forget the inspired apostolic commandment in opposition to novelties in doctrine. "Though we, or an angel from heaven, preach any other gospel unto you than that ye have heard, let him be accursed."

In the course of the ages the old doctrines of the Bible had been buried beneath the rubbish of forgetfulness and sacerdotalism. Wesley seized them, lifted them up, shook from them the dust of ages which covered them, kindled them at the altars of God, rushed forth, and held them up as blazing torches before the eyes of the people. (Applause.)

Our fathers taught that sin was not a peccadillo, not merely a misfortune, but a dark, quietly-dawning fact. They thought salvation was not a pro-

posal of help restricted to a certain part of the human race to be conferred at some time, no man can tell when; but to every guilty penitent it was a proclamation that he might now be saved, fully saved, saved to the utmost, and have the witness of the Holy Ghost to the fact of this salvation. (Applause.) No wonder the people listened, for at that time these truths came with the force of a new revelation to the masses of men.

I think I shall not be accused of an unjust criticism on our Christian brethren, not of our faith, if I cite the early Methodists' sarcastic representation of the teachings prevailing in the communities in which they went. It was this: "Religion—if you seek it you won't find it; if you find it you won't know it; if you know it you haven't got it; if you get it you can't lose it; if you lose it you never had it." Great laughter.) The Methodists reversed every clause of this description, and made it run: Religion—if you seek you will find it; if you find it you will know it; if you know it you have got it; if you get it you may lose it; if you lose it you must have it. (Applause.)

All the doctrines our fathers asserted were old, but they made them new, fresh, vivid and powerful.

I cannot illustrate one doctrine, misconceived by many, better than by an incident of the days of the French Revolution. An attempt was made by a brilliant Frenchman, M. Lepaux, to establish a new religion—a sentimental Rousseauism, which he termed Theo philanthropy. After making the effort he found the trial a failure, and went to that great master of State craft, Talleyrand, and asked his advice. Talleyrand said: "Monsieur Lepaux, you have undertaken a very difficult task. It is not easy to establish a new religion. I don't know how you can be successful. I venture to give you one piece of advice. 'I advise you to be crucified and rise the third day.'" (Applause.)

I take it that one of the distinctive features of Methodism has always been the necessity of a profound and unwavering faith in the sanguinary, vivacious death of our Lord Jesus Christ, and his resurrection on the third day as the only grounds on which a sinner can build his hope of salvation. Our early preachers had keen eyes. They had no foot square audience lying on the pulpit to keep their eyes off from their real congregations. And so if they saw on any face the signs that the Spirit was moving in the heart, they went to that man and took his hand. They did not ask: Do you believe in the thirty-nine articles? or: Do you believe in three orders in the ministry? or: Do you believe that we are the true church? but do you desire to flee from the wrath to come and be saved from your sins? If the answer was yes, he would say: "Here's Bro. Jones, the class-leader. Come next Tuesday night to his class." Mr. Wesley, according to Macaulay, I think, was equal to Richelieu, yet he invented not a single one of our peculiarities; every one of them is a child of Providence.

The itinerancy is the foundation of our polity. The early itinerant preacher went to the people. He ever felt, as a burlesque at his back, Christ's unapproachable marching order to his ministry: "Go." Wherever the people had gone he went, and he went often before them. (Applause.)

But the religious experience of Methodism was the great secret of its power. My brethren, God's way in making any truth powerful among men has always been to translate it into the vernacular of earth by incarnating it—(applause)—by putting it into a human soul. I detract not a word from the statements of my dear friend, the secretary of the Bible Society, who addressed you yesterday, I read him Chillingworth's great maxim: "The Bible, the Bible, the religion of Protestants." But it is not merely the Bible written; it is the Bible incarnated—lived, wrought into the fabric of souls—which is mighty for the salvation of the world. (Applause.) God incarnated himself in order to reveal himself.

The universality of the gospel offer is one of the truths distinctly revealed, but never understood until God incarnated it. The impartial angels had sung: "Glory to God in the highest; peace on earth, good will to men." Jesus had given the great commission for "all the world," "for every creature."

But the apostles themselves did not understand this command of Jesus. They lingered in Jerusalem until persecution scattered them, years after Peter was still so bound by Jewish bigotry that he needed a miracle and an angel's visit to loose his bonds; and then, as though he had found a new revelation in the house of Cornelius, he said: "I perceive God is no respecter of persons." Within a century, within the lifetime of our honored father here (Dr. Lovick Pierce), in a Baptist ministers' convention, in which the great Dr. Ryland presided, the discussion dragged a little, and the young men were invited to propose subjects for discussion. William Carey said: "Mr. Chairman, I propose this question: 'The duty of the Christian church to evangelize the heathen world.'" Dr. Ryland said: "Sit down, young man, sit down; when God gets ready to convert the heathen he will do it without your help or mine." And that within the past century. God hid the truth on this subject in the hearts of Dr. Coke and John Wesley, Judson, Carey and others. We see the fruits.

I will allude to one more doctrine—the witness of the Spirit. God has given Methodism the honor of making millions of men understand it. This was almost a dead letter in God's holy book when John Wesley arose.

Mr. John Wesley in that Moravian meeting, and while reading Luther's translation, felt his heart strangely warm. In that hour Methodism was born. (Applause.) That strange warmth of John Wesley we have here to-day. Yet the teaching lay plainly on the very surface of the Bible. Enoch "had this testimony, that he pleased God." David had his feet taken "out of a horrible pit and out of the miry clay," and a new song put into his mouth. Paul and Peter and John told the same blessed story. But I doubt if a thousand men in all England could there have said that they knew their sins were forgiven one hundred and fifty years ago.

Thus have I hinted at the special reasons we have as Methodists for striking glad hands in fraternal greetings. If we were less nearly akin we should still be drawn together in Christian charity by the common bond which touches every member of the body of Christ.

Every Christian in the world is tugging at the very heart-strings of every other Christian, whether he knows it or not.

If we have Christ's image, we must love that image everywhere. Wesley is drawn to Fenelon and Thomas A'Kempis. The highest and thickest walls cannot keep out love any more than they can bar out gravitation. Let the relationship be a little closer, like that between the various evangelical churches in this land, and you witness such scenes as adorned this goodly city a few weeks ago, when Christians from all parts of the United States and Canada met in the International Sunday School Convention; and, presided over by the honored and excellent Methodist Governor of this eminently Methodist State of Georgia (applause), never thought of each other as Presbyterians or Methodists or Baptists, but as one in Christ Jesus—fellow citizens with the saints and of the household of God. (Applause.)

Let the kinship be still closer. Let millions of Christians have the same type of belief, polity, experience. Let them rejoice in a common history, and that unique, heroic, sublime; and yet let it occur that a sharp wedge of separation rends them asunder, and that alienation and estrangement succeed! If the spirit of Christ abides in both parts of the dismembered body, there must be regret, sorrow, longing, yearning and at last an all-conquering and resistless tide of Christian love. The closeness of the kinship and the felt necessity of a real reconciliation may require a degree of hesitation and time for the full consideration of all difficulties, in order that they may be put aside forever. (Applause.)

I confess to a sincere respect for the reserve with which you met early advances. When, in 1869, our Bishops proposed steps looking toward organic union yours replied thus:

"Permit us to say, in regard to 'reunion,' that in our opinion there is another subject to be considered before that can be entertained, and necessarily in order to it—we mean the establishment of fraternal feelings and relations between the two churches. They must be one in spirit before they can be one in organization. Concord must be achieved before any real union. Heart divisions must be cured before corporate divisions can be healed."

The next year Bishop Janes and Dr. (now Bishop) Harris appeared by appointment before your General Conference, and were very kindly received. After considering their communication you adopted resolutions, the first of which declared:

"We earnestly desire to cultivate true Christian fellowship with every other branch of the Christian church and especially with our brethren of the several branches of Methodism in this country and Europe;" and the last: "We express our sincere desire that the day may soon come when proper Christian sentiments and fraternal relations between the two great branches of Northern and Southern Methodism shall be permanently established."

Four years ago you thrilled our whole church with delight by your genuinely cordial reception of our fraternal delegation. But then justly recognizing the difficulties in the way of complete and lasting fraternity, you appointed a commission to meet a like one from us to remove these difficulties, and a fraternal delegation to inform us of this action, and to bring us your Christian salutations. Only one man was thought of to be first named on that delegation—the venerable and honored patriarch of this Conference. (Applause.) When the time came, to our deep regret, he was detained by illness, but he sent us his address; and among his wise and loving words we found these: "We do not believe that these difficulties ought ever to be discussed in either General Conference at large. They are delicate, sensitive things, never to be settled by chafing speeches, but, as we believe, can be speedily prayed and talked to death by a joint board of discreet brethren intent upon Christian peace." (Applause.)

Such a "joint board" was appointed, the terms of their appointment being, in your words, which our General Conference also adopted, "In order to remove all obstacles to formal fraternity between the two churches, * * *, and to adjust all existing difficulties." Could they do this work? Or would their Conference only reveal insuperable obstacles to fraternity? How could Gen. Vance and Gen. Fisk agree? How could Dr. Myers and Dr. Fuller sign the same report; for had not both written books on the subject? (Laughter.) They reached Cape May. Before they met there was a cannonade of frank and loving letters. At their first meeting they adopted this resolution:

"In view of the greatness of the responsibility imposed upon us, and in view of our utter dependence upon divine guidance in a matter of so much importance, a half hour shall be spent in earnest prayer at the commencement of each daily session of the commission."

That is hopeful, for God is "a very present help in trouble." The "impossible" became actual. Our commissioners declared this great church "an evangelical church reared on scriptural foundations," and "a legitimate branch of Episcopal Methodism in the United States." Both commissions unanimously agreed to the "Declaration and Basis of Fraternity" founded on this statement. Five hands seized five other hands. Ten hearts melted and flowed together. Ten voices sang:

"Bless be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

while angels bent to listen, and the divine Redeemer looked down with a benignant smile on that scene, so germane to the very genius of the gospel he had died to found. (Great applause.)

When the action of the joint commission reached me I was on a long and wearisome journey. I picked up a secular paper and found the report complete. I devoured it with tears of gratitude, and at the close I said aloud to myself: "It is an inspiration of the Holy Ghost." To this day, sir, I have not once swerved from that conviction.

Some minor points of difficulty may yet remain, but the Mahkoff has fallen. We can "love as brethren," "with pure hearts fervently." In that spirit we can confer. Let there be no strife between us anywhere, and no emulation save the holy emulation to help each other in our common work for our one Lord. Let us fervently send up from all our borders the united prayer which inspiration has prepared for us: "May the Lord of peace himself give us peace always by all means." Oh, that that "perfect love" to God and man, which it was the chief glory of Wesley and of Methodism so to emphasize as to enable the world to understand it better than ever before, may have abiding exemplification in the relations existing between the two great branches of Episcopal Methodism. (Applause.)

As for organic union, I, for one, sir, am not anxious about that. Discreet and zealous lovers are likely to know when the time for marriage has come; and long courtships are sometimes judicious. (Laughter.) A real, if not a formal, union of each great family of denominations must precede that manifest unity of the church which was the great burden of the departing Savior's prayer. And the spirit of such union is all abroad among the churches. There have recently been Pan Presbyterian councils. Shall there not be a Pan-Methodist council (applause) in which delegates from the South and North, from England and America, from every continent and almost every island shall confer together? (Amens.) It might be oddly a love feast, but it would be none the less Methodistic and none the less Christian for that. Either that or something better, devised by love, must come to pass; for Jesus' prayer was a prophecy: "That they all may be one, even as we are one, that the world may know that thou hast sent me." (Dr. Pierce—"Glory to God!")

Mr. President, it has cost me an effort to delay so long as this to refer to the sore bereavements of your Zion and ours. I could hardly refrain at the beginning; but I could not trust myself then to pronounce two names which have ceased to be written in the lists of your effective ministers on earth, and have been transferred as worthy to be called on another roll for grander work in God's upper kingdom.

Who of the two thousands who heard, or of the hundreds of thousands who read, the clear, candid, masterful, eloquent plea for fraternity which fell upon our ears in Baltimore two years ago, will ever forget the silver tongued Dunca? But, alas! too soon, that tongue is silent.

And then we cannot forget the clear-headed, discreet, loving Myers, first named by you as one of your most trusted representatives, and appointed to a most delicate and difficult duty. He hoped, after finishing the grandest work of his life, to go northward and spend a few weeks in Christian fellowship with new friends, who would have accounted it a great pleasure to extend their hands to him in warmest welcome.

And then there fell on his ear the call of duty—the highest call to a true pastor—for in his beloved city of Savannah the yellow fever had begun its ravages. I must tell you the story as it stands on the last page of this pamphlet, which is our permanent record of the steps toward that complete fraternity in which these two "recognized churches" rejoice to-day. Our commissioners say this of him: "Fraternity was with him a passion. We think we cannot be mistaken, and that we do no injustice to any member of either commission, when we declare that to Dr. Myers, more than to any other one of our number, is due the unanimity of our conclusions. We know that he regarded his appointment the greatest honor, and his share in our success the greatest achievement of his life."

When the tidings of plague and death reached him he calmly said: "I must go home to my flock," and set off without the delay of a day.

When his brethren of the commission asked him, "Will you not come back North during the autumn and let our brethren see you?" he said: "God only knows what I am going to; whether life or death. If I live you will see me again, but if not we shall meet above. Good-by."

After a few days' labor in that region of death he fell—as may you and I fall—at his post. Let me refer to one other name most cherished among us. No man was more intent on fraternity than Bishop Janes. None had a clearer head or a warmer heart. He, like the brethren I have just named, fell a plumed warrior on the field of battle, with the ensigns of victory all around him. Amid great anguish of body, which rarely softened into moderate pain, when asked about his outlook for the future world, he answered with his accustomed reserve, which gave his words a wondrous depth of meaning: "*I am not disappointed.*" Amen! He went up to his rest.

Now, brethren, it may seem almost strange that after referring to our precious departed I should mention any living man; but it is not strange, and needs no explanation to you. I must tell you in just one word what a thrill of joy fills my heart because of the survival and presence of the grand old patriarch of this General Conference. He belongs to us as well as to you. (Applause.) I would not, sir, for a thousand miles of travel have missed the opportunity I enjoyed yesterday of hearing from this great and good man his plea for the precious doctrine of perfect love—a plea conceived on the instant, with a force of logic, of eloquence and of imagination, and uttered with a vigor of voice and manner better befitting threescore than nearly fivescore years—a plea (proved masterful by its effect upon your vote) for the restoration to your Book of Discipline of that form of words which, more than any other, proclaims our sense of the value of one of the brightest jewels in the casket of Methodism: "Do you expect to be made perfect in love in this life?" (Applause.)

My earnest prayer is that God will preserve the life of this honored representative of American Methodism until in extremer age, when no longer able to stand up in your church councils and speak words of wisdom, he may at least linger like St. John at Ephesus, and stand up in the assemblies of the saints, and, stretching out his thin hands over the congregation, say: "Little children, love one another." (Great applause.)

My dear and honored father (to Dr. Lovick Pierce,) I bring you the special greetings. I earnestly pray that God may give you a serene and brilliant sunset, and an abundant entrance into supernal glory. (Great and long-continued applause.)

ADDRESS OF THE HON. WM. CUMBACK.

Mr. President and Members of the General Conference of the Methodist Episcopal Church South:

At the General Conference of the Methodist Episcopal Church, held two years ago at Baltimore, of which Conference my colleague and myself had the honor to be members, it was the great pleasure of that body to welcome Rev. Dr. James A. Duncan and L. C. Garland, LL. D., as fraternal delegates from the Methodist Episcopal Church South.

Not only were we made happy by their manly and eloquent words conveying to us your fraternal regards, but we were filled with a still deeper joy by the love letter sent us by the venerable Dr. Pierce, whose infirmities prevented him coming to us in person with his colleagues.

May we be permitted to join with you in gratitude and thankfulness that God, in his goodness, has spared his useful and holy life to still stand as a living monument of that past when we were one church organization, and to plead, with an eloquence akin to inspiration, for Christian unity, peace and love in the whole Methodist family.

Could you all have been present and have seen for yourselves the warm and earnest greeting given these honored brethren, and heard the hearty responses of the Bishops, ministers and laymen of that large body of the representatives of our church, the eloquent words of my colleague or no poor words of mine were needed to convince you that with the M. E. Church, which we have the honor to represent, fraternity is a living reality.

We have come to say so to you.

We deem ourselves fortunate and honored that the proper authority selected us at this time to come and as well as we may, respond to the loving message you sent us at Baltimore.

It is indeed a matter of congratulation and joy that in the Methodist Church in this country there exists to-day a better understanding than at any period since the separation.

The red-hot coals of difference that had been fanned into a flame by the blasts of war are dying out, so that there is nothing left now but the *ashes* of former conflicts.

We cannot afford to quarrel over that.

There is not enough in it to hinder complete fraternity.

We come, then, tendering to you the affection and good will of the Methodist Episcopal Church, and rejoice in the hope that you will not allow us to do more than you in binding the Methodist family in the bonds of a sincere and earnest Christian fraternity.

We are here to-day to give our hearty indorsement of the church we represent to the eloquent words of one of your fraternal messengers at Baltimore. He said to us:

"But what is fraternity? Is it only a quadrennial ceremony, a sort of ecclesiastical court formality, a specious parade of public addresses? Is it a mere form? Sir, I humbly conceive that Christian fraternity is something more than such solemn mockery—something deeper, more vital and more sacred.

"It is a great Christian movement, giving concurrent expression to the great brotherly kindness of more than a million of hearts.

"It is a sublime Christian alliance, in which charity becomes supreme over all disputations, and reaffirms its meaning, its power and its consequences."

These grand and sublime words of the now departed Dr. Duncan sent a thrill of joy to the vast assembly who had the privilege of listening to him.

We accept his definition, and in a like spirit come to you bringing with us the hearty amens of more than a million and a half of Methodists.

And why should it not be so?

If our religion is not broad enough to take in the whole Methodist family; if it be too weak to conquer hate and overcome revenge; if our Christian charity is too narrow to extend beyond State lines, and is cramped in sectional boundaries, then had we all better look into the genuineness of our conversion.

The politicians, for personal aggrandizement or party triumph, may attempt to renew past differences and fan the dying embers of past conflicts, but the Christian man can take no part in such a work.

The very essence of the Christian religion is *love*, and her voice is ever for peace.

It seems to me, therefore, that at this time there is a large responsibility resting on the Methodists of this nation. We are the largest denomination. We should take the lead in all good works.

What better work can we do than by example, as well as precept, to bring these many million American citizens to a proper understanding with and a right appreciation of each other.

Such a work not only subserves the great interests of religion, but it kindles anew the patriotic fires that lighted the way of a common ancestry from the thralldom of oppression to the enjoyment of liberty.

Skepticism may scoff, and infidelity may sneer, but the truth still stands that there can be no civilization worthy the name that is not the outgrowth of Christianity.

We who profess to love the gospel must so have it in our hearts that we will show in all our intercourse with each other that it is our guide—our rule of faith and practice.

I am fully convinced that if our free institutions are maintained, if our tolerant form of government remains in perpetuity, it will not be because of our armies, our navies, our increasing population, our many States, reaching from ocean to ocean, and covering this mighty continent; but rather because in all this vast population, and in every part of all these States, there may be found so many Christian men and women teaching, by precept and example, the pure and elevating doctrines of the Christian system.

From the family altars is to go out a silent influence strong enough to still the ragings of revolution, to extinguish the eruptions of anarchy, to inspire a deep and profound reverence for law and order, to so clear the vision of mankind that *prejudice* will not be mistaken for *conscience*, or *policy* for *principle*.

As Methodists we must measure up to the demands upon us.

On this question of fraternity we are rapidly coming up.

Indeed we are recognized as being already in the advance.

At our last General Conference we had as a fraternal messenger from the Presbyterian Church that distinguished divine, the Rev. Dr. F. S. Patton, of Chicago.

He was present when your delegates were introduced, and heard their kind words to us.

At the session following he was presented and delivered his message.

He alluded to the eloquent words of your fraternal delegates, and, with a joyful countenance and a hearty emphasis, he said to us: "I congratulate you on this happy consummation."

But, with a sorrow that he could not conceal, he added:

"My only regret is that your church, in this respect, is so far in advance of ours.

"The Presbyterian Church, North and South, seems like a sea whose waves roll apart; because a ledge of rocks lifts its persistent head above the waves. We have been trying to remove the obstruction—to blast the rock.

"Committees have met and editors have written, and private correspondence has been undertaken, with results that fall short of complete success.

"But what is not done by one agency will be done by another; for there is a tide of Christian brotherhood rising fast, both North and South, which, when it shall have reached its full, will hide deep and out of sight the rocks of bitter memory.

"The tides of human feeling, like the ocean, come not at human bidding, but are under divine control.

"And we are thankful for the fact that this tide, which is setting fast, though it rises too slow for those who are impatient of delay, rises at the same time too surely to make it safe for those who stand in the way of its advance."

If we are worthy the compliment paid us by Dr. Patton; if the tide of fraternal feeling in the Methodist Church has risen higher than that of any other sister church; if we do love each other more, and seem more willing to forget, let us, then, pray God that he may so honor us with a rapid growth in grace in this direction that we Methodists may be the first to raise the shout that the work of conciliation is complete, that love reigns and rules in American Methodism.

Not many months ago the President of these United States and his cabinet came to this goodly city of Atlanta to shake hands with your distinguished Governor and the good people of this State of Georgia.

The whole nation read with interest and gratitude the speeches made by the President and his cabinet, and the responses made by your Governor and other distinguished statesmen of Georgia.

The telegraph sowed the good seed all over the continent with the quickness of lightning.

The American people caught the good spirit that prompted the kind words then uttered by all the speakers, and a strange, sweet peace seemed to settle down on the hearts of all good citizens, accompanied with a good hope and a better confidence for the future.

After all, they but represented what *politics* may do in the work of conciliation. They pointed to the country's banner as the source of their inspiration.

We are all here to-day to show what *religion* may do to bring the hearts of a people of a common country in closer sympathy, holding higher than any other banner the banner of the cross.

The good seed was sown by them all over this land. Some fell among the thorns and briars of deep-rooted prejudices, and were choked to death; some fell on the stony ground of mere policy, and will be scorched and blasted in the heat of the next political campaign; some fell on the hard wayside of American politics, to be devoured, if not by the devil, by his *familiar*—the American demagogue.

The good seed sown by your representatives at Baltimore, two years ago, and I trust that which we have come to sow here, has and will fall on good ground, and bring forth abundantly after awhile, and that at no distant day we will all shout and sing together at a glorious harvest home.

Let us, then, hold higher and still higher the banner of the cross as the truest and best ensign of the grand and rapidly increasing hosts that are demanding peace and good will; and as men take cognizance of our fraternal spirit and brotherly kindness they will, whether skeptic or believer, be compelled to say, as did Constantine the Great: "By this sign we conquer."

Let us not halt and doubt. Let us not wait until complete fraternity will come, as come it will, from other influences.

Let the Methodists of this country, under the blessing of God, overcome any difficulties in the way, and usher in the happy day of complete harmony.

They can do it if they will. The Methodist preacher reaches every community in the land. He is everywhere. He does more to mold that potent influence—public opinion—than anybody else.

We can do more, then, from the peculiar organization of our church, than any other religious body, if we will be but true to God, true to our country, and true to the demands of our advancing civilization.

We are here to say, in behalf of the Methodist Episcopal Church, that she heartily rejoices in your prosperity, as we are confident you rejoice at ours.

Let us know each other better, and we will love each other more. We, then, on behalf of the Methodist Episcopal Church, earnestly invite you to send us your fraternal messengers when we meet in General Conference, two years hence, in Cincinnati. Let these words of love continue to be spoken and heard. Let this honest courtship go on, and after awhile it may be said of us: "Whom God hath joined together let no man put asunder."

Lovick Pierce responded to the fraternal greetings of the messengers, who had alluded to him as the patriarch of Methodism, being in his ninety fifth year.

The President—There is an earnest desire that our venerable and beloved Dr. Lovick Pierce shall make some remarks—as many as he pleases—on this occasion. (Applause.)

Dr. Lovick Pierce, amid applause which sank into great silence as he advanced on the platform, said: Beloved brethren, I rise to thank you for your kind expression in regard to myself, and I request you to return to my brethren in the North this communication: When they can only love me I want them to send me word. (Great applause.)

I could not now say anything beyond what respect required. I do not intend to interfere with the rich feast—the Christian entertainment—with which we have been fed to-day.

When notified of my appointment as chairman of our fraternal delegation I resolved to go at any sacrifice save my life; but my heavenly Father said to me in silent words: You can do better at home than at the Conference; I became quiet as a lamb. I suppose I am the first man ninety-four years old who ever came to a general assembly as an active delegate. It is a wonder that God has allowed me to overlive in days many men greater than myself. I am glad that fraternity has come to pass in all its beauty, and in all its perfection, and in all its sacredness. (Applause.)

The chair then responded on behalf of the Conference, and of the entire connection, to the address of the messengers.

The President—the senior Bishop, R. Paine, said: It remains for the presiding officer at this moment to say that we feel deeply for the brethren of the delegation, by our words and message of love. (Applause.) This occasion marks an era in the history of our conferences. It demonstrates that the action of our beloved commissioners at Cape May was a great act, and that you recognize the binding force and obligation of the condition embodied in the paper they prepared, and acknowledge it as a finality (applause) in intercourse and fraternization, for all time to come. It is the earnest hope of the heart of him who addresses you, and of my brethren associated with me, and this whole body, that appear before you, that fraternity may become more genial, more active, and light our hearts and lives, may be knit together more closely in the love of our common Methodism under the influences of the Holy Spirit.

Sirs, the emotion of my heart is inexpressible. For twenty-eight years a travelling preacher in the Methodist Episcopal Church, with fidelity to it, and preferring death to severance, unless imperative necessity, in my opinion, demanded it, for thirty odd years in the Southern Church, I feel united to Methodism by a life long labor of sixty-one years in the church as a travelling minister. (Applause.) I have taken stock in Methodism. I was not raised with predilections for it, but educated against it. Yet I became converted by examining into its doctrines and finding them eliminated of the errors of former ages. I believe its doctrines in accord with the great truths of the Bible, which are the true foundation of Christian union and harmony. We may differ in our essentials—we may differ in mode of operation—but the great doctrines of the Bible clearly understood, differentiated and eliminated of error, are the true basis of union and fraternity. That we have, and that you represent, we do not doubt. We stand on the same platform, we believe the same doctrines, and, we believe them as you teach. We are perfectly agreed. Our polity is substantially the same. We believe in going into all the world and preaching the gospel to every creature. We maintain the polity of our great Methodism, which has been so efficient. We believe in the practical precepts and experience and doctrines referred to by our honored brother (Dr. Foss,) and so eloquently expressed. You may go away and be assured that Southern Methodism is sound in her creed, sound in her experience, and striving to be pious and more sound in her practice. (Applause.) You may tell that John Wesley is honored by us as much as by our Wesleyan friends and by our brethren of the church you represent.

I was glad to hear you speak of a Pan-Methodist Conference. The proposition filled my heart in a distant home. We are willing and ready to meet the representatives

Methodism from all parts of the world. We are now essentially one, though differing in color and clime. We can meet upon a common basis. We claim to occupy that ground, and by grace we intend to maintain it.

You may go home and tell your brethren that we are a little in advance of them. We initiated the system of lay representation. You are very quick to understand these things, but you followed us. (Laughter.) You are a little behind us, sir. You claim precedence in many things, and we grant it, but we were before you in this respect. We are progressive; but *festina lente*—haste slowly—is our motto. We try to be conservative. Why here on this floor are laymen elected equal in number with the clerical. I know some of your people, like some of ours, feared they would not be conservative, being unaccustomed to possess ecclesiastical power, and the result would be that the itinerancy would suffer injury by the introduction of this new element.

I am happy to tell you, sir, it has been demonstrated on this floor every day that the laymen are remarkably conservative. (Applause.) If you will listen you will hear thundering "No! No!" to any proposition interfering with any important feature of Methodism. We are not afraid of lay representation. They will be the conservators, not the destroyers, of our harmony.

Sirs, in the name of my colleagues, in the name of honored brethren here, in the name of the church we represent, we receive you most cordially and gladly. (Applause.) We give these words of welcome, and our hearts confirm the words. Let there be more love and fraternity. Ye wisely say you interfere not with the subject of organic union, but present a long courtship. You have indicated that the result would be a happy union.

Into the future we cannot see. The eyes of the old men will soon close. What God may do, in his Providence, we cannot tell. I trust neither will ever flag in their faith, and that there will be mutual love and confidence.

I wish to return my thanks, and the thanks of the brethren of the Conference, for the kind and warm receptions your missionaries gave our beloved but departed brother, Bishop Marvin. He was received as a brother beloved. They will meet above. The bonds of love are strong there, and love, like moral gravitation, brings them together.

Tell your friends we have not forgotten their kindness in our necessity, when our missionaries in distant lands received aid and comfort from you. We will never forget it. Tell them we reciprocate their warm words and noble actions.

And now, brethren beloved, in the name of my colleagues, in the name of my brethren, in the name of the church we represent, we welcome you among us. We welcome you to our firesides, to our homes, to our people and to our domestic altars. (Great applause.)

The whole scene was notably sublime, and at its close the Conference arose and sung the doxology,

"Praise God, from whom all blessings flow,"

and without formal vote adjourned, with the benediction by the Bishop.

FIFTEENTH DAY.

FRIDAY, May 17, 1878.

Conference met at the stated hour, Bishop Paine in the chair. Divine service was conducted by H. A. C. Walker.

The minutes were read and confirmed.

The chair announced the names of the Committee on Fraternal Correspondence, to wit: A. M. Shipp, E. F. Wiley, C. P. Fitzgerald, A. H. Pruitt, J. H. Riddick.

On motion it was made the order of the day on this day, at eleven o'clock, to receive the fraternal messengers from the Methodist Protestant Church.

Bishop Pierce took the chair.

Bishop Paine made a statement in reference to a bequest of Mrs. Wicks, of Maryland, of certain property in Louisiana to the Methodist Episcopal Church South. He also submitted a letter in trust to R. J. Howard. The property has so depreciated in value that it yields no profit.

The order of the day came on, being Report No. 6 of the Committee on Episcopacy, which was taken up and read.

P. A. Peterson moved as a substitute:

Resolved, That it is expedient to strengthen the episcopacy by the election of two Bishops.

W. H. Ved called for the previous question. The call was sustained by the yeas to 71 nays.

The question was put, and the substitute did not prevail.

The report was then adopted, as follows:

REPORT NO. 6—ON EPISCOPACY.

The Committee on Episcopacy respectfully report that they have maturely considered that portion of the pastoral address of the Bishops which was referred to them, and also several papers signed by individual members of your body, relating to the election of Bishops, and the committee recommend the adoption of the following resolution, to wit:

Resolved, That it is inexpedient and unnecessary at this time to increase the number of Bishops.

S. REESE, Chairman.

S. S. BRYANT, Sec.

The reports of standing committees were then called for, and the following were presented:

Report No. 7 on Itinerancy was read and laid on the table, under the rule.

Report No. 8 on Itinerancy was read.

The report, as a whole, was adopted. (See report.)

On motion of J. E. Evans it was ordered that reports to be laid on the table under the rule be not read, but printed in the *Daily Christian Advocate*.

W. S. Black, chairman of the Committee on Boundaries, presented Report No. 1 of that committee, which was laid on the table, under the rule.

J. E. Evans, chairman of the Committee on Revisal, presented Report No. 11 of that committee, which was laid on the table, under the rule.

He also presented Report No. 12 of that committee, which was read.

Item one was taken up.

P. Whitehead moved to amend by striking out the prefix "non."

Further action on the report was suspended for the reception of the fraternal messengers of the Methodist Protestant Church.

E. E. Wiley, chairman *pro tem.* of the Committee on Introductions, presented to the chair the Rev. Alexander Clark, D. D., the Rev. George R. Barr, D. D., and the Rev. F. H. M. Henderson, D. D.

The chair introduced the fraternal messengers to his colleagues, and then to the Conference, which received them standing.

The secretary then read the credentials of the fraternal messengers, as follows:

Address of the Methodist Protestant Church to the General Conference.

To the General Conference of the Methodist Episcopal Church South:

Dear Fathers and Brethren—By the convention of the Methodist Protestant Church, in session at Baltimore, Md., on this the twenty-third day of May, A. D. 1877, the bearers hereof, Alexander Clark, D. D., George R. Barr, D. D., F. H. M. Henderson, D. D., and Thomas J. Finch, have been duly appointed fraternal messengers to convey to you the Christian greetings of the convention, and of the church it represents. We would hereby commend them to your Christian courtesy, and respectfully ask for them a hearing by your venerable body, while they may present the wishes and feelings of the convention.

Praying in all earnestness that the great Head of the church may richly crown all your deliberations and acts, we remain your fellow laborers in the work of the everlasting gospel.

By order and in behalf of the convention.

L. W. BATES, President.

G. B. MCELROY, Sec.

Dr. Clark then stated that Mr. Finch was precluded from coming on account of illness.

The chair then presented Dr. Clark, who addressed the Conference at some length in a most eloquent and fraternal style. His address was received with great favor and applause.

Address of Alexander Clark (Editor of the *Methodist Recorder*), Registrar Pro Chairman of the Deputation from the Methodist Protestant Church to the General Conference of the M. E. Church South, at Atlanta, Ga., May 17, 1878.

Mr. President and Brethren: It is a pleasant duty I come to discharge—to bear to you, in behalf of a loving people, a full-hearted message of fraternity. I regret the absence of the honored layman of our deputation, Bro. Thomas J. Finch, of Ohio, who has been providentially hindered from attending this appointed interview; for we who know him well would have shared with you his genial spirit. I am happy, however, to be supported by my esteemed colleague, Prof. Henderson, of Georgia, whose words you will hear with satisfaction, and also by Dr. Barr, of Virginia, who comes with a warm heart and with eloquent lips to speak to this venerable Conference, although he is very ill this morning.

Mr. President, we have watched your proceedings with increasing interest every day. Your advanced position on the essential questions of the time, your zeal for souls, your determination to educate and evangelize the dangerous masses and the colored race, your desire to maintain the best schools and colleges and to circulate a pure literature, your missionary adventures and achievements abroad, and your very marked unity in all these Methodistic movements, have proved your vital relation to Christ, the living Savior. We feel the power of this divine presence in your midst to-day, and we know it is the Lord. (Applause.)

Brethren, we come to you bearing the love and confidence of more than one hundred thousand close kindred in Jesus Christ. We claim to be a branch of the vine which John Wesley himself planted on this Western continent, and in this very State of Georgia, before the republic itself was founded. Therefore I may speak, even if but feebly, in behalf of a related multitude who are absent.

Together, this day, brethren, we greet you in the name of our Lord Jesus, who is with us always, as with you, even to the end of the world.

The Methodist Protestant Church, in this jubilee year of her history, after nearly twenty years of strange sectional alienation, now greets you a united brotherhood, having one year ago most happily reunited, a blessed organic unity in the bonds of peace. (Applause.) You have heard the glad tidings. The scenes of that glorious consummation are beyond language to express. It was to us a moment of transfiguration. The garments of our Lord were snowy white and glistening, and Heaven was all about us. In your pulpits and by your press you congratulated us in the victory of our faith. Your sympathies reached us and warmed us, and linger with us yet. We are thoroughly consolidated, North and South, East and West, having renewed our allegiance to God, having learned patience, tolerance and something of a charity which thinketh no evil, and having resolved to save our own souls and the souls of as many as our Lord will give us. Our people are one in the gospel, which makes room for all honest opinions, however diverse on non-essential things. Within our enlarged household of faith the right of private judgment is magnified touching matters of expediency, conscience, and interpretations of Christian duty. We have learned by the very waste of our disputations to be generous toward our neighbors, and to avoid controversies which tend toward schism in the body of Christ. (Applause.)

I think our people are striving to be one in spirit, having been wounded sore by an awkward handling of the letter that killeth; for our years of separation, while hurriedly inevitable, were years of anxiety and pain and loss. But now we are ourselves again, ecclesiastically, and nothing shall divide us until Jesus comes.

"He'll know what griefs oppressed us,
When Jesus comes;
O'h, how this arms will rest us,
When Jesus comes!"

Mr. President, we greet you as Christians, as Protestants and as Methodists. This three-fold cord binds us to you and you to us. Alike do we contend against infidelity, because we are Christians. As with one voice do we cry out against the assumptions of popery, because we are Protestants. And in one glad song do we unite in the witnessing of the Spirit in justification and sanctification through the blood of the Lamb, because we are Methodists. We differ with you in polity, not in doctrine. In spiritual things we are one and indivisible. Your Bible is our Bible. Your songs are our songs, and I wish there were but one book of them for all the Methodists. (Loud applause.) Your experience is our experience. Your heart is our heart. Your Head is our Head—the Lord Jesus Christ. Your Life is our Life. We are members in common one of another, and in vital union with one blessed Lord. And in these essential unities, brethren, we greet you in love, and bring and claim a benediction.

The distinctive principles which we emphasize as a branch of the Methodist family make us respect and honor you, *because* you differ with us in certain outward regulations. You are suited in the garb you wear, and it is comely in our eyes—*on you*. We recognize you as a great company of believers, content with your name, your home and your order. We especially congratulate you, however, on the modification you have indorsed, by which these worthy laymen of your church are here as counselors and voters to-day. (Applause.) Bishop Paine, who presided on that happy fraternal occasion yesterday, in response to the eloquent addresses by Dr. Foss and Judge Cumback, pleasantly claimed a prior action in this movement, and as having led the Methodist Episcopal Church to this ground. It was indeed a noble example; for the larger body of the two seem to have imitated one of the grandest characteristics of your organization. Sometimes even a little child becomes a leader; for we claim, being a still smaller body, to have led you both in this direction (laughter) because the Methodist Protestant Church has had an equal number of laymen and ministers in both Annuals and General Conferences for fifty years. (Amen.) Indeed we are a little elated at the popularity of this principle, and hope you have the perseverance of saints who will press on toward perfection in so good a cause. And to-day the world's Methodism, of all branches, has adopted the principle of lay representation; even the old Wesleyan body of England, which I had the honor of visiting in this fraternal way two years ago, from whom you read fraternal greetings yesterday—the grandmother of us all—has incorporated the measure in her organic law, making the victory complete. (Applause.) Bishop Paine can well afford to divide honors with us on this question, I am sure. This alliance of the laity with the ministry makes us still nearer kin than we were a dozen years ago.

Your episcopacy we have not; but you love it, and honor it, and use it; and your right it is to maintain it. It is yours by adoption and regeneration, rather than by succession. (Laughter.) Your Bishops are holy men of God, and sharers of your hardest labor. We would be poor Methodists, and still worse Methodist Protestants, to deny your right of volition on this question. We greet your Bishops, and pray choicest blessings to attend them in their arduous toil. You have chosen your forms of government; and we bid you God-speed in saving souls by your chosen means. And you will admit our Arminian birthright of another choice of agency, while it is the same gospel. It is Methodistic and Protestant also to vote in the kingdom of Christ. It *is* a kingdom. And it is a democracy. It is both. It is an eternal theocracy, and it is an immortal republic.

We do not come to you with a plea for any sort of union while these honest differences of interpretation exist. You could not manage us. You have your hands full already with the few you have disintegrated. (Laughter.) Besides, you are large enough as a denomination. So we think. And yet we should like to surpass you both in numbers and in diligent service. Growth in grace is always beautiful. The dwarf is the deformity, and not the giant. Our gain is normal and eternal.

To take the gospel figure of the vine: The branching life we live is of God's own planting. It asks room and air and sun, and darkness, indeed, rather than ligatures for artificial and superficial grouping. This vine outgrows all framed trellises, and hides them underneath its own blossoms and leaves and fruit. (Applause.) Truth itself is always more comely than its most fashionable apparel. The features we bear must be distinct, every one's from every other's. Twin brothers' voices take each a different key in most endearing conversation. As in a family, so in the church. Uniformity itself, however sought, becomes the peril. And Methodism is none the less methodical by recognizing this principle, even at the risk of wholesale branching. The lives we live by faith in the Son of God are the true criteria.

A horticulturist who seeks uniformity among the leaves may keep himself busy with scissors clipping and clipping to secure exact correspondence in size and shape; but he is making mischief by his every touch among things of life and beauty. And when theologians and ecclesiastics strike scissors among the growing sects, merely to produce outward similarity, they do harm. Not by the leaf at all, but by the fruit is true discipleship known of God and man.

Brethren, let us supplement each other's efforts in spreading scriptural holiness over these lands. There is room for us all. But we should not be anxious to multiply meeting-houses where there is already accommodation for the people. Methodistic strength is not measured by its pews or spires. Overlapping of services wastes money, wastes men, wastes religion. Let us not crowd one another in the villages. Most all small towns have too many churches to be very pious! (Laughter.) Christianity in wood is dead. Rather let us intelligently complement each other's forces among the populous masses, and along the exposed frontiers, and in heathen lands. The various branches, by some sort of ecumenical arrangement, it seems to me, might profitably study *geography* awhile, even if *theology* a little less, and learn to keep courteously and apostolically off one another's premises. At least the *Episcopal* Methodism might! But you see the Methodist Protestant Church, as now reunited, has this whole continent as her own. You two older and larger bodies of Episcopal Methodism will find us monopolizers of the entire United States! (Laughter.) And we are like angels upon the earth. You may say: "Few and far between." Well, entertain us (laughter) here and there, at a venture. Don't despise us. We are many enough to love you anywhere. We have the disposition to embrace you all—the disposition to absorb both the Episcopal branches, North and South. We only lack the capacity, and are a little desirous to have the affinities regulated without beforehand! But, brethren, wherever you meet or overtake our Methodist Protestant people you will find brethren who claim your sympathies. We bespeak your prayers in their behalf. If they are allegiant to our polity you will be able to serve them, and they to serve you, without peril to either organization.

I remember the visit of two of your Bishops to Round Lake, New York, in the summer of 1871. Bishop Kavanaugh stormed our hearts and took possession, and holds the situation still. Bishop Doggett led us to the very doors of heaven by his shepherd's crook, and his voice lingers like music in our ears to this day. (Applause.) Dr. McFerrin was among the exultant multitude, glad in making others glad by the tidings of great joy. Dr. Leroy M. Lee, your veteran editor and elder, was there, and his grand argument for Christ's divinity will stand longer than any granite that may mark his grave when God shall rest him from his toil. And Dr. Sargent, too, blessed us by his ministrations there. A mighty host was fed by that lake side, and no twelve baskets were enough to contain the precious fragments of the feast. That meeting accomplished much toward the reunion of our blessed church. More recently, you, sir, were in the North, and left a potent influence for heart-union among believers. Dr. Harrison also, who now so worthily fills the place at Congress once graced by our own talented Thomas H. Stockton, of peerless power in the pulpit of his day, came into some of our chief cities a year ago, and brought the savor of Jesus' name. These visits have all been blessings to us in the cause of fraternity. We shall always welcome you to our homes, to our pulpits and to our hearts.

Mr. President, as I came toward Atlanta, at Manassas, I chanced to look at a morning paper. My eye fell upon this dispatch from a Southern city:

"Memorial day was observed here yesterday by ex-Union and ex-Confederate soldiers, and the graves of both were decorated with flowers. The blue and the gray marched together in the same procession."

I could not see the next paragraph for the glad tears that filled my eyes. My soul said: Amen! O bless the Lord, my soul! This is an old battle-ground, but here is peace. (Applause.) Jesus reigns!

And along the Midland railway, in northern and central Virginia, the music of that message seemed to thrill the sweet summer air—peace! Where redoubts had been thrown up and theologians and ecclesiastics have done such work as well as soldiers—and where fields of grain had been cut deep into the red clay by the wheels and the hoofs of war, now the green grass has crept over all the desolation; and where cannon belched fire and death, now the bright flowers are waving in beauty on every side. Nature is tenderly covering over the last scars and signs of fraternal strife. It is the finger of God showing citizens and all people who pass by, how to forgive. If soldiers of late opposing armies can strew flowers over all graves the same on one day of the year, Methodists of all branches can march and sing together every day and everywhere. (Applause.)

Heaven smiled upon us yesterday under the receding clouds, as Dr. Foss talked with us of our common heritage. Through our glad tears we saw rainbows all round about the throne. Our honored President of these United States speaks words of fraternity, reconciliation and peace, and feels it in his inmost heart. Let the churches sustain him in his policy of peace. Our Lord himself is whispering in nature, by Providence, in the movements of the times and in the gospel: Be at peace. And the Prince of Peace is in our souls this day. Our country needs the peace that Jesus gives. The churches owe duties to the literature, the art, the commerce and the politics of the American people. Together, in Jesus' name, the Methodist branches, as now organized in this country, might become a mighty power to redeem our fellow-citizens from sin, and to regenerate corrupt parties, to reconcile alienated sections, to break down communism, and to establish the peace of the republic.

Mr. President, I shall not weary you with statistics. Our membership numbers upward of one hundred and twenty-five thousand, with preachers in proportion, or a little over. The people are building churches and parsonages, generally in needed places, and giving increased attention to missions at home and abroad. We have two official weekly newspapers—the *Methodist Protestant*, of Baltimore, and the *Methodist Recorder*, issued by the Board of Publication in Pittsburg.

Besides these papers there is an excellent weekly published at Greensboro, N. C., by Bro. J. L. Michaux—the *Central Protestant*—and devoted more exclusively to church interests in that State, and a new weekly, of similar unofficial character, issued by Bro. Yates, at St. Mary's, on the Ohio river. The *Repertory*, published by Prof. D. S. Stephens, at Adrian, Mich., is a magazine of considerable influence and growing popularity. Three separate Sunday school papers are published by the board in Pittsburg, and another is announced to appear in Baltimore next month.

We have two flourishing colleges—one at Adrian, Mich., Dr. George B. McElroy, president, where large grounds and elegant and commodious buildings attract our young people of both sexes; and Western Maryland College, at Westminster, Md., under the care of Dr. J. T. Ward and an efficient faculty. We have also a young seminary at Dallarpe, Ill., and a college of much promise at Yadkin, N. C.

Our next General Conference will meet in Pittsburg, Penn., in May, 1880. It is our hope that your denomination may be represented by a fraternal visitation. You will find a hearty welcome to our city. Whatever may be the outward appearance, you will find within our homes a clear shining of fraternal love, and a hospitality which is equaled only by your own.

Mr. President, I have not forgotten the cordial greeting the General Conference of this church extended to the passing stranger at Louisville. The brotherly kindness of Bishop McTyeire on that occasion met a deeper response than he ever knew. You have cheered us when weary, again and again; we have caught warmth from your heart and courage from your eyes at every interview. Since that day of last greetings, now four years ago, Death has been busy in your ranks. Your Hamilton, of classic grace; your Linn, of sturdy eloquence; your Myers, of fervent charity; your Sehon, of burning zeal; your Munsey, of amazing gifts; your Duncan, of profound scholarship; your Bledsoe, the unequaled polemic; and your beloved Marvin, the pre-eminently devoted and able minister of Jesus Christ—all gone! If a stranger miss them so, how much more do you miss them, who counseled with them for years and years! Your venerated Enoch Pierce, whose name is dear to us all, is yet with you in the flesh, but he speaks as one whose voice is heard from the rising chariot. May there be Elishas like yourself, sir (Bishop Pierce), to succeed all these Elijahs, that the work of the Lord cease not upon the earth! (Loud and continued applause.)

The chair then presented Dr. Henderson, who followed in a forcible and telling address, which elicited hearty applause.

Address of Rev. F. H. M. Henderson, of the Methodist Protestant Church, to the General Conference of the M. E. Church South, convened in Atlanta, May 17, 1878.

Mr. President and Brethren: I feel much honored by the appointment to so pleasing a task as, by your courtesy, I now perform. I am doubly honored by the kind reception you give me with my colleagues. For this your have my sincere thanks. If your church were here assembled in its working clothes I would feel much at home; for with that I have been long familiar. But you are here in your Sunday dress, putting on your best looks and displaying your most pleasing graces. I fear I shall not be able to put on airs suitable to the occasion.

The embarrassment is still further increased by the fact that this is a family festival. You have decked your parlor for the reception of your sisters of the Methodist household. We represent one of the weaker bodies of Methodism; and I know that, unless your feast savors much of the gospel, no guest is more unwelcome than poor kin. (Laughter.) Yet I feel that it would reflect upon your piety to intimate that our presence here is less welcome from such a consideration. You have forbidden that charity which is not puffed up—"vaunteth not self." You have learned of the inspired apostle, who teaches us to "mind not high things, but condescend to men of low estate." Most of all, you have been taught of Jesus, who says: "He that exalteth himself shall be abased; but he that humbleth himself shall be exalted." It is, therefore, a question whether our pride or our poverty is the greater cause of our embarrassment; for, unfortunately, they sometimes go together. (Laughter.)

It will palliate this evil also to remember that our comparative weakness is not altogether the result of idleness. Our church had a natural birth—it was born a babe. Yours was born full half grown. (Laughter.) The ruling stars of the mother church were more propitious in 1811 than in 1828. The superstition of the time favored your birth. Whether the frost killed the beans in New Hampshire, or the onion crop failed in Connecticut, or the blight destroyed the wheat in Ohio, or stocks fell in New York, or legislation threatened the tariff—all was attributed to some retribution upon the terrible sin of slavery. Hence you left the old homestead, like the Hebrews left Egypt, loaded with presents. (Laughter.) They hired and helped you to leave with your pestilence. (Renewed laughter.) You settled this beautiful land, already studded with cities and towns, with their stately temples and towering steeples. Nor did you forget to snatch, as you left, a goodly portion of the *Penates*. (Applause.) You could go to housekeeping the first night with all the comforts of home and shelter. Right well have you kept the goodly inheritance.

It was not so in 1828, when we parted from the household at the smaller end of a long switch. (Great laughter.) Our dear old mother held the other end (renewed laughter), for she was then administering a very strict family government. Hence we were scourged out for our "badness." Our fathers left, like Jacob, without bed or blanket, and slept the first night upon a stone for a pillow. The blue vault of the sky, all decked with stars, was their only covering. But they went, wearied, to sleep, singing, with the poet:

"Though like the wanderer,
The sun gone down,
Darkness be over me,
My rest a stone,
Yet in my dreams I'd be
Nearer, my God, to thee."

(Applause.) Yes, they dreamed of heaven; they saw the ladder, and from the upper end heard the voice of the Almighty: "I am the God of Abraham and Isaac, thy father. The land whereon thou liest, to thee will I give it, and to thy seed. Thy seed shall be as the dust of the earth, and thou shalt spread to the west, and to the east, and to the north, and to the south." (Applause and laughter.) They took courage and spread their tents, but did not forget to make that pillow their altar. Their Bethel is still erect. The God of Jacob is our God. Thus through much toil and suffering your elder sister has struggled for the comforts she now enjoys. Intermingled voices from every State, all tuned to Christian melody, she sends you greeting and brotherly love. I am one of the happy bearers of this sweet message, and only wish I had an angel's tongue to tell it.

But, pleasant as this task may be, and much as we may enjoy this feast, it is far more important for the Master's cause to encourage Christian brotherhood at home among our people. Our churches, in many places, overlap upon the same territory. It is important that we there be one in gospel work and Christian love. It is time for Christians to be magnanimous, and live far above all sectarian wranglings and petty jealousies. I hope I shall profess no friendship or love for your church here that I would not verify in my intercourse with your people. We sometimes hear that a policy of absorption is to be pursued, and our church is to be swallowed up by yours. We accept the situation, and heartily approve the plan, so far as it relates to a voluntary change of membership from your church to ours, or from ours to yours. In this contest we pray that you may come out at least second best. But a system of proselyting is too contemptibly little for high-toned Christians to indulge, and we do most heartily repudiate it. I once heard of a battle between two snakes. Each took the other's tail in his mouth, and both swallowed till there was no snake. The comparison may seem ridiculous; but if by it I have rendered the practice odious, I am content to bear your criticism. The only result of proselyting work and disaffected members would be that you would swallow our (great laughter) and we would swallow yours.

Some of your members have sought membership in our church from a misapprehension that our church is congregational in its plan of appointments. They seek refuge from the burden of supporting the itinerancy. I hope they have been converted, but I am sure it has never affected the pocket-book. It wants the inside gospel spring to make it fly open. You see them wring and tie with a long leather string. God pity their little souls! Keep them, and save them if you can. Our fathers were accused of seeking to destroy the itinerancy by the admission of lay representatives, but they repudiated the charge with indignation. They sealed the truth of their profession by stamping the itinerancy upon the organic law of their church. In that part of our constitution which cannot be altered, except by a convention called by three-fourths of all the Annual Conferences, they have written: "No rule shall be passed to abolish an efficient itinerant ministry." In the grand work of sending the gospel to the poor by a consecrated ministry we stand side by side with you. Let those stingy brethren know this, and you will save us of much mortification and deliver us from a nuisance.

But it may be asked: How can we have peace and love at home while we remember the wrongs of the past? Can we destroy the record and blot out the memory of 1828 and 1844? No; a deed once done can never be undone; a word once said can never be unsaid; nor can the record of them be blotted out. We may burn all the issues of the *Advocates* and the *Protestant*, still our deeds and words are stamped upon the growing generations. They may all perish, still the memory is God's register of facts; the conscience is his ledger, in which he writes the balance-sheet of good and evil. God writes with indelible ink. It may be like the juice of demon—colorless till held to the fire. Memory and conscience may sleep, but they must be held before the fire of God's judgment, and then every word can be read. The phonograph comes with its startling revelations. It may be that in comparing the very speeches we make will be resurrected from the rubbish of the walls that echoed them.

No, there is no hope in oblivion. History cannot be stifled. There is no such thing as oblivion. Shall we, then, remember only to hate and devour one another? No; there is hope in the gospel. Stand with me upon the hill Golgotha. Look at Jesus upon the cross. See him grow pale and faint, his head drooping, and the clammy death-sweat settling upon his brow. He casts a glance at the city that denied him lodging, the Jews that said: "Crucify him; his blood be upon us and our children;" the soldiers that nailed him to the cross. But hush! He is about to speak. Silent be every tongue, motionless every muscle. Let us catch those dying words: "Father, forgive them; they know not what they do." Ah! this is the key-note of the gospel, the herald of peace. We cannot forget, but we can forgive. We must forgive if we would be forgiven. In the spirit of meekness and forgiveness the Methodist Protestant Church sends you peace and love. From her altar beneath the cross of Jesus she catches the music of the heavenly host that hovered over the babe of Bethlehem: "Glory to God in the highest; on earth, peace and good will to men." (Loud applause.

(Continued on fourth page.)

The Christian Advocate.

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Editorial Notes.

Conference, in the last days of its session, acts rapidly and sometimes hurriedly upon reports. Among the things done we may mention: The clause, "Do you expect to be made perfect in this life?" has been restored to its old place in the Discipline. The limitation of the presiding elders' districts has been extended from fourteen to twenty appointments. And this is all that has been done on the subject of the presiding eldership. A number of minor changes have been made in the Discipline but none of a radical character. Missionary matters remain as they were, with the exception that *home* missions takes the place of domestic missions. The change is only in the name. The report on the Publishing House, which has been adopted leaves it about where it was. The agent, however, is now under the control and direction of the Book Committee, and authority is given for the sale of part of the property, and for the sale of all, if found necessary. Provision is made for an appeal for aid when the Bishops deem it advisable. The New Orleans Depository is to be discontinued, and its affairs wound up as soon as practicable. Dr. J. B. McFerrin was elected agent of the Publishing House; Dr. E. F. Fitzgerald, editor of the Nashville *Christian Advocate*; Dr. Cunningham was re-elected editor of the Sunday school periodicals; Dr. Summers was re-elected book editor, and Rev. A. W. Wilson, D. D., of Baltimore, was elected missionary secretary.

During the last week of the session there was much fraternity. We had early in the week the farewells of Dr. Foss and of the Methodist Protestant brethren. Then came the reception of Rev. Dr. Douglas, fraternal representative of the Methodist Church of Canada. It was generally conceded that Dr. Douglas made the most finished and eloquent address of any of the fraternal messengers. On Wednesday the last of the fraternals were received in the persons of Rev. W. J. Gaines and Rev. W. D. Johnson, who came as the representatives of the African Methodist Episcopal Church. They were stout, good-looking negroes, and made very creditable speeches, to which Bishop McTyeire responded in fitting terms. At this writing—Thursday night, May 2—the business of the session is nearly completed, and it is thought that the General Conference will adjourn some time to-morrow. On the whole, not very much has been done, but it may be all the better for that. The Publishing House has been the most important matter. It was considered patiently. The result and final action were not unanimously adopted. We are not altogether satisfied with the plan and policy determined upon, but it may be the best that could be devised.

May 2, 18—.

May 2d—The General Conference adjourned to day. It was a busy day. Many reports were acted on—some by amendment and adoption, and some by indefinite postponement. A number of papers were left on the table, not being reached when the hour of adjournment came. The Book Committee was increased from nine to thirteen, the most of the members residing in Nashville. For particulars our readers must wait for the proceedings. Nothing of much importance was done, and nearly all that was done was of doubtful utility. Many members left for home on Friday afternoon, and many more on Saturday morning. There is to be an increase in the local church papers. Dr. Redford announced his purpose of starting a paper at Louisville, to be called the *Southern Methodist*. The *Southern Christian Advocate*, with Dr. Kennedy for editor, is to be published in South Carolina, and Mr. Burke will publish the *Wesleyan Methodist* at Macon, Ga., with Dr. A. G. Haygood for editor.

After the present number of the ADVOCATE we shall have more space for general reading matter. The proceedings of the General Conference—reports, etc.—will be given in the course of the next week or two; but we have no doubt our readers are getting hungry for something else. We are still receiving communications without the name of the writer, articles too long for our use, and serials and poetry. Remember that four letter pages, or foolscap, not too closely written, is as long as an article should be. We have not time to condense or rewrite articles sent us. We desire items from the work, but give only the facts and the results. Many communications on this subject filling half a column, could be given in ten lines. Writers of obituaries can condense better than we can condense for them. The main points in a religious character can be given in a dozen lines usually. Often we receive a long obituary, and with it a very long and elaborate tribute of respect and voluminous resolutions. These tributes and resolutions are generally the same—respectful and devout platitudes and commonplaces, very well in their time and place; but the mention that such have been adopted by the Sunday school or the Quarterly Conference should suffice.

Episcopal Appointments for 1878.

FIRST DISTRICT—BISHOP PEARCE.

Western Virginia, Cabell circuit, September 4.
Kentucky, Shelbyville, September 18.
Louisville, Cadiz, October 2.
Virginia, Petersburg, November 13.
North Carolina, Charlotte, November 27.
South Carolina, Newberry, December 11.

SECOND DISTRICT—BISHOP KAVANAUGH.

Illinois, Paola, September 6.
Tennessee, Clarksville, October 9.
Holston, Knoxville, October 23.
Florida, Gainesville, November 13.
North Alabama, Athens, November 27.
Alabama, Selma, December 11.

THIRD DISTRICT—BISHOP PAINE.

Memphis, Paris, November 13.
North Mississippi, Macon, November 27.
Mississippi, Meridian, December 18.

FOURTH DISTRICT—BISHOP MCTYEIRE.

Indian Mission, Muscogee, C. N., October 16.
Arkansas, Russellville, October 23.
White River, Forest City, November 6.
North Georgia, Marietta, November 27.
South Georgia, Thomasville, December 4.

FIFTH DISTRICT—BISHOP DOGGETT.

Western Wyanoke, September 5.
Missouri, Macon, September 11.
Southwest Missouri, Clinton, September 25.
St. Louis, Charleston, October 9.
Little Rock, Hot Springs, November 7.
Louisiana, New Orleans, December 11.

SIXTH DISTRICT—BISHOP KEENER.

West Texas, San Marcos, October 9.
Northwest Texas, Belton, October 30.
German Mission, Industry, November 13.
North Texas, Terrell, November 20.
Texas, Chappell Hill, December 4.
East Texas, Tyler, December 11.

SEVENTH DISTRICT—BISHOP WHITMAN.

Denver, West Las Animas, September 11.
Montana, Helena, September 18.
Columbia, Roseburg, October 2.
Pacific, San Francisco, October 16.
Los Angeles, San Bernardino, October 30.
Baltimore, Salem, March 5.

Bishop McTyeire has charge of the China mission. Bishop Keener has charge of the missions in Mexico and Brazil.

PROCEEDINGS OF THE GENERAL CONFERENCE.

(Continued from third page.)

The chair responded in Bishop Pierce's happiest vein.

The President (Bishop Pierce) said: Brethren, on behalf of myself, and I have no doubt for the Conference over which it is my lot to preside to-day, I say to you that we have heard with gladness your words of love, and your message of fellowship and fraternity. The Spirit of Christ in us responds to the Spirit of Christ in you. Mutual love is the law fundamental to Christianity, and binds alike all its disciples.

We acknowledge the brotherhood of the human race. We can say, we do say: Grace be with all them who love our Lord Jesus Christ in sincerity. But I confess our hearts go out in a freer, warmer gush to all the people called Methodists. (Applause.) There is a charm in the name. It is full of precious histories. Its memories are sacred, its associations are delightful. The very sound of the word thrills our hearts and appeals to our religious instincts. At the mention of it our denominational predilections rally around it to intensify our sympathies and kindle our love with a more fervid glow.

For a long time your church stood alone in the world of Methodism, the representative of a great principle, which, when you affirmed it, roused a fearful, bitter controversy. Far back in the years that are gone, though but a boy, I well remember it. I remember reading the *Wesleyan Vindicator* and *Mutual Rights*. They contributed to mold my convictions of church government and polity. These convictions abide with me to this day.

You intimated that amid the passions, prejudices, excitements and alienations of that evil day you went from us. Our people perhaps erred in this discipline, for it was a day of excitement and trouble. My father, who yet survives, and to whom you so kindly alluded, was an active opponent of the principle you affirmed; but in the lapse of years we have reconsidered the matter, and come around to your platform. (Applause and laughter.) We have adopted your principle, modified somewhat in form and application; nevertheless, we recognize it. We like it. We are not afraid of it. We have seen nothing to awaken apprehensions. Bishop Paine declared yesterday: We have found it a conservative element—a break-water against change and innovation—a protective conservatism of the institutions and landmarks of the Methodism transmitted to us by our fathers.

We wish you, sirs great prosperity. You have nothing to fear from us. We do not design to encroach upon you, but we rejoice that your capacity is not large enough to swallow us. (Laughter.) We wish you a healthy, normal growth; and if in the loneliness of your separation, which you have so beautifully described, you should ever be inclined to return to the mother's household, let me assure you she has long since dropped the "switch" from her hands (great applause) not because it is worn out, but because she has no desire to use it. (Applause.) She is ready to give the kiss of peace and reconciliation, and fall on to rest in her arms.

It is improper, perhaps, to prolong these remarks. ("Go on! Go on!") Let me assure you, brethren, we are glad to see you. We have been delighted to hear you. It has been a feast to our souls—an intellectual and Christian feast—in Methodist phrase, a "love feast." (Applause.) Let me bid you welcome to the hospitality of the brethren, to the brotherly kindness and fellowship of this body, to all the civilities of our social life. (Applause.)

The Conference rose and sang, "All hail the power of Jesus' name."

Dr. Clark stated that Dr. Barr excused himself from speaking on account of indisposition.

After which the regular business was resumed being the consideration of the motion of P. Whitehead to amend item one of Report No. 11 on Revisal by striking out the prefix "non."

Mr. Whitehead preferred as a substitute the action proposed in the following resolution offered by himself and J. E. Edwards:

Resolved, That the Committee on Revisal be instructed to inquire into the expediency of amending the Discipline by adding to chapter 7, section 1, paragraph 5 the following: "And any act of a preacher in charge receiving such minister into the communion of the church, as an ordinary applicant would be received, shall be *ab initio* null and void, and all claim to membership founded upon such act shall be invalid;" and by adding the same clause (except that "member" shall be substituted for "minister?") to paragraph 5, section 3, of the same chapter.

He said the need for such an addition, expressly inhibiting such readmissions, is clear from the fact that, though the case seems to be plain, there have been conflicting episcopal decisions. In the Virginia Conference a preacher was expelled from our Conference and our decision affirmed by the General Conference on appeal; yet one of the ablest of the College of Bishops ruled out a charge of mal administration against the preacher who admitted that expelled preacher into communion of one of our churches in Petersburg without compliance on his part with the requisitions of the case—coming simply as a man who had just been converted—making no acknowledgments of any sort with reference to the crime for which he was expelled. Other Bishops, in reference to far weaker cases, have ruled precisely the opposite.

If the decree be admitted that such admissions are proper, the decisions of our courts of trial are completely nullified. Of what use is it to try a man and expel him if he can come back by the act of the preacher in charge? The Annual Conference assumes his innocence until his guilt be established. By testimony and a fair trial it is established. He appeals and the sentence of exclusion is affirmed. Yet it is held that he may immediately apply, as any other sinner, never a member, never accused, never condemned, would apply, and professing no other repentance than a general one which he professed while defending himself at the trial before his conviction, he, immediately after conviction, is allowed to stand where he stood before. Thus a sentence of exclusion, made by all the courts of the church, is set aside by the act of a preacher in charge. We need the additional clause to prohibit all such pretended admissions and to pronounce invalid the claims to membership founded thereon.

J. B. McGehee moved the previous question. The call was not sustained.

Mr. Abbey said no power could come between the pastor and the man himself who applies for membership.

Mr. Winfield spoke, making the following points against Mr. Whitehead's substitute:

1. Requiring a man to confess the very act for which he was expelled.

2. The minister is the absolute judge of who is a proper person to be admitted into the church, and is responsible to his peers, and not to a bishop.

3. Has a bishop the right to decide whether a man is properly admitted into the church?

4. A man expelled is to be received on just such repentance as is demanded of other persons.

5. No bishop can invade the prerogatives of a pastor. He is alone responsible. And if he believes a man innocent of the charge for which he was expelled, he can receive him and be responsible to his peers and they can punish him for mal administration.

6. This change proposes to say that every man expelled is guilty—and would keep the man innocently expelled—shall not be received back.

Mr. Andrews (clerical, Alabama Conference) hoped the Conference would adopt the resolution, and forever prevent a man from avoiding the penalties of expulsion by joining *de novo*. The amendment of the law would make conflicting decisions impossible.

Mr. Hargrove thought the administrator of the Discipline ought to be held to responsibility. If a man got in improperly, A man tried and convicted by a court of the church cannot be enrolled in another charge without repenting of the particular sin he was expelled for. A general repentance would not do. If the man was admitted his membership could not be contested.

Mr. Kelley (clerical, Tennessee Conference) said: Underlying the questions at issue are two great principles which are profounder than any mere questions of forms. One is the question of *necessary* practice. Shall every pastor be sure he can receive a member into the church, be sure that such a man has never before been a member of the church? This, in our widespread territory, is impracticable. What the law expects of him is reasonable care to acquaint himself with his *present* fitness. He may, with or without a certificate, receive all persons of whose fitness he is fully convinced—a certificate being only one form of evidence. If he knows the man to be an expelled member, far greater care must be taken before he ought to be received; but of that evidence, by our law, the pastor is the final judge. In other churches, sessions come in, but with us the pastor stands alone the judge of fitness.

If the expelled member asks for restoration the pastor is *estopped*; he does not do this—only the tribunal which passed upon the case originally can do this. The ordinary man has but one door open to him; the expelled man has two—one restoration, the other reception. Removals and distance from former places of trial demand this as a practical necessity.

Only on this ground can Bishop McTyeire's decision be supported. He argues the act of the pastor as premature, but admits the legality of its result. Beyond all question, if reception *de novo* is not of the methods open to an expelled man, then the act of the pastor was *ab initio* null and void, and the decision of the Bishop fallacious; but admit this, and the criticisms thereon fall to the ground.

But on higher than judicial grounds the law, as laid down by the Master himself, is that every man who repents has a right to such membership, though he may have been expelled seventy times seven. While we hold, as we do, that the pastor must judge of every candidate for membership on the basis of his present status—believing, as we do, in the possibility of apostasy and restoration to the favor of God—we dare not; in the name of church law or order, put a barrier between any repentant man and a place in the church which Jesus Christ does not himself erect. (Dr. Andrews called the speaker to order. The chair decided him in order.)

The speaker thanked the chair for his decision, and said: I thought an appeal to the words of Jesus Christ always in order in a Methodist Conference.

Our position is this: All are entitled to reception by a pastor satisfied of their repentance. No pastor dare restore a member expelled by a church court; this the court alone can do. To exercise the right of receiving an expelled member is a fearful prerogative, yet it inheres in the pastor by the law of the Master, and he must use it with due care.

After discussion, the hour of adjournment approaching, the report, with the amendment, was laid on the table, P. A. Peterson having the floor.

Thomas O. Summers and A. G. Haygood offered resolutions concerning the centennial celebration of the Methodist Episcopal Church in America, which were read and referred to the Committee on the Ecumenical Conference.

C. K. Marshall, chairman of the Committee on Sunday Schools, presented Report No. 5 of that committee, which was laid on the table.

C. K. Marshall, chairman of the Committee on the Hymn-Book, presented Report No. 1 of that committee, which was laid on the table.

E. H. Pottle stated that if he had been present at the time when Report No. 2 of the Committee on Credentials and the minority report were acted on he would have voted for the majority and against the minority report.

Conference adjourned with the benediction by the Bishop.

Report No. 5 of the Committee on Publishing Interests.

The Committee on Publishing Interests beg leave to submit their Report No. 5, as follows:

In the absence of full and satisfactory information upon the subject of the New Orleans Depository and some other matters referred to special sub committees, and not yet reported upon, we deem it advisable, in view of the advanced state of the other business of the General Conference, and the importance of giving ample time to the Conference for the consideration of the grave interests referred to us, to submit without further delay the following statements and suggestions, reserving other matters for subsequent reports:

The report of A. H. Redford, agent, as found on the first page of his third quadrennial exhibit shows the assets of the Publishing House to amount to the sum of $569,091.84, and the liabilities to the sum of $270,508.67, leaving a balance in favor of the house of $298,582.87. These figures are delusive, in our judgment, as estimates of value in any purpose or plan of liquidation, in the following particulars, viz:

1. In estimating the merchandise too high, considering its character and condition, as the residuum of an old stock, in large measure. Especially is this the case if it is to be thrown at once upon the market.

2. The accounts and bills receivable are put at par, without reference to losses by reason of insolvency, non-payment, cost and delay of collections. We fear that not more than one-half of this sum will be realized if the accounts and notes are turned over to other parties to collect, and yet we believe that largely more than this amount can be collected if they are retained and collected by a judicious and active agent for the church.

3. The real estate is put at *cost*, with the addition of about $15,000 of expense occasioned by the taking down and rebuilding of one of the walls of the house, and the loss occasioned by the burning of the old building. It is conceded by all who have been consulted on the subject, including the agent himself, that although it would be worth much more to us if we were able to retain it, it cannot be expected to bring more than $125,000 upon the market.

4. The New Orleans Depository debt reported, we have good reason to believe, from all the information we have been able to obtain, ought not to be estimated as available assets at all, and is not really relied upon as such by the agent at Nashville.

5. The stereotype plates, upon the market, we believe, could not be relied upon to produce more than $20,000. They are estimated by Litton, the expert, at the sum of $70,373.24. If retained and used by us they would probably be worth his estimates.

6. The wood cuts and electrotypes we would reduce to one-half—that is, to the sum of $2,301.70.

7. The type account and fixtures, engines and presses, mailing and folding machines and safe and furniture, estimated in the exhibit at $59,360.33, we put at half—say $29,680.17.

8. The lots in Nashville estimated at $1,600, we set down at $1,000.

All other items of the exhibit may be regarded as substantially correct.

The result of this recasting of the statements of assets will be as follows:

Merchandise on hand	$17,234 19
Cash	116 81
Accounts and bills receivable	30,847 52
Real estate	125,000 00
Stereotype plates and foundry	20,802 12
Wood cuts and electrotypes	2,301 70
Type account and fixtures, including and folding machines, safe and furniture	29,680 17
Copyrights	1,067 00
Paper, ink, sheet stock, etc	3,617 67
Two lots in Nashville	1,000 00
Total	$231,459 78

The difference in these estimates is as follows:

Agent's estimate	$569,091 84
Our estimate	231,459 78
Difference	$337,632 06
Litton (the expert's) estimate, corrected	316,931 60
Our estimate	231,459 78
Difference	$100,501 82
Balance in favor of house, per Litton's statement, corrected	$47,871 48

(See statement filed, marked "A.")

STATEMENT "A."

Statement of assets as made by expert, Isaac Litton, and others' account as to real estate upon which he insisted on valuation, and the New Orleans Depository, which ought to be omitted.

Merchandise (90 per cent. of assessed values)	$ 20,976 55
Cash	116 81
Bills receivable and accounts (70 per cent. off)	14,654 82
Real estate (our valuation)	125,000 00
New Orleans Depository	
Stereotype plates	70,373 24
Stereotype foundry (30 per cent. off)	1,852 10
Wood cuts and fixtures	2,301 70
Engines, presses and fixtures	25,867 00
Mailing machines, type and fixtures	3,013 21
Furniture in office and safe	775 00
Wood cuts, electrotypes, etc	1,301 70
Copyrights	1,067 00
Paper, ink, sheet stock, etc	3,617 67
Two lots in Nashville (our valuation)	1,000 00
Total	$ 296,521 00

LIABILITIES.

Bonds (old)	$ 60,000 00
Bonds (new)	75,000 00
Bills payable	142,508 67
Book accounts	2,000 00
Interest on bonds to April 1	2,500 00
Unpaid taxes	1,500 00
Total	$ 283,508 67
Balance in favor of Publishing House	$ 12,989 33

We deem it unnecessary to go into the causes of these losses and this depreciation, beyond a mere assignment of some of them, to wit:

1. Injudicious expenditure in building.
2. Rebuilding rendered necessary by defectiveness of one of the main walls of the building.
3. Fire.
4. Excessive and injudicious credit.
5. High rates of interest and discount and cost of exchange under the methods of business adopted and carried on by the agent.
6. High salaries.
7. General depreciation of values in consequence of the monetary pressure since August, 1873.

II.—LIABILITIES.

These do not vary materially from the statement of the agent. We restate the same upon the basis of the corrections made by Litton, the expert as follows, to wit:

Bonded debt, secured by lien upon the real estate, fixtures and other property, as per cent	
Due the 7 per cent	$ 60,000 00
Due do 10 per cent	15,000 00
	100,000 00
Total bonded debt	$ 175,000 00
Floating debt:	
Bonds or notes bearing 6 per cent. interest	$ 5,967 58
Bonds or notes bearing 8 per cent. interest	36,589 30
Bonds or notes bearing 6 per cent. interest	31,950 00
Notes and due at date of agent's report, but which will mature wholly by close of General Conference, say June 1	58,373 81
Note, or bond to widows' fund, orphans' fund	
Taxes	2,500 00
Interest to April 1, time of agent's report	3,000 00
Open account for Ledger, as per statement No. 2 [illegible]	5,625 74
Open account for Ledger, as per statement No. 2 [illegible]	20,521 25
Total	$ 269,928 68
On account of assets, as ascertained by us	233,459 78
Balance against house	$ 36,468 85

The interest on the above items has been and is now accumulating at the rate of $60 per day.

III.—RELIEF.

Is there any relief from this confessed indebtedness and embarrassment? If so, what is it? This is the great absorbing question to be answered by this General Conference, by reason of its relations to the subject and to the church, which looks with anxious solicitude to us for the solution of this most difficult problem.

With, we trust, a becoming sense of the gravity of the question and the issues involved in it, we respectfully submit that it is needless to review the past, except for two purposes, viz:

1. To secure a settlement of the transactions of the present agent, based upon the principles of equity and justice, which govern in all cases where the relation of principal and agent exists. This settlement, in our judgment, should be made by a committee of competent, experienced, firm, fair minded men, who will devote the necessary time and attention to it, and who should have such clerical and other assistance as may be necessary. It would be unfair to impracticable to make such settlement here and now, in view of the brevity of our stay, and the absence of important details of information which would be essential to its intelligent completion.

2. To obtain light to guide us in the future.

After more than two weeks careful investigation and earnest consideration, we are prepared to recommend:

1. The continuance of the Publishing House under an agency so modified and guarded as to give it great conservatism and a larger assurance of safety in its operations, and also commend it to a more hearty and liberal support by the church in our borders.

2. The suit, with reference to liens already outstanding upon it, in part or the whole of our real estate and every other species of property now belonging to the house, so far as the same can be spared, and the prompt application of the proceeds to the payment of its present outstanding debts.

3. The issue, whenever in the judgment of the College of Bishops it may be deemed desirable by themselves, of an appeal to the church for further donations to aid in extricating the house from its embarrassment.

In order to render effective these several suggestions we have above we offer for adoption by the General Conference the following regulations to be inserted in the Discipline, and in the journal of this General Conference, in place of what appears in the journal of the General Conference of 1874 on pages 564, 565, 566, regulations for the Publishing House, which regulations are intended to be repealed by this action:

EXHIBIT "H"—I.—PUBLISHING HOUSE.

1. There shall be an establishment in the city of Nashville, Tenn., for the purpose of manufacturing stereotype plates, publishing books, to be called "The Publishing House of the Methodist Episcopal Church South," and to be under the control of the general book agent, to be called the book agent of the Methodist Episcopal Church South, and a committee, to be called the Book Committee, all of whom shall be elected by the General Conference—the Book Committee upon the nomination of a committee of nine, to be appointed by the chair.

2. The object of this institution shall be to advance the cause of Christianity by disseminating religious knowledge and useful literature and scientific information in the form of books, tracts and periodicals.

II.—DUTIES OF THE GENERAL BOOK AGENT.

The general book agent shall have charge of the funds, stocks, fixtures and real estate, and all other property of the Publishing House, and shall be responsible to said Conference for the prudent use and management of the same, under the direction of the Book Committee. He shall make monthly reports to the Book Committee, showing the exact state of his business and the condition of the house, and shall make an exhibit on the first day of June in each year, and publish the same in the Nashville *Christian Advocate* for one month, to the several Annual Conferences, and give a full account of the state and progress of the business to the General Conference. All his reports and exhibits shall be carefully audited by the Book Committee, and certified to as the same.

He shall publish such books, tracts only as are approved by the book editor, to be hereinafter provided for; and in case of difference between the book agent and book editor, the matter shall be referred to the Book Committee. He shall supply, as far as practicable, the demands of the church for books, tracts and periodicals, availing himself of the facilities of other establishments for their publication at the cheapest rates; and in all his investments in the manufacturing of books he shall be governed strictly by the principles of economy.

He shall sell the books for cash or its equivalent.

He shall make no investments in grounds, houses or permanent fixtures without the authority of the Book Committee.

III.—THE BOOK COMMITTEE.

There shall be a Book Committee of thirteen—six clerical and seven lay—seven of which committee shall reside in or near Nashville, Tenn.

They shall have full power:

1. To prescribe rules and regulations, not inconsistent with the provisions of this chapter, for the government of the agent elected by the General Conference to conduct the business of the same.

2. To require said agent to report to them, at least once a month, the state of the current business of the house, and the result of the operations of the same during that period.

3. To settle with the present and any future agent upon the principles which govern the relations between principal and agent, embracing the individual transactions with him as agent, and ascertain the state of the accounts between him and the house, when and as they may think proper; provided such settlement with such future agent shall be made at least once a year, and the result of the same be reported to the several Annual Conferences, and also to the General Conference.

4. To suspend said agent at any time for mismanagement or misconduct in office, and appoint another temporarily in his stead, for such time as they may deem necessary during the intervals of the General Conference.

5. To enter into negotiations with the creditors of the house for an extension of time upon, and an adjustment of, their debts.

6. To see that said debts be paid as rapidly as practicable, out of collections from debts due the house and out of any other funds that may

be secured for this purpose, and according to some regular system.

7. To dispose, through the agent, of three fourths of the real estate, consisting of the Publishing House building, and the ground upon which the same is located, and of all other real estate, provided such sale can be made upon fair terms; and if such sale of part cannot be advantageously made by reason of its connection with the residue of said property, then to sell the whole of the same, and all or such as they may deem best of the fixtures machinery and furniture of every kind, if a reasonable price in their judgment, be obtained; and after such sale in either event to be made with the sanction and approval of the creditors who have a lien upon the same, and the secured indorsers, who are liable for the other debts of the house. In the event such consent cannot be obtained, said committee is authorized to institute such proceedings, through the agent, as may be deemed necessary to secure such sale of part or the whole, as may be deemed advisable, the proceeds of the same to go to the payment of the debts of the house according to their several priorities.

8. To fix the salaries of the agent and editors at Nashville, provided the salaries do not exceed the following sums, to wit: To the agent, $——; to the book editor, $——; to the editor of the *Christian Advocate*, $——; to the editor of Sunday-school publications, $2,500. During the intervals of the General Conference they, and one or more of the Bishops shall have the power to fill vacancies in their own body, the agency or in the editorial corps at Nashville.

9. To keep a faithful record of all proceedings, and to make a full and faithful report of all their acts and doings to the General Conference.

IV.—DEPOSITORIES.

The New Orleans Depositary shall be closed up as soon as may be practicable, and its affairs wound up by a committee, through the agent, in such manner as they may think to be most judicious.

V.—NO OTHER DEPOSITORIES.

No other depositories shall be established.

VI.—GENERAL CONFERENCE PERIODICALS AND EDITORS.

1. The general book agent shall be authorized to publish a weekly periodical newspaper, to be called the *Christian Advocate*, the editor of which shall be elected by the General Conference.

2. There shall also be a book editor, who shall edit all the books of our publication except our Sunday-school books, which shall be edited by the Sunday-school editor. The general book agent shall be authorized to publish the *Sunday School Magazine*, *Lesson Papers*, the *Sunday Visitor*, *Our Little People* and other Sunday-school publications as they may deem proper, all of which shall be edited by the Sunday-school editor, who shall be elected by the General Conference. It is provided, further, that if additional editorial labor becomes necessary, the Book Committee, with the general book agent, and one of the Bishops, in the interval of the General Conference, shall have authority to elect additional editors or editors, who shall come under the same rules as to duty, with the general book agent and other editors.

VII.—DUTIES OF THE PUBLISHING HOUSE.

1. The affairs of the Publishing House shall be so conducted as to secure the largest legitimate profits consistent with the above-named objects.

2. The above-named officers, to be elected by the General Conference, and any others hereafter elected, shall constitute a Book Committee, with the exception that the Bishops, while they may be present at the meetings of the Committee, shall not vote.

VIII.—OFFICE RELATIONS OF AGENT AND EDITORS.

1. The above-named officers, to be elected by the General Conference, and any others hereafter elected, shall constitute a Book Committee, with the exception that the Bishops, while they may be present at the meetings of the Committee, shall not vote.

2. The agent shall be appointed to go into office as soon as practicable after the adjournment of the General Conference, and shall hold his office until his successor shall be elected and qualified, unless sooner removed by the General Conference.

3. The agent shall be required to give bond, with good security, in the sum of $——, conditioned for the faithful discharge of his duties, and for the payment over to his successor in office, or to the Book Committee, of all moneys, books, papers, and other property belonging to the Publishing House, or to the Church, which may be in his hands or under his control at the time of his removal from office, or at any time when required by the Book Committee.

4. The agent shall be required to report to the Book Committee at each regular meeting, and to the General Conference, a full statement of the business of the Publishing House, and of the condition of the same, and to perform such other duties as may be required of him by the Book Committee or the General Conference.

5. The agent shall be required to make out and present to the Book Committee, at each regular meeting, a list of all persons employed in the Publishing House, with the salary of each, and the Committee shall have power to increase or diminish the salaries of employés, or to discharge them, as they may deem best for the interests of the house.

6. The agent shall be required to keep a correct account of all sales of books, and of all moneys received and paid out, and to take receipts for the same, and to keep a correct account of all debts due to the house, and of all debts owing by the house, and to present a full statement of the same to the Book Committee at each regular meeting.

7. The agent shall be required to keep a correct account of the cost of paper, printing, binding, and all other expenses of publishing each publication issued by the house, and to present a statement of the same to the Book Committee at each regular meeting.

8. The agent shall be required to keep a correct account of the number of each publication issued by the house, and of the number sold, and to present a statement of the same to the Book Committee at each regular meeting.

9. The agent shall be required to keep a correct account of the number of each publication issued by the house, and of the number on hand, and to present a statement of the same to the Book Committee at each regular meeting.

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The Christian Advocate.

THURSDAY, MAY 30, 1878.

Reports of Standing Committees to the General Conference.

Report No. 9 of the Committee on Revisal.

The Committee on Revisal beg leave to present as their Report No. 9:

1. That they have considered a resolution signed by C. G. Andrews and H. F. Johnson, proposing to amend answer 1 to question 7, section 2, chapter 2 page 45 of the Discipline, so that Annual Conferences shall sit with open doors without a vote ordering it, and recommend concurrence, and that said answer be stricken out, and the following inserted in its place: "Ans. 1. The Conference shall proceed with open doors, unless, by vote, it orders otherwise."

2. With reference to a memorial from the New Orleans District Conference in regard to appointment of class-leaders, your committee recommend that answer 2, section 4, chapter 3, page 75 of the Discipline be amended by inserting "annually" after the word "leaders," so that it will read: "Ans. 2. To appoint all the leaders annually, and change them when he sees it necessary."

3. Respecting the resolution signed J. S. Key, J. B. McGehee and others, asking provision against undue multiplication of churches, your committee recommend concurrence, and that the following paragraph be added to the Discipline, chapter II, section 1 question 1, answer 2, pages 1723: "*Provided*, however, that no house of worship shall be built unless the authority of the Quarterly Conference shall first have been obtained;" so that the answer shall read:

"In order more effectually to prevent our people from contracting debts which they are not able to discharge, it shall be the duty of the Quarterly Conference of every circuit and station, where it is contemplated to build a house or houses of worship, to secure the ground on which such house or houses are to be built, according to our deed of settlements, which deed must be legally executed; and also said Quarterly Conference shall appoint a judicious committee of at least three members of our church, who shall form an estimate of the amount necessary to build; and three-fourths of the money, according to such estimate, shall be secured or subscribed before any such building shall be commenced; *Provided*, however, that no house of worship shall be built unless the authority of the Quarterly Conference shall first have been obtained."

Respectfully submitted.

J. E. EVANS, Chairman.

E. M. KENNEDY, Sec.

Presented and laid on the table, Thursday, May 16, 1878.

Report No. 10 of the Committee on Revisal.

Having carefully considered sundry papers referred to them, your committee report as follows:

With the paper signed by W. S. Johnson and G. W. Hayes, and asking that answer 3, section 5, page 61 of the Discipline be amended by adding, after the words "twelve months," "and a list of names shall be kept, but not registered as members," we respectfully recommend non-concurrence.

With the paper signed by Thomas O. Summers and A. G. Haygood, asking that the word "of" be restored in the heading of article 5 of the twenty-five articles, we recommend concurrence, so that the heading shall read: "Of the Sufficiency of the Holy Scriptures for Salvation."

With the paper signed by R. K. Hargrove and O. R. Blue, asking an addition to answer 2, section 5, chapter 2 page 62, we concur. The whole of answer 2 will then read thus: "A secretary shall be elected annually, at the first meeting after the session of the Annual Conference. He shall make a record of the proceedings, and shall keep in a book and return to the Quarterly Conference all the statistics which the Discipline requires to be reported to an Annual Conference. He shall enter in chronological order, in a permanent register, the full names of all who shall join the church, with the time and manner of the reception and disposal of each, distinguishing between local elders, deacons and preachers, white persons, colored persons and Indians, and shall make a permanent record of all the baptisms and marriages within the congregation, and shall furnish the pastor with an alphabetical roll of the church."

With the paper signed by John Bareroft and H. W. Foote, asking that sundry items of business be transferred from the Quarterly to the District Conference, we respectfully recommend non-concurrence, in conformity to a report already made by us, and adopted by the Conference.

With the paper signed by Polin Marchisano and R. R. Hester, in reference to trustees, we recommend concurrence. As amended, question 1, answer 2, section 15, chapter 3, page 109 will read thus: "Trustees of our parsonages or churches must be at least twenty-one years of age, and must all be members of our church when proper persons can be had, otherwise one-third of each board may be elected from without." And the answer to question 1, section 1, chapter 2, page 52, will read: "All the traveling and local preachers, including superannuated preachers residing within the circuit or station (whether without or within the circuits of the Annual Conferences to which they belong), with the exhorters, stewards, trustees who become themselves of the church, and class-leaders of the respective circuits, stations, missions, together with the superintendents of Sunday schools who are members of the church, and secretaries of Church Conferences, and none others."

With the memorial from the North Carolina Conference, asking "to revise and enlarge the Discipline by appending to each of the 18 forty-five articles the scripture proof, the same either in full quotations or by marginal references to the books, chapters and verses," we respectfully recommend non-concurrence.

In reference to the paper signed by S. Black and J. T. Medley, asking that "this General Conference define in unmistakable language what is to be understood by the constitution of the Methodist Episcopal Church South," your committee think no action necessary.

Respectfully submitted.

J. E. EVANS, Chairman.

F. M. KENNEDY, Sec.

Presented and laid on the table, Thursday, May 16, 1878.

Report No. 3 of the Committee on Sunday Schools.

The committee have considered the resolution signed by T. J. Magruder and Samuel Rodgers, in relation to encouraging Sunday school children to attend upon public worship, and recommend the following: In chapter 5, section 5, "On Sunday Schools," page 122 after the words "to visit the Sunday schools as often as practicable," in the third line from the bottom, add: "To secure, as far as possible, with the aid of officers and teachers and parents, the regular attendance of the scholars upon divine service." Respectfully,

C. K. MARSHALL, Chair'n.

P. GALLAGHER, Sec.

Presented and laid on the table, Thursday, May 16, 1878.

Report No. 4 of the Committee on Sunday Schools.

Your sub-committee, to whom was referred the resolution of W. F. Cook and W. H. Potter, suggesting the formation of a connectional Sunday School Union, together with the resolution signed by L. Parks, N. T. Lupton, J. B. West and W. Burr, requesting the Committee on Sunday Schools to inquire into the "expediency of constituting a Sunday School Board," beg to recommend the following, to wit:

That answer 1 in section 5, chapter 5, page 124 of the Discipline be altered by striking out the word "secretary," in the fifth line of answer 1, and inserting the word "editor" in lieu thereof, so that the answer shall read as follows:

"1. Each Annual Conference shall elect a corresponding secretary, to represent the Sunday school interests of that Conference to the Sunday school editor, elected by the General Conference."

That after paragraph 4 of same chapter and section another paragraph be inserted, to be numbered 5, to read as follows:

"5. The General Conference shall elect a committee of five, of which the Sunday school editor shall be chairman, to provide for the publication of Sunday school books and periodicals, and have the general supervision of our Sunday school interests with power to appoint a secretary, if it is deemed necessary."

Respectfully submitted.

C. K. MARSHALL, Chair'n.

P. GALLAGHER, Sec.

Presented and laid on the table, Thursday, May 16, 1878.

Report No. 12 of the Committee on Finance.

Your Committee on Finance, have considered a resolution signed by J. D. Giddings, R. Alexander and F. G. John "in regard to the contraction of debts and creating liens upon the property of the church, in connection of any of our churches, parsonages, institutions of learning, etc., and whether it is advisable and practicable to establish a permanent rule or law prohibiting the trustees of church property from contracting debts and creating liens upon such property," and instructed me to report:

1. Your committee recommend that the Discipline, chapter II, section 1, answer 3, next to last line in answer, the words "or subscribed" be stricken out, and that the latter part of said section after semicolon shall read: "And three-fourths of the money, according to such estimate, shall be secured before any such building shall be commenced."

2. Your committee have instructed me further to report that they recommend that a new section, to be numbered *Section 5—On Creating Liens upon Church Property*—be added to chapter II of the Discipline, at the end of the chapter, as follows:

"*Sec. 5. On Creating Liens upon Church Property.*

"1. No person or persons or board of trustees shall have authority to make or create any mortgage or other contract lien upon church property."

R. A. YOUNG, Chairman.

A. C. C. WINN, Sec.

Presented and laid on the table, Thursday, May 16, 1878.

Report No. 13 of the Committee on Finance.

Your Finance Committee, to whom was referred a resolution signed by W. S. Johnson and A. B. Winfield, requesting your committee to consider the expediency of providing for a financial report to cover the time between the fourth Quarterly Conference and the session of the Annual Conference, duly considered the same, and have instructed me to report that they do not consider that there is any legislation required on the subject.

R. A. YOUNG, Chairman.

A. C. C. WINN, Sec.

Presented and laid on the table, Thursday, May 16, 1878.

Report No. 11 of the Committee on Finance.

Your committee, to whom was referred a resolution signed by O. A. Darby and H. A. C. Walker, "On financial and statistical blanks," have considered the same, and have examined the accompanying samples of blanks, and because a very superior form of blanks for this purpose has been stereotyped by our Publishing House, and their practicability has established the test of experience, have instructed me to report that they do not feel called upon to recommend the blanks furnished.

R. A. YOUNG, Chairman.

A. C. C. WINN, Sec.

Presented and laid on the table, Thursday, May 16, 1878.

Report No. 2 of the Committee on Temperance.

To the Bishops and Members of the General Conference of the M. E. Church South:

DEAR BRETHREN—Your committee on the subject of temperance would respectfully report that we have carefully examined the papers referred to us by your body, viz: one signed by P. P. Ellis and John Y. Murry; also one signed by J. S. Johnson, A. B. Stark and G. W. Beard. Each of these papers proposes a change in our General Rules on this subject; and as the General Conference of 1874 submitted this question to the several Annual Conferences, resulting in no change being made and by reason of other papers in our hands which fully explain our position as a church, your committee would recommend non-concurrence in these two papers.

Your committee have also carefully considered the papers, one signed by A. R. Winfield and R. Lane, the other signed by J. Y. Murry, J. B. Streater and T. S. Wade, each in the form of preamble and resolutions, and substantially the same, viz:

"*Whereas*, The subject of temperance is at this time specially agitated throughout the length and breadth of our common country;

"*And whereas*, Its acceptance and practice by the people everywhere is an end devoutly to be prayed for, as the fruits thereof are 'on earth peace, good will toward men';

"*And, whereas*, Temperance is a virtue embodied in the character and life of Christianity, and the church having the right and privilege to give out 'certain sounds' on this as on other virtues; therefore, be it

"*Resolved by the General Conference of the Methodist Episcopal Church South*, That to make, buy, sell or use intoxicating liquors as a beverage is a violation of the professed Christian's obligation, and any one thus failing in this or any other shall be duly admonished, warned and dealt with as directed by the Bible and our Book of Discipline.

"*Resolved*, That this preamble and resolution be published in all our church papers."

Your committee recommend concurrence in this preamble and resolution.

In closing this report your committee desire to say a few words.

The church of God is the true and perfect temperance society. The various special temperance organizations may be used by Christian men as a work-shop for the church. The church is the light of the world; and this light can never shine successfully in the person of a church member acting as a buyer or seller of intoxicating liquors, to be used as a beverage, whether it be in the wholesale store, the drug store or the dram-shop.

The truth remains that "wine is a mocker."—Proverbs xx, 1. "Look not upon the wine, for at last it biteth like a serpent and stingeth like an adder."—Proverbs xxiii, 21, 33. "Pure religion" is not only to visit the fatherless and widows in their affliction, but to keep ourselves "unspotted from the world."—James i, 27. "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended or is made weak."—Romans xiv, 21.

All of which is respectfully submitted.

P. P. ELLIS, Chairman Committee on Temperance.

Presented and laid on the table, Thursday, May 16, 1878.

Of Self-Sacrifice.

But the most beautiful of all self-denial, and perhaps the most difficult to practice, is that which is, or ought to be, carried on in the sacred precincts of home. At home it is very probable that, if called upon, each would be willing to lay down his life for the other. But we are not required to perform heroic deeds; if we were, and they became common, probably that very fact would cause them to lose their influence, and we should give them up also. Life is made up of small things, and it is precisely in these that it is most difficult to be self-sacrificing—every-day matters which seem too trivial to mention, arising with the hour and dying with it, to give place to something equally unremarkable; the constant giving way in trifles and trifling inclinations—sacrificing personal whims and wishes to each other. One wishes to go here, another there; one wishes to do this, another that; two wish for some new bauble, or object of necessity—the purse will admit of the gratification of one only. The key to solve these difficulties, the only spirit able to meet them, is that of self-sacrifice. This will go far to form beauty of character, to render home that abode of harmony which all homes should be—giving up one to the other.

The spirit of self-sacrifice is one of the great beauties of holiness. It is the spirit that will sweeten happiness and lighten troubles; and when the soul is ready to wing its flight to its eternal home it will have the unspeakable consolation of knowing that it has not lived to itself; that it has left the world happier and better in some degree than it found it; that it has been faithful to its earthly mission. So will it listen with unutterable bliss to the sentence: "Well done, thou good and faithful servant; enter thou into the joy of thy Lord!"

Argosy.

An old-fashioned minister was preaching in a tight, unventilated church, in which by some means a window was left partly open. A good deacon during the sermon closed it. The minister stopped, and, turning to the deacon, said in solemn tones: "If I were preaching in a fog I believe you would put the cork in!"

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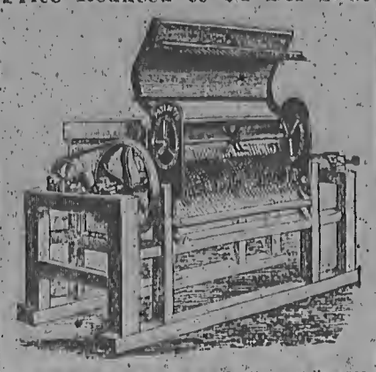

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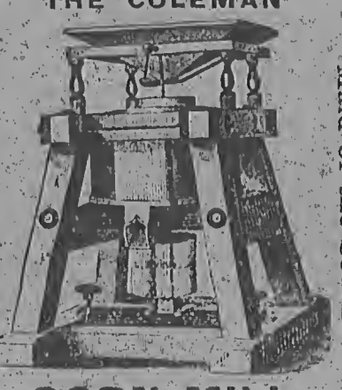

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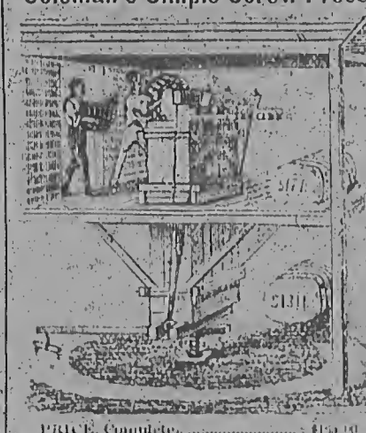

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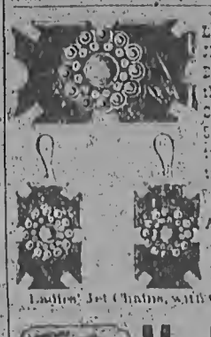

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...ments, please write names and dates distinctly. We follow copy on proper names. ...inary notices should be forwarded promptly ...mediately. Give only points of general in... ...such as will help the living. Details of ...l services, and such phrases as "mourn... ...ss," etc., are not edifying. Verses, either ...al or select, not admissible in this depart... ...Give the locality distinctly and in full. In ...se of infants only a simple announcement of ...eath, with names and dates, will be pub...

...Obituaries received are published as soon ...xpedient. If, after a reasonable time, any ...communication fail to appear, let a duplicate ...stead of a complaint.

...LE others joyfully sing of the ...ship just unfurling her sails and tak... ...new passengers, we at short inter... ...re called to sing her "home at last," ...ing souls upon the other shore. There ...me for all things, and ours is the time ...Yet we are not cast down with much ...believing that it is better to end well ...to begin well. We have set out for ...g, whose rink back when the time to ...ishes." We come now to record the ...eath in this little flock within the last ...ks. Some of them were among the ...ers of the land, and of them all ...good could be said; but it is too late to ...now. Simply the names of such ...s Rev. Dr. Alderman, and Sisters ...ard Britton, and others, are sufficient to awaken pleasant recollections in the ...s of many pastors who preceded us ...

...Emily Baker, daughter of James and ...s, was born in Montreese co., N. ...ber 8, 1813. On April 17, 1837, she ...ried to Mr. James Bell, who pre... ...many years to his eternal home. ...ved to Vevay, Ind., in 1841, she moved ...sonville, where she lived two years, ...n removed to Florida. Here she so... ...the rest of her life, and died in ...ville, February 24, 1878.

...not an inclination into this brief ...y of life and services to refer ...material and special excellencies ...ung who read the Advocate ...Christian mothers love their ...n whose homes Christ and prayer ...ed a charm in the best circles. ...Bell was known to us as ... We did not believe or suppose, ...if he be wished to say who ...s was here, it was said in the ...d, an Ethiopian, he is before God ...individual, or other terms of ...dness. She had first considered ...s life to be of salvation, lived ...st nearly and uniquely that she ...d every power capable of a new ...ld being. The Christian view of ...orld is that it predominated over ...s natural as we do not think of her as ...ndoned sister or mother, but as ...Bible says, looked, ticked and ...Christian. Like all true Christ... ...really loved the church, but not ...ed solely to the Methodist Church, ...ered its offices for its continual support, ...ed diligently, sheltered and en... ...ded its ministry, with the evident joy ...ays, one of which was the conversion ...ng of a child, a sacred ministry to ...ed mode of Christian life and ...

...Buried yesterday of heart disease ...ening, Boris at the passive obe... ...Many work well but slow... ...Excuse, gentle goes, humility, ...ndowment in the measure ...ent, make the fragrance ...ter. As a lamb she fol... ...Savior through the ...ld of service. As ...ought her pole ...ntless hand, and shout for joy, ...that we could only realize her hap... ...and her happiness would weep for ...She had but one regret in relation to ...glorious life: that it had not begun ...She leaves the memory of a beautiful ...and a most glorious and triumphant ...and she is now an angel and a blessed ...Hall. Her pastor.

J. H. WALKER.

...In February 18, 1878, in Chal... ...county, Miss., ELIZABETH CALL, ...ter of Mr. Thomas Roberts. She was ...in Carroll county, Miss., April 4, 1818; ...arried to William W. Couch April 12, ...and was the mother of six children, ...of whom are living. She had been a ...er of the church about five years, but ...professed religion till she was brought ...affliction. She could truly say, in the ...ge of another, "It is good for me ...have been afflicted." Her suffering ...tracted for months, but she endured ...ly, "as seeing him who is invisible." ...Apostle's chastening for her profit, ...th was one of the many showing the ...of faith in the gospel of the Son of ...her faith enabling her to say in the ...of death, "I am going home, to die ...." She left her children in the care ...mother-in-law, who will feel the loss ...more by an increase of responsibility. ...she and the husband and children find ...a present help in time of need.

J. W. SANDELL.

...JUDY FRANCES BLACK ... Henry Black, of New Or... ...daughter of Rev. D. ...Alston Abbott Black ... ...known for true piety and ...ness in every station ... ...Judy became a member ...Methodist Episcopal ...ch, South, in early life, ...ained a consistent ... ...ter for many years. ...ough for a long time ...ed with disease of the ...t, she has been an in... ...great sufferer, but has borne ...ll submission and patience all that ...sent her. The last day of her life ...perhaps mentally and spiritually con... ...the happiest of her life—certainly ...triumphant. As we sang some of her ...favorites, she would lift her pale ...ost flabby hand, and shout for joy. ...that we could only realize her hap... ...and her happiness would weep for ...She had but one regret in relation to ...glorious life: that it had not begun ...She leaves the memory of a beautiful ...and a most glorious and triumphant ...and she is now an angel and a blessed ...Hall. Her pastor.

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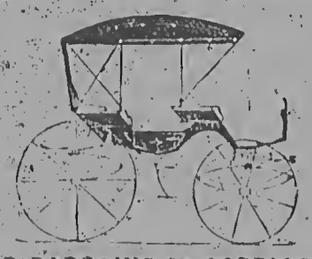

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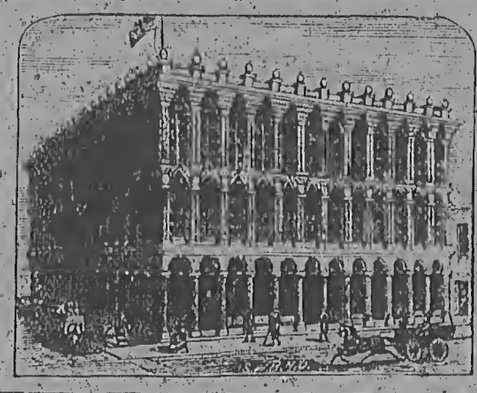

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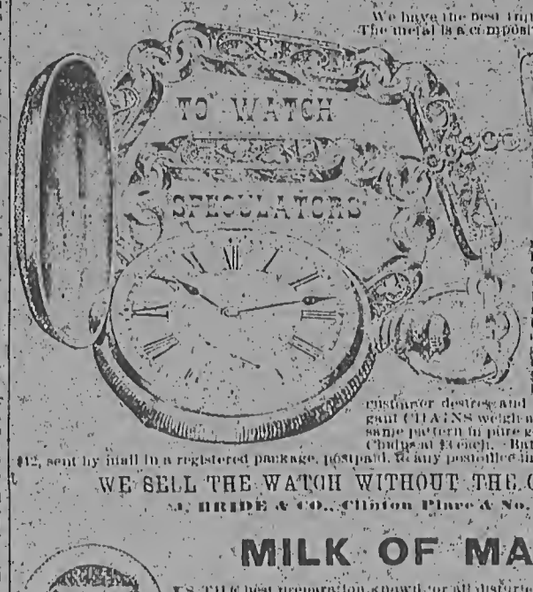

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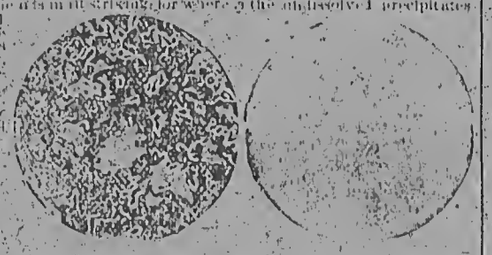

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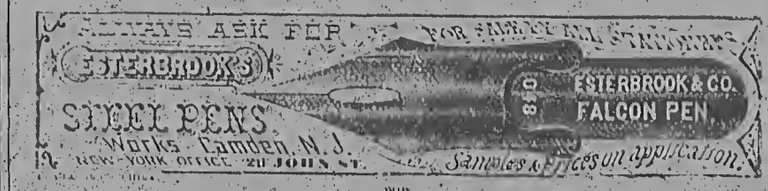

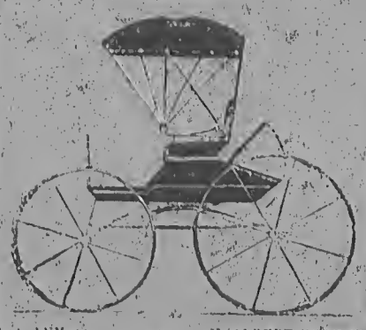

J. A. LEM. N. ALBERT BROCKER.
J. A. LEM & CO.,
MANUFACTURERS AND DEALERS IN
CARRIAGES, HARNESS, ETC.
PRICES Greatly Reduced.
152 Gravier and 13 Union Street.
A SPECIALTY MADE OF CHILDREN'S CARRIAGES.

E. BAKER,
SEEDSMAN,
No. 7 Camp St., New Orleans.
A FULL STOCK OF
GARDEN, FIELD & FLOWER SEEDS,
Fresh, Pure and Reliable.
Seeds sent by mail. Also Fruit, Shade and Ornamental TREES, BUSHES, etc.

M. H. APPLEGATE,
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COOKING RANGES AND BOILERS,
Bath Tubs, Water Closets, Washstands, Kitchen Sinks, Lift and Force Pumps, Ale Pumps, Sheet Lead and Lead Pipe, and Brass and Plated Cocks of all Patterns,
146 Poydras St., New Orleans, La.
Repairing neatly done. Country orders attended to.

NEW ENGLAND CONSERVATORY OF MUSIC. Largest in the world. 17,000 students since 1867, 75 eminent professors. 115 lessons for $18. E. TOURJEE, Music Hall, Boston.

MACHINERY, TIES, ETC.

OFFICE OF THE
American Cotton Tie Co.,
(LIMITED.)
17 CARONDELET ST., NEW ORLEANS.

Important Special Notice.
The AMERICAN COTTON TIE COMPANY (LIMITED) having fixed the price of the celebrated
ARROW COTTON TIE
at $2.50 per bundle, less 2½ per cent. discount for cash, the General Agents hereby authorize their Sub-Agents in this city (dealers in Baling Stuffs) to sell, to and contract with Factors and Country Merchants, for future delivery, on the above named price and terms, in quantities, from time to time, as may be required, settlements being made on delivery.
The Company having a large stock now on hand and having contracted for an abundant supply to meet the entire demand for Cotton Ties throughout the Cotton States, the celebrated ARROW TIE will be placed upon the market generally, and sold by their numerous Agents at the price and terms above stated, it being the object and purpose of the Company to merit the continued patronage of the planting community.
R. W. RAYNE & CO.,
GENERAL AGENTS.

CANE GROWERS!
SEND FOR CATALOGUE OF THE BEST AND MOST ECONOMICAL MACHINES.
VICTOR CANE MILL & COOK EVAPORATOR
OVER 46,000 SOLD. AWARDED FIRST PREMIUM AT 125 STATE FAIRS. GRAND MEDAL CENTENNIAL EXHIBITION.
THE SORGO HAND BOOK
ON THE CULTURE AND MANUFACTURE OF SORGO AND IMPHEE. SENT FREE.
BLYMYER MANUFACTURING CO.
CINCINNATI, O.
STEAM ENGINES, THRESHERS, REELS.

WATER WHEELS.
THE UNEQUALLED JAS. LEFFEL DOUBLE
TURBINE WATER WHEEL,
PORTABLE AND STATIONARY
STEAM ENGINES, STEAM BOILERS,
SAW, FLOUR AND GRIST MILLS,
MACHINE MOULDED MILL GEARING,
SHAFTING, PULLEYS AND HANGERS
Of Improved Designs, A Specialty
Address, POOLE & HUNT,
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BELL FOUNDERS, TROY, N. Y.,
Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS.
Illustrated catalogue sent free.

BUCKEYE BELL FOUNDRY.
Established 1837.

MISCELLANEOUS.
H. C. PORTER & CO.,
Commission Merchants,
NOS. 83 AND 85 MAGAZINE, SIDEWALK,
NEW ORLEANS, LA.
Flour, Meal, Meats, Grain, Hay, Oats, Bacon, Butter, Lard, Cheese, Corn Meal.
Northern, Western and Southern Produce a Specialty.
Orders for Coffee, Sugar, Molasses, Rice, Tropical Fruits filled at lowest rates.

TO HAVE GOOD HEALTH THE LIVER MUST BE KEPT IN ORDER.

For Pamphlet, address Dr. Sanford, New York.
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BLYMYER M'F'G CO
BELLS
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J. M. BALL,
DEALER IN
Staple and Fancy Groceries,
TEAS, COFFEE, SUGAR, BUTTER, SPICES, Soap and everything else pertaining to a FIRST CLASS GROCERY.
Corner Philip and Magazine Streets,
NEW ORLEANS, LA.
Goods delivered free to all parts of the city.

R. B. MITCHELL,

Carpenter and Cistern-Maker,
183 MAGAZINE ST., near Julia, New Orleans.
Orders from the city and country promptly attended to.

WIRE RAILING
AND
Ornamental Wire Works.

DUFFY & CO., No. 23 N. Howard St., Baltimore, manufacture WIRE RAILING for Cemeteries, Balconies, etc., Sleeve Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc.

AMERICAN WATCH COMPANY,
We are selling the WATCHES of the above Factory at the very lowest prices.
Silver Watches at $10 and upward.
Gold Watches at $35 and upward.
All fully guaranteed.
A. B. GRISWOLD & CO.,
Corner Canal and Royal sts.

STORAGE—STORAGE—WANTED—500 Lots of Furniture for storage at low rates. Money advanced on storage. Prompt attention paid to packing, shipping and hauling. Apply at 62 Camp street.

EXCURSION TO GRETNA.
Jackson Street Ferry.
FARE.....10 CENTS for the Round Trip.
No extra charge for remaining on board.

A. A. LIPSCOMB, COLUMBIA, TENN., Breeder and Shipper of Pure Bred Land and Water FOWLS. Eggs for hatching in season. Fowls for sale at all times. Prompt attention given to all orders and communications, which are respectfully solicited.

BUSINESS CARDS.

A. ENSMINGER'S
CRESCENT
Steam Trunk Manufactory.
ALSO WATER-PROOF CLOTHING.
Depot—NO. 37 MAGAZINE ST., bet. Gravier and Natchez, New Orleans.
Keeps constantly on hand a large assortment of all kinds of Ladies' and Gentlemen's Traveling and Packing Trunks, Valises, Bags, etc. Factory, Tchoupitoulas st., bet. Lyon and Upper Line. Sixth Dist. Trunks made to order, repaired and covered.

BATHS! BATHS!
102, CONTI ST.,
Bet. Bourbon and Dauphine Sts., New Orleans.
RUSSIAN VAPOR BATHS!—On Sunday, Tuesday, Thursday and Saturday. For Ladies from 10 to 12 A. M.; for Gentlemen from 12 to 6 P. M. Water Baths reduced to 25 cents.
JACOB KLOCK.

NEW HOPE STEAM MOSS FACTORY,
JOHN S. McDONALD,
Proprietor and Manager.
MANUFACTURER OF MACHINE-CLEANED MOSS.
Factory—Nos. 238 to 250 South Liberty, and Nos. 1 to 11 Cypress St. Office—No. 248 S. Liberty St. P. O. Box 255, New Orleans. Samples and prices mailed on application. Orders promptly attended to.

HAIR MANUFACTORY.
"CHEAP" IS MY MOTTO.
H. BLONDEAU, successor to J. G. Bernel, LADIES' HAIR-DRESSER, and WIG-MAKER, NO. 63 ROYAL ST., between Bienville and Conti, New Orleans.
Hair-Dressing Lessons by Mrs. Blondeau. Specially for Theatrical Wigs, to be rented for parties or performances.

AUSTIN BABIN, Buyer, Bonfouca, La. AUSTIN BABIN, Agent for A. P. Bolard's Landing, Bayou Pool, Bayou Liberty, La.
AUSTIN BABIN,
(J. M. Lamare in charge.)
Dealer in Country Produce,
151 DECATUR STREET, NEW ORLEANS.
Specialty: Hides, Wool, Poultry, Eggs, and all the products of the Farm, Garden and Orchard. Consignments solicited.

A. LAMBERT & CO.,
DEALERS IN
PITTSBURG, NEW RIVER AND CANNEL COAL,
FOR FAMILY USE. Office No. 21 Carondelet street, leading Our Lives, foot of Esplanade, opposite U. S. Mint, New Orleans. Particular attention paid to shipping orders.

FIRST STREET PHARMACY.
CHAS. O'LANGEBECKER,
Successor to H. Stumpf,
PHARMACEUTIST AND CHEMIST,
Cor. First and Bayou Sts., New Orleans.
Dealer in fine Chemicals, French, German, and American Drugs, Perfumery, etc. Prescriptions filled with care at all hours, day and night.

H. H. BUSHMAN,
DEALER IN
PITTSBURG COAL,
Oak, Ash and Pine Wood,
NO. 102 CALLIOPE ST., between Magazine and Constance, New Orleans.

JOHN FRANK & CO.,
IMPORTERS OF AND DEALERS IN
LEATHER AND SHOE FINDINGS,
TOOLS, OILS, ETC.,
And manufacturers of Boot, Gaiter & Shoe Uppers.
No. 112 Poydras St., New Orleans.

J. A. ROTHO,
COMMISSION MERCHANT,
137 DECATUR ST., near Old Levee, New Orleans.
P. O. Box 1677.
Will attend to the sale of Cotton, Sugar, Rice, Moss, Hides, Wool, Eggs, Poultry, Game of all kinds, Beeswax, Honey and every description of Garden Produce. Country orders solicited.

J. D. CRASSONS,
BOOT AND SHOE STORE,
NO. 20 FRENCHMEN ST., between Victory and Morgan, Third District, New Orleans.
A large assortment of Boots and Shoes for sale on hand, and made to order. Ladies', children's and gentlemen's Shoes manufactured to order.

T. A. BECK, COOPERAGE.
Office and Sales Room, 27 NORTH PETERS ST.
Manufactory Carondelet Walk, bet. Roman and Felicity, New Orleans.
Have constantly on hand Sugar Hogsheads, Molasses Barrels, Puff Barrels, Kegs, etc., also a large assortment of Shop Poles. Orders promptly attended to. Particular attention paid to Trimming.

ESTABLISHED 1819.
J. H. KELLER,
MANUFACTURER OF
Palm, Olive, German, Magnolia and Castile Soap.
Office, 110 GRAVIER ST., New Orleans, La.
Works, 42 and 44 Conde and 39 and 41 Bienville Sts.

COAL. COAL. COAL.
B. D. WOOD & BROS.,
Corner Camp and Common Streets,
Opposite the City Hotel,
Wholesale and Retail Dealers in all kinds of COAL. Pittsburg Coal delivered by boat, under bond on the coast, and shipped in casks or in bulk at lowest market rates. City trade supplied.

THOMAS HASAM,
LUMBER,
CABINS MADE TO ORDER.
Every description of LUMBER always on hand. Also, Sash, Blinds, etc.
Mill and Yard, Corner CEDAR and JULIA STS. (New Basin.) New Orleans.

HEATH PIPPEY & LABA,
IMPORTERS AND DEALERS IN
CARPETS, FLOOR OIL CLOTHS,
UPHOLSTERY GOODS, Wall Paper, Window Shades, Cornices, Lace and Nottingham Curtains, Mirrors, Mouldings, Chromos, Engravings, etc.
Frames made to order a specialty.
No. 99 Camp Street, New Orleans.

FRANK M. NORMAN,
Book-Seller, Stationer and Printer,
538 MAGAZINE STREET,
Between Josephine and St. Andrew.
Your name on 50 Visiting Cards for 35 cents. Frames made to order. Send circulars. Upper City Circulating Library. Catalogues free.

CHEAP WALL PAPER.
WIDOW H. F. HABERT,
Successor to P. Delerida, Importer of French, English and American PAPER HANGINGS of all sorts and qualities, No. 240 CHARTRES ST., between St. Louis and Conti, New Orleans, La.

ESTABLISHED IN 1825.
LEEDS' FOUNDRY,
Cor. Delord and Foucher Sts.

OFFICE ST. BERNARD COAL CO., 22 Carondelet street, New Orleans. SPECIAL NOTICE. The undersigned is prepared to contract for COAL, for fall and winter supply, at the following rates, delivered in any portion of the city:
Families.....85c. per bbl.
Steam.....50c. per bbl.
Dealers (hauling themselves).....45c. per bbl.
Country orders solicited.
W. S. CAMPBELL, Agent.

SAM. HENDERSON,
Cotton Factor, Commission Merchant and Purchasing Agent,
18 CARONDELET ST., New Orleans. Does business on Orange principles and at Orange rates.

CARPET WAREHOUSE, 17 CHARTRES STREET,
CARPETINGS—Wilton, Axminster, Velvet, Brussels, Tapestry, Three Ply, etc.
FLOOR OIL CLOTH—English and American.
MATTINGS—300 rolls White, Check and Fancy.
WINDOW SHADES, Table and Piano Covers.
FURNITURE and CURTAIN GOODS in great variety.
BURLAPS, Table and Enamel OIL CLOTHS.
A. BROUSSEAU.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, May 28, 1878.

We have nothing new to report of the general markets this week beyond the fact that the dull times of the summer are about here, and very little business is being done.

COTTON.

Below will be found the report of the state of the cotton market, as taken from the *Democrat*:

The market was quiet to day, and the sales were confined to 1,300 bales. The tone of the market, however, is firm.

The following is the official closing of the Cotton Exchange:

	To-Day.	Yesterday.
Low Ordinary	9	9
Ordinary	9⅛	9⅛
Good Ordinary	9⅝	9⅝
Low Middling	10¼	10¼
Middling	11	11
Good Middling	11⅜	11⅜
Middling Fair	.....	.....

Sales to-day, 1,300 bales. Market firm.

COTTON STATEMENT.

In store and on shipboard, Sept. 1, 1877		21,356
Gross receipts since Saturday	741	
Gross receipts previously	1,614,655	1,615,396
Excess in actual stock inside from Jan. 1st (sales, etc., subsequent to 1)		12,827
Total supply		1,649,579
Exported to-day	3,108	
Exported previously	1,390,011	1,393,119
Total stock this day		256,460
Total stock this day last year		190,440

The exports to-day were 3,108 bales to Liverpool.

Net receipts since yesterday				569
Receipts from other ports				182
Net receipts last Tuesday				459
Net receipts same day last year				124
Net receipts since Friday				1,211
Net receipts same time last week				2,547
Net receipts same time last year				1,297
Net receipts since September 1				1,393,119
Net receipts same time last year				1,164,725

COTTON ON SHIPBOARD.

The amount of cotton on shipboard, as per account of the Cotton Exchange, is as follows:

Liverpool	11,318
Havre	8,214
Bremen	1,228
Mediterranean	.....
Spain	.....
Coastwise	2,107
Total	26,148

This, taken from the stock at noon as noted at the Exchange, leaves in presses 57,320 bales.

The receipts at all ports, consolidated, as per telegrams to the Cotton Exchange, show totals from noon yesterday to noon to-day of 2,801 bales, against 2,196 bales last Tuesday, 1,769 last year, and 1,897 the year before last.

MOVEMENT AT PORTS.

The movement at ports for four days, up to twelve M. to-day, is given below:

	Received since Friday.	Same time last week.	Same time last year.
New Orleans	2,604	2,547	1,296
Galveston	756	762	334
Mobile	740	862	76
Savannah	1,160	1,574	294
Charleston	149	1,019	122
Wilmington	511	221	67
Norfolk	1,859	940	741
Baltimore	151	1	39
New York	1,176	1,472	325
Boston	891	408	93
Philadelphia	131	42	485
Other ports	.....	.....	.....
Total	9,981	9,850	4,318

Receipts at ports since September 1	4,151,087
Receipts same time last year	3,857,108
Receipts same time year before	4,000,317

EXPORTS.

The consolidated report for four days gives exports to

	G. B.	France.	Cont.	Chan.	Stocks
This week	2,945	.....	80	1273	288,874
Last week	12,942	.....	338	.....	322,531
This week last year	6,107	4,668	2,210	.....	415,776

Hydrophobia Cured

A REMEDY SUCCESSFULLY USED IN PENNSYLVANIA.

I can give some facts which may be of use to somebody, thereby saving life. The time between the biting of an animal by a mad dog and showing signs of hydrophobia is not less than nine days, but may be nine months. After the animal has become rabid, a bite or scratch with the teeth upon a person, or slobber coming in contact with a sore or raw place, would produce hydrophobia just as soon as though he had been bitten by a mad dog. Hydrophobia can be prevented; and I will give what is well known to be an infallible remedy, if properly administered, for man or beast. A dose for a horse or cow should be about four times as great as for a person. It is not too late to give medicine any time before the spasms come on.

The first dose for a person is one and a half ounces of elecampane root bruised, put in a pint of new milk, reduced to one-half by boiling, then taken all at one dose in the morning, fasting until afternoon, or at least a very light diet after several hours have elapsed. The second dose same as first, except take two ounces of the root; third dose the same as last, to be taken every other day. Three doses are all that are needed, and there need be no fear. This I know from my own experience, and know of a number of other cases where it has been entirely successful. This is no guesswork. Those persons I allude to were bitten by their own dogs that had been bitten by rabid dogs, and were penned up to see if they would go mad. They did go mad and did bite the persons.

The remedy has been used in and about Philadelphia for forty years and longer with great success, and is known as the Goodman remedy. I am acquainted with a physician who told me he knew of its use for more than thirty years, but never knew a case that failed where it was properly administered. Among other ones he mentioned one where a number of cows had been bitten by a mad dog. To half of this number they administered this remedy, to the other half not. The latter all died of hydrophobia, while those that took the elecampane and milk showed no signs of that disease.—*Country Gentleman*.

It has been calculated that the Cathedral of St. Peter, Rome, can contain 54,000 persons; that of Milan comes next, with 37,000; then follow St. Paul's, London, with 25,000; St. Sophia, Constantinople, with 23,000; Notre Dame, Paris, 21,000; Pisa, 13,000, and St. Mark, at Venice, 7,000.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	$4 00	4 60
Cotton sweeps	4 00	— —
Cultivators, Diam and shovel tooth	6 25	7 00
Cultivators, riding and walking	20 00	40 00
Shovels and spades	5 00	12 00
Axes	7 00	14 00
Shovel plows	4 50	5 00
Half do. with cutters	6 00	9 00
Double-shovel plows	4 00	6 25
Straub's corn mills	— —	— —
Dorr mills, Coleman's	126 00	425 00
B. J. West's corn mill	200 00	— —
Thurgard's scarp and sea planter	— —	— —
Cotton planter	15 00	— —
Wagons, Carts, Etc.:		
Wagon, two-horse	65 00	70 00
Wagon, four-horse	85 00	100 00
Wagon, two-horse, thim. skein	60 00	70 00
Wagon, four-horses	8 00	9 00
Cane wagon	190 00	210 00
Ox wagon	75 00	115 00
Ox cart, complete	— —	— —
Cane cart	110 00	115 00
Tongue cart, complete	—	170 00
Plantation cart	45 00	60 00
Bagasse cart	60 00	75 00
Iron, ₱ lb.:		
Hoop	3½	4
Sheet	3½	5
Horse shoe	3½	4½

BUILDING MATERIAL.

Bricks, ₱ 1,000:		
Lake	9 00	11 00
Country	— —	8 00
English fire	36 00	37 00
Lime, ₱ bbl.:		
Western	— —	— —
Quiet	2 00	2 25
Plaster Paris	2 25	2 50
Lumber, ₱ 1,000 feet:		
Flooring, dressed	18 00	35 00
Flooring, rough	15 00	18 00
Ceiling, dressed	16 00	25 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	14 00
Scantling	14 00	18 00
Shingles, ₱ 1,000	2 50	3 50
Nails, best brands	8 00	— —
Smaller sizes proportionately higher	— —	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	— —	3 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
White Lead, best, ₱ lb	10½	12½
Paris Green, ₱ lb	31	40
Pat. Dryer, ₱ lb	10	13
Whiting, ₱ lb	1½	3
Putty, in bladders, ₱ lb	3	5
Linseed Oil, ₱ gal	70	80

SASH, BLINDS AND DOORS.

Window Sash, 12 lights: Size of lights.	Sash, per pair. Unglazed.	Glazed.	Blinds per pair
8x10	$1 50	$1 70	$1 80
10x12	1 55	1 70	2 15
10x16	2 05	2 75	2 70
Sash Doors:	Single.		Double.
3 feet x 7 feet	$3 60		$3 70
3 feet x 8 feet	4 00		— —
3 feet x 7 feet 8 inches	— —		3 80
Panel Doors:			
2x8 and 1¾ inch thick	— —		$2 20
2x7 and 1¾ inch thick	— —		2 25
3x7 and 1¾ inch thick	— —		2 30
4x7—6 inch and 1¾ inch thick	— —		4 00

GROCERIES.

Butter, ₱ lb.:		
Western	18	21
New York, good to creamy	25	27
Coffee, ₱ lb.:		
Rio, fair	16¾	16¾
Rio, good	17¼	17
Rio, prime	18	18¼
Java, choice O. G	28	30
Candles, ₱ lb.:		
Star, best brands	12	13
Corn Meal, ₱ bbl.:		
Best, K. D	2 75	3 00
Cheese, ₱ lb.:		
Factory	9½	10
N. Y. cream and English dairy	15	15¾
Fish:		
Mackerel, extra No. 1, in bbls	— —	23 00
Mackerel, extra No. 1, in kits	— —	1 90
Sardines, quarter boxes	13	13½
Flour, ₱ bbl.:		
Superfine	— —	4 25
XX	4 75	5 00
XXX	— —	— —
Choice XXX	5 25	5 75
Choice family	6 25	6 50
Fruits:		
Dried apples, ₱ lb	3	4
Dried peaches, ₱ lb	— —	— —
Raisins, ₱ quarter box	50	55
Raisins, ₱ half box	— —	1 00
Raisins, ₱ whole box	1 50	1 85
Bananas, ₱ bunch	1 00	2 00
Crackers, ₱ lb.:		
Soda	5	6
Butter	6	7
Sugar	6	10
Gingernuts	9	17½
Oil:		
Coal, in cases, best	40	48
Coal, in barrels, best	31	35
Linseed, in cases	— —	40
Linseed, in barrels	— —	35
Lard, in barrels best	70	80
Molasses, in barrels		
Common	18	21
Fair	24	25
Prime to choice	35	42
Golden and Roquel syrups	— —	— —
Half bbls. 5c. and Kegs 10c. more.		
Rice, Louisiana, ₱ lb.:		
No. 2	— —	4½
Ordinary	5½	5½
Fair	5¾	6
Prime to choice	6¾	7¾
Soap, in boxes, ₱ lb.:		
XXX Palm	6½	— —
Keller's magnolia	4½	— —
Keller's olivo	5	— —
Starch, ₱ lb	— —	3
Salt, in sacks:		
Fine	1 00	1 05
Coarse	80	85
Sugar:		
Good fair	— —	7
Prime	7⅛	7⅝
Choice	— —	— —
Yellow clarified	8¼	8½
White clarified	— —	9
Crushed	— —	— —
Powdered	— —	— —
Spices, ₱ lb.:		
Allspice	15½	— —
Pepper	13½	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₱ lb.:		
Black Oolong	27½	1 10
Green Imperial	80	90
Tobacco, manufactured, ₱ lb.:		
Chewing, common	30	45
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, choice	45	70
Smoking	— —	— —

GRAIN AND FEED.

Corn, ₱ bushel:		
Yellow	— —	61
White	— —	63
Mixed	— —	— —
Oats, ₱ bushel:		
St. Louis	— —	45
Texas	— —	— —
Galena	— —	— —
Bran, choice, ₱ 100 lbs	75	85
Hay, ₱ ton:		
Prime	11 00	12 00
Ordinary	— —	— —
Cow Peas:		
Whippoorwill	— —	— —
Mixed	1 15	1 15
Clay	1 20	1 30

PROVISIONS.

Bacon, ₱ lb.:		
Breakfast	8½	8½
Shoulders	— —	4½
Sides, clear rib	— —	5¾
Sides, clear	— —	6
Hams, sugar-cured	8½	11
Mess Pork, ₱ bbl	— —	9 50
Dry Salted Meat:		
Shoulders	— —	4
Lard, ₱ lb.:		
Choice, in kegs and pails	— —	8
Choice, in tierces and barrels	7¾	7¾

EDULENTS.

Potatoes, ₱ bbl	60	1 25
Onions, ₱ bbl	2 50	3 00
Apples, ₱ bbl	— —	— —
Cabbages, ₱ 100	— —	— —

WOOL.

Burry	9	10
Louisiana, clear	18	20
Lake, clear	21	22

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	11½	11½
Ties, Arrow best, per bundle; 50 ties and buckles	— —	2 50
Twine, hemp	13½	14

POULTRY AND EGGS.

Poultry, ₱ dozen:		
Old chickens	4 00	4 00
Young	2 50	3 00
Ducks	2 50	3 00
Geese	4 00	5 00
Turkeys	12 00	15 00
Eggs, ₱ dozen		
Western	10	12
Louisiana	12	15

Religious Notices.

COMMENCEMENT OF EAST MISSISSIPPI FEMALE COLLEGE, MAY 31 TO JUNE 6, 1878. Examinations, commencing Friday, May 31, and continuing one week:

Classes before committee 8 to 9:30 A. M.; public examination, 10 to 11:30 A. M. Religious service, 2:30 to 4 P. M. Meeting of the Board of Trustees, Thursday, June 6, 3 P. M. Annual reception, Friday, June 7, 9 to 11 P. M.

Commencement sermon, Sunday, June 2, 11 A. M., by Rev. W. H. Leith, Forest, Miss.

Anniversary of the Pastalian Literary Society, Friday, May 31, 8:30 P. M. Address by Rev. H. H. Singleton, Enterprise Miss.

Exhibition, Juveniles, Monday, June 3, 8:30 P. M. Gymnastics and calisthenics, Tuesday, June 4, 8:30 P. M.

Musical concert, Wednesday, June 5, 8:30 P. M.

Anniversary of the annual and conferring degrees, Thursday, June 6, 8:30 P. M. Address by Rev. R. J. Jones, Meridian, Miss.

30 J. W. ANDERSON, President.

THE TIME for holding the camp meeting at the Union camp ground, in the Grove Hill circuit, Selma district, Alabama conference, embraces the second Sunday in September, commencing on Friday night before.

31 B. C. GLENN, P. C.

SEASHORE CAMP MEETING.—The seventh regular annual camp meeting on Seasshore Camp Ground will commence on Wednesday, July 10, 1878, and continue for eight to ten days.

By order of the board of trustees.

W. H. FOSTER, President.
PHILIP HALLAHAN, Secretary. 9

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Meridian	June 1, 2
Enterprise	8, 9
Shubuta, at Shubuta	15, 16
Wayne at Liberty	22, 23
Enterprise circuit, at Mount Hebron	29, 30
Lauderdale mission, at Shady Grove	July 6, 7
Marion at Antioch chapel	13, 14
Pachuta circuit, at Mars' Hill	20, 21
Waynesboro, at State Line	27, 28
Paulding at Hopewell	Aug. 3, 4
Hinkle mission, at Ellisville	10, 11
Mellowood at Beaver Dam	17, 18
Spring Hill, at Linwood (camp meeting)	24, 25
DeKalb, at Prairie chapel	Sept. 7, 8

Bishop McTyeire will hold our District Conference in Shubuta, beginning at one o'clock on Friday morning, June 14. Let all members be in their places at the opening since only two days are allowed for business.

30 JOHN A. ELLIS, P. E.

MISCELLANEOUS.

G. T. SCHILLING'S

HAIR STORE!

AND

FANCY GOODS BAZAR,

159 CANAL STREET 159

Bet. Bourbon and Dauphine, New Orleans.

Manufacturer of all kinds of HUMAN HAIR GOODS, Wholesale and Retail. Hair-Dressing and Hair-Cutting Saloon.

P. SCHMIDT'S

PHARMACY,

COR. RAMPART ST. AND BAYOU ROAD,

NEW ORLEANS, LA.

$1200 SALARY. Permanent salesmen wanted to sell Staple Goods to dealers. No peddling. Expenses paid. Address S. A. GRANT & CO., 3, 5, 7 & 9 Home St., Cincinnati, O.

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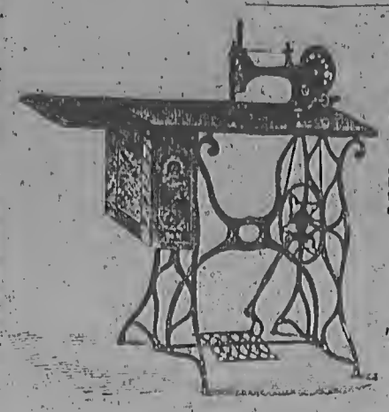
THE SINGER AGAIN TO THE FRONT!!

Great Reduction in the Prices

OF THE

WORLD-RENOWNED SINGER FAMILY SEWING MACHINE!

FOR CASH!!



The Singer Manufacturing Company, ever awake to the interest of the public, have determined to *put the price of their Machines* within the reach of every man, woman and child in the land.

The Genuine Singer Sewing Machine is now Offered at Prices Below the Rogue Ones or Any Other.

The fact that the only Sewing Machine which counterfeiters have ever attempted to imitate is the Singer's sufficient evidence of its superiority over all others. There is no longer any excuse for buying any of the cheap Machines hawked about the country, with no claim for patronage but their cheapness.

BEWARE OF

Worthless Imitation Machines.

The Singer Will Last a Lifetime.

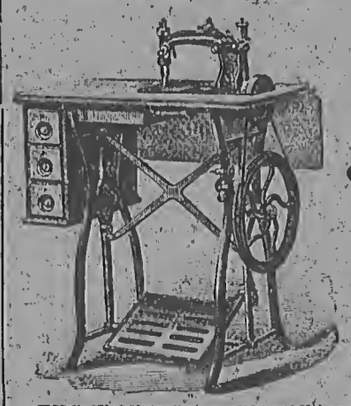
Send for Circular and Cash Prices.

ADDRESS

THE SINGER MANUFACTURING CO.,

No. 85 Canal Street, New Orleans, La. 8p

WHEELER AND WILSON



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GOOD NEWS! GOOD NEWS!

Great Reduction for Cash.

The $100 Machine Reduced to	$60.
" 90 "	50.
" 85 "	45.
" 80 "	40.
" 75 "	35.
" 70 "	25.

Every Machine furnished with all the attachments.

THE WHEELER & WILSON has now been before the people for more than **Twenty-Five Years**, all upward of 1,000,000 of the **Family Favorite** are now in use in the families and workshops of the world. Our New No. 8 Machine is, without doubt, the best and most simple Sewing Machine in the world.

It has a *self setting* needle.
It never *cuts* the thread or goods.
It is a new machine, with *straight* needle.
It will not break the thread if the needle is allowed to run *off the goods when sewing.*
It has no noisy *cog wheels.*
It has no complicated *shuttle* to thread.
It allows the work to run back from the operator

☞ Send for our New Cash Price List.
☞ CASH AGENTS wanted in every county and parish.

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M. A. PECK, Gen Agent for La., Ala. and Miss.

OFFICE AND SALESROOM—103 CANAL ST., NEW ORLEANS, LA. 8p

THE TESTIMONY OF ALL.

All who use them say that Dr. Price's Special Flavoring Extracts are the strongest and most natural flavors made. It makes all the difference in the world whether our creams and pastry are flavored with Dr. Price's nice, fresh fruit flavors, or the offensive turpentiny extracts.

MISCELLANEOUS.

W. C. SHEPARD & Co.,

NO 29 CAMP AND 116 COMMON ST.

NEW ORLEANS, LA.

$15 00 will buy an elegant Porcelain DeTerre (nearly equal to French China in appearance, and far more durable) DINNER SET, comprising 124 pieces, to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes.
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes.

Stone China DINNER SETS	WRITE FOR PRICES
Stone China TEA SETS	
Decorated CHAMBER SETS	
Real French China DINNER SETS	
Gold-band China TEA SETS	
Table TUMBLERS	
Table GOBLETS	

8p W. C. SHEPARD & CO.

Country Orders for Millinery

AND FANCY GOODS.

Parties in the country, who are unable to visit the city, can have orders filled promptly by giving the price and style of goods they desire, and the form and complexion of the wearer.

F. R. HARDON,
Dealer in Millinery and Fancy Goods,
27 and 29 Chartres St., New Orleans,
Second door above Custom House.

Regular Cincinnati, Louisville and New Orleans Packet.

LEAVES ON THURSDAY, AT 5 P. M.

For CINCINNATI, LOUISVILLE, Evansville, Henderson, Shawneetown, Paducah, Cairo, Memphis and all intermediate points—The Passenger Steamer

NEW MARY HOUSTON,

Charles Miller, Master, A. Elliott Miller, Clerk. Will leave as above.

For freight or passage apply on board, or to
T. H. WAYNE, 100 Gravier street.
JOHN F. DOUGLAS, 100 Gravier St.

Regular Opelousas Packet.

Leaves EVERY TUESDAY, at 5 P. M.

For Washington, Opelousas, Port Barre, Simsport, Churchville, and all landings on the Coast, Atchafalaya River and Bayou Courtableau—The new and light-draft Steamer

FANCHON,

H. H. Broad, Master, Theo. Jahn, Clerk, will leave as above. For freight or passage apply on board, or to
BRITTON & EPPLER, 81 Gravier St.
R. W. ADAMS, 21 Commercial Place.
HEFE & CARLIN, 4 Tchoupitoulas St.

Connects at Washington with line of Hacks for Bayou Bœuf and with Steamer Minnie at Simsport for Bayou des Glaises.

$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & CO., Portland, Maine.

M. B. TITTMAN,

MANUFACTURER OF THE

EXCELSIOR REFRIGERATOR,

Water-Cooler and Ice-Saver.

THE PUBLIC are invited to inspect the above, which is daily in operation. Parties can have them made to any size. Where ice is high, and hard to get, they can have the ice boxes sufficiently large so that they will only want replenishing every week.

80 Tchoupitoulas St., New Orleans.

NICOLL,

THE TAILOR,

Branch of New York House.

PANTS TO ORDER FROM $5 00
SUITS $20 00

Immense Choice!

NICOLL, THE TAILOR,

CRESCENT HALL, 118 CANAL ST.,
And 160 Canal St., New Orleans.

GEORGE STROUD,

Marble and Granite Works,

Nos 158, 160, 162 and 164 St. Charles Street,
NEW ORLEANS.

Every description of Cemetery and Building work executed in the best manner 8p

$5 to $20 per day at home. Samples, worth $5, free. Address STINSON & Co., Portland, Maine.

MISCELLANEOUS.

PRICE LIST OF J. J. MARTIN'S

GREAT T DEPOT

NO. 5 CAMP STREET, NEW ORLEANS.

TEAS.

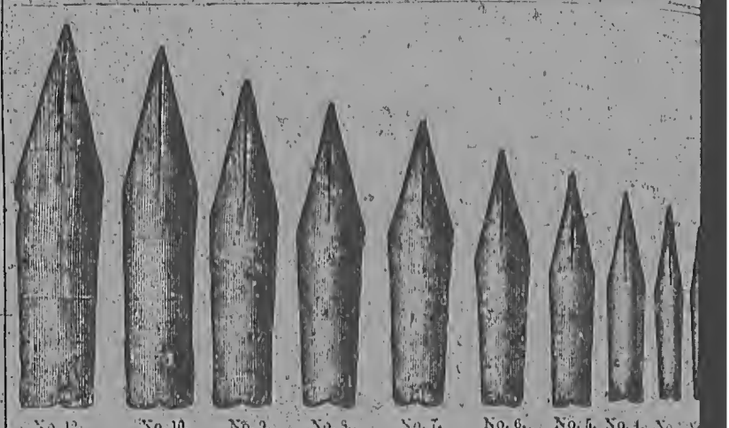
OOLONG, Black—35c., 40c., 50c., 60c., 75c. Best at $1 per lb.
ENGLISH BREAKFAST, Black—35c., 40c., 50c., 75c., $1. Best at $1.20 per lb.
IMPERIAL GREEN TEA—35c., 40c., 50c., 60c., 75c., $1, $1.20. Best at $1 40 per lb.
MIXED TEAS—35c., 40c., 50c., 60c., 75c. Very choice, $1. Extra choice, $1.20.

Also a choice assortment of Young Hyson, Gunpowder, Orange Pekoe, Flowery Pekoe, Assam, Maudarin and Caper Teas.

COFFEES.

GOOD RIO, parched or ground	25c. per lb.
CHOICE RIO,	30c. "
CHOICE CORDOVA,	30c. "
REAL OLD GOVERNMENT JAVA	40c. "

NOTICE.—We will ship $5 worth or more of our goods, if prepaid, to any Express station on Mobile or Jackson Railroad *Free of Freight*. Parties ordering less than $5 worth must send 25 cts extra for expressage. Packages of 1 lb. or less can be sent by mail for 1 cent per ounce. Remittances should be made payable to J. J. MARTIN, Great Tea Depot, 5 Camp street, New Orleans.



No. 12. $5. | No. 10, $4 50. | No. 9, $3. | No. 8, $2 50. | No. 7, $2 25. | No. 6, $2. | No. 5, $1 50. | No. 4, $1 25. | No. 3, $1.

Over twenty years' experience in making and selling Gold Pens enables us to offer unsurpassed facilities for quality. Our New Illustrated Catalogue of Gold Pens, Pen Holders, Pencils, etc., sent free. Either of the above Pens sent, postpaid, on receipt of price. C. P. BARNES & CO., Gold Pen Makers, 224 Main Street, between Sixth and Seventh, Louisville, Ky.

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Eminent Chemists and Physicians certify that these goods are free from adulteration, richer, more effective; produce better results than any others, and that they use them in their own families.

DR. PRICE'S Unique Perfumes are the Gems of all Odors. Toothene, an exquisite Liquid Dentrifice.

USE STEELE & PRICE'S LUPULIN YEAST GEMS.

STEELE & PRICE, Mfrs., Chicago, St. Louis & Cincinnati.

The above goods are sold by Messrs. Flash, Lewis & Co., John I. Adams & Co., Hamilton, Owens, and Burke & Thompson, New Orleans.

FOOD CURE TRADE MARK

BLANCHARD FOOD CURE CO.,

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The FOOD CURE SYSTEM is founded in FACT and COMMON SENSE. A 64 page Pamphlet, explanatory of the system, sent postpaid to any address.

THE BLANCHARD BLOOD AND NERVE FOOD

Or Tonic Extract of Wheat

CURES NERVOUS DEBILITY, MENTAL PROSTRATION, LOSS OF SLEEP, DYSPEPSIA, CONSUMPTION, SCROFULA, CATARRH, NEURALGIA, KIDNEY DISEASE, AND LOSS OF VITAL ENERGY. The only reliable Brain recuperative. $1 PER BOTTLE, sent by Express on receipt of price. Druggists supply it. Circulars sent free.

SAM'L E. MOORE, Agt., Cor. Canal and Royal Sts., New Orleans.

$8. $10, $15 EACH.

OUR NEW GOLD METAL WATCHES are the only reliable imitation Gold Watches that are sold at less than one-fourth of the above prices. They are beautiful watches. Sold direct to users at Factory Cost, ranging from $4 to $6. Jewelry of the same quality. METAL WATCH FACTORY, 335 Broadway, N. Y.

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THE HIGHEST GRADE OF FLOUR

by the NEW PROCESS, specially adapted for City Trade and Export.

GRAHAM FLOUR constantly on hand, ground daily.

Flour delivered to all parts of the city.

CHOICE BRAN suitable for Feed, constantly on hand at lowest market rate.

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WARNER BROS' CORSETS

Are justly celebrated for their elegance and workmanship. The

HEALTH CORSET

with Short Supporters and Skirt Extension, has a world-wide reputation. The Nursing Corset is a very useful article. Price $1.50. Flexible Hip Corset, a long corset, to wear over the hips, $2. Either of the above sent by mail, postpaid, on receipt of price. For sale by leading merchants generally. Retail orders should be addressed to Warner Bros., 351 Broadway, New York.

FRANCIONI & POLNE, COMMISSION MERCHANTS, and dealers in Western produce. Solicit consignments of Cotton, Sugar, Molasses, Potatoes, etc. 93 DECATUR ST. (Old No. 39), New Orleans, La.

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, JUNE 6, 1878. NO. 23.

BEAUTIFUL THINGS.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole soul-by honesty printed there.

Beautiful eyes are those that show,
Like crystal canes where heart-fires glow
Beautiful thoughts that lurc below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On errands of mercy to and fro—
Ever the busiest ways, if God will it so.

Beautiful shoulders are those that bear
Their load of burdens of household care
With patient grace and daily prayer.

Beautiful lives are those that bless—
Sweet rivers of happiness
Whose hidden fountains but few may guess.

Beautiful (which), a set of sun,
Beautiful zeal, whereace well won,
Beautiful rest, with work well done.

Beautiful graves, where grasses creep,
Where brown leaves fall, where deep
Snow-wreaths hands—oh beautiful sleep!

Lillie's Spring Ans.

News of the Week.

DOMESTIC.

WASHINGTON, May 28.—The Senate passed, without amendment, the House bill prohibiting the retirement of legal-tenders. The following is the text of the bill:

"To forbid the further retirement of United States legal-tender notes.

Be it enacted, etc., That from and after the passage of this act it shall not be lawful for the Secretary of the Treasury, or any other officer under his control, to cancel or retire any more of the United States legal-tender notes; and when any of said notes may be redeemed or be received into the Treasury, under any source whatever, they shall belong to the United States, but shall not be retired, canceled or destroyed, but they shall be reissued and paid out again and kept in circulation; provided that nothing herein shall prohibit the cancellation and destruction of mutilated notes, and the issue of other notes of a like denomination in their stead, as now provided by law. All acts and parts of acts inconsistent herewith are hereby repealed."

The bill now goes to the President for his signature.

The army appropriation bill was passed by the House. It fixes the strength of the army at twenty thousand men, the number of cavalry regiments at eight, and of infantry regiments at eighteen; provides for the reduction and reorganization of the various staff departments, and for the retiring and mustering out of officers who are supernumerary or unfit for service; reduces the pay and emoluments of officers; provides for the management of the Indians by the War Department, and prohibits the employment of troops for civil purposes unless specially authorized by act of Congress.

The senate amendments to the bill for the repeal of the bankrupt law were concurred in.

A bill, from the Postoffice Committee, reported favorably on the bill for a postal savings depository. Referred to the Committee of the Whole. Also favorably on the bill providing for an ocean mail steamship line between the United States and Brazil. Referred to the Committee of the Whole.

The bill for the repeal of the bankrupt law came up and on motion of Mr. Knott the Senate amendments were concurred in. The bill now goes to the President. The repeal takes effect September 1, 1878, and all cases then pending shall proceed as though the repeal had not occurred.

NEW YORK, May 29.—A La Plata letter of April 20 says: A revolution took place in the State of Santa Fe, Argentine Republic, beginning at the capital, the city of Santa Fe, on the night of April 14, and continuing through the next day. The government troops, being armed with American repeating rifles, defeated the insurgents, killing twenty-one, wounding forty-eight in that city. Gov. Orlonda cowardly fled to the parapet of a church until his troops were victorious. He then buried all the dead insurgents in a common ditch, refusing to allow the relatives to bury them.

During the afternoon session of the Methodist Episcopal Conference yesterday a resolution was adopted setting forth that the Conference is not favorable to the emigration scheme as it now presented itself in North Carolina.

WASHINGTON, May 29.—The Republicans in the House, by the aid of a few Democrats, succeeded in passing the caucus resolution postponing the adjournment question, the result was a resolution to adjourn on the seventeenth of June, which will be fatal to many important matters affecting the West and South.

PHILADELPHIA, May 31.—Six vessels will be secured before the emigrant agents leave.

MEMPHIS, June 1.—An incendiary fire at Senatobia, Miss., last night, destroyed seven small stores and the postoffice. The principal sufferers are Combs & Shelton, Williams & Medford and Stevens & Williams. But for a severe rain-storm which came about one o'clock this morning, which extinguished the fire, the whole town would have been destroyed. The loss is estimated at about $20,000, with little insurance.

NEW YORK, June 1.—During May twenty-five failures were reported in this city. The gross liabilities were $6,300,; assets, $955,488; increased number of failures compared with previous month 22; aggregate liabilities decreased $2 000,000.

ST. LOUIS, June 2.—A special from Richmond, Mo., states that a terrific cyclone passed over that place about four o'clock this evening, leveling to the ground over half of the buildings in the town. Over one hundred houses were totally destroyed, and the loss of property will reach a quarter of a million dollars. The Shaw House, a large brick hotel, was demolished, and the inmates buried in the ruins. So far as known, ten were killed, three mortally wounded, and a great number seriously hurt.

GALVESTON, June 3.—A special to the *News*, from San Antonio, says: Indians supposed to be from Mexico, in raiding the western country, killed or captured two little sons of Mr. Colson, a sheep raiser; had a fight with Colson, in which one Indian was killed and several were wounded. The soldiers are on the trail.

A *News* special from San Antonio says: An official dispatch from Fort Clarke reports that seventy-five head of cattle were drawn across the Rio Grande into Mexico. A company of cavalry is in pursuit. It is reported that recruiting for the revolutionary cause is carried on regularly at San Antonio. A numerous party left there yesterday to reinforce Escobedo.

The *News'* special from Eagle Pass says: News from the other side states that Gen. Escobedo attacked a paymaster's train from Monterey to Piedras Negras, but they were beaten off. No casualties reported. Escobedo is now encamped near Piedras Negras, organizing a strong force and preparing for more formidable operations.

SAN FRANCISCO, June 3.—A dispatch from Boyse City represents that three hundred Bannock Indians, after robbing a station and capturing two freight trains, fled to the lava-beds, where they are in a strong position, with wood, water and grass to last them all summer.

CINCINNATI, June 4.—Yesterday about seven hundred miners from different mines near Charleston, West Virginia, captured the steamer Modoc and went to Blacksburg to make the miners in that vicinity stop work. They threatened to kill or drown every one opposing them. They succeeded in stopping the Blacksburg mines, after which they took possession of a train on the Chesapeake and Ohio railroad and returned, making the train stop when and where they pleased, and refusing to pay fare.

BUFFALO, June 4.—The twenty-ninth annual convention of the American Medical Association commenced here to-day.

FOREIGN.

LONDON, May 28.—Earl Russell died at 10.50 to-night, at his residence at Richmond. Alarming symptoms and prostration commenced at two o'clock this afternoon.

PARIS, May 31.—The Voltaire celebration, which was organized by men of letters, and took place in the Galeté Theater yesterday, was attended by about two thousand persons. Admission was by tickets, for which from fifty centimes to eight francs were charged, according to location, the receipts being devoted to the poor of Paris. The proceedings were quiet, orderly, and marked by no special scenes of excitement. There was a celebration at the same hour by the Free-Thinkers at the American Circus, on the Place Chateau d'Eau. Admissions were by ticket, but without charge.

The audience numbered about six thousand. Several speeches, wholly devoted to proving Voltaire's enmity to all religion, were made. The audience were very enthusiastic. After the speeches the statue of Voltaire was crowned with flowers. Deputations representing Paris and the provinces, with banners, marched around, while the bands played and the audience sang the Marseillaise. It was the original intention to erect the statue publicly in Place Chateau d'Eau, but the government forbade it.

The government also prohibited public ceremony by the clericals in honor of Joan of Arc. While the two Voltaire celebrations were proceeding, the Cathedral of Notre Dame was filled by an immense congregation, consisting principally of women, to take part in the expiatory services ordered by the Cardinal Archbishop of Paris. The interior of the church was darkened, and expiatory tapers burned; while from the pulpit a discourse was delivered, in which the preacher denounced Voltaire and glorified Joan of Arc.

DOVER, May 31.—The German squadron, consisting of three ironclads—the Prussen, Grosser Kurfurst and Konig Wilhelm—passed Dover at 8.15 this morning, bound for Plymouth, whence it was expected to sail for Gibraltar. When the squadron was off Lindgate, about five miles from shore, one of the ironclads was observed to be gradually keeling over, beam ends, and the men were seen crowding on the bulwarks.

In about five minutes the vessel went down on her side, her boilers blowing up as she sank. Boats from the other ironclads were launched. Numbers of the Folkstone fishing smacks near by hurried to the spot. It is hoped many lives were saved. The Folkston lifeboat was launched, but arrived too late. Several steamers have gone to the scene of disaster from Dover.

It is believed the Konig Wilhelm, which ran into the Grosser Kurfurst, is badly damaged.

LONDON, May 31.—A dispatch from Rome to the *Pall Mall Gazette* says: The Pope is ill in body and distressed in mind by the plots and cabals designed to prevent the reforms he proposes.

It is reported the Pope manifests a disposition to abdicate. Cardinal Franchi is doing his utmost to check the machinations of the Jesuits. The latter, on the other hand, are striving to secure Cardinal Franchi's downfall.

Mr Gladstone has an article in the *Nineteenth Century*, entitled "Liberty in the East and West." Dealing with current political questions in the course of the article, reference is made to the alleged intention of the government to assume a protectorate over Asiatic Turkey. Gladstone opposes any step of the kind and says such a protectorate could hardly end otherwise than in the total destruction of Turkish power, and its disappearance from the face of the earth.

LONDON, June 1.—Advices from Cape Town, May 14, state that there has been renewed and severe fighting with the Kaffirs. The British were victorious, but the result was indecisive.

BERLIN, June 2.—While the Emperor was taking a drive, at 2.30 o'clock this afternoon, some shots, apparently proceeding from a house in the Avenue Unter der Linden, were fired at him. The Emperor was wounded in one arm and on the cheek by buck-shot and small shot.

The would-be assassin is a Dr. Nobeling, occupying apartments at No 18 Unter der Linden. When his door was forced open he fired upon and wounded the hotel-keeper, and tried to commit suicide, but was secured.

The Emperor's personal attendant jumped into the carriage and supported the Emperor until the carriage reached the palace.

The Emperor was conveyed to bed and several grains of shot extracted causing great loss of blood. The Emperor suffered great pain, but never lost consciousness up to the latest moment.

At seven o'clock this evening no serious apprehensions were felt as to his condition.

LONDON, June 2.—The Press Association has a dispatch from Liverpool stating that the Williams & Guion steamer Idaho went ashore in a fog, near Koenlugbeg light ship, on the coast of Ireland, and afterward foundered. The crew and passengers were saved.

LONDON, June 3.—It is said the Congress will be composed of the following powers: Prince Bismarck and Count Von Bulow for Germany; Lords Beaconsfield and Salisbury and Odo Russell for Great Britain; Count Schonvaloff and M. D'Ontrie, Russian embassador at Berlin, for Russia; Count Andrassy and Von Haymerle for Austria; MM Waddington and De St. Valier for France; Count Corti and Count de Launay for Italy. It is not known who will be the representatives of Turkey.

ROME, June 4.—Pope Leo has sent a dispatch to the Emperor of Germany, expressing his regret at the atrocious attempt on the life of his imperial majesty.

The Pope has directed Cardinal Franchi to dispatch urgent instructions to the Catholic clergy in Germany to use every effort to prevent the spreading of socialism. His holiness had a conference on the subject with Cardinal Ledochowski, Archbishop of Posen, to obtain exact information respecting the Socialist party in Germany.

BERLIN, June 4.—All the cabinets have accepted Germany's invitation to the Congress.

From the Work.

FRANKLIN, LA.—*Mr. Editor:* We are taught in the Bible "to lay by in store on the first day of the week, as God hath prospered." Mr. Wesley arranged for weekly contributions for the support of the gospel. In keeping with this plan we have divided our membership into six classes, averaging about twenty members to each. We have appointed a treasurer to each class, and placed each class under the care of a steward of the church. We have agreed to pay one nickel each per week, to be divided pro rata between the Bishops, widows and orphans and superannuates, Bible cause and missions. The plan will give us about $300. The Bishops' claim is $10; the widows' and orphans' and superannuates' is $70, and the balance will be divided, as the stewards may direct, between Bible cause and missions—say $25 for Bible cause and $195 for missions. We raised about $15 for all these purposes last year. This will not prevent special efforts for each cause. Each member will pay a certain amount monthly for pastor's support into the hands of his steward. We find that small amounts, paid by each member monthly, aggregate largely, viz.: Twenty members per month, each paying 25 cents, twenty paying 50 cents, forty $1, twenty $2 and twenty $3 per month will aggregate $1,860. Halve this amount and it will equal the ordinary allowance for country pastors. We are hoping for success in this department. We also hope to build up the spiritual interests of the church, for each of these classes is a scripture class for the study of God's word. I meet them together each Sabbath afternoon. I hope to develop experience or class meetings of them finally. My congregations are large, and increasing in size and seriousness. We hope to build a spire to our church, and thoroughly paint it this year.

Our church school is doing comparatively well. We teach honestly and thoroughly everything usually taught in the best schools, and at moderate prices.

Pray that we may be successful in building up Bible Christianity in this priest-ridden land.

Yours, B. F. WHITE,
Pastor Franklin Station, La. Conference.
MAY 21, 1878.

CHAPEL CHURCH.—*Mr. Editor:* Prior to the present year this church, though numbering over sixty members, was not recognized as belonging to Mount Carmel circuit. Bro. G. W. Brown was sent out by the Annual Conference to this circuit, who destroyed the former class-book and formed a new organization, consisting of thirty-three members of good material. The church seems to be in good working order, and at the first Quarterly Conference in the circuit the church was assessed the reasonable sum of $40, and I was elected steward. On the first Sunday in April, at my regular appointment, I preached a sermon on the support of the ministry, and read the assessment to the church, which is about $1.50 per member. The assessment was approved by the church, and I think will be promptly paid. We are well pleased with Bro. Brown as our pastor.

We also have a Sabbath school in operation, under the superintendency of Bro. Henry Cook, a man in every way worthy this responsible charge. As yet we have not the advantages of regular Sunday school literature, but we intend sending for the *Visitor* and *Little People*. We pray the blessing of God upon us.

WILLIAM P. LONG.
WILLIAMSBURG, May 8, 1878.

MARION CT., MISSISSIPPI CONFERENCE.—*Mr. Editor:* I send for publication an account of a revival which the Lord has favored us with at this place. It began on the second Sabbath of this month, and continued till Tuesday night after the third. The meeting continued ten days, closing with the church being abundantly revived. There were 23 conversions and 17 accessions to the church.

Your brother in Christ,
JAMES M. GANN.
MARION, MISS., May 22, 1878.

Episcopal Appointments for 1878.

FIRST DISTRICT—BISHOP PIERCE.

Western Virginia, Cedarsburg, September 6.
Kentucky, Shelbyville, September 18.
Louisville, Cadiz, October 2.
Virginia, Petersburg, November 13.
North Carolina, Charlotte, November 27.
South Carolina, Newberry, December 11.

SECOND DISTRICT—BISHOP KAVANAUGH.

Illinois, Pana, September 11.
Tennessee, Clarksville, October 9.
Holston, Knoxville, October 23.
Florida, Gainesville, November 14.
North Alabama, Athens, November 27.
Alabama, Mobile, December 11.

THIRD DISTRICT—BISHOP PAINE.

Memphis, Paris, November 13.
North Mississippi, Macon, November 27.
Mississippi, Meridian, December 18.

FOURTH DISTRICT—BISHOP M'TYEIRE.

Indian Mission, Muscogee, C. N., October 16.
Arkansas, Russellville, October 23.
White River, Forest City, November 6.
North Georgia, Marietta, November 27.
South Georgia, Thomasville, December 11.

FIFTH DISTRICT—BISHOP DOGGETT.

Western, Wyandotte, September 5.
Missouri, Macon, September 11.
Southwest Missouri, Clinton, September 25.
St. Louis, Charleston, October 9.
Little Rock, Hot Springs, November 27.
Louisiana, New Orleans, December 11.

SIXTH DISTRICT—BISHOP KEENER.

West Texas, San Marcos, October 16.
Northwest Texas, Belton, October 30.
German Mission, Industry, November 11.
North Texas, Terrell, November 20.
Texas, Chappell Hill, December 4.
East Texas, Tyler, December 11.

SEVENTH DISTRICT—BISHOP WIGHTMAN.

Denver, West Las Animas, September 4.
Montana, Helena, September 18.
Columbia, Roseburg, October 2.
Pacific, San Francisco, October 16.
Los Angeles, San Bernardino, October 30.
Baltimore, Salem, March 5.

Bishop McTyeire has charge of the China mission. Bishop Keener has charge of the mission in Mexico and Brazil.

On the death of Maj. Laing, the enterprising traveler in Africa, the Africans took an inventory of his effects with a view to sending them to the British admiral. They were sorely puzzled to make out the catalogue, and, in utter despair, described a couple of tooth-brushes as "two scrapes made of pigs' hair," and set down his spectacles as "two looking-glasses for the nose."

A colored minister once asked the advice of an aged black as to the field to which he should devote his energies. "Massa," replied the sable counselor, "go where de de is de most debbil."

The Babylonish Empire.

MR. EDITOR: The following paper was read by W. G. Paxton before the last teachers' meeting of the Vicksburg Sunday school. As the lessons for June embrace the period covered largely by this paper, I have secured it for publication in the ADVOCATE. Many Sunday school workers who have not the authorities at hand to consult will be greatly benefited by its perusal. C. B. G.

VICKSBURG, June 1, 1878.

THE BABYLONISH EMPIRE.

Founded by Nimrod, A. M. 1771, B. C. 2233; Destroyed under Nabonidus, or Belshazzar, A. M. 3466, B. C. 538.

Of Nimrod, son of Cush, and grandson of Ham, the son of Noah, we learn (Genesis x, 8) that he was "the mighty hunter before the Lord"—words which would seem to mean that he was a hunter of men, and not of beasts—a warrior mighty in battle. He it was who, according to Josephus, persuaded the people to leave the hills and high places, where they had remained, fearing a second deluge, to come down and establish themselves in the plains of Shinar; further persuading them that it was not fitting to ascribe their happiness, prosperity and attendant happiness to the favor of God, but rather a result wrought out by their own skill, courage and strength. He, too, changed the form of government from the primitive patriarchal to the tyrannical, and caused the people to build a mighty tower, which in vain fancy they imagined would serve as a protection against a second deluge—a tower of burned bricks and mortar, made of bitumen, mighty in size, and vainly designed to reach to the very walls of heaven, but destined to be destroyed in a moment by the breath of the Lord most mighty, and its builders scattered upon the face of the earth with confusion of tongues. And thence the name of the city and empire to which it gave name—Babylon—Babel, (Hebrew, or, in our tongue, confusion.

Upon the destruction of the tower and the dispersal of the peoples, Nimrod, the son of Cush, remained. His people were known as Cushites—a name retained until the new dispensation, possibly even unto this day. His government extended over Lower Babylon, with Babylon as its capital, and Babel, Erech, Accad and Calneh as its chief cities; thence he extended his empire, by conquest, northward along the Tigris, over Assyria, and founded other mighty capitals—Nineveh, Rehoboth, Calah and Resen. Of his direct line and succession, except from 747 to 331 B. C., but little is known. History, sacred and profane, tells us of

49 Chaldean kings reigning ..... 478 years.
9 Arab kings reigning ..... 245 years.
19 Assyrian monarchs reigning ..... 526 years.

Nabopolassar, father of Nebuchadnezzar, comes into prominence as the founder anew of the kingdom—the epoch from which dated its greatest magnificence and glory. The king, remaining at home and administering the affairs of State, intrusted the command of his armies to Nebuchadnezzar, who with mighty valor extended the Babylonish empire over the countries of Chaldea, Assyria, Arabia and Palestine. In the fourth year of Jehoiakim conquering Nichoh, king of Egypt, and taking all Syria as far as Pelusium. Then made an expedition against the Jews, slew Jehoiakim, and made Jehoiachin king. Then repeated of this act of favor, took Jehoiachin to Babylon, making Zedekiah king in his stead. Zedekiah joining with the Egyptians, Nebuchadnezzar again captured the city of Jerusalem, burning the temple and taking all the holy vessels as trophies, spoils of war, and Zedekiah and his people prisoners to Babylon.

After the death of his father, Nebuchadnezzar added to and fortified the city of Babylon, inclosing it with three lines of mighty walls, like mountains in extent, the outer line estimated by some authorities as 56 miles in length, the area some 200 square miles—a city exceeding in size any of those of the present day, lying on both sides of the river Euphrates, connected by a bridge, a palace at either extremity; Nebuchadnezzar, upon his father's death, building another palace before, and joined by this bridge to that of his father; also, to please his wife, building elevated walks (gantens) of stone, resembling mountains, planted and decorated with trees. The city is not supposed to have been densely populated, as are those of later days, and was noted for its magnificent buildings, its reservoirs, gardens and orchards. Possessing all this power and magnificence of surroundings only, as recorded by Daniel, to be hurled from his place of power as the head of a mighty nation, becoming as a beast of the field.

Now we learn of Daniel, master of the learning of his people, selected, with his companions, to be brought up in the king's household, and to be taught all of science, of art and of literature that was known to the Chaldeans. Servants of the most high God, obeying his law and walking according to his commandments, declining to defile themselves with the meat and drink of idols, preferring rather pulse and water, and by their ruddy countenances and comely appearance showing the God was with them. Then putting the astrologers and wise men of Chalden to shame and confusion by the interpretation of dreams. Elevated to places of honor and trust, exciting the hatred and envy of those whom they had superseded, cast into the fiery furnace and the den of lions. Always miraculously preserved—bearing upon their garments no smell of fire, nor upon their persons no mark of claw of beast, having to walk with them One in appearance like unto the Son of God. And amidst their trials and dangers preserving their faith pure and unspotted from the world.

Nebuchadnezzar, gathered to his fathers, was succeeded by Evil Merodach, who reigned two years. Then we learn of Neriglissar occupying the throne for four years, to be followed by Nabonidus (555 B. C.). He, learning of the approach of Darius, the Median, moved out at the head of a portion of his forces, leaving control of the city to his son, the dissolute and evil Belshazzar. Darius, driving Nabonidus into one of the neighboring cities of the plain, and there confining him, moved against the city of Babylon, and finding its walls, like mountains, impregnable to any assault, turned aside the waters of the Euphrates by canal, and, moving in through the dry bed of the river, captured the city and destroyed Belshazzar, as had been foretold 170 years before by the Prophets Isaiah (xxi, 1-9) and Jeremiah (li, 39), mention also being made in Daniel (v, 30, 31, and ix, 1). From that day the decay and ruin of Babylon the Great commenced, though continued as a royal residence during the Persian dynasty. The defenses and public buildings suffered grievously from neglect during the long period of peace which followed the reign of Xerxes. After the death of Alexander the Great the seat of empire was removed to Antioch, and the prosperity of the place destroyed; Babylon, city without a peer, becoming a quarry from whose ruins were drawn the materials with which the cities upon the plain were built, of which, as well as many events connected with the city of Babylon, and not here noted, due record will be found in the books of Second Kings (xxiii, 9; xxiv, 7); Jeremiah (xlvi, 2-12; li, 31-39-41; l, 45; li, 58.) Isaiah (xiii, 20-22); Ezra (iv, 9; xxiii, 11, 15; xlviii, 11-20) and First Peter (v, 13.)

A kingdom that had its origin amidst confusion, and ending with the destruction of its rulers and the government.

"Pride goeth before destruction, and a haughty spirit before a fall."

Such the proverb and such the history of the Babylonish empire and its rulers. First illustrated in the history of Nimrod, the Cushite, its founder, defying God, and building the great tower, which was to serve as an ark of refuge, should the waters again cover the earth, only to find his labor in vain—the tower overthrown and destroyed, and the peoples scattered over the earth amidst confusion of tongue and speech. Again exemplified, after centuries of magnificence and splendor, in the punishments visited upon its later rulers. He who by successes achieved in State and in war, had won the proud title of "king of kings," gave way to his pride and found himself in one moment hurled from his place of power and glory, with mind dethroned, and reduced not merely to the level, but to the very acts of the beasts of the field—with them eating grass, and with them having his body wetted by the dews and rains of heaven. His successor, too—the wicked and impious Belshazzar—called suddenly to the exercise of power, with little knowledge and less thought of affairs of State, and meeting destruction amidst feasting and riotous living; the kingdom divided into provinces, to be ruled over by that chief of the presidents, ruler of the one hundred and twenty princes—Daniel, servant of the living God.

The Christian Advocate.

THURSDAY, JUNE 6, 1878.

PROCEEDINGS OF THE GENERAL CONFERENCE OF THE M. E. CHURCH SOUTH.

SIXTEENTH DAY.

SATURDAY, May 18, 1878.

Conference met at the stated hour.

Bishop Pierce in the chair.

Divine service was conducted by C. D. Oliver.

The minutes were read, corrected and confirmed.

E. H. Pottle asked for an episcopal decision in regard to the seating of L. D Dameron in the General Conference.

Mr. Pottle, lay, North Georgia Conference, said: Mr. President, I desire to state that I was actuated by no personal considerations in the matter presented at the close of the session yesterday. I am no partisan to either of the parties—I have no feeling in the matter, and no opinion to express—no disposition to disturb the status of the brother's (Mr. Dameron's) seat. If it came that his right to his seat, and his claim to retain it, depended upon my vote, I could without hesitation vote to retain him in his seat. I desire the opinion of the chair as to the present status of the case. I continue my demand for it.

The President—I would have answered the demand yesterday. Voices: "No." "Yes." "Is he in order?" The inquiry is in order—the brother is entitled to an answer. I would have answered the question, but the hour of adjournment arrived. I will answer now. The action in Bro. Dameron's case simply seated him. You will remember that on the first day of the Conference his name was enrolled and the question of his right to a seat was deferred until the organization. After the organization his right was questioned. The Conference raised a Committee on Credentials, to whom this case and others were referred. The committee reported, or at least a majority of them, against the eligibility of the brother. A minority brought in a report recognizing his right to a seat. The Conference voted down the report of the minority. If they had attempted it it would have seated him *de jure*; but it was voted down. The Conference then voted down the majority report, which declared against his eligibility. The result of the action, therefore, is simply to leave him in his seat *de facto*.

On motion of R. S. Finley the rule was suspended to allow him to present a substitute for item three in the Report No. 2 on Boundaries, adopted Wednesday, May 15.

On motion of I. G. John item three of Report No. 2 on Boundaries was reconsidered. The substitute was read and adopted. (See report.)

Bishop Wightman took the chair.

Report No. 7 on Episcopacy, reciting how the committee had passed upon the character of the Bishops and found them blameless, was read.

A voice: "Thank God for the record."

When the assistant secretary took up another report he looked over the Conference and said: "This paper is in reference to the death of Bishop Marvin."

The President—Brethren, this is a solemn parenthesis in our business. (In a tender tone.) The chair would be very much obliged to the brethren to be seated as soon as possible.

The house sank into silence.

Mr. Register, clerical, Baltimore Conference)—Before the secretary reads I desire, on behalf of the Committee on Episcopacy, to request Dr. Lewis to repeat before the Conference the remarks concerning Bishop Marvin he made before the committee. I trust it will be the pleasure of the Conference to hear that statement.

The President—The chair takes pleasure in giving Dr. Lewis the opportunity now.

By request, J. W. Lewis, who was present with Bishop Marvin in his last days, gave an account of the illness, death and burial of the Bishop.

He was followed by John Hogan, W. M. Rush, C. I. Vandeventer, Y. J. Allen (who gave an account of the Bishop's work in China,) Dr. B. T. Kavanaugh (not a member of the Conference, who gave an account of the Bishop's work in the army,) and T. M. Finney.

After the affecting testimonies borne to the glorified Bishop, the Conference adopted the report standing. (See report.)

On motion of D. C. Kelley it was resolved to release the estate of the late Bishop Marvin from obligation to pay the subscription of Bishop Marvin for the relief of the Publishing House.

The following resolution was then adopted:

Resolved, That the whole church shares in grateful remembrance of Bishop Marvin's great services, and the church claims the privilege of sharing in the privilege of erecting a suitable monument to his memory and providing a home for his family.

O. P. FITZGERALD,
C. D. OLIVER,
C. P. BERRY.

J. B. McFerrin, chairman of the Committee on Publishing Interests, presented Report No. 2 of that committee, which was read and adopted. (See report.)

He also presented Report No. 3 of that committee, on periodicals.

T. L. Mellen, J. M. Richards and others presented a minority report. Both reports were read and laid on the table for further consideration.

J. B. McFerrin, chairman of the Committee on Publishing Interests, presented Report No. 4 of that committee, referring to a quarterly review, which was read and laid on the table for future consideration.

On motion of J. C. C. Winch the rule was suspended for the purpose of considering Report No. 5 on Missions.

The report was taken up.

Mr. Finley moved, to lay the whole matter on the table, which prevailed.

J. E. Evans, chairman of the Committee on Revisal, presented Report No. 13 of that committee, which was laid on the table without reading.

There was a resolution, and an amendment in reference to the claim of the Publishing House against the United States government.

There were several speeches, but an explanation of Mr. Moses Walton (lay, Baltimore Conference) that the matter was under consideration by a sub-committee of the Publishing Committee, led the president to say: "This statement renders the whole matter of the resolution, amendment and substitute unnecessary."

P. Whitehead, chairman of the Committee on the Ecumenical Conference, presented Reports Nos. 1, 2 and 3 of that committee, which were read and adopted. (See reports.)

E. E. Wiley, J. W. Paulett, George Stewart, A. M. Shipp, C. D. Oliver and J. B. McFerrin offered the following resolution, which was unanimously adopted:

Whereas, The General Assembly of the Southern Presbyterian Church and of the Cumberland Presbyterian Church are now in session respectively in Knoxville, and Lebanon, Tenn.; therefore,

Resolved, That we convey to these bodies our cordial greetings and Christian love, wishing them a harmonious session, and prosperity in all their church enterprises.

Resolved, That our secretary be and he is hereby instructed to transmit the same to the respective assemblies.

The time was extended to allow a resolution offered by J. L. Parkes, S. H. Dent and others, touching certain bequests of J. T. Calvin to widows and orphans, to be read.

It was read, and after considerable discussion was referred to the Committee on Finance.

Conference then adjourned with the benediction by the Bishop.

REPORTS OF COMMITTEES.

SUBSTITUTE FOR ITEM III REPORT NO. II. ON BOUNDARY LINE OF EAST TEXAS AND NORTH TEXAS CONFERENCES.

Resolved, That the boundary line between the East Texas Conference and the North Texas Conference, as defined in the memorial of the East Texas Conference, which was adopted by this General Conference at its present session, be and the same is hereby amended so as to include in the North Texas Conference the towns of Terrill and Wills Point, and all that part of Kaufman county not now embraced in the Prairieville circuit.

R. S. FINLEY,
JOHN H. MCLEAN.

The line so changed is defined as follows:

Beginning at the Louisiana State line, in Soda Lake, and running up said lake to the mouth of Little Cypress river, and up said river to the line of Upshur county, thence along said line south to the Texas Pacific railroad; thence along said railroad to the east boundary of Kaufman county, thence down to the northeast corner of said county; thence west in a straight line to the Trinity river; provided that all towns on the said railroad, as above defined, shall belong to the East Texas Conference, except the town of Wills Point, which shall remain in the North Texas Conference.

Presented and adopted, Saturday, May 18, 1878.

REPORT NO. VII OF THE COMMITTEE ON EPISCOPACY.

The Committee on Episcopacy respectfully report:

That they have called the names of our Bishops, one by one, and have carefully reviewed the life and official administration of each for the past four years, and have found them blameless.

S. REGESTER, Chair'n.
S. S. BRYANT, Sec.

REPORT NO. VIII OF COMMITTEE ON EPISCOPACY.

The Committee on Episcopacy ask leave to offer the following tribute to the memory of the late Bishop Marvin:

In view of the elaborate and full statements of dates and details of work made in memorial sermons and obituaries, we do not deem it necessary now to do more than to express the great sorrow that fills our hearts on account of the removal of this eminent servant of God from among us.

For nearly twelve years he served the church in the high official station of general superintendent. In this capacity he illustrated, in an eminent degree, the zeal, the purity of life, the self-forgetfulness, and the entireness of consecration that characterized the apostles of our Lord, thus furnishing the highest possible title to be recognized as their successor.

Before he was called to this high distinction his life was wholly consecrated to the work of the itinerant ministry; and in that capacity he was unswerving in fidelity to the duties laid upon him. For him no sacrifice was too great, no work was too hard that proposed to enhance the kingdom of the Lord Jesus Christ. Endowed with high intellectual and spiritual gifts, he laid all upon the altar of the church. Nor was the church slow to recognize his worth. She ordained him to serve in her holy places, and intrusted to his hand a large part of her honor and interests. It may be said with propriety that he was never untrue to the trust thus confided.

A special emphasis is given to our sorrow by the fact that the church of God is not permitted to reap the full benefit of his wise observations in his extended Eastern tour. Commissioned to go to the millions who sit in the region and shadow of death in heathen lands, he went as a messenger of light in their midst, and his accurate observation and comprehensive appreciation of the situation placed him in possession of a wealth of facts that would have been of incalculable benefit in the church's great missionary work. His holy zeal for the kingdom of Christ, kindled to an intense flame by the sight of millions under the pall of pagan darkness, would have infused itself into the church, and her arm would have been nerved afresh for the conquest of the world to the Son of God.

But the Head of the church dismissed him from a field in which it was fondly hoped he would achieve such grand results. We bow to the mysterious dispensation, assured that, though we know not what he doeth, we shall know.

It is matter of profound gratitude to God that the grace on which our now sainted Bishop leaned so confidingly was sufficient to preserve him blameless throughout his entire career as a minister of Jesus Christ. Wise in counsel, just in administration, blameless in moral and official life, he served his generation and fell asleep. Long may the example of his apostolic zeal and purity of life stand before his brethren who minister at the altar of the church.

S. REGESTER, Chair'n.
S. S. BRYANT, Sec.

Presented and adopted, Saturday, May 18, 1878.

REPORT NO. III OF THE COMMITTEE ON PUBLISHING INTERESTS.

The committee, to whom was referred the past history and present condition of the Publishing House of the Methodist Episcopal Church South, including our Sunday school literature and the *Christian Advocate*, beg leave to submit the following report:

According to the statements furnished by Dr. Redford and others, the *Little People*, from October 19, 1870, to April 1, 1878, has paid expenses and returned to the Publishing House a profit of $10 129.07.

The *Sunday School Visitor*, from November 6, 1866, to April 1, 1878, has paid all expenses and yielded a profit to the house of $24 946 34.

The *Lesson Paper*, from October 19, 1870, to April 1, 1878, has cleared expenses and returned to the house a profit of $35,490 29.

These are most gratifying results, and they show that our Sunday school literature has met the wants of the church, and has returned to the Publishing House during the past twelve years the sum of $70,-566 19.

These facts furnish indubitable evidence of the prudence and ability of those who have had under their control this department of our work. They have left the impress of skilled hands upon their labors, and they justly deserve the gratitude of the church.

The *Christian Advocate*, from May 24, 1866, to July 1, 1878, has met expenses, and returned to the Publishing House, in a little less than twelve years, a profit of $27 220.68. Here again we are able to chronicle a most pleasing result, for the *Advocate* has averaged to the church a profit of more than $2 000 per annum. During the period above named it has been the special organ of the Tennessee, Kentucky, Louisville and Holston Conferences, and the general organ of the whole church. Notwithstanding the success just announced, we are constrained to say that its circulation has been much too small, amounting now to little more than nine thousand subscribers. This number ought to be increased to at least thirty thousand.

While the able, learned and overworked editor has done much for the cause of truth and righteousness, has greatly aided in establishing Wesleyan theology in this country, and while his varied wisdom, long experience and Christian conservatism are felt and seen in almost every issue, still your committee must concede that their conception of a great connectional organ has not been yet attained, and they believe that it cannot be reached by any man, whatever may be his resources, unless his time and talents are wholly consecrated to this great enterprise. The wants of the church in this direction are numerous and pressing. We represent here, in the General Conference of the Methodist Episcopal Church South, a mighty and growing people, possessing every variety of natural gifts and in nearly all grades of intellectual and moral culture. Their living natures are deeply impressible, and in hundreds and thousands of instances they are hungry for the truth as it is in Jesus Christ. This vast multitude of immortal spirits can and ought to be reached by our great central organ, and its weekly visits should go like angels' visits to their homes and hearts. It should echo in the sinner's ears the thunders of the violated law, and should point the penitent believer to pardon, peace and heaven through Jesus Christ. Its rebukes of sin and corruption, wherever found, should constitute it one of the bulwarks of the church, and its presentation of truth, virtue, integrity and faith should add to the incentives which urge our people toward the standard of perfection furnished by the life and ministry of our Lord Jesus Christ. Its weekly messages, as they go forth to the people in fresh, terse and incisive editorials, should be, if possible, alike welcome and instructive to age and inexperience, to mature manhood and budding youth. Such an organ would be a boon to our church, and it would furnish a suitable exponent of the intelligence, piety and power of our beloved Zion. To make such a weekly as this its editor must be "a man of one work"—must have time to consider the wants of the entire church, to utilize the fixed and current literature of the age, and to pour forth in thrilling paragraphs the wisdom and strength drawn from these sources. Such a periodical would be the pride of Southern Methodism, and it would help to make a new epoch in her purity and progress. A weekly like this, and with such a mission before it as has just been shown could afford to be generous and kind to the whole family of *Advocates* now in our bounds. No advantage should be sought, all friction should be carefully avoided and every reasonable effort should be made to foster and sustain them. And your committee would earnestly recommend that the central organ should be published at a price that would not undermine and destroy its less fortunate competitors in the field of Southern Methodism, and they believe that $2 50 per annum is the lowest amount at which it should be issued.

All of which is respectfully submitted.

J. B. MCFERRIN, Chair'n.
J. E. COBB, Sec.

Presented and laid on the table, Thursday, May 18, 1878.

REPORT NO. IV OF THE COMMITTEE ON PUBLISHING INTERESTS.

QUARTERLY REVIEW.

Your committee have had before them resolutions signed by B. Craven, A. W. Wilson, N. T. Lupton and E. E. Wiley; also a resolution signed by R. N. Sledd, Thomas Branch and L. S. Reed; and a series of resolutions signed by A. B. Starke and J. H. Brunner, all desiring the establishment of a review in some appropriate form.

After extensive consultation with members of the General Conference, and mature consideration of various propositions and plans, the committee is of opinion that such a publication is necessary for the church—that we must have under our control a periodical in which to state and discuss the higher problems of religious, literary and scientific thought, and maintain our rightful position in the advancing culture of the age.

From investigations made, we believe a review can be published without any financial responsibility assumed by the General Conference, and we do not believe that our past experience is conclusive proof against the success of plans now within our reach. In order, therefore, to secure the publication of a review, properly guarded, and by what appears to be the best available means, and in order to provide, as far as possible, against such publications by parties unauthorized, irresponsible, and subject to no supervision of the church, we recommend the following resolution:

Resolved, That B. Craven, of the North Carolina Conference; T. M. Finney, St. Louis; J. W. Hinton, South Georgia; N. T. Lupton, Tennessee; C. W. Miller, Kentucky; F. A. Mood, Texas; A. B. Stark, Louisville; A. W. Wilson, Baltimore; E. E. Wiley, Holston, and R. A. Young, Tennessee, be appointed a committee, to whom shall be committed the whole subject of a review, and the said committee is authorized to publish a review, under the auspices of the General Conference, at such time and place and in such manner as they may find expedient, providing for the editorial department and all other matters touching the said review, but without any pecuniary liability by the Publishing House, the General Conference or the church.

J. B. MCFERRIN, Chair'n.
J. E. COBB, Sec.

MINORITY REPORT ON CHRISTIAN ADVOCATE AND SUNDAY SCHOOL LITERATURE.

To the Bishops and Members of the General Conference of the M. E. Church South:

The undersigned, a minority of the Committee on Publishing Interests, regret the necessity for submitting a minority report, differing from that of the majority, on the condition and arrangement of the *Christian Advocate* and the Sunday school literature published at Nashville, Tenn.; but believing the majority report inaccurate and defective in several important particulars, we are left with no other alternative, and with deference present this report.

1. Concerning the editorial management of the *Sunday School Magazine*, *Visitor*, *Lesson Papers* and *Our Little People*, edited by the Rev. Dr. Haygood or the Rev. Dr. Cunnyngham, we have no words to say but words of commendation; but as to the expenses of conducting the Sunday school literature, the profits thereon, or the expenses or profits of the *Advocate*, or the amount realized from advertisements, we have been furnished with no itemized accounts, but only the general statements contained in the agent's third quadrennial report; and as we have found other figures in his report—notably the statement of assets and liabilities—delusive, we know not what estimate to put upon the figures concerning the expenses and profits of either the *Advocate* or Sunday school literature, and hence we are unable to congratulate the church on the financial showing made in the agent's report.

2. As to the business arrangement of the *Advocate*: So far as our information extends, the business of the *Advocate* appears to have been very improperly conducted in one very important matter, if in no other. For the enormous amount of advertising of various and numerous books written and published, and (some) still owned by persons connected with the *Advocate not one cent has ever been charged, collected or paid*, thus resulting as we believe, in great loss to the publishing department of the *Advocate*, as well as trifling profit to the individuals interested.

3. As to the editorial management of the *Advocate*: The editor we know to be able and learned, and we believe him to be of unsullied purity of character. To him our church has been and still is indebted for many valuable contributions to Wesleyan theology and expositions of the cardinal doctrines of Methodism. Still the multiplicity of his labors in other matters have more or less interfered with his editorial duties. Besides, no one man can edit a paper, such as the organ of the General Conference ought to be, in a manner satisfactory, in any appreciable degree, to the majority of those interested in the welfare and usefulness of the *Advocate*. If we are to have but one editor, it is essential that he should devote his whole time and attention to the paper.

4. As to the circulation of the *Advocate*: The circulation of the *Advocate* is reported at 9 200 copies, of which not more than 3 000, we are reliably informed, are received by laymen at full price, while the residue are subscribed for by preachers at reduced rates, while some are furnished free of charge as exchanges, etc. The organ of the General Conference should, in our opinion, have a circulation of at least 50,000 copies, instead of the limited number, which is exceeded by that of some of the organs of Annual Conferences; while none of the Annual Conference *Advocates* has a legitimate circulation much less than the Nashville *Christian Advocate*. The cause of this very limited circulation is two-fold:

1. Too much space has been allotted to the Tennessee, Kentucky and Holston Conferences, to the exclusion of matters of general interest to all the Conferences. In other words, the *Advocate* has been too local in its scope and contents.

2. Too much prominence has been given, and too many columns devoted to matters in which those connected with the *Christian Advocate* have been personally and financially interested, so that the *Advocate* has seemed to be conducted in behalf of a few, instead of the many.

In conclusion we would say that if the Nashville *Christian Advocate* is to be continued—as we earnestly hope it may—as the organ of the General Conference, it should not be the special organ of any Annual Conference, but should represent the whole membership of the Methodist Episcopal Church South; otherwise its decline, which began two years ago, and resulted in a loss of more than $900 during the last ten months, as shown by the agent's report, will go on with hastening strides till its redemption will be impossible.

Respectfully submitted.

T. L. MELLEN,
J. M. RICHARDS,
And others.

Presented and laid on the table, Saturday, May 18, 1878.

REPORT NO. XIII OF THE COMMITTEE ON REVISAL.

The Committee on Revisal have carefully considered the several papers referred from J. W. Hinton, J. S. Key, J. B. McGehee, J. E. Evans and others, relating to the trial and appeal of travelling preachers, and beg leave to report:

The subject was presented, and has been considered in all its aspects with a view of harmonizing the constitution and the law, the design of the committee being to have a coherent system of trial and appeals, adapted to all the ends of justice, mercy and truth in our church polity.

The committee call attention to the fifth restrictive article as the basis and beginning of such a system. This article says: "They shall not do away the privilege of our ministers or preachers of trial by a committee, and of appeal."—Restrictive Art. 5, page 37, Discipline. This is constitutional law, and cannot be subverted, directly or indirectly, by any statutory provisions in conflict with its letter and spirit. First, it guarantees the right of trial by a committee, in contradistinction to trial before a whole Conference. The existing law of trial conforms to this constitutional requisition, but it needs some extension to more fully meet the demands of a wise administration.

Secondly, the right of appeal is not denied in terms of existing law, but it is only allowed to be exercised in a way to defeat practically its proper design, and therefore is in conflict with the spirit of the constitution which is to give a condemned minister a speedy remedy for the wrong inflicted upon him, if his condemnation was unjust. He can, as the law stands, only appeal to the General Conference, which meets quadrennially, and his appeal cannot be heard and decided, often, until years have passed.

Your committee think that an appeal which may be delayed for four years is virtually denied, and all its ends defeated. The appellant must often linger in suspense, and under degradation, ruined financially by the loss of employment, blasted in reputation beyond recovery; and, moreover, he is liable to die covered with the odium of crimes and penalties which a speedy appeal might avert. Such delay is not in accordance with the right of appeal as exercised by local preachers and lay members of the church, these classes of our people having a speedy redress of their wrongs in appellate courts.

Why should this large and prominent class—itinerant preachers—be subjected to such unnecessary delay?

Again, the distance and expense incidental to an appeal to the General Conference greatly add to the difficulties in the application of the law of appeal as it now exists. A poor preacher, a thousand miles from the session of the General Conference, is subjected to a cruel hardship if he is compelled to attend to prosecute his appeal. In the meantime agitation and strife may do much damage to the section in which the accused may reside, which might be allayed by a quicker termination of the case.

For these, and other reasons which might be assigned, the committee recommend the following system of trial and appeal for travelling preachers, asking that sections 2, 3 and 4 page 127 and section 1, page 140 of the Discipline, be removed, except so far as they may agree with the offered sections, and the committee recommend the adoption of these sections in their stead:

DISCIPLINE, PAGE 127, SEC. II.

Question 1. To whom is a travelling preacher amenable for his conduct?

Answer 1. To the Annual Conference, which shall have power to try, acquit, suspend or expel him, as herein provided.

Ques. 2. What shall be done when a travelling preacher is accused of immorality?

Ans. 1. If in the interval of the Conference, let the presiding elder, in the absence of the Bishop, call as many travelling preachers as he may think proper—at least three—and, if possible, bring the accused and the accuser face to face. This committee shall be one of inquiry and shall report whether there is sufficient ground for trial. If a trial is necessary, the presiding elder shall summon a committee of not less than five, nor more than thirteen, who shall, under his presidency, constitute a court for the trial of the case.

The committee shall meet, if practicable, in the section of the alleged offense, to give the best opportunity for the arraying of testimony for and against the accused; but if the presiding elder judges it expedient, and the accused consents, the trial may be had elsewhere than in the bounds of the pastoral charge.

If the alleged offense is said to have been committed beyond the bounds of the preacher's own Conference, and within the limits of other Annual Conferences, any presiding elder may take jurisdiction of the case in whose district the offense may have been committed, and shall have authority to proceed as above for the trial of the case. He shall make an official report of the trial to the next session of the Annual Conference to which the accused preacher belongs.

If the accused be a presiding elder any three travelling elders or deacons of his district may inquire into the case, and, if they judge it necessary, report to the Bishop. If with the report there is also furnished written charges and specifications, signed by these three traveling elders or deacons, or by a member of our church, then the Bishop shall call together a committee of at least five elders or deacons, one of whom shall be appointed president by the Bishop, and they shall try the case. Should no written charges and specifications be furnished the Bishop, he shall appoint a committee of three elders or deacons to investigate the report and accusations, and to make out a bill of charges and specifications, a copy of which shall be furnished the accused a sufficient time before the trial to allow preparation for his defense.

Right of challenge for cause shall be unlimited, the objections to be decided by the president of the committee.

If the accused be condemned by a majority of the committee, the president of the court shall pronounce him expelled, or suspended, as the court may determine when they render the verdict; and this shall be the law in all trials of travelling preachers.

Counsel shall be allowed, if desired, who shall be of our church, and the accused may appeal to the next session of the Annual Conference, if he give notice at the time of his trial of his intention to appeal, as soon as he is officially informed of its result.

When accusations are made at a session of the Annual Conference the same proceedings shall be observed as in the trial of other elders or deacons.

Question 3. What shall be done in case of improper tempers, words or actions?

Answer. The preacher offending shall be reprehended by his presiding elder in office. Should a second offense take place, two or three witnesses are to be taken; if he be not then convicted of accusations shall be preferred, he shall be dealt with as in case of immorality—the trial to be conducted as before elted, and the several steps and duties to be allowed and performed.

Question 4. What shall be done with those ministers or preachers who hold and disseminate publicly and privately doctrines which are contrary to our articles of religion?

Answer. Let the same process be observed as in cases of immorality, if the minister or preacher so offending does solemnly engage not to disseminate such erroneous doctrines in public or in private, he shall be dealt with until his case can be laid before the Annual Conference. If he will not give satisfaction to the Conference by a statement and defense of his views on doctrines, he shall be dealt with as in cases of immorality, provided he does not voluntarily retire from the Conference and church.

SECTION III—PAGE 13.

Question. What shall be done with a preacher on trial who is accused of immorality?

Answer. He shall be dealt with according to the law for the trial of local preachers, not only as to immorality, but in all other cases. But a preacher on trial shall be responsible to the Quarterly Conference of the pastoral charge that he may be serving at the time; provided the offense was committed beyond the bounds of his circuit or station. Every case shall be tried by the Quarterly Conference where the offense was committed.

Question 5. When accusations or charges are not made until the session of the Annual Conference, what course shall be taken in all the above-named cases?

Answer. Let a committee of five ministers be appointed to investigate the accusations, and report to the Annual Conference whether a trial is necessary. If a trial is called for, the president of the Conference shall appoint a committee of not less than five elders or deacons to try the case, and one of the Conference secretaries shall attend to record the proceedings of the trial. The charges and specifications, if not furnished by the accused, shall be made out by the investigating committee. The president of the Conference shall appoint a prosecutor to represent the church in the trial. Counsel shall be allowed the accused, if desired, in all cases of trial and appeal, who shall be of our church.

If the accused be condemned by a vote of a majority of the trial committee, the president of the court shall pronounce such penalty of expulsion or suspension as the court may adjudge proper in the case. The proceedings in the trial shall be reported to Conference, and the judgment made matter of record. The case of appeal shall be allowed from the trial court to the appellate court at the same session, or to the next session, or as soon as the court can be assembled to try the appeal.

APPELLATE COURT, ANNUAL CONFERENCE.

Discipline, page 76, chap. 2, sec. 1.

1. Each Annual Conference shall organize a court of appeal, to hold their authority for a term of four years, if deemed proper by the Conference; otherwise to be appointed

nnually. The president of the Conference shall appoint a committee of not less than five clerical members of the Conference, to be called the Appeal Committee, who shall be presided over by the president of the Conference, or some one appointed by him to preside. The appellate court shall have authority to reverse the verdict of the court below, or to remand for a new trial.

2. A traveling preacher, tried and condemned in the interval of an Annual Conference, shall have the right of appeal to this court of his own Conference, or, if preferred, to the appellate court of an adjacent Conference. He shall have access to all the proceedings of the court which tried his case, and the proceedings of such court shall be the matter to be investigated on appeal. The proceedings of the trial committee shall be presented to the Conference by the president of the trial, or secretary, duly signed by these officers. Appellant must give notice of his intention to appeal at the time of his condemnation, or as soon as he is officially informed of the result of the trial.

3. The appellate court shall have jurisdiction in the trial of all appeals in local preachers, and shall have authority to reverse the verdict of a Quarterly Conference, and to remand for a new trial.

4. In the case of traveling preachers, the General Conference shall review the decisions of questions of law contained in the written records and documents transmitted to it from the appellate court; and where serious error, prejudicial to the interests of the accused, shall be discovered, shall take such action as justice may require.

All of which is respectfully submitted.

J. E. EVANS, Chairman.
F. M. KENNEDY, Sec.

Presented and laid on the table, Saturday, May 18, 1878.

REPORT NO. I OF THE COMMITTEE ON ECUMENICAL CONFERENCE.

The committee, to whom was referred the communication of the Bishops of the Colored Methodist Episcopal Church in America, have had the same under consideration, and beg leave to report that they have inquired carefully concerning the cases of church property to which the decision seems to be made, and find that the writers are under misapprehension respecting the facts of these cases and the attitude of our people on the premises. We are satisfied that the Colored Methodist Episcopal Church has failed to obtain title to church property only in cases in which State laws, as administered by the lawfully appointed judiciary, have refused such title—particularly in cases where the congregations of colored people have gone as a whole (with few exceptions) into other communions. Where our colored brethren cannot establish a society, however feeble, the transfer of title is nothing; and in some States a skilled majority have been able to carry with them the church property, even a respectable minority, backed by all the moral and financial of our white trustees.

We know of no cases where property formerly belonging to our colored people has been sold and the money diverted to other purposes. The funds for such sales are in our hands, or in any way under our control.

We recommend the passage of the following resolutions:

1. That the Colored Methodist Episcopal Church in America has still, as it has always heretofore had, our warmest sympathy and most cordial Christian affection.

2. That we direct all boards of trustees among us, still holding title to property erected for the use of our colored members, to transfer the title to trustees duly appointed by the Colored Methodist Episcopal Church in America, whenever this can be done without violation of State laws or contravention of the vested rights of congregations.

3. That we earnestly recommend our people everywhere to give substantial aid to the efforts made by our brethren of the Colored Methodist Episcopal Church to establish institutions for the improvement of their people, believing that no worthier object of Christian liberality appeals to them for assistance.

Respectfully submitted.

PAUL WHITEHEAD,
N. H. D. WILSON,
A. G. STITT,
H. A. C. WALKER,
Committee.

Presented and adopted, Saturday, May 18, 1878.

REPORT NO. II OF THE COMMITTEE ON ECUMENICAL CONFERENCE.

The committee, to whom was referred the various papers relating to Ecumenical Conference of Methodists, and especially the communication from a large committee of correspondence appointed by the Methodist Episcopal Church in November, beg to submit the following report:

The church, which began with John Wesley's organization of the "United Societies" in 1739, has, in one hundred years, spread over almost the entire globe. Some representatives of it are found in nearly every place where civilized man has a home. By the natural operation of the voluntary principle, such multitudes have formed a large number of distinct bodies. Besides the three most important bodies—the Wesleyans of Great Britain, and the Methodist Episcopal Churches, North and South, in this country—there are no fewer than at least ten others in Great Britain and her colonies, and in this republic *six* white and *three* colored organizations, besides one or two in foreign countries, such as the French Wesleyans. The magnitude and importance of these Methodist Churches, when viewed as a whole, in the religious world, are seldom realized. A late estimate places their ministers at more than thirty thousand in number, and their membership as exceeding four millions. Truly God has wrought a prodigious work by the hand of our fathers and their successors in the ministry! No such religious movement is on record.

But although this vast multitude of believers hold substantially the same Arminian theology, and one distinguished by the same peculiar usages, and have many important interests in common, there has not been any recognized medium of communication and consultation among them. Until recently there was no fraternal recognition of one of the largest of the bodies by the most numerous and powerful of the Methodist organizations. Happily, that barrier to a General Council or Conference of the Methodism of the world is removed, as we trust, forever.

The benefit of an Ecumenical Conference of the Methodists of the world would undoubtedly be great. Besides the discussion of a great variety of topics of surpassing interest to all the family of Methodism, and the reviews of the multiplied agencies which Methodism has brought into play for the evangelization of the world, a new impulse would be given to the tendency, already great, to harmony and unfeigned concord among Methodists of different communions. And the sight of such a great family reunion would fasten the eyes of the world upon us, producing a discussion of Methodist history and work in the periodical literature of the Christian world—"a discussion from which," as the Methodist Episcopal Church committee well say, "Methodism has everything to gain and nothing to lose."

As one of the practical results of an Ecumenical Conference, one of the papers referred to suggests the preparation of a hymn-book for the whole Methodist family. Your committee are not prepared to venture an opinion as to the feasibility of such a project, being little able to conceive the actual obstacles to its success which might arise. They can, however, join heartily in the wish that such a thing might be done. If the spectacle of all the Sunday schools of our land reciting on each Sabbath the same lesson from Scripture be truly described as *sublime* among the results of Christian labor of our days, what should we call the singing of four millions of Methodists out of the same hymn-book! The great achievements of Christianity have, however, always been the *unseen*—the "mighty working" of a kingdom which "cometh without observation"—and we should look for the greatest and most pervasive benefits of an Ecumenical Conference of Methodism in its effect upon the *spirit*, the *experience*, the *hopes* and *zeal* of so great a people. The dying words of our father, under God, "The best of all, God is with us," would have a new meaning to those assembled in such a Conference, and "the fruit" of such a state of mind, communicated to those who sent them, "would shake like Lebanon."

Your committee recommend for your adoption the following resolutions:

1. *Resolved*, That the General Conference of the Methodist Episcopal Church South heartily approve of the proposed Ecumenical Conference of Methodist Churches.

2. That the Bishops of our church be and are hereby authorized and directed to appoint a committee of seven, consisting of two of the Bishops, three other ministers, and two laymen, who shall be fully empowered to arrange for such a Conference and to represent our church in the correspondence necessary thereto; and to appoint delegates to represent the Methodist Episcopal Church South in the Ecumenical Conference whenever it may assemble.

Respectfully submitted.

PAUL WHITEHEAD,
N. H. D. WILSON,
A. G. STITT,
R. ALEXANDER,
Committee.

Presented and adopted, Saturday, May 18, 1878.

REPORT NO. III OF THE COMMITTEE ON ECUMENICAL CONFERENCE.

The committee, to whom were referred the resolutions of Thomas O. Summers and A. G. Haygood respecting the celebration of the centenary of American Methodism in 1884, having duly considered the same, beg leave to report that in their judgment the subject is one of importance to all the families of Methodism on this continent, and that it is desirable that whatever step may be taken by our church in the matter shall be taken at this session of the General Conference.

The preamble and resolutions being an unexceptionable expression of what should be the feeling and action of the Conference, we return them with the recommendation that they be adopted.

Respectfully submitted.

PAUL WHITEHEAD,
A. G. STITT,
N. H. D. WILSON,
R. ALEXANDER,
Committee.

CENTENARY OF AMERICAN METHODISM.

Whereas, The year 1884 will be the centenary of American Methodism—the Methodist Episcopal Church in America having been organized in the city of Baltimore in December, 1784; and

And whereas, That event ought to be duly commemorated by all the Methodists on this continent; therefore,

Resolved, 1. That the General Conference of the Methodist Episcopal Church South, now assembled in Atlanta, Ga., deem it desirable that a Conference of Methodists in the United States, the Dominion of Canada, and other parts of the continent of America, be held in the city of Baltimore, at Christmas, in the year 1884 that being the centenary of the organization of the Methodist Episcopal Church in America.

2. That the Bishops of the Methodist Episcopal Church South be requested, in behalf of this Conference, to open a correspondence on this subject with the Bishops of the Methodist Episcopal Church, the presidents of the several Canada Conferences, and of all other Methodist bodies on this continent.

3. That the Bishops and presidents aforesaid be and the same are hereby requested to mature a programme for the solemn observance of the centenary of the organization of American Methodism in the city of Baltimore, Md., December 25, 1884.

THOS O. SUMMERS.
A. G. HAYGOOD.

SEVENTEENTH DAY.

MONDAY, May 20, 1878.

Conference met at the stated hour.

Bishop Paine in the chair.

Divine service was conducted by J. D Cameron.

The minutes were read and confirmed.

J. B. McFerrin, chairman of the Committee on Publishing Interests, presented Report No. 5 of that committee, which was read.

T. M. Finney, from that committee, presented a minority report, which was read. The following resolution was then offered, read and adopted:

Resolved, That Report No. 5 of the Committee on Publishing Interests, and also Report No. 5 of the minority of said committee, be laid on the table and printed, and be made the order of the day for to-morrow morning at ten o'clock.

P. A. PETERSON.
T. M. FINNEY.

Mr. Bennett (clerical, Virginia Conference) desired to know if the committee had a detailed and accurate statement of the affairs of the Depository at New Orleans.

Mr. McFerrin, the chairman, gave the data of information, but said it was not as full and clear as desired.

D. C. Kelley, chairman of the Committee on Missions, presented Report No. 6 of that committee, which was laid on the table.

On motion of J. E. Evans, all similar reports are to be disposed of without reading.

J. E. Evans, chairman of the Committee on Revisal, presented Report No. 14 of that committee, which was read and adopted. (See report.)

He also presented Report No. 15 of that committee, which was laid on the table, under the rule.

Also Report No. 16 of that committee, which was read.

W. O Gray moved its adoption.

W. Mooney moved to take it up item by item. This motion was laid on the table.

W. Mooney moved to amend item seven by striking out the word "non." This motion was laid on the table.

H. C. Settle moved to amend item five by striking out the word "non." This motion prevailed.

R. S. Finley moved to amend item nineteen by striking out the word "non."

T. L. Mellen moved to lay that motion on the table. This motion prevailed.

J. S. Key moved the previous question. The call was sustained, the question was put, and the report, as a whole, was adopted. (See report.)

J. E. Evans, chairman of the Committee on Revisal, presented Report No. 17 of that committee, which was laid on the table, under the rule.

C. K. Marshall, chairman of the Committee on Sunday-Schools, presented Report No. 6 of that committee, which was read and adopted. See report.

W. P. Harrison, chairman of the Committee on Education, presented Report No. 4 of that committee, which was read, and on motion of J. E. Evans was adopted.

The following communication was then presented by the chair and read:

ATLANTA, GA., May 21, 1878.

To the General Conference of the Methodist Episcopal Church South:

Dear Brethren—As fraternal messengers from the General Conference of the Methodist Episcopal Church, we take pleasure in handing you herewith a copy of the revised Discipline of our church, and also a copy of the Journal of the Reunion Convention of 1877. In the latter, we call your attention to the action of our church on the subject of an Ecumenical Conference (see page 46,) and would add that whatever action the other branches may take on this question, our church will be ready to affiliate in the spirit contemplated by the great movement. Our committees of correspondence and visitation are already officially appointed, and we only await the further action of the larger branches of the great Methodist family. We shall confidently expect a fraternal deputation from your honored body to our next General Conference, to meet in Pittsburg, Pa., in May, 1880.

Yours in the bonds of the gospel,

ALEXANDER CLARK.
GEORGE R. HARR.
F. H. M. HENDERSON.

On motion of J. E. Evans the documents were received with thanks, and ordered to be placed in the archives of the General Conference.

The following communication was then presented to the chair and read:

ATLANTA, GA., May 20, 1878.

To the Bishops and Members of the General Conference of the M. E. Church South:

Dear Fathers and Brethren—I beg leave to invite your attention to the following resolution, adopted by the General Conference of the Methodist Episcopal Church at Baltimore, in May, 1876:

"*Resolved*, That Thursday, May 6, 1880, be the day for the reception of fraternal delegations, and that the evening of that day, and such other evenings as the Conference may order, shall be set apart for listening to addresses from delegations; and that all bodies in correspondence with us be fully advertised in our letters, and by our visiting delegates, of the day ordered by this body for the reception of fraternal delegates, their letters and their words of greeting."

The next General Conference of the Methodist Episcopal Church is appointed to be held in the city of Cincinnati. Permit me to add that I am sure the cordiality of its welcome of your fraternal delegates will emulate, though *it cannot surpass*, your example; and will make Cincinnati as bright a spot in their memory as Atlanta must ever be in that of my co-delegate and myself.

I am very truly and fraternally yours,

CYRUS D FOSS.

On motion of E. E. Wiley the communication was received, and ordered to be entered on the Journal.

Dr. Foss was then brought forward by the chair. He took a most affectionate leave of the Conference.

The Rev. Dr. Foss, president of the Wesleyan University, Conn., and the clerical fraternal messenger from the Methodist Episcopal Church, on the eve of his departure home, was introduced by Bishop Pierce.

Mr. Foss said:

I thank you, sir (to the Bishop.) (Great cheering, after which he continued:) I thank the Bishop and the Conference for the privilege of standing here for a few moments this morning, for I must leave this afternoon to return to my work, from which I knew not how to separate, even for two weeks, in the midst of the last term of our college, and the pressure this season always brings.

I am glad for the great privilege of passing through the South, and seeing several of its largest cities and institutions of learning, and, above all, to look into the face of the men who compose this venerable and honored body.

Let me say, first of all, how dreply my colleague, ex-Gov. Cumback, who has been compelled to leave from imperative engagements, could he have remained, would have echoed words of gratitude and appreciation, the most cordial we could possibly command, in expression of our sense of the overwhelming welcome and hospitality which we have received from the first moment of our arrival until now. I cannot utter my high sense of the genuine and hearty reception tendered us by the Southern Methodist Church, and the Christian welcome appearing in every word uttered and every act. In the name of the church whose humble messenger we are, bearing Christian greetings, I thank you. It would be a great joy to stay longer, for outside of my official relations I have been welcomed to join with you in preaching the word of the kingdom. In my private intercourse, and especially in the sacramental services of yesterday, where heart responded to heart, and told what words could not tell—told, by glowing faces and beaming eyes, of that union in our Lord Jesus Christ, our God and Head.

I would be greatly gratified to accept the invitation, through the wife of one of your Bishops, from some of your elect ladies, to tarry longer and speak in the interest of the woman's work in the church, which is profoundly dear to my heart, because I have been connected with our Woman Conference Missionary Society for years. The time to leave has come, and from my heart I say: God bless you. I am speaking for the whole church to which I belong when I say I want it distinctly known that we affirm and maintain that fraternity is an accomplished, eternal fact. (Applause.)

There may be now and then some little opposition, yet allow me to say this seeming warring against the idea is an insignificant fact. I am certain it is but a surface ripple in a flood-tide—a tide which, by God's grace, must not, shall not be allowed to ebb. (Applause.)

May peace evermore abide with this branch, and the others, of our beloved Methodism. (Continued applause.)

The chair, Bishop Paine, in the name of his colleagues of the Episcopal College, and of the General Conference and the connection they represent, amid much emotion took leave of the doctor, giving him the parting hand, accompanied by most earnest assurances of fraternal regard.

Mr. Marshall, lay, Mississippi Conference, said that he desired, in the name of the people—for he spoke from the ranks, for the million and more under the ministry of his church—to say that the Methodists of the South send greetings, cordial, loving greetings, to the church Dr. Foss was representing. He rejoiced to know that there was daily an increasing desire to cultivate closer relations with those branches of the church that teach the doctrines of Wesley. He closed by saying: "In behalf of my brethren, farewell. God bless you evermore."

Bishop Paine said: I cannot permit you to depart without expressing not merely the sentiments, but the deep, abiding feelings which my colleagues, myself and my brethren entertain for you personally, and for the church you worthily represent. We have already welcomed you. We gave you the welcome of our hearts as well as our lips. We meant what we said, and felt what we said.

Please return, for myself and colleagues, to your respected church and bishops, the sincere and fraternal regard we have for them. Say, sir, that these men (looking at the Conference) intend to abide by the great principle of fraternity. We will not regard the ripple on the surface. Let us cultivate peace, fraternity and sincere love between the two great branches of Methodism. (Applause.)

A. M. Shipp, chairman of the Committee on Fraternal Correspondence, presented Report No. 7 of that committee, which was read and adopted.

W. P. Harrison, chairman of the Committee on Education, presented and read Report No. 4 of that committee, and on motion of N. H. Lee the report was adopted.

The chair then brought forward the Rev. Drs. Clark, Barr and Henderson, fraternal delegates from the Methodist Protestant Church, who severally made affectionate parting salutations. They were eloquently and cordially replied to by the chair, Bishop Doggett.

The Rev. Dr. Clark, the fraternal messenger from the Methodist Protestant Church, gave a parting address, in which he said: "You have done us good, and given courage to our people in having the love of such a multitude in the South. We have found, on every visit to the South, more to love, more to enjoy, more to remember. Our church is not large, but very loving; therefore, for special reasons, we appreciate the precious and broad recognition given us. May God guide and bless you in all your chosen work."

Prof. Henderson, of the same delegation, took leave in a felicitous address.

The Rev. Dr. Barr, a member of that delegation, made a farewell speech.

The president (Bishop Doggett) said: Dr. Clark and your honored associates, the courtesy of occasions of this sort require that the presiding officer should make response to the sentiments which are uttered. I am not gifted, sir, in handling compliments, but I arise, on behalf of my colleagues and brethren, heartily to reciprocate the fraternal sentiments you have borne to us, and uttered in such eloquent language.

We have had a brilliant succession of representatives until the present moment. I may be allowed to say that any trembling apprehension lest the first reception had exhausted all the resources of graceful and moving oratory was a wide mistake. We thought, after the powerful and elegant addresses of Dr. Foss and his colleague, that all the elements of such a demonstration had reached a conclusion and climax; but I must pause and say that you and your comrades have gone *pari passu* with your predecessors. No one enjoyed more than myself the clash and poetical garb in which your address was presented to this assembly, or the wit of our brother Henderson (applause) as the fire flashed when his brawny stroke hit the iron.

A grand and noble principle underlies all these demonstrations. A deep fountain of Christian life and love pours upon us from all these sources. We not only have been gratified, but benefited. It has been a species of education. For the moment we rise to the mount of transfiguration, and are invested with the garment of light and love. I exclaim, "It is good for us to be here."

I was betrayed into the chair at this time. (Bishop Paine had been presiding officer.) Yet, I beg to say, I am pleased to be identified with this courtesy of a last "good-by" to our Protestant Methodist brethren. I hope it will be the pleasure of this Conference to reciprocate the action of your church, and when the time comes a worthy representative will attend your Conference in Pittsburg. In the meantime, peace be with you, and the blessing of the everlasting covenant. (Applause.)

R. A. Young, chairman of the Committee on Finance, presented Report No. 15 of that committee, which was read and adopted. Also Report No. 16 of that committee, which was read and laid on the table, under the rule.

On motion of A. H. Colquitt, chairman of the Committee on Introductions, twelve o'clock to-morrow was designated as the time for the reception of the fraternal delegates from the Canada Methodist Church.

The Conference adjourned with the doxology and benediction by the Bishop.

AFTERNOON SESSION.

The Conference was called to order at three o'clock by Bishop Doggett.

The opening divine services were conducted by Rev. T. Stanford, of the Northwest Texas Conference.

Report No. 6 of the Committee on Itinerancy was read, as follows:

REPORT NO. VI OF THE COMMITTEE ON ITINERANCY.

The Committee on Itinerancy have patiently and carefully considered all the papers referred to them in regard to changes in the presiding eldership, and respectfully present, as their deliberate conclusion on the subject, the recommendation that no change be made in the Discipline in regard to the presiding elder question.

J. S. MARTIN, Chairman.
C. G. ANDREWS, Sec.

The following substitute was read in the same connection:

Let the report of the committee be substituted by the following resolution:

Resolved, That the proviso to answer 8, question 3, section 2, chapter 3, page 70 of our Discipline, on the duties of Bishops, be stricken out, so that the answer shall read as follows: "To see that the districts be formed according to his judgment."

J. E. EDWARDS.
J. D. VINCIL.

Presented and laid on the table, Wednesday, May 15, 1878.

Mr. Merriwether (lay, North Georgia Conference) moved to table the substitute.

The motion was put and carried.

Mr. Peterson moved, as an amendment to the report, that the limit of the number of appointments in a presiding elder's district be limited to twenty, instead of to fourteen, as at present.

Mr. Merriwether called the previous question, and the call was sustained.

The amendment offered by Dr. Peterson was then passed.

The report, as amended, was put, and it was announced that it was passed. A division was called by several. The vote was taken by division.

The count was had, and there were in favor of the report, as amended, 154 yeas to 18 nays. So it was adopted.

On motion the Conference adjourned, with the doxology and benediction, to nine A. M. to-morrow.

REPORTS OF COMMITTEES.

REPORT NO. XVIII OF THE COMMITTEE ON REVISAL.

Resolutions of W. S. Black, W. H. Hobbitt and others, proposing to insert after paragraph 33, chapter II, section 4, page 180-1, a new paragraph, to be numbered 1—respectfully recommend that the following be inserted, as above indicated:

"The trustees of district property, with the advice of the presiding elder and the District Conference, shall have power to sell a district parsonage, or any district property which has gone out of use or should be removed to another place, the proceeds of which shall be invested in other district property, under the direction of the presiding elder and the District Conference."

Respectfully submitted.

J. E. EVANS, Chairman.
F. M. KENNEDY, Sec.

Presented and laid on the table, Monday morning, May 20, 1878.

REPORT NO. XV OF THE COMMITTEE ON FINANCE.

Your committee, to whom was referred a resolution adopted by the Quarterly Conference of Little Osage circuit, Neosho district, Southwest Missouri Conference, March 23, 1878, respecting a devise, by J. J. Bearden, of half of his estate to the Methodist Episcopal Church South, made examination of the matter mentioned in said resolution, and after corresponding with a party living at Nevada, Missouri, the locality where it is reported that said Bearden died, and having had the probate records examined, are unable to find that any such man as J. J. Bearden ever lived or died, testate or otherwise, and return herewith said resolution. But considering that there may have been a mistake of locality stated, and the possibility that a careful examination of the matter may reveal some rights belonging to the Methodist Episcopal Church South, recommend the adoption of the following resolution:

Resolved, That Bro. T. M. Cobbin be and is hereby appointed an agent of this General Conference to collect and receive any legacy which may have been devised to the Methodist Episcopal Church South, by J. J. Bearden, deceased, and pay the same over to the treasurer of the Board of Missions, if collected.

A. C. C. WINCH, Sec.

Presented and adopted, Monday morning, May 20, 1878.

REPORT NO. XVI OF THE COMMITTEE ON FINANCE.

Your committee, to whom was referred a resolution signed by P. Gallagher and others, instructing your committee to inquire into the expediency of enacting a law so that bond, with approved security, shall be required of all our General Conference officers, and others who may be placed in charge of funds belonging to the church, have considered thereof, and have instructed me to report that they recommend the enactment of a new and separate chapter to the Discipline, as follows:

CHAPTER ——.

On Securities to be Given by Officers for Church Funds Belonging to the Church.

SECTION —. Officers of this General Conference, having funds in charge, shall be required to give bond, with approved securities, for the faithful performance of their duties in the several sums, and payable in case of default, to the several parties named, as follows:

The treasurer of the Board of Missions of the Methodist Episcopal Church South, in the sum of —— dollars.

The treasurer of the Bishops' fund to the Book Committee of the Methodist Episcopal Church South, in the sum of —— dollars.

The agent of the Publishing House to the Book Committee of the Methodist Episcopal Church South, in the sum of —— dollars.

A. C. C. WINCH, Sec.

Presented and laid on the table, Monday morning, May 20, 1878.

EIGHTEENTH DAY.

TUESDAY, May 21, 1878.

Conference met at the stated hour.

Bishop Doggett in the chair.

Divine service was conducted by J. E. Edwards.

The minutes were read and confirmed.

A communication from C. C. Shaw and others, from Kaufman, Texas, deprecating any change of boundaries in the Conference affecting their relation to the North Texas Conference, was presented, read, and received as information.

A memorial on temperance, from Mrs. M. McClellan Brown, Pittsburg, Pa., was presented by the chair and referred to the Committee on Temperance.

Bishop Doggett, on leaving the chair, admonished the members to observe due decorum, and discharge their duties with all convenient dispatch.

Bishop Kavanaugh took the chair.

A resolution offered by R. Paine, Jr., J. B. McFerrin and A. C. C. Winch, respecting the claim of the Publishing House before Congress, was read and referred to the Committee on Publishing Interests.

A motion of C. W. Miller to discharge the commissioners on the claim was, on motion of J. E. Evans, laid on the table.

W. W. Bennett moved to suspend the order of the day to allow J. B. McFerrin, chairman of the Committee on Publishing Interests, to present Report No. 5 of that committee, respecting the New Orleans Depository, which was read and laid on the table, and ordered to be printed.

The order of the day having arrived, Report No. 5 of the Committee on Publishing Interests was read, also the minority report.

On motion of W. W. Bennett the report of the majority was taken up by items.

Item one was read.

E. A. Yates moved to amend by striking out the words "manufacturing and."

J. E. Cobb spoke in favor of the amendment. At the expiration of his time, W. Mooney moved to extend the time. This motion did not prevail.

A. R. Winfield, R. A. Young and W. P. Harrison spoke against it.

The order of the day being the reception of the Rev. Dr. Douglas, fraternal messenger from the General Conference of the Methodist Church of Canada:

A. H. Colquitt, chairman of the Committee on Introductions, presented the Rev. Dr. Douglas to the chair (Bishop Kavanaugh,) and by him to his colleagues of the Episcopal College, and then to the Conference, by which he was received standing.

The address of the General Conference of the Methodist Church in Canada, which was read, is as follows:

(Continued on fourth page.)

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, JUNE 6, 1878.

REV. LINUS PARKER, D. D., Editor.

ROBT. J. HARP, PUBLISHER.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address, on all matters of business, Rev. R. J. HARP, 112 Camp street, New Orleans.

Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street New Orleans.

AGENTS—All the members of the Patronizing Conferences.

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REV. EDWARD WADSWORTH, D. D.
REV. FELIX R. HILL.

MISSISSIPPI CONFERENCE.
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REV. JOHN MATHEWS.
REV. LINUS PARKER, D. D.

RATES OF SUBSCRIPTION.

The New Orleans Christian Advocate will be furnished to subscribers at the following rates, including postage:

One Year	$2 00
Six Months	1 15
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Six Months	50
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Reading and Running.

That was a sufficient reason why the prophet should make the vision plain upon tables: "That he may run that readeth." Paul's illustration of a trumpet that gives no uncertain sound is of the same import. There must be such plainness, clearness and simplicity that the message cannot be misunderstood. The reading must incite men to run. The hearing must be such as to lead them to prepare for the battle.

There is a vision of danger. Sinners stand in slippery places. A great calamity is at hand. It is certain that death and the judgment are not far away. Herein is the great responsibility of those who stand between the living and the dead. They are to write the vision and make it plain upon tables. In order that he may run that readeth, the danger must be manifest. There must be a sense of peril, and an awakening to the nearness of the doom that awaits the impenitent.

There are other things that contribute to the convincing power of the proclamation, but this one is chief. Plainness there must be in connection with earnestness and argument. Sin, death and hell, and the terrors of the great day, cannot be too forcibly preached. The vision of mercy has no significance, except as portrayed in connection with these fearful realities. "Escape for thy life" is the startling message that should find place in every rendering of God's word to sinners.

The reading is in order to the running. This is the legitimate effect of it. Indifference, deep slumber, false security, delusive hope, are all nourished by partial views of truth, by the perversion of mercy, and by keeping back the threatenings of the divine law. If there is no running, there has been no true reading. If there are no alarms of conscience, no casting about for a refuge from the impending storm, and no serious seeking for a stronghold of safety from the invading foe, the vision of prophetic truth has not been made plain upon the tables.

God has his seers now as in ancient times. Parents have visions of truth gathered from experience, from their knowledge of the divine word. The perils which surround their children are clear to them. Theirs is the post of responsibility, of authority, of watchfulness. Do they write the vision and make it plain on tables, that he may run that readeth it? Every Christian, in relation to the unawakened world around him, is a prophet of God, and he is commanded to make the vision plain. Has this living epistle been such as to arouse any endangered soul, to turn any sinner from the paths of death, to so awaken any careless one that he has been induced to run for his life?

Christians—we do not say Christian ministers only, but Christians—have an account to render herein. Gracious personal awakenings should mark the lives and influence of all true believers. It is a question of faithfulness to be settled now with their own consciences, and hereafter at the final disclosure of all things. The most terrible comment that can be made on any religious ministry or profession is that it has rather silenced than awakened the fears of the impenitent; that instead of starting them in the race for heaven it has confirmed them in their indifference and neglect. That there are such ministries and such professions we cannot doubt. They are false lights that lure upon the rocks, rather than such as warn the mariner of the dangerous shore. Fidelity to the vision as it is in the inspired deliverance, and in the heart-changing experience, is the lesson that most believers need to study continually. All neglected and misled souls will confront us at last. The vision will then be made plain, but it will be too late to run.

Voltaireism.

Paris is now alive with visitors from all parts of the world. The great Exposition and its attendant throngs afford an excellent occasion for all sorts of demonstrations. It is not wonderful, therefore, that there should be a Voltaire celebration. While this was going on at the Galete Theater and at the American Circus, expiatory services, ordered by the Cardinal Archbishop of Paris, were being conducted in the cathedral of Notre Dame.

Voltaire was a profligate deist, who rejected all inspired revelation, but his ridicule, satire and wit were directed especially against the Roman Catholic Church. He was somewhat more lenient toward Protestantism—so it is said—but Catholicism was to him the representative Christianity of the world, and he was unsparing in his denunciations of it. On May 30 he had been dead just one hundred years, and on that day his disciples and admirers were congregated in Paris to honor his memory, and the church he detested was engaged in special services to expiate this great wickedness.

The past century has demonstrated the weakness and folly of Voltaire's principles, and abundantly refuted his prophecy as to the approaching downfall of Christianity. The progress of the Christian religion during the past hundred years has been truly wonderful, and has far out-stripped the infidelity of which Voltaire was the exponent. The deism of Voltaire has given place to a material and atheistic philosophy, but the spirit of Voltaire lives in all the phases of modern infidelity. It is working in the social ferment of the times, and is dominant in the communistic movements which threaten some day to shake the social fabric of the world and to convulse the governments of the earth.

Voltaireism is essentially the spirit of revolution in religion, in politics and in society. It is the throwing off of all moral restraint, and of all divine authority, leaving the human race adrift without chart or compass. Left to work out its own principles to their final results, it would reduce the world to a complete chaos—a condition of the wildest disorder in which there would be left to mankind no faith in God, and no basis for the regulation of human conduct. It is the opposite of Christianity and the great antagonist of the gospel. It is, in effect, the anti-Christ of the ages, and the embodiment of the carnal mind in its enmity against God.

We cannot doubt the result of the conflict. The hundred years since Voltaire died have marked the tremendous development of Protestant Christianity. Give it another century of equal progress and triumph, and there will be little left of paganism in the world, and not much of Voltaireism. We do well, however, not to shut our eyes to this dangerous leaven that is secretly working to undermine the truth of God and the foundations of society. The darkest and most threatening cloud that hangs over us is this herding and banding of skepticism and infidelity. The only thing that gives us hope for the world's future is in the power of a living and progressive Christianity. Struggles and conflicts there will be, but the gospel is certain to gain the victory in the end.

Drinking and Dancing

The Protestant Episcopal Council of Virginia passed the following resolutions on drinking:

Resolved, That in view of the alarming increase of intemperate drinking within as well as without the Christian church, and the evil habit of social drinking in places of public resort by the members of the church, this council reaffirms the fourth resolution reported from the committee on the subject of temperance, and passed at the council of the church in 1876, which is in the following words, to wit:

"*Resolved*, That the laity be earnestly exhorted to consider the evil tendencies to themselves of social drinking, especially in public places, and the consequences resulting to others from the influence of their example."

Resolved further, That the clergy of this church are urged to be more earnest in their efforts to put a stop to this evil habit, and the laity are affectionately but earnestly exhorted to sustain their respective pastors in the use of all legitimate means to abate this shameful practice.

The council made this deliverance on round dancing:

Resolved, That the members of this council, both clerical and lay, do most earnestly deprecate the practice of round dancing between the sexes, and believe it to be the solemn duty of every communicant of this church to abstain therefrom.

2. That we earnestly entreat the members of our communion, as they value their own souls and for the love of Christ, to heed the godly admonition of our Bishop on this subject.

3. That these resolutions be printed in two successive numbers of the *Southern Churchman*, and that every minister in this diocese be requested to read them before his congregation, and to use every effort to arrest this evil by admonition and discipline.

Bishop Cox, of western New York, says:

On the subject of public morals I have made it my duty almost every year to exhort you to maintain a high standard in all relations with society. The immense social influence of this church makes us in this respect a city set upon a hill. Society in our large cities, in its very highest circles, feels and respects the example of men and women of our communion as that of our recognized leaders. That so much that is merely "fashionable" should thus be laid at our doors I deeply regret; but there is another view of the facts, which is not so painful. Think what may be done *for good* in any city or town by the example of our people if, only recognizing their responsibility, they will agree to exert their influence on the side of all that is "pure and lovely and of good report." The gross, debasing waltz would not be tolerated another year if Christian mothers in our communion would set their faces against it and remove their daughters from its contamination, and their sons from that contempt of womanhood and for womanly modesty, of which thousands of young men proclaim themselves by word and deed to have no very high estimate. Alas! that women professing to follow Christ and godliness should not rally for the honor of their sex and drive these shameless dances from society.

All this is very well as far as it goes, and we are glad to record such action and statements on the part of the Protestant Episcopal authorities. It would have gratified us more if they had taken ground against the use of intoxicating drinks altogether, and if they had condemned all promiscuous dancing. But it is something for them to come out against social drinking and the round dance. If they can get these two great evils out of the church it will be doing something for the moral and spiritual influence of their church.

Letter from China.

SHANGHAI, CHINA, April 24, 1878.

REV. LINUS PARKER, D. D.—*My Dear Brother*: I want to ask you to publish this letter in which I will bring up the subject of printing books, papers, etc., for preachers, church members and schools in China. I want to have the subject brought before the Sunday schools, and see if we can get any of them to take an interest in this work for the benefit of the Chinese. I have written to all the presiding elders in the Mississippi Conference, asking them to help us in this work, and I hope the Sunday schools in Louisiana will also take an interest in the work of giving books to the Chinese Christians. I would be glad to have any of the Sunday schools to any of the Conferences of the Church South help us. I am now printing a geography, with maps, for our schools; also Bishop McTyeire's Bible History. We want to print, as soon as possible, the Concordance to the Bible; also Ralston's Elements of Divinity, Binney's Theological Compend, and a book of Scripture emblems. We need these books, and cannot do without them. We have also a Sunday school paper, called *Glad News*, for schools and church members. Now will any of our Sunday schools help us in this good work? We cannot teach these people without having the right kind of books. A little from one Sunday school and a little from another will enable us to go on and print these books and papers, and it will be one of the best ways of giving the gospel to the Chinese. If any one, or any Sunday school, can and will help us, send your money to Dr. Kelley, at Nashville, Tenn., and specify the object for which it is given. If for printing books, or for the Sunday school paper, say so, and it will be appropriated in that way; and if for schools, it shall be appropriated to that special work. I appeal to all the Sunday schools. Let us hear from you. If it be only a few dollars—five or ten dollars from this school and that—we shall soon be able to print all the books we want. Please let us hear from the dear children; and may God add his richest blessing on all your efforts.

I am yours in Christian love,

J. W. LAMBUTH.

We commend the above appeal of Bro. Lambuth to our readers and to our Sunday schools. The printing press must be used as auxiliary to the living preacher in promoting the spread of the gospel and in evangelizing the heathen. Funds contributed in accordance with the above request will be as good seed, that will bear fruit in all time to come.

General Conference Officers.

Board of Missions—T. O. Summers, president; A. W. Wilson, secretary; James W. Manier, treasurer. The managers are: J. S. Mardu, Baltimore Conference; W. G. E Cunnyngham, Holston; L. S. Burkhead, North Carolina; H. A. C. Walker, South Carolina; W. H. Potter, North Georgia; R. A. Young, Tennessee; P. A. Peterson, Virginia; A. H. Redford, Louisville; I. G. John, Texas; A. R. Winfield, Little Rock; J. W. Lewis, St. Louis; E. R. Hendrix Missouri; J. C. Simmons, Pacific; O. P. Fitzgerald, Pacific; J. B. McFerrin, Tennessee; R. K. Hargrove, Tennessee; J. D. Hamilton, Tennessee, and C. B. Galloway Mississippi.

Officers of the Publishing House—Book agent J. B. McFerrin; Book Committee, Dempsey Weaver, Nashville; James Whitworth, Nashville; T. D. Fite, Nashville; Nathaniel Baxter, Jr., Nashville; Dr. William Morrow, Nashville; Judge E. H. East, Nashville; Dr. William H. Morgan, Nashville; R. K. Hargrove, Nashville; R. A. Young, Nashville; John A. Carter, Louisville; S. H. Dansconb, Memphis; A. G. Haygood, Georgia, and A. S. Andrews, Alabama. Book editor, T. O. Summers; editor of the *Christian Advocate* O. P. Fitzgerald; Sunday school editor, W. G. E. Cunnyngham.

Editors of Other Church Papers Elected by Delegates of Patronizing Conferences—St. Louis *Christian Advocate* D. R. McAnally; *Western Methodist* W. C. Johnson; *Texas Christian Advocate* T. G. John; *Southern Christian Advocate* (to be removed to South Carolina) F. M. Kennedy; *Wesleyan Christian Advocate* (to be published at Macon, Ga.) A. G. Haygood—J. W. Burke, assistant; NEW ORLEANS CHRISTIAN ADVOCATE, Linus Parker; *Pacific Methodist* W. B. Parsons; *Central Methodist*, Z. Meek.

The successor of the *Southern Christian Advocate*, at Macon, Ga., has a genuine orthodox name. The *Wesleyan Christian Advocate* comes to us under date of June 4, with Dr. Kennedy's parting words, and with the introductory of the new editor, Dr. Haygood. Dr. Haygood will continue to reside at Oxford as president of Emory College. An assistant, Mr. Lundy H. Harris, will attend to the office work in Macon. J. W. Burke continues as publisher and assistant editor. Dr. Haygood is a practiced and pointed writer, and with such an efficient staff the *Wesleyan Methodist* will stand among the first of our religious journals. We are glad to know that Dr. Kennedy does not leave the tripod. He is a man of genial spirit, and an elegant and forcible writer. We shall welcome with pleasure the advent of the *Southern* from its old home in South Carolina. Dr. Kennedy says:

The publication of the *Southern Christian Advocate*—to the continued editorship of which I have been called by my Conference—will be resumed as soon as the necessary arrangements are completed, of which due notice will be given; and I shall hope to have the privilege of communing through its columns with not a few of its long-time readers.

Rev. Dr. Redford announces that the new paper which he is to edit and publish at Louisville—the *Southern Methodist*—will appear on the 1st of September next. The editor has large experience in journalism, and will, no doubt, issue an attractive and valuable paper. We wish him success and happiness in his work.

The Southern General Conference, says the New York *Methodist*, has amended its presiding elder system so as to permit the bishops to put twenty charges in a district, instead of fourteen, as at present. The debate over this progress toward our system reminds us again of that curious oriental condition which prompts men to support the episcopacy by rendering it powerless. The argument for change was chiefly the demand of churches for relief from the immense money burden of the presiding eldership. But we believe that this line of reform—enlarging the districts—though it is the easiest line to move on, does not really much mend matters.

COMFORT IN A CLOUD.—A friend of mine told me of a visit he had paid to a poor woman in her little room. She was overwhelmed with trouble but she always seemed cheerful. She knew the Rock.

"Why," said he, "Mary, you must have many dark days; they must overwhelm you with clouds sometimes."

"Yes," she said, "but then I often find there's comfort in a cloud."

"Comfort in a cloud, Mary?"

"Yes," she said; "when I'm very low and dark I go to the window, and if I see a heavy cloud I think of those precious words: 'A cloud received him out of their sight;' and I look up and see the cloud sure enough, and then I think: Well, may be that's the cloud that hides him. And so you see there is comfort in a cloud."—*Rev. Parton Hood.*

RIGHT TEACHING.—The teaching which aims to reveal and exalt "the name that is above every name," which testifies to the fullness of God's love to man, which proclaims the reality of the great sacrifice and propitiation for the sins of the whole world, which proves the act of faith in Christ to be the condition and the germ of a complete salvation, and which identifies such a faith with the dying and rising again of our spirits with Christ, is "evangelical."—*Christian Secretary.*

PROCEEDINGS OF THE GENERAL CONFERENCE.

(Continued from third page.)

ADDRESS TO THE BISHOPS, MINISTERS AND MEMBERS OF THE M. E. CHURCH SOUTH OF THE UNITED STATES OF AMERICA.

Honored Fathers and Brethren: "Grace be unto you, and peace from God our Father, and the Lord Jesus Christ." Though we have been for many years acquainted with your "work of faith and labor of love," yet up to the present time no formal correspondence nor intercourse has taken place between Canadian Methodism and that large branch of the Methodist brotherhood of which you are the recognized overseers.

Several circumstances appear to us to indicate that the present is a propitious time to send you our first fraternal Christian greetings. Important changes have recently taken place in our own organization as a church. We have felt, for some years, a desire, by the expression of our interest in the work you are doing for the Master, to strengthen those ties of Christian affection that should bind in unity of spirit all the different members of the family of God who hold the "one Lord, one faith, one baptism."

An agreeable visit from the venerable Dr. T. B. Sargent, of your church, during the present meeting of our General Conference, has materially conduced to give this desire a practical expression. We have heard with sincere satisfaction his statements concerning the growth and extension of the Methodist Episcopal Church South, and the successes which have attended your labors throughout the vast field that has been assigned to you by the Head of the church as the sphere of your operations. It is specially gratifying to us to know that so soon after the disastrous civil war, which must have been sadly inimical to every religious interest, Southern Methodism has regained its wonted vigor, and is so successfully prosecuting its work in every department of Christian enterprise.

Dr. Sargent did not come among us as a stranger. Many of us cherished kindly remembrances of a former visit fourteen years ago, which secured for him on the present occasion a cordial welcome to our homes and hearts. His kindly Christian spirit, his words of tender, godly counsel, and his impressive and scriptural ministrations have left with us pleasant memories that shall not soon be effaced. We rejoice to inform you that probably in no part of the world has our beloved Methodism won more signal victories for Christ than in the Dominion of Canada. Our pioneer preachers in the new settlements of this country, amid toil and danger, scattered precious seeds of truth that have yielded rich harvests of golden grain.

Our educational institutions are rendering noble service in preparing the youth of our country for an efficient discharge of life's great duties; and by the dissemination of a sound religious literature we are successfully combatting the heresy and skepticism that are so fiercely and extensively assailing the faith of the children of God.

In our missions to the Indians we have witnessed many glorious evidences of the power and sufficiency of the old gospel of life and love to transform the rude and barbarous tribes of the wilderness into the "sons and daughters of the Lord Almighty;" while in all the chief centers of population we occupy a front rank in the work of supplying the religious wants of the people.

We have also successful missions to the French Romanists of the Province of Quebec; to the German population of the Province of Ontario; to the rapidly extending communities of the new Province of Manitoba and the great Northwest; to the growing settlements and aboriginal tribes of the Pacific coast; on the shores of Newfoundland, and among the genial isles of the Bermudas; and within the last two years, through God's blessing and the increased liberality of our people, we have been enabled to send two missionaries to lift up the standard of the cross among the enslaved and benighted multitudes of Japan.

For several years past there have been signs of a growing desire for an organized union of the different branches of Canadian Methodism. Practical measures have been adopted for securing this desirable object, and, as the result of this movement, our present General Conference, which represents over one thousand ministers, and more than one hundred thousand church members, is the first meeting of representatives from three bodies, formerly known respectively as the Wesleyan Methodist Church in Canada, Wesleyan Methodist Church of Eastern British America, and the New Connection Church of Canada; and is composed of ministerial and lay delegates, in this respect adopting a reform which your own church was the first of the large Methodist denominations to inaugurate. And though some of the minor bodies are not yet ripe for complete organic unity, still the spirit of uniting love is rapidly melting away the icy walls of separation and sectarian exclusiveness; and we trust that before long the Methodism of our Dominion will present an unbroken front to the enemies of the cross of Christ.

In these times, when an atheistic philosophy and a diluted Christianity prevail so extensively, it will doubtless gratify you to know that, though our fields of labor are widely separated, we are one with you in contending earnestly for the faith which was once delivered unto the saints; and in faithfully proclaiming, in all their divine fullness, these "glad tidings of great joy," which are now, as in the days of the hero-fathers of Methodism, "the power of God unto salvation to every one that believeth."

We have appointed as our representatives to your next General Conference the Rev. George Douglas, LL. D., our vice president, and the Hon. Judge Wilmot, D. C. L., brethren beloved.

Our earnest and prayerful desire for you is that you may be enriched with peace and unity of spirit, and that your evangelistic labors may be crowned with abundant tokens of the divine approval and benediction. May the God of grace "supply all your need, according to his riches in glory, by Christ Jesus."

Signed by order and on behalf of the General Conference of the Methodist Church of Canada, Toronto, Ontario, this first day of October, 1874.

E. RYERSON, President.
DUNCAN D. CURRIE, Sec.

The Rev. Dr. Douglas, then addressed the Conference in a speech of surpassing eloquence and power, glowing with fraternal affection, which was received with unbounded applause.

The following resolutions were then offered and adopted:

Whereas The Committee on Public Worship have requested Dr. Douglas to occupy the pulpit to-morrow morning in the audience-room above; therefore,

Resolved, That this General Conference do hereby earnestly join in the request that the doctor preach at that time before this body.

E. E. WIDEY,
C. K. MARSHALL,
A. W. WILSON,
THOS. BRANCH.

Resolved, That we do hereby at twelve o'clock to-morrow as the time for the reception of the fraternal delegates from the African Methodist Episcopal Church in the United States of America.

A. H. COLQUHITT, Chairman.

MAY 20, 1878.

Conference adjourned with the doxology and benediction by the Bishop.

AFTERNOON SESSION.

Conference met at the appointed hour.

Bishop Wightman in the chair.

B. Craven conducted divine service.

The minutes were read and approved.

The order of the day—Report No. 1 of the Committee on Publishing Interests, which was adopted—was resumed.

The amendment of E. A. Yates to strike out the words "manufacturing and" from the first item of section 1, being under consideration, J. B. McFerrin and J. O. A. Clark spoke against it.

C. K. Marshall moved the previous question. The call was sustained. The question was taken and the amendment was lost.

Item 1 of section 1 was adopted.

Item 2 of section 1 was read and adopted.

Section 2 was read, and J. W. Lewis moved to amend by inserting after the word "agent" the words "who shall be a layman."

On motion of J. C. C. Winer the amendment was laid on the table.

O. P. Fitzgerald moved to amend by substituting two weeks for "one month."

This resolution was laid on the table. Section 2 was adopted.

Section 3 was read.

R. A. Young moved to amend second item so as to require a true balance sheet to be presented once a month, at least, by the agent.

On motion of H. W. Fry, the amendment was laid on the table.

W. H. Potter moved to amend item 7 of section 3 by adding the following words from the minority report:

"Provided, that as soon as practicable the business of the House be reduced and confined to that of publisher and not a manufacturer."

Bishop Paine then addressed the Conference, deprecating hasty action in opposition to the well matured recommendations of a large and able committee.

The chair ruled that the amendment of W. H. Potter was out of order.

The ruling was sustained by the Conference.

M. Walton advocated the adoption of the section.

T. L. Mellen moved the previous question. The call was sustained. The question was put, and section 3 was adopted.

Sections 4, 5, 6, 7, 8 and 9 were read and adopted.

On motion of P. A. Peterson the following additional item was unanimously adopted:

"The annual meeting of the Book Committee shall be held on the first Wednesday in the month of May, and monthly meetings at such times as the committee shall appoint; a majority of the five members, who are to live near Nashville, shall be necessary at monthly meetings; and a majority of the whole committee necessary to an annual meeting, in order to transact business."

T. L. Mellen moved to adopt the report as a whole.

W. W. Duncan moved to amend by striking out from item 5 the statement of some of the causes, losses and depreciation, these words: "Under the methods of business adopted and carried on by the agent."

P. A. Peterson spoke in favor of the amendment.

T. L. Mellen spoke against it.

W. Mooney moved the previous question. The call was not sustained.

W. P. Harrison made an explanation.

The time was extended to allow A. H. Redford to make a statement.

Conference then adjourned, with the doxology and benediction by the Bishop.

A clergyman in Scotland, who was conducting public worship in the open air, had a portion of his notes carried off by the wind. Not perceiving the circumstance, he announced that he would now proceed to the third head or division of his discourse, and hastily turned over his notes, remarking two or three times, "Thirdly, my friends; I say thirdly," on which an old woman sitting near ejaculated: "Thirdly, sir, is awa' wi' the wund; it's ower the kirkyard wa', sir."

A Bible has been presented to every workman who labored in the construction of the Paris Exhibition buildings.

Periodicals.

LITTELL'S LIVING AGE.—The numbers of the Living Age for the weeks ending May 18 and 25, respectively, have the following noteworthy contents: Lecky's "History of England in the Eighteenth Century;" Quarterly Review; From the Journal to the Vatican, Macmillan; Maid of Dare, by William Black, Nos. 8 and 9, from advance sheets; Popular Buddhism According to the Chinese Canon, Westminster Review; The Poetry of Doubt—Arnold and Clough, Church Quarterly; Second Sight, a story by Rudolph Lindau, translated for the Living Age; Thomas Arnold, D. D., by Canon Farrar, Macmillan; The Comet, a story by Marie Orm, Argosy; The China-Clay Industry of Cornwall and Devon, by J. H. Collins, F. G. S., secretary of the Royal Institution of Cornwall, Popular Science Review; The Apollo Belvedere, New Quarterly; Flowers of Anglo-Indian Literature, St. James' Magazine; Canossa, Cornhill; The Luxury of Reading Old Novels, Spectator; Courtesy at Home, Saturday Review; The Chinese Reconquest of Eastern Turkestan, Spectator, and the usual select poetry and miscellany. For fifty-two numbers, of sixty-four large pages each—or more than three thousand pages a year,—the subscription price ($8) is low; or for $10 any one of the American monthlies or weeklies is sent with the Living Age for a year, both postpaid. Littell & Gay, Boston, are the publishers.

—The London Quarterly Review for April, 1878, (American edition—Leonard Scott Publishing Company, New York) has the following table of contents: 1. The Crown and the Constitution. 2. The Church in the West Riding. 3. Geordano Bruno of Galileo Galilei. 4. Naval Education. 5. The Princes of India and the Proclamation of the Empire. 6. The Legislation of the Commonwealth. 7. Life and Times of Jameson. 8. Lecky's History of England in the Eighteenth Century. 9. The Aggression of Russia and the Duty of Great Britain.

—The Metropolitan Pulpit and Homiletic Monthly for June bears on its claim to be a monthly "indispensable to clergymen and to all who are preparing to enter the ministry." At a bird's-eye view we see what the leading ministers of the different denominations throughout the world are preaching about, and how they preach. Published by the Religious Newspaper Agency, New York. Single number, twenty-five cents, or $3 a year.

—St. Nicholas for June contains many splendid illustrations, and is filled with things amusing, instructive and entertaining. The following are titles of some of the articles: Sunday; Mr. Beer Paper's Masters; Monkeyana; The Angel Boy; How to Make Cologne; Dick Lance; Crosby Under Reading; Jack in the Public Dable Dog, for Very Little; [illegible]

—Wide Awake, April Part, May, 1878. This is a superb [illegible], profusely illustrated with [illegible] and beautiful specimens of [illegible] taste and skill. It will be a treat to the lovers of art, and a [illegible] public taste to higher and purer standards. Messrs. Osgood & Ralph, 631 Broadway, New York, are the publishers. Price, only five cents per number.

—Wide Awake—an illustrated magazine for young people—for June is at hand. It is filled with lively stories and pleasant stories, as appetizing to the young as strawberries and cream. Lothrop & Co., publishers, Boston. Price—per number, twenty cents; per annum, $2.

—The National Repository (Methodist Episcopal Church) is devoted to general and religious literature, biographies, travels, criticism and poetry. It has beautiful illustrations, has eleven articles, and a voluminous and attractive Editorial Miscellany. It is a neat and elegantly gotten-up monthly.

—The American Agriculturist for June has been received. This periodical has no equal in the number and finish of its illustrations, and its contents are invaluable to farmers, gardeners and housekeepers. Published by the Orange Judd Company, New York. Price, $1 50 per annum.

—Blackwood's Edinburg Magazine for May—Leonard Scott Publishing Company, New York—has the following articles: John Caldigate; part 7. The Gascon O'Driscol; A Ride across the Peloponnese; Mine is mine; part II; Translation from Vienna and Viennese Life; The Budget; England and the Treaty of San Stefano.

—Scribner's Monthly for June has: George Cruikshank, Illustrated; A Little Day and a Red Fox; The Story of Lesken, Illustrated; A New American Industry; The Engraver; Maurice de Guerin; Hugh Latimer; Bird Architecture, 2, Illustrated; Lying as a Fine Art; War Contrasts, and other articles.

—Churches of the City of Montgomery, Ala., Embracing Their Early Organization, Progress and Present Condition. By M. P. Bine, Esq. Montgomery, Ala.: T. C. Bingham & Co., 1878. An interesting pamphlet, embracing much statistical and historical information.

—Johnson's New Method for Thorough Base is an instruction book in the art of playing church or glee music, and all other kinds that are printed in four or more parts, upon the organ and piano forte. By A. N. Johnson, Boston: Oliver Ditson & Co.

THE PREACHER'S CABINET.—A hand-book of illustrations, 72 pages, neatly printed in pamphlet form, by Rev. Edward P. Thwing, Brooklyn, N. Y. Part 1. From a hasty glance we conclude that it contains many good things. Price, twenty-five cents.

—Our China Visitor for April is a very interesting number. The Kitchen God is a very queer picture. We shall take occasion to make extracts from the Visitor when we have more space.

—The Farm Journal for June has a fine table of contents. W. H. Chambers, editor. Published by James P. Armstrong & Co., Montgomery, Ala. Price, $2 a year.

—Lippincott's beautiful and richly illustrated monthly magazine for June, 1878, is to hand, with a most readable table of contents.

The Vanderbilt Commencement.

The Nashville *Christian Advocate* says: We reached home from the General Conference on Saturday night, May 25. The next day, being commencement Sunday, a large congregation assembled in the chapel to hear the commencement sermon by Dr. C. K. Marshall. It was an eloquent and evangelical discourse on the language of our Lord: "I am the bread of life." He showed that man has faculties and capacities for religion, just as he has for physical food. Christ supplies it, as "the bread of life." He was cogent in his arguments, profuse in his illustrations, and popular in his address. We think it was the best discourse we ever heard from the gifted preacher.

In the afternoon Bishop Kavanaugh delivered a discourse before the biblical class, on Acts xx, 24. The venerable Bishop seemed to emulate the great apostle in "testifying the gospel of the grace of God," which he charged the young divines to preach in all its purity, grandeur and power.

The University choir discoursed some fine classical music on both occasions, together with some plain pieces—good old hymns—in which all the congregation joined. Many of the trustees and brethren, returning from the General Conference, were present. All seemed pleased and profited by the services of the day.

The Rev. Williams Kavanaugh (a brother of the Bishop,) Drs. Ames Jones, Finney and Mahon assisted in the devotional exercises.

On Monday, founder's day, the Board of Trust held two meetings; at the morning at ten o'clock to hear a lecture from Dr. Winchell on "Man in the Light of Geology." It was one of the most beautiful lectures we ever heard. It made us almost sorry that we could not accept the nebular theory, and evolution, its corollary; but nothing is clearer to our mind than that "special creation" is taught in the Scripture; and we must abide by that. Nobody doubts that God could have produced man and all other beings by evolution; but the inspired writers, if we understand them, say that he adopted a different method, and neither astronomy nor geology contradicts their statements. The eloquent lecturer received a magnificent bouquet and much applause.

On Monday night the oratorical contest came off for the founder's prize medal. It was closely contested, as the chancellor said in awarding the medal to the victor, Mr. W. R. Richardson, of South Carolina, a member of the theological class. We do not know who were the judges; but all seemed to agree with the chancellor that the speeches on the occasion were of unusual merit. George C. Jones, Granville Goodloe and A. K. Ward were formidable competitors—and just did not get the medal. "Know ye not that they which run in a race, run all, but one receiveth the prize?" The chancellor's address in awarding it to the successful contestant was singularly beautiful and appropriate.

The commencement exercises of Wesleyan Female Institute, Staunton, Va., close on Wednesday, June 19. Commencement sermon on Sunday, June 16, at eleven A. M., by Rev. William K. Boyle. Same day, at eight P. M., annual sermon before the Young Ladies' Christian Association of the college, by Rev. William E. Edwards. Tuesday, June 18, at eight P. M., final celebration of the Lee and Jackson Literary Society, and annual address by Gov. Fred. W. M. Holliday, of Virginia. Closing exercises, conferring distinctions and awarding diplomas at eight P. M., Wednesday, June 19.

Emerson says in his last essay: "That cannot be good for the line that is bad for the swarm." This is a new proverb which will not wear out with a generation or two of use. It is a good one to set to buzzing under not a few bunnets just at this time.

MARRIED.

REYNOLDS—DUNKLIN.—In Greenville, Ala., May 23, 1878, at the Methodist Episcopal Church South, by Rev. A. J. Briggs, Dr. Aristides Reynolds of Marietta, Ga., and Miss Mattie Dunklin, of Greenville.

Publisher's Department.

THE GREAT JACKSON ROUTE offers the greatest inducements to Eastern and European travelers this season. It should be known to all that this line has been immensely improved during the past year. It has in fact been almost entirely rebuilt. It has now a line of rail 75 lbs. to the yard, new ties, and an excellent roadbed. This enables it to make as fast time as any line to New York, with entire safety, and without the appearance of rapid running. It connections from Cincinnati and Chicago being among the finest roads in the world. The train leaving at six P. M., *one hour later* than any other line, makes exactly the same time to New York as its quickest rival. *There are no through cars to New York by any line.* The Jackson route has but one change of cars, which is made in Union Depot at Cincinnati, Chicago or St. Louis.

Passengers direct to New York by the Jackson route pass through the splendid scenery and cool air of the Alleghany Mountains. Those going by Chicago pass by day light in full view of Niagara Falls and also have but one change of cars from New Orleans to New York.

SUSTAIN HOME ENTERPRISE.—As will be seen by reference to our advertising columns, Mr. J. A. Braselman of 586 and 588 Magazine street, has a large quantity of goods manufactured in this city for our own citizens, which he will sell at prices which compare favorably with those asked for the same articles manufactured in Northern cities. In every case, we think, purchasers should give the preference to home-made goods; and especially now when most of our manufacturing establishments can barely sustain themselves in competing with the North and West. Braselman has an attractive store, and deserves a share of the patronage of the public.

HIBERNIA INSURANCE COMPANY.—A succinct statement of the affairs of this corporation will be seen in the ADVOCATE of to-day. At the election for directors held recently a majority of the old board was re-elected. The coin any is under careful management, and stands well in the commercial community. Mr. John Henderson is president, and Thos. F. Bragg secretary.

TYLER'S.—George E. Strong, 115 Canal street, is successor to the old-established house of E. A. Tyler. Mr. Strong stands high in the business community as an honorable and reliable gentleman. Our readers, when they want anything in the jewelry line, should patronize this gentleman, as his prices are as reasonable as any first-class house. Give him a trial.

THE air of perfection, cleanliness and home-like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well-regulated establishment. To those disposed to economize this popular hotel offers an opportunity seldom found at so thoroughly a first class house, having reduced its rates to $3 and $3.50 per day.

ENCOURAGE SOUTHERN ENTERPRISE.—E. H. Adams & Bro's, 594 Magazine street, is one of the best places at which to get your dry goods. Toys are handled on straight, forward gentlemen. Many of our readers who have bought at this house speak in high terms of them, and of the cheapness of the goods. Country orders attended to.

B. D. WOOD & BROS. have been in the coal business here a number of years, and by their careful and conscientious attention to business, and their pleasing urbanity, have made hosts of friends. We cordially recommend them to our friends who may wish to purchase coal. See their card in this issue.

OLD VIRGINIA KITCHEN.—The cottage-house pan in the last two years became very popular with all classes. Burns is a good caterer and aims to make all of his patrons comfortable. We can recommend him to those who like a good meal at a reasonable price. See his card on this page.

WE refer parties needing steam engines, boilers, mills, gins, presses, etc., to the advertisement of H. Bailey, Chalmette Brick No. 12 Felicity street, New Orleans, La., they being manufacturers and dealers of well-established reputation.

MACHINERY DEPOT.—B. J. West, 172 Magazine street, is advertising his Tennessee Sorghum Cane Planter and Rice Planter and Cotton Planter. He has a large assortment of plantation, hardware, agricultural implements etc.

ATTENTION, BUILDERS!—Before you supply yourself with Painter's Oil, call and get the best, starting on your summer trip. Prices, 40 cents. It is the best and most reliable paint ever used.

READ carefully the advertisement, on the seventh page, of Poole & Hunt, Baltimore, Md. This concern is one of the best to the country to do business with. Send for circulars.

PERSONS OF TASTE.

The most refined nations have an appreciation of sweet odors, and find pleasure in the use of such articles agreeable to the sense of smell. Dr. Pierce's Celebrated Perfumes are pronounced by the best judges to be superior in rich fresh, flowery fragrance to any coming from abroad.

BUSINESS NOTICES.

WILHERT'S TONIC.—*The Great Remedy.*—The popular chill cure of the age. Conquered at one and a half dollars. Wilhert's Tonic has long held the highest place in the long list of remedies for Chills and Fever. It is no "Jim Crow" Anti-Fever Remedy to be sold at a low price, but is the cheapest remedy in the market. Chemists, Druggists, Physicians, Planters, Merchants, Steamboat men, and families generally, can find in Wilhert's Tonic a certain, safe and speedy cure. A trial saves a dollar, and saving it in this way adds to health and comfort. Try Wilhert's Tonic—a certain, safe and speedy cure. Prepared only by WHEELOCK FINLAY & Co., proprietors, New Orleans. For sale by all druggists.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, or cause blister or leave black spots in the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St. Louis. (Lindell Hotel.)

NEW ADVERTISEMENTS.

COAL.....COAL.....COAL.

B. D. WOOD & BROS.,

Corner Camp and Common Streets.

Opposite the City Hotel,

Wholesale and Retail dealers in all kinds of COAL. Pittsburg Coal delivered by the load or less on the cheapest, and shipped in casks or in bulk, at lowest market rates. City trade supplied.

WILLIAM BURNS'

OLD VIRGINIA KITCHEN,

153.....CAMP STREET.....153

Opposite St. Patrick's Church.

Meals and Rooms by the day or week, on the European plan. Meals at all hours of the day.

30 Mixed Cards, Snowflake, Damask, etc., no 2 alike, with name, 10 cts. J. MYKLEBUST & CO., Nassau, N. Y.

NEW ADVERTISEMENTS.

SUSTAIN

HOME ENTERPRISE

AND

Support Our own Working People

Louisiana Mills Brown Cotton.

MANUFACTURED IN NEW ORLEANS.

THE BEST AND CHEAPEST MADE.

KELLER'S TOILET SOAPS.

Equal to any made, and cheaper.

LADIES' UNDERWEAR,

AND MUSQUITO BARS,

OF ALL KINDS, HOME MADE, and at Very Low Prices.

BLACK AND COLORED BUNTINGS AT FIFTEEN CENTS.

KID GLOVES AT 35 CTS.

Rather than keep my stock of KID GLOVES on hand, I will sell them at the above extraordinary low prices.

GENT'S ALL LINEN SHIRTS, superior quality, at $1 75 worth double.

GAUZE UNDERSHIRTS AT 25 CENTS.

Just Received from Auction.

Striped All-Linen SUITINGS at 10c. a yard, worth double.

Embroidered Linen TRIMMINGS at 5c.

Jones' Celebrated Longcloth EMBROIDERIES, these goods made for night goods and under wear.

White Cambric JACONET at 5c.

Satin Striped India TWILLS at 12½c.

Checked NAINSOOKS at 5c.

Satin Trip'd PIQUE at 12½c.

White LINEN LAWNS, &c.

12-4 Scotch QUILTS at 75c.

Superior 14-BL. APRON COTTON at 5½c., better than Cruft of the Town.

Heavy all Linen BLEACHED TABLE DAMASK, 50c.

LINEN DUCK at 15c.

Gent's Fine LINEN HANDKERCHIEFS, extra large, 15c.

Ladies' Extra Fine COTTON HOSE at $1 a doz.

JAPANESE FANS at 15c. just half price.

J. A. BRASELMAN,

586 and 588 Magazine St.,

CORNER DE ST. ANDREW.

Hibernia Insurance Co.

OFFICE—NO. 37 CAMP STREET.

JOHN HENDERSON, President.
JOHN H. HANNA, Vice-President.
THOS. F. BRAGG, Secretary.

Furniture	$20 078
Loans on call	50,000
Net profits	41,1 3
Assets	322,21

At an election held on Monday the sixth ultimo the following-named gentlemen were chosen Directors of this Company, to serve for the ensuing year:

John Henderson,	John H. Hanna,
Thomas King,	Thomas Smith,
Thomas Flower,	W. A. Castell,
John T. Gilbert,	Wilford Hart,
Emile Gaudet,	David Jackson,
F. J. Gaynot,	M. E. Harvey,
	George McCloskey.

And at a meeting of the Board, held May 13, JOHN HENDERSON was elected President, JOHN H. HANNA, Vice-President, and THOS. F. BRAGG, Secretary.

The Board declared, out of the net profits of the Company for the past twelve months, ten per cent. interest on the capital paid in, and five per cent. dividend on premiums paid by Policyholders entitling, with the regular twenty per cent. on premiums, said policies and dividend to be placed to the credit of the respective parties.

Entered and all claims for dividend must be presented at the office of the Company on or before the fifth day of July next, after which date the dividend will be paid.

THOS. F. BRAGG, Secretary.

NEW ORLEANS, June 1, 1878.

PIANO Another hit through the Orleans Warerooms. ORGAN

Depot for the celebrated PIANOFORTES of Beauty, Power and Purity. Send for the Daily Picayune, containing our new illustrated Piano and Organ Catalogue, with full description, prices, terms, testimonials, etc. Pianos to be tested Pianos and Organs. Pianos to be tested Pianos and Organs. Pianos to be tested Pianos and Organs

The Christian Advocate.

THURSDAY, JUNE 6, 1878.

Reports of Standing Committees to the General Conference.

Report No. 7 of the Committee on Itinerancy.

The Committee on Itinerancy have had under very careful consideration the many papers from various sources in regard to the composition and basis of representation of a General Conference, and report the following as the result of their deliberations:

1. They recommend that answers 1 and 2 to question 1, section 1, chapter 2, pages 32 and 33 of the Discipline be so amended as to read as follows, viz:

Answer 1. The General Conference shall be composed of *one* clerical member for every *thirty-six* members of each Annual Conference, and an equal number of lay members. Of the lay members from an Annual Conference, one may be a local preacher.

The clerical representatives shall be elected by the clerical members of the Annual Conferences; *Provided*, that such representatives shall have been traveling preachers at least four calendar years next preceding their election, and in full connection with an Annual Conference when elected, and also at the time of holding the General Conference. The lay representatives shall be elected by the lay members of the Annual Conference; *Provided*, that such representatives be twenty-five years of age, and shall have been members of our church for at least six calendar years next preceding the time of their election, and also at the time of holding the General Conference.

2. An Annual Conference, entitled under the second restrictive rule to one ministerial delegate, shall not be denied the privilege of one lay delegate, and he may be a local preacher.

The committee also recommend that the second restrictive rule in the Discipline, page 36, be so amended as to read as follows, viz:

"2. They shall not allow of more than one representative for every eighteen members of the Annual Conference, nor allow of a less number than one for every sixty; *Provided*, nevertheless, that when there shall be in any Annual Conference a fraction of two-thirds the number which shall be fixed for the ratio of representation, such Annual Conference shall be entitled to an additional delegate for such fraction; *And provided*, also, that no Conference shall be denied the privilege of two delegates—one clerical and one lay."

J. S. MARTIN, Chairman.

C. G. ANDREWS, Sec.

Presented and laid on the table, under the rule, Friday morning, May 17, 1878.

Report No. 8 of the Committee on Itinerancy.

The Committee on Itinerancy have bestowed careful thought upon each one of the subjects referred to them, which are named in this our eighth report, and do respectfully recommend non-concurrence in each of them, viz:

1. A resolution signed J. J. Wheat and J. D. Cameron, asking that presiding elders on contiguous districts be allowed to preside at each other's District Conferences in the absence of a bishop.

2. A preamble and resolution signed by H. J. Adams and J. H. Grogan, asking to strike from the Discipline the provision that, upon a call of one-fifth of the members of the General Conference, the lay and clerical members shall vote separately.

3. A resolution signed by W. A. Tarwater and T. C. Downs, providing for the arrest of the character of a traveling preacher who shall fail to make satisfactory efforts to discharge debts of his own creation.

4. Two resolutions signed by S. Black and J. F. Medley, asking that a presiding elder be not allowed to remove a preacher from one station, or appoint him to another, without the consent of the Quarterly Conference.

J. S. MARTIN, Chairman.

C. G. ANDREWS, Sec.

Presented and adopted, Friday, May 17, 1878.

Report No. 9 of the Committee on Boundaries.

1. Your committee have carefully considered the petition of J. W. Compton, on behalf of the Walla-Walla district, Columbia Conference, praying for a division of the Columbia Conference. The committee recommend that the Conference be allowed to divide during the next quadrennium, if in their godly judgment they think it best.

2. A petition from the official boards of the Methodist Episcopal Church South in the city of St. Louis, asking for the reuniting of the St. Louis and Southwest Missouri Conferences; also a petition from the delegation of the Southwest Missouri Conference, opposing the union. The committee recommend that they be allowed to reunite, provided it can be effected by mutual co-operation of the Conferences, *ad interim*.

3. The memorial of the Arkansas Conference, praying for a certain boundary line between the Arkansas and White River Conferences, has been before the committee, and they recommend non-concurrence.

4. A resolution signed by J. J. Roberts and H. C. Allen, concerning the boundary between the Arkansas and White River Conferences, has been considered. The committee recommend that all after "Little Red river," in the Discipline, page 315, paragraph 25, be stricken out, and the following be inserted: "Thence to the mouth of Palarm creek, on the Arkansas river, so as to include all the present boundary lines of Quitman and Mt. Vernon circuits, thence to the southeast corner of Perry county, thence west by the south boundary lines of Perry, Yell and Scott counties to the State line, thence with the State line to the beginning."

5. A resolution signed by Frank Richardson, James P. Kelly and others, requesting a change in the boundary line between the Tennessee and Holston Conferences, has been considered by the committee, and they recommend that no change be made.

W. S. BLACK, Chairman.

S. X. HALL, Sec.

Presented and laid on the table, Friday, May 17, 1878.

Report No. 11 of the Committee on Revisal.

The Committee on Revisal, to whom were referred sundry resolutions asking for a change of the Ritual for the baptism of infants and adults, signed by C. W. Miller, J. W. Fitch, A. H. Thomas, S. Block and others, have had the same under serious consideration, and, as the result of their deliberations, beg leave to report that inasmuch as they all substantially ask for the same changes, we report concurrence in the following items:

ITEM I.

Strike out, on page 201, section 2, chapter 13, the following: "All men are conceived and born in sin, and that our Savior, Christ, saith, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God," and insert: "Our Savior hath taught us that little children are the subjects of his kingdom; and forasmuch as all are in need of the sanctifying influences of the Holy Spirit, of which Christian baptism is the emblem, and also the sign of covenant relation; and forasmuch as our Lord and Master hath commanded his ministers to go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Also on same page strike out the word "mercy" and insert the word "grace," and strike out the words "he may be" and insert "being," so the whole will read: "Dearly beloved, forasmuch as our Savior hath taught us that little children are the subjects of his kingdom; and forasmuch as all are in need of the sanctifying influences of the Holy Ghost, of which Christian baptism is the emblem, and also the sign of covenant relation; and forasmuch as our Lord and Master hath commanded his ministers to go and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous grace he will grant to *this child* that which, by nature, *he* cannot have; that, being baptized with water and the Holy Ghost, and received into Christ's holy church, he may be made a lively member of the same."

ITEM II.

In the prayer for infants, on page 202, section 2, chapter 13, we recommend to strike out the words, "Wash *him* and sanctify *him* with the Holy Ghost;" that *he*, being delivered from thy wrath, may be received into the ark of Christ's church," and insert the following, "And sanctify him with thy Holy Spirit, that he, being received into thy church," so that it shall read as follows: "Almighty and everlasting God, we beseech thee, for thine infinite mercies, that thou wilt look upon this child; wash *him* and sanctify *him* with the Holy Ghost; and grant that *he*, being received into the ark of Christ's church, and being steadfast in faith, joyful through hope, and rooted in love, may so pass the waves of this troublesome world that finally *he* may come to the land of everlasting life, there to reign with thee, world without end, through Jesus Christ our Lord. Amen."

ITEM III.

In the prayer on page 231, section 3, chapter 13, strike out the words, "Out of his most precious side both water and blood," and substitute the words, "His most precious blood," so that it shall read as follows: "Almighty, ever-living God, whose dearly beloved Son, Jesus Christ, for the forgiveness of our sins, did shed his most precious blood, and gave commandments to his disciples that they should go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, regard, we beseech thee, our supplications, and grant that *this child*, now to be baptized, may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen."

J. E. EVANS, Chairman.

F. M. KENNEDY, Sec.

Presented and laid on the table, Friday, May 17, 1878.

Report No. 12 of the Committee on Revisal.

The Committee on Revisal respectfully offer the following as Report No. 12:

1. In regard to the memorial of the Baltimore Conference, asking a revision of the Discipline, with a view to a more stringent rule in the readmission of members who have been expelled, the committee recommend non concurrence.

2. A resolution signed Paul Whitehead and John E. Edwards, requesting the addition of certain words to chapter 7, section 1, paragraph 5, and also the same change in chapter 7, section 3, paragraph 5, in regard to the reception into the church of expelled ministers and members is disapproved, and for the reason that no further legislation is deemed necessary, the law at present being sufficiently precise and comprehensive.

3. The committee having considered a resolution signed by H. V. Pullpott and J. D. Giddings, asking a change in the Discipline in regard to duties of presiding elders, the resolution proposing to insert the words, "To be present, if practicable at two of the Quarterly Conferences during the year," recommend non concurrence.

4. The resolution of S. S. Bryant and A. S. Birkhead, proposing to have the General Rules read in Church Conference, instead of in each congregation, is not approved, and the committee recommend non-concurrence.

5. A second resolution from the same (in the same paper,) proposing a change of Discipline, page 50, question 1, answer 3, with a view of making the presiding elder, instead of the Bishop, the president of the District Conference, is disapproved, and non-concurrence is recommended.

6. The committee recommend non-concurrence in regard to the resolution of the North Carolina Conference requiring pastors to report to the Annual Conference the number of accessions during the year.

7. The paper signed by J. W. Rush and W. A. McCarty, asking the restoration of the question, "Are you in debt?" to its proper place in the Discipline, to be put in the examination of preachers applying for membership in full connection, is not approved, and the committee advise non-concurrence.

8. The resolution of J. S. Gillett and D. H. Connally, proposing to make a law for the reception of members from the Methodist Episcopal Church on a presentation of a certificate, is returned with the recommendation that no additional legislation is necessary.

9. A resolution from J. D. Giddings and J. C. C. Winch, asking the General Conference to establish a judiciary committee of fifteen, etc., is not approved, and non-concurrence is recommended.

10. A resolution signed by A. H. Thomas and T. L. Boswell, seeking a change in the Discipline which shall restrict the term of service of presiding elders, is disapproved, and non-concurrence recommended.

All of which is respectfully submitted.

J. E. EVANS, Chairman.

F. M. KENNEDY, Sec.

Presented and laid on the table, May 17, 1878.

Report of the Committee on the Hymn-Book.

Your committee, to whom was referred the subject of a new and abridged hymn-book, after mature reflection, have come to the following conclusions, and herewith report:

That our publishing interests at the present time do not justify the undertaking of such an enterprise, however desirable.

Besides, measures have been taken with a view to the assembling, at an early period, of an Ecumenical Council, to be composed of representatives of all the families of Methodism in the world.

Steps have also been initiated by which the subject of a hymn-book adapted for universal use in all branches of the church will be brought prominently before that general council. Looking hopefully for the accomplishment of so desirable an object, we deem it more economical and discreet to defer any action on the matter for the present.

But in view of the fact that a demand exists for a small hymn-book, for social, prayer and minor meetings, your committee recommend the compilation and publication, at the earliest day practicable, of such a book, and that a committee of nine be appointed to compile and prepare such a volume, in a cheap form, for publication. We think these views cover all the essential features of the resolutions submitted to us from the Missouri Conference, and signed by C. K. Marshall and T. L. Mellen; also one signed by S. W. Moore and W. W. Bennett; also one signed by W. H. Foster and W. H. N. Magruder.

We have also carefully examined the resolution signed by W. H. Watkins and C. G. Andrews, inquiring into the propriety of publishing our existing forms of baptism and the reception of members into the church in all the editions of our hymn-book hereafter, and recommend the adoption of the plan, and that the book editor be so instructed, and the committee discharged.

C. K. MARSHALL, Chair'n.

JOS. S. KEY, Sec.

Presented and laid on the table, Friday, May 17, 1878.

Sunday School Report No. 5.

Your committee, to whom was referred the resolution inquiring into the expediency of preparing "A Form of Service" for the opening of the Sabbath schools, beg leave to report that after a most exhaustive investigation and discussion they recommend non-concurrence therein, deeming the provisions already existing in forms or usages ample for the ends in view. Respectfully,

C. K. MARSHALL, Chair'n.

P. GALLAGHER, Sec.

Presented and laid on the table, Friday, May 17, 1878.

God is a Spirit infinitely happy, therefore we must approach him with cheerfulness; he is a Spirit of infinite majesty, therefore we come before him with reverence; he is a Spirit infinitely holy, therefore we must address him with purity; he is a Spirit infinitely glorious, we must therefore acknowledge his excellency to all that we do, and in our measure contribute to his glory by having the highest aims in his worship; he is a Spirit infinitely provoked by us, therefore we must offer up our worship in the name of a pacifying Mediator and Intercessor.—*Charnock.*

If I cannot see things just as God sees them, it is a comfort to know he does not see them as I do. If I fail to realize that faithfulness in little things is just as pleasing to him as faithfulness in large ones, I can rejoice that the fact does not depend upon my conscience of it.

The Bible tells us of the streams, that it may allure us to the fountain; it tells of the past acts of God's faithful love, that we may be led to set our hope on God, and to feel assured that he who hath helped will help, and that he who hath loved will love unto the end.—*Thomas Erskine.*

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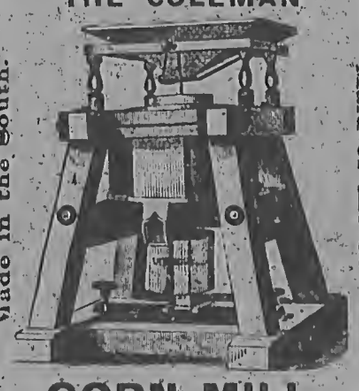

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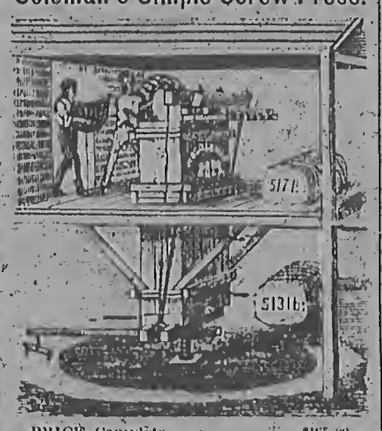

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☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any communication fail to appear, let a duplicate be sent instead of a complaint.

GEORGE HARMAN died at his residence in Attala county, Miss., April 15, 1878, in Kosciusko, in the eighty-fifth year of his age.

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W. S. LAMBERT.

WILLIAM M. PACKER was born in Mobile, Ala., on the third of June, 1830. He died of pneumonia, on the seventeenth of March, 1878, at the home of Bro. Moses Wilson, on Sandy creek, in the parish of Caddo, La. He was confined to his bed only a few days. Mr. Packer was not a professor of religion, but became seriously impressed during his sickness, for salvation, and on Friday (being the day before he died), about 9 o'clock in the morning, a messenger (Jefferson Leach) reached the home of A. Wright, and from thence came to me, bearing a summons from the sufferer to visit him. The day before he died I asked him if he was prepared to die. He answered not. We talked, sang and prayed with him from time to time until he died, a change, and professed peace with God. During the forty-eight hours before he died, a short time before his death he told his weeping mother to write to his brother Joseph, that he died in peace with God.

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Dealer in fine Chemicals, French, German and American Drugs, Perfumery, etc. Prescriptions filled with care at all hours, day and night.

H. H. HUSSMAN,
DEALER IN
PITTSBURG COAL,
Oak, Ash and Pine Wood,
NO. 102 CALLIOPE ST., between Magazine and Constance, New Orleans.

JOHN FRANK & CO.,
IMPORTERS OF AND DEALERS IN
LEATHER AND SHOE FINDINGS,
TOOLS, OILS, ETC.,
And Manufacturers of Boot, Gaiter & Shoe Uppers
No. 112 Poydras St., New Orleans.

J. A. HOFFG,
COMMISSION MERCHANT,
147 DECATUR ST., near Old Levee, New Orleans.
P. O. Lock Box 87.
Will attend to the sale of Cotton, Sugar, Rice, Moss, Hides, Wool, Eggs, Poultry, Game of all kinds, Beeswax, Honey, and every description of Garden Produce. Country orders solicited.

J. D. CHASSONS,
BOOT AND SHOE STORE,
NO. 26 FRENCHMEN ST., between Victory and Morgan, Third District, New Orleans.
A large assortment of Boots and Shoes always on hand and made to order. Ladies', Children's and Gentlemen's Shoes manufactured to order.

ESTABLISHED 1819.
J. H. KELLER,
MANUFACTURER OF
Palm, Olive, German, Magnolia and Castile Soaps.
Office, 118 GRAVIER ST., New Orleans, La.
All kinds of Laundry and Toilet Soaps.

THOMAS HASAW,
LUMBER.
CABINS MADE TO ORDER.
Every description of LUMBER always on hand. Also Sash, Blinds, etc.
Mills and Yard, Corner CEDAR AND JULIA STS. (New Basin,) New Orleans.

HEATH, PIPPEY & LARA,
IMPORTERS AND DEALERS IN
CARPETS, FLOOR OIL CLOTHS,
UPHOLSTERY GOODS, Wall Paper, Window Shades, Cornices, Lace and Nottingham Curtains, Mirrors, Moldings, Cornices, Engravings, etc.
☞ Frames made to order—a specialty.
No. 90 Camp Street, New Orleans.

FRANK M. NORMAN,
Book-Seller, Stationer and Printer,
508 MAGAZINE STREET,
Between Josephine and St. Andrew.
Your name on 50 Visiting Cards for 30 cents. Frames made to order. Scrap pictures. Upper City Circulating Library. Catalogues free.

CHEAP WALL PAPER.
WIDOW HY. HABERT,
Successor to P. Delcroix, Importer of French, English and American PAPER HANGINGS of all sorts and qualities, No 100 CHARTRES ST., between St. Louis and Conti, New Orleans, La.

ESTABLISHED IN 1835.
LEEDS' FOUNDRY,
Cor. Delord and Fourcher Sts.

OFFICE ST. BERNARD COAL CO., 92 Carondelet street, New Orleans.—SPECIAL NOTICE. The undersigned is prepared to contract for COAL for fall and winter supply, at the following rates, delivered in any portion of the city:
Families.....55c. per bbl.
Steam.....50c. per bbl.
Dealers (hauling themselves).....45c per bbl.
Country orders solicited,
W. S. CAMPBELL, Agent.

T. W. BOTHICK,
UNDERTAKER,
371 CAMP STREET, NEW ORLEANS.
Embalming and Disinfecting. Bodies carefully shipped. Carriages and Cabs for hire.

CARPET WAREHOUSE, 17 CHARTRES STREET.
CARPETINGS—Wilton, Axminster, Velvet, Brussels, Tapestry, Three-Ply, etc.
FLOOR OIL CLOTH—English and American.
MATTINGS—800 rolls White, Check and Fancy.
WINDOW SHADES, Table and Piano Covers.
FURNITURE and CURTAIN GOODS in great variety.
BURLAPS Table and Enamel OIL CLOTHS.
J. BROUSSEAU.

AMERICAN WATCH COMPANY.
We are selling the WATCHES of the above Factory at the very lowest prices.
Silver Watches at $10 and upward.
Gold Watches at $35 and upward.
All fully guaranteed.
A. B. GRISWOLD & CO.
Corner Canal and Royal Sts.

PROFESSIONAL CARDS.

DRS. CHAS. E. KELLY & DR. S. VIET,
DENTISTS,
12.....DAUPHINE STREET.....12
One door from Canal, New Orleans.
Dentistry in all its branches. Irregularities of the teeth corrected. Artificial Palates with the latest improvements. Teeth extracted without pain under the influence of Nitrous Oxide Gas. Established in 1850.

C. L. HILLER,
ARCHITECT
31.....CARONDELET ST.....31
NEW ORLEANS, LA.
All orders from the country will be satisfactorily attended to.

DR. C. J. BICKHAM,
RESIDENCE AND OFFICE,
220 Jackson St., Bet. Chestnut and Coliseum,
NEW ORLEANS.
Office Hours—Eight A. M. and three to four P. M.

DR. J. J. LYONS,
NO. 319 CARONDELET STREET
Between Julia and St. Joseph.
New Orleans, La.

MEDICAL.

The Compound Oxygen Treatment.
For the cure of CHRONIC DISEASES.
THIS is the surest, safest and cheapest curative agent known. It cures by revitalizing the whole body, and hence is effective in a great variety of diseases. Among the many names to which we are permitted to refer, we give the following:
HON. S. FIELD, Judge of U. S. Supreme Court, and his accomplished wife; Mrs. HARRIET KELSEY; Judge SAMUEL SMITH, New York; Hon. MONTGOMERY BLAIR; Ex-Gov. BOREMAN, West Virginia; Hon. WM. O. KELLEY; T. S. ARTHUR; Gen. FITZ HENRY WARREN.
Our Brochure of 200 pages, which contains the clearest statement of principles, the most brilliant record of cures, and all the information necessary to an intelligent opinion and intelligent action, will be mailed FREE.
STARKEY & PALEN,
1112 GIRARD ST. PHILADELPHIA, PA.
G. R. Starkey, A. M., M. D. G. E. Palen, Ph. B., M. D.

NEW RICH BLOOD!
Parsons' Purgative Pills make New, Rich Blood, and will completely change the Blood in the entire system in three months. Any person who will take 1 pill each night from 1 to 12 weeks may be restored to sound health, if such a thing be possible. J. S. JOHNSON & CO.,
Bangor, Maine.

PILES.
DR. W. S. WORTMAN & CO., 906 Pine street, St. Louis, positively cure Piles without knife, ligature or pain. Patients can attend to business. No charge unless cured; pay all expenses if they fail; guarantee five years. Refer to Dr. J. H. McLean, known all over the United States and Europe; Drs. McKellops and Eames, leading dentists, of St. Louis; James Lape; M. A. Wolff; Frank Shapleigh, wholesale hardware, Main street; Hon. J. B. Henderson, Ex-United States Senator; J. H. Sheckle, Agt. N. W. Ins. Co., St. Louis; John Hemley, Agt. Ill. C. R. R.; Edw. Mead, Jr., Jeweler, Fourth street; L. Billon, Wiggins Ferry Co.; Capt. Jerry Wood, steamer Miami, Apollo, and others.

ANGELL'S
HOMEOPATHIC PHARMACY,
CANAL STREET, near Chartres, South Side, New Orleans, La.
Homeopathic Medicines, Books, Cases, and all other articles used in Homeopathic practice.

MISCELLANEOUS.

BREECH-LOADERS.
WE take this opportunity of informing customers and friends that the first installment of our fall Stock of these goods (unexpectedly delayed a few weeks) has arrived, and is ready for inspection. Our Breech Loading Shot Guns alone our assortment in store comprises upward of 50 different styles and patterns, ranging through every desirable grade. These fresh importations can be profitably afforded lower than ever before, owing to present low cost of gold and sterling exchange, while all our old stock has been marked down to meet the shrinkage in value from decline in gold. Don't take our word for it, but call and see for yourselves, whether you wish to buy now or not.
FOLSOM BROS.,
11 Decatur (Old 17, west st., bet. Bienville and Conti sts.), New Orleans.
Guns, Pistols and Ammunition at wholesale and retail.

FOR BARGAINS IN CARRIAGES
go to
Henry Timken's New Factory,
NOS. 1006, 1008 AND 1010 ST. CHARLES ST., bet. Tenth and Eleventh Sts., ST. LOUIS, MO.
All work is of first-class material and workmanship. Call and see, or send for catalogue.

AGENTS WANTED
$20 FOR $10
AMERICAN WATCHES
305 N. 7TH ST.
ST. LOUIS MO.
Send for price list. L. DRESSER, Agent.

THE
SOUTHERN BELLE.
AN ILLUSTRATED MAGAZINE FOR LADIES AND FAMILIES,
DEVOTED TO
Fashion, Instruction and Amusement.
Published by D. P. PERRY, 183 CANAL ST.
Every lady in the South should send for this valuable paper. Sent, postpaid, for 50 cents per annum. Address D. P. PERRY, 183 Canal street, New Orleans, General Agent for the old, reliable HOWE MACHINE.

SPORTSMEN'S DEPOT,
55.....ST. CHARLES STREET.....55
NEW ORLEANS.
ARTICLES FOR FISHERMEN
OF ALL KINDS.
Rods, Nets, Hooks, Lines, and every desirable article for the Angler, wholesale and retail. Guns imported to order. J. R. Cooper's Breech and Muzzle Loading Guns always on hand. All kinds of improved artificial baits. Address Postoffice Box 1093.

Pontchartrain Cheap Store.
J. A. LACROIX,
CORNER FRENCHMEN AND VICTORY STS.
LADIES', GENTS', MISSES' AND CHILDREN'S
BOOTS AND SHOES
OF ALL DESCRIPTIONS.
Always on hand a full assortment of first-class goods, at prices which defy competition. Call and examine my stock before purchasing elsewhere.
N. B. NOTICE—"Quick Sales and Small Profits."
Jackson railroad cars pass in front of the store.

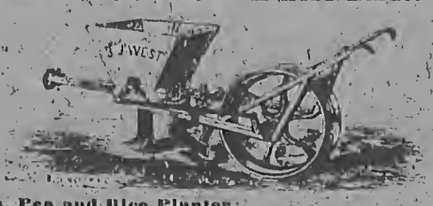
NEW ENGLAND CONSERVATORY OF MUSIC. Largest in the world. 17,000 students since 1867. 75 eminent professors. 118 lessons for $14. E. TOURJEE, Music Hall, Boston.

MISCELLANEOUS.

THE NEW ENGLAND CABINET ORGAN.

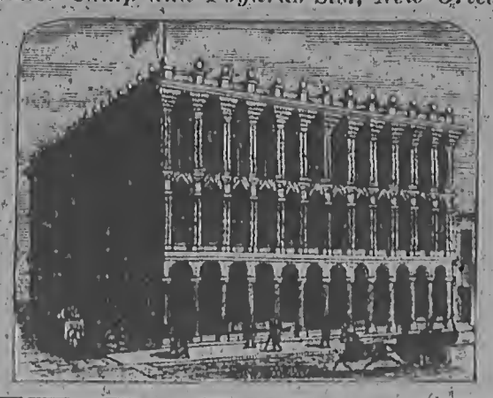
CONTAIN all modern improvements, and are furnished in a variety of styles and musical combinations, adapted to Church and Home use. Every instrument fully warranted. Illustrated catalogues sent free upon application to the NEW ENGLAND ORGAN CO., 1209 Washington St., Boston, Mass. PHILIP WERLEIN, Sole Agent, New Orleans, La. ottnll

TUNNARD
Southern Corn, Pea and Rice Planter,
AND COTTON PLANTER.



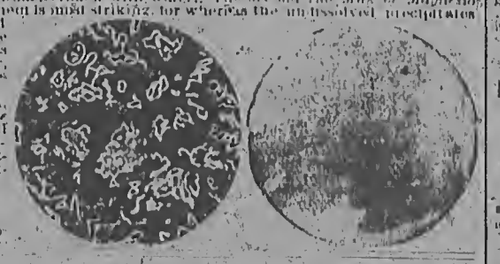
Price for Corn, Pea and Rice Planter.....$12.
Price for Cotton Planter.....$12.
PLANTATION HARDWARE, AGRICULTURAL IMPLEMENTS, STEAM ENGINES, GINS, Saw and Grist Mills, Pumps, Belting, Pipe and Fittings, etc. ☞ Send for special prices.
B. J. WEST,
Nos. 115 and 117 Magazine Street, New Orleans.

R. M. & B. J. MONTGOMERY,
FURNITURE EMPORIUM,
Corner Camp and Poydras Sts., New Orleans.
FEATHERS. SPRING, HAIR AND MOSS MATTRESSES.

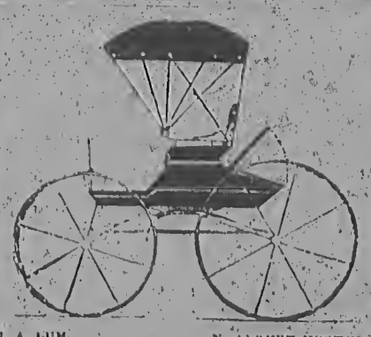


FINE PARLOR SUITS,
IN SILK, SATIN, COTOLINE, REPS AND HAIR CLOTH.
FINE BED-ROOM SUITS IN WALNUT, MAHOGANY AND ROSEWOOD, WITH FRENCH PLATE IN ARMOIRS and Dressing Cases.
Fine Dining Room, Hall and Library Suits, Fancy Cabinets, Stands, Desks, Tables and Chairs. A large assortment of FRENCH PLATE MIRRORS. A fulll line of Willow Furniture. A large stock of Medium and Common Furniture suitable for the country trade. Goods delivered free of charge.

MILK OF MAGNESIA
IS THE best preparation known for all disturbed conditions of the stomach. It immediately and certainly cures DYSPEPSIA, INDIGESTION, HEARTBURN, SOUR STOMACH and HEADACHES caused by acidity of the stomach. The pleasant taste and milk-like smoothness of this preparation renders it very valuable for infants, requiring no persuasion to induce them to take it. It positively prevents food souring on the stomach, and will act as a laxative when used as directed. It is also eminently adapted to females. The smoothness of this preparation and its perfect solubility are visible fully apparent in the following illustrations. They represent a tract one inch square, and a single drop magnified 250 now offered. The difference between them is most striking, for whereas the undissolved precipitates and particles in the drop of calcined Magnesia are exhibited with terrible distinctness, the Milk of Magnesia has all the appearance of a cloudy vapor, and relieved from the objectionable precipitates, in fact entirely dissolved.



Be sure to get MILK OF MAGNESIA. Ask your druggist for it, and take none other. It is entirely different from all other preparations of Magnesia. Physicians and others not already acquainted with this preparation can obtain explanatory circular by addressing
C. H. PHILLIPS,
Manuf'g Chemist,
P. O. Box 417. NEW YORK.



J. A. LUM. N. ALBERT HOOKER.
J. A. LUM & CO.,
MANUFACTURERS AND DEALERS IN
CARRIAGES, HARNESS, ETC.
162 Gravier and 13 Union Street.
☞ A SPECIALTY MADE OF CHILDREN'S CARRIAGES.

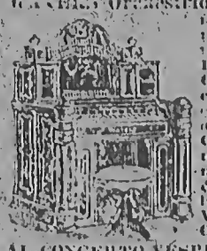
M. H. APPLEGATE,
PLUMBER,
AND DEALER IN
COOKING RANGES AND BOILERS.
Bath Tubs, Water Closets, Washstands, Kitchen Sinks, Lift and Force Pumps, Ale Pumps, Sheet Lead and Lead Pipe, and Brass and Plated Cocks of all Patterns.
146 Poydras St., New Orleans, La.
Repairing neatly done. Country orders attended to.

Sutter, Berry & Co.,
GLASS STAINERS.
Particular Attention Paid to Church Work.
Orders from all parts of the country promptly attended to.
418 N. SEVENTH ST., bet. Pine and Olive ST. LOUIS, MO.

EXCURSION TO GRETNA.
Jackson Street Ferry.
FARE.....10 CENTS for the Round Trip
No extra charge for remaining on board.

A. A. LIPSCOMB, COLUMBIA, TENN., Breeder and Shipper of Pure Bred Land and Water FOWLS. Eggs for hatching in season. Fowls for sale at all times. Prompt attention given to all orders and communications, which are respectfully solicited.

WATERS' Orchestrion chimes ORGA



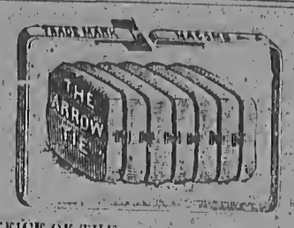
-The most beautiful style and perfect in tone ever made. It has the celebrated Concerto stop, which gives a fine imitation of the Human Voice, and two and a half Octaves of bells tuned in perfect harmony with the reeds, & the effect is magical & electrifying. WATERS' CLARIONA, ORCHESTRAL CONCERTO, VESPER, CENTENNIAL CHIMES, CHAPEL, and COTTAGE ORGANS, or Unique French Cases are to every respect FIRST CLASS.
WATERS' PIANOS, GRAND, SQUARE, and Upright, ARE THE BEST MADE. For Tone, Touch, Workmanship, & Durability Unsurpassed. Warranted for SIX YEARS. PRICES EXTREMELY LOW for cash. Monthly Installments received. A Liberal Discount to Teachers, Ministers, Churches, Schools, etc. AGENTS WANTED. Special Inducements to the trade. Illustrated Catalogues Mailed. Second-hand Instruments at Great Bargains. HORACE WATERS & SONS, Manufacturers and Dealers,
40 EAST 14th STREET, UNION SQUARE, NEW YORK, Box, 3567.

G. T. SCHILLING'S
HAIR STORE!
AND
FANCY GOODS BAZAR,
150.....CANAL STREET.....150
Bet. Bourbon and Dauphine, New Orleans.
Manufacturer of all kinds of HUMAN HAIR GOODS, wholesale and retail.
Hair-Dressing and Hair-Cutting Saloon.
BY FRANK SHARP.

NOTICE TO THE PUBLIC.
ON ACCOUNT of an increase of consignments of new and second-hand Furniture I will sell regularly EVERY DAY, at 10 o'clock A. M. at sale-room, 62 Camp street. Out-door sales of every description promptly attended to and returns made immediately after the sale.
Liberal advances made on consignments.
Also attend to the sale and purchase of Real Estate.
FRANK SHARP,
Auctioneer and Appraiser,
62 Camp street.

STORAGE—STORAGE—WANTED—500 loads of Furniture for storage at low rates. Money advanced on storage. Prompt attention paid to packing, shipping and hauling. Apply at 62 Camp street.

MACHINERY, TIES, ETC.



OFFICE OF THE
American Cotton Tie Co.,
(LIMITED.)
17 CARONDELET ST., NEW ORLEANS.

Important Special Notice.
The AMERICAN COTTON TIE COMPANY (LIMITED) having fixed the price of the celebrated
ARROW COTTON TIE
at $2.50 per bundle, less 2½ per cent. discount for cash, the General Agents hereby authorize their Sub-Agents in this city (dealers in Bailing Stuffs) to sell to and contract with Factors and County Merchants, for future delivery, in the above-named price and terms, in quantities from time to time, as may be required, settlements being made on delivery.
The Company having a large stock now on hand and having contracted for an abundant supply to meet the entire demand for Cotton Ties throughout the Cotton States, the celebrated ARROW TIE will be placed upon the market generally, and sold by their numerous Agents at the price and terms above stated, it being the object and purpose of the Company to merit the continued patronage of the planting community.
R. W. RAYNE & CO.,
GENERAL AGENTS.

WATER WHEELS.
THE UNEQUALLED JAS. LEFFEL DOUBLE
TURBINE WATER WHEEL,
PORTABLE AND STATIONARY
STEAM ENGINES, STEAM BOILERS,
SAW, FLOUR AND GRIST MILLS,
MACHINE MOULDED MILL GEARING,
SHAFTING, PULLEYS AND HANGERS
Of Improved Designs, A Specialty
Address, POOLE & HUNT,
Send for Circulars. BALTIMORE, MD

Meneely & Kimberly,
BELL FOUNDERS, TROY, N. Y.,
Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS.
☞ Illustrated catalogue sent free.

MENEELY & COMPANY,
Bell Founders, West Troy, New York.
FIFTY years established. CHURCH BELLS and CHIMES, ACADEMY, FACTORY BELLS, etc. Improved Patent Mountings. Catalogues free. No agencies.

BUCKEYE BELL FOUNDRY.
Established in 1837.

MISCELLANEOUS.

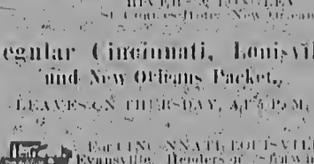
MONTGOMERY
WHITE SULPHUR SPRINGS,
MONTGOMERY CO., VA.
THIS POPULAR SUMMER RESORT will be opened on SATURDAY, June 1, for the season, under the management of
COLHOUN, RIVERS & CO.
The hotel has been entirely refurnished throughout. The cuisine is especially excellent, being in the hands of a first-class cater and assistants, and no proper person of the public in general need fear that everything will be prepared to make the guest comfortable and regular summer resort. The terms are as follows, viz:
Board, per day.....$2 00
Board per week.....12 00
Board, per month.....50 00
The Middle Railroad Passenger Depot is a good train to Montgomery White Sulphur.
For further information as to terms, etc., please apply to or address
RIVERS & COLHOUN,
St. Charles Hotel, New Orleans.

Regular Cincinnati, Louisville and New Orleans Packet.
LEAVES ON THURSDAY, at 4 P. M.
For CINCINNATI, LOUISVILLE, Evansville, Henders'n, Owensboro, Cairo, Memphis and all intermediate points. The Passenger Steamer
NEW MARY HOUSTON,
Charles Miller, Master. A. Elliott Miller, Clerk.
Will leave as above.
For freight or passage apply on board, or to
CAD. WAYNE & CO., 66 Gravier street.
JOHN F. LOUGHLAN, 66 Gravier St.

Regular Opelousas Packet.
Leaves EVERY TUESDAY at 5 P. M.
For Washington, Opelousas, Port Barre, Sunsport, Churchville, and all landings on the Coast. Atchafalaya River and Bayou Teche above. The new and light-draft Steamer
SANCTION,
H. H. HUSSMAN, Master, THEO. JOHNS, Clerk, will leave as above. For freight or passage apply on board, or to
HUTTON & EPPLER, 81 Gravier St.
H. W. ADAMS, 21 Commercial Place.
HITE & CARLIN, 1 Hospital line St.
Connects at Washington with line of Barges for Bayou Bœuf, and with Steamer Minnie at Stone Port for Bayou des Glaizes.

J. M. BALL,
DEALER IN
Staple and Fancy Groceries,
TEAS, COFFEE, SUGAR, BUTTER, STARCH, Soap, and everything appertaining to a
FIRST CLASS GROCERY,
Corner Philip and Magazine Streets,
NEW ORLEANS, LA.
Goods delivered free to all parts of the city.

R. B. MITCHELL,



Carpenter and Cistern-Maker,
183 MAGAZINE ST., near Julia, New Orleans.
Orders from the city and country promptly attended to.

WIRE RAILING
AND
Ornamental Wire Works.
DUFFIE & CO., No. 30-N Howard St., Baltimore, manufacture WIRE RAILING for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc.

$3 GOLD PLATED WATCHES. Cheapest in the known world. Sample Watch Free to Agents. Address, A. COULTER & Co., Chicago.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, June 4, 1878.

The only activity in the market to be noticed is that of State consols, which have been sold in large quantities, and at low prices, compared with what they have been held at for some months past. To-day they are somewhat stronger, owing to the fact that the time for the payment of the semi-annual interest is near at hand, with every prospect of its being promptly met. Stocks of all kinds are dull, and with little prospect of improvement before the fall business opens. Money is plentiful, and interest low for first-class paper, that being about the only kind that is now negotiable.

COTTON.

The *Democrat* reports the cotton market as follows:

The tone of the market throughout the day ruled firm, and under the influence of an active demand prices advanced ⅛c., with sales of 4,200 bales.

The following is the official closing of the Cotton Exchange:

	To-Day.	Yesterday.
Low Ordinary	9	8⅞
Ordinary	9⅛	9⅛
Good Ordinary	9⅝	9⅝
Low Middling	10⅛	10⅛
Middling	11⅛	11⅛
Good Middling	12	11⅞
Middling Fair		

Sales to-day, 4,200 bales. Market firm.

COTTON STATEMENT.

In store and on shipboard, Sept. 1, 1877	21,356
Gross receipts since Saturday	62
Gross receipts previously	617,885—1,618,478
Excess in actual stock made from lints, loose, etc., since September 1	12,821
Total supply	1,652,659
Exported to-day	6,600
Exported previously	1,634,642—1,641,242
Total stock this day	11,417
Total stock this day last year	132,382

The exports to-day were 1,932 bales to Liverpool, 3,738 to Havre, and 930 to Bremen.

Net receipts since Saturday	488
Receipts from other ports	101
Net receipts last Sunday and Monday	1,219
Net receipts same time last year	782
Net receipts since Friday	1,048
Net receipts same time last week	2,155
Net receipts same time last year	1,346
Net receipts since September 1	1,338,169
Net receipts same time last year	1,107,806

COTTON ON SHIPBOARD.

The amount of cotton on ship board, as per account of the Cotton Exchange, is as follows:

Liverpool	15,777
Havre	5,740
Bremen	961
Mediterranean	
Spain	
Coastwise	980
Total	23,458

This, taken from the stock at noon, as noted at the Exchange, leaves in presses 47,959 bales.

The receipts at all ports, consolidated, as per telegrams to the Cotton Exchange, show totals from noon on Saturday to noon to-day of 2,359 bales, against 4,072 bales last Sunday and Monday, 2,841 last year, and 2,975 the year before last.

MOVEMENT AT PORTS.

The movement at ports for three days, up to twelve M. to-day, is given below:

	Received since Sunday.	Same time last week.	Same time last year.
New Orleans	1,001	2,455	1,336
Galveston	457	462	194
Mobile	547	695	147
Savannah	520	714	344
Charleston	149	54	142
Wilmington	91	230	12
Norfolk	891	1,228	1,501
Baltimore	42	6	4
New York	256	2,252	881
Boston	100	695	372
Philadelphia	100	38	11
Other ports			
Total	4,628	7,130	4,993

Receipts at ports since September 1	4,165,025
Receipts same time last year	3,881,622
Receipts same time year before	4,021,967

EXPORTS.

The consolidated report for three days gives exports to

	G. B.	France.	Cont.	Chan.	Stocks.
This week	5,390	3,738	1,072		265,273
Last week	2,585		289		291,474
This week last year	9,491		2,150	1,450	393,976

Pernicious Literature.

The circulation of trashy, impure and vicious literature has become so widespread and has attained such enormous proportions that Christian parents, pastors and teachers must combine speedily and systematically for its abatement if they would keep themselves clear from the verdict of complicity in the ruin of the youth who are committed to their care and training. The great sources from which the evil flows in a perennial stream, and which are replenished from week to week by a mighty wave, are the book store, the circulating library, the news and periodical stand, and the peripatetic vendeis in the cars and on the streets. All these are passed by carelessly and without scrutiny by the parents and guardians of the children who stop at them to suck in their stealthy and deadly poison. If the children are to be saved from contagion, these pest-spots must be rooted out. And we inquire: Whose duty is it to do this work thoroughly? The children do not know that pestilence lurks in these spots, and cannot be made to understand that it does. Or even if they knew the existence of the evil, they would still lack the will or the influence to stamp it out. It is, then, the duty of the parent, the pastor, the teacher, to investigate these poison-breeding instrumentalities, and to extirpate them by the weight of their influence as citizens, as Christians, and as men loving their children, and having a stake in the welfare of the community. Or if moral suasion fails, they should then call in the aid of the law, which is on the side of the right in all this matter. There can be little doubt that if Christians everywhere, in the most insignificant towns and villages, and in our large cities, should join in a systematic crusade against this momentous evil, refusing to deal with or in any way to countenance those who perpetrate it, arraying against them the moral sentiment of their several communities, and, if need be, resorting to the rigor of the law, the plague would be arrested, and thousands of children saved from pollution and vice in this world, and from eternal misery in that which is to come.

PRICES CURRENT
IN
THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	$4 00	4 00
Cotton sweeps	4 00	— —
Cultivators, Diam. and shovel tooth	6 25	7 00
Cultivators, riding and walking	20 00	40 00
Shovels and spades	5 00	12 00
Axes	7 00	11 50
Shovel plows	4 50	5 50
Half do. with cutters	6 00	8 00
Double-shovel plow	4 00	5 25
Straub's corn mills	— —	— —
Corn mills, Coleman's	120 00	425 00
T. J. West's corn mill	200 00	— —
Tunnard's corn and pea planter	— —	— —
Cotton planter	15 00	— —
Wagons, Carts, Etc.:		
Wagon, two-horse	55 00	70 00
Wagon, four-horse	85 00	100 00
Wagon, two-horse, thim. skein	60 00	70 00
Wagon, four-horse	8 00	9 00
Cane wagon	180 00	210 00
Ox wagon	75 00	115 00
Ox cart, complete	— —	— —
Cane cart	110 00	115 00
Tongue cart, complete	— —	120 00
Plantation cart	45 00	60 00
Bagasse cart	65 00	75 00
Iron, ₩ lb.:		
Hoop	3½	5
Sheet	3½	5
Horse Shoe	3½	4½

BUILDING MATERIAL.

Bricks, ₩ 1,000:		
Lake	9 00	11 00
Country	— —	8 00
English fire	36 00	37 00
Lime, ₩ bbl.:		
Western	— —	— —
Cement	2 00	2 25
Plaster Paris	2 25	2 50
Lumber, ₩ 1,000 feet:		
Flooring, dressed	15 00	35 00
Flooring, rough	15 00	18 00
Ceiling, dressed	14 00	25 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	14 00
Scantling	14 00	18 00
Shingles, ₩ 1,000	2 50	3 50
Nails, best brands	3 20	— —
Smaller sizes proportionately higher	— —	— —
Glass, ₩ box of 50 feet:		
French, 6 by 10	— —	3 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
White Lead, best, ₩ lb	10½	12½
Paris Green, ₩ lb	38	40
Pat. Dryer, ₩ lb	10	13
Whiting, ₩ lb	1½	2
Putty, in bladders, ₩ lb	3	5
Linseed Oil, ₩ gall	70	80

SASH, BLINDS AND DOORS.

Window Sash, 12 lights:

Size of lights.	Sash, per pair. Unglazed.	Glazed.	Blinds per pair.
8x10	35	$1 50	$1 50
10x12	55	1 70	2 00
10x16	80	2 75	2 70

Sash Doors:	Single.	Double.
3 feet x 7 feet	$3 60	$3 70
2 feet x 8 feet	4 00	— —
3 feet x 7 feet 6 inches	— —	3 80

Panel Doors:

3x8 and 1¾ inch thick	$2 20
2x7 and 1¾ inch thick	2 25
3x7 and 1¾ inch thick	2 30
4x7—6 inch and 1¾ inch thick	4 00

GROCERIES.

Butter, ₩ lb.:		
Western	18	23
New York, good to creamy	25	27
Coffee, ₩ lb.:		
Rio, fair	16¾	16¾
Rio, good	17¾	17¾
Rio prime	18	18¾
Java, choice O. G	28	30
Candles, ₩ lb.:		
Star, best brands	12	13
Corn Meal, ₩ bbl.:		
Meal, K. D	2 60	2 70
Cheese, ₩ lb.:		
Factory	9¾	10
N. Y. cream and English dairy	15	15¾
Fish:		
Mackerel, extra No. 1, in bbls	— —	23 00
Mackerel, extra No. 1, in kits	— —	1 90
Sardines, quarter boxes	13	13½
Flour, ₩ bbl.:		
Superfine	— —	4 25
XX	4 75	5 00
XXX	— —	— —
Choice XXX	5 25	5 75
Choice family	6 25	6 50
Fruits:		
Dried apples, ₩ lb	3	4
Dried peaches, ₩ lb	— —	— —
Raisins, ½ quarter box	50	55
Raisins, ½ half box	— —	1 00
Raisins, ½ whole box	1 80	1 85
Bunches, ₩ bunch	1 00	2 00
Crackers, ₩ lb.:		
Soda	5	6
Butter	6	7
Sugar	8	9
Gingernuts	9	11½
Oil:		
Coal, in cases, best	40	48
Coal, in barrels, best	31	35
Linseine, in cases	— —	40
Linseine, in barrels	— —	35
Lard, in barrels, best	70	80
Molasses, in barrels		
Common	20	22
Fair	25	28
Prime to choice	31	42
Golden and Reg'ld strups	— —	— —
Half bbls, 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	— —	4½
Ordinary	5	5½
Fair	5½	6
Prime to choice	6¼	7¼
Soap, in boxes, ₩ lb.:		
XXX Palm	6½	— —
Keller's magnolia	4½	— —
Keller's olive	5	— —
Starch, ₩ lb	— —	8
Salt, in sacks:		
Fine	1 00	1 05
Coarse	85	90
Sugar:		
Good fair	— —	7
Prime	7½	7¾
Choice	— —	— —
Yellow clarified	8¼	8½
White clarified	— —	9
Crushed	— —	— —
Powdered	— —	— —
Spices, ₩ lb.:		
Allspice	15½	— —
Pepper	13½	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Black Oolong	27½	1 10
Green Imperial	80	90
Tobacco, manufactured, ₩ lb.:		
Chewing, common	40	45
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, choice	65	70
Smoking	— —	— —

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	— —	53
White	— —	50
Mixed	— —	— —
Oats, ₩ bushel:		
St. Louis	— —	35
Texas	— —	— —
Galena	— —	— —
Bran, choice, ₩ 100 lbs	— —	0 [illegible]
Hay, ₩ ton:		
Prime	11 00	12 00
Ordinary	— —	— —
Cow Peas:		
Whippoorwill	— —	— —
Mixed	1 10	1 20
Clay	1 30	1 40

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	7½	8¾
Shoulders	— —	4¾
Sides, clear rib	— —	5¾
Sides, clear	— —	6
Hams, sugar-cured	8½	9¾
Mess Pork, ₩ bbl	— —	9 50
Dry Salted Meats		
Shoulders	7	3¾
Lard, ₩ lb.:		
Choice, in kegs and pails	— —	8
Choice, in tierces and barrels	7¾	7¾

ESCULENTS.

Potatoes, ₩ bbl	50	1 25
Onions, ₩ bbl	2 50	3 00
Apples, ₩ bbl	— —	— —
Cabbages, ₩ 100	— —	— —

WOOL.

Burry	9	10
Louisiana, clear	18	20
Lake, clear	21	22

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	11¾	11¾
Ties, Arrow, best, per bundle, 20 lbs and buckles	— —	1 50
Twine, hemp	13½	14

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chickens	3 50	3 50
Young	3 00	3 00
Ducks	3 00	3 50
Geese	4 00	5 00
Turkeys	10 00	12 00
Eggs, ₩ dozen:		
Western	10	11
Louisiana	10	12

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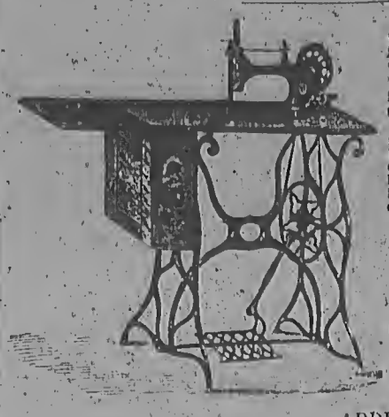

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Religious Notices.

ALABAMA FEMALE COLLEGE.—The commencement of the Alabama Conference Female College will begin on Sunday, June 16, and close on Wednesday, June 19. The ministers and friends of the Alabama Conference are invited to attend. (6) JOHN MASSEY.

THE Delhi District Conference, Louisiana Conference, will convene at Waterproof, La., on Thursday, August 15 1878.

6 J. L. WRIGHT, P. E.

THE TIME for holding the camp meeting at the Union camp ground, in the Grove Hill circuit, Selma district, Alabama conference, embraces the second Sunday in September, commencing on Friday night before.

30 B. C. GLENN, P. C.

SEASHORE CAMP MEETING.—The seventh regular annual camp meeting on Seashore Camp Ground will commence on Wednesday, July 10, 1878, and continue for eight in ten days.

By order of the board of trustees.

W. H. FOSTER, President.
PHILIP HALLAHAN, Secretary. 9

Appointments for Quarterly Meetings.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

Mansfield	June 8, 9
Mooringsport, at Pine Hill	15, 16
South Bossier, at Cotton Valley	22, 23
North Bossier, at Wright's chapel	29, 30
Shreveport	July 6, 7
Pleasant Hill, at Prospect	13, 14
Logansport, at Sugartown	20, 21
District Conference, at Keachie	27, 28
Natchitoches, at St. Maurice	Aug. 3, 4
Anacoco, at St. Petersburg	10, 11
Natchitoches, circuit at Rock Hill	17, 18
Cadiz	24, 25
Springville, at Davis' springs	31, Sept. 1
Desoto, at Wesley chapel	Sept. 7, 8

The District Conference will meet July 21, at three P. M. Preachers and officials will please come prepared with reports, as required by the Discipline.

Preachers will please come prepared to preach from the following subjects, as allied to their names: John Pipes, Family Religion; J. T. Haves, Missions; J. M. Brown, Sabbath Schools; W. I. Stayton, Office of the Spirit; J. M. Johnson, Holy; Robert Randle, The Church; R. A. Davis, Justification; G. M. Liverman, The Transfiguration; J. W. Mollock, Original Sin; William Hart Holmes; J. B. Cassity, Reconciliation; R. M. Hooker, Repentance; V. W. Barnes, Regeneration; T. J. Hough, Heaven; James M. Franklin, Resurrection.

The Bethel camp meeting will begin on Friday before the third Sabbath in August. Ministers are requested to come by Bro. Liverman, P. C.

The Beulah camp meeting will begin on Friday before the fourth Sabbath in September. Ministers are invited by Bro. Cassity, P. C.

6 ROBERT RANDLE, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Calcasieu and Sugartown, at Hillcrest	June 8, 9
Lake Charles and Grand Cheniere, at Lake Charles	15, 16
Indian Bayou, at Kinnibella chapel	22, 23
Abbeville, at Abbeville	29, 30
Patterson circuit	July 6, 7
Franklin	27, 28
New Iberia, at Jeanerette	Aug. 3, 4
Washington	17, 18
Opelousas	24, 25
Vermillionville and Plaquemine Brulee, at Plaquemine Brulee	31, Sept. 1

The District Conference will convene at New Iberia, August 8, at 8 A. M.

J. D. HARPER, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIS.—THIRD ROUND.

Brookhaven	June 22, 23
Hazlehurst	29, 30
Beauregard	July 6, 7
Pleasant Valley	13, 14
Georgetown, at Mount Pleasant	20, 21
Bethel, at Tabernacle	27, 28
Meadville, at Mount Carmel	Aug. 3, 4
Scotland, at Union church	5
Crystal Springs	10, 11
Brandywine	17, 18
Summit	24, 25
Bogue Chitto	31

The Conference for Hazlehurst station will open at 10 30 A. M., June 29. Business meeting only.

District Conference at Brookhaven, June 20-23, Bishop McTyeire presiding.

Camp meeting at Bendington camp ground, August 6-13.

6 W. E. M. LENFIELD, P. E.

VICKSBURG DIST.—THIRD ROUND.

Port Gibson	June 22, 23
Natchez	29, 30
Kingston	July 6, 7
Fayette	13, 14
Rocky Springs	20, 21
Cayuga, at Bear Creek	27, 28
Warren, at Oak Ridge	Aug. 3, 4
Union, at Short Creek	10, 11
Mount Olivet, at Wesley chapel	17, 18
Rolling Fork	24, 25
Clover Hill and Choteau	31, Sept. 1
Vicksburg	Sept. 7, 8

The District Conference will meet at the Methodist church in Natchez, at ten o'clock A. M., June 27. Bishop McTyeire is expected to be present. Members on arriving at Natchez, will report at the store of Donaldson & Co., on Main street.

8 W. L. C. HENNICUTT, P. E.

BRANDON DIST.—THIRD ROUND.

(IN PART)

Walnut Grove, at Good Hope	June 15, 16
Morton and Forest, at Morton	18, 19
Newton, at Garlandsville	22, 23
Lake, at Lake	29, 30

Bishop McTyeire will hold the District Conference for Brandon district at Morton, Miss., on Tuesday and Wednesday, June 18 and 19.

The pastor, Rev. J. J. Smylie, desires to protract this meeting, and will be pleased to have the preachers of the district come prepared to remain several days.

6 WILL H. LEITH, P. E.

SEASHORE DIST.—THIRD ROUND.

Amite City, at Pine Grove	June 22, 23
Pearlington, at Gainesville	29, 30
Hendsboro, at Poplar Head (Wednesday)	July 3
Ocean Springs, at Ocean Springs	5, 6
West Pascagoula, at Antioch	7, 8
Moss Point, at Moss Point	20, 21
East Pascagoula, at Cherokee	27, 28
Covington, at Mandeville	Aug. 3, 4
Columbia	17, 18
Poplar, at Bacon (1st Conference)	24, 25
Tickfaw, at Elbow	24-25
Westville (Wednesday)	28
Mount Carmel (3 hours by)	29
China Grove	31, Sept. 1

The District Conference will be held at Enon, commencing on Friday, August 23, at nine o'clock A. M.

Friday, June 21, is to be observed throughout the district as a day of fasting and prayer for an outpouring of the Holy Spirit. Preachers, both traveling and local, will please hold special religious services on that day.

6 THOMAS PRICE, P. E.

MERIDIAN DIST.—THIRD ROUND.

Meridian	June 1, 2
Enterprise	8, 9
Shubuta, at Shubuta	15, 16
Wayne at Liberty	22, 23
Enterprise circuit, at Mount Hebron	29, 30
Lauderdale mission at Shady Grove	July 6, 7
Marion at Andrew chapel	13, 14
Philadelphia, at Mars' Hill	20, 21
Waynesboro, at State Line	27, 28
Paulding, at Hopewell	Aug. 3, 4
Ellisville mission, at Ellisville	10, 11
McGowan, at Beaver Dam	17, 18
Spring Hill, at Linwood (camp meeting)	24, 25
DeKalb, at Prairie chapel	Sept. 1, 2

Bishop McTyeire will hold our District Conference in Shubuta, beginning at nine o'clock on Friday morning, June 14. Let all members be in their places at the opening, since only two days are allowed for business.

30 JOHN A. ELLIS, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—THIRD ROUND.

Zilpha, at North Union	June 15, 16
Bethel, at Centerville, at Valden	22, 23
Liberty, at French Camp	29, 30
Valden, at Chestnut Hill	July 6
Durant, at Ebenezer	13, 14
Kosciusko, at Bethel	20, 21
Black Hawk, at Sweet Water	27, 28
Winona circuit (Friday)	Aug. 2
Winona and Carrollton at Winona	3, 4
West station, at Spring Hill	10, 11
Attala (Friday)	16
Richland	17, 18
Greenwood	24, 25
Hollowbottom, at Cooper Hill	31, Sept. 1

The District Conference will convene at Valden, June 21st, nine o'clock. Bishop Keener presiding. Delegates and lay and visiting brethren from a distance will be provided for by the pastor.

6 K. A. JONES, P. E.

MISCELLANEOUS.

W. C. SHEPARD & Co.,

NO 29 CAMP AND 116 COMMON ST.,

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$15 00 will buy an elegant Porcelain DeTerre (nearly equal to French China in appearance, and far more durable) DINNER SET, comprising 124 pieces, to wit:

12 Dinner Plates.	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes.

Stone China DINNER SETS
Stone China TEA SETS
Decorated CHAMBER SETS
Real French China DINNER SETS
Gold Band China TEA SETS
Table TUMBLERS
Table GOBLETS

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OOLONG, Black—35c., 40c., 50c., 60c., 75c. Best at $1 per lb.
ENGLISH BREAKFAST, Black—35c., 40c., 50c., 75c., $1. Best at $1.20 per lb.
IMPERIAL GREEN TEA—35c., 40c., 50c., 60c., 75c., $1, $1.20. Best at $1 40 per lb.
MIXED TEAS—35c., 40c., 50c., 60c., 75c. Very choice, $1. Extra choice, $1.20.

Also a choice assortment of Young Hyson, Gunpowder, Orange Pekoe, Flowery Pekoe, J[illegible] Assam, Mandarin and Caper Teas.

COFFEES.

GOOD RIO, parched or ground ... 25c. per lb.
CHOICE RIO, ... 30c. ...
CHOICE CORDOVA, ... 30c. ...
REAL OLD GOVERNMENT JAVA ... 40c. ...

NOTICE.—We will ship $5 worth or more of our goods, if prepaid, to any Express station on Mobile or Jackson Railroad *Free of Freight.* Parties ordering less than $5 worth must send 25 extra for expressage. Packages of 1 lb. or less can be sent by mail for 1 cent per ounce. Remittances should be made payable to J. J. MARTIN, Great Tea Depot, 5 Camp street, New Orleans.

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☞ Circulars sent free.

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OUR NEW GOLD METAL WATCH [illegible] the only real Imitation Gold Watches that stand [illegible] latest improvements at the above prices. They [illegible] Beautiful Watch. Send direct to us for a Watch [illegible] Chains from $1 to $6. Jewelry of the same Qual[illegible] METAL WATCH FACTORY, 535 Broadway, N. Y. P[illegible]

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by the NEW PROCESS, specially ad[illegible] City Trade and Export.
GRAHAM FLOUR constantly on hand [illegible] ground daily.
Flour delivered to all parts of the city.
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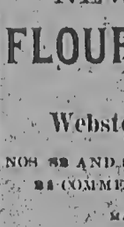

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, JUNE 13, 1878. NO. 24.

JUNE.

Was there ever a summer as sweet as this?
Was there ever among Junes as fair a June?
Birds that are singing in full throated bliss,
Ask the same question, and ask it in tune.

I would sing such a song if I would,
Birds know that my whole heart is stirred;
Life seems so loving, beneficent, good;
Why can't I trill out my joy like a bird?

Birds that are droning, how sleepy you sing;
What are you telling each other, I pray?
Whence does your secret of happiness spring?
No matter! I'm happy as you are to-day!

Birds swinging their blossoms of snow,
Birds shedding their tender perfume,
Birds are the roses in sunset's rich glow,
Birds with the dawn in the sweetbrier's plume.

Young butterflies, bright-tinted things,
Free on the wing through the slow summer hours,
Were like them, and would I had wings,
Joy-ey to the heart of the flowers.

Moments—I pray you pass slow;
Beautiful heaven so near;
Possible even below,
Months is the June of the year.

The Chimes.

News of the Week.

DOMESTIC.

SAN FRANCISCO, June 5.—A Portland dispatch says: Additional election returns indicate that Whitaker Democrat is elected Congressman by a small majority. It is conceded that the Legislature will have a Democratic majority on joint ballot variously estimated from four to twelve. This Legislature elects a United States senator.

WASHINGTON, June 7.—It appears that the first returns brought from Louisiana were irregular, the returns of President and Vice-President being grouped. These returns were signed properly by the electors, but were replaced by others in legal form, in which the name of Judge Levisse was forged.

Pitkin and Mrs. Jenks left New Orleans yesterday to appear before the committee.

Judge Levisse's name was forged three times to the amended returns. Judge Levisse is in doubt whether Packer and Hernandez, who tempted him by a bribe of a hundred thousand dollars, were agents of the Democratic party, or the agents of the gamblers, who wished to save their bets. The weight of evidence indicates that his former impression is that they were agents of the sporting men.

The President signed the bill relating the bankrupt law.

GALVESTON, June 7.—A *News* special says the north-bound passenger train on the Texas Central road was thrown from the track, by a broken rail, two miles south of McKinney, this morning. The ladies' car and sleeper rolled down an embankment twenty feet, killing Rev. Knowles Shaw, the evangelist, and seriously wounding J. Todd Miller, G. W. Shaw and wife, G. C. Monteastle and two children. Twelve others were painfully but not dangerously wounded.

BUFFALO, June 7.—The American Medical Association to-night decided to hold its next meeting at Atlanta, Ga., on the first Monday in May, 1879.

WASHINGTON, June 10.—The two Houses of Congress are working energetically, but the opinion is expressed that they cannot get through before the twenty-fourth instant.

The vote already had in the Senate on the river and harbor bill foreshadows its passage. Senator Bruce will move an amendment making the appropriation for repairs of levees.

After the river and harbor bill is disposed of, the bill to modify the resumption act will be pressed. Messrs. Wallace, Ferry and Voorhees say it will pass the Senate.

Mr. Matthews has not yet replied to the subpœna of the House committee, but will refuse, and the Senate will probably sustain his right to non-attendance. His course in refusing to testify is universally commended.

Butler is endeavoring to explode the Wormley Hotel conference, and will try to lay the foundation for impeachment. He will not succeed.

Manton Marble is here, and opposes the passage of the resolution recognizing the finality of the electoral count. He maintains that there is no valid or legal count of the last presidential election by the last Congress, and that the question of presidency is still an open one. He is regarded as an emissary of Tilden. Mr. Butler is working to the same effect.

The Judiciary Committee are to meet and act on the question to-morrow. A majority of the Democrats want the question treated as settled.

Enquirer.

WASHINGTON, June 10.—It is still probable that Mr. Matthews will ignore the subpœna from the Potter committee, and that the committee will appeal to the House. The proceedings in the committee to-day were brief and unimportant.

The Committee of Privileges and Elections heard further testimony in the case of Corbin vs. Butler. No result. Another meeting will be held for the purpose of closing the matter before the end of the present session.

AUGUSTA, June 10.—A storm of wind and hail prevailed in this vicinity yesterday. Thomas Winn's gin manufactory at Belair was blown down, out-houses and fences were demolished in several places, and some cotton destroyed. A vast quantity of large hail-stones fell, breaking windows, and cutting down corn and cotton. Three white children are reported killed.

PORTLAND, June 10.—The Republican State ticket is elected. F. R. Jones, Republican, for Congress, was defeated. The Democrats have ten majority in the Legislature on joint ballot. The Legislature stands 50 Democrats, 36 Republicans, 4 Independents.

NEWPORT, R. I., June 10.—Thomas Winans, the Baltimore millionaire and Russian railroad contractor, died here last night.

FOREIGN.

LONDON, June 5.—Lord Beaconsfield and private secretary leave on Saturday, by way of Ostend and Brussels. Lord Salisbury will leave on Monday.

The news from Constantinople continues reassuring. The appointment of Safvet Pasha as Grand Vizier, and the succession of Mahmoud Dahmad Paslin to the war ministry, are particularly favorable signs. Safvet Pasha is of a very pacific disposition, enlightened, and on good terms with all the embassies. The Porte received and has accepted an invitation to attend the Congress. Safvet Pasha's new dignity will permit him to meet the other plenipotentiaries on an equal footing. Seldeullah Bey, ambassador to Berlin, will be second representative.

BERLIN, June 6.—At the Prussian cabinet council, presided over by the Crown Prince, yesterday, the suggestion found favor that the European representatives in the Berlin Congress be invited to consider the dangers threatening society in every civilized country from socialism.

The municipal council of Gotha, desiring to prohibit the assembling there of the proposed socialistic congress, the legal adviser of the council has given his opinion that no provision of the German law authorizes such prohibition.

It is expected an extraordinary session of the German Parliament will be convened to discuss legislative measures for the repression of the present dangerous agitation. The Russian cabinet are also considering the advisability of adopting special measures to prevent the spread of socialism.

A special dispatch from London to the Berlin *Post* reports that on Saturday last London detectives informed the British government that there was great agitation among the Socialists, and important events were imminent.

The semi-official *Provincial Correspondence* accuses the Socialists of planning the attempt on the Emperor's life, with the object of striking terror, and states that the government will ask Parliament for the necessary means to protect society.

ROME, June 6.—The Pope has sent an appeal to the powers to protect the interests of Roman Catholics while they are regulating the affairs of Turkey.

LONDON, June 7.—The explosion of the coal pit at Hay Dock shook the earth for miles. The first explorer descended the shaft five minutes after the explosion; others followed. Ten men, rescued alive, were sent to the surface, when one died; the others suffered from after-damp. Eight more are alive, and have taken refuge in a working point of the mine; 232 are dead. The explorers state that they found bodies decapitated, reduced to shapeless masses, and some of them blown to pieces. It is expected the corpses will be brought up by midnight. A large crowd of men, women and children surround the mouth of the pit. The cause of the explosion is unknown, as blasting with naked lights is prohibited.

VIENNA, June 7.—The *Political Correspondence* says: 3,000 Cretan insurgents, after obstinate fighting, compelled the Turks to retire to the coast towns. The Cretans are determined to continue the struggle until they have obtained a union with Greece.

GRUMBLERS.—Don't be a grumbler. Some people contrive to get hold of the prickly side of everything, to run against all the sharp corners, and to find out all the disagreeable things. Half the strength spent in growling would often set things right. You may as well make up your mind, to begin with, that no one ever found the world quite as he would like it; but you are to take your share of the trouble and bear it bravely. You will be very sure to have burdens laid upon you that belong to other people, unless you are a shirk yourself; but don't grumble. If the work needs doing, and you can do it, never mind about the other boy who ought to have done it and didn't. Those workers who fill up the gaps and smooth away the rough spots, and finish up the jobs that others leave undone—they are true peace-makers, and worth a whole regiment of growlers.

There is no love like a mother's love, no heart like a mother's heart. Her affections go out for her offspring, no matter where he may roam or what the circumstances in which she may be placed. An instance was seen yesterday, when a mother entered the Central Station, and found her child, who had been lost from home for hours. She sprang wildly forward, eagerly caught him by the hair, and, as she hauled him around, she tenderly exclaimed: "Oh! Bob Masters, I'll wollop you for this when we get home."

"If the Bible is God's word, why didn't he make it so plain that everybody can easily understand it?" said a caviler. "If God made coal for our use as fuel, why didn't he distribute it in convenient places on the surface, instead of burying it in the mines of Pennsylvania?" was the reply.

Children Too Volatile.

I have had far more trouble with those who were transplanted into the church with the sins of twenty or thirty years sticking to their roots than I have had with those who grew up in the church from an *early planting*. I have seen more backsliders at forty than I have at fourteen. Those who commence the earliest, commonly do the best and hold out the longest. The boy Christian makes the best Christian man.

As for "volatility," we must do our utmost to guard against hasty steps in making a public profession of faith, either with the young or the old. Sufficient time to test the genuineness of conversion should be required in every case. Parents should be exceedingly watchful in order to decide whether the *daily conduct* affords satisfactory proof of a change of heart. Bearing in mind that a boy is a boy and not a man, we must simply inquire whether he is a boy who obeys or disobeys Christ's commandments. A boy who has principle enough to speak the truth always and at every cost, who is more afraid to offend God than he is to be laughed at, who would prefer a prayer meeting to a theater, and who loves to obey what his mother says, and what his Bible says, gives good evidence of a new heart. Such a germ is apt to grow. The best place for it to grow is in the soil of Christ's church, and not out among the weeds on the "devil's common."

Childish "volatility" does not disturb me half as much as the selfishness, ambition, greed and skeptical hardness of adult years. Better a heart that believes too easily and too much than the cast-iron heart that repels truth as a tin roof repels hailstones. The golden time for choosing Christ and joining Christ is childhood. Every year after fifteen accumulates difficulties and hinderances. Four-fifths of all sound conversions are under thirty years of age. "Suffer the children to come unto me," and the good mother who sent me the question had better "not forbid" her good boy to take his seat among Christ's people. I saw a prayer meeting of twenty lads last evening, and it made my heart leap to look at this bright-eyed group of boy Christians.

Evangelist.

Heaven.

"When I was a boy I used to think of heaven as a glorious golden city, with jeweled walls, and gates of pearl, with nobody in it but the angels, and they were all strangers to me. But after awhile my little brother died; then I thought of heaven as that great city, full of angels, with just one little fellow in it that I was acquainted with. He was the only one I knew there at that time. Then another brother died; and there were two in heaven that I knew. Then my acquaintances began to die, and the number of my friends in heaven grew larger all the time. But it was not till one of my own little ones was taken that I began to feel that I had a personal interest in heaven. Then a second went, and a third, and a fourth; and so many of my friends and loved ones have gone there that it seems as if I know more in heaven than I know on earth. And *now*, when my thoughts turn to heaven, it is not the gold, and the jewels, and the pearl that I think of—but the loved ones there. It is not the *place* so much as the *company* that makes heaven seem beautiful."

Have any of us lost dear little baby brothers and sisters, too young to learn about Jesus here? We shall find them in heaven. Did you ever think of this: that there are more children in heaven than there are grown people? It is so. Do you ask me how I know it? I will tell you. It is very well known that more than half of the people born into this world die while they are children. *But Jesus takes all little ones to heaven.* He taught us this himself when he took them in his arms, put his hands on them, and blessed them, saying: "Suffer the little children to come unto me, and forbid them not; *for of such is the kingdom of heaven.*"—*Rev. Richard Newton, D. D.*

During the month of May, just ended, there were manufactured at the Natchez Cotton Mills 120 bales of cotton goods. The number of yards of cotton in each bale is 1,200, which would make the total number of yards manufactured 144,000. Although it would seem from these figures that the productive capacity of the mills is tolerably large, yet we are assured that their capacity is not near large enough to supply the demand.—*Natchez Democrat.*

A man called upon a lawyer the other day, and began to state his case in rather an abrupt manner. "Sir, I have come to you for advice. I'm a husband-in-law!" "A what?" spoke out the learned counsel. "Husband-in-law, sir!" "I have never seen that defined in domestic relations." "Don't you know what a husband-in-law is? Sir, you're no lawyer; you're an ignoramus! I am a husband in *law*, but not in *fact*, sir—my wife's run off."

Dunlop says that in all European literature there are not more than three hundred distinct plots, and two hundred and fifty of these are earlier than Christianity, and had their origin in Asia. Almost all the newspaper jokes have reached a venerable age; all the Irish bulls on record are Greek.

Little Workers for Jesus.

Under this heading *Our China Visitor* for April says:

The New Orleans Felicity Street Sunday School Missionary Society has again sent the sum of $77.75 for our boys' boarding school in Suchow. We thank them for their untiring efforts to aid us in the good work in China. We hope some if not all of these young men in this school will rise up some day and call them blessed. A Sunday school at Ocean Springs, Miss., sends us $20 for a little girl in Mrs. Lambuth's school. Many thanks to these dear children for their help. We assure them we highly appreciate their efforts, and pray God's richest blessing to rest upon them.

Bro. Downer, at Newton, Miss., writes me that the Sunday school at that place has determined to help us in the work among the heathen, and has organized itself into a missionary society. A good brother writes from Covington Tenn., and says the Sunday school there has organized itself into a missionary society and is anxious to help sustain a Sunday school in China. Dear children, send us your contributions, and tell us what you wish done with them. If you wish them used to support a Sunday school in China, it shall be done. God bless the dear children, and give them much of the missionary spirit! Another good brother writes from Lisbon, La., and says: "I have been in sympathy with you ever since you have been in China, and I now write to tell you about the 'little workers for Jesus.' They are ready to help you, and have already collected some money to send to you." That is right—help us all you can. Pray for us, too. God bless the dear "little workers for Jesus." Let us hear from you, dear children, all over the South. I judge that is a well-organized society at Lisbon, La. Adelaide Pickels is president. My dear young friends, as workers for Jesus you have my prayers. The sum you have raised ($6.00) would help on in the good cause a great deal. Work on, and let none discourage you. Pray for a missionary spirit, and ask God to give his Holy Spirit to you, one and all. Bro. Wilson, of Farmington, N. C., writes me that the Sunday schools there are deeply interested in the work in China, and are helping right nobly. Dear "little workers for Jesus," we are just commencing a little paper for Chinese children and church members, called the *Gospel News*. I am just getting out the second number now. We want all the help we can get every month, as it is to be issued once each month, containing eight or ten pages. Any one who can help me in this little enterprise will be doing a good work for Jesus. Let me hear from you, and we beg you to pray for us and for the spread of the gospel in China.

TO THE FRIENDS OF MISSIONS, M. E. CHURCH SOUTH.—You have learned before this that the Rev. A. W. Wilson, D. D., of the Baltimore Conference, has been elected secretary of the board. The doctor, I presume, will enter at once upon the duties of his office. He will find a wide and laborious, but in many respects a pleasant field of labor. He will meet many hearty responses, and will find many willing workers in the glorious cause. From henceforth the women of the church will be active co-laborers, and the children in the Sunday schools will help with liberal hands.

We commend our successor to the prayers and literally of the church, and pray that he may witness an onward movement in the grand missionary enterprises of the age.

Those having moneys in hand for foreign missions will please forward to J. W. Manier, Treasurer, Nashville, Tenn. He will send in return receipts. He needs money now. Send without delay.

J. B. McFERRIN.

The General Conference of the Methodist Episcopal Church South, says the *Methodist Recorder*, of Pittsburg, has taken a noble stand in behalf of the education of the colored race. The resolution, which contemplates the giving of both money and time to this cause, was passed *unanimously*. The negro has no really better friends than the true Christian people of the South. Where causes of abuse are investigated, it often happens that the mischief has had its origin in a political conspiracy, in which Northern men are as apt to figure as Southerners. There are yet a few hateful Bourbons in Dixie who are hostile to the republic, and in the North, here and there, some equally unreconstructed extremists talk about annihilating the South. But these exceptional disturbers should not destroy the nation's peace.

The revivals in our city, says the *Wesleyan Christian Advocate*, Macon, Ga., continue with unabated interest. Morning as well as evening services are well attended, and ministers report that old and young alike are concerned. Many have connected themselves with the church, and many more are moving in that direction. May God prosper the work!

Good nature is the best feature in the finest face. Wit may raise admiration, judgment may command respect, and knowledge attention. Beauty may influence the heart of love, but good nature has a more powerful effect—it adds a thousand attractions to the charms of beauty, and gives an air of beneficence to the most homely face.

The Vanderbilt Faculty.

The Board of Trust of Vanderbilt University—a large attendance—did a great deal of work, says the Nashville *Christian Advocate*, at their late meeting. Everything connected with the university was thoroughly investigated, and measures adopted for the conduct of the institution during the ensuing year. The faculty is constituted as before with the exception of two or three changes.

The three months' lectureship, heretofore so ably filled by Prof. Winchell, has been abolished, and the entire duties of the School of Natural History and Geology are devolved upon Prof. Safford, the associate officer.

The School of Engineering, heretofore divided among the professors of the scientific schools, has been filled by a gentleman of Michigan, now engaged in the United States Coast Survey. He will bring to this chair excellent abilities by education and practice. Mechanical and plan drawing, topographical surveys and various constructions will be thoroughly taught. The demand for instruction in this department is increasing, and will be fully met. The name of the incumbent of this chair will soon be announced.

Prof. Arnold has, to the great satisfaction of the Board of Trust and the faculty, been adjunct professor of the Latin language and literature since the opening of the university. The time had come for that important branch of learning to be represented by a full chair. Prof. John L. Buchanan, long connected with Emory and Henry College, was the successful candidate for the position. His old students and friends everywhere adjudge him worthy of the highest honors. His reputation and ability are familiar to the country.

The vacant chair of modern languages and literature was filled by the election of a most scholarly gentleman, now completing his second year of linguistic study at Leipsic, Germany. He is an A. M. of the University of Virginia, and had taught, before going abroad, with success in a leading Southern college. His name, when announced, will give great satisfaction, and be a prophecy of high performance.

One of the Means.

Writing on "How to Resuscitate Decayed Churches," the New York *Christian Advocate* says:

We add another counsel, which we hope will not be considered editorially selfish, for it really is not. If you would resuscitate a decayed church, endeavor to kindle the *esprit de corps* of the common cause throughout its membership, and this can be done best by circulating among them our church papers. No Methodist who reads up the weekly news of the denomination about its missions, education, church extension, revivals, its struggles and victories, can be a heartless adherent of the cause. If the general campaign is going on victoriously, the troops at all local and suffering posts catch the victorious spirit, and hold up their heads in hope and courage, provided they get the news. Give them the news, then; let them hear the distant shouts of victory. We soberly believe that you can hardly do better service for a flagging church than to get all its competent families to take a good Methodist journal. Go from house to house and do thoroughly this work. If you wish to see the finances, the prayer meetings, the loyalty and energy of your church advance. The publishing enterprise of Methodism has been an integral fact in its history, from John Wesley's day down to this hour. A Methodist society without Methodist periodicals to its families must, in this age, be an abortion.

We are learning more about the Icelanders than we ever knew before. A recent traveler says of the people: "The Icelanders are a race of farmers and fishermen, and all their manufactures are domestic. Except in the vicinity of the towns, each farmer is his own mason, carpenter, blacksmith, saddler, etc. The average farmer of the country possesses from 12 to 16 head of cattle, a flock of from 400 to 500 sheep, and from 5th to 6th horses. Some wealthy farmers have as many as 100 head of cattle, and 3,000 or 4,000 sheep. Of the latter there are 1,605,000 head in the country. About 200,000 pairs of woolen stockings and 80,000 pairs of gloves, knitted during the long winter evenings, are annually exported.

"The quantity of butter consumed by the Icelanders is enormous. During the hay-making time each man receives 2½ pounds of butter daily, and each woman 2 pounds. The Icelanders live well. Meat (fresh and salted), butter, milk, oaten bread, fish, potatoes, cabbages, soups, coffee and dried fruits form the principal articles of diet, and may be met with almost in every peasant's house. There are no hotels or inns on the island, but, for the benefit of intending tourists and sportsmen, I may say that they will be hospitably received in the houses of all classes of people, few of whom will accept any remuneration for their services. Indeed the arrival of a stranger is always a festive event in the isolated households of Iceland. It is a remarkable fact that, while the sheep of the country are provided with three or four horns, the cattle are wholly without them."

There is nothing that so touches the heart of a child as love.

Books and Periodicals.

STUDIES IN LUKE. The Gospel According to St. Luke, containing the original Greek text, with an interlined word for word English translation, and a new version based on the renderings of eminent critics, with illustrative explanatory foot-notes and references. Also an alphabetical appendix of names, weights, coins, words and phrases used in the New Testament. By Benjamin Wilson. 12mo, tinted pages, fine paper, wide margins, extra cloth, prices, 60 cents. New York: S. R. Wells & Co., publishers, 737 Broadway.

The entire plan of this work is both original and unique. There is a Greek text which is acknowledged to be one of the best extant, and a word-for-word interlined English translation, the corresponding English term being placed directly under each Greek word. In a column on each page there is a new version for general reading. In this new version emphatic signs are introduced, showing which of the Greek words were emphatic in the original, thus giving a *certainty* and *intensity*, a *vivacity* and *earnestness* which are not found in the ordinary version. In connection with the above, the foot-notes and references, and the various readings of ancient manuscripts, are very full, and placed at the bottom of the page. An appendix, arranged alphabetically, embracing the geographical and proper names, weights, measures, coins, precious stones, apostolic words and phrases, etc., contained in the New Testament, is added.

THE DOCTRINAL INTEGRITY OF METHODISM. By Bishop E. M. Marvin, St. Louis. Logan D. Cameron, agent Advocate Publishing House, 1878.

This volume is a 12mo of 132 pages, and contains a series of articles written by Bishop Marvin, and published in the St. Louis Christian Advocate in 1871. The doctrines of Methodism are stated and vindicated, and the fact that doctrinal schism has never invaded any branch of the Methodist Church is brought out with clearness and force. As a doctrinal work it is far from complete, but it will be a book of value to a large class of readers. Price, $1.

—Prof. Forshey has placed us under obligations for a copy of his interesting and valuable pamphlet on "The Physics of the Gulf of Mexico, and of Its Chief Affluent, the Mississippi River." The learned and industrious author has made this subject a matter of long and painstaking study and investigation, and he has brought together in this work a vast amount of statistical information, which has direct bearing upon the improvement of the navigation of the river and the protection of the country from overflow.

—The periodicals reprinted by the Leonard Scott Publishing Company, 41 Barclay street, New York, are as follows: The London *Quarterly*, Edinburg, Westminster and British Quarterly Reviews, and Blackwood's Magazine. Price, $4 a year for any one, or only $15 for all, and the postage is prepaid by the publishers.

—Frank Leslie's Sunday Magazine for July abounds in its usual variety of articles, and is, of course, profusely illustrated. The first article—The Homes of St. John—is by the learned Dr. John F. Hurst, president of Drew Theological Seminary.

—The Magazine of Art is a beautifully illustrated monthly devoted to the cultivation of art. Cassell, Petter & Galpin, publishers, London, Paris and New York. We have received the number for May.

—We have received the catalogue of Emory and Henry College, Virginia, for the session of 1877-78. Total number of students, including Preparatory Department, 110.

—The Way of Holiness, a journal of the higher life experience, is published by Rev. William Baker, Chattanooga, Tenn. The May number has been received.

—The Monthly Reader is a choice little monthly, handsomely illustrated, and designed for little children. Published by John L. Shorey, Boston. Price, fifty cents a year.

—We have received the annual catalogue of Emory College, Oxford, Ga., for the session of 1877-78.

—The Star of David is the title of a song and chorus. F. W. Helmick, publisher, Cincinnati, Ohio.

—Wife, Little Ones and Home is a song and chorus published by D. P. Faulds, Louisville, Ky.

The notice of the commencement exercises of Centenary Female College and Male Institute, Summerfield, will be found on our eighth page. The commencement sermon will be preached on Sunday, June 23, by Rev. W. A. McCarty, D. D.

The Christian Advocate.

THURSDAY, JUNE 13, 1878.

PROCEEDINGS OF THE GENERAL CONFERENCE OF THE M. E. CHURCH SOUTH.

NINETEENTH DAY.

WEDNESDAY, May 22, 1878.

Conference met at the stated hour. Bishop Wightman in the chair.

Divine service was conducted by A P Warterfield.

The minutes were read and confirmed

Bishop McTyeire took the chair.

S Register, chairman of the Committee on Episcopacy, presented Reports Nos. 5, 9, 10 and 11 of that committee, which were read and adopted (See reports)

He also presented Report No. 12 of the same committee, which was read. W G. Veal moved to lay it on the table. This motion did not prevail.

S Rogers moved to recommit.

A West raised the point of order that the report of the committee on estimating Bishops' salaries is final. He cited the Discipline, chapter 9 section 3, on "Support of Bishops," as follows:

"The Bishops shall be supported according to the following plan: 1 The allowance of the Bishops for salary and traveling expenses, and of the widows and orphan children of deceased Bishops, shall be estimated by the Committee on Episcopacy of the General Conference, and they shall divide the amount between the several Annual Conferences according to the ability of the Conference."

The chair, for obvious reasons, declined to decide the point of order, preferring that the decision be made by the Conference.

A R Winfield moved to sustain the point of order, and the motion prevailed by a rising vote—yeas, 120; nays, 101.

W G Veal gave notice that he would present a protest against this decision, to be spread on the journal.

J S Martin, chairman of the Committee on Itinerancy, presented Report No. 8 of that committee, which was read and laid on the table, under the rule.

Also Report No. 10 of the same committee, which was read and adopted (See report)

J B. McFerrin, chairman of the Committee on Publishing Interests, presented Report No. 8 of that committee, which was read and laid on the table.

Also Report No. 9 of that committee, which was read and adopted. (See report)

J B McFerrin, chairman of the Committee on Publishing Interests presented Report No. 10 of that committee, which was read, and after some discussion on motion of W Mooney, was adopted. (See report.)

Also Report No. 11 of that committee, which was read, and on motion of C K. Marshall adopted. (See report.)

Also Report No. 12 of the same committee, which was read and adopted. (See report.)

By common consent on motion of H C Kelley, Report No. 1 of the Committee on Missions, laid on the table on Tuesday, May 14, was taken up.

The report was read and adopted. (See report.)

D C Kelley gave notice that a meeting of women, visitors and residents, will be held in the First church, Atlanta, to-morrow at ten o'clock, to organize under the Constitution.

J E Evans, chairman of the Committee on Revisal, presented Report No. 13 of that committee, which was read.

W. G. Veal moved a substitute for the third item, which was not adopted.

The report was then adopted. (See report.)

J E Evans, chairman of the Committee on Revisal, presented Report No. 20 of that committee which was read and laid on the table, to be printed in the *Daily Christian Advocate*.

C K. Marshall, chairman of the Committee on Sunday Schools, presented Report No. 7 of that committee, which was read and adopted. (See report.)

Also Report No. 8 of that committee, which was received and laid on the table, without reading, to be printed in the *Daily Christian Advocate*.

R A. Young, chairman of the Committee on Finance, presented Report No. 17 of that committee, which was read and laid on the table to be printed.

Bishop Pierce presented Report No. 3 of the Committee on Appeals, which was read, as follows:

ATLANTA, Ga., May 21, 1878.

Appeal of S J Catlin, Elder, Denver Conference, suspended. Decision of the Denver Conference reversed.

G F. PIERCE, Pres't.

A. G HAYGOOD, Sec.

A. M. Shipp, chairman of the Committee on Fraternal Correspondence, presented Report No 4 of that committee, which was read and adopted. (See report.)

Also Report No. 2 of that committee, which was read and adopted. (See report.)

P. Whitehead, chairman of the Committee on the Ecumenical Conference, stated that the committee had accomplished all its duties, and asked to be discharged. The request was granted.

The unfinished business of yesterday—being the action on Report No. 5 on Publishing Interests, including the motion of W. W. Duncan to amend by striking out the last clause of item 6 respecting some of the causes of losses and depreciation of the Publishing House—was taken up.

W. W Duncan was allowed to withdraw his amendment.

The question being on the adoption of the report as a whole, A. H. Redford addressed the chair.

On motion of J B. McFerrin, A. H Redford was allowed to speak without regard to the rule of limitation as to time.

Pending his speech the order of the day arrived, being the reception of fraternal messengers from the African Methodist Episcopal Church.

A. H Colquitt, chairman of the Committee on Introductions, presented the Rev W. J. Gaines and the Rev W D Johnson to the chair (Bishop McTyeire) who introduced them to his colleagues of the Episcopal College, and then to the Conference, which received the fraternal messengers standing.

The following telegraphic message from Bishop Campbell was presented and read, as follows:

PHILADELPHIA, PA., May 15, 1878.

To the Rev. W. J. Gaines, 14 Collins St.:

You and W D Johnson are appointed by the Bishop to attend the General Conference of the Methodist Episcopal Church South, in session at Atlanta. Inform Johnson. Will send letter of introduction

J. P CAMPBELL.

The chair then presented the Rev. W. J. Gaines, who delivered an eloquent address, and was followed by his colleague the Rev. W. D Johnson, in a similar vein of enthusiastic fraternal sentiment. The speeches were frequently interrupted by hearty responses. The Conference then arose spontaneously and sang: "When that illustrious day shall rise!"

The chair (Bishop McTyeire) then addressed the fraternal messengers in his happiest style, expressing the heartiest congratulations on the kindly relations subsisting between the two connections. The Bishop made a pleasant allusion to the Colored Methodist Episcopal Church in America, and expressed an earnest desire for the unification of all the beloved Methodist organizations.

The Conference then adjourned, with the doxology and benediction by the Bishop to meet this afternoon at half past three o'clock.

AFTERNOON SESSION.

Conference met at the appointed hour. Bishop McTyeire in the chair. E A Yates conducted divine service.

The minutes were read, corrected and confirmed.

Bishop Keener took the chair.

The chair called up the question on which the Conference adjourned this morning.

A. H. Redford, having the floor, spoke at length on his relation to the Publishing House.

J. B McFerrin followed in some explanatory remarks.

W H Potter moved to amend the third item in the section on relief by adding after the first sentence these words: "After the settlement with the agent of the Publishing House, by the Book Committee here provided for, has been made, and after the sale of all property of the Publishing House, except the copyrights and stereotype plates, has been effected, and the proceeds paid to the creditors as herein provided for and the remainder of the debt of the Publishing House definitely ascertained, and not before; and then the agent be continually made until the debt be paid."

W. H POTTER.
ISAAC HARRIMAN.

On motion of W. L. Nugent the amendment was laid on the table.

D. G. Colwin called for the previous question. The call was sustained. The question was put, and Report No. 5 of the Committee on Publishing Interests was adopted. (See report.)

The time was extended to allow J. B. McFerrin to make an explanation, and the secretary to present the following communication from the stated clerk of the Presbyterian General Assembly, in session in Knoxville:

COMMUNICATION FROM THE PRESBYTERIAN GENERAL ASSEMBLY.

KNOXVILLE, May 21, 1878.

To the Secretary of the General Conference of the Methodist Episcopal Church South, in session at Atlanta.

It becomes my pleasing duty to transmit through you, to the Conference of which you are an officer the following resolution, which was unanimously adopted by the General Assembly:

Resolved, That this General Assembly acknowledge the reception of the Christian salutations of the General Conference of the Methodist Episcopal Church South, now in session at Atlanta, Ga., and through our stated clerk to send like greeting, love and good wishes for harmony in their sessions, and prosperity in all their church enterprises.

JOS R WILSON,
Stated Clerk of General Assembly of Presbyterian Church in U. S.

To Rev. T. O. Summers, Secretary.

Conference then adjourned, with the doxology and benediction by the Bishop.

REPORTS OF COMMITTEES.

REPORT NO. X OF THE COMMITTEE ON EPISCOPACY.

The Committee on Episcopacy respectfully report that they had under consideration a paper signed by W. H. Watkins and W. W. Bennett, proposing to alter the provisions of the Discipline, page 70, in relation to the publication of episcopal decisions, and recommend the adoption of the following:

Resolved, That the Bishops be requested to publish their decisions on questions of law in the Nashville *Advocate* for popular use, and afterward in the appendix to the Manual for permanence.

S. REGISTER, Chair'n.
S. S. BRYANT, Sec.

Presented and adopted, Wednesday, May 22, 1878.

REPORT NO. XI OF THE COMMITTEE ON EPISCOPACY.

The Committee on Episcopacy respectfully report that a summary statement of receipts and disbursements of the Bishops' fund for the past four years, by the book agent, Dr. A. H. Redford, was referred to them, which is herewith returned to the Conference, with the recommendation that it be adopted.

The committee further recommend the adoption of the following resolution:

Resolved, That the treasurer of the Bishops' fund be required hereafter to submit to the General Conference an itemized statement of his receipts and disbursements for the preceding four years, showing clearly the amounts contributed by each Annual Conference.

S. REGESTER, Chair'n.
S. S. BRYANT, Sec.

Presented and adopted, Wednesday, May 22 1878.

REPORT NO IX OF THE COMMITTEE ON ITINERANCY.

The Committee on Itinerancy have had under consideration a communication signed by J Boring, W. F. Cook and W. H. Potter, asking that certain changes be made in the Discipline relating to the ordination of deacons and elders. In answer to said request the committee recommend:

1 That chapter 3 section 11, page 92 of the Discipline be amended by adding to the answer to question 2 these words: "Provided, that if he has been a local preacher three years successively, and on trial in the traveling ministry for one year next following, he shall be eligible to the office of a deacon on obtaining the approbation of the Annual Conference."

2 That chapter 3, section 11, pages 93 and 94 of the Discipline be amended by adding to the answer to question 3 these words: "Provided, that if he has been a local deacon for three years successively, and on trial in the traveling ministry for one year next following, he shall be eligible to the office of an elder on obtaining the approbation of the Annual Conference."

J. S. MARTIN, Chairman.
C. G ANDREWS, Sec.

Presented and laid on the table, Wednesday, May 22, 1878.

REPORT NO VIII OF THE COMMITTEE ON PUBLISHING INTERESTS.

Your Committee on Publishing Interests beg leave to report that they have considered the resolutions, referred to them, of Drs. Marshall and Oliver, asking attention to "the practicability of preparing or obtaining materials for the history of our church with a view to early publication," and that they fully appreciate the importance of such a movement.

The passing opportunities for collecting and preparing such materials should not be lost. The history must be written—will be written. We recommend the following resolutions for the adoption of the General Conference:

Resolved 1. That a faithful history of the Methodist Episcopal Church South is an important chapter in the annals of the church of Jesus Christ in the nineteenth century, and it should be preserved and put to record.

2. *Resolved* That the book editor of the Methodist Episcopal Church South be instructed to collect such materials as may be essential in preparing said history, and that our brethren everywhere be requested to recall such items of interest as may have been forgotten, and collect all the interesting facts in their power, and report to the book editor, to be carefully preserved by him.

Your committee has also considered the relations of the *Christian Advocate* published at Nashville to the other weekly newspapers published in the interest of our church, and respectfully report for the adoption of the Conference the following resolution:

Resolved, That the Nashville *Christian Advocate* should be published at a price that would not undermine and destroy its less fortunate competitors in the field of Southern Methodist journalism, and we believe that $2 50 per annum is the lowest amount at which it should be issued.

The committee has also considered the paper signed by T. L. Mellen and others respecting the publication, by the book agent, of books, etc., in which he has a personal interest, and recommend the adoption of the following, to be inserted among the regulations of the Publishing House:

"The agent of the Publishing House shall devote his entire time and attention to the business of the Publishing House, and during the continuance of his agency he shall not publish at the Publishing House any book, tract, pamphlet or paper in which he is personally and pecuniarily interested, either directly or indirectly, as author or otherwise."

Respectfully submitted.

J B McFERRIN Chairman.
DAVID MORTON, Sec.

Presented and laid on the table, Wednesday morning, May 22, 1878.

REPORT NO IX OF THE COMMITTEE ON PUBLISHING INTERESTS.

Your committee, to whom was referred the report of the German Publishing Committee, to which were added two resolutions adopted by the German Mission Conference during its late session, properly signed by the secretary, viz:

1 Recommending the election of Rev. J B. Ahrens, D D., editor, and Rev J A G Rabe assistant editor of the *Familienfreund* and *Kinderfreund*

2 Recommending the election of a German Publishing Committee, composed of the following-named persons: J. B A. Ahrens, F Vordenbaumen, J. A. Schasser, John G. Krauter and Jacob Bader.

Respectfully report concurrence.

J B McFERRIN, Chairman.
J E COBB Sec.

Presented and adopted, Wednesday morning, May 22, 1878.

REPORT NO. X OF THE COMMITTEE ON PUBLISHING INTERESTS

To the General Conference of the Methodist Episcopal Church South:

Your Committee on Publishing Interests submit the following report upon the memorial in the paper of the Rev. R Abbey, referred to them at an early day of the session. Your committee report the following facts, which have been elicited by their investigation, viz:

1 That on the twentieth of May, 1870, the General Conference adopted a resolution, by which "the Rev. A L P Green, of Tennessee, and Isaac L. Johnson, Esq., of Washington D C.," were appointed a commission on behalf of the "book agents of the Methodist Episcopal Church South," with full power and authority to employ counsel to present and prosecute the claims of and receive the debt due the Publishing House of said church, at Nashville, by the government of the United States for rents, damages, printing material and other property pressed into the service of said government during the years 1862 to 1865 inclusive, and endowed with full power to do all acts and things pertaining to said claim. (See Journal, page 305.)

2 That on the eleventh day of July 1872 the Book Committee of the Publishing House of the Methodist Episcopal Church South, in regular meeting of which said Rev. A L P Green was president, appointed Dr. A H Redford in the place of Isaac Johnson, who had failed to act in said commission, and "authorized said Green and Redford to employ the Rev. R. Abbey to superintend the prosecution of said claim against the United States government." (See minutes of the Book Committee.)

3 That in pursuance of said authority said A H Redford wrote Dr Abbey on the twelfth of July, 1872 inquiring as to the terms to undertake to prosecute the claim, employ counsel, etc.

4 That on the twenty-fifth of July, 1872 said Redford proposed to pay the traveling expenses of said Abbey, and a commission upon what might be collected.

5 That the proposition as to payment of expenses was accepted, but that of commission declined on the ground that it would give said Abbey an interest in the claim, and thus deprive the church of the benefit of his testimony, which he deemed of importance to the Publishing House in the prosecution of the claim.

6 That the matter of compensation was agreed to be left with the Book Committee, with the assurance on the part of said Redford that they would do right, and that said Abbey would thus be relieved from any interest in the claim. (See letter of August 2, 1872.)

7 That by the letter of said Redford, agent of the Publishing House, of date August 22 1872 said Abbey was assured that his employment was by request of Dr. Green, and that they wished him to proceed to Washington, confer with Dr. Johnson, and employ counsel at his discretion, and have the claim pushed forward as early as practicable, and exercise his discretion as to the manner of prosecuting and conducting said claim to its final collection co-operating with said commission—Messrs Green and Johnson and himself, as general book agents of the Methodist Episcopal Church South.

8 That on the thirtieth day of September, 1872 said Redford, agent, executed a power of attorney to said Abbey, investing him with full power in the premises.

9 That in pursuance of the authority vested in him, said Abbey entered fully upon his work, employed counsel upon terms deemed reasonable, and not involving any liability, except contingently, and has been engaged in prosecuting said claim, so far as your committee is advised, with unremitting zeal and diligence up to this time.

10 That in the prosecution of said claim he has incurred considerable expense, a detailed statement of which has not been furnished us. This is estimated by Dr Abbey at more than three thousand dollars over and above the amount paid him by the Publishing House, and has subjected him to no little inconvenience.

11 Your committee have received assurances that there is a reasonable ground to hope that the contest, which has been so long waged for the right in this case, will ultimate in success; but when that result is likely to be reached they have no means of determining. It is believed that the able report of the majority of the committee of the Senate in favor of the allowance of this claim will be adopted whenever it is reached in the order of business.

In this state of the case, when this important matter may need special attention it is not deemed advisable that the agency, which was created under the circumstances named, and which received the approval and indorsement of the General Conference of 1874 in the resolution found on page 435 of the journal, should be circumstanced by any *direct* action of this body.

The relief which success in the prosecution of the claim would give the Publishing House is a matter of the highest moment at this time of greatest need, and should not be imperiled by any hasty, impatient or inconsiderate action.

Under this state of facts your committee respectfully suggest that the best disposition to make of the whole matter at present would be:

1 To file the communication of Dr Abbey, with the accompanying documents, among the records of the General Conference, for future reference.

2 To refer the whole matter of settlement of accounts for expenses incurred in compensation and the continuance or discontinuance of the agency to the agent of the Publishing House and the Book Committee, which may be elected at this session, for adjustment.

Your committee therefore recommend the adoption of the following resolutions:

1 That the communication of Dr. Abbey and the accompanying documents be filed among the records of the General Conference.

2 That all matters connected with his account for expenses and compensation be referred to the agent of the Publishing House of the Methodist Episcopal Church South and the Book Committee, which may be elected at this session of the General Conference, for settlement and adjustment.

3 That all matters relating to the continuance or discontinuance of the agency be referred in like manner to said agent and committee.

All of which is respectfully submitted.

J B. McFERRIN, Chair'n.
DAVID MORTON, Sec. *pro tem.*

Presented Wednesday morning, May 22 1878.

REPORT NO XI OF THE COMMITTEE ON PUBLISHING INTERESTS.

Your committee, to whom was referred a resolution signed by Robert Paine, Jr., John B McFerrin and J C. C Winch, respecting the expediency of memorializing the Congress of the United States upon the subject of the claim in favor of our Publishing House, considered the same, and have prepared the accompanying memorial, which they have instructed me to report to this General Conference for their adoption, after which the secretary of this Conference shall furnish duly certified copies for each of the honorable Senate and the House of Representatives, in Congress assembled.

J B. McFERRIN Chair'n.
DAVID MORTON Sec. *pro tem.*

To the Honorable the Senate and House of Representatives of the United States, in Congress Assembled:

The General Conference of the Methodist Episcopal Church South, consisting of three hundred delegates, ministers and laymen holding a quadrennial session of said Conference at Atlanta Ga., which commenced May 1 1878, most respectfully memorialize your honorable body and represent:

That the United States is justly indebted to the "book agents of the Methodist Episcopal Church South," a corporation located and having its principal office in the city of Nashville Tenn., which is the property of the church represented by this General Conference, and under its direction, to a large sum of money for valuable means and facilities used by the army of the United States in 1862 to 1865, which said claim has long since been prosecuted for adjustment and payment, and is now pending before Congress.

Your honorable bodies have already been informed that the claimant is a religious Publishing House—a public charity—and is one of the largest and most promising in the United States. Its object is to supply the millions more particularly in the South and West, of all classes and races, with a wholesome religious literature adapted more especially to the wants of the young and the less informed masses of the people.

We are assured that Congress is fully advised that the non payment of this debt has largely contributed to the present serious embarrassment of the Publishing House, which at this date, we regret to say, amounts to almost financial ruin.

Your honorable bodies are likewise informed of the extraordinary number of petitions now before your committees praying for the settlement and payment of this claim. We have been advised that these petitions form, as a whole, the most weighty memorial ever presented to the American Congress for private relief.

We are assured that all useful legal, moral and equitable considerations in support of this claim have already been brought by counsel before Congress, and, we doubt not, have been duly considered; and when this body, as we now do, respectfully but most earnestly request Congress to make a settlement and payment of this claim at the earliest convenience of the government, we utter only the unanimous sentiments of millions of American citizens composing our church, societies and congregations, and masses of the people who look mainly to our Publishing House for their current supply of moral and religious literature.

Signed by order and on behalf of the General Conference, at Atlanta, Ga., the twenty-second of May, 1878.

H N MCTYEIRE, Pres't.
T. O. SUMMERS, Sec.

Presented and adopted, Wednesday, May 22, 1878.

REPORT NO. XIX OF THE COMMITTEE ON REVISAL.

The Committee on Revisal submit Report No. 19:

1. They have had under consideration a paper signed by J. H. Dyo and A. R. Winfield, and report that the subject matter of this paper has been already reported on by your committee, and it needs no further notice.

2. We recommend non-concurrence in the memorial of the Memphis Conference, requiring the presiding elder to furnish a list of the members of the District Conference.

3. You committee recommend that you do not concur in a paper signed by A. M. Chrelzberg and O A Darby, recommending a change in the Discipline touching the Board of Finance.

4. They also recommend non-concurrence in the paper of W. S Johnson and H P Walker, touching the record of the Joint Board of Finance.

5. No action is necessary on the paper of C. F. Harvy and J. J Roberts, as the subject matter has already been reported on by your committee.

6. We recommend non-concurrence in the paper of T S Wade and S Black, which proposes to strike out answer 3, question 1, section 12, chapter 3, page 98 of the Discipline.

Respectfully submitted.

J. E. EVANS, Chairman.
F. M. KENNEDY, Sec.

Presented and adopted, Wednesday, May 22, 1878.

REPORT NO. XX OF THE COMMITTEE ON REVISAL.

The Committee on Revisal beg leave to submit Report No 21:

They have had under consideration the subject of uniform statistics referred to them, and submit for your adoption the following table of statistics:

1 Number of local preachers.
2 Number of members.
3 Number of adults baptized.
4 Number of infants baptized.
5 Number of deaths.
6 Number of Sunday schools.
7 Number of officers and teachers.
8 Number of scholars.
9 Number of volumes in library.
10 Number of church edifices.
11 Value of church edifices.
12 Number of parsonages.
13 Value of parsonages.
14 Value of other church property.
15 Money expended for salaries of preachers.
16 Money expended for Sunday schools.
17 Money expended on churches and parsonages.
18 Amount raised in Sunday schools for missions.
19 Amount raised in churches for missions.
20 Amount raised for conference claimants.
21 Amount raised for Bishops.
22 Amount raised for other benevolent objects.

Respectfully submitted.

J E. EVANS, Chairman.
E. M KENNEDY, Sec.

Presented and laid on the table, Wednesday, May 22 1878.

REPORT NO XVII OF THE COMMITTEE ON FINANCE.

Extract from the will of Mrs. Ann Christian Kent, deceased:

"I give to A. H. Redford, agent of the Publishing House of the Methodist Episcopal Church South, or his successor in office, the sum of three thousand dollars, to be controlled by said agent, for the use of said church in spreading and disseminating the gospel among mankind, to be thus applied by said agent under the direction of the General Conference of the Methodist Episcopal Church South, making any disposition of said property as the General Conference shall judge best calculated to promote the object of this trust, as herein stated."

Resolved That the General Conference directs the payment of the sum ($3 000) to the Board of Missions of the Methodist Episcopal Church South.

R A. YOUNG Chairman.

Presented and laid on the table, Wednesday morning, May 22, 1878.

REPORT NO I ON FRATERNAL CORRESPONDENCE.

The Committee on Fraternal Correspondence beg leave to report the following letter in response to the address of the British Conference, viz:

To the Wesleyan Methodist Conference of Great Britain:

Dear Fathers and Brethren—Your address to the General Conference of the Methodist Episcopal Church South has given us great satisfaction. We rejoice in the knowledge of the uninterrupted growing numbers in both the ministry and membership of your societies; of your enlarged views and liberal plans for the education of your people, and the training of a careful and enlightened ministry for home and foreign spheres of labor; of your continued zeal and activity in the great cause of missions, and in all enterprises for the advancement of Christ's kingdom in the world; and particularly of the good success that has followed all your labors. Thanks be unto God who maketh manifest the savor of his knowledge by you in every place. For this cause do we joy and rejoice with you.

The Christian courtesy and kindness shown by you to the late Bishop Marvin and the Rev. E H. Hoss, our accredited representatives to your Conference, deeply affected their own minds, and find grateful recognition by our General Conference, which represents a total membership of about seven hundred and seventy-five thousand souls. Of our own affairs we need not now write particularly, since our representatives were so recently enabled to give you full and detailed information. We hold with you the same standards of doctrinal truths; we are engaged with you in the like efforts to bring our fellow-men into saving contact with the truth as it is in Jesus; and we share with you the same watchfulness of mind to guard our people against the insidious approaches of a cunning infidelity and a dangerous sacerdotalism. We have diligently studied all your plans of operation, and caught inspiration from your examples, especially in the important departments of educational and missionary enterprise. Our schools and colleges and universities are well distributed through our entire territory, and are meeting in good degree the wants of our people. The subject of higher education is at this time receiving special attention at our hands; and institutions, modeled after yours, for securing and perpetuating to our church an enlightened and earnest ministry, are coming into successful use among us. Already from such institutions have gone forth the young and zealous missionary to toil in the distant fields of China, in Brazil, in Mexico, among the Germans in Texas, and the native Indians of the West. A delegate from China represents in this General Con-

ference the interests of that far off land.

Our General Conference, at its present session, has taken the necessary steps to a due celebration of the centennial of the organization of our church in America, in December 1884, and also adopted preliminary measures to secure the assembling of an Ecumenical Council of Methodism, in which it is hoped all branches of the great Methodist family will seek representation, and from which it is confidently expected that the greatest good will result to every part of the general connection.

We most cordially reciprocate the fraternal greetings of your address; and hereby express the great satisfaction and joy it will always give us, at future sessions of our General Conference, to interchange communications with you, by representatives or otherwise, as may be most convenient for you. We can never forget the almost dying words of Mr Wesley, longing for such fraternal interchanges, and enforcing the perpetual spiritual unity of Methodism. "We want some of you," said he to Ezekiel Cooper February 1, 1791, "to give us a connected relation of what our Lord has been doing in America from the time that Richard Boardman accepted the invitation and left his country to serve you. See that you never give place to one thought of separating from your brethren in Europe. Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue.

"Though mountains flow and oceans roll
To sever us in vain."

Now may the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever. Amen.

A. M. SHIPP, Chairman.

REPORT NO. II ON FRATERNAL CORRESPONDENCE.

The committee recommend for adoption by the Conference the following resolution, viz:

Resolved, That the College of Bishops be authorized and requested to appoint a delegation, consisting of one minister and one layman, to bear the fraternal greetings of the Methodist Episcopal Church South to the Methodist Church of Canada.

A. M. SHIPP, Chairman.

REPORT OF THE COMMITTEE ON CHURCH FORMS.

Your committee have also examined with care the forms for a church roster, a Quarterly Conference record, and a class-book, prepared by Rev. Presley B. Smith, and referred to us, and respectfully report that we regard them as very meritorious works of their kind, and well suited to the purposes for which they were designed—the preservation in neat compact form, of a clear, concise and connected history of the charges and those them. We would be glad to see them generally adopted throughout the connection.

J. B. McFERRIN, Chair'n.
DAVID MORTON, Sec'y.

Presented and adopted, Wednesday, May 22, 1878.

REPORT NO. III OF THE COMMITTEE ON TEMPERANCE.

Your committee have carefully considered the paper signed by Mrs. Mary McClellan Brown, referred to us by your body, and would report the following resolution:

Resolved, That we recommend to the several pastors of the church the propriety of holding special services in the interest of Bible or Christian temperance, at such times and in such manner as may be deemed best by the preacher.

P. P. ELLIS, Chairman.

Presented and adopted, Monday morning, May 22, 1878.

TWENTIETH DAY.

THURSDAY, May 23, 1878.

Conference met at the stated hour. Bishop Keener in the chair.

B. H. Spencer conducted divine services.

The minutes were read and approved.

Bishop Paine took the chair.

W. W. Jones and others moved that at ten o'clock this morning it be the order of the day to elect General Conference officers. The motion was laid on the table.

On motion of J. C. C. Winch the order of the day for three o'clock this afternoon was made the election of General Conference officers.

On motion of John Hogan, speeches hereafter are to be limited to five minutes, unless the time be extended by vote of the Conference.

Report No. 3 on Boundaries was taken up.

N. H. Lee moved to amend the first item by adding the words: "Except the town of Jeffersonville."

On motion of F. M. Kennedy the item and amendment were laid on the table.

This item is as follows:

"Your committee, to whom was referred the memorial from the Illinois Annual Conference, and the memorial from the Gosport District Conference, Illinois Annual Conference, have had them under careful consideration, and recommend the formation of an Indiana Annual Conference, which shall embrace the State of Indiana."

The report has been printed in a former number.

The following resolution was then presented, read and adopted:

Whereas, That portion of the Illinois Conference now included in the State of Indiana has greatly prospered, and is constantly enlarging, having increased in four years from 20 to 1,200 members; therefore,

Resolved, That the Illinois Conference be and they are hereby authorized by a vote of a majority of the members, and with the consent of the Bishop presiding, to divide within the next four years so as to form that portion now in Indiana into a separate Conference, to be called the Indiana Conference of the Methodist Episcopal Church South.

COLIN MURCHISON,
B. R. HESTER,

Report No. 3 on Missions was called up, read and adopted.

Report No. 2 on Finance, with minority report, was called up.

A motion was made to adopt the majority report. T. M. Finney moved as a substitute the minority, which was adopted.

Report No. 3 on Finance was taken up.

A. P. Wartertield and H. A. C. Walker moved the following amendment, which was not adopted:

"Art. 3. The apportionment for the salary of the presiding elder shall in all cases be collected by the circuit or station stewards, separately from that of the pastor, and in no case shall be divide with the pastor."

The report was adopted.

Report No 7 on Finance, with the minority report, was taken up. Both reports were read.

J. C. C. Winch moved to substitute the minority report.

E. Hamill moved to lay the substitute on the table. This motion did not prevail. Yeas 93; nays, 93.

On motion of J. S. Martin the substitute was indefinitely postponed.

The adoption of the majority report was moved.

P. A. Peterson moved the following substitute for the report. A motion to lay it on the table did not prevail.:

Resolved, That our pastors are expected and directed to use their influence and authority to discourage all doubtful methods of raising money for church purposes, and that we exhort our people to abstain from all practices in this connection which cannot be pursued in the name of the Lord Jesus.

T. N. Meriwether called for the previous question. The call was sustained, the question put, and the substitute of P. A. Peterson was adopted.

Report No. 8 on Finance was taken up, read and adopted.

Report No. 2 on Education was taken up, read and adopted.

Report No. 3. on Education was taken up and read.

E. E. Wiley moved to recommit the report. A motion to lay that motion on the table did not prevail.

The report was recommitted, with instructions to the committee to report at their earliest convenience, and cancel everything in the report of a political character.

Report No. 6 on Revisal was taken up.

Item 1 was read and adopted.

Item 2 was read.

Paul Whitehead moved an amendment, which was adopted. It consists in an addition after the word "defense."

Item 3 was read and adopted.

Item 4 was read.

N. H. Lee moved to amend by substituting "take with him" for "appoint." The amendment prevailed. The item was adopted.

Items 5, 6, 7 and 8 were read and adopted. The report was adopted as a whole.

Report No 1 on Education, which was recommitted this morning as amended by that committee, was presented by W. W. Duncan, which was read and adopted.

A. M. Shipp, chairman of the Committee on Fraternal Correspondence, presented Reports Nos. 4 and 5 of that committee, which were read and adopted.

Report No. 7 on Revisal was taken up and read.

S. Rodgers moved to amend by inserting the word "non" before the word "concurrence."

After considerable discussion, J. S. Martin called for the previous question. The call was sustained, the question was put and the amendment was adopted. Yeas, 137; nays, 81.

On motion of E. E. Wiley the time was extended to allow the fraternal messengers the opportunity to take leave of the Conference.

The Rev. Dr. Douglas, fraternal messenger from the Canada connection, was brought forward and made an affecting parting address to the Conference, closing with the expression of a request that two fraternal messengers may be sent by the Conference to the next session of the Canada General Conference, which is to meet in Montreal next September. He pleasantly intimated that Bishop Pierce and Gov. Colquitt would receive a most cordial welcome.

The fraternal messengers of the African Methodist Episcopal Church followed in earnest words of parting salutation.

Dr. Douglas then arose and extended a cordial invitation to all the members of the Conference to visit the Canada General Conference—and in particular the secretary of this body.

The occasion was one of great interest.

The chair then announced the following as the committee of nine on nomination of the Book Committee: N. H. Lee, J. R. Godwin, John A. Ellis, W. B. Parsons, J. P. Kelly, J. M. Steele, George M. Bain, William Burr, W. P. Barton.

An invitation to the local preachers of the Methodist Episcopal Church South to attend the annual convention of Methodist local preachers, to be held in Louisville, Ky., beginning October 19, 1878, was received, read and ordered to be printed in the *Daily Christian Advocate*.

Conference adjourned, with the benediction by the Bishop, to meet this afternoon at 1:15 o'clock.

AFTERNOON SESSION.

Conference met at the stated hour. Bishop Paine in the chair.

Religious exercises were conducted by C. W. Carter, of the Louisiana Conference. The minutes were read, corrected and confirmed.

The following resolution was offered read and adopted:

Resolved, That the General Conference authorize the patronizing Conferences to elect the editors of their respective church papers, and report the editors elected to this General Conference.

J. O. A. CLARK.
J. S. KEY.
N. H. D. WILSON.
JOHN HOGAN.
S. REGESTER.
S. S. ROSZELL.

The following item, numbered 11, was presented as an addition to the regulations adopted for the government of the Publishing House, as a part of Report No. 5 on Publishing Interests. It was adopted—a motion to lay on the table not prevailing.

11. The said agent, by and with the consent of the Book Committee, may employ a publisher and business manager, whose duty it shall be to superintend and manage the publishing and business department of said Publishing House, under the control and direction of said agent and committee.

J. B. WILSON.
A. G. HAYGOOD.
MOSES WALTON.
DAVID MORTON.

The Conference then proceeded to ballot for a book agent.

J. S. Martin, J. W. Heidt, S. S. Bryant and W. L. C. Hunnicutt were appointed tellers.

The first balloting resulted as follows:

A. H. Redford, 23; J. W. Burke, 27; L. D. Dameron, 26; H. F. Johnson, 9; R. W. Brew, 5; J. Hardeman, 2; J. B. McFerrin, 82; L. D. Palmer, 11; N. H. D. Wilson, 2; T. M. Finney, 3; R. A. Young, 12; J. B. Wilson, 7; T. O. Summers, 1; J. W. Rush, 1; S. Burkhead, 1; G. M. Bain, 1; O. R. Blue, 1; W. Gam, Blank, D. Morton, A. G. Haygood, H. J. Adams, J. S. Martin, R. K. Hargrove, C. G. Montgomery, W. M. Rush, W. E. Karnegay, Thos. Branch, R. J. Harp, T. G. Whitten, one each.

The whole number of votes cast was 226. No election.

At the close of the vote R. A. Young arose and said: "I am not a merchant, I am not a publisher, I am not a capitalist; and therefore I hope no more votes will be cast for me on the next ballot. I should decline if elected."

A. H. Redford, L. D. Dameron and several others who had been voted for, begged that their names might be withdrawn.

At the close of the first ballot for book agent Dr. Redford said:

"In my address before the Conference on yesterday I distinctly stated that I could not serve longer as book agent—that I had made my arrangements to return to Kentucky, and publish in the city of Louisville a paper in the interest of the Methodist Episcopal Church South, to be called the *Southern Methodist*. Such, I repeat, is my intention. I therefore most earnestly request my friends not to cast any more votes for me."

The second ballot resulted as follows: J. B. McFerrin, 140; H. F. Johnson, 18; L. D. Dameron, 8; A. G. Haygood, 3; R. W. Brew, 2; S. Black, 3; J. G. John, 2; J. S. McCarver, 2; J. B. Wilson, 3; J. W. Burke, 2; W. C. McMillan, T. F. Vanmeter, J. W. Gant, J. Lovett, A. W. Shipp, A. H. Redford, Johnson, Black, H. S. Johnson, Branch, Rodgers, D. Morton, Hargrove, one each.

There were 214 votes cast. J. B. McFerrin having received a majority, was declared book agent.

Conference then proceeded to vote for editor of the Nashville *Christian Advocate*.

The chair stated that as some spoke of voting for Thomas O. Summers, the present editor, the chair was authorized to say that he could not accept the office, and votes ought not to be thrown away on his name.

The ballot resulted as follows: There were 222 votes cast, of which J. W. Hinton received 26; T. O. Summers, 11; O. P. Fitzgerald, 61; L. Pirker, 30; H. A. M. Henderson, 3; R. K. Hargrove, 9; C. W. Miller, 31; A. G. Haygood, 11; A. W. Wilson, 13; D. R. McAnally, 6; J. M. Bland, 2; W. C. Johnson, 5; J. J. Lafferty, T. M. Finney, A. R. Winfield, W. H. Potter, W. G. Connor, R. N. Price, J. D. Barbee, I. G. John, F. M. Kennedy, one each. No election. The names of D. R. McAnally, H. A. M. Henderson and L. Parker were withdrawn.

The second ballot resulted as follows:

There were 222 votes cast, of which O. P. Fitzgerald received 115; R. K. Hargrove, 6; W. L. C. Hunnicutt, 2; L. Parker, 9; C. W. Miller, 43; A. W. Wilson, 6; J. W. Hinton 31; T. A. S. Adams, 2; T. O. Summers, 2; A. G. Haygood, 3; A. R. Winfield, W. F. Cooke, S. Black, J. Barcroft, A. H. Redford, one each.

O. P. Fitzgerald, having received a majority of the votes cast, was pronounced duly elected editor of the Nashville *Christian Advocate*.

On motion of D. C. Kelley, Thomas O. Summers was elected editor of books by acclamation.

On motion of T. J. Magruder, W. G. E. Cunnyngham was elected Sunday school editor by acclamation.

The order of the day was suspended to take up Report No. 6 on Missions.

Article 1 of the constitution was adopted.

P. Whitehead moved to strike out the word "and" in article 2 of the constitution between the words secretary and treasurer. This motion prevailed, and article 2 was adopted.

Articles 3, 4, 5 and 6 were read and adopted.

On motion of J. E. Edwards the remainder of the constitution was substituted by the remaining articles in the old constitution.

The time was extended to go into the election of the secretary of the Board of Missions.

On motion of A. R. Winfield the chair was requested to appoint a committee of five to nominate the officers and members of the Board of Missions.

The chair announced the following as the committee: A. R. Winfield, J. S. Key, H. P. Walker, S. Rodgers, P. A. Peterson.

The ballot for secretary resulted as follows: There were 215 votes cast, of which D. C. Kelley received 52; W. H. Potter, 28; A. W. Wilson, 38; A. G. Haygood, 7; E. R. Hendrix, 9; P. A. Peterson, 25; R. K. Hargrove, 11; S. X. Hall, 4; W. F. Harris, 8; W. G. Connor, 11; E. N. Watson, 2; A. R. Winfield, 7; A. S. Andrews, 3; J. S. Martin, R. N. Sledd, T. M. Finney, A. H. Thomas, S. Rodgers, one each. No election.

On motion of G. M. Jones, when we adjourn we adjourn to meet at 8:30 A. M. to-morrow.

The names of Hendrix, Peterson, Haygood Winfield and some others were withdrawn.

The second ballot resulted as follows: There were 207 votes cast, of which D. C. Kelley received 69; A. W. Wilson, 108; W. H. Potter, 22; A. G. Haygood, 2; Hendrix, Winfield, Peterson and S. X. Hall, one each.

A. W. Wilson was declared duly elected secretary of the Board of Missions.

On motion of J. E. Edwards, Report No. 7 of the Committee on Itinerancy was made the order of the day for to-morrow morning, after reading the minutes.

A. R. Winfield, chairman of the committee to nominate the officers and members of the Board of Missions, announced the following nominations: T. O. Summers, president; N. H. Lee, vice-president; J. W. Manier, treasurer. Managers: J. S. Martin, Baltimore Conference; W. G. E. Cunnyngham, Holston; L. S. Burkhead, North Carolina; H. A. C. Walker, South Carolina; W. H. Potter, North Georgia; R. A. Young, Tennessee; P. A. Peterson, Virginia; D. C. Kelley, Tennessee; A. H. Redford, Louisville; I. G. John, Texas; A. R. Winfield, Little Rock; J. W. Lewis, St. Louis; W. T. Johnson, Missouri; J. C. Simmons, Pacific; O. P. Fitzgerald, Pacific; J. D. Hamilton, Tennessee; C. B. Galbraith, Mississippi.

Conference adjourned, with the benediction by the Bishop.

REPORTS OF COMMITTEES.

REPORT NO. IV OF COMMITTEE ON FRATERNAL CORRESPONDENCE.

The Committee on Fraternal Correspondence beg leave to report, for adoption by the Conference, the following resolution, viz:

Resolved, That the College of Bishops be authorized and requested to appoint a delegation of two to convey, in person or by letter, the fraternal greetings of the Methodist Episcopal Church South to the Colored Methodist Episcopal Church in America, and to the African Methodist Episcopal Church, at the next session of their General Conferences.

A. M. SHIPP, Chairman.

REPORT NO. V OF THE COMMITTEE ON FRATERNAL CORRESPONDENCE.

Your Committee on Fraternal Correspondence beg leave to report, for adoption, the following resolution, viz:

Resolved, That the second Wednesday of the session of this General Conference, to be held in the city of Nashville, in May, 1882, is suggested as the proper day for the reception of fraternal delegations, and that the evening of that day, and such other evenings as the Conference may order, shall be set apart for listening to addresses from delegations; and that all bodies in correspondence with us be fully advertised in our letters by our visiting delegates, of the day ordered by this body for the reception of fraternal delegates, their letters and their words of greeting.

A. M. SHIPP, Chairman.

Presented and adopted, Thursday, May 23, 1878.

TWENTY-FIRST DAY.

FRIDAY, May 24, 1878.

Conference met at the stated hour, Bishop Pierce in the chair.

The Conference ordered the General Minutes of 1876 and 1877 to be stereotyped and published as soon as convenient.

Report No. 7 of the Committee on Itinerancy was taken up. It relates to the basis of representation, and reported on numerous papers on the subject. The report is as follows:

REPORT NO. VII OF THE COMMITTEE ON ITINERANCY.

The Committee on Itinerancy have had under very careful consideration the many papers, from various sources, in regard to the composition and representation of a General Conference, and report the following as the result of their deliberations:

1. They recommend that answers 1 and 2 to question 1, section 1, chapter 2, pages 32 and 33 of the Discipline, be so amended as to read as follows, viz:

Answer 1. The General Conference shall be composed of one clerical member for every thirty-six members of each Annual Conference, and an equal number of lay members. Of the lay members from an Annual Conference, one may be a local preacher.

The clerical representatives shall be elected by the clerical members of the Annual Conference; provided that such representatives shall have been traveling preachers at least four calendar years next preceding their election, and in full connection with an Annual Conference when elected, and also at the time of holding the General Conference. The lay representatives shall be elected by the lay members of the Annual Conference; provided that such representatives shall have been members of our church for at least six calendar years next preceding the time of their election, and also at the time of holding the General Conference.

2. An Annual Conference, entitled under the second restrictive rule to one ministerial delegate, shall not be denied the privilege of one lay delegate, and he may be a local preacher.

The committee also recommend that the second restrictive rule in the Discipline, page 36, be so amended as to read as follows, viz:

"2. They shall not allow of more than one representative for every eighteen members of the Annual Conference, nor allow of a less number than one for every sixty; provided, nevertheless, that when there shall be in any Annual Conference a fraction of two-thirds the number which shall be fixed for the ratio of representation, such Annual Conference shall be entitled to an additional delegate for such fraction; and provided also that no Conference shall be denied the privilege of two delegates—one clerical and one lay."

The report was adopted by a vote of 157 yeas to 23 nays.

On motion of J. B. McFerrin the secretary was instructed to send this report to each Annual Conference at its next session, and to furnish each of the Bishops with a copy of the same for their action.

Bishop Kavanaugh took the chair.

Report No. 1 on Sunday Schools was taken up and read.

It concurred in the memorial on annual election, at the fourth Quarterly Conference, of Sunday school superintendents, and to define their duties more fully. Adopted.

Also concurred in a resolution instructing the Sunday school editor to put as much of Methodist catechism in Sunday school lessons as will teach the doctrines of the church. Adopted.

Also in a resolution on addition to duties of pastor in instructing children. Adopted.

Also on development of greater missionary spirit among Sunday school children. Adopted.

The Book Committee is constituted as follows: Dempsey Weaver, James Whitworth, T. D. Fite, Nathaniel Baxter, Jr., Dr. William Morrow, Judge E. H. East, Dr. William H. Morgan, Rev. R. K. Hargrove, Rev. R. A. Young, John A. Carter, S. H. Dunscomb, Rev. A. G. Haygood, Rev. A. S. Andrews.

On motion of John Hogan the Conference proceeded to vote for the place of holding the next session of the General Conference.

Waco, Texas, St. Louis, Mo., and Nashville, Tenn., were put in nomination. Waco received 48 votes, St. Louis 21. On motion, Nashville was chosen by a unanimous vote.

The following resolution was then presented, read and adopted:

Whereas, The financial embarrassment of the Southern Methodist Church in Washington city has not been relieved since the session of the General Conference in 1874; *And whereas* The necessity for a well-sustained and truly representative church at the capital of the United States is more imperative now than ever before; therefore,

Resolved, That we renew the recommendation and reindorse the appeal made by the Bishops in 1874 in behalf of the Southern Methodist Church in Washington city.

The following election of editors of Conference papers were announced as follows: D. R. McAnally, editor of the St. Louis *Christian Advocate*; W. C. Johnson, of the *Nashville Methodist*; I. G. John, of the *Texas Christian Advocate*; F. M. Kennedy, *Southern Christian Advocate*; Linn Parker, NEW ORLEANS CHRISTIAN ADVOCATE; W. B. Parsons, *Pacific Methodist*; Z. Meek, *Central Methodist*.

A beautiful episode then took place. Bishop Pierce delivered an affecting address (with a copy of the Bible presented by the Conference to each) to the six little boys who acted as diligent and courteous pages during the session of the General Conference.

A. R. Winfield, on behalf of the pages, made a beautiful response.

The regular order was resumed—Report No. 1 of the Committee on Sunday Schools:

Item 1. On correctional Sunday School Union. Making Annual Conferences elect secretaries to represent the Sunday school interest to the Sunday school editor. Adopted.

Item 2. On election of Committee of Finance by the General Conference on general Sunday school interests, with Sunday school editor as chairman. Adopted.

Report No. 3 of Committee on Sunday Schools:

Item 1. Favorable on encouragement of children to attend divine services. Adopted.

Report No. 5:

Item 1. Adverse on new form for opening Sunday school. Adopted.

Report No. 3 of Committee on Itinerancy:

Favorable on insertion of question, "Are you in debt?" in Discipline, on admission of preachers on trial. Adopted.

Report 1 of Committee on Finance, on church debts and prohibition of stewards creating liens on church property, and recommending such changes in present laws as are necessary to prevent churches from running into deep debt. Adopted.

Report No. 9 of Committee on Revisal:

Item 1. Favorable on change of Discipline that Conferences sit with open doors unless ordered otherwise. Adopted.

Item 2. Favorably on memorial on change of Discipline so as to make class-leaders annually appointed, and changed when necessary.

The item was put on a division—yeas, 88; nays, 51—and was adopted.

Item 3. Favorably on resolutions asking provision against undue anticipation of churches, and changing the Discipline to that end.

The names of the Committee on Sunday Schools were announced, as follows: N. T. Lupton, J. H. McFerrin, W. A. McCarty, J. H. Carlisle, T. J. Magruder.

Bishop Pierce announced that the Rev. J. O. A. Clark was appointed agent of the Wesley Monumental Church in Savannah.

Conference then adjourned, with the doxology and benediction by the secretary.

AFTERNOON SESSION.

Conference met at the appointed hour.

Bishop Wightman in the chair.

E. E. Wiley asked that the editors elect of the Holston *Methodist* be put on the minutes. They were R. N. Price and J. A. Lyons. Their names were ordered recorded.

R. A. Young, chairman of the Committee on Finance, made a verbal report that a bequest of $8,000 was made by J. T. Colvin to the widows and orphans of the traveling preachers of the Methodist Episcopal Church South; whereupon, on motion of D. C. Kelley, it was resolved that "the agent be and is hereby authorized and instructed to pay the amount to the several Annual Conferences."

The following resolution was then offered, read and adopted:

Resolved, That when the Book Committee shall have ascertained definitely the amount of legitimate indebtedness of the Southern Methodist Publishing House, and, after exhausting all other resources committed to them for payment thereof, it should be discovered that there are still debts which remain unprovided for, and cannot otherwise be paid, we regard these as debts of the church, contracted by its authorized agencies, which honor and Christian integrity alike require us to pay.

W. J. NUGENT.
R. K. HARGROVE.
H. C. KELLEY.

W. G. Veal moved that the course of study for traveling and local preachers be printed in the appendix to the Discipline.

The following resolutions were offered, read and adopted:

Resolved, That the Sunday school editor be requested to assist the book editor in preparing the new Discipline for the press.

Resolved, That the book agent be and is hereby instructed to publish as soon as possible the journal of this session of the General Conference and the new Discipline.

Resolved, That we recognize the great good that has resulted from the visits of our bishops to the District Conferences; still in view of the arduous work before them in presiding the sessions of the Annual Conferences, the General Conference leaves this matter entirely to their option and convenience.

Resolved, That this General Conference is greatly indebted to Dr. Thomas O. Summers and his able assistant secretaries, including the efficient stenographer and reporter for their faithfulness in reporting the proceedings of this session of the Conference, and for the correctness with which the minutes have been kept.

Resolved, 1. That we, the members of this General Conference, hereby tender to the authorities and citizens, the churches and pastors of Atlanta, our hearty thanks for the kind, generous and delightful manner in which they have received and entertained us in their hospitable homes and churches.

2. That our thanks are due to the various railroad officials for reduced fares; to the reporters of the *Daily Constitution* (Atlanta), and the *Morning News* (Savannah), as well as to the *Daily Christian Advocate* for faithful reports and kindly notices; and to Mr. Stewart and assistants for constant attentions.

Resolved, That the book agent, with the approval of the book editor, the Book Committee and one of the bishops, be allowed to publish, at pleasure, in the interest of the General Conference, a small hymn or song book, suited to revival, prayer and social meetings.

Resolved, That the action of this Conference in refusing to adopt Report No. 7 on Revisal touching dancing and other sinful amusements, is not to be understood as giving encouragement to the practices heretofore condemned, but simply as a declaration of the judgment of the Conference that the general rule which forbids the "taking such diversions as cannot be taken in the name of the Lord Jesus," as explained and applied in the addresses of the bishops in 1870 and 1871, which were adopted by the General Conference, is the law of the church on these subjects; and is sufficient, if faithfully enforced, to correct the evils complained of in said report.

The minutes were read and confirmed.

The time of adjournment having arrived, the chair called on the venerable senior Bishop to lead in prayer, which he did in a most impressive manner. The doxology was sung. The benediction was pronounced by Bishop Wightman, and this closed the eighth session of the General Conference of the Methodist Episcopal Church South; the next session to be held in Nashville, Tenn., on the first Wednesday in May, 1882.

THE FISH. BEAVERS.—York Co. beavers are sagacious animals. A man from Nankawick, hunting beaver, recently came upon a lagoon which showed marks of having been lately dammed up by these industrious creatures. Leaving his ax near a beaver-house, the trapper proceeded to explore the region round about; but on returning in about an hour no ax was to be found. This mysterious disappearance puzzled him; but his astonishment burst into positive alarm when, going to the foot of a large juniper tree, no trace could be seen of his camp kettle and provisions. Faint from hunger and fatigue, he found his way to the edge of the pond, where a small black object, gliding over the surface of the water, attracted his attention. Closer inspection revealed a large beaver swimming off with the camp-kettle in his mouth. The disgusted trapper slowly left the fated spot, minus ax, kettle and a good dinner carried off by the beavers. Whether the beavers sunk the ax in the middle of the pond or conveyed it to a place of safety is, of course, unknown; but from the method of their operations he firmly believes that they made sure of the ax first, knowing that it was the instrument with which he designed destroying their homes. The kettle, which seemed the more harmless and inoffensive weapon, they left till the last.—*St. John's N. B. Telegraph.*

HOW TO RUIN A SON.—1. Let him have his own way.

2. Allow him free use of money.

3. Give him full access to wicked companions.

4. Call him to no account of his evenings.

5. Furnish him with no stated employment.

Pursue either of these ways, and you will experience a most marvelous deliverance, or will have to mourn over a debased and ruined child. Thousands have realized the sad result, and have gone sorrowing to the grave.

Where you must watch, where you must see that you maintain power, is at the sources.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, JUNE 13, 1878.

REV. LINUS PARKER, D. D., Editor.

ROBT. J. HARP, PUBLISHER.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address on all matters of business, Rev. R. J. HARP, 112 Camp street, New Orleans.

Address all communications designed for publication to Rev. LINUS PARKER, 112 Camp street, New Orleans.

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REV. LINUS PARKER, D. D.

RATES OF SUBSCRIPTION.

The New Orleans Christian Advocate is to be furnished to subscribers at the following rates, including postage:

One Year	$2 00
Six Months	1 15
Three Months	75

To all Ministers of the Gospel and widows of deceased traveling preachers:

One Year	$1 00
Six Months	50
Three Months	25

Call to the Ministry.

"Inquirer" requests an editorial on the nature and evidences of a genuine call to the sacred office of the ministry. First of all, is the call to be a Christian—a call which is out of darkness into God's marvelous light? The converted man must be a worker in the church. "Lord, what will thou have me to do?" is the earnest inquiry of every child of God. It is needful that some should give themselves wholly to the ministerial and pastoral office. It is God's exclusive prerogative to call men to this duty. Thus he called the prophets, the apostles and the evangelists, and ministers of whom we have knowledge in the pages of inspiration. It is still for the Lord of the harvest to send forth laborers.

We must say, then: A call to preach is of God, and of God in a peculiar sense. In a certain sense every duty is laid upon the Christian by a divine vocation. He does what he believes to be in accordance with the will of God. This principle governs him in his business and in all his activities in the church. But with reference to the ministry there is a special divine call to a specific work, which involves fearful responsibilities, and separates him from secular pursuits. To this there must be the inward moving of the Holy Spirit. The conviction fastens itself on the mind—the impression is strong and clear to our own consciousness. It is made the subject of much thought and prayer. There is, perhaps, a disposition to throw it off. We have and other plans, and do not like to surrender them. But the conviction follows us—is present in all our thoughts.

If the call be genuine, the way to its fulfillment will be opened by the Divine Providence. The qualifications necessary, such as education, physical ability and endowments, and aptness to teach, will harmonize with the objects of the ministry. In the matter of education, the preparation may come after the call, but the gifts of speaking and of teaching must be already present in some degree. Our old Methodist rules are good ones by which the church tries those who profess to be moved by the Holy Ghost to preach: "1. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? Are they holy in all manner of conversation? 2. Have they gifts as well as grace for the work? Have they, in some tolerable degree, a clear, sound understanding, a right judgment in the things of God, a just conception of salvation by faith? Do they speak justly, readily, clearly? 3. Have they fruit? Are any truly convinced of sin and converted to God by their preaching?"

This last question implies that the candidate has already tried his calling by exercising his gifts, and that there may have been failure as to the fruit. It is a rule that will be applied judiciously by those who sit in judgment on others, and most young preachers will need guidance and advice in its application to themselves. It is supposed that all the other tests have been met so far as to justify entrance upon the work of preaching as a local licentiate at least, and that the conversion of souls is the crowning evidence of the genuineness of the call. "Inquirer" and many others who are concerned about a call to the ministry have not gone so far as this, and for them questions first and second are applicable. While they are laid down for the guidance of the church, they are also valuable for the instruction of those who may feel that they are called to preach. A young man may not be the best judge of his own gifts and of his own qualifications, but these rules will be found helpful in self examination.

Usually a genuine call to preach comes from within rather than from without. The initial movement thereto is of the Holy Ghost, and the first impression of any force or authority must be developed in the consciousness by the voice of the Spirit. Devout and fond parents sometimes are in advance of the divine method; and admiring friends and over-hasty advisers seek to impress the young man with convictions which they entertain for him. These influences are not without their value when they coincide with the inward personal call, but through them many have been led to assume ministerial vows who were never called of God. Does the call come from within, and are the impressions of others only confirmation of convictions which the Spirit has previously wrought in the heart? It will not do to relegate the call to the judgment of others. This may come in to strengthen the conviction, but, if made the original and foundation of it there is danger. While the call, to be genuine, must come from within, there will be a spirit of docility in submitting our convictions to the advice of godly persons and to the judgment of the church.

Young men who feel called to preach cannot too carefully scan their motives. The eye must be single. If they desire anything but God, if they are impelled by other considerations than a burning love for souls, if the work is secondary and a livelihood first, they had better turn to other pursuits. Is the purpose to be a faithful and useful minister of Christ? Has all that this implies been well considered?—the renunciation of those pursuits that may bring wealth and worldly consideration, the trials and probable poverty and inconveniences of a preacher's lot. It takes a genuine call, divinely attested and sealed by fruit, and accompanied with deepest spirituality and consecration, to carry the preacher securely through the obstacles that beset his path.

Men are in the ministry who have no business there. They would do the church a service by turning to something else. In some instances they were mistaken as to their call, and the church erred in yielding to their importunities. In other cases the call may have been of God, but there has been indolence, loss of spirituality, and other kinds of unfaithfulness. On the whole, we are gratified that there is inquiry on the subject. There is occasion for great carefulness on the part of those who feel it to be their duty to preach, and of equally great carefulness on the part of those who must judge of their qualifications.

The committee of the House of Representatives, popularly known as the Potter investigating committee, which was appointed to inquire into the reported frauds perpetrated in Florida and Louisiana at the late presidential election, has been at work for ten days or more. We do not believe that there is any purpose or desire on the part of the Democrats to disturb the title of Mr. Hayes to the presidency. This was settled by Congress through the commission, and is not questioned by nine tenths of those who believe that the count for Hayes in Louisiana was fraudulent. The exposure of these frauds may be for merely political purposes, and for effect upon the fall elections; or it may be regarded as due to the truth of history and to the future well-being of the country that the facts should be made known, and that the perpetrators of a great crime should be made to bear the odium which justly attaches to their conduct. People may differ as to the wisdom and expediency of this investigation, but the charge of conspiracy and revolution is evidently a partisan clamor, gotten up to divert any damaging disclosures that may be made. The religious press of the Methodist Episcopal Church, true to its political instincts, joins loudly in this line and cry about revolution and the nearness of another civil war. There is a tremendous stake in the coming election. It is no less than the control of the House of Representatives; and the effect of an investigation of Republican frauds must be met and overcome in some way. The question is not as to Mr. Hayes' title, nor is there any purpose of revolution or civil war. It is simply which party shall preponderate in the next Congress. All this ado about conspiracy, revolution, civil war, is a mere pretext and sham, designed to fire the Northern heart, and to rally the people to the Republican standard. Whatever may be the outcome of this investigation business, we have no idea it will lead to another civil war.

The European Congress, which has been so long contemplated, is actually to meet at this date. The treaty between Russia and Turkey is to be submitted for consideration, and the affairs of Turkey to be adjusted. This is supposed to mean peace, as neither Turkey nor Russia will be likely to venture on armed opposition to united Europe. None care much for Turkey, except as her national existence becomes a necessary check to the ambitious projects of the Czar, and serves to preserve the liberties of Europe, and to protect the British empire in India. Napoleon declared at St. Helena that Constantinople was the empire of the world. No great power can be permitted to occupy it, and hence it must be left in possession of Turkey.

It is now clearly manifested that this second attempt on the life of the Emperor William has its inspiration in the socialistic organizations. As this organization is nearly world-wide, and exists in more or less force in every civilized country, the alarm is correspondingly great. It not only threatens the peace of Europe, but it is a growing element of trouble in the United States. It is assuming such formidable proportions that it will at no distant day become the great political and social problem of this country. The virtue of our people and the strength of our institutions will be tested by it as nothing else ever has tested them. The capacity of a people for self-government will be either vindicated or finally exploded whenever the Commune, fully developed, stands face to face against the established order.

The camp meeting at Seashore camp ground begins on Wednesday, July 10, and will continue eight or ten days. Lodgings and meals can be obtained at reasonable rates. A number of new tents have been built this year, and a large attendance of tenters is expected. Transient visitors will be supplied with cots, and good, substantial fare. If possible, it is always best to tent, and to remain on the ground during the meeting. Ministers will be provided for, as heretofore. A cordial invitation is extended to all. The grounds are much improved, and more beautiful than ever. Let our Christian friends remember this meeting in their prayers. May the approaching meetings be better than any that has preceded it.

Dr. Fitzgerald, the recently elected editor of the Nashville *Christian Advocate*, has returned to California on business. He expects to be at his post in Nashville in a short time. In the meantime Dr. Summers continues in charge.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will hold its annual meeting at the Seashore camp ground on Friday morning, July 12 at nine o'clock.

Address of Rev Dr Douglas.

The following address was delivered before the General Conference by the Rev. Dr Douglas, fraternal messenger from the Methodist Church of Canada:

Honored Fathers and Brethren: In response to the call of the chair I count myself happy in being permitted to stand on the sacred soil of Georgia—sacred because of its Methodistic history—and to look into the honest eyes of those men who have uplifted the banner of old Methodism throughout this great land of the South.

It has been to me, sir, a source of sincere regret that my co-delegate, the Hon. Justice Wilmot, now in New Brunswick, has been prevented from appearing with me on this occasion. My regret arises from the fact that whatever of failure may mark my representation of the church whose commission we bear, ample compensation would have been found in the fullness and accuracy of his.

We have come, sir, from the land beyond the lakes—from the valley of the lower St. Lawrence—where the borealis tastes in spective lights athwart the darkness of the sky, where the mists, like the tented fields, hang around the shores of old Acadia. We have come as forerunners of what I trust will be a long succession of friendly delegations (applause) down to the later ages and generations. We have come to you bearing the greetings of one thousand ministers and many thousand members, who hold with you a like precious faith and a like blissful experience of our common Christianity. (Applause). Though we bring no alabaster-box of precious ointment to break in your midst, we bring, we trust, that which is better—loyalty of heart to our Master divine, and sincere brotherly affection, which rejoices to hail you as companions in the tribulation of the Kingdom and patience of Jesus. (Applause.)

Mr. President, as the address intimates, some four years ago the development of our church in ever-widening fields demanded a new autonomy. At the meeting of our first General Conference we rejoiced to welcome your honored brother (Rev. Dr. Sargent, on the platform) in our midst, whose graceful urbanity, sagacious and sportive eloquence are an inspiration and a joy. Though he did not appear in our midst as your official representative, yet he tendered to us a semi-official invitation—a response which is our presence in your midst to day—an expression of our church's desire for fraternal union. (Applause.)

The Methodist Church of Canada, rough handed but leal of heart, as the Scotchman says, "has fallen in love with the fair maid of the Methodist Church South." (Great laughter and applause.) In the language of the old song: "We have come a-wooing, and to join hands till death us do part." (Applause). I hope to join in aspiring to higher consecration and sublimer endeavors to spread scriptural holiness over this grand American continent. (Applause.)

It is, sir, perhaps right that you men in the far South should once for all have a statement of the characteristics of the great field which God hath given us to cultivate. The field of the Methodist Church in Canada stretches from the summer isles of the Bermudas, off the Carolina coast, to the bleak shores of Labrador, and from where the rude Atlantic lifts its high and stormy billows against the granite cliffs of New Foundland to where the great Pacific rolls up its placid tides to kiss the sandy shores of green Vancouver's Islands. (Applause.)

In this vast territory, the area of which comprehends the half of this continent, we have a series of provinces, all of which rival those kingdoms and nationalities in areas which, for eight hundred years, have controlled the destinies of the Old World. If we begin on the sun-rise side of the continent, we have the island of New Foundland, which is as large as the combined kingdoms of Denmark, Sweden and Norway, the old Scandinavian home of the Norsemen, who delighted to sniff the brine. Though bleak in its clime, and surrounded with stormy seas, yet here the Methodist Church of Canada has planted a Conference, which holds nearly one-half of the Protestant population of that island. And of a magnificent band of consecrated men who inhabit that inhospitable coast, if time would permit, I could tell tragic tales, matching the heroic sacrifices of the most heroic period of the Methodist Church. They, with jubilant spirit, preached the old gospel around the headlands to the fishermen of the Island of New Foundland. (Applause.)

Coming to the mainland, we have the Province of Nova Scotia, which is larger than old Scotland—Scotland, which, the scholars know, has done the metaphysical thinking for the world for one hundred and fifty years. (Laughter and applause.) In this peninsula of Nova Scotia, with its shore-line of three thousand miles, and whose hardy sons are commanders on every sea, our church has formed another Conference, with some one hundred and twenty ministers, and holds the Protestant population of some one fifth the entire representation.

I rejoice sir (addressing Gov. Colquitt, of Georgia, on the platform) to see that God has lifted you up to these dignities, social and political, in the great commonwealth of Georgia. I bowed with thankfulness when told of the Methodist traditions of the chief magistrate of the State.

I say with pleasure that in Nova Scotia the refined and cultured status of Methodism has scarcely a peer in any church in the Dominion of Canada. (Applause.)

Passing to the Province of New Brunswick, we have an area larger as the Kingdoms of Holland and Belgium. This province was presided over by Judge Wilmot, governor for a term of years.

I rejoice to say we hold that gem of the Gulf of St. Lawrence, Prince Edward's Island, as large as the old Grand Duchy of Parma. Nowhere is Methodism more jubilant, and leading a more triumphant career. (Applause.) Here we have our third Conference, of one hundred and twenty ministers, and holding one-fifth of the Protestant population.

Coming to my own province, the great Province of Quebec, with an area as large as the entire republic of France, though it running the rival of your Mississippi—the noble St. Lawrence. Few have comprehended the magnitude of that stream—its tributaries rivaling the most historic rivers of the Old World. If you take the Ottawa you have a river longer than the Rhine, mightier than the Danube, and pouring out more water than the Nile or the Ganges—draining an area of the province eight times the size of Vermont, or twelve times that of Massachusetts, and capable of sustaining a population of eight millions, while it has the finest pineries in the world. The population of the Province of Quebec comprehends one and a half million, and a quarter are of French origin. It is my sorrow to say that in that great province we have one of the most aggressive and defiant types of Romanism on the face of the earth. When the country was conquered from the French, the over-generous instincts of the conqueror forgot the claims of posterity, and perpetuated those fatal feudal institutions. It is the misfortune of this province to be the only spot on the American continent where the church can tithe the land, and the right hand of the governing power enforce the claim. As a result of this power, the country is impoverished and the church is enriched. In the very city from which I have come we have some of the most colossal church edifices on the continent, some holding audiences of ten thousand, on whose frescoed walls may be seen copies of the grand conceptions of Raphael and Correggio—conceptions which were to the Latin world an inspiration and a song before the art of printing was discovered, or before the "schoolmaster was abroad," or modern literature was born.

It is from this standpoint that you will pardon me for a personal appeal. Coming, as I do, from the land where despotic Romanism tramples intelligence in the dust, you will pardon me if I cry in the ears of you men of the South that ceaseless vigilance is the price of spiritual liberty from the despotism of Rome. (Great applause.) We have heard afar of the hierarchy relative to the great land of the South. We have found out in the Province of Quebec the purposes of that mighty and overwhelming power. Let me say to you that the policy which is begun is to sap and mine, to open the galleries below in the lower strata of society. Thus, little by little, through your universal suffrage, they will become the political controllers of the great land of the South. (Sensation.) Allow me, then—let one who for forty years and more, has stood under the shadow of this mighty despotism—to cry: Beware! beware! (Applause.)

In the Province of Quebec we have our fourth Conference—two hundred ministers and one-sixth of the Protestant population. We bespeak for them your sympathy. In spite of the sacrifices and ostracisms to which our men, especially our French ministers, are subjected they are going to succeed in upholding the ensign in the most Catholic land of this continent. (Applause.) I say even in the South that Ontario is one of the fairest lands on the face of the earth. By the genius of Dr. Ryerson—who assured me that but for his great age he would have been happy to have been with you, (applause)—by the genius of Ryerson, thirty years a minister and superintendent of public education, one of the finest school systems in the world has been inaugurated. He took the salient points of the German system, the popular power in the American system, and the discipline of the English high school system of education, combining, harmonizing and blending them so that it gives the son of the lowest man in the land an education that will admit him into any university. (Applause.)

In this province Methodism has been grandly triumphant. Here we have two Conferences of impressive power, comprehending six hundred ministers, and over one-third of the entire population of the intelligent Province of Ontario.

And now we sweep out into the great Northwest. I will summarize by naming the Province of Manitoba, the Province of Keewatan, the Province of Saschatawan. The reporters will please spell right here. (Great laughter.) They are in the heart of the continent. The Saschatawan is a navigable river of one thousand miles, and there are coal fields three hundred miles long, with almost the deepest strata on the continent of any known to the science of geology.

This vast area is as large as the empire of European Russia. Its lakes are unnumbered—its rivers unknown to song. Already the vanguard of a mighty population are coming in to take possession of this fertile land. Some are here whose young eyes shall see it—when the earth will tremble with the tread of the free-born millions in that vast region. (Applause.)

Passing beyond the mountains, we have the British Columbia and last, but not least, the green Isle of Vancouver, which almost rivals in area "that Emerald isle of the sea," which has given forth more poetry, inspiration and song unsurpassed. Bishop Kavanaugh, than any on earth. (Laughter and applause.)

I say this because one of my allegiances is with the Irish. Throughout this vast area we have established missions which will become wider for Conferences in the coming years.

Now, sir, before dismissing this department of my subject, I will say that I stand in your midst with a proud mable pride. Though the Methodist Church of Canada came after the Anglican Church, and after the manly Presbyterian, yet it is not unbrotherly to say that more sing the songs of Wesley and hold to the Methodist Church of Canada than to any other Protestant Church in the Dominion of Canada. The honor of founding the Methodist Church of Canada belongs equally to the Methodism of the motherland and the Methodism of the great republic. Ever green shall be the memory of those men who, when my venerable friend (Dr. Lovick Pierce) was younger, or a little before him crossed the great lakes and went out into the trackless wilderness, seeking the lost sheep in that land of the North Star. (Applause.) It is a remarkable fact, and we glory in the fact, that one of the first Methodists on the American continent found a last resting-place nigh where the thundering rapids that lift forevermore their voices, and sing their ceaseless requiem over the sainted dead. (Great applause.) Around the names of Barbara Heck, Garretson, Bangs, Bishops Asbury, George and Hedding, we Canadians bind the immortelles of deathless fame. (Great applause.) The ages shall hold the memory of their names and tell the story of their heroic deeds. (Renewed applause.)

While the American church sent out agents into the West, the English Methodists sent to the East as far back as Wesley's day. It is thus, sir, you see the providential condition of the Methodist Church of Canada—aggressive as the American and conservative as the Methodism of motherland—both combined in the Methodism of Canada.

As the address intimates, some few years ago a desire was kindled for organic union.

The Eastern Wesleyan Conference and the New Connection Conference agreed to join their fortunes with the larger Canadian Conference in one organic whole—America with the American. We adopted your scheme of confederated Conferences, with the quadrennial General Conference, perhaps the wisest human scheme that we have sought to perpetuate the Presbyterian principle which obtains in the constitution of the old world Methodism. (Applause.) (Not as though we had already attained, either were already perfect.)

We are still students, Mr. President, as you are, confronting the unsolved problem of how to strengthen Methodism in the cities and centers of intelligence and wealth; how to perpetuate the freshness and power of the old, time-honored class meeting; how to build up a ministry which shall be fast anchored in the fundamental truths, while at the same time it shall spring triumphantly to the upper realms of thought and meet the tremendous issues which are coming upon us. (Applause.)

How, in a word, to bring our economy into harmony with the spirit of the times, that the discipline and power of the church may be perpetuated, and be a growing force in the coming generations. Those problems we came here to study. They confront the Methodist Church in Canada. Our church seeks to recognize its responsibility to this great age and its all pregnant issues. With us in the Dominion of Canada, as with you, the spirit of question and doubt is abroad. Philosophic research and scientific analysis have driven, as far as they could, the plowshare of ruin through the systems of truth seeking to build a monument of victory upon the destruction of old Christianity.

The skepticism of this age is not the roistering folly of the seventeenth and eighteenth centuries. The infidelity of this age comes to us with the pale cast of thought upon its brow, with anxiety in its burning look, and hesitation in its tread, waiting only the admission of Huxley: "I would believe if I could. I find no gospel." or as Schiller in the ultimate truth to which I am being driven;" or as Schiller in his Pilgrim puts it:

"Ah! the pathway is not given;
Ah! though all I cannot near;
Earth will never reach to heaven—
Never shall the there be here."

This specious and seductive infidelity is appealing to some of our best minds, and unsettling some of our most promising youths.

I am thankful to say our church is one with yours in taking higher education under its specific guidance. We have founded two universities and manned them well. Through them a large portion of our ablest sons are passing, enriched with the wealth from a Christian standpoint. They are coming out into the walks of public and professional life, leaving their influence on the side of spiritual Christianity, and standing by the Christian religion. (Applause.)

I am rejoiced to say that the Methodist Church of Canada holds in honor, as you do, the men of the past; and still there linger with us some whose bronzed and worn countenances are transfigured and glorified in our eyes by reason of the moral victories they have won.

It is to their honor to say that the most anxious men among us for the culture of the coming ministry come from this class—both lay and clerical.

Under the inspiration of these fathers of the church three theological colleges have been established through which a majority of our rising ministry pass. It is our ambition that, graced with culture and armed with truth, they may yet hold fast to the enthusiasm of the thunderous legions that are gone, and the triumphant banners of the church shall be the coming generations. (Enthusiastic applause.)

I have observed that in your discussions you are in sympathy with us about literature. We cannot close our eyes to the gigantic colossus whose great tread and searchings is a power for good or evil. For many years we have had book concerns in Toronto and Halifax, under the able management of Drs. Briggs and Nicholson, and are weekly sending out from the press of these establishments our periodical literature, under an able staff of editors, among whom Mr. Durant has won a distinction at once enviable and influential. (Applause.)

No department of Christian work is so dear to the heart of the Canadian Methodist as the missionary department. (Applause. Hear! hear!) This rises to my mind. In coming to the wealthy South—you are going to be wealthy again—(applause and laughter) to say to you: Take notice that we in the dioceses North annually raise one hundred and fifty thousand dollars for missions (applause—hear! hear!) which is a little over one dollar for every member in the church. (Great applause.)

Where is the China man? Yung J Allen, delegate from China. (Great laughter and applause.) Can you raise seven hundred and seventy-five thousand dollars you could establish a caravan of missionaries and go right over and take China by storm. (Loud applause and laughter.) Our address says (lest I forget I mention it) that we have missions to lone settlers, to the French Canadians—the most perilous and dreadful positions for missionary service. I have been a missionary in the South, and bear the marks of service there. (The speaker's head were bent and his fingers drawn together.) I tell you, dear brethren, I would sooner go to the Spanish Main for the rest of my days than confront the dread forces which reign in the Province of Quebec. (Sensation.)

We have missions to the German. Our most triumphant mission is to the aborigines in the Northwest, of which have come gems from the perishing race to enrich the heaven forever. (Applause.)

Here we are with little difference in our Discipline, and they sink into nothing. I rejoice to look into your manly faces to say that we are one with one in the essential attributes which constitute Methodism all the world over (hear, hear, and great cheering)—one pledged in the solemn league and covenant (you see I am Scotch) (laughter) to perpetuate the influence at all hazards—one to vindicate our experience: that testimony which finds expression in class meeting and love-feast. God be thanked. (Long and loud cheering.) As I came in on Sunday morning I walked here to see the Southern Methodists. My heart was fired as I chanced to hear you speak the same language. (Applause.)

We are one in holding fast to the grand old theology which looks every man in the face, which is generous as God's own sunlight, and says: I have a message of good news for you. A theology which is profound in its spiritual significance beyond the

dreams of medieval mysteries, of Bernard, the Montanists and others, which hold to a supernatural union and divine attestation with the spirit of man; a theology which holds to a progressive perfection, to be perpetuated with the ever-ascending power of an endless life; a theology which has a historical basis, which is founded in the logical harmonies of Scripture, and which are believed to be largely the theology of the church of the future. And by the ministry of Methodism, wherever is found the raven-crested brow and a beating heart, which tells of a spirit panting for the immortal good, it commands the intellect, and commends itself to every man's constant reverence in the sight of God. (Applause.)

Now I have done. ("Go on!. Go on!") I am sorry I have trespassed so much on your time. ("No!")

Accept, brethren, thanks for your kindness, which has been tenderly felt. One in faith, one in blessed experience, we join hands to walk the ages. As your Webster said: One and inseparable, now and for ever." (Applause.) I have stood on the hills of a Southern Isle of the sea, and watched the tropic sun as it gradually marched to its seeming rest, casting its sheen upon the placid waters. I have seen it dip into dark seas, and then, as if an angel's hand had drawn on the curtain of the scenes, I have seen its refracted light flash up in a triumphal arch, adorned with brilliant bloom and garnished with gold, till it seemed as if the everlasting gates had lifted up their heads; while far in there was an excess of glory, beyond all comparison. Through the golden archways of the future our Methodism is going on to the brightness that is beyond. Christianity, angel of the morning—I see her skipping on the mountains and stooping down by the ministers of the churches, lifting up our lost humanity, and clasping them to our heart of love. So shall we advance when we have passed on the heavens." (Great applause.) Some time ago I crossed the Suspension Bridge and, looking at the glorious cataract, I observed that the waters from the American fall and the waters from the Canadian commingled at the base, and rose up a misty incense, which curved and embraced and kissed by sunlight, blushed and blossomed as a rainbow uniting the American shore and the Canadian shore. (Great and continued applause.) and, resting forevermore as the symbol of perpetual peace. (Great and continued applause.)

And so I have thought that the Methodism of the South, and the Methodism of the North, combining sympathy and brotherly affection, too, shall flourish and bloom as this rainbow of eternal peace. (Immense applause.) While along the future, thrilling many a right-hearted race, we shall shine as the stars for ever and ever. (Renewed applause.)

Mr. President, I knew you some years ago. I have loved the glory of my intercourse. I shall, with a gladsome heart and strong determination to confront the great enemy of the future till I can cry on the death and rise to the eternal life, God bless you. (Long applause.)

Conference arose and sung, "Send to be the lie that binds," after which the president (Bishop Kavanaugh) said:

Brother, I had a right to be a beloved brother. I am glad that in the wisdom of God you were sent to us. Nothing that more cheers our hearts than the unbending of the religion through the instrumentality of the Methodists. I hope that it is so strong in your own Delights me to know of the success our ministers engaged in this glorious work, and the success of the conditions of recruiting and the revival of the people in them and the missionary enterprises; I thrilled heart to know that the contributions to this cause augmented to one hundred every member. (Applause.) We never forget it. I think, sir, that never will. It will make us more warm hearted and open-handed.

Brother, sir, to congratulate you on your address. (Applause.) You have printed it upon every soul with unbounded applause.) We felt that a revival fire was upon the Methodists of this day. I think our sister denominations are rather persuaded we have cause for exultation in regard to Methodism.

But, sir, I am not a bigot; I cannot be. My history would forbid it. My father was an Episcopal minister, and I lived five years with and was trained by a Presbyterian divine. (Laughter.) My mother was a Methodist lady. I got converted, sir, I did not know my theological whereabouts. (Great laughter.) After months of struggle I landed in Methodism with good humor—the land of free thought, burning love, where I can live and die exultingly, and go home rejoicing. (Applause.)

I have the whole family of Methodism. I would not stay out of heaven any longer than necessary. I want to see a grand ecumenical council of Methodists. (Great applause.) I pray God's blessing upon you and your church.

We have received the programme of the closing exercises of Whitworth Female College: June 17-20, written examination of college classes. June 20, public examination of primary classes and exercises in elocution; eight P. M., anniversary of Calhoun Society; address by Prof. T. Rabney, of New Orleans. Sunday, June 23, commencement sermon by Bishop McTyeire. Monday, June 24, meeting of Board of Trustees, at 9 A. M. Essays by members of senior class at ten A. M. Anniversary of Alumni Association at three P. M. Address by Bishop McTyeire. Grand concert at eight P. M. Commencement day, June 25.

COMMENCEMENT EXERCISES OF CENTENARY COLLEGE OF LOUISIANA.—Sunday, June 30.—Commencement sermon by the Rev. L. Parker, D. D., of New Orleans.

Monday July 1.—Meeting of the Board of Trustees at 9 A. M. Exhibition of the Preparatory Department at 7½ P. M.

Tuesday, July 2.—Delivery of diplomas and badges by the Literary Society at 10 A. M. Meeting of the alumni at 11 A. M. Address by K. A. Cross, Esq., of Clinton; delivery of a poem by Judge J. G. Kilbourne, of Clinton, at 11 A. M. Exhibition of the Literary Society at 7½ P. M. Address by Rev. C. B. Galloway, of Vicksburg, Miss.

Wednesday, July 3.—Commencement day. Orations by the graduates. Conferring degrees. Baccalaureate by the president.

Next session begins on the first Monday in October.

C. G. ANDREWS, Prest.

Bishop Pierce, and the Hon. Alfred Colquitt, Governor of the State of Georgia, have been appointed fraternal messengers to represent the Methodist Episcopal Church South in the Canada General Conference, which meets in Montreal next September; and the Rev. S. W. Moore, D. D., and the Hon. Milton Brown, fraternal messengers to represent the Methodist Episcopal Church South in the General Conference of the Colored M. E. Church in America, which meets in Jackson, Tenn., next August.

The Mississippi Educational Association will hold its second annual meeting at Oxford, on Friday, June 28—the day following the university commencement day.

Publisher's Department.

THE GREAT JACKSON ROUTE offers the greatest inducements to Eastern and European travelers this season. It should be known to all that this line has been immensely improved during the past year. It has in fact, been almost entirely rebuilt. It has now a fine steel rail track upon new ties, and an excellent road-bed. This enables it to make as fast time as any line to New York, with entire safety, and without the appearance of rapid running. It connections from Cincinnati and Chicago bring among the finest roads in the world. The train leaving at six P. M. *one hour later than any other line*, makes exactly the same time to New York as its quickest rival. *They are in the night service. New York by day line.* The Jackson route has but one change of cars, which is made in Pidon Depot at Cincinnati, Chicago or St. Louis.

Passengers direct to New York by the Jackson route pass through the splendid scenery and cool air of the Alleghany Mountains. Those going by Chicago pass by daylight to full view of Niagara Falls, and also have but one change of cars from New Orleans to New York.

SUMMER TOURISTS.—Leaving the Crescent City by its most excellent and newly-equipped Great Jackson route, we pass through the States of Mississippi, Tennessee and Kentucky, and, connecting with the famous Pan Handle at Cincinnati, we travel through the grandest scenery in America, on this latter road, the finest in the country, we pass, with rapid speed and perfect safety, the beautiful towns and cities of the Middle States, passing during daylight to the degrees and magnificent farms. Sweeping like a bird over the highest mountain scenery in the world, between the far famed Horse Shoe Bend and the Alleghenies, we have the finest opportunity to observe the grandest effort of native the Americans.

The Pennsylvania railroad stands second to none in every respect, and last connection reach New York or Philadelphia in time, quicker than any other route. The result of W. M. Washington is the agent at Southern agent, and can be found at 227 Camp street.

THE TRIUMPH BAND PULLER, advertised in another column will add much to the working capacity of shops, and will lessen the tasks of thousands who are now employed at the press and have much less labor than they have necessary heretofore.

It was overlooked a gentleman near Vicksburg, Miss., who has been at work on it for several years, and on the trial some weeks ago, when it was first tested gave complete satisfaction to experienced men. Parties interested should call at the factory, corner of Julia and Delta streets, and inspect them on hand.

Those wishing a pleasant ride to the lake should take the cars of the New Orleans City Railroad, which leave City Station every few minutes, to the Bay. This is the first route to the lake, and the carrying capacity of the cars is double for any number that is ready to go. More speedy than our Chantilly cars, as the cars are more comfortable and less time is taken in the trip. See time table on this page.

THE air of perfection, cleanliness and home like comfort which is so apparent at the American House, Biloxi, is one of the characteristic features of that well-regulated establishment. To those disposed to renounce this popular hotel offers an opportunity seldom found at so thoroughly a first class house, having reduced its rates to $3 and $2.50 per day.

ANY of our friends who wish to buy shoes of any kind would do well to call on M. Andrieu 159 Poydras street, who will sell good shoes as low as can be bought in the city. Those in the country who cannot come should send an order, and I will be promptly filled. See M. Andrieu's advertisement on another page of this paper.

TREMONT HOUSE CHICAGO.—Parties visiting Chicago this summer should go to the above hotel. It is one of the finest hotels in this country. Jewett Wilcox, the excellent manager, has no lot of friends, and is one of the most popular men in Chicago.

WE REFER parties needing steam engines, boilers, mills, gins, presses, etc., to the advertisement of H. Dudley Coleman & Bro., No. 12 Calhoun street, New Orleans, La., they being manufacturers and dealers of well established reputation.

FOR LADIES ONLY.—Ladies wanting to make money should solicit for Madame Striksmith's corsets. This lady is perfectly reliable, and her corsets give satisfaction to everybody who wears them. See advertisement.

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SEE card of Iodine Company in another part of this paper.

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11 " A. M.	12 " M.
12 " M.	1 " P. M.
1 " P. M.	2 " P. M.
2 " P. M.	3 " P. M.
3 " P. M.	3.45 " P. M.
3.30 " P. M.	4.15 " P. M.
4 " P. M.	4.45 " P. M.
4.30 " P. M.	5.15 " P. M.
5 " P. M.	5.45 " P. M.
5.30 " P. M.	6.15 " P. M.
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7 " P. M.	7.45 " P. M.
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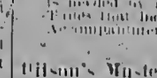

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THE BUCKLE is simply perfect; it is cheap and strong, and can be furnished on the order of a day by the million. The old bands are used as they come off the bales, and NOTHING IS LOST.

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DR. DONALD KENNEDY, *Dear Sir.*—With feelings of profound gratitude, I write to tell you the value the Prairie Weed has been to us in our affliction. Though our son has passed the second mortal care, his life was prolonged, for months, by the wonderful medical virtues of your medicine. The conviction now is, that if we had tried it some time before we heard of it, we obtained of our druggist a bottle, and I am incredibly short time could see its beneficial effects. At that time he was failing very fast, and the anguish of his sufferings was exceedingly painful not only to him, but to our whole little family circle. The continual question harassing all our thoughts was, What can we do for him? All medical remedies and prescriptions from eminent physicians had failed, our anxiety, and anguish were beyond description. He witnessed his suffering, and found the nothing for him that would afford any relief. But when your Prairie Weed came, it relieved him of pain and distress in the stomach, which had always followed immediately after taking even the simplest food into his stomach, and instead of it, and comforting him as his breath the Prairie Weed did its work. Your medicine relieved him entirely of pain, his appetite returned, and food sat easy, until blest ceased. His kidneys, which had ceased their functions, resuming their regular course, and the amount of what they should, and that very much increased, began to flow freely, and the amount of what they should, and that very much increased, began to flow freely, and the amount of what they should, and that very much increased, began to flow freely

The Christian Advocate.

THURSDAY, JUNE 13, 1878.

Report No 8 of the Committee on Sunday Schools.

The committee, to whom were referred the memorials and other papers on the Sunday school interests, beg leave to report that they have carefully considered the matters submitted to them, and after prayerful and serious deliberation, have agreed upon and returned to your body several important changes, the adoption of which we have recommended, while others laid before us were deemed to have been amply provided for in the Discipline, and have so reported to your body.

In closing our labors we feel that it is due to the Sunday school interests and to the church at large that, in our final report we should offer some views on matters of general moment to the cause.

Devoutly grateful to the great Head of the church for the remarkable success hitherto attending our Sunday school department of Christian instruction, we feel that we cannot pause for an hour in the blessed work so eminently owned and honored by him.

Respecting the true value and growing importance of the institution we cannot better express our views than in the following eloquent and forcible language employed by our beloved Bishops in their address before this body. They said: "Our Sunday school department has fully kept pace with the progress of the church in every other direction, if it has not surpassed it in all others. Its indispensable connection with the church growth, in the present age, has been thoroughly demonstrated in the past four years. It has replenished our membership with its largest numbers and its best materials, and has assumed proportions prophetic of yet grander results.

"The last General Conference settled, by law, a principle of prime importance when it defined the relation of the Sunday schools to the pastorate by conferring upon it the right of nominating superintendents.

"Our Sunday school literature has bloomed into great beauty and perfection, equal to the most advanced necessities of the cause, and ought, without exception, to be introduced into all our schools. Its new phase, happily inaugurated by Dr. Haygood, has been successfully developed and improved by Dr. Cunnyngham, both in matter and form. The adoption of uniform lessons, accompanied with our own interpretation, is, at the same time, an element of vigorous catholicity and denominational strength. The inculcation of our doctrinal views, by the constant use of our catechisms, remains to complete our system of Sabbath school instruction. It is of sufficient importance to justify a special enactment on the subject by the General Conference."

Fully concurring with those views concerning the excellence of catechetical instruction from our own standard works, we respectfully urge the universal adoption and constant use of our own serial catechisms as the best extant. And while we fully approve of the use of the *Uniform Lessons*, we repeat the words of the episcopal address: that they should be "*accompanied with our own interpretations*" in all cases.

Such has been the rapid and encouraging improvement in our Sabbath school literature and standards of doctrinal exposition that we most heartily congratulate this General Conference, and the Sabbath school workers at large, on the complete and unequaled appliances and facilities we now possess. The *Sunday School Magazine* has now attained an eminence that leaves nothing to be desired, save that, as Sunday schools grow by the progress of scriptural knowledge and religious culture the necessities and tastes of the current age may find its instructive columns still enriched with the freshest contributions of the consecrated minds and hearts of the friends of the young.

And what we say of the *Magazine* may, to a considerable extent, be said of the other monthly publications; while we feel satisfied that the able and efficient editor will not permit any of them to fall behind these and kindred papers; if they may not really excel them all; and if superseded in his editorial task, an event we should deplore, we trust that these publications—now so essential to our Sunday school interests—may continue to rise in the esteem and attachment of our Sunday schools, and shed their refining and life-breathing influences over the hearts of their unborn successors for ages to come.

Such books, magazines and papers as now teem from the press must lay the safe foundation for a solid and symmetrical growth of education and Christian improvement. The Sabbath school does not aim at a scientific or commercial education, but the taste and desire of learning are cherished there, and the young man who attentively inquires into the import of the words, "The just *shall* live by faith," will have no opportunity of fanning the dust out of the problems of scientific and secular knowledge; for the study of God and his holy word possesses an inspiring and quickening power over the intellect unrivaled by any other motive.

"The entrance of thy word giveth light" was uttered to reveal the illuminating power of divine truth over the affections, over the conscience, over the understanding, over the will, over the fullness and completeness of the entire man. Hence, to the youth's perplexed and solicitous inquiry, "Wherewithal shall a young man cleanse his way?" the answer comes: "By taking heed thereto according to thy word." It cleanses his way by cleansing his heart; it cleanses his intellect by expelling low and vulgar estimates of man and woman and life. It cleanses his way by sweeping from his path the dust, the smoke, the clouds, that must otherwise hold the true way in deep eclipse; it cleanses his way by giving power to surmount obstacles and triumph in the hour of disaster through the divine strength of the great Redeemer.

In the light of God's word we find a value set upon the individual child—the solitary Sunday school pupil—for which the universe has neither a currency to match nor a power of enumeration to state; and, because of this, Christendom has awakened to the hitherto little appreciated magnitude of this institution, and its best men, like the wise men of the East, have seen its star, and are flocking to the lovely bed of its mighty attraction with gifts, gold, frankincense and myrrh, profoundly penetrated with the belief that the triumphs of the millennium are rocked in the cradle of the Sunday school. Nor can the significance and blessedness of this Christ-teaching school be fully estimated or conceived. In moral grandeur it stands alone. In its power to command the tender care, loving sympathy and Christian affection of the gentle, the wise and the good it has no competitor.

Happily, we may say it has well-nigh girdled the world. It is the right arm of our foreign missionaries. And through all the gloomy dens of idolatry, superstition and sin the voice of Jesus is heard through the Sunday school calling the little children, as of old, to come unto him.

Your returned messengers and missionaries from "around the world" have told you here that only in Christian lands are children honored, prized and loved—especially female children. They have seen the infants of dark, heathen countries sacrificed to the crocodiles, or given as a prey to the birds of the air. But in those heathen lands the teachings of the Sunday school are changing the whole type of civilization and religion, while the spectral horrors of pagan rites and superstitions are fleeing rapidly before the rising star of the "Babe of Bethlehem."

Nor can we doubt that in coming years the divine book and the divine man, each being a counterpart of the other, and either inexplicable without the other, will more and more command the attention, daily solicitude, investigation and study of the world; for the holy book can no more be exhausted than the fountains that feed the fires of the sun, and the Sunday school pupil stands on the same plane. The least one of them, in his little frock, with his first lesson, is now, and ever will be, an unsolved mystery—a deep unfathomed by the sounding-line of any created being. Nay, the loftiest conception of the imagination, in its efforts to measure the supreme One, has not risen high enough to reach the majestic stature of that tiny soul. How blessed and Christ-like the task of those who engage in the work of the salvation of such a rising generation! The work already accomplished is the glad and sure prophecy of future success. The great majority of Sunday school pupils now stand in scriptural knowledge where parents and teachers of the last generation stood, and soon will attain to the place where their teachers now stand. Then the institution will unite adults with children; and parents, teachers and pupils, studying together in the college of the church, will realize the consummation of the labors and prayers of its countless friends. In order to succeed we must make the children of the church realize the fact that their welfare and salvation is the principal consideration with the followers of Christ. From their ranks the church is to reap her grandest harvests, and consequently the ablest and most efficient instrumentality should be utilized in their Christian training.

But let parents take heed lest they commit the error of allowing the Sunday school to take the place of home love, home care and home culture. Nothing on earth is equal to the love of a true mother. Her influence must ever be held supreme. She can form the heart and mold character as no one else can. And it will be a sad day for a mother when her precious children pass her by, and seek in preference the teachings, example and prayers of strangers. Better have no Sunday schools than that parents should neglect the solemn obligation to train up their own children in the nurture and admonition of the Lord. And yet there be many parents without spiritual solicitude, religious motives or faith in God, and for their offspring we must care and watch and pray, and lead them to Christ.

The Sunday school aims to lay the foundation of a natural and rational development of the entire capabilities of the pupil. In no other way can the character be formed and maintained. The mind and heart must rise and grow and move together, like the normal movement of a locomotive along its normal two rails. Enlighten the understanding, but refine and elevate the affections. Let intellect and sensibilities go hand in hand. God hath joined the Psyche and the Pneuma together, and the union should never be disregarded. Just now the enemies of the church aim at the dissolution of this union. They are trying to adjust the powers of our dual natures so as to run, if possible, on one rail. Here, it may be, one class accepts the mere intellect alone; while there another relies on the emotional functions alone.

Men given to moral extravagances we deem fanatics. But are they not as truly fanatics whose sole endeavor is to ignore the moral functions of our natures, and run the car of manhood upon the single rail of rationalism? Hence a vast portion of the clamor about education is purely fanatical. It simply means to store the memory, stimulate the mathematical faculties, and fill the mental grasp with appropriate wealth for the enablement of the intellect alone.

In the end, the moral and spiritual functions, having been neglected, depressed and depraved, your half-educated pupil rises on the horizon of society, an intellectual Commodus, with a breech-loading godless repeater on his shoulder, regarding men as mere animals of godless origin, irresponsible life and brutish destiny.

The early impressions of truth and the converting power of divine grace have thus far proved a bulwark of defense to thousands of our people, who learned to love the gospel in the Sunday school, and who otherwise might have been ruined by such ill-directed efforts to cultivate the mind.

This institution is a monument of divine beneficence. It has accomplished a work the most fervid imagination could not have anticipated. Indeed it may be safely said that no improvement in the arts, no progress in the sciences, no discovery in the vast field of adventure, no invention in the realms of mechanism and philosophy have been so remarkable or have wrought half so great a change in the tone and tendencies of our age, the triumph of truth, the elevation of the social relations and the preservation and improvement of the rising generation, as has the Sunday school.

It has brought childhood to the front. Childhood, that for ages seems to have been regarded as an impracticable and valueless thing, except for the mere errands and drudgeries, or the "scapegoat" of personal passion on the one hand, or, on the other, as a rare and beautiful toy to amuse or divert young parents, was in no signal manner regarded as possessing any great inmate dignity or worth. Young children were in the way. Opulent parents relegated them to the watchful care of teachers and nurses, often little superior to those fabled of Romulus and Remus; while the poorer classes sent their little ones to the streets and slums of idleness and mischief, or occasionally to some ex emporized school master, to whom the profound mystery of the "three suggestive R's" had never been fully disclosed.

But the idea that the child was to be taught the love of God, and grow up from tender years a Christian and be a useful member of the church, would have shocked the sense of propriety in all Christendom.

The very clergy of the past, with rare exceptions, took but little notice of children. Cold, formal catechetical lessons were sometimes attended to, but in the same spirit, and with no aim at higher results, as a rule than when the multiplication table or the history of the country were the subjects of study. The heart of the modern church has been renovated, and childhood has been taken into its embrace, its sympathies and yearning love.

While the old stilted style of preaching to those of ripe and advanced years alone has yielded, in some degree, to the demands of the "lambs of the flock" for their share of pulpit instruction, is not something more due to the children from the pulpit? Can sermons be more profitably addressed to the old and comparatively indifferent hearers of a large congregation? Must ninety per cent of all pulpit teachings be such that the young can take little or no interest in them? We think Mr. Spurgeon eminently happy, in a recent hint on the "star-high style" of many ministers, when he said that "from a want of fitness in the food, and the high places in which it was deposited, it would naturally be inferred that the preacher supposed, when the Savior said, 'Feed my lambs,' he meant, 'Feed my camel leopards.'" An evil of fearful significance.

Hence sermons are too often regarded as fugitive songs to be heard and forgotten, whose *aim* is at one and the same time puts them under the lethean sod, and crystallizes them into a head stone and an obituary.

In this connection we congratulate our people on the increase in the character and zeal of the great body of our Sunday school teachers. This is a very marked feature of the times. We realize the purport of the prophecy that "kings shall become nursing fathers, and their queens nursing mothers," in Zion.

Men and women of the highest positions, social and official, as well as the thousands of our excellent young people, are constantly engaged on this great work, and regard it as the noblest in which they could engage.

And yet it matters little who teaches, or what proficiency is made in the lore of the Scriptures, if the primary object of teaching be lost sight of.

The great aim is not mere catechetical instruction, however well in itself, but to lead childhood to Jesus—to fill their young hearts with the love of the crucified One, to plant in their tender bosoms the seeds of God's words; that may grow up to eternal life. It is a matter of small importance that a child should know who was the first man, who the oldest man, who was cradled on the wavelets of the Nile; but it may prove a matter of eternal moment to him for a teacher, without book or lesson, to pour into his tender and receptive soul the fragrance of the flower that sprung up at the foot of the bleeding cross. Let the Sunday school unite with the pastors in lovingly leading the children, "the lambs of the flock," to Jesus, the great Shepherd, and the world will soon realize the change, as when the sun bursts from the dark and frozen sepulcher of December, and drags in its train the clustering bounties that give life to the world.

Your committee have been gratified that measures have been adopted for the increase of the efficiency of our Sunday school system, by the arrangement for a committee to assist and sustain the editor of our Sunday school literature, and to inaugurate measures for its wider dissemination.

You have also suggested the importance of organizing missionary societies in all our schools—a measure fraught with the most excellent results, not merely, or perhaps chiefly, to the missions, but also to the formation of the character of the pupil, who will be early taught that it is more blessed to give than to receive—to do good than receive good. Besides, you have urged upon parents and teachers the indispensableness of the attention of their children upon the services of the sanctuary and the preaching of God's word. Better that a child do not go to Sunday school after he is ten years old than that he should, through the Sunday school, be led to the neglect of the public services and worship of God.

May the General Conference date a new departure in the onward movement of this precious institution. Let the Sunday school workers, parents and pupils, take fresh courage, and resolve upon still greater achievements. The world is before them. Millions of children remain to be gathered into Sunday schools, and taught the unknown wonders of the Redeemer's cross. Foreign lands,

"Where every prospect pleases,
And only man is vile,"

call with Macedonian persuasiveness to the young children of our church to help them, and the call will be responded to, and pagan, heathen and Mohammedan empires, be made glad for the coming of the Sunday school evangel.

Then the music of the Sabbath-bells on all the hills and plains through all the hamlets and cities over all the rivers and seas of the distant lands, shall chime melodiously with the music of millions of pattering little feet hurrying joyfully to the meeting of the Sunday school, and thus help in pushing the victories of the cross around the world,

"Till o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

C. K. MARSHALL, Chairman.
P. GALLAGHER, Sec.

Presented and adopted, Wednesday, May 22 1878.

Christian influence is persuasive words, looks, actions, passing from person to person and from heart to heart.

STANDS ALONE.

Dr. Price's Cream Baking Powder is free from all substances detrimental to health in these respects it *stands alone*. Who can tell how many invalids and tender children have fallen victims to the dangerous adulterations practiced upon food? Obtain pure articles only.

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"Revolving Head" Cotton Gin
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Price Reduced to $4 Per Saw.

THIS GIN has been in use for the past five seasons, and several recent improvements have been added. A tin lap shall friction at the ends of the cotton box, prevents the roll from breaking; and gives a Larger Yield of Lint from the same Amount of Seed than any other Gin in use. The Revolving Head lightens the draft as raises the lint to run lighter with less driving power, thus doing a great deal more work with the same time, while economizing fuel or animal power, than any other gin. The seed being given very close, the length of the staple is increased producing cotton of this season of a greater commercial value. This improved value, given by length of staple, with extra production of lint, added to increased amount of work done, more than cover the cost of the Gin in every bale ginned. Testimonials sent by mail on application.

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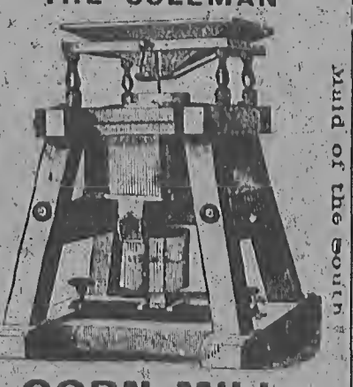

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Awarded the only Gold Medal ever awarded to any Corn Mill in the United States. Simple, strong, durable and cheap, with solid French Burr Stones. Made by
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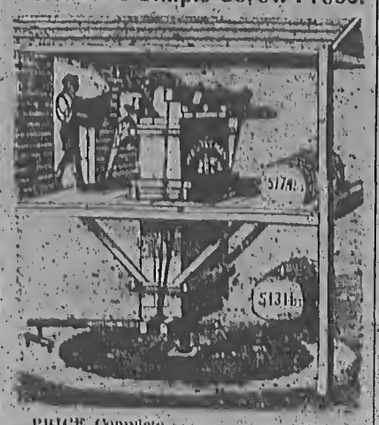
Coleman's Simple Screw Press.



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We make also the French Power Press (Simmons' patent).

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Correspondents, please write names and dates distinctly. We follow copy on proper names. Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as 'mourn not,' 'loss' etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In case of infants only a simple announcement of death, with names and dates, will be published.

All obituaries received are published as soon as practicable. If, after a reasonable time, any communication fail to appear, let a duplicate be sent instead of a complaint.

DIED, on the nineteenth of February, at Hynson Springs, near Marshall, Texas, where she had gone a few days before from the vicinity of Shreveport—MARY BARRETT, daughter of Capt. John H and Sarah G Farrell, in the nineteenth year of her age. We feel as if the angel of the household has gone, such was the beauty and intelligence, earnest, young life. Her countenance, beaming with intellect, sensibility and gentleness, convinced you that she was no ordinary life. With maturity of mind far beyond her years, she was the delightful companion, the hope and stay of her widowed mother, and at the same time the obedient child. Life's homely tasks were never shunned by her, but performed with cheerfulness and good will that, coming as they looked upon them as a part of the work. Her kind and gentle manner endeared many friends. She carried on a correspondence for one of her years on no trifling subjects. Devotional in spirit, the Sunday-school and church were her delight. About a year and a half ago she was converted at the Methodist Church, and sabbath in speaking of her conversion said she never felt as happy as then. Her convictions and deeply religious views were clear. From the first day was ill, which was consumption, I anticipated this issue, and resigned her into the hands of her heavenly Father's will. The patience and resignation of her last days will long be remembered in the household. God favored her life, though brief, was employed, for she made the best possible confession, and witnessed a good confession, and died in that house of many mansions, the Savior went to prepare for her.

HER GRANDMOTHER.

ELIZABETH PAUL was born in Virginia, in August, 1822. From her parents moved to the State of Georgia, and they finally settled in Dale county. There she joined the Methodist Church, and was converted in 1839. In 1845 she was united in marriage to Peter Paul, a local preacher. The fruit of her conversion down to the close of her life she lived an exemplary life. A stroke of paralysis was the cause of her death. She died on the 6th of May, 1878. Sister Paul was a lovely and an affectionate wife. She lived in peace with her husband, living in peace with all men, and was kind to all. As deep as was her silent majesty, so her powerful weight of influence was felt to pierce the surviving relatives to the grave to mourn a missing one. It is hoped that they may follow her example. Two others are with her in Canaan. She leaves a widowed mother, and a large circle of relatives and friends to mourn their loss. She has gone to rest, and we hope to meet her in heaven.

D. C. STANLEY.

We learn that Mr. Fletcher, of Texas, was possessed of a very irritable temper. His father intimated to him the propriety of his speaking another to Mr. Fletcher proceeded gently to continue in his service. "I cannot bear your temper," said the butler, "I am passionless," said Mr. Fletcher; "I am no more on Monday." "Yes," rejoined the butler, "but you'll be no sooner off than it's on."

There is more than one of these dwells upon the inspired record which is a great crime to become the instrument of bettering the nature of any of those committed it. The voice of conscience become dead. The self-hate he pushes him on to reach the point where he shall begin to have a deeper respect himself and taste of the like happiness.

Listen to any one's convictions, pray keep your dollars to yourself, I have plenty of my own.

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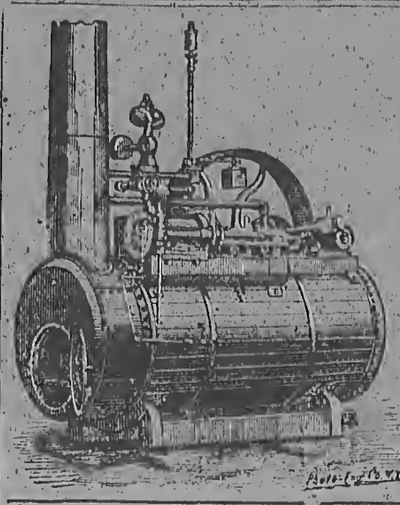

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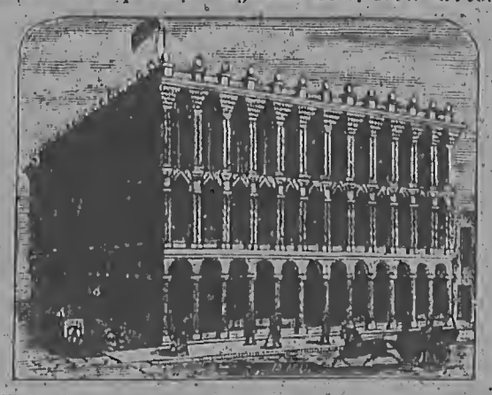

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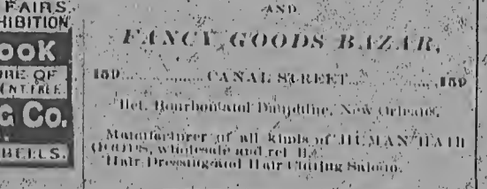
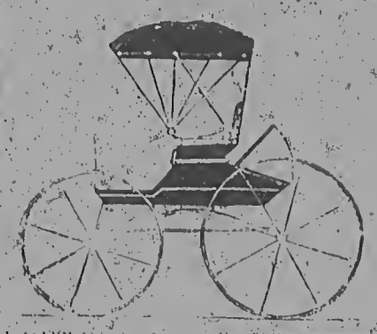
IS THE best preparation known for all disturbed conditions of the stomach. It immediately and certainly cures DYSPEPSIA, INDIGESTION, HEARTBURN, SOUR STOMACH and HEADACHES caused by acidity of the stomach. The pleasant taste and mild, soothing use of this preparation renders it very valuable for infants, requiring no persuasion to induce them to take it. It positively prevents food souring on the stomach, and will act as a laxative when used as directed. It is also peculiarly adapted to females. The smoothness of this preparation and its perfect solubility are made fully apparent in the following illustrations. They represent a exact part of a single drop magnified 250 diameters. The first the calcined Magnesia stirred with water. The second the *Milk of Magnesia* now offered. The difference between them is most striking, for whereas the undissolved precipitates and particles in the drop of calcined Magnesia are exhibited with terrible distinctness, the *milk of Magnesia* has all the appearance of a cloudy vapor, entirely free from the objectionable precipitates. In fact, *a perfect Solution*.



Be sure to get MILK OF MAGNESIA. Ask your druggist for it, and *take none other*. It is entirely different from all other preparations of Magnesia. Physicians and others not already acquainted with this preparation can obtain explanatory circular by addressing
C. H. PHILLIPS,
Manuf'g Chemist,
P. O. Box 457. NEW YORK.

ALWAYS ASK FOR ESTERBROOK'S STEEL PENS. Works Camden, N. J. NEW-YORK OFFICE, 26 JOHN ST. ESTERBROOK & CO. FALCON PEN. Send Samples & Prices on application.



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A SPECIALTY MADE OF CHILDREN'S CARRIAGES

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SEND FOR CATALOGUE OF THE BEST AND MOST ECONOMICAL MACHINES
VICTOR CANE MILL AND COOK EVAPORATOR
OVER 46,000 SOLD. AWARDED FIRST PREMIUM AT 125 STATE FAIRS. GRAND MEDAL CENTENNIAL EXHIBITION.
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ON THE CULTURE AND MANUFACTURE OF SORGO AND IMPHEE. SENT FREE.
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STEAM ENGINES, TRUE SHAFTS, BELLS.

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NEW ORLEANS, LA.
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Northern, Western and Southern Produce, Grain, Hay, Hides, Wool, etc.
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TO HAVE GOOD HEALTH THE LIVER MUST BE KEPT IN ORDER.

For Pamphlets address Dr. Sanford, New York.

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Church, School, Fire alarm, Fine tower, low priced, warranted. Catalogue with 1000 testimonials, prices, etc., sent free. Blymyer Manufacturing Co., Cincinnati, O.

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WATERS' Orchestrion Chimes ORGANETTE
is the most unique and stylish and perfect Parlor Instrument ever made. It has celebrated Concert Stop, which gives a human voice, and has a full Octave of bells toned to perfect harmony with records, and is elegant and elaborate. WATERS' CLARIONA, ORCHESTRAL ORGANETTE, CENTENNIAL PHILIPS' CHAPEL, and PORTABLE ORGANS. Unique French Cases are very attractive. FIRST CLASS.
WATERS' PIANOS, GRAND, SQUARE, and UPRIGHT, ARE THE BEST MADE. The Tone, Touch, Workmanship & Durability unsurpassed. Warranted for SIX YEARS. PRICES EXTREMELY LOW for cash. Monthly Installments received. A Liberal Discount to Churches, Schools, Colleges, etc. AGENTS WANTED. Special inducements to the trade. Illustrated Catalogues Mailed. Second-hand Instruments of Great Bargains. HORACE WATERS & SONS, Manufacturers and Dealers, 40 EAST 14th STREET, UNION SQUARE, NEW YORK, Box 3505.

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HAIR STORE!
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FANCY GOODS BAZAR,
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Bet. Bourbon and Dauphine, New Orleans.
Manufacturer of all kinds of HUMAN HAIR Goods, wholesale and retail.
Hair Dressing and Hair Cutting Saloon.

THE NICHOLLS
TEMPERANCE LUNCH-HOUSE
50 AND 52 CAMP STREET
PURE MILK,
FROZEN BUTTERMILK,
ICE CREAM,
CREAM,
STRAWBERRIES AND
Straight's Creamery Butter.
BY FRANK RILEY.

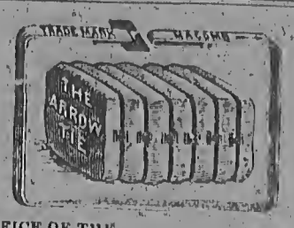
NOTICE TO THE PUBLIC. I will sell [illegible] M. at my sales-room, 62 Camp street, Outdoor [illegible] promptly attended to. Goods [illegible] Also attend to the sale and purchase [illegible] FRANK S. [illegible] Auctioneer and Agent, 62 Camp.

STORAGE—STORAGE. Warehouse for Furniture for storage at [illegible] Money advanced on storage. Prompt attention paid to packing, hauling, [illegible]

[illegible] certificates. [illegible] positively set [illegible] years afterward testify [illegible] and a profitable, even [illegible] acknowledge God in the [illegible] he had made his religion [illegible] is daily the life's working and more industrious and faithful.

CATECHISMS. Cheapest in the world. Sample Price Free to [illegible] A. CARTER & Co., Chicago.

MACHINERY, TIES, ETC.



OFFICE OF THE
American Cotton Tie Co.,
(LIMITED.)
17 CARONDELET ST., NEW ORLEANS.

Important Special Notice.
The AMERICAN COTTON TIE COMPANY (LIMITED) having fixed the price of the celebrated
ARROW COTTON TIE
at $2.50 per bundle, less 2½ per cent. discount for cash, the General Agents hereby authorize their Sub-Agents in this city (dealers in Baling Stuffs) to sell to and contract with Factors and Country Merchants, for future delivery, on the above-named price and terms, in quantities from time to time, as may be required, settlements being made on delivery.
The Company having a large stock now on hand and having contracted for an abundant supply to meet the entire demand for Cotton Ties throughout the Cotton States, the celebrated ARROW TIE will be placed upon the market generally, and sold by their numerous Agents at the price and terms above stated, it being the object and purpose of the Company to merit the continued patronage of the planting community.
R. W. RAYNE & CO.,
GENERAL AGENTS.

WATER WHEELS.
THE UNEQUALLED JAS. LEFFEL DOUBLE
TURBINE WATER WHEEL,
PORTABLE AND STATIONARY
STEAM ENGINES, STEAM BOILERS,
SAW, FLOUR AND GRIST MILLS,
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Of Improved Designs, A Specialty
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Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Illustrated catalogue sent free.

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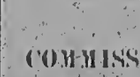
MISCELLANEOUS.

MONTGOMERY
WHITE SULPHUR SPRINGS,
MONTGOMERY CO., VA.
THIS POPULAR SUMMER RESORT will be opened on SATURDAY, June 15th, for the season, under the new management of
COLEMAN, RIVERS & CO.
The Hotel has been entirely renovated and refurnished throughout. The cuisine is especially excellent, and the table and service unsurpassed. Baths and bathing arrangements, and the purest of water, are all that could be desired. For the special accommodation of the past patronage of this old and popular Summer Resort, the terms are as follows, viz:
Board, per day.....$2
Board by week.....$10
Board, per month.....$35
Children and servants half price. Special rates to families. Tickets good to Goshen Depot, via Lexington, Va., will be sold at Richmond and Washington City at reduced rates. Our limited mail stage leaves the Springs daily for Goshen Depot, on the arrival of the Express Train from the North. For further information address RIVERS & COLEMAN, Goshen Depot, Rockbridge county, Va.

Regular Cincinnati, Louisville and New Orleans Packet.
LEAVES ON THURSDAY, at 5 P. M.



THE CINCINNATI AND LOUISVILLE PACKET
Will leave as above for Memphis, Vicksburg, Natchez, Red River landings, Bayou Sara, Bayou Pierre, Cairo, Metropolis and all intermediate points. The Packet is a fine sailer.
NEW MARY HOUSTON,
Charles Miller, Master. Wm. Neff, Clerk.
Will leave as above.
For freight or passage apply on board, or to
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JOHN F. DOLAN, Superintendent.

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LUMBER, TIMBER, SCANTLING, NAVAL STORES and Country Produce. A liberal advance made on consignments. Purchases made to this market for account of consignees.
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TEAS, COFFEE, SUGAR, BUTTER, STARCH, Soaps, and everything appertaining to a FIRST-CLASS GROCERY,
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Goods delivered free to all parts of the city.

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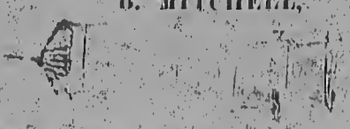

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188 MAGAZINE ST., near Julia, New Orleans.
Orders from the city and country promptly attended to.

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Ornamental Wire Works.
DUFOUR & CO. No. 36 N. Howard St., Baltimore, manufacture WIRE RAILING for Cemeteries, Balconies, etc., Sieves, Fenders, Vases, Sand and Coal Screens, Woven Wire, etc. Also, Iron Bedsteads, Chairs, etc.

EXCURSION TO GRETNA.
Jackson Street Ferry.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, June 11, 1878.

COTTON.

The *Times* reports the cotton market as follows:

The market opened with a good demand, but factors seemed disinclined to sell in the absence of news from Liverpool, which caused buyers to retire from the market, and the sales were consequently confined to 1,400 bales. The ruling at the close was firm.

The following is the official closing of the Cotton Exchange:

	To-Day.	Yesterday.
Low Ordinary	9	9
Ordinary	9⅜	9⅜
Good Ordinary	9⅞	9⅞
Low Middling	10⅜	10⅜
Middling	11⅛	11⅛
Good Middling	12	12
Middling Fair	.....	.....

Sales to-day, 1,400 bales. Market firm.

COTTON STATEMENT.

In store and on shipboard Sept. 1, 1877	21,356
Gross receipts since yesterday	1,409
Gross receipts previously	1,651,661—1,653,170
Excess in actual stock made from interiors, loose, etc., since September 1	12,825
Total supply	1,687,251
Exported to-day	7,212
Exported previously	1,624,410—1,631,622
Total stock this day	55,629
Total stock this day last year	109,643

The exports to-day were 1,351 bales to Liverpool, 3,944 to Havre, 1,415 to Bremen, and 502 to Vera Cruz.

Net receipts since Saturday	787
Receipts from other ports	622
Net receipts last Sunday and Monday	488
Net receipts same time last year	853
Net receipts since Friday	1,082
Net receipts same time last week	1,153
Net receipts same time last year	863
Net receipts since September 1	1,360,823
Net receipts same time last year	1,189,987

COTTON ON SHIPBOARD.

The amount of cotton on shipboard, as per account of the Cotton Exchange, is as follows:

Liverpool	*10,981
Havre	3,250
Bremen	137
Mediterranean	.....
North Sea	.....
Baltic ports	.....
Spain	.....
Mexico	.....
Coastwise	2,804
Total	17,181

*The figures for Liverpool include —— bales for Channel ports for orders.

This, taken from the stock at noon, as noted at the Exchange, leaves in presses 38,448 bales.

The receipts at all ports, consolidated, as per telegrams to the Cotton Exchange, show totals from noon on Saturday to noon to-day of 2,686 bales, against 2,359 bales last Sunday and Monday, 1,606 last year, and 2,363 the year before last.

MOVEMENT AT PORTS.

The movement at ports for three days, up to twelve M. to-day, is given below:

	Received since Friday.	Same time last week.	Same time last year.
New Orleans	1,082	1,674	869
Galveston	696	467	332
Mobile	498	547	88
Savannah	812	1,207	655
Charleston	101	149	149
Wilmington	82	91	41
Norfolk	361	880	192
Baltimore	.....	12	95
New York	115	256	43
Boston	309	130	303
Philadelphia	20	10	108
Other ports	.....	.....	.....
Total	4,067	1,628	2,835

Receipts at ports since September 1	4,170,670	
Receipts same time last year	3,892,282	
Receipts same time year before	4,052,978	

EXPORTS.

The consolidated report for three days gives exports to

	G. B.	France.	Cont.	Conn. Stocks.
This week	1,351	3,944	5,181	230,341
Last week	4,240	4,538	1,072	265,238
This week last year	451	2,701	2,530	312,447

FUTURES.

The variation in futures at New York will be seen from the following:

	To-day.	Yesterday.
Sales	11,500	32,300
June	11.48	11.50 to 11.51
July	11.63	11.61 to 11.65
August	11.67	11.67 to 11.68
September	11.40	11.40 to 11.42
October	11.18 to 11.20	11.20 to 11.21
November	11.03 to 11.05	11.05 to 11.06
December	10.94 to 11.00	10.96 to 11.00
January	11.08 to 11.09	11.09 to 11.12
February	11.15 to 11.17	11.15 to 11.20
March	11.26 to 11.28	11.25 to 11.28
April	11.35 to 11.37	11.35 to 11.40
May	11.45 to 11.46	11.45 to 11.47

Tone of Market—To-day, quiet and steady; yesterday, steady.

A TRIFLING PREACHER.—A clergyman once preached a very awakening sermon. A young man in the congregation was much impressed and finding that the clergyman was to walk some distance home, joined him, in the hope of having some conversation as to how to be saved. The clergyman was walking with several others, and instead of conversation turning on religious matters, it was light, and even indecorous. Some years afterward the clergyman was called to see a dying man in an inn. As he entered the dying man started: "Sir," said he, "I have heard you preach." "Thank God for that." "But, sir," continued the man, "I have heard you talk, and your talking has ruined my soul. Sir, do you remember the day I heard you preach? That sermon brought conviction to my heart. But I sought conversation with you, and I walked home with you, hoping to hear something about my soul's peace; but you trifled—trifled—trifled. Yes, you did, and I went home believing that you knew all the solemn things you said in the morning were lies." It appears [illegible] added, but never saw him [illegible] again—no more. [illegible] but I will meet and curse you," etc., before the bar of God." And so saying the man died.

A RAID OF KANGAROOS.—A great invasion of kangaroos recently occurred in various settled parts of Australia, especially Queensland, the animals being, no doubt, driven from the interior, by the drouth and its effects, in search of food. They came in thousands, devouring everything in the shape of herbs or grain, so that the sheep and cattle were often reduced to dry leaves for fodder. The colonists promptly met the attack, in some cases driving the kangaroos into an inclosure and shooting them. In one battue more than four thousand kangaroos were killed in four days.

The grandest office of life is the proper guidance of leisure.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	$4 00	4 50
Cotton sweeps	4 00	— —
Cultivators, Diam. and shovel-tooth	6 25	7 00
Cultivators, riding and walking	20 00	40 00
Shovels and spades	5 00	12 00
Axes	7 00	11 50
Shovel plows	4 50	5 50
Half do. with cutters	6 00	6 00
Double-shovel plow	4 50	5 25
Straub's corn mills	— —	— —
Corn mills, Coleman's	120 00	425 00
H. J. West's corn mill	200 00	— —
Tunnard's corn and pea planter	— —	— —
Cotton planter	15 00	— —
Wagons, Carts, Etc.:		
Wagon, two-horse	55 00	70 00
Wagon, four-horse	85 00	100 00
Wagon, two-horse, thimskein	60 00	70 00
Wagon, four-horse	8 00	9 00
Cane wagon	190 00	210 00
Ox wagon	75 00	115 00
Ox cart, complete	— —	— —
Cane cart	110 00	115 00
Tongue cart, complete	— —	120 00
Plantation cart	45 00	60 00
Bagasse cart	65 00	75 00
Iron, ₩ lb.:		
Hoop	3½	5
Sheet	3½	5
Horse Shoe	3½	4½

BUILDING MATERIAL.

Bricks, ₩ 1,000:		
Lake	$9 00	11 00
Country	— —	8 00
English fire	36 00	37 00
Lime, ₩ bbl.:		
Western	— —	— —
Cement	2 00	2 25
Plaster Paris	2 25	2 50
Lumber, ₩ 1,000 feet:		
Flooring, dressed	15 00	35 00
Flooring, rough	15 00	18 00
Ceiling, dressed	14 00	25 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	14 00
Scantling	14 00	16 00
Shingles, ₩ 1,000	2 50	3 50
Nails, best brands	3 20	— —
Smaller sizes proportionately higher	— —	— —
Glass, ₩ box of 50 feet:		
French, 8 by 10	— —	3 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 77
White Lead, best, ₩ lb	10½	12½
Paris Green, ₩ lb	30	40
Pat. Dryer, ₩ lb	10	13
Whiting, ₩ lb	1½	3
Putty, in bladders, ₩ lb	3	5
Linseed Oil, ₩ gal	70	80

SASH, BLINDS AND DOORS.

Window Sash, 12 lights:

Size of lights.	Sash, per pair. Unglassed.	Glassed.	Blinds per pair.
8x10	35	$1 50	$1 50
10x12	55	1 70	2 00
10x16	80	2 75	2 70

Sash Doors:	Single.	Double.
3 feet x 7 feet	$3 50	$4 70
3 feet x 8 feet	4 00	— —
3 feet x 7 feet 6 inches	— —	3 80

Panel Doors:		
3x8 and 1¾ inch thick	— —	$2 20
2x7 and 1¾ inch thick	— —	2 25
3x7 and 1¾ inch thick	— —	2 30
4x7—6 inch and 1¾ inch thick	— —	4 00

GROCERIES.

Butter, ₩ lb.:		
Western	18	23
New York, good to creamy	25	27
Coffee, ₩ lb.:		
Rio, fair	16½	16½
Rio, good	17½	17½
Rio, prime	18	18½
Java, choice O. G	28	30
Candles, ₩ lb.:		
Star, best brands	12	13
Corn Meal, ₩ bbl.:		
Best K. D	2 65	2 70
Cheese, ₩ lb.:		
Factory	9½	10
N. Y. cream and English dairy	15	15½
Fish:		
Mackerel, extra No. 1, in bbls	— —	23 00
Mackerel, extra No. 1, in kits	— —	1 90
Sardines, quarter boxes	13	13½
Flour, ₩ bbl.:		
Superfine	— —	4 25
XX	4 75	5 00
XXX	— —	— —
Choice XXX	5 25	5 75
Choice family	6 25	6 50
Fruits:		
Dried apples, ₩ lb	3	4
Dried peaches, ₩ lb	— —	— —
Raisins, ₩ quarter box	50	55
Raisins, ₩ half box	— —	1 00
Raisins, ₩ whole box	1 80	1 85
Bananas, ₩ bunch	1 00	2 00
Crackers, ₩ lb.:		
Soda	5	6
Butter	6	7
Sugar	8	9
Gingernuts	9	12½
Oil:		
Coal, in cases, best	40	48
Coal, in barrels, best	30	35
Insurance, in cases	— —	40
Tuscarine, in barrels	— —	35
Lard, in barrels, best	70	80
Molasses, in barrels		
Common	20	22
Fair	25	28
Prime to choice	31	42
Golden and Rogiet sirups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	— —	4½
Ordinary	5	5½
Fair	5½	6
Prime to choice	6½	7½
Soap, in boxes, ₩ lb.:		
XXX Palm	6½	— —
Keller's magnolia	4½	— —
Keller's olive	5	— —
Starch, ₩ lb	3	3½
Salt, in sacks:		
Fine	1 00	1 05
Coarse	85	90
Sugar:		
Good fair	6½	6¾
Prime	7⅜	7⅝
Choice	— —	— —
Yellow clarified	8	8⅛
White clarified	— —	9
Crushed	— —	— —
Powdered	— —	— —
Spices, ₩ lb.:		
Allspice	15½	— —
Pepper	13½	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Black Oolong	27½	1 10
Green Imperial	30	100
Tobacco, manufactured, ₩ lb.:		
Chewing, common	40	45
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, choice	65	70
Smoking	— —	— —

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	— —	51
White	— —	53
Mixed	— —	50
Oats, ₩ bushel:		
St. Louis	— —	35
Texas	— —	— —
Galena	— —	— —
Bran, choice, ₩ 100 lbs	— —	85
Hay, ₩ ton:		
Prime	11 00	12 00
Ordinary	— —	— —
Cow Peas:		
Whippoorwill	1 75	1 80
Mixed	1 60	1 65
Clay	1 55	2 00

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	7½	8½
Shoulders	— —	6½
Sides, clear rib	— —	6¾
Sides, clear	— —	6
Hams, sugar cured	10	10½
Pork, mess	16 50	17 75
Salted Meats:		
Beefs	— —	4
Hams	— —	8
Lard, ₩ lb. and pails	7¾	8
Choice, ₩ lb. and barrels	7¾	7¾
Choice, in ½ pails	— —	— —

VEGETABLES.

Potatoes	80	1 25
Onions, ₩ bbl	2 50	3 00
Apples, ₩ bbl	— —	— —
Cabbage	— —	— —

WOOL.

Burry, clear	9	10
Burry, dear	18	20
Louisiana	21	23
Lake, c	— —	— —

BAGGING STUFFS.

Bagging:	— —	— —
India, ₩ yard	11¾	12¼
Jute, ₩ yard, per bundle, 30 yards	— —	2 50
Ties, Arrow, ₩ dozen	75	1 00
Ties and buckles, ₩ thousand	— —	14 00
Twine, hemp	— —	— —

Animals of good Possible life and

Poultry, ₩	0	4 50
Old cks	0	5 00
	0	5 00
	00	5 00
	00	12 00
	0	10
	0	12

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THE SINGER AGAIN TO THE FRONT!!

Great Reduction in the Prices

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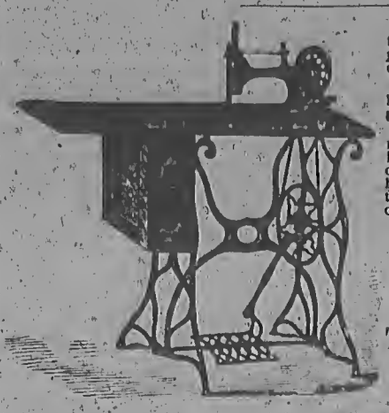

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Religious Notices.

COMMENCEMENT OF CENTENARY FEMALE COLLEGE AND MALE INSTITUTE, SUMMERFIELD, ALA.—Sunday, June 23, 1878.—Commencement sermon, by Rev. W. A. McCarty, D. D.

Monday, June 24, 8 o'clock P. M.—Exercises of Male Institute.

Tuesday, June 25, 1878, 10 o'clock A. M.—June exhibition of college. 8 o'clock P. M.—Annual concert.

Wednesday, June 26, 1878.—Exercises of graduating class, and literary address before the societies, by Prof J. Lewis, of the Southern University. Board of Trustees meet on Monday and Tuesday, at 8 o'clock A. M. A. H. McVOY.

13 R. S. HOLCOMBE.

ALABAMA FEMALE COLLEGE.—The commencement of the Alabama Conference Female College will begin on Sunday, June 16, and close on Wednesday, June 19. The ministers and friends of the Alabama Conference are invited to attend. (6) JOHN MASSEY.

THE Delhi District Conference, Louisiana Conference, will convene at Waterproof, La., on Thursday, August 15 1878.

6 J. L. WILMOT, P. E.

THE TIME for holding the camp meeting at the Union camp ground, in the Grove Hill circuit, Selma district, Alabama Conference, embraces the second Sunday in September, commencing on Friday night before.

39 H. C. GLENN, P. C.

SEASHORE CAMP MEETING.—The seventh regular annual camp meeting on Seashore Camp Ground will commence on Wednesday, July 10, 1878, and continue for eight to ten days.

By order of the board of trustees.

W. H. FOSTER, President.
PHILIP HALLAHAN, Secretary. 9

Appointments for Quarterly Meetings.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

Mansfield	June 8, 9
Mooringsport, at Pine Hill	15, 16
South Bossier, at Cotton Valley	22, 23
North Bossier, at Wright's chapel	29, 30
Shreveport	July 6, 7
Pleasant Hill, at Prospect	13, 14
Logansport mission	20, 21
District Conference, at Keachie	27, 28
Natchitoches, at St. Maurice	Aug. 3, 4
Alhecco, at St. Petersburg	10, 11
Natchitoches circuit at Rock Hill	17, 18
Caddo	24, 25
Springville, at Dave Springs	31, Sept. 1
Desoto, at Wesley chapel	Sept. 7, 8

The District Conference will meet July 21, at three P. M. Preachers and officials will please come prepared with reports, as required by the Discipline.

Preachers will please come prepared to preach from the following subjects, as affixed to their names: John Pipes, Family Religion; J. T. Beves, Missions; J. M. Brown, Sabbath Schools; W. D. Stayton, Office of the Spirit; J. M. Johnson, Hell; Robert Randle, The Church; R. A. Davis, Justification; G. M. Liverman, The Transfiguration; J. W. Medlock, Original Sin; William Hart, Holiness; J. B. Cassity, Reconciliation; R. M. Blocker, Repentance; V. W. Barnes, Regeneration; T. J. Hough, Heaven; James M. Franklin, Resurrection.

The Bethel camp meeting will begin on Friday before the third Sabbath in August. Ministers are requested to come by Bro. Liverman, P. C.

The Beulah camp meeting will begin on Friday before the fourth Sabbath in September. Ministers are invited by Bro. Cassity, P. C.

6 ROBERT RANDLE, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Calcasieu and Sugartown, at Hib's	June 8, 9
Lake Charles and Grand Chenier, at Lake Charles	15, 16
Indian Bayou, at Kimball's chapel	22, 23
Abbeville, at Abbeville	29, 30
Patterson's Hill	July 6, 7
Franklin	27, 28
New Iberia, at Jeanerette	Aug. 3, 4
Washington	17, 18
Opelousas	24, 25
Vermilionville and Plaquemine Brulet, at Plaquemine Brulet	31, Sept. 1

The District Conference will convene at New Iberia, August 8, at ten A. M.

6 J. B. HARPER, P. E.

ALABAMA CONFERENCE.

EUFAULA DIST.—THIRD ROUND.

Beulah	June 22, 23
Clayville	29, 30
Vilula	July 6, 7
Pea River	20, 21
Perote	27, 28
Ozark	Aug. 3, 4
Henry	10, 11
Enon and Midway	17, 18
Newton	24, 25
Columbia	31, Sept. 1
Clayton and Louisville	Sept. 7, 8
Eufaula	14, 15
White Pond	21, 22

The District Conference will be held at Clayton, Barbour county, Ala. The opening sermon will be preached by Rev. E. M. Turner, on Wednesday evening, July 10, 1878.

13 HENRY H. MOORE, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—THIRD ROUND.

(In Part.)

Walnut Grove, at Good Hope	June 15, 16
Morton and Forest, at Morton	18, 19
Newton, at Hatchandaville	27, 28
Decatur, at Lake	29, 30,

Bishop McTyeire will hold the District Conference for Brandon district at Morton, Miss., on Tuesday and Wednesday, June 18 and 19.

The preacher, Rev. J. J. Smylie, desires to procure this meeting, and will be pleased to have the preachers of the district come prepared to remain several days.

6 WILL. H. LEITH, P. E.

BROOKHAVEN DIS.—THIRD ROUND.

Brookhaven	June 22, 23
Ellisville	29, 30
Beauregard	July 6, 7
Pleasant Valley	13, 14
Georgetown, at Mount Pleasant	20, 21
Bethel at Tabernacle	27, 28
Meadville, at Mount Carmel	Aug. 3, 4
Scotland, at Union church	5
Crystal Springs	10, 11
Bradyville	17, 18
Summit	24, 25
Bogue Chitto	31

The Conference for Hazlehurst station will open at 10 30 A. M., June 29. Business meeting only.

District Conference at Brookhaven, June 20-23, Bishop McTyeire presiding.

Camp meeting at Hennington camp ground, August 6, 13.

6 W. E. M. LINFIELD, P. E.

VICKSBURG DIST.—THIRD ROUND.

Port Gibson	June 22, 23
Natchez	29, 30
Kingston	July 6, 7
Fayette	13, 14
Rocky Springs	20, 21
Cayuga, at Bear Creek	27, 28
Warren, at Oak Ridge	Aug. 3, 4
Hoover, at Short Creek	10, 11
Mount Olivet, at Wesley chapel	17, 18
Rolling Fork	24, 25
Clover Hill and Lockard	31, Sept. 1
Vicksburg	Sept. 7, 8

The District Conference will meet at the Methodist church in Natchez, at ten o'clock A. M., June 27. Bishop McTyeire is expected to be present. Members, on arriving at Natchez, will report at the store of Donaldson & Co., on Main street.

6 W. L. C. HENNICUTT, P. E.

SEASHORE DIST.—THIRD ROUND.

Apple City, at Pascagoula	June 22, 23
Pearlington, at Gainesville	29, 30
Handsboro, at Poplar Head (Wednesday)	July 3
Ocean Springs, at Ocean Springs	5, 6
West Pascagoula, at Antioch	5, 6
Moss Point, at Moss Point	20, 21
Fort Pascagoula, at Clarke's	27, 28
Covington, at Mandeville	Aug. 3, 4
Columbia	17, 18
Edenburg	24, 25
Arsenne, at Chapel Hill	31, Sept. 1
Bellefontaine, at Chapel Hill	31, Sept. 1

The District Conference will convene at Vaiden, June 21, at nine o'clock, Bishop Keener presiding. Delegates and invited visiting brethren from a distance will be provided for by the pastor.

6 K. A. JONES, P. E.

MISCELLANEOUS.

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AND FANCY GOODS.

Parties in the country, who are unable to visit the city, can have orders filled promptly by giving the price and style of goods they desire, and the form and complexion of the wearer.

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Second door above Customhouse.

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$1200 SALARY. Competent salesmen wanted to sell Staple Goods to Retail trade. No peddling. Expenses paid. Address S. A. GRANT & CO., 2, 4, & 6 Home St. Cincinnati O.

$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & Co., Portland, Maine.

MISCELLANEOUS.

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GREAT T DEPOT

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TEAS.

OOLONG, Black—35c., 40c., 50c., 60c., 75c. Best at $1 per lb.
ENGLISH BREAKFAST, Black—35c., 40c., 50c., 75c., $1. Best at $1.20 per lb.
IMPERIAL GREEN TEA—35c., 40c., 50c., 60c., 75c., $1, $1.20. Best at $1 40 per lb.
MIXED TEAS.—35c., 40c., 50c., 60c., 75c. Very choice, $1. Extra choice, $1.20.

Also a choice assortment of Young Hyson, Gunpowder, Orange Pekoe, Flowery Pekoe, Assam, Mandarin and Caper Teas.

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GOOD RIO, parched or ground 25c. per lb.
CHOICE RIO, " " 30c. "
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REAL OLD GOVERNMENT JAVA 40c. "

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SOLID GOLD RINGS.

Our New Illustrated Catalogue, showing sizes and prices of a large variety of solid Plain Gold Rings; also, Amethyst, Garnet, Cameo, Onyx, and Imitation Diamond Gold Set Rings, with full directions for ordering, will be sent free, by mail, to any address. We warrant every ring to be as represented. We give particular attention to the manufacture of Engagement and Wedding Rings. Rings can be sent safely by mail.

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$8, $10, $15 EACH.

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MANUFACTURER OF THE

EXCELSIOR REFRIGERATOR,

Water-Cooler and Ice-Saver.

THE PUBLIC are invited to inspect the above, which is daily in operation. Parties can have their meals at any time. Where ice is high, and hard to get, they can leave the ice boxes sufficiently large, so that they will only want replenishing every week.

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THE TAILOR.

Branch of New York House.

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SUITS $20 00

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And 100 Canal St., New Orleans.

GEORGE STROUD,

Marble and Granite Works,

Nos. 158, 160, 162 and 164 St. Charles Street,

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12 Dinner Plates,	1 Soup Tureen
12 Tea Plates,	1 Sauce Boat
12 Soup Plates,	1 Salad Dish
12 Preserve Plates,	2 Covered Dishes
12 Butter Plates,	2 Vegetable Dishes
12 Tea Cups and Saucers,	4 Meat Dishes
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes
Stone China DINNER SETS	
Stone China TEA SETS	
Decorated CHAMBER SETS	
Real French China DINNER SETS	
Gold Band China TEA SETS	
Table TUMBLERS	
Table GOBLETS	

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FLOURING MILLS

Webster & Dillingham,

NOS. 82 AND 84 PETERS ST., AND 21 COMMERCE ST., NEW ORLEANS.

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Flour delivered to all parts of the city. CHOICE BRAN, suitable for Feed, constantly on hand at lowest market rate.

Highest market price paid for WHEAT.

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BROADWAY,

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OBIAH WELCH, Prop'r.

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, JUNE 20, 1878. NO. 25.

HOUSE-CLEANING.

The housekeeper giveth a cheerful hop,
And we hear the musical dip! dip! flap
Of the moisty, misty, maddening mop,

And in the maddening horrors rush
All want our souls at the sandy gush
Of the slippery, slimy scrubbing-brush.

From early morn till evening gloom
We hear the scratching in hall and room
Of the boisterous, hustly-bobbing broom.

And now there cometh a woesome wail—
That augurs a generally rusty gale
From a man with his leg to the scrubbing-pail.

Apiarium's Journals.

News of the Week.

DOMESTIC.

SAN FRANCISCO, June 5.—The steamer Oceanic, from Hong Kong, via Yokohama, bringing 575 Chinese passengers, arrived here to-day, with Hong Kong advices to May 8, and Yokohama advices to May 20.

While the famine continues to devastate the northern provinces of China, great destruction of life and property has been caused in the south by heavy floods.

WASHINGTON, June 11.—The Judiciary Committee of the House to-day, by a vote of 8 against 1 decided to report a resolution asserting in substance that the Forty Fourth Congress was the properly constituted body to count the votes and declare the result of the presidential election, and that no subsequent Congress has the power to reverse the action thus taken, nor can Congress confer powers upon the Supreme Court or any other to reopen questions which have thus been settled.

GALVESTON, June 11.—A special to the *News* from Laredo says: A courier brought news yesterday to the effect that Col. Alegria and 150 government troops attacked 200 revolutionists under Garcia, Ayala, at a place called Los Ladore, forty miles south of New Laredo, and after a severe engagement completely routed them, taking many prisoners, and capturing arms, horses, etc. Many were killed and wounded on both sides, but details are wanting. There is great rejoicing in New Laredo over the above news. The revolution is regarded as a complete failure in this section.

NEW YORK, June 11.—Mr. Bryant is a comatose state. The physicians are almost afraid to give him nourishment. He sleeps all the time.

GALVESTON, June 12.—The *News* has just from San Antonio says the following will appear in the morning *Herald*, and is authentic:

A gentleman just returned from Fort Clark says that on Friday last Gen. Marco, commanding Mexican government troops, was killed by Toledo's soldiers, near that place. On Saturday Gen. McKenzie and Col. Shafter, with a strong force, crossed into Mexico in pursuit of them, about forty miles north of Eagle Pass. That night they were to return to Texas and immediately telegraphed for reinforcements. Twenty companies of cavalry have been sent to their assistance, also a section of artillery, consisting of two Gatling guns and two rifled guns.

It is believed at Fort Clark that the brigade force has re-entered Mexico. The troops have fifteen days' rations and a heavy train, with two experienced guides. Exciting news is expected.

NEW YORK, June 12.—William Cullen Bryant died at 6.35 this morning.

At two o'clock this morning a sudden change for the worse came over Mr. Bryant, and his breathing became heavy. His daughter, Miss Julia Bryant, and his grand-daughter, Miss Goodwin, Mr. John H. Grahara and his doctors were at once summoned to his bed-side, and remained with him to the last. He passed away peacefully, and evidently suffered but little pain. He has been unconscious ever since the day of the accident which caused his death, except that for a few moments he could evince signs of returning consciousness, and would count one, two, three, four, and so on, slowly, as if testing his memory.

SAN FRANCISCO, June 12.—Dispatches received at military headquarters here confirm the reports concerning Indian depredations in Idaho, Utah and Nevada. The uprising is considered almost universal among the Bannocks, and it is believed all the military of the division of the Pacific will be required to subdue the savages. Companies K and H, of the Fourth Artillery, left Winnemucca to-day, by rail. Three companies of the Eighth Infantry are en route from Arizona. One company of infantry is leaving Camp Fort Bidwell for Camp McDermit, and all the troops that were at Fort Harney are in motion.

SAN FRANCISCO, June 13.—A Boise City dispatch, dated last night, says: Gen. Howard arrived this morning, and soon learned the situation, and came to the conclusion to amass his troops at the sheep ranche on the Winnemucca road, and take the field himself, making his headquarters temporarily at the ranche, where he can use the telegraph.

LITTLE ROCK, June 13.—Gen. Bankhead Magruder, the oldest officer on the retired list in the United States army, died at Fort Smith, aged eighty-five years.

WASHINGTON, June 14.—Mr. Wadleigh, of New Hampshire, from the House Committee on Privileges and Elections, reported adversely on the joint resolution proposing an amendment to the constitution of the United States prohibiting the several States from disfranchising persons on account of sex. He also gave notice that a report of the minority committee in favor of the proposed amendment would be submitted by Mr. Hoar, of Massachusetts. Ordered that the reports be printed, and the joint resolution to be placed on the calendar with the adverse report.

GALVESTON, June 14.—The *News'* Decatur special says: Lieut. Peakes' State troops and the sheriff's party had a lively fight with the Bass party, who robbed trains in northern Texas lately, at Salt Creek, in this county. One robber was killed, several horses wounded and killed and the balance captured. The robbers escaped on foot. The rangers are in hot pursuit.

CHARLESTON, S. C., June 15.—A cable special from the *News and Courier's* correspondent, dated Sierra Leone, May 10, via Madeira, to-day, announces the arrival at the former place of the bark Azore, which sailed from Charleston, April 21, with 250 negro emigrants for Liberia. There was much suffering on the voyage, the water having become short, shipfever broke out, and 23 emigrants died. The rest were in good spirits at having reached Africa.

WASHINGTON, June 15.—Mr. Morgan of Alabama submitted a joint resolution proposing an amendment to the constitution of the United States, so as to allow the President to approve any part of an appropriation bill, and to disapprove any portion of such bill as he may think proper. Referred to the Committee on the Judiciary.

The Senate confirmed Leonard as district attorney of Louisiana, by a vote of 44 to 9.

The Senate agreed to the concurrent resolution of the House to extend the session until four o'clock P. M. on Tuesday, June 18.

SAN FRANCISCO, June 16.—A Boise City dispatch says: Gen. Howard's scouts report the hostiles concentrating in large force at Stein's Mountain and Gen. Howard is moving his troops in that direction. Crover's expedition to Camas Prairie, with Sanford's, Summer's and Bendire's companies, will be turned back and go directly to Stein's Mountain.

WASHINGTON, June 17.—The June returns to the Department of Agriculture indicate an increase of fully 3 per cent in the area planted in cotton. The percentages, as compared with the average of 1877, are: Virginia, 100; North Carolina, 101; South Carolina, 103; Georgia, 102; Florida, 100; Alabama, 101; Mississippi, 100; Louisiana 101; Texas, 103; Arkansas and Tennessee, 98. Condition of the crop better than in June last year.

The figures indicating it are the same as in 1877 in Virginia, Georgia and Louisiana, and higher in all other States; thus: Virginia, 88; North Carolina 87; South Carolina, 90; Georgia, 101; Florida, 98; Alabama, 101; Mississippi, Louisiana and Arkansas, 98; Tennessee, 97; Texas, 104. General average 99. The stand is generally good; in limited districts imperfect, owing to the planting of seed of impaired vitality. The season is ten days earlier than the last crop, and further advanced than usual in some districts, and in a few localities three to four weeks ahead of last year.

The low condition in North Carolina results from wet weather and cool nights. In South Carolina and Georgia planting was unusually early, with seasonable weather until the first week in May, since when comparative drouth is reported. In several districts of Georgia the prospects are better than for many years. In Mississippi, Louisiana and Arkansas frequent rains have occurred in some districts—in some cases injuriously heavy. In Texas favorable weather for insects is reported. The cut-worm was a partial cause of defective stands at many points on the Atlantic coast. In limited areas west of the Mississippi plants begin to be infested with flee—injury very slight; the fields unusually clean in culture, and labor increasingly efficient.

House.—In the Louisiana contested election cases Robertson and Elam were declared entitled to their seats, and leave to take additional testimony was given in the Alabama contested case of Harrison against Shelley.

FOREIGN.

HAVANA, June 11.—The so-called Brig. Gen. Guillermo Moncada and Col. Freyero, with 1 000 men and 500 members of insurgent families, comprising those who were unable to cross the swollen river a few days ago, and being the last of the Cuban insurgents, have surrendered at Baracoa and Cobre.

QUEBEC, June 12.—Laborers on a strike have been plundering Renaud's flour store on St. Paul street, stopping traffic on the street, and forcing truckmen to assist them in carrying off the plunder. B Battery and the police are now engaged in dispersing the mob.

Later.—The riot is on the increase. The strikers number about 1,000. B Battery has been forced to retreat. The riot act has been read. Capt. Provost, adjutant, and some of the men have been badly cut with stones. The mob took from Renaud's store nearly 200 barrels of flour. The military are marching up and down St. Paul street.

2.30 P. M.—The military are attempting to disperse the crowd without avail.

Later.—The riot act has just been read, and firing commenced. One man reported killed, several wounded; several rioters and spectators were wounded. Capts. Short and Provost are badly cut with stones; some bullets are also believed to have taken effect in their arms and legs. Two or three of the mob have received saber-cuts from the cavalry. Everything is now quiet. The rioters have dispersed. B Battery is guarding the Parliament house.

BERLIN, June 12.—The plenipotentiaries to the Congress passed the day in exchanging visits. Prince Hohenlohe and Counts Andrassy and Schouvaloff visited the Earl of Beaconsfield. The Turkish plenipotentiaries are expected at ten o'clock this evening. The Ottoman embassador resident at Berlin will therefore alone represent Turkey at the opening of the Congress. The Congress will choose its own president, but Prince Bismarck will doubtless be selected. At the outset of the proceedings it will be announced that complete secrecy is to be observed. An oath to that effect will be imposed on the printers who are to print the private report of the sittings.

BERLIN, June 13.—It is understood that to-day's sitting of the Congress was merely devoted to formalities—electing the president and bureau. The presidency was conferred upon Bismarck at the suggestion of Count Andrassy, who advocated his election not simply on the ground of traditional custom, but for the eminent services which Bismarck was on all sides acknowledged to have rendered.

The first real working sitting of the Congress will be held on Monday.

BERLIN, June 13.—Soon after one o'clock this afternoon the plenipotentiaries to the Congress drove up to Prince Bismarck's palace in carriages belonging to the different embassies. Each plenipotentiary wore the usual diplomatic dress of his native country. At 2.30 o'clock the flag of Germany was hoisted over the palace, betokening that the Congress had opened.

The street in front of the palace is closed against ordinary traffic.

LONDON, June 13.—The *Daily News* Constantinople dispatch says 25,000 Russian troops are sick of typhoid fever. A similar disease prevails in this neighborhood.

HAVANA, June 11.—King Alfonso sent a congratulatory telegram to Captain Jovellar and General-in-Chief Martinez Campos, thanking them for the great service rendered to Spain, and expressing likewise his gratitude to the troops, marines and the volunteers.

The Chamber of Deputies of Spain sent a similar telegram. The daily proofs of affection his majesty receives restores his confidence in the fidelity of his people.

LONDON, June 14.—The *Times'* Berlin correspondent says: Prince Bismarck, replying to Count Andrassy, at the Congress, expressed his belief in the success of the Congress and his particular desire to see harmony established.

CONSTANTINOPLE, June 11.—The Russians refuse to permit 20,000 refugees, encamped around Varna and Shumla, to return to their homes unless the fortresses are surrendered. The Porte still declines to give them up.

BONN, June 11.—The Old Catholic Synod by a vote of 70 to 22, adopted a resolution in favor of the marriage of the clergy.

BERLIN, June 14.—The Emperor slept well last night. His condition is satisfactory.

ST PETERSBURG, June 16.—The *Journal de St. Petersburg* says: The wisdom and moderation of the statesmen assembled in Berlin and of the governments they represent, are sure pledges that nothing will be left undone to secure for Europe a solid peace, to restore order in the East, and to remove all cause of apprehension in the future.

LONDON, June 17.—The *Times'* dispatch from Berlin reports that Count Andrassy, in private conversation, admits the mobilization of one hundred thousand men to enforce the decision of the Congress.

The *Standard* has the following:

BERLIN, June 17.—A report is received from Vienna of a meditated attempt on the life of Crown Prince Frederick William. It caused some sensation here to-day. One hundred and thirty Socialists were arrested to-night at the Tivoli Bier Garten, near this city.

VIENNA, June 17.—Dispatches from Berlin to the *Political Correspondence* say: Austria records with England about effecting a stable organization of the remaining Turkish territory. Preliminary discussions on the Bulgarian question have encountered several obstacles, but an ultimate understanding is certain.

HAVANA, June 17.—Peace festivities continue. Gen. Campos assumed the office of governor of the Island to-day. Gen. Jovellar embarks for Spain to-morrow.

BERLIN, June 17.—The Congress met at two o'clock this afternoon. The sitting lasted nearly to five o'clock. Prince Gortschakoff was present.

A tramp walked into the Third Street Bank, Cincinnati, the other day (if we trust the Fat Contributor,) and, stepping to the counter, said: "I want to know if all the greenbacks have been retired from circulation?" "Oh! no, no," replied the clerk. "There are about four hundred and fifty millions of them yet." "Thanks, thanks!" said the man, with visible emotion. "You take a cloud off my mind. It is so long since I have seen one that I was afraid they had all been retired." And then he slowly retired himself.

Little Jay at the opening of a proposed spelling match: "Let's start fair, grandmother. You take Nebuchadnezzar and I'll take cat."

Mrs. Clutter's House.

The other day I nearly broke my neck over Mrs. Clutter's tiger-rug. Why are there tiger-rugs, I demand to know? Why must people, in blind subjection to the tyrant Fashion, make their houses preposterous curiosity-shops? Mrs. Clutter's house, and not your ideal, is the true example of the prevailing rage. She has shut out all the light from her windows with horse-hair curtains an inch thick, which once would not have been thought good enough for horse blankets. She has laid down her floors in many-colored rugs so thickly that one might think himself in a carpet dealer's warerooms; and the visitor must be wary, or he'll be tripped up by them at every step. She has covered her walls with gorgeous jugs, bowls, jars, urns, vases, of every conceivable variety, in which, for the most part, ingenuity in the way of ugly design has done its worst. She has hung screens in her doorways, and cabinets over her mantels. She has mounted old brass fire-dogs over her book-shelves, and planted emblazoned shields of metal over her door-lintels. She has bought all the old worm-eaten furniture she could find, and asks you to sit on chairs that were made for ranking before backbones were discovered. She has turned the gas out of the house and illuminated it with painted candles. She goes to bed with a Roman candlestick, sleeps under a Moorish ring, eats off of cracked China discovered in a Marblehead fisherman's cottage, wears a mediæval gown that is all straight lines; and she talks all da of Mellerian porcelain of Roman *amphoræ* and Etruscan vases; of *grès de Flandre*, Dutch delft, and Raffaellesque and mezzo-majolica; of Pompeiian and Henri Deux, of Chinese celestial blue and crackle, of Japanese *éloisonné*, old Satsuma, and Hispano Moresque, of Sèvres and *pate-sur-pate*, of Chippendale and Eastlake furniture, of Queen Anne and Renaissance and Marie Antoinette and so on *ad infinitum*, with a skill at spouting catalogues and reeling off names that is amazing. Is this a true house that is made up of curious trifles from the shops—that is simply a chaos of colors, knick-knacks, and all forms of fantastic foolishness? Are there breadth, humanity, heart, life, dignity, intellect, felicity in this jumble of misnamed art? Unless art broadens the imagination and stirs the faculties, there is no excuse for its being; but the art that Mrs. Clutter is prostrate before dwarfs the imagination, narrows the intellect, and impoverishes the whole nature. She has no sympathy with men and women; it is all absorbed by her teacups and saucers. She has no perceptions of life except as a surrender of the mind to her paltry toys, and she is more concerned in the downfall of a cracked plate than in the wars and calamities that afflict the world outside of her bazar. Her children are hidden away in nurseries; she dares not permit them to bring their active bodies and restless spirits into her rooms, lest they knock down her glass screens or break her precious jars.—*Appleton's Journal.*

Was It an Accident?

Many a seeming accident illustrates Cowper's lines:

"God moves in a mysterious way
His wonders to perform."

Dr. Hamlin, so long the head of Roberts College, Constantinople, tells of one of these "accidents." One hot day in July, 1833, while passing the Galatta custom-house, a crowd attracted his attention. Forcing his way through it he saw a poor sailor lying by the side of the wall, apparently dying of cholera.

"Do you speak English?" asked Dr Hamlin.

"Yes," said the man, following the word with an oath.

"Are you an Englishman or an American?"

"American"—another oath.

Worse expressions showed that profanity had become his mother tongue. Dr. Hamlin, after many appeals to the crowd, whose brutal natures were stirred by the prospect of seeing him die, secured assistance and removed the sailor to a house.

For several weeks he was nursed and visited by the missionaries. He recovered and sailed for Boston. On the morning he left he called on his missionary friends to say good-by. Lingering for a moment by the door, he said:

"I have been a very wicked man, Mr. Hamlin, and have done all the evil I could in the world, and now I am going to do all the good I can."

Three years after Dr. Hamlin received a letter from him, which thus began:

"DEAR MR. HAMLIN: Thank God, I still survive the ded! I am here workin' and blowin' the gospel trumpet on the Eri-kanal."

When Dr. Goodell, an old missionary, saw the letter, he asked that he might begin the answer, and, taking a sheet of paper, wrote:

"DEAR MR. BROWN: Blow away, brother, blow! Yours, in blowing the same gospel trumpet,

WILLIAM GOODELL."

Twenty-five years after, Dr. Hamlin, while dining at a hotel in Paris, was accosted by an American gentleman.

"I am just from Honolulu, Sandwich Islands," said the gentleman. "I have known a man there by the name of Brown, who has done a great deal of good among the sailors. He can go everywhere and may where with the Bible. He has told me how he was once dying, a *blasphemous dog* (his own words,) in the streets of Constantinople, and you picked him up and saved him, soul and body. Is this all true, or is it in part a sailor's long yarn?"

What seemed the *accidental* passing of Mr. Hamlin down a street in Constantinople was the means by which God saved "a blasphemous dog," and sent him "blowin' the gospel trumpet" along the "Eri Kanal," and among the islands of the Pacific. Is there such a thing as an accident in God's moral government?—*Youth's Companion.*

The Method of Great Authors.

The great French critic, Ste. Beuve, expended incredible pains on every word, and two or three octavo pages often represented a whole week's incessant effort. Gray would spend months over a short copy of verses; and there is a poem of ten lines in Waller's works which, he he has himself informed us, took him a whole summer to formulate. Miss Austen, Charlotte Bronte, Hume and Fox have all recorded the trouble they took. Even Macaulay, with all his fluency, did not disdain the application of the file; and there are certain passages in the first chapter of his history which represent months of patient revision. There is a good tale told of Malherbe, the French poet, which illustrates very amusingly the elaborate care he took with his poems. A certain nobleman of his acquaintance had lost his wife, and was anxious that Malherbe should dedicate an ode to her memory, and condole with him in verse on the loss he had sustained. Malherbe complied, but was so fastidious that it was three years before the elegy was completed. Just before he sent it in he was intensely chagrined to find that his noble friend had spliced him with a new bride, and was consequently in no humor to be pestered with an elegy on his old one. The unfortunate poet, therefore, lost both his pains and his fee. So morbidly anxious was Cardinal Bembo about verbal correctness that every poem he composed is said to have passed successively through forty portfolios, which represented the various stages toward completeness. The great Pascal affords another instance of similar literary conscientiousness. What he especially aimed at was brevity. He once apologized to a friend for writing him a long letter, on the ground that he had no time to make it shorter, and the result is that his "Provincial Letters" scarcely yield to Tacitus, or to the "Letters of Junius," in concise, epigrammatic brilliancy.—*Cassell's Magazine.*

VITAL QUESTIONS.—Can you say, before him who is the Searcher of hearts—before him at whose dread bar you must soon appear—can you say that God has made you to differ from what you once were? Can you say that God has called you out from living in sin, and made you a sensible, sin-burdened, sin-convinced, and sin-hating soul? Can you say that you have that in your soul which you did not once possess, that will not allow you to go on in sin? When the fear of the Lord is implanted in the soul, that sinner cannot live and delight in transgression and sin as formerly. Can you say that God has called you away from trusting in any works of your own, and that you have felt it solemnly settled as a certain fact in your mind that you are not only guilty and ruined, but lost and undone forever for anything that you can do toward saving yourself? * * * Without a true, sound beginning to a man's religion, even that which God has traced out in his word—the "fear of the Lord," and a conviction of sin—all is false and rotten, and will leave thy soul at last to find that all was delusion.—(Proverbs ix: x; John xiv: xvi.) "I called my soul out of Egypt." * * * Can you say that God has not only showed you that you are naked, guilty and ruined by union to a fallen parent and your own actual transgressions, but that if ever you are cleansed and clothed it must be in the blood and righteousness of Jesus?

Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, ah! leave me not alone,
Still support and comfort me.
All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenceless head
With the shadow of Thy wing.

Hart.

CIRCUMSTANTIAL EVIDENCE.—Rev. Mr. Christopher once called on an aged class-leader, and, after having prayed with the family, said:

"Brother, how is it that you have been a church member so long, and yet are not converted?"

"Are you my judge?"

"I know you by your fruits. You have no family worship."

"Do you *know* that I have no family worship?"

"Yes, I know it."

"Well, it is true; but I would like to know who told you."

"No one told me; but I know that had you been in the habit of having family worship, that cat would not have jumped, frightened, out of the window, as it did when we knelt to pray."

The fact was true in that case. The brother confessed that he had omitted family worship, because he did not wish to hinder his workmen. He was touched with the reproof, and immediately set up a family altar, and years afterward testified that he found it profitable, even financially, to acknowledge God in the house. Since he had made his religion real in his daily life his workmen had been more industrious and faithful.

Old Bottles.

To the sneers which some men affect when they have occasion to recognize the existence of *the Bible*, the London *Athenæum* makes the following vigorous and refreshing response:

A great living *savant* has characterized the Bible as "a collection of the rude imaginings of Syria," "the worn out old bottle of Judaism into which the generous new wine of science is being poured." The great *savant* was angry when he said so. The "new wine" of science is a generous vintage, unquestionably, and deserves all the respect it gets from us; so do those who make it and serve it out; they have so much intelligence; they are so honest and so fearless. But whatever may become of their wine in a few years, when the wine dealers shall have passed away, when the *savant* is forgotten as any stargazer of Chaldea—the "old bottle" is going to be older yet—the Bible is going to be eternal. For that which decides the vitality of any book is precisely that which decides the value of any human soul—not the knowledge it contains, but simply the attitude it assumes toward the universe, unseen as well as seen. This attitude of the Bible is just that which every soul must, in its highest and truest moods, always assume—that of a wise wonder in front of such a universe as this—that of a noble humility before a God such as he "in whose great hand we stand." This is why—like Alexander's mirror—like that most precious "cup of Jemshid" imagined by the Persians—the Bible reflects to-day, and will reflect forever, every wave of human emotion, every passing event of human life—reflect them as faithfully as it did to the great and simple people in whose great and simple tongue it was written. Coming from the *Vernunft* of man, it gets straight to the *Vernunft*. This is the kind of literature that never does die; a fact which the world has discovered long ago; for the Bible is Europe's one book. And with regard to Asia, as far back as the time of Chrysostom it could have been read in languages Syrian, Indian, Persian, Armenian, Ethiopic, Sythian, and Samaritan; now it can be read in every language, and in almost every dialect, under the sun.

If the following announcement be true, every civilized masculine heart will be gladdened. *Appleton's Journal* makes the announcement, with these sensible comments upon the fact announced: "It has been intimated to us, from a trustworthy source, that a very marked change in the fashion of ladies' dresses is impending. This is the abolition of redundant trimming, of gimps, jets, bugles, bends, ribbons, and what not, that our women are so fond of hanging about their persons. In nothing have our women so unmistakably indicated their inferior intellectual plane to men than in their fashions of dress. That they should be attired richly and elegantly is what every man of liberal taste concedes; but that they should carelessly mistake meaningless ornament for beauty is what every man of cultivated taste deplores. It is specially in dress-trimmings that deficiency of culture is manifested, for these outhangings are almost invariably senseless additions. They destroy simplicity and unity of design; they break up lines and diffuse effects; they destroy the nobility and the largeness and the essential character of the dress upon which they are attached. There is another extreme of baldness; but better this than the current taste for a display that is essentially barbaric in its nature. A woman who loads her dress with ornaments, simply because they are ornaments, is actuated by the identical impulse that stimulates a savage to cover himself with beads. The distinct difference between the barbaric and the civilized, in the use of decorations, is that the one is intelligently directed to a unity of plan and harmony of parts, while the other is an impulse that delights in the extraneous for its own sake." Artlessness in behavior is certainly a very charming grace in the fair sex; but the present extreme "artlessness" in its dress is a source of constant suffering to every artistic mind.

ROSEWOOD.—It has puzzled many people to decide why the dark wood so highly valued for furniture should be called rosewood. Its color certainly does not look much like a rose; so we must look for some other reason. Upon asking we are told that when the tree is first cut the fresh wood possesses a very strong rose-like fragrance—hence the name. There are half a dozen or more kinds of rosewood-trees. The varieties are found in South America, and in the East Indies and neighboring islands. Sometimes the trees grow so large that planks four feet broad and ten feet in length are principally used to make the tops of piano-fortes. When growing in the forest the rosewood tree is remarkable for its beauty, but such is its value in manufactures as an ornamental wood that some of the forests where it once grew abundantly now have scarcely a single specimen. In Madras the government has prudently had great plantations of this tree set out in order to keep up the supply.—*Montreal Gazette.*

You cannot dream yourself into a character; you must hammer and forge yourself one.—*Froude.*

The Christian Advocate.

THURSDAY, JUNE 20, 1878.

GOD'S BY AND BY.

Be quiet, restless heart! The long light lies
In gleams of lingering sunshine on the hill:
The lonely bird, yet silent, twittering as he flies,
Makes silence seem more still.

The shadows deeper grow, and in the woods
The air a listent sweetness holds in fee
As some fond child of yet unblossomed buds—
So like, dear heart, to thee.

Far distant in the soft, cerulean deep
Where the horizon bounds the nether world,
Great ships becalmed, like brooding birds asleep,
Lie with white sails loose furled.

In peace the day is ended, and the night
Falleth as doth a veil upon the sea.
Along its bosom come with swift-winged flight
The gray mists silently.

O anxious heart, how Nature speaks! Her power
How leisurely she uses! How intense
The infinite peace of her most fruitful hour!
How soft her influence!

Time hath she for her storms to sweep the main;
To rock the tree-tops with her winds of wrath;
To bring forth fragrance in the summer rain;
And time for snow she hath.

So, dear, for all thy eager soul desires
She keeps sweet times and seasons. In her mood
Is hid for thee all passion's subtle fires
To refund thy womanhood.

Cease, then, and in this dewy twilight lie
As one who asks not whither, cares not why;
This gift for all holds still the eternal love—
God's endless by and by.

Sunday Afternoon.

A Wonderful Book.

THE PRIEST, THE WOMAN AND THE CONFESSIONAL.—BY CHINIQUY.

MR. EDITOR: We desire to call attention to the book with the above title, written by a converted Roman Catholic priest. It will accomplish much in the coming conflict—it has done so already. We have read it carefully, and with great astonishment. It should be widely circulated. Every Protestant family in the whole land should have one copy, and every Catholic household two. Louisiana needs one hundred thousand copies of it. That number would accomplish a work in five years that will take, at the present rate of success, Protestantism five hundred years to do. A Roman Catholic gentleman in this place was prevailed on to read it, and immediately ordered twenty copies for distribution. We would say to patriots, philanthropists and religionists: If you want to do a great work, circulate the book. God is with it.

From chapter 1, entitled "The Struggle Before the Surrender of Womanly Self Respect in the Confessional:" "More than once I have seen women fainting in the confessional-box, who told me afterward that the necessity of speaking to an unmarried man on certain things, on which the most common laws of decency ought to have forever sealed their lips, had almost killed them. Not hundreds, but thousands of times I have heard from the dying lips of single girls, as well as of married women, the awful words: 'I am forever lost.' * * * Shame has sealed my lips and damned my soul.' The history of that secret, fierce, desperate and deadly struggle has never yet been fully given. It would draw the tears of admiration and compassion of the whole world, if it could be, with its simple, sublime and terrible realities."

Chapter 2—"Auricular Confession a Deep Pit of Perdition for the Priest"—closes with these words: "Christian nations, if you would know what would become of the virtue of your daughters, if you allow secret or public slaves of Rome to restore the auricular confession, with what a storm of holy indignation you would defeat their plans." Same chapter, page 29, we read the words of one of the fallen: "Twice I have been destroyed by my confessors, and I have known several others who have been destroyed in the same way."

Chapter 3—"The Confessional is the Modern Sodom"—ends with the assertion "that auricular confession is the most powerful invention of the devil to corrupt the heart, pollute the body and damn the soul of the priest and his female penitent."

Chapter 4—"How the Vow of the Celibacy of the Priests is Made Easy by Auricular Confession." Speaking of an incident related in it, he says: "Let those who have ears to hear and eyes to see understand by this fact that pagan nations have not known any institution so depraving as auricular confession."

Chapter 5—"The Highly Educated and Refined Woman in the Confessional. What Becomes of her After her Unconditional Surrender, her Irreparable Ruin." Comparing this with the lower classes, Mr. Chiniquy writes: "I must say that, once on the down-hill road of perdition, the high-bred lady runs headlong into the pit with a more deplorable rapidity than her humbler sister." This chapter, and the sixth—"Auricular Confession Destroys all the Sacred Ties of Marriage and Human Society"—are full of horrible wonders, and should have a tractate circulation. On page 77 we read: "In the Church of Rome the thoughts and desires, the secret joys and fears of the soul, the very *life of the wife*, are sealed things to the husband. * * * The confessor is the master, the ruler, the king of the soul. The husband, as the grave-keeper, must be satisfied with the carcass." Page 88: "Not long ago a printer in England was sent to jail and severely punished for having published in English the questions put by the priests to the women in the confessional." Again: "After twenty-five years of hearing the confessions of the common people, and of the highest classes of society, of the laymen and of the priests; of the grand vicars and bishops and nuns, I conscientiously say, before the world, that the immorality of the confessional is of a more dangerous and degrading nature than that which we attribute to the *social evils of our great cities*." Page 89: "The confessional is in the hands of the devil; what West Point is to the United States, and Woolwich is to Great Britain—a training of the army to fight and conquer the enemy. It is in the confessional that 500,000 women every day, and 182,500,000 every year, are trained by the Pope in the art of fighting against God by destroying themselves and the whole world, through every imaginable kind of impurity and filthiness."

The seventh chapter is a strong one—"Should Auricular Confession be Tolerated Among Civilized Nations?" Speaking of the "Latter-Day Saints," he says: "Joe Smith perished when attempting to keep his captive wives in his chains. Brigham Young had to fly to the solitudes of the far West to enjoy what he called liberty of conscience with the thirty women he had degraded and enchained under his yoke. But what is this confessional-box? Nothing but a citadel and *stronghold of Mormonism*."

We have made only a few quotations out of a multitude that are fully as pointed. Enough has been said to give some idea of its contents. Chapter 8 asks: "Does Auricular Confession Bring Peace to the Soul?" Chapter 9—"The Dogma of Auricular Confession a Sacrilegious Imposture." Chapter 10—"God Compels the Church of Rome to Confess the Abominations of Auricular Confession." Chapter 11—"Some of the Matters on which the Priest of Rome Must Question his Penitents—a Chapter for the Consideration of Legislators, Husbands, Fathers, etc." This chapter is in Latin. I believe the price is $1. It is published by F. E. Grafton, corner of Craig street and Victoria Square, Montreal, in French and English. I will close with a beautiful and appropriate illustration, page 116: "Woman is to society what the roots are to the most precious trees of your orchard. If you knew that a thousand worms were biting the roots of those noble trees—that their leaves are already fading away; their rich fruits, though yet unripe, are falling on the ground—would you not unearth the roots and sweep away the worms? The confessor is the worm which is biting, polluting and destroying the very roots of civil and religious society by contaminating, debasing and enslaving woman."

OBSERVER.

Alabama Conference Journal.

MR. EDITOR: At the late session of our General Conference the Committee on Itinerancy, after inspecting the journals of the several Annual Conferences, submitted a report, which was a gem in its way, and I now propose to pay my respects to that part of it which relates to the journal of the Alabama Conference.

In that report the following errors were pointed out. I quote the report, simply numbering them for the sake of convenience:

1. "Parchments of a local elder returned. No cause given. Page 21."

2. "Deacons of one year. No record of having passed the committee.—Page 102."

3. "Traveling preachers elected elders. No record of having passed the committee.—Page 102."

4. "John S. Moses, deacon of one year, asked for further time to go before the committee. No record of what was done. But on page 107 J. S. Moses was passed to deacon of one year, no record being made that he had gone before the committee."

5. "Are the preachers blameless? etc., page 109. The record is: 'The roll was called, and one by one the characters of the preachers examined, and all were passed.' No names given."

6. "Certain preachers admitted into full connection who passed an approved examination, but no mention of having satisfactorily answered the disciplinary questions, page 184. Same of deacons of one year, page 187. Same of those who remain on trial, page 187."

7. "The journal does not give the number of the members of the Annual Conference so as to show what number of delegates to the General Conference they were entitled to."

Now, inasmuch as these charges of inaccuracy do to a certain extent impugn the administration of Bishops Doggett, Marvin, Paine and Keener, the good sense of the Alabama Conference and the fidelity of the secretary, I propose to review the reviewers, and notice the charges in the order above given.

1. I have yet to learn that a local elder is compelled to give a reason for returning his parchments, or that a Conference or secretary should be blamed for not forcing him to do so.

2. The rules governing secretaries say that an approved examination is "a condition precedent to reception on trial, continuance on trial, and election to deacon's and elder's orders." Deacons of one year do not come under any of the above classes, and any one who knows anything about it knows that it is sometimes impossible to show upon the journal that all embraced under that answer passed an approved examination.

3. Was an actual omission, and the committee did right to point it out.

4. There never was a John S. Moses in the Alabama Conference. There is no such name upon our journal, and if there were their own statement shows nothing wrong on the journal.

5. The report says: "No names given;" but the journal shows the name of every member of the Alabama Conference entered upon the roll at that session, and they had only to turn to it to see who were passed. But here is richness!

6. The report says: "No mention of having satisfactorily answered the disciplinary questions, page 184." The record shows the following entry: "The candidates for admission into full connection came forward as their names were called, were addressed by the Bishop, answered the usual disciplinary questions, and were admitted into full connection." Now that was certainly "satisfactory" to our Bishop and Conference, and I am sorry that "your committee do not concur."

Again, the report says: "Same of deacons of one year, page 187. Same of those who remain on trial, page 187." When the sapient committee find a rule requiring deacons of one year and preachers who remain on trial to "satisfactorily answer the disciplinary questions"—which the Bishop is allowed to put to none save those who are admitted into full connection—I have no doubt secretaries will note the fact. But, furthermore, there is no mention on page 187 of either deacons of one year or preachers on trial.

7. As for this item, it was extra-judicial to note it at all, even if it were true, which it is not; for at each session of the Conference a complete roll of the body is given, and they had only to count it, if they were inquisitive as to our affairs, and ascertain the number of delegates we were entitled to. It would seem they were unequal to the task.

Now I have no *feeling* against that committee or any member on it; but as I submitted in silence to an incorrect representation of my journal in 1874, and now find it has grown so alarmingly worse in 1878, I think it time to speak out against such a wholesale butchery as is here exhibited, and to insist that it is not right to bring six false indictments to keep in countenance one insignificant one which happens to be true.

R. B. CRAWFORD.

Future Punishment.

MR. EDITOR: As the public mind has been somewhat agitated here of late upon the subject as to whether there be any punishment for the wicked in the future state or not, I would like to submit a few facts, as the legitimate deduction from other facts, that no man can disbelieve, no matter whether the Bible be silent on them or not. I shall take it for granted that there is a God; and I presume that no Universalist will deny this fact. It is true that inspiration nowhere labors to prove it, but the volume opens with this assumption:

1. This God, to be the creator of all things, must be infinite in all his perfections, such as wisdom, power, goodness, etc., to have been equal to the task.

2. If God is the creator of all things, then all must have been made good (man not excepted); whether the Bible states this fact or not.

3. Man must still be good if he is the creature of God, or it must be admitted that he is fallen from holiness to unholiness, and hence that it was possible for him to have done wrong, and by this wrong-doing he has become evil, which is a fact open and patent to our senses, and needs no demonstration.

4. It follows that God must rescue man from this state of things, as he has permitted him "to multiply and replenish the earth."

5. It must follow from hence that the state of happiness which God proposes must be perfect, since the happiness which he lost by the fall was perfect in its kind, and to admit otherwise is to admit the imperfection of the atonement, and also limit the wisdom, power and goodness of God.

6. That state of perfect happiness, if realized at all by man, must be either in this life or in the future one. That it is not here all admit.

7. If it be future it must be either partial or universal. If partial, that destroys Universalism at a single stroke. If universal, that destroys the fall of man at a single stroke, since Universalism and moral agency cannot go together. But this fall of man is a fact which all are bound to admit; therefore Universalism is false. Again, if Universalism be true, there can be no distinction between right and wrong, good and evil; therefore Universalism is false.

Again, if, to avoid this, Universalism should deny the fall, which they are compelled to do or give up forever in despair, then it must follow that man is as good now as he ever was. Then, if God made him as good as he could at first, which is a fact, then man is as good now as God can ever make him; and if Universalism be true, all men are saved and perfectly happy now; and if all men are saved and perfectly happy now (I mean in a state of nature,) then universal salvation and universal condemnation are both true at once; but the truth is that neither the one nor the other is true, as all men are not in a state of nature, and hence condemned; nor in a state of perfect happiness, and hence saved.

Again, let us look at it in the light of nature. No man will deny that the God of all nature is the God of Universalism—if Universalism be true. From hence it will follow that there must be harmony between the two—that is, nature and Universalism; if Universalism be true. Discord here will prove nature or Universalism, one or the other, to be false. There is in all men a desire for perfect happiness planted there by the God of all nature. This is one of nature's great facts. It is a truism.

Universalism teaches that perfect happiness can and will be realized by all as soon as mortal life ceases; and that it cannot be obtained on this side of the grave is a fact; therefore it must follow, if Universalism be true, that there will be a constant craving of and longing after death by all human nature everywhere, in every age; and to desire death is therefore a law of human nature. But what are the facts in the case? Do all men everywhere crave death? No, in nowise; but exactly the reverse. Therefore it follows that if God and nature be in harmony and true, Universalism is false, which is a fact. Hence if a man still persist, in the face of all this array of indisputable evidence, given to all reflecting minds, that the dogma of Universalism is true, it surely has happened unto him as Paul says in Second Thessalonians ii, 10, 11, 12: "Because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness."

T. H. MCCLENDON.

Pastor and Steward.

MR. EDITOR: I noticed in a recent number of your paper a letter signed "Itinerant," in which he lashes "Ex-Steward" and "Presiding Elder" very nicely. I do not know what the presiding elders have to contend with at other places, but here it is a hard matter to get any one to act as steward. I presume the cause is that the stewards have been too much abused of late years.

I think "Itinerant's" plan is the very one for some of our preachers. Let them be their own stewards. Then they will be compelled to visit the people, and if they will not pray with them they will, at any rate, have to talk very pretty, or they will come out very short in their quarterage.

I have served as steward a good many years, and never have failed as yet to pay the preacher his assessment, though several times I thought the assessment too great; but whenever we get a preacher who acts as preachers did when I was a boy, I find it but little trouble to get his quarterage; but when we are so unfortunate as to get one who acts *Young American*, I only get his quarterage by a few men paying it, who are able to spare the money, and act from church pride.

Yours truly,

OLD METHODIST.

The sanctuary is the house of God, the living God, in which Jesus is ever present with his Spirit, and in which he has deposited the treasures bought with his blood. Here the believer, unlike the Israelites of old, gathers his double portion of manna on the Sabbath day.

Whosoever would work wisely and with success must have clearly before him the ends he wishes to accomplish.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as 'mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

DIED, In Hazlehurst, on the morning of the eighth of May, Miss ELLA G., eldest daughter of Rev. H. H. Montgomery, of the Mississippi Conference.

A noble life is ended, and gloom rests upon our entire community, where she was known and greatly beloved, having lived here for four years, engaged in teaching music. Gentle and lovable is disposition, pious and gifted, she moved among us, while the graces of her beautiful character exhaled sweetness, in harmony with the music drawn by her cultivated fingers. Her life was one of usefulness and noble self-sacrifice. Reared in the bosom of the church, she was identified with all the interests of the Redeemer's cause. It was the custom of her family to read the chapter together, selected for their morning and evening devotions; and though away from home, she continued to read the same chapters they were reading, and kept with them all the time. She died away from home and mother, but many devoted friends ministered to her comfort, and her father reached her before she fell asleep.

Dear Ella! Her exalted virtues were fresh and visible, and of her it may be truly said:

"None knew her but to love her,
None named her but to praise."

For several weeks before her death she was animated with thoughts of going home, and the loving hearts awaiting her return. She has now *gone home*, and sleeps as peacefully as a child, where no vexations or wasting cares can disturb her heavenly rest. She will awake no more on this sin-stained earth, but will live in many devoted hearts. Rest, then, in peace, true-hearted and self-sacrificing friend. You bore yourself nobly and triumphed. Slumber, then, in thy hallowed grave, while thy soul reposes in heaven. She cast the anchor of her hope fast by the throne of God, and her frail bark has swept into the haven of endless peace, amid the musical shouts of the redeemed. Let us all pray that her sorrowing parents and sisters, in this sudden and sad bereavement, may be enabled to lift up their eyes from the gloom and wreck of their hopes, and say, with the Master: "Father, thy will be done."

S. G. WEEMS.

The following resolutions on the death of Miss Ella Montgomery were adopted by the Wesleyan Society of Hazlehurst:

Whereas, Our beloved sister, Ella G. Montgomery, has been withdrawn from our midst to occupy her place in heaven; therefore, be it

Resolved, That while our hearts are filled with unutterable sorrow over our great loss, we feel that she has only left us, to receive the reward of the faithful.

Resolved, That in the pure and consistent life of our dear sister, Ella Montgomery, we recognize a worthy example for us all.

Resolved, That in her death the Wesleyan Society of Hazlehurst, in common with the church and community, sustains a great loss.

Resolved, That we tender the bereaved family our heartfelt sympathies and earnest prayers, and commend them to the mercy of our heavenly Father, who doeth all things well.

MRS. S. F. TOMLINSON, Pres't.
MRS. L. M. WEEMS, Sec. pro tem.

ON Dante's tomb is this inscription: "Here am I, Dante, laid, shut out from my native shores." What a tinge of sadness, how unlike the descent of the child of faith to the portals of death: "I know in whom I have believed." "I have fought the good fight of faith." "For me to live is Christ, to die is gain." "I am ready to be offered up." "There is laid up for me a crown of rejoicing." "Since by man came death, by man came also the resurrection of the dead; even so, through Christ, shall all be made alive." Well may the Christian, in anticipation, exclaim: "O, death! where is thy sting? O, grave! where is thy victory?" In bereavement the Christian may not sorrow as those without hope. Death cannot shut out Christ's children from their native shores. It only opens the prison-doors of our fleshly tenement and sets the captive free.

So Sister REBECCA WILLIAMSON, wife of Rev. H. Williamson, of the North Mississippi Conference, after more than forty years of faithful, active toil and sacrifice in the Master's employ, was, on the twenty-seventh of February, 1878, set free and crowned a happy heir of immortal life.

She was born in Chester district, S. C. She was married to her now bereaved husband in 1834. They had born to them ten children, only five of whom survive her, to learn by sad experience the extent of their loss. Sister Williamson's character attained a high degree of perfection. Under any circumstances the vigilance, care, self-denial and patient painstaking incident to rearing a large family must beautify the mother's character; but when these services are superadded to the not less important ones of a minister's wife, with the poverty incident thereto, and she performs them as successfully, as meekly and as gracefully as Sister Williamson did, her life is absolutely sublime. As Christian, wife, mother, mistress, hostess, she was faultless. How her patience, under the burdens, sustained her husband in his long ministerial life—too often among those who could little appreciate his calling or sacrifices, and gave little help to lighten the cares at home. As a mother, what a sacred treasure of untrouly fidelity and love she has left her surviving children. In her hospitality, who ever surpassed her? Her memory will linger with us long. Her love of the Savior was sweetly exemplified by her patience, meekness, gentleness, goodness. We are sad to think of the loss to husband and children, to church and community, and the many loving ones who are bereft by her departure. But the other side is all brightness. Our loss is her gain. Thanks be to God, who hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, to inheritance incorruptible, undefiled, and that fadeth not away. A little while and the faithful husband's work in the vineyard of the Master will be done, and he dismissed to join her, with precious ones on the other shore, and be ever with the Lord.

W. P. HARTON.

IN MEMORIAM.

REV. N. A. SKIPPER was born in the State of North Carolina, August 7, 1799; was married to Elizabeth Terry, December 12, 1830, with whom he spent a long and happy life, terminating in his death, at his residence near Ozark, Dale county, Ala., April 16, 1878. He joined the Methodist Church when about eighteen years of age, was licensed to exhort at the age of twenty years, and to preach in the year 1831.

Bro. Skipper was a model Christian; indeed was he "in light that could not be hid, and the fire of the Holy Ghost burned finally on the altar of his heart." Having a cheerful disposition, and with it a great degree of sociability, the weak and despondent found in him a friend and counselor. Ever ready to labor in the vineyard of the Master, no opportunity was lost to speak a word for his name. Willing to assist in bearing the burdens of others, those bowed down with the cares and trials of this life received from him words of encouragement, and were thereby enabled to battle on with renewed strength. Many, yea, very many, within the circle of his acquaintance can now testify to the help received from him in hours of trial and despair. It was a peculiar characteristic in him to look after, hold up, and succor those weighed down with afflictions when they most needed the help of older and more experienced members of the church. And surely his crown of rejoicing will be bright with many stars. This he lived a long and useful life, and died shouting the praise of God with almost his latest breath.

But he is gone. He has paid the debt to duty, his spirit is reaping the promise: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Though the church has lost one of its pillars, the community a good citizen, and his family a faithful husband and father, we would not, if we could, call him back to earth again, for certainly he is free from pain and trouble, and our loss is his eternal gain. We pray the Father of life and Giver of all good that his mantle may fall upon some one who will emulate him in his good works; therefore, be it

Resolved, By the Quarterly Conference of Ozark circuit, Alabama Conference of the Methodist Episcopal Church South, That we hereby tender our Christian sympathy and condolence to the bereaved wife and children of our deceased brother, and pray our heavenly Father to overrule this dispensation of his providence to their spiritual good.

Resolved, That a copy of this memorial be furnished his beloved wife, a copy to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and that the same be spread on the minutes of this Conference.

SISTER MATILDA MARLER, daughter of William and Sarah Driskill, was born in Hancock county, Ga., in the year 1800; joined the Methodist Episcopal Church in the age of seventeen years; was married to George C. Marler in 1827; moved to Alabama in 1838, and from thence to Scott county, Miss., in 1841, where she died, of pneumonia, on the seventeenth day of March, 1878, in the sixty-ninth year of her age.

She was sick for eight weeks, during which time she bore with Christian fortitude and patience. I visited her during her illness, and frequently prayed with her, which she seemed to enjoy very much. On seeing her children weeping she requested them to be quiet, saying that she was prepared, and insisted on their meeting her in heaven, which was responded to by her children. She then looked above, as if there was no more she desired on earth. Sister Marler lived near the church, of which they belonged for thirty-four years, and her house was all the while a comfortable welcome home for all the preachers. She lived right, and we believe has gone home of the blessed. She leaves a number of children and many friends to mourn their loss.

J. N. W.

MRS. EMILY LEE PHILLIPS, wife of Dr. Thomas A. Phillips, of Canton, Miss., and daughter of Esquire David and Mrs. Cipes, was born in East Feliciana parish, La., February 12, 1817; was married in 1833, and died in Canton, Miss., May 1, 1878. Sister Phillips joined the Methodist Episcopal Church South at a camp-meeting near Brownsville, Hinds county, Miss., in the year 1833. Her first home was in Vicksburg, where she lived till 1869, when she moved to Canton.

She had been sick for a long time, and suffered very greatly, but bore it patiently. She often said to her husband that her peace was made with God. Her last words were to her husband: "The Lord will take care of me." She leaves three sons and one daughter to mourn the irreparable loss of a kind and faithful mother. But it is well. After so much painful suffering she is at rest. At five o'clock on Saturday afternoon she laid her in the silent grave, to await the coming resurrection morn. May God comfort the weeping family.

R. D. NORTHCROSS.

ARTHUR FOSTER was born in Monroe county, Ala., on the eleventh of August, 1857, and died, of hemorrhagic fever, on the 3d of November, 1877. He joined the Methodist Episcopal Church South in August, 1876, and from that day till the day of his death he lived to illustrate those sublime elements of Christian character which we call singleness of aim and thoroughness of religious purpose.

Arthur was a universal favorite, beloved by all who knew him, and by reason of his ever cheerful nature no cloud of despondency could ever rest upon any one associated with him. Of his kindness and obedience to his parents, and his affectionate, loving tenderness to his sisters, we could not say too much. God bless the grief-stricked family.

J. L. SKIPPER, Pastor.

WILLIAM ALLEN DEBERRY, son of J. A. and A. C. Debberly, was born December 15, 1876, and died February [illegible]

We must know our own sinfulness before we can receive God's grace.

The Christian Advocate.

THURSDAY, JUNE 20, 1878.

THE SENSE OF LOSS.

The following lines are carved to Kensal Green cemetery, in memory of "Anna," of whom only the dates of her birth, marriage and death at Funchal, in Madeira, are recorded:

It is not at the hour of death,
While mourning on the parting breath;
It is not while we look our last,
The present all—forgot the past;
It is not while we watch the eye
Closing with death's last quivering sigh—
We feel our loss.

It is not when we gently lay
The loved remains in death's array;
It is not while with noiseless tread
We gather round the sleeping dead,
Or for a few sad mourning days
On what was precious fondly gaze—
We feel our loss.

It is not when love's labor done,
The coffin closed, we one by one,
With trembling awe, approach and kneel,
And on the lid a farewell seal,
From lips that cannot speak a prayer,
To keep the struggling feeling there—
We feel our loss.

And when the last dread, solemn rite
Ashes to ashes must unite,
In sable garb we stand around,
Bathing with tears the burial ground,
While o'er our treasure mute we mourn,
Then, then, indeed, a grief we feel—
But not our loss.

But when a few more days are gone,
And we yet weep, but weep alone,
While all is as it was before,
Save one we never can see more,
While others take that vacant place
So lately filled by one dear face—
We feel our loss.

Amid the year may pass away,
And many a sunbeam round us play
And many a cloud of heavy woe
Darken our pathway here below,
Each joy or grief can ne'er efface
What memory's pen alone can trace—
There is our loss.

The Phonograph.

The phonograph differs from the telephone in being entirely independent of electricity or magnetism. It simply makes a record of the sounds, or rather of the vibrations that produce them; and this record can be converted at will into the original vibrations and sounds by purely mechanical means. Our readers are, doubtless, ere this familiar with the construction of the machine, for no recent invention has been so much written about "in the papers." They are aware that it consists of a mouthpiece with a vibrating disk much like that of the telephone; that this disk has a needle at the back, which each vibration is pressed against a spirally rotating cylinder covered with tin-foil, upon which it makes a slight indentation. The successive indentations produce a spiral line of these indentations, which, though showing but slightly to the eye, are really an exact record of all the varying sounds that have caused them. This is the *listening* operation of the machine; to make it *talk back* what it has heard, the needle is made to traverse again the spiral line of indentations, throwing the disk into vibrations similar to those recorded, and thus repeating the sounds.

The precision and distinctness with which every inflection and peculiarity of speech can thus be reproduced are marvelous, and yet no more wonderful than many phenomena of sound with which we have long been familiar. When we are sitting in a close room we can often hear what is said on the other side of a wooden or even a brick partition. In this case the sonorous vibrations are transmitted through the air until they reach the wall. Here we might suppose that they would be stopped or destroyed. What force can the weak air-waves exert against that solid barrier? The slight aerial undulations may have originated in the throat-chords of a canary-bird's or an infant's throat, and will they shake that stout and heavy wall? Such is the strength of those aerial waves that they compel that lumpish partition to sway in unison with themselves. It takes the complicated vibrations, and what is more surprising, it gives them out again to the air on the other side, and this transmits them to our ears. The sounds have lost nothing of clearness in passing through a thick and rigid obstruction, but have retained enough of their original character to be heard and understood without difficulty. Here the wall is a vibrating disk like that of the telephone or the phonograph, a big clumsy one; but how sensitive those undulations of the air, how quick to catch them, to thrill in sympathy with them, to give them out unchanged! If the multiplied and complexity of vibrations in such spoken words can be transmitted without material loss through a barrier apparently so unfit for the purpose, need we wonder at their registration and reproduction by this listening and talking machine?

Our familiarity with these common phenomena of sound renders us insensible to their marvelous character. Miracles that are repeated every day, every hour, cease to be miracles; it is only when they take some fresh and novel form that we see their true nature. The telephone excites our admiration, but the air is a telephone as we have been using all our lives. When it carries to our ears the sound of a distant bell, we must admire and wonder if we reflect upon what occurs. The bell, when struck, vibrates through a mere fraction of an inch, and yet the air-waves, started by this slight motion, roll away for miles in every direction, and repeat effects on the tympana of thousands of human ears. Myriads of these sounds are sending their undulations through the air at the same time, crossing one another's paths in every direction, yet not interfering so seldom that what is known as the "interference of sounds" is one of the rarest of acoustic phenomena. So that the atmosphere is forever a tablet whose network of swiftly moving undulations. It is a telephone conveying millions of sounds at once, without confusion or disorder. All this intricacy of movement could be made visible, if we could see these innumerable sound-waves agitating the great aerial ocean, how poor and mean in comparison would all these acoustic devices of man's making appear! These are indeed curious and admirable, but at best they are feeble imitations of the mechanism of nature.—*Journal of Chemistry.*

Gossip of the Studio.

Francis Grant, addressing the students of the Royal Academy in London recently, related some interesting traits of worthies at the Scottish capital. Lord Eldon, better known as Sir John Scott, possessed a fine collection of ancient masters, and was esteemed a high authority in all matters of art, and was himself no mean artist. He was addressing a young student, and he said to him, in his broad Scotch: "Sir, do you know" (or rather, he said: "Do ye ken") something, and that is that every picture must have a sun?" The learned judge then paused for a reply, and the student said: "I presume your lordship means a principal light?" "Quite right," quoth the judge. "But, sir, it must also have a moon." The student said: "I presume your lordship means a secondary light?" "Right again," said the judge; and then, fixing his keen gray eye upon the young man, he said, "And it maun hae satellites about the moon," which, being translated into English, means the moon must have satellites.

Now it always strikes me that there could not have been a more perfect and simple description of how a picture ought to be composed—the principal light the sun, the second light the moon, and the satellites forming a smaller light to enlighten the gloom of the rest of the picture. Now a picture may have a great deal of truth, and possibly some taste and refinement; but if not carried out on sound principles of art it will fail to be attractive, and therefore it will be well, I think, for students to remember the old Scotch judge's simple but sound recipe—sun, moon and satellites. I believe the reason why Sir Joshua Reynolds was so true to nature was his method of placing his likeness close to the sitter, and then retiring to the end of the room and comparing the two. Now I am satisfied nothing can be so good in painting as having the object your are painting before you. If a student has to paint the leg of a table, the leg of a table should be before him. Now I remember two occasions that came to my notice when an eminent artist showed his zeal for obtaining truth. I once went to call upon William Allan, who afterward became president of the Scotch Academy, and as I entered his room he said: "Stop; don't move—don't move for the world." I was very much surprised until he pointed out to me a number of broken bits of a fiddle scattered over the floor. The picture he was painting represented a poor fiddler who made his living by fiddling on the violin. Some idle boys had tormented him very much, and on one getting a little near him, in his anger he had made a rush at him and broken his fiddle over his head, and the moment the picture represented was that when the poor unhappy musician stands looking at the fragments of his broken instrument, which is utterly destroyed.

Well, I found that Sir William Allan had actually bought a fiddle and broken it over the head of his lay figure, and then cut the fragments on the ground, in his desire to obtain truth. Well, on one other occasion that rather amused me, I went to call upon Mr. Watson Gordon, who afterward also became president of the Royal Scottish Academy. I found him painting a shipwrecked mariner, and his model was his own brother, a very good-looking young man. He was clinging to a number of trunks and boxes which were tumbled together to make rocks, and I was very much struck by the wonderful way in which he had represented the wet shirt clinging to his skin, and the wet nether garment; for his dress only consisted of a shirt and a pair of trowsers. I could not help complimenting him upon the wonderful success with which he had caught the wet linen and cloth, upon which he said, in his broad Scotch, which I cannot imitate: "I'll tell ye how I managed that." Pointing to a large can of water which stood in the room, he said: "I just watered him with that, and when he got dry I watered him again." Well, I am happy to say that this amiable young brother sustained no bad effects from the two hours and a half douche he received, but is now, I believe, a hearty and happy gentleman, living in Edinburg. But I mention this class of things to you not to surprise you so much as to show you the zeal which able artists display in their search after truth.—*Home Journal.*

The Person of Christ.

The word *person* expresses a somewhat indefinable but yet a well-understood and quite comprehensible idea. It is that *John* is himself and not another, and that *Peter* is likewise himself, while both *John* and *Peter* are distinct and individualized entities. Beyond this individualization of the entity there must be in it, in order to its personality, a rational soul, with self consciousness and affection and free will. Such a being may be contemplated as an intelligence objective to the contemplatant, and capable of thought and reflection in himself, and he may therefore appropriate to himself the pronouns of the first person singular, *ego* and *me*, and also claim as his own all the attributes of his being. We accordingly appropriate to Jesus Christ, in his unipersonality, both divine and human characteristics, each kind belonging alike to himself, but, in either case, by virtue of only one of the two distinct natures that unite in his person. Because he was God he could claim to be eternal, almighty, omniscient able to forgive sin—appointed to be the Judge of the world. Because he was a man we can trace him from his birth (in the flesh) through infantile weakness, into youth and physical and intellectual manhood, increasing "in wisdom and stature." We see him hungering and thirsting, rejoicing and weeping, suffering and dying, yet all these things belonged to the same *person*, because in that personality the divine and the human were conjoined. The person of Christ included, on the one hand, the completeness of the human character, and beyond, and infinitely above this, "in him dwelt all the fullness of the godhead bodily"—that is, in his personal embodiment.

Among others of the spiritual attributes of manhood are *free will* and *self-consciousness*, both of which must be predicated of Christ's humanity. These attributes also belong to the *godhead*; and the conjunction of the two natures in the person of Christ, therefore, presents him with a *double consciousness* and *two wills*, each cognizing or acting for itself. Christ's human righteousness, being that of a free moral agent, was something more than holy impulses, and sanctified desires, and heavenward tendencies of soul. It included also and pre-eminently the godly obedience of a freely determining moral agency—a human will attuned to perfect harmony with the divine. In this consisted his exalted *virtue*. It was especially in this that he "grew in favor with God." It was because of the completeness of the accord of his interior will—the soul's moral self-hood—with the mind and purposes of eternal godhead, that the Father was "well pleased" in him. All devout contemplation of Christ's exalted goodness must recognize his human will, ever active, ever self-determining, and moving by its inherent tendencies and spontaneous proclivities in unison with the divine will. This alone can give a proper sense to his numerous professions of obedience to, and his delight in, the will of God. This view of Christ's free-will also shows most clearly the value of his perfect obedience. The task assigned him was, to the last degree, painful and laborious. Yet at every stage he accepted it voluntarily, and endured it of choice to the end. His sufferings and sorrows were all of the nature of perpetually renewed *self-denials*.—*National Repository.*

Sports of Asiatic Georgians.

The "tournament" of the Middle Ages still survives here, and is conducted much in the same way as formerly in England, in the thirteenth and fourteenth centories. On one occasion we heard that one was to be held in a retired spot in the forest, not far from Koutais. We rode thither, and found a gay and animated scene. A large space was cleared for the lists, round which groups of spectators took their stand, in holiday attire, that of the women affording great variety of color. The gown is often yellow or magenta-colored, while the bodice, buttoning close to the waist, but open above, may be black or blue; over this a jacket, matching the skirt, is worn, and a white veil, confined by a gilt crown, gives a picturesque though somewhat theatrical effect to the costume. Their demeanor is composed and somewhat reserved, though various little episodes may be observed, in the course of the day, proving that the event of the combat is of more importance to these calm spectators than one would judge from their quiet manner. Many a glove or ribbon is bestowed by each fair damsel on her chosen cavalier, who pins the favor to his sheepskin bonnet; and it is said that the single combats with which the tournay begins frequently decide the pretensions of rival claimants.

The Georgians, mounted on well-trained horses, divide into two bodies on opposite sides of the lists. Each horseman carries at his saddle-bow a store of light birch-wood lances about six feet long. A horn is sounded, and from either side a horseman advances toward the center. Crossing lances, they return, but, just on reaching home, wheel round, and, spurring their steeds, make for each other at full gallop, hurling their lances as they pass. These missiles are sometimes dexterously caught by the opponent as they whiz past, or else he avoids the blow by sheltering himself behind his horse, dropping suddenly down, and recovering himself with extraordinary agility, the well-trained animal performing his part to perfection. Again and again the maneuver is repeated, till either the stock of shafts is exhausted or one of the combatants is wounded, when he at once acknowledges defeat. The sports end with a general *melee* in which all take part, and much confusion prevails.

The horses used in these tournaments come chiefly from the Tartar villages round Elizabetpol. They cost from three hundred to five hundred roubles each. Seldom bigger than an English pony, their form suggests both speed and strength. The *pas* is an amble, to which they are trained in much the same way as in California and South America.—*Fraser.*

The process of book printing in China is as follows: Two pages are written by one trained to the business, on a sheet of thin paper, divided into columns by black lines, and in the space between the two pages are written the title of the work and the number of page. When the sheet has been printed it is folded down through this space, so as to bring the title partly on each page. The sheet, when ready for printing, is pasted, face downward, on a smooth block of wood, made from the pear or plantree; as soon as it is dry the paper is rubbed off with great care, leaving behind an inverted impression of the character. Another workman now cuts away the blank spaces by means of a sharp graver, and the block, with the characters in high relief, passes to the printer, who performs his work by hand. The two points that he is to be most careful about are to ink the characters equally with his brush, and to avoid tearing the paper when taking the impression. From a good wooden block some 15,000 copies may be printed, and when the characters have been sharpened up a little it is possible to obtain 6,000 or 10,000 more impressions.

Religious Intelligence.

—There are 1,000 Christian congregations in Madagascar, and 45,000 children taught in the mission schools of the London Missionary Society.

—The Catholic bishops in the United States are stated to have held $9,000,000 property in 1850, which is estimated to have increased now to $110,000,000.

—The present chief of Kaffirland, South Africa, is a Methodist class-leader. His father, who is still living, has been a consistent Christian since 1825, and is spoken of as a "fine specimen of the Christian Kaffir gentleman."

—Rev. P. O. Oakey presents facts in the New York *Observer*, intended to show that the oldest existing Presbyterian church in the United States is that at Jamaica, Long Island. Presbyterian worship was established in Jamaica as early as 1662.

Says the *Independent*: "The many who are interested in the establishment of Christian missions in Central Africa will be sorry to hear that the first of these enterprises, attempted soon after the death of Dr. Livingstone, by the Free and United Presbyterian Churches of Scotland, and bearing the great explorer's name, on Lake Nyassa, will probably have to be abandoned on account of that pest and destroyer of domestic animals—the tsetse fly."

—The statistics of the Reformed (Dutch) Church are as follows: Churches, 506—same as last year; ministers, 549—increase, 3; families, 43,380—increase, 42; received on confession, 6,250—increase, 257; received on certificate, 2,129—increase, 156; communicants, 78,631—increase, 4,031; infants baptized, 4,371—increase, 121; adults baptized, 1,601—decrease, 353; catechumens, 23,511—increase, 484; Sabbath schools, 621—increase, 50; Sunday-school scholars, 77,305—increase, 4,051; benevolent contributions, $200,398—decrease, $9,637; raised for congregational purposes, $809,048—decrease, $63,756.

—The *Church Journal* apprehends that the foundation for important changes has been laid in the government of the Protestant Episcopal Churches. It says: "They are changes which were involved from the start, in the plan of small dioceses, and grow naturally out of them. In the end New York will work out its own church ideas, get its own bishops, and arrange its own services, without reference to Illinois. Illinois, having its Nicene complement of bishops and dioceses, will do the same without reference to New York. There will be a score of provinces, with independence which, by Catholic law, belongs to provinces, and they will be connected by the bond, only of mutual Christian brotherhood, and the General Convention will be a thing of the past. Every new diocese to which it gives birth hastens its own end."

—Protestantism in Mexico is represented by the following denominations, which entered the field in the order of their names: Congregationalists (Monterey, 1863); Baptist (Montemorelos); Episcopal Church of Jesus, 1863; Friends (Matamoras, 1873); Presbyterian (1872); Methodist Episcopal Church (1872); Methodist Episcopal Church South, 1873; Presbyterian Southern Assembly (Matamoras, 1874); Independents (Tolnca, 1873); Congregationalists (Guadalajara, 1871). Number of missionaries foreign: male, 49; female, 22; native, 57; school teachers, 35; Bible colporteurs, 12; all other agents, 22; congregations, 137; members or probable adherents, 12,000; churches, 16; other places of worship, 121; parsonages, 6; probable value of church property, $171,800; Sunday schools, 45; day schools, 36; male pupils, 636; female pupils, 501; orphanages, 3; orphans, 105; theological seminaries, 3; students, 21; Bible and tract depositories, 14; presses in use, 11; periodicals issued, 7; amount of circulation, 5,200; pages of all religious literature issued during current year, 3,680,850; amount of appropriation, for current year, $107,850.

JERUSALEM.—Twenty years ago the European population of Palestine was below 100; now the German Protestant colony alone numbers about 1,000, of whom 500 have settled in Jerusalem. They have built nice, comfortable houses outside the city. Catholic churches, convents and schools are springing up in every direction. But most significant is the rapid flow of the Jewish people to the land of their fathers. Fifty years ago the Jewish community in Jerusalem consisted of about 400 families, and there were only two or three wretched synagogues. Now the Israelites in the city number about 15,000 souls, and have fifteen synagogues, mainly well kept, and eight large Medrashim, which serve as synagogues as well as schools for the study of the Talmud. There are also two hospitals and two societies to care for the sick. A generous provision is made for poor Jews and for orphans. Meals are furnished at a low rate for poor workmen. Rothschild and two others have built dwelling houses for the poor. Moses Malelia has built 20 houses for widows and orphans, and the Sephardim 110 houses for 330 widows. Near the city Sir Moses Montefiore and Judah Touah have built 31 houses for the poor. There are also 7 building societies, which assist their members in building houses. The Agricultural Society has 100 members, already has bought ground on the road to Jaffa, and are negotiating for the purchase of the plain of Jericho, offering $15,000 for it. The venerable Episcopalian Bishop of Jerusalem has issued his annual letter, in which he claims that the Christian congregation in the city "can be compared with the best congregations in Europe in many respects." Every Lord's day there are six services under his care in four different languages, all well attended. Of the schools he says: "Altogether we have 33 Protestant schools in Judea, Samaria, Galilee, and beyond Jordan, containing between 1,200 and 1,500 children of both sexes, of five or six Christian denominations, besides Jews, Moslems, Druses and Samaritans."

Our Young People.

WHAT THE WINDS BRING.

BY EDMUND CLARENCE STEDMAN.

Which is the wind that brings the cold?
The north wind, Freddy, and all the snow,
And the sheep will scamper into the fold
When the north begins to blow.

Which is the wind that brings the heat?
The south wind, Katy, and corn will grow,
And peaches redden for you to eat,
When the south begins to blow.

Which is the wind that brings the rain?
The east wind, Arty; and farmers know
That cows come shivering up the lane
When the east begins to blow.

Which is the wind that brings the flowers?
The west wind, Bessy, and soft and low
The birdies sing in the summer bowers
When the west begins to blow.

From Our Little Friends.

ISNEY, ALA., March 1, 1878.

DEAR MR. EDITOR: As I have never seen a letter in your paper from Isney, I will try to write you one. I am a little girl ten years old, and I love to go to Sunday school; but our Sunday school has been suspended through the winter months. We expect to commence it again soon. Our minister is Rev. W. H. Wild. We all like him very much. It was Elisha who plowed with twelve yoke of oxen. It was also Elisha upon whom Elijah threw his mantle. You will find it in First Kings xix, 19. I will ask a question now: In what month did the children of Israel start from Egypt? Wishing you success, I am

Your little friend,
MARY IDA PEEL.

CANTON, ALA., March 2, 1878.

DEAR MR. EDITOR: We are all Presbyterians in this neighborhood, but that does not keep me from loving the ADVOCATE. I will answer Horace Roberts' question: The Lord sent ten plagues on the Egyptians. The first was the turning of the rivers into blood. The last was that the first-born of every house was slain. I will ask your little readers a question: Where is the garden of Gethsemane?

Ever your well wisher,
VIRGINIA MARSH.

GUNBO, ALA., February 12, 1878.

DEAR MR. EDITOR: It was James and John, the sons of Zebedee, who were surnamed Boanerges; it is found in Mark iii, 17. Obed was David's grandfather; it is found in Ruth iv, 17. I will ask the young folks a question: Where is the verse found in the New Testament which says: "Come, see a man which told me all things that ever I did." Is not this the Christ?

I am, as ever,
Your young friend,
EMMA JOSEPHINE HOWELL.

GUNBO, ALA., February 12, 1878.

DEAR MR. EDITOR: I will ask the young folks a question: Where is the verse in the Bible which saith: "Look unto me and be ye saved, all ye ends of the earth; for I am God, and there is none else."

Your friend,
NEVA A. BUSH.

Trotty and Spotty.

Trotty was tired of dolls and all such playthings. She had something alive to play with. It was a little mite of a pig, and its name was Spotty.

It was all white, except on its back were two spots about as big as pens. And what a cunning curl its tail had! Not for anything in the world would Trotty have that tail cut off, as papa wished.

You should have seen Trotty rocking it to sleep, as she did every day. The way the little fellow squirmed and kicked and grunted, and was finally made to lie still and be rocked and sung to, was funny to see.

About this time there was a daily wonder with mamma how could it be that Trotty's aprons got so very dirty. It might be a white one, or a pretty pink one with ruffles and pockets, that was nicely buttoned round her every afternoon. No matter. Before night it was ti for nothing but to go into the wash.

It seems that Spotty had a piggish habit of getting into all the dirt that he could find; so when Jane, the kitchen-girl, washed Trotty's soiled aprons to wash, underlook to find out why there were so many every week, she soon knew just how it was; for, seeing Trotty making very hard work of climbing the stairs one day, she followed her and found her to a room all by herself, with piggy wound up in her apron.

"What a naughty girl to carry that dirty pig in your apron!" said Jane.

"Well, I fant tarry him no ezzer way, he squirms so," retorted Trotty.

"What makes you carry him, then? Why don't you have him under the shed?" asked Jane.

"S'pose he dun't never want to come in ze house?" said Trotty indignantly.

"Certainly not; and now we'll march him right straight to his pen, and then come and have off that apron."

Trotty followed Jane, holding piggy closer than ever, and talking soothingly in his ear.

"You's 'mungle sight han'somer 'n she is, Spotty, 'n I like you. But they s'ant cut off your tail, Spotty; no, they s'ant."

Trotty didn't carry the pig about in her drop after that. She found an empty flour sack, and used to drag him around in it, till one day it burst open and piggy curling his little tail tightly over his back, was off with a squeal.

What a chase Trotty had after him! Round and round the little garden, till he ran into the middle of a flower-bed, and curled himself up there for safety. He was right under a big zinnia, and looked far all the world as if he was going to sleep.

Trotty held out her apron to him then, and told him to come to her, or she should get a "great big knife and cut his tail smack off."

Perhaps that was more than Spotty could bear the thought of; at any rate, he went to her at once.

One day Trotty's mother went down the cellar after something for dinner, and you never would guess what she found Trotty doing there; so I will tell you. Spotty was with her, of course. He always was with her when she was in mischief. She had him by his hind feet, and was holding him over a pan of cream, so that his nose was half buried in it.

"I never fought you'd see me," she said. "He's jess a 'tarvin'. He 'queels and 'queels, and he don't grow the leastest mite. Jane says so, and I don't want him to starve when 'ere's cream a was'in'."

Trotty was a very little girl, and she was almost frying, so mamma thought best not to say much to her just then. But she took her away, and Trotty was soon out on the grass with Spotty, and was doing her best to stuff his unwilling mouth with plum-cake and with sugar candy.—*Youth's Companion.*

Grandma's Magic.

What cannot love and kindness do, joined with a gentle voice? Good Grandma Watson tamed two little "eye-brights," which had their home in an old oak-tree just outside of her window. She saw the little gray backs almost as soon as they chose that site for their new cottage, and she took great pleasure in watching them flit about, almost as lightly as the birdies, in their leafy home.

Grandma had been a "master hand" at taming things in her younger days. She "trained" a young colt at her father's farm, which her brothers tried in vain "to break." She always maintained that training was better than breaking any day. Now she determined to train these little squirrels to cheer her lonely hours, and little by little she gained their friendship, until they came as regularly as two children to be fed. If grandma was late, they peeped in at her window, and scratched the glass with their tiny paws.

But they had their little capers, which would not have been right in a child. They would slip in at her window and steal all the lumps of sugar from her sugar-bowl, if she chanced to leave the bowl uncovered and handy. They must have had quite a little store of sweets somewhere, for grandma was forgetful, and they emptied the dish several times. They loved best to sit on the window-sill and take unroasted peanuts from her fingers; and it was one of the dear old lady's many pleasures to give them this treat every morning.

"You must work for your living part of the time, little pets," she used to say. "If you do nothing but play, you will set a bad example to all the little boys and girls." The children loved to come trooping in to see grandma's little four-footed friends; and, though the squirrels were a little shy, yet they liked to see the children come, for there was sure to be an extra treat of some sort in somebody's pocket. Grandma declined all offers of "cages," and said that would spoil it all. It was because they were so free that they were so happy.

When cold weather came she gave them some warm old woolen socks to make into a bed in the hollow of the old tree, and there, if you could only have peeped in, I dare say you would have seen each little pet all warm and snug.

His nose tucked in between his paws,
His tail wound round his head.

Grandma's magic was the art of love and gentleness, and everybody who came near her felt its power.—*Child's World.*

THE EYE THAT ALWAYS SEES.

When a very little boy I remember reading of a child who was in the habit of going to an upper room or loft where there was a store of apples; but as she went, from time to time, to steal these apples she met with something that greatly troubled her, for there happened to have been placed in that store-room an old oil-painting.

It was a large face, the eyes of which, go to what part of the room the little girl might, seemed to follow her; and they appeared to be saying to her, as she stooped down to take up the apples: "Ah! I see you. It is very naughty. I'll tell upon you. You are sure to be found out."

Well, this so annoyed the little girl, from time to time, that she was determined to put a stop to this speechifying of these two great staring eyes; so she got a small knife, or a pair of scissors, and stuck them out.

Ah! but there were still the two large holes in place of the eyes, and she never could look at them without thinking of the eyes, and what they used to say to her. She had put out the eyes, but she had not, nor could she, get rid of her conscience. Moreover, the very means she had adopted for silencing without rebuke only served to discover her guilt; for when what had befallen the painting came to be found out, it led to such inquiries as at last to reveal the whole truth.—*Episcopalian.*

"I am tired to death!" So you have said very often, yet you are still alive and well. "I had not a wink of sleep all night!" yet your bed-fellow heard you snore many times. "I would not do it for the world!" And yet you have done things equally bad for a penny. "We were up to our knees in mud!" You know very well that the dirt was not over your shoes.

Kind and loving efforts for their salvation will have a melting effect upon cold and icy hearts.

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Not After Man.

Paul affirms that he received the gospel directly from Christ as a distinct and special revelation. It did not come to him through other and inspired men, but it was taught him by an immediate revelation. It came to him from first hands—from its divine source, from the Lord himself. And yet it is the same gospel that is foreshadowed in the Old Testament, and perfectly agrees with that which the other apostles expounded on the day of Pentecost. In a still wider sense we may affirm that the gospel is not after man. It is not such a system as man would or could originate.

Its doctrines could scarcely have originated in the unaided reason. Jesus Christ, as a creation of the human mind, is an impossibility. The reality of the God-man alone accounts for the matchless portraiture which is given us in the gospels. The doctrine of sacrifice must have originated in a divine revelation, and justification by faith is manifestly more than the product of human philosophy. The doctrine of the cross was an offense both to the Jew and to the Greek. It is not after man. It is rather out of accord with the thought of the learned and of the ignorant, of the religious and the skeptical, in the times of the apostles. Knowing as we do, the convictions and tendencies of both Jews and Gentiles respecting the service and worship of God, we may safely conclude that the doctrine of Christ could not take its rise in uninspired men.

The moral teachings of the gospel are as evidently divine as are its doctrines. Who can imagine that the decalogue originated from a purely human source in an age of comparative darkness and ignorance, and among a people who had been degraded by centuries of oppression, and corrupted by long contact with idolatry? The law must have come from God, and it is far easier to believe that the commandments were written by his finger upon the tables than it is to suppose that they were the product of an uninspired man. As the law is presented in the gospel in its deep spiritual import, and as it is applied to the duty and relations of men, it is not after man, but contrary to the desires and practice of men. It could no more have a human origin than water can rise above its level, or than the laws of gravity can be set aside. A clean thing cannot be brought out of an unclean, and the great law of love never could have sprung from the carnal mind. It is, indeed, the farthest stretch of credulity to believe that the moral teachings and precepts of the gospel were evolved from human nature.

When we consider the spiritual character of the gospel, and its influence in changing the bad into the good, the case is still stronger. This is the grand demonstration: that it saves men from sin; that it is the power of God unto salvation to them that believe. The gospel does reform men beyond doubt. There are instances within the knowledge of most honest observers. There are hypocrites, and those who relapse into sin, and there are worldly, selfish and sensual people in the churches. There are notable instances of fraud and defalcation among those who profess the faith of Christ. But, admitting everything of this kind that can be truthfully charged, still there remains a great cloud of witnesses in favor of the reforming and saving power of the gospel. No system of human philosophy, no school of socialism, no organization of unbelief, pretends to any such power as this. The gospel in this respect stands alone in its claims to supernatural power, and in its evidences of being directly from Heaven.

It seems to us that no fair minded man can examine the gospel carefully, and come to any other conclusion than that it is of God. The moral and experimental evidences are enough. There is more of the miraculous in them than in the miracles themselves, and to the honest inquirer they are more conclusive than the fulfillment of prophecy. The miracles may prepare the way for the study and investigation. Prophecy fulfilled challenges the attention, and, to a certain degree, the assent, but the moral evidences crown the work of conviction in the minds of sincere inquirers after truth. The goodness, benevolence, wisdom and purity of the gospel are sufficient to demonstrate its source. There is, perhaps, a stage in the course of inquiry when the miracles attest the truth of the doctrines and teachings of the gospel, but this may be reversed afterward, when the miracles are believed because inseparably connected with teachings which in themselves are so evidently divine.

The mature Christian finds no difficulty in the record itself. That God should raise the dead is certainly not incredible, but he has the witness in himself. The doctrine attests the miracles even more than the miracles attest the doctrine. To him, if miracles seal the doctrine, experience seals the miracles. Experience, once reached, throws back upon the earlier evidences a refulgence of its own, and is to the believer a supreme satisfaction—a conscious manifestation of the truth of the gospel. Conversion is no more after man than is the gospel. The change must be from God, and the gospel through which it is wrought must be of God. Every soul born of the Spirit can certify that the gospel is not after man. However mere theorists may be tossed about, the experimental Christian is fast anchored in his knowledge of a present personal salvation from sin.

Coming to Years.

The time is not such as can be definitely fixed by reference to the family record. It is not reached all at once. The young bird tries its wings again and again, and returns to the nest, but there is a final flight when it goes forth to take care of itself. So the time comes when the child becomes responsible for his own religious character and course, when he must choose for himself to serve God or to cast him off. In the secular outlook the responsibility comes also. What to do, and whither to go, are questions that must be answered by taking actual steps in one direction or another.

The young man now has charge of himself. The world is before him, but circumstances cannot be altogether controlled. If disposed to regard the world as his oyster, the opening of it may prove a difficult undertaking. There are prizes in the race of life, but the race must be run with diligence and patience. Competition will be found in every pursuit, and it will not always be governed by principles of honor. Antagonists of knightly generosity are exceptional. There will be a plenty of selfishness, no little of meanness, and a great deal of duplicity, mixed up in the great battle of life.

Whether it is the better or the worse for the beginner to have backing and pecuniary resources for the start, is a matter about which we may differ. The grandest successes have been achieved by the pluck, perseverance and native ability of those who had to depend only on themselves. But for the rest there have been instances of respectable achievements where capital was under control at the beginning, and where the earlier years of professional toil were not burdened with the ever-present specter of starvation. For the most, this beginning with but little to begin with is the experience in store. The boys who leave college have but little besides the education they have acquired; and others, from necessity, must go out to battle with the world without this most important preparation. Whether we look at the moral and religious, or the secular and social aspect of the matter, this coming to years is a crisis and an epoch in the history which is calculated even to sober the most ardent spirit.

Relief from restraint is welcomed by many. It is their hour of enlargement, and deliverance from authority. But they will not go far before they learn that their newly-acquired liberty has devolved upon them the necessity of providing for themselves, and of taking measures which they must themselves choose, and for which they alone must be accountable. They will find themselves alone, their friends and associates, like themselves, intent on their own affairs, and each with his own fortune to mar or to make. Personal responsibility dawns but gradually upon the mind, and is never fully realized until the young man is away from home, and begins the work of providing for himself. His freedom is attended with care; his liberty is trammeled with many pressing necessities. In his religious course there are new and strong temptations which he could know nothing of until embarked in business. The character may have been formed in the school, in the church and in the home, but the severest trial of it comes in launching out into the world.

With none on whom to lean but himself, it will be well if the young man takes God for his strength and help. This is the most important thing on which he is to decide. The profession he may prefer, the business that most commends itself to his taste and qualifications, is of small moment in comparison with the stand that he takes in reference to religion. Whatever way he takes without Christ must end in the loss of his soul. His life may be crowned with worldly success, but he himself will be a cast-away. Carefulness in the choice of a business is to be commended, but this will be of little avail for earthly happiness if the prime condition be neglected. It is only by making the kingdom of God first that we have any right to expect or to count upon the blessing of Divine Providence. Christ is the better part, and the one thing needful, because the portion which he gives shall never be taken away. Riches make to themselves wings and fly away, honor and fame are but a transient breath, the pleasures of sense and appetite perish with the body, and learning, divorced from faith, is a sterile field. Christ and his grace are alone the abiding and the imperishable treasure.

Every young man has before him a noble life, a course of usefulness and honor, and an immortal crown. But the determining condition of all is the position that he takes in reference to the duties and principles of religion. If in coming to years he ignores the teachings of his childhood, and throws off the restraints of the gospel, his path will be beset with perils, and the end of it will probably be moral disaster and everlasting ruin.

General Conference Impressions.

MR EDITOR: Now that the noise has subsided and quiet been restored, let us look with calm eyes and rested minds upon the last General Conference. The impression is abroad that a General Conference is made up of the ablest men in the church—that men of the highest culture and deepest piety are the ones selected as representatives—that when one sees this body he sees all the venerableness and wisdom of the church in their highest development. My opinion, based upon seeing and hearing, does not absolutely contradict this idea, nor does it fully agree with it. Many of the members of the last Conference were able men—men of far-reaching wisdom and mature judgments—men whose attainments entitle them to universal respect and admiration, and who "adorn the doctrine" they live and preach; but I do not think the majority came up to this high standard. I know that very many there are—laymen and preachers—in the church better qualified for the position of delegates to a General Conference than many of those who were members of that body. This, I believe, will be the case as long as the present method of selecting delegates obtains among us. It is unfortunately true that we have partisanship in the church, and men are elected to high positions in the same way that they reach such positions in the State. What may be termed "church politics," in a large measure, controls in all church matters. It is lamentable that this is so; but that it is so, all who are not blind can readily see. I would not bring any man under disparagement, or lessen his influence in the least; but to say that the last General Conference contained all the talent and wisdom and piety of the church is simply not true. It is time for us to quit using the superlative degree of adjectives, and to look at things and men as they *are*, and not as they appear. It would be well if, sometimes, we would remember that word of wisdom: "Judge not according to appearance, but judge righteous judgment."

Another matter upon which I have formed a decided opinion: A very objectionable feature of every General Conference is the preponderance of new men in its body. A man—no matter how wise and conservative and pious he may be—cannot learn to be a good law-maker in twenty days. The thing is absurd. It takes a life-time to learn anything well. I noticed in this body that the men who had been members for many successive terms were those to whom alone we could look for safe leadership. It is a matter to be lamented that at least one-half the members of every General Conference are new men.

In regard to the work done by the Conference I have not much to say, as I believe very little was done. In regard to some things proposed to be done, I have thought a good deal. I noticed this fact: the most radical changes in our polity were proposed by the older Conferences and opposed by the later Conferences. In revolving this over in my mind I have found myself asking this question repeatedly: "Has the old Methodism, handed down to us by our fathers, run its course in those older Conferences?" The changes proposed go to the very root of old Methodism, and if adopted would so transform it as to make it an entirely new system. These proposals have been coming for several successive terms, and each time they are louder and more distinct. When I listen to them I ask: "Has the system of evangelization, which the providence of God organized and put to work under the leadership of Mr. Wesley, accomplished its object?" It would seem so, if we take the changes proposed in our economy as any evidence. If it is so, then what can be done to hold the older and younger Conferences together as a connectional unity? I believe that *here* is the point upon which the wise men of the church should concentrate their thought, and devise some plan to meet all demands, before we have a repetition of the scenes of 1828.

I would say more did I not remember your *unreasonable* clamor about brevity—as if a man could speak his mind in half a column of a newspaper.

C.

A Moral Plague.

The Louisiana State Lottery Company is thus, and truthfully, characterized by the New Orleans *Democrat*. This is the only secular paper in the city, we believe, that declines to advertise the company, and the only one that denounces it as it deserves. We have frequently called the attention of Christians and Christian ministers to this great and baneful source of demoralization. All good people ought to unite in the endeavor to overthrow this most iniquitous institution. It is ruining individuals, producing domestic misery, and corrupting all classes. From an article in the *Democrat* of June 9 we copy as follows:

What would the Christian people of New Orleans think if they should learn, through our telegraphic columns this morning, that in Boston or Philadelphia or New York, or in any other city, the government had licensed a school to educate men, women and children to be gamblers, and that the amount of the license was to be applied to the support of the charitable institutions of the city? We believe they would be inexpressibly shocked; we believe they would be horrified and indignant. And yet that is precisely the sort of an institution which, under the laws and protected by the laws of the State of Louisiana, exists in this city, and is known as the Louisiana State Lottery Company.

Those who have followed up our investigation into the effects of this institution upon the public morals must concede that this is true. The scheme of the lottery is so deftly and wisely adapted to its pernicious purposes that it affords the opportunity and tempts every class of the community to play, and thus it infects the whole body of society. With a cold blooded cruelty—with a sort of fiendish heartlessness—it preys most successfully upon the poorest and most ignorant people. We have exposed the almost utter impossibility of winning a prize in this institution, yet it presents its scheme to the ignorant and credulous, promising them a chance for a little fortune for twenty-five cents. Occasionally we hear that somebody has drawn a prize, and considerable sums are spent by the company to advertise the fact. This but aggravates the swindle and the cruelty. If no prizes were ever drawn, even the most abject and infatuated victim of the lottery would grow hopeless, and cease to risk his pittance in such ventures. It is wise, therefore, on the part of the management to permit prizes to be drawn occasionally and to blazon to the world. The miserable creature who has for months been buying tickets in vain; the clerk who has been pilfering money from his employer to invest; the infatuated man or woman who has lost hundreds, nay, thousands of dollars in trying to win a prize, after a time grow sick at heart by hope deferred, and begin to despair. But when the advertisement appears, stating that somebody has won a prize and been paid in full, the fever seizes upon the miserable victims with renewed intensity; new hopes animate their breasts; they feel as if they were at last about to realize their expectations; they renew the hopeless playing with a still fiercer ardor, and risk and lose every dollar they can procure, without the shadow of a chance to win.

The passion for this sort of gambling already infects the great mass of the people, especially the poorer and more ignorant classes. The twenty-five cent tickets are within the reach of the poorest people, and thus many thousands who otherwise could not afford to gamble are offered the opportunity of indulging in that unconquerable excitement. But the lottery does not content itself with offering this class an opportunity to indulge this fierce passion. It resorts to every device to tempt them to do it, to infatuate them with the game, to fix its insidious and blasting spell upon their minds and hearts. These poor, deluded people furnish the lottery with a large portion of its wealth; they feed, nourish and fatten it, as it were, with the pittances spared from wages earned by toil and sweat, and often by sore privation. Hence the lottery is especially careful that as few of these as possible escape its spell. One of its great duties is to make these people gamblers, and it has adopted the very best means to accomplish that end. It seizes upon and tempts them by exciting their superstition. The great mass of ignorant people believe firmly in dreams. It is the duty of all Christian people—of all honest people—to repress this and all other superstitious beliefs. All honest occupations are benefited by enlightening all classes of the people. But the lottery is not an honest business, and with the zeal and skill of a fanatical missionary it encourages, excites and plays upon this superstition. It has dream-books prepared, in which every imaginable dream is recorded, and opposite each dream is set a combination of numbers. The missionaries of the lottery devote themselves to teaching the ignorant and superstitious to believe that if they buy a lottery ticket with the figures set opposite to any dream they may have had, they will draw a prize. It is startling to learn the extent to which this superstition now prevails, and the multitudes of people who gamble in the lottery on the strength of dreams. Many people have become monomaniacs on the subject; their sleep is filled with dreams, and their money vainly invested in buying lottery tickets with numbers indicated in the lottery's dream-books. Christian people of New Orleans, is not this a startling fact? Indeed it seems to us that the churches of this city should take some steps to break up an institution which is propagating a superstition in our midst as detrimental to the morality and the mental health and happiness of its wretched victims as many that prevail among the heathen, to whose aid they send out missionaries, and for whose mental and moral emancipation they spend thousands of dollars annually. From every Christian pulpit in New Orleans there should go out this morning a deep and feeling protest against the longer existence in our midst of the Louisiana State Lottery.

Is there any work more in accordance with the Christian religion, or which would be more acceptable to God, than a concerted movement on the part of the ministers of the gospel in New Orleans to break down an institution which is doing more to demoralize the poor and ignorant classes of the community than all the churches can do to enlighten and morally advance them? Let our Christian people, especially our ministers, think of the petty thieves this institution has made of the once happy and well to do workingmen it has infatuated and then ruined; of the suicides it has provoked; of the numbers it has driven to insanity; of the debasing influence it is exerting in every walk and rank of life—let our Christian people and their ministers, we say, consider these things, and then say if it be not their most solemn duty to use all their power and influence to destroy the Louisiana State Lottery.

The Story of Bida.

The following, says the New York *Christian Advocate*, comes to us from the India mission in illustration of the difficulties under which our converts from heathendom in that country labor:

The next morning the man referred to came early. He was one of Andrias' friends, and one of the most sincere and earnest inquirers. He told of his fears, of his mind being taken away, and of the various hinderances that would be placed in his way by all the people. On Christmas morning Andrias and Prem-das went to his house, and the man told the people of his intentions. The scene that followed cannot be described. At first all his friends tried ridicule of the sharpest kind. He was "forsaking his friends; his religion, his own mother; was drawn away by hope of money; was expecting to be some great person, but was really becoming out-caste, and would be poor and degraded and despised." They tried threats; they would not let him "draw water;" would get his "food taken away from him;" would "make the village too hot for him," etc. Then they resorted to means which try a man more than anything else. They sent the women to his house, and they cried and lamented, as only Oriental women can, over their "sister" (his wife,) who was soon to "be lost." And the poor woman and girls cried too, and made the house worse than a house of death; but Bida remained firm. Then they called the watchman of the village, who is also a policeman, that he might order the preachers out of the village. When this was not obeyed, they called the Mohammedans, and ordered them away. This being disregarded, they sent for the land-owner, who came and demanded what was due on Bida's land. At this time of the year no farmer has any money, but Andrias became security for the money, and the land-owner left.

Bida then got his large Eastern pipe, cleaned it nicely, and filled it before all the people, giving it to the preachers first, and then smoked it himself—a sign of brotherhood and of abandonment of his *caste*. This act, it must be remembered, broke the man's *caste* more than anything else could possibly have done. That afternoon Bida, with his wife and four girls, were baptized. His wife is also firm; but she wept often the day she was baptized. And who can wonder at her tears?—for she was being cut off from all her family and neighbors, and was to be the only Christian woman for miles around, except Andrias' wife, who lives three miles away.

Three days after the missionaries went to the village to preach, but they were not allowed to enter. They tried to reason with them, but they drowned their voices, saying: "We will not hear you. Go away; go to Bida's house; he is your man. You have killed us by taking one of our best men." The missionaries went on to Bida's house, and sat in the open air and sang hymns. One after another came round to see, and soon we had the best audience we ever had in the village, and then we preached to the people. But Bida's troubles have only begun. The next morning his daughters went to the well to draw water as usual, but were not allowed to obtain it. In these villages the well and many other things are held in common. Bida was refused the use of a mat which he held in common with others in the village.

Amid all such troubles the people are still seeking Christ, and, as in state elsewhere, among these very people Bro. Parker soon baptized over sixty converts.

Christian Sects in Syria.

In some respects it is the great misfortune of Syria that its inhabitants are of so many creeds, living side by side, never coalescing, always in open or concealed jealousy and enmity—Druses, Jews, Mohammedans, and all the different sects of so-called Christians. These latter may be divided as follows: Maronites, Greek Orthodox, Greek Catholics, Armenian Jacobites, etc.

The Maronites.—These, in fact, are Roman Catholics, but take their name from Maron, a hermit of the fifteenth century. They acknowledge the Pope, and keep their festivals according to the Latin calendar. They worship the Virgin Mary and images, believe in the intercession of the saints, extreme unction, purgatory and in prayers for the dead. They are a branch of the old Syrian Church. Their convents abound all over Lebanon, and they have amassed great property. They are exceedingly superstitious. They are much disliked by the other Christian sects, and are accounted also as the hereditary enemies of the Druses; the feuds between them and the Druses being, in a great measure, the cause of the massacres in 1860.

The Greek Catholics.—These consist largely of proselytes gained over by Jesuits and Romish priests in the last two hundred years. Many of the wealthier classes. They acknowledge the Pope, and are like Catholics in most of their rites. They baptize by immersion, with anointing; give the bread and wine mixed to the laity; hold their service partly in Greek and partly in Arabic and worship saints, images and pictures.

The Greek Orthodox, from which the above have split away, are called Greek from their connection with the Greek Oriental Church. They are strongly in sympathy with Russia, being one with her in creed, they agree with the Romish faith in most respects. They do not acknowledge the Pope, but consider the Patriarch the spiritual head of the church. They believe in the procession of the Holy Ghost from the Father alone. They reject purgatory, baptize only by immersion, hold the intercession of the saints, prayers for the dead, worship pictures, and observe the old style in their calendar.

All the above churches allow the marriage of the parish priests before ordination, but forbid it to monks, bishops and patriarchs.

The Armenians.—These are divided into two classes—the one approximating closely to the Romish, the other to the Greek Church. The distinguishing feature in their religious creed is that they deny the human nature of Christ. They are also worshipers of relics, and are ornate in their vestments and ritual.

Among these varied creeds and superstitions Protestant truth is manfully struggling for a footing, and begins at last to be recognized as "one of the churches." But side by side with the evangelical missionary agencies rise many a Jesuit institution, with energy and effort increasing year by year; and ever since their expulsion from Europe the Jesuits have established themselves firmly in Syria, having large funds at their control, and many adherents among the churches, in alliance with Rome. They are the great opponents of Protestant Christian missions.

COMMENCEMENT EXERCISES OF CENTENARY COLLEGE OF LOUISIANA.—Sunday, June 30.—Commencement sermon by the Rev. Linus Parker, D. D., of New Orleans.

Monday, July 1.—Meeting of the Board of Trustees at 9 A. M. Exhibition of the Preparatory Department at 7½ P. M.

Tuesday, July 2.—Delivery of diplomas and badges by the Literary Society at 10 A. M. Meeting of Alumni at 11 A. M. Address by A. A. Cross, Esq., of Clinton; delivery of a poem by Judge J. G. Kilbourne, of Clinton, at 11 A. M. Exhibition of the Literary Society at 7½ P. M. Address by Rev. C. B. Galloway, of Vicksburg, Miss.

Wednesday, July 3.—Commencement day. Orations by the graduates. Conferring degrees. Baccalaureate by the president.

Next session begins on the first Monday in October.

C. G. ANDREWS, Pres't.

Believe, and if thy faith be right, that insight which gradually translates faith into knowledge will be the reward of thy belief.—*Coleridge*.

British Wesleyan Missionary Anniversary.

This anniversary was held in Exeter Hall, London, April 29. William Fewlurn presided. The hall was filled with a distinguished audience. The reports showed total receipts for the year, £146,017 5s. 10d., or nearly $730,000; total expenditures, £159,079 ($795,000).

The receipts were exclusive of nearly $60,000 received at the Mission House for the Indian famine fund, and of about $15,000 to aid in rebuilding chapels burned in the great fire at St. John, N. B.

The following is a general summary of the work of the society:

Missions under the immediate direction of the Wesleyan Missionary Committee and British Conference, in Europe, India, China, South and West Africa and the West Indies:

Central or principal stations, called circuits	331
Chapels and other preaching places in connection with the above mentioned central or principal stations, as far as ascertained	2,565
Missionaries and assistant missionaries, including supernumeraries	417
Other paid agents, as catechists, interpreters, day school teachers, etc	1,669
Unpaid agents, as Sabbath school teachers	7,408
Full and accredited church members	63,718
Candidates for church membership	10,260
Local preachers, deputing for those who attend on the day and Sabbath schools	86,491
Day school students	3

Other missions of the society, having also relation to Conferences, in Ireland, France and Australasia, taken from the reports of last year:

Central or principal stations, called circuits	239
Chapels and other preaching-places	3,777
Missionaries and assistant missionaries, including supernumeraries	461
Other paid agents, as catechists, interpreters, day-school teachers, etc	4,236
Unpaid agents, as Sabbath school teachers	17,591
Full and accredited church members	29,628
Candidates for church membership	9,542
Local preachers, deputing for those who attend the day and Sabbath schools	13,272
Day scholars	3

RECAPITULATION.

Central or principal stations, called circuits, organized by the society in various parts of the world	632
Chapels and other preaching-places	6,344
Missionaries and assistant missionaries, including supernumeraries	878
Other paid agents as catechists, interpreters, day-school teachers, etc	5,905
Unpaid agents, as Sabbath school teachers	5,017
Full and accredited church members	143,346
Candidates for church membership	19,802
Local preachers, deputing for those who attend the day and Sabbath schools	216,763
Day establishments	5

Eloquent addresses were made by Rev. Dr. Punshon, Dr. Pope, Hon. and Rev. E. V. Bligh (of the Church of England), Mr. Robert Lamas, Rev. E. Topham, S. D. Waddy, Q. C., M. P., Rev. H. Hurd, of Barbadoes, and Rev. S. Whitehead, of China.

New Orleans Sunday School Association.

MR. EDITOR: The pleasant reunion of Sunday school workers at United States Barracks, on May 30th, has given occasion for many inquiries concerning the Sunday School Association, under whose auspices the entertainment was given. To answer these, and to some extent demonstrate the need for such an association is the object of this communication.

To renew the Sunday school work is receiving a larger share of consideration and attention than ever before in its history. The work of the pastor, the superintendent, the teacher and the secretary is forming upon a more advanced ideal. The pastor's work especially is centered upon *the work*, and teachers are resting about, for all the helps they can lay hand or mind upon; this not only in exposition, but in the matter of methods; as, for instance, the judicious use of the record system, how to secure attention, home study of the lesson, punctuality and regularity of attendance, *and inflating*

The greater interest now associated with the Sunday school and the practice on the part of the great body of Sunday school workers, show the value of that great stimulant and help—the interchange of ideas and sympathy.

It is the object of this association to afford opportunity for these, and for the elaboration of methods in managing the work in all its parts, by comparison of modes and exchange of ideas upon them.

The association is governed by a president and an executive committee. The latter represents all the various evangelical denominations. Sectarianism is carefully avoided. Regularly the meetings of the association are held monthly, and are not confined to a single annual session, as some have supposed. The requisites for membership are simple. Any one interested in the Sunday school work—whether parent, teacher, officer of a school, or otherwise—may become connected with the association upon the recommendation of a member, and the payment of one dollar a year as dues. It is a constitutional provision that no debt can be contracted by the association, and no assessment can be levied upon the members beyond the dues above mentioned.

Among the possibilities—if not the probabilities—of the future, in connection with the association, are the lectures of normal classes and institutes, recently recommended in the report of the Publication Committee to our General Assembly.

The association desires to embrace in its membership every worker in the cause, and cordially invites all ladies and gentlemen who are interested in Sunday school work to apply for membership. Their membership will not involve the performance of any duty not purely voluntary. Every member is duly notified of the time and place of each meeting.

Applications may be addressed, in short form or ceremony, to Mr. Louis Kells, secretary, No. 31 Camp street.

G.

Statistics of Intemperance

The *Northwestern Christian Advocate* says: The following statistics have been carefully compiled from the best authorities, and are as nearly correct as they can be made:

Liquors consumed in the United States:

	Gallons annually.
Spirituous liquors	60,572,162
Beer	270,740,611
Imported wines	10,500,000

Liquors consumed in Great Britain:

	Gallons annually.	
Spirituous liquors	33,000,377	
Beer and ale	906,500,000	
Foreign and British wines	17,142,522	

Liquors consumed in Germany:

	Gallons annually.
Beer	146,000,000
Wine	120,000,000

Liquors consumed in France:

	Gallons annually.
Spirituous liquors	27,000,000
Beer	51,800,000
Wine	600,000,000

We estimate that the world consumes twice as much as these four nations:

	Gallons annually.
Spirituous liquors	344,031,382
Beer	2,797,201,832
Wine	1,181,219,914

Cost of liquors in the world in ten years, $31,405,042,234, or twice the value of the United States of America. Allowing the average value of the world, per square mile, to equal the United States, and every one hundred and twenty years the actual cash value of the world is consumed in these drinks.

The materials used in the manufacture are annually as follows:

	Bushels of grain.	Bushels of grapes.	Value.
United States	37,495,000	2,361,312	$42,895,981
Great Britain and Ireland	63,909,500	3,781,248	69,605,920
Germany	9,125,000	31,771,285	61,196,128
France	9,385,000	171,328,571	363,600,357
The world	242,975,145	472,631,261	891,932,586

The cost in France and Germany would be modified by the cost of the grapes, which are much cheaper there.

The land, buildings, machinery, labor, etc., invested in the traffic is about as follows:

	Buildings and machinery.	Labor.
United States	$3,344,041	$9,305,104
Great Britain and Ireland	4,639,773	15,271,131
Germany	517,500	6,301,892
France	1,350,000	27,919,053
The world	9,850,228	117,821,000

	Value of land.	Total investment.
United States	$45,120,505	$125,816,815
Great Britain and Ireland	81,500,000	15,876,965
Germany	25,820,000	53,817,127
France	50,000,000	205,269,053
The world	400,000,000	1,426,943,892

Cost of alcoholic drinks in the United States annually:

Direct outlay for drink	$723,300,925
Seventy per cent. on the (gross) product which the nation should possess, but has been destroyed by the traffic	7,000,000
Direct loss on wages	70,000,000
Tenfold profit, on capital employed in the manufacture	2,500,000
Ten per cent. on capital employed in saloons	30,000,000
Charity bestowed on the poor	10,000,000
Loss by fire and land	20,000,000
Court, police, hospital expenses, charity, emigration, insurance, etc	20,000,000
Total	$1,000,000,000

This nation receives in return for this traffic:

- 200 murders,
- 500 suicides,
- 100,000 criminals,
- 200,000 paupers,
- 60,000 deaths from drunkenness,
- 1,000,000 besotted drunkards,
- 300,000 moderate drinkers who will be set adrift ten years hence,
- 500,000 homes destroyed,
- 1,000,000 children made worse than orphans.

And if the country could be searched from center to circumference, it would be impossible to find any good resulting from this traffic, or a single reason why it should exist longer.

WORSHIP OF SERPENTS.—Rev. R. G. Wilder, in the *Missionary Review*, makes these interesting statements from his personal observations:

The Hindoos believe that the deceased relatives come back into this world not only in serpents, but also in crows and donkeys, and every variety of the animal kingdom. We have had a Hindoo servant refuse to help us kill a *cobra di capello*, and give, as his apology, his apprehension that it might be his own grandfather. When attempting to kill a large serpent in our pathway, amid the forests of India, our guides have seized our arms and tried forcibly to prevent the execution of our purpose, for the same reason. And yet the Hindoo idea of transmigration involves the belief that any and every animal existence is a "spirit embodiment"—the home of some deceased human being—it may be a near relative. Doubtless all animal life is worshiped, too, by many superstitious and uncultured tribes; and this, so far as true, detracts from the peculiarity of serpent-worship. And yet in India, certainly, there is a specialty in the worship of serpents. We have seen hundreds of Hindoo women going out together on Nagpunchmi—the regular day of the month for worshiping the cobra—to localities infested by scores and hundreds of that class of serpents, bearing on their heads large baskets of sweetmeats, fruits and choicest articles to deposit as offerings at the holes of these snakes.

As to the "development of the serpent cultus," may it not have depended as much on the idea of the *destructive* power of the serpent as on that of its being typical of the *reproductive* principle of life?

Periodicals.

—Eternal Punishment is the title of a pamphlet by Rev. J. M. Boland, A. M., published by the Advocate Publishing House, St. Louis, Logan D. Dameron, agent, in which the author replies to Henry Ward Beecher and Canon Farrar. It is a cogent and edifying tract, and its circulation will do good. Price, twenty cents.

THE CASTAWAY.—A pastor once related, in my hearing, how he once had under his care a church blessed with many excellent women. One of the best of these, who had overworked herself, suddenly became as she supposed, "a castaway." She sent for her pastor, and confided to him her deplorable condition. She could not pray; to read the Bible was a hated task; she must be a castaway.

The pastor considered awhile; he then said: "Have you confidence enough in me to do exactly what I tell you?"

"Certainly," she replied; she had all confidence in her pastor's judgment.

"Put your hand in mine," he said. She obeyed. "Now give me your solemn promise never to open a Bible, or to attempt to pray, until I give you leave."

After a moment's hesitation she made the required promise, and the minister took his leave.

I think it was that very day, perhaps the day after, that a message came in hot haste for the minister to hurry to the good sister's house. With a quiet smile, the pastor turned to that errand. As he showed his face at the door, the sister rushed to him, crying: "Release me! Release me quick; or I shall pray! I must pray, I will pray—you shall not hinder me!" "Do pray," said her pastor; and that was the last of her being "a castaway."—*Augusta Moore.*

It is related that an Indian once brought up a young lion, and, finding him weak and harmless, never attempted to control him. Every day the lion gained in strength and became more difficult to manage. At last, when excited by rage, he fell upon the Indian and tore him to pieces. It is thus with evil habits and bad passions. They are like this lion—they will cause us much vexation in after-life, and may perhaps destroy us. Youth, remember and beware.

In the old church-yard of Worth, Dorsetshire, England, is a tomb with the following inscription: "Benjamin Jesty, of Downshay, died April 16, 1816 aged seventy-nine. He was born at Yetminster, in this county, and was an upright, honest man particularly noted for having been the first person known that introduced the cow pox by inoculation, and who, for his great strength of mind, made the experiment on the cow pox in his wife and two sons in the year 1774."

MARRIED.

AVERY—SPENCER—June 6, 1878, by Rev. J. L. Parsyth, at Crystal Springs, Miss., Mr. Samuel H. Avery, Jr., to Mrs. M. J. Spencer.

Publisher's Department.

THE GREAT JACKSON ROUTE delivers the greatest inducements to Eastern and European travelers this season. It should be known to all that this line has been immensely improved during the past year. It has, in fact, been almost entirely rebuilt. It has now a fine steel rail track, laid upon new ties, and an excellent road-bed. This enables it to make as fast time as any line to New York, with entire safety, and without the appearance of rapid running. It connections from Cincinnati and Chicago bring among the finest trains in the world. The train leaving at 8½ P. M., one hour later than any other line, makes exactly the same time to New York as its quickest rival. Leave one hour later. New York by 9 A. M. The Jackson route has been considerably shortened, what it is made in Union Depot at Cincinnati, Chicago or St. Louis.

Passengers direct to New York by the Jackson route pass through the splendid scenery and coal belt of the Alleghany Mountains. Those going by Chicago pass by daylight in full view of Niagara Falls, and also have but one change of cars from New Orleans to New York.

SINGER MANUFACTURING COMPANY.—The advertisement of the well-known Singer sewing machine is on this page. This machine has been in use for so many years, and has given such satisfaction to all who have used it, that the demand for it is greater than for any other machine in the market. Any one having a Singer can rely upon its being first class in every respect. The prices for all of the different styles have been very much reduced, so as to put them within the reach of all.

NEW YORK AND BOSTON.—Travelers should take the Providence line of steamers from New York for Boston. This is the finest line leaving the former city. The company have recently built a new steamer, the Massachusetts, the palace steamer of the world, a floating forty-two miles by rail from Providence to Boston. For further information call or write to or see A. W. Elkins, Esq., general passenger agent, or E. A. Bevan, general freight agent. See advertisement.

FOR RATS AND MICE.—Mitchell's poisoned wheat is guaranteed to drive away the above disagreeable and destructive vermin. It can be procured at Finlay & Thompson's, New Orleans, or from the manufacturers, M. T. Treamer & Co. Those who will try this remedy a trial should send for a box (which will only cost twenty-five cents. See advertisement.

DRY GOODS.—The advertisement of those reliable gentlemen, E. H. Adams & Bro., 591 Magazine street, will be seen on the fifth page. Their store is the most attractive in that portion of the city. Give them a call.

KEEP'S PATENT PARTLY-MADE Dress-Shirts.—These shirts are made from the best Wamsutta muslin and the best Irish linen, all sizes, and perfect fitting. See advertisement.

SPORTSMEN'S DEPOT.—Articles of all kinds for fishermen can be had at that reliable gentleman's, R. Thelen, 45 St. Charles street. Send in your orders.

TRAVELERS' OFFICIAL GUIDE.—Before traveling supply yourself with the above guide. Price only fifty cents.

PAN-HANDLE AND LOUISVILLE ROUTE.—Those who contemplate and desire to travel should not fail to observe that by the Louisville route Pan-Handle and Pennsylvania railroad, to New York and all other Northeastern cities, there is but one change of cars, and that change is in the Pan-Handle depot at Cincinnati, which is really no change at all, as a fresh car takes the place of the old one while the travelers are breakfasting. The scenery of this route is very much like the mountain beauties of Switzerland—mountain piled on mountain, and range after range coming into view, until nature resembles one vast panorama. The food at the way-stations on this thoroughfare is of the choicest character, especially that obtained at Columbus, Ohio, Pittsburg, Altoona, Harrisburg and Philadelphia. This grand national route is double-tracked and stone-ballasted, and free from dust. Boston passengers by this route have no street transfer at New York, as the whole train is transferred at Jersey City around New York to Harlem river, and there run on shore and on to Boston. Matt. Kennedy, Esq., general Southern agent of the Louisville line, and Col. W. M. Washington, general Southern agent of the Pan-Handle route can be found at the railroad offices, from whom passengers can obtain sleeping-car accommodations from Cincinnati to New York in advance of departure.

OUR READERS are directed to an advertisement, in another column, of Drs. Starkey & Palen of Philadelphia, who treat chronic diseases of all kinds by the inhalation of oxygen. These gentlemen will give any information required as to their mode of treatment on application.

THE air of perfection, cleanliness and home-like comfort which is so apparent at the American House, Basin, is one of the characteristic features of that well-regulated establishment. To those disposed to economize this popular hotel offers an opportunity seldom found at so thoroughly a first class house, having reduced its rates to $2 and $2.50 per day.

WE REFER parties needing steam engines, boilers, mills, gins, presses, etc., to the advertisement of H. Dudley Coleman & Bro., No. 12 Union street, New Orleans, La., they being manufacturers and dealers of well-established reputation.

EXQUISITE PLEASURE.

The most exquisite pleasure is derived from Dr. Price's Unique Perfumes. His Alsia Bouquet, Sweet Clover, Ladies' Favorite, and other hand kerchief odors, are as fragrant and natural as the flowers from which they are made. They are truly delightful.

BUSINESS NOTICES.

WILLCOFT'S TONIC!—*Unfailing And Infallible*—The great Chill Tonic cures Chills without the intervention of doctors and their bills. No cumbrous visits and prescriptions to be filled—no huge bills, entailing pecuniary embarrassments, added to loss of health. It is the friend of the poor man because it enables him to earn a living, and of the rich, because it prepares him to enjoy his wealth. This great boon to mankind is cheap, safe and prompt. WILLCOCK, FINLAY & CO., proprietors, New Orleans. For sale by all druggists.

TO CONSUMPTIVES.—Many have been happy to give in testimony in favor of the use of "Wistar's Pure Cod Liver Oil and Lime." Experience has proved it to be a valuable remedy for consumption, Asthma, Diphtheria, and all diseases of the Throat and Lungs. Manufactured only by A. B. Wistar, Chemist, Boston. Sold by all druggists.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not ruin the skin, clog up blister or leave black spots in the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 107 North Sixth street St. Louis (Lindell Hotel.)

NEW ADVERTISEMENTS

THE GREAT
PROVIDENCE LINE!
BETWEEN
NEW YORK AND BOSTON
And all points East,
VIA PROVIDENCE DIRECT.

The Newly New Mammoth STEAMER
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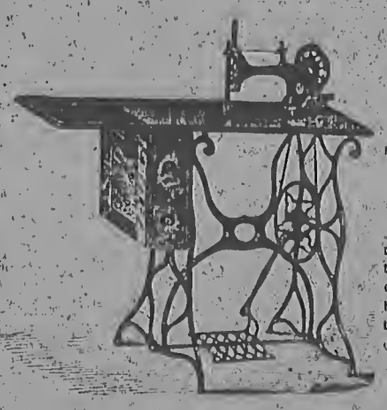

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AFTER THE LIFE OF THE PATIENT WAS DESPAIRED OF BY HIS MEDICAL ADVISERS, THE STONE DISSOLVED IN THREE HOURS IN A GLASS OF THE LITHIA WATER.

CASE OF MR. C. WOLFF, of Point Coupee, La.

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MR. THOMAS F. GOODE: By request I give you the following history of my case: Two years ago I began to suffer with severe pain in my kidneys, and in have periodical attacks each about two a week, which caused the most excruciating agony, from which I was hardly relieved by the discharge of a stone from one to six grains in weight. There was never entire freedom from the pain in the kidneys. In eighteen months I discharged seven large stones, besides quantities of smaller stones and sand. As the result of this protracted and great suffering my general health was poor, my condition that my physicians advised me that I had nothing to hope for from medicine, that my case was hopeless, and I took to bed for relief, only to die.

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SWEET POTATOES.

THE PROPER SOIL.

A gray, stiff soil, with clay subsoil, or reddish upper soil, with a subsoil of clay.

BEDDING POTATOES, ETC.

Clear off a bed four feet wide and long enough to suit your purpose. Break it deeply, and level the ground. Cover it with good-sized potatoes, nearly touching each other. Barely cover them with strong stable manure. If the latter is dry, shower on water through the bottom of a basket, and then cover with rich earth three inches deep. If grass and weeds subsequently spring up, put on another layer of earth one inch thick. Bed about the latter part of February, and set out your drawers, as soon as you well can, from eighteen to twenty-four inches apart. Do not set them out immediately after a heavy rain, as some do. The wet earth pressed around the roots will harden in the sun and wind, and imprison your drawers in a solid clod of earth. Wait until the soil is in good plowing condition. When your plants get ready do not wait for weeks until the genial showers descend; make a thick batter out of rich stable manure and water; dip the roots into it, and set them out late in the evening, leaving a small depression around each root. Into this pour a gill of water. As soon as it sinks down, draw up a little dry earth around the root of the plant. You may then smile at the *greenness* of your neighbors, who are still watching the West and hoping for a shower.

PREPARATION OF POTATO LAND.

Break it deep with a turn-plow in January. As soon as your drawers are ready, lay off the land three feet nine inches wide, with a long seven-inch steel shovel. Ridge and break the middles deeply with a turning-plow. Scatter a liberal supply of compost, made out of stable manure and cotton seed, along the water-furrow. Ridge upon this with a small scooter. Then open this ridge deeply with a good seven-inch steel shovel. Ridge upon this last furrow with a small scooter. Your manure is now thoroughly incorporated with the soil. Finish the middles with a turn-plow or "Farmer's Friend," and your beds are ready for the drawers; and you have plowed the land over three times. Be sure not to plow soil when it is too wet, especially if it is still and clayey.

CULTIVATION.

If the ground becomes packed by hard rains, use a large buzzard—otherwise a sweep. But little dirt should be placed around the plants, and that should be done early. Keep your beds up to the original size. Do not let the vines take root. To lay by, throw the vines into alternate middles, and let them lay there; but do not let them take root. Every other middle will be left open for the plow. Be sure not to let your potatoes suffer for work.

DIGGING.

As soon as the vines have been half killed by frost go to digging. Do not wait till the ground freezes. What you dig in the forenoon, put up in the evening. Put not more than thirty bushels in a hill. Cover them with pine straw, taking it off every day for two or three days, until they are well dried and aired.

TAKING CARE OF POTATOES.

Make a very shallow circular bed and cover it with dry pine straw. Pour down thirty bushels of potatoes. After they have been dried or aired, as previously stated, put corn-stalks around them from base to apex. Cover the stalks with pine straw, and this with earth, to the depth of three inches. Upon the summit of the hill put a handful of pine straw, and upon this earth, and then cap with a good solid piece of bark or plank.

If you prefer to shelter your potatoes, you need not put so much dirt on the outside of the hill; and you should leave a small aperture at the summit for the escape of heated air. A shelter should have no leaks. The temperature of the hill should be kept in equilibrium as much as possible. If the potatoes be kept either too hot or too cold they will rot. My article may throw a little light upon this point, but nothing short of much experience will enable a farmer to successfully cover his potatoes with stalk, straw and dirt so as to preserve the right temperature amid the ever-changing seasons.

TAKING UP POTATOES.

Exhume a whole hill at one time. Place alternate layers of dry sand and potatoes in a pine box in a well-covered house. Some prefer kiln-dried sand. A better plan than this is to put them in one and a half or two-bushel hemp sacks and then stow away in a closet. They will keep well and be very sweet. A hill taken up in May—and the sprouts rubbed off if there be any—and sunned two or three days, and then sacked and stored away in a closet, will keep until August.

MISCELLANEOUS.

He plants the yellow yam, and yellow-skin Spanish, with white meat. He has planted them for the last forty years; obtained them originally in Jefferson county, Ga. They are medium in size, of a uniform color through and through, and delicious in flavor. I often meet up with larger potatoes, and, it may be, more prolific ones; but when I break them open they are of divers colors within, red, yellow, white and mealy, with all the shades of intermediate colors between these; and often the flavor is anything but agreeable. I had almost as soon eat a black gum root boiled with lobsters. Joseph Cook, the celebrated lecturer, says: "It is very seldom that large quantity and a high order of quality are found in combination."

To preserve the original purity of his seed, he sets out vines every alternate year in an isolated patch, to make his bedding potatoes. When this is not sufficient, *vine potatoes* are made and bedded several years in succession, until his potatoes have been brought back to their original standard.

FOUR HUNDRED AND FIFTY BUSHELS PER ACRE.

He made the above amount on one acre, of the yellow Spanish, by the following *modus operandi:* Broke his land deeply, and checked it off each way three and a half feet apart with a long eight-inch shovel. Dropped into each check a half peck or more of good rotten stable manure. Upon the manure small hillocks were made with a weeding-hoe as large as the checks would admit of. When these were about one-third finished the manure and soil were thoroughly incorporated. A chop with weeding-hoe was made on the summit of each hillock six inches deep. The Spanish potatoes—which have the form of yams—were not bedded this time, but cut in pieces about two inches in length, and three of these were stuck down in the chopped summit of each hillock, and the soil nicely rounded over them with the hands.

CULTIVATION.

A buzzard furrow was run between the hills both ways. The hills were then scraped down shallow with a weeding-hoe. The earth was then lightly thrown back. This cultivation with buzzard and hoe was repeated until they were laid by.

TO MAKE IRISH POTATOES.

All potatoes seem to require the same character of soil. Break deeply and leave the land level. Lay off deeply, with a seven-inch steel shovel, three and a half feet wide. Cut the potatoes in the usual way, and drop the pieces eighteen inches apart in the bottom of this furrow. Fill it up with rotten stable manure, or hog hair, or rotten wheat straw. Ridge upon it with a five-inch scoop, and break out the middles with the same. Then mulch with wheat straw, putting on a bed thick enough to keep down grass and weeds, as well as to keep the soil moist and mellow.—*James H. Oliphant, in Southern Cultivator.*

ALFALFA OR LUCERNE.

This is one of the earliest plants mentioned in agricultural history, and is supposed to have been introduced into Greece five hundred years before the Christian era; thence its cultivation extended into France, where it has ever since been considered a valuable forage plant; but in Great Britain it is not esteemed very highly, perhaps because it comes in competition with many of the best and most nutritious grasses. In the south of England and on some of the Channel Islands lucerne is cultivated to a limited extent, but it is a plant better adapted to hot climates than to cool ones, and has, therefore, never become popular among the farmers of the latter.

The early Spanish settlers of South America introduced lucerne as a forage plant likely to be of great value in that country, and their expectations were fully realized, for it soon became naturalized, and its cultivation extended to all parts of the country. When the early settlers of California were in search of some better forage plant than the native grasses, they fortunately procured seed of what is called Chili clover, or alfalfa, the latter being the South American Spanish name. But it was soon discovered that the clover from Chili was nothing more than the very ancient and well-known lucerne of Europe. Lucerne, as we have said, is especially adapted to warm climates, and succeeds best on very deep, rich soil, failing alike on heavy clays, or thin, light sand. Its roots penetrate the earth deeply, and consequently it withstands long and severe droughts better than plants which do not have long roots. For the Southern States there are few perennial plants which give greater promise of value than lucerne; but considerable care should be exercised in the selection of the proper soil. The fodder is of an excellent quality, and the yield very abundant. But we have little faith in the adaptation of this plant to our Northern States, although it succeeds in very warm and deep soils in the Middle States.—*New York Sun.*

TRAIN THE COLTS.

The horse submits to man's authority for the reason that he is made to believe man is the stronger. He is kind and tractable from being treated kindly and handled lovingly. What a horse is once taught, no matter how young, he never forgets. When the colt is running by its mother's side it can be best taught valuable lessons. Man's strength can then easier overcome it. The more you talk to and handle a colt the more it will know and the kinder it will be. No one should ever permit a colt to have the mastery in strength; consequently small boys should not handle them until the colt is entirely subdued in this respect. Nor should a colt be ever hitched or led by a halter which he can break. If he once learns he can break his halter it will take years to break him of the fault, if it is ever cured. But by kind handling and playing with them—which any one can enjoy who has a heart within him—they will ever after be easily caught, be kind in service, and more trusting in danger or difficulty. When the colt comes about you never abuse him, but with kindness educate a familiarity with him. Thus he will be always gentle, and easily adapted to any work. There will be no trouble in breaking in such a colt. He will naturally take to it. By being treated viciously the colt can also be taught mean tricks and vicious habits.—*Iowa Register.*

WHAT MAKES GOOD WHEAT LAND?—When first broken up by the march of civilization the prairies of the West had been receiving for years vast deposits of ash resulting from prairie fires. Now this ash contains exactly the constituents required for the nurture of the wheat berry, and this fact will account for the luxuriant crops of early days. What is now termed "new land" in these old sections is hardly such in the sense that it was years ago; for, although it may never have been broken up by the plow, its herbage has been grazed off annually, and this exhausts the soil quite as readily as the production of cereal crops. The same holds true of other sections of the country where the yield of wheat is decreasing. Proper fertilization of the land is not resorted to in order to compensate in some measure for systematical drawing off the phosphates in successive crops. Wheat is exactly what it was thirty years ago, but the land is not.

PURIFYING CISTERN-WATER.—It is frequently the case that cistern-water becomes offensive and quite unfit for use, which in its pure state is the sweetest and wholesomest of all water. To destroy this offensiveness, lime has been recommended, a large lump or two; but this must harden the water. Charcoal is frequently used with good effect; but that which is most efficient, as a correspondent in Rhode Island assures us, *is to let the supplying spout run to the bottom of the cistern.* The fresh water, being heavier than the old, forces the latter to the surface, and is thus consumed before it becomes offensive, and so on at each rain.—*Germantown Telegraph.*

LOOK TO YOUR CELLARS.—Clear out all decaying vegetables, for the bad air will find its way into the rooms above and poison your wife and children, who may pine away and die. Do not, in such cases, lay it to some mysterious Providence. When the air is dry outside and near freezing, or a few degrees below, open the windows and cool and purify the air. Keep the windows closed on damp and warm and on very cold days. Pick up the rubbish; sweep up the litter; whitewash the wall and ceiling.

The unity of the church is certainly much insisted on, and very important. Yet we must take care not to prescribe one for another a form or a name, according to our own opinions, especially in incidentals which do not belong to the fundamentals of faith. In these respects there must be a variety of judgment. It is enough if we agree in all matters essential to salvation.—*Lange.*

Satan's temptations on Christ were like the motions of a serpent on a rock (Prov. xxx, 19,) which make no impression, and leave no dent or trace behind them. But on us they are as the motions of a serpent on sand or dust—they make a print, and leave a stain, on the imagination at least, if not on the heart.—*Worthington.*

He that leads young souls aright is the kindest being upon earth.

PUBLIC HEALTH JEOPARDIZED.

There are baking powders now in the market which contain substances injurious to health, and the public should be warned against using them. Dr. Price's Cream Baking Powder is known to be free from these substances, and is used in the families of the most careful and conscientious medical men in this country.

MISCELLANEOUS.

THE TRIUMPH

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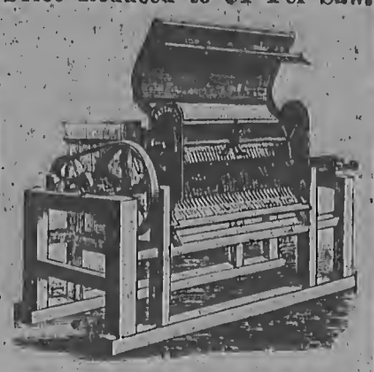

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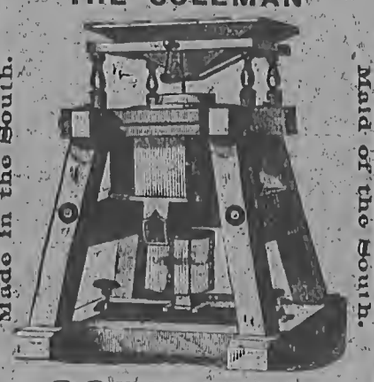

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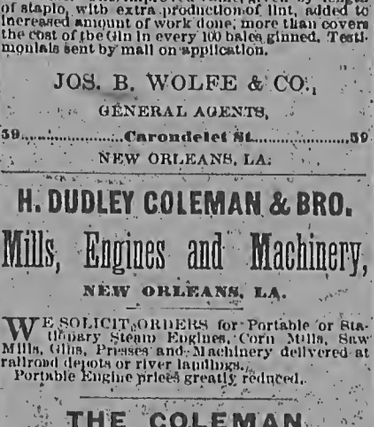

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Bills sawed to order at short notice and at reasonable prices. Also has on hand a large stock of Dry Walnut and Ash Lumber, which will be disposed of at low rates on account of removal of yard.

Direct communications to Box 2259, New Orleans Postoffice, or Box No. 22, Mechanics' and Dealers' Exchange.

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NEW ENGLAND CONSERVATORY OF MUSIC, Largest in the world. 17,500 students since 1867. 75 eminent professors. 115 lessons for $15. 3. TOURJEE, Music Hall, Boston.

GOLD! Any worker can make $12 a day at home. Costly outfit free. Address TRUE & Co., Augusta, Maine.

MEDICAL.

The German Star in Louisiana.

THE SO-CALLED WONDER DOCTOR has arrived safely in New Orleans, with his boat and family. He has made a twelve months' tour through the State of Louisiana to show to the public what he can do with his AMERICAN HERB MEDICINES for the diseased human system and organs. The Doctor is a thorough and experienced German chemist of the herb and vegetable kingdom, and has spent eighteen years in exploring America for the purpose of discovering the most valuable medical herbs growing in America. He has succeeded in discovering the secrets of all Indian tribes in connection with the vegetable kingdom, and thus is enabled, as a practical physician, to prescribe these herbs to his patients. The Doctor has been wonderfully successful in the treatment of his patients, of whom he has had in his charge 1,668 within nine months. These comprised cases of sickness of every description, and of both sexes. All these patients were completely restored to health in a very short time. Everywhere in the State the Doctor had to promise to establish himself in New Orleans, which he has resolved to do and carried out, in order to relieve, as fast as Nature will permit, the long sufferings of so many of his fellow-beings. None but American herbs will be employed by the Doctor in the preparation of his medicines, and all patients who may honor him with their confidence and client age will be treated with them.

The Doctor has established his office and a Chemical Laboratory, as well as a complete Private Hospital, at No. 105 BOURBON STREET, between Toulouse and St. Louis streets, so as to give to the afflicted from everywhere an opportunity to receive medical attention at his hands. The rooms are all well fitted up, and absolutely under his personal supervision. His terms are moderate. Letters of inquiry (with three-cent stamp inclosed) will be answered promptly. Orders for medicines will be filled upon the receipt of the money, and mailed free to any place in the United States. Address

WONDER DOCTOR,

Office, No. 105 Bourbon street,

New Orleans, La.

Dunbar's Wonderful Discovery.

BETHESDA WATER.

On and from this date I have appointed

L. C. Arny,

Nos. 26, 28 and 30 Bienville Street, N. O., my General Agent for New Orleans and the State of Louisiana for the sale of the celebrated Bethesda Water of Waukesha, Wis. It is the acknowledged cure of Bright's Disease, Diabetes, Dropsy, Liver and all urinary diseases.

Call for certified pamphlets and directions for using the Bethesda Water at my General Agent's office.

RICHARD DUNBAR.

WAUKESHA, WIS., Jan. 25, 1878.

This Water, in packages of 10, 20 and 40 gallons for sale as above.

Jenkin's ANNIHILATOR

The Great Southern Remedy for

RHEUMATISM GOUT and NEURALGIA

IS PURELY VEGETABLE, and can be taken with safety by the delicate as well as the robust. It counteracts and purifies the *Blood*, stimulates the *Liver and Kidneys*, and eradicates every vestige of the above diseases. *Price*, $1. Sold by all druggists. Pamphlets, containing testimonials and valuable advice, sent *free* to any address.

N. JENKINS & CO., Proprietors,

New Orleans, La.

FINLAY & THOMPSON, Wholesale Druggists, General Agents, New Orleans, La.

BOOKS, STATIONERY, ETC.

"When the Grass Grows Over Me."

New Song — Who will come to my grave and sing me Flowers that my fate they cannot know? From their kiss and presence long — When the grass grows over me. — New Song

An attractive melody, sympathetically expressing the feeling of the poetry. It is already very popular.

Price, 35 Cents, Postpaid.

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NEW TEMPERANCE CANTATA,

'House of Rechab.'

By A. C. Gutterson.

DEDICATION.

"To the Temperance Organizations which are Striving to help on the Day spoken of."

In two acts, and not beyond the reach of amateur talent. The scene is laid in Jerusalem. The incidents are derived from the Bible, and present the most powerful and striking argument in favor of total abstinence. The music is replete with spirited effects and haunting melodies.

Full directions accompany the work.

Single copies, 35. Circular, with full particulars, free.

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CINCINNATI, OHIO,

And 805 Broadway, New York.

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STEEL PENS.

SOLD BY ALL DEALERS.

MANUFACTURERS' WAREHOUSE,

No. 91 John Street, New York.

JOSEPH GILLOTT & SONS.

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$10 to $25 A DAY SURE MADE by Agents selling our Chromos, Crayons, Picture and Chromo Cards. 125 samples, worth $5, sent postpaid for 85 cents. Illustrated Catalogue free. J. H. BUFFORD'S SONS, Boston. Estab'd 1830

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DEALER IN

FURNITURE, PICTURES,

LOOKING-GLASSES, ETC.,

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SAM. HENDERSON,

Cotton Factor, Commission Merchant and Purchasing Agent,

18 CARONDELET ST., New Orleans. Does business on Grange principles and at Grange rates.

INSURANCE

Twenty-Ninth Annual Statement

OF THE

CRESCENT MUTUAL

INSURANCE CO.

NEW ORLEANS, May 21, 1878

ASSETS, April 30, 1878 .....

GROSS PROFITS for year ending April 30, 1878 .....

The Board of Trustees this day resolved, after paying the annual dividend of TEN PER CENT. on the capital stock of the company, a dividend of TWENTY PER CENT. in cash, payable on MONDAY, June 10, to those parties entitled to receive the same.

TRUSTEES.

Thos. A. Adams,	John E. Kinz,
Samuel H. Newman,	Fred. Camerden,
Samuel H. Kennedy,	Joseph W. Stone,
John Phelps,	George Martin,
Adam Thompson,	Alfred Moulton,
Henry Abrahams,	L. O. Jurey,
Victor Meyer,	Edward Salle,
Joseph Bowling,	Geo. W. Schnell,
Edward J. Gay,	Paul E. Mortimer,
Simon Hernsheim,	John V. Moore,
Simon Forschelmer,	W. H. Conger,
Joseph H. Wolfe,	Henry M. Preston,
H. B. Post,	J. J. Irby,
Edward Pilsbury,	Reuben G. Bisland,
	John M. Parker.

Hibernia Insurance Co.

OFFICE—NO. 37 CAMP STREET.

JOHN HENDERSON, President.
JOHN H. HANNA, Vice-President.
THOS. F. BRAGG, Secretary.

Earnings .....

Losses paid .....

Net profits .....

Assets .....

At an election held on Monday, the 20th, the following-named gentlemen were elected Directors of this Company, to serve for the ensuing year:

John Henderson,	John H. Hanna,
Thomas King,	Thomas Sloo,
Thomas Hunnera,	W. J. Castell,
John T. Gibbons,	William Barr,
Emile Gauche,	Daniel Hart,
F. J. Gasquet,	M. E. Garic,
	George McCloskey.

And at a meeting of the Board, JOHN HENDERSON was elected President, JOHN H. HANNA, Vice-President, and THOS. F. BRAGG, Secretary.

The Board declared, out of the net profits of the Company for the past twelve months, 8 per cent. interest on the paid-in capital, and a 20 per cent. dividend on premiums paid by depositors (making, with the rebate, twenty per cent. to all premiums). Said interest and dividend to be credited to the stock notes.

Interest and dividends on full-paid stock payable in cash at the office of the Company after June 15.

THOS. F. BRAGG, Secretary.

NEW ORLEANS, June 1, 1878.

MISCELLANEOUS.

BLACK CASHMERE SILKS

COLORED SATINS,

EVENING SILKS, VELVETS,

ETC., ETC., ETC., ETC.

WE ARE PREPARED to show a complete assortment of the above goods, which will be offered at EXCEPTIONAL PRICES.

D. H. HOLMES,

155 CANAL AND 15 BOURBON STREETS,

NEW ORLEANS, LA.

MAKE $100

Acting as Our Salesman.

We are desirous of engaging reliable AGENTS, either on salary or commission, as they may elect. Don't fail to write us in regard to business if not employed, as when you receive our circulars you can read carefully. Address, with stamp for particulars,

G. W. FOSTER & CO.,

275 AND 285 E. MADISON STREET,

Chicago, Illinois.

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Prize Essays.

Essays are read and discussed publicly, full notes taken, lectures, etc., thus acquiring a thorough knowledge of Book-keeping, Penmanship, Arithmetic, Commercial Law, Correspondence, etc., over all other methods. FACINESS, RAPIDITY, EASE of RUNNING, etc., are acquired by Practical Work. Open day and evening. Students can enter at any time. Can complete course in one hour. Prices $5 to $15. Full course $50 to $125. Circulars, Specimens, Testimonials, etc., free. GOLDING & CO., 40 Fort Hill Square, Boston.

Golding & Co.'s Machinery and Tools, 12 and 14 Bolt Lathes in their $300 Prize Set, are unsurpassed for beauty of design and thoroughness of construction.

LADIES' ELEGANT JET SET, BRACELET, DROPS sent to any address on receipt of this paper and 50 cents. Gets ACCORDEON PLAITED, twelve inches long, when extended. Handsome illustration.

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Ladies' Jet Chains, with Charms, reduced to

Marder, Luse & Co.

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Have the largest and most complete Foundry in the West. A full assortment of the finest quality of material. Estimates on application. Goods guaranteed. Pamphlets mailed on application.

NEW CHINA MATTINGS.

ELKIN & CO.,

168 CANAL STREET

ARE RECEIVING

NEW CANTON MATTINGS,

In WHITE, CHECK and FANCY PATTERNS, in various qualities and at very LOW PRICES. We have a large stock of CARPETS—Ingrain, Three-Ply and Tapestry. Also OIL CLOTHS in all widths. New Patterns of WINDOW SHADES.

WILLIAM BURNS'

OLD VIRGINIA KITCHEN,

153 CAMP STREET

Opposite St. Patrick's Church.

Meals and Rooms by the day or week on European plan. Meals at all hours of the day.

30 Mixed Cards, Snowflake, Damask, etc., all alike, with name, 10c. J. Munkle & Co., Wallingford, Conn., N. Y.

SCIENTIFIC.

At a recent meeting of the St. ...rsburg Society of Naturalists ... Kessler referred to the fishes ...ght this year by M. Polyakoff ... the lakes Ala-kul and Balk-... In addition to the seven spe... which were known before in... Central Asian fauna, he has dis...ered four new species, one of ...ch is the interesting fish described ...e inhabitants as Marenker, the ... and roe (caviare) of which are ...nous.

Prof. E. S. Morse's studies on Brachiopod, Lingula, made in ...n, have brought out some new ...ts of much interest, new to sci... The discovery of auditory ...les in the class of Brachiopods ...e of the most important. These ...ns he determined in a species of ...ula, and their position and ge... appearance recall the auditory ...les as figured by Claparede in ...in tubicolous Annelids. He has ...leared up many of the obscure ...s in regard to the circulation, ...s prepared to maintain the ab... of anything like a pulsatory ..., the circulation being entirely ...cillary action. Mr Morse also ...ibed some of the habits of Lin... While partially buried in the ... the anterior border of the pal... membranes contract in such a ... as to leave three large oval open... ...ones in the center and one on ... side. The bristles, which are ...ng in this region of the ani... arrange themselves in such a ... as to continue these openings ...funnels, and entangle the mucus ...escapes from the animal. ...e funnels have firm walls. A con... current is seen passing down ...de funnels, and escaping by the ...al ...ons. They bury themselves ...quickly in the sand, and the ...ele agglutinates a sand tube. ...arch themselves by means of ...e to the bottom of dishes in ...they are confined. Mr. Morse ...ited living specimens of Lin... which he had brought from ...in a small glass jar. The water ...ad been changed twice since ...at 20, and yet no specimen had ... This illustrated the vitality of ...ls more fully even than the ...mers he had made on the ...Canilus Lingula several years ...—*Independent.*

...ll God as our God we are sal... ...appy everywhere. A gentle... ...crossing a dreary moor, came ...a cottage, and entered into con... ...on with its inmate, who was ...g at his garden gate. When ...to leave he said: "Are you not ...to live in this lonely place?" ...he said he, "for Faith closes ...at night, and Mercy opens ...e morning."

...ristian without grace is like ...thout savor or "saltness"—...for nothing."

...HELP!
...THE WEAK,
...ERVOUS AND
...DEBILITATED!
...ERMACHER'S
...CTRIC BELTS
AND BANDS
...DER, ARE YOU AFFLICTED?
...ERMACHER GALVANIC CO.,
...roadway, New York.

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ATTENTION! ATTENTION!

M. ANDRIEU,

159 .....POYDRAS STREET.....159

Home-Made Shoes, hand-sewed.....$4 00
Home-Made Shoes, screwed...$2 to $3 50.

City-made Boots and Shoes of all kinds and styles, made of the very best material and workmanship, and at less prices than any other store in this city. Keeps all kinds for Gents', Boys', Ladies' and Children's wear. Employs from 75 to 100 workmen constantly.

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PHARMACY,
COR. RAMPART ST. AND BAYOU ROAD,
NEW ORLEANS, LA.

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B. D. WOOD & BROS.,
Corner Camp and Common Streets,
Opposite the City Hotel,
Wholesale and Retail dealers in all kinds of COAL. Pittsburg Coal delivered by boat-load or less on the coast, and shipped in casks or in bulk, at lowest market rates. City trade supplied.

W. W. CABRE,
HORACE U. BEACH, Manager,
LUMBER YARD,
310 DELORD ST., NEW ORLEANS.
Cabins and Dressed Lumber a specialty.

A. ENNINGER'S
CRESCENT
Steam Trunk Manufactory.
ALSO WATER-PROOF CLOTHING.
Depot—NO 37 MAGAZINE ST., bet. Gravier and Natchez, New Orleans.
Keeps constantly on hand a large assortment of all kinds of Ladies' and Gentlemen's Traveling and Packing Trunks, Valises, Bags, etc. Factory, Tchoupitoulas St., bet Lyon and Upper Line, Sixth Flat. Trunks made to order, repaired and covered.

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102 CONTI ST.,
Bet. Burbon and Dauphine Sts., New Orleans.
RUSSIAN VAPOR BATHS!—On Sunday, Tuesday, Thursday and Saturday. For Ladies from 10 A. M. to 1 P. M. For Gentlemen from 1 to 6 P. M. Water Baths reduced to 25 cents.
JACOB KLOCK.

HAIR MANUFACTORY.
"CHEAP" IS MY MOTTO.
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Hair-dressing Lessons by Mrs. Blondeau. Specialty for Theatrical Wigs, to be rented for parties or performances.

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AUSTIN BAHIN,
(J. M. Lamare in charge.)
Dealer in Country Produce,
151 DECATUR STREET, NEW ORLEANS.
Specialties.—Hides, Wool, Poultry, Eggs, and all the products of the Farm, Garden and Orchard. Consignments solicited.

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DEALERS IN
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CANNEL COAL,
FOR FAMILY USE. Office—No. 24 Carondelet street. Landing—On Levee, foot of Esplanade, opposite U. S. Mint, New Orleans. Particular attention paid to tidewater orders.

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Successor to H. Stumpf,
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PITTSBURG COAL,
Oak, Ash and Pine Wood,
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IMPORTERS OF AND DEALERS IN
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TOOLS, OILS, ETC.,
And manufacturers of Boot, Gaiter & Shoe Uppers,
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117 DECATUR ST., near Old Levee, New Orleans.
P. O. Lock Box 877.
Will attend to the sale of Cotton, Sugar, Rice, Moss, Hides, Wool, Furs, Eggs, Poultry, Game of all kinds, Beeswax, Honey, and every description of Garden Produce. Country orders solicited.

J. D. GRASSONS,
BOOT AND SHOE STORE,
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A large assortment of Boots and Shoes always on hand, and made to order. Ladies', Children's and Gentlemen's Shoes manufactured to order.

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All kinds of Laundry and Toilet Soaps.

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Families.....55c. per bbl.
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Embalming and Disinfecting. Bodies carefully shipped. Carriages and Cabs for hire.

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We are selling the WATCHES of the above Factory at the very lowest prices.
Silver Watches at $10 and upward.
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All fully guaranteed.
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DENTISTS,
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One door from Canal, New Orleans.
Dentistry in all its branches. Irregularities of the teeth corrected. Artificial Palates with the latest improvements. Teeth extracted without pain under the influence of Nitrous Oxide Gas. Established in 1850.

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CONQUEST, CAYUGA CO., N. Y.
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Gratefully yours,
J. W. GUTHRIE.

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For the cure of CHRONIC DISEASES.
THIS is the surest, safest and cheapest curative agent known. It cures by revitalizing the whole body, and hence is effective in a great variety of diseases. Among the many names to which we are permitted to refer, we give the following:
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Parsons' Purgative Pills make New, Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take one pill each night from 1 to 12 weeks may be restored to sound health, if such a thing be possible.
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Homeopathic Medicines, Books, Cases, and all other articles used in Homeopathic practice.

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J. A. LACROIX,
CORNER FRENCHMEN AND VICTORY STS.
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BOOTS AND SHOES
OF ALL DESCRIPTIONS.
Always on hand a full assortment of first-class goods, at prices which defy competition. Call and examine my stock before purchasing elsewhere.
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55.....ST. CHARLES STREET.....55
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ARTICLES FOR FISHERMEN
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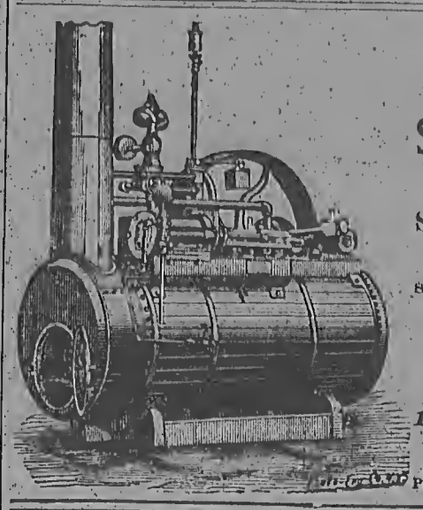

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Strong, Simple and Durable.
BEST PLANTATION ENGINE MADE.
SEND FOR SPECIAL PRICE LIST, ETC.
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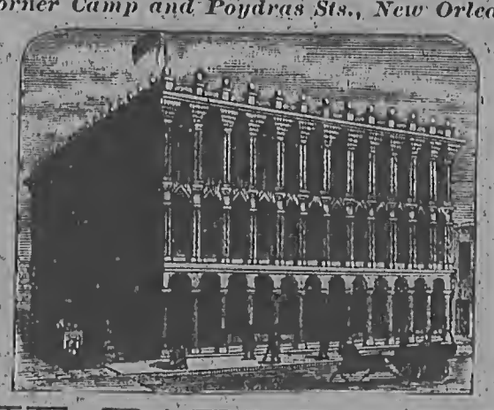
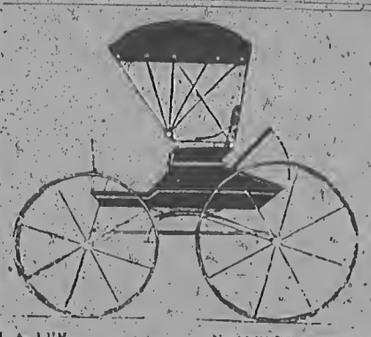
FURNITURE EMPORIUM,
Corner Camp and Poydras Sts., New Orleans.



FEATHERS. SPRING, HAIR AND MOSS MATTRESSES.
FINE PARLOR SUITS,
IN SILK, SATIN, COTOLINE, REPS AND HAIR CLOTH.
FINE BED-ROOM SUITS IN WALNUT, MAHOGANY AND ROSEWOOD, WITH FRENCH PLATE IN ARMOIRS and Dressing Cases.
Fine Dining Room, Hall and Library Suits, Fancy Cabinets, Stands, Desks, Tables and Chairs. A large assortment of FRENCH PLATE MIRRORS. A full line of Office Furniture. A large stock of Medium and Common Furniture, suitable for the country trade. Goods delivered free of charge.

MILK OF MAGNESIA
IS THE best preparation known for all disturbed conditions of the stomach. It immediately and certainly cures DYSPEPSIA, INDIGESTION, HEARTBURN, SOUR STOMACH and HEADACHES caused by acidity of the stomach. The pleasant taste and milk-like smoothness of this preparation renders it very valuable for infants, requiring no persuasion to induce them to take it. It positively prevents food scorching on the stomach, and will act as a laxative when used as directed. It is also peculiarly adapted to females. The smoothness of this preparation and its perfect solubility are made fully apparent in the following illustrations. They represent a fractional part of a single drop magnified 250 diameters. The first the calcined Magnesia as taken with water. The second the *Milk of Magnesia* as offered. The difference between them is most striking, for whereas the undissolved precipitates and particles in the drop of calcined Magnesia are exhibited with terrible distinctness, the *Milk of Magnesia* has all the appearance of a cloudy vapor, entirely free from the objectionable precipitates; in fact *perfectly dissolved*.
Be sure to get MILK OF MAGNESIA. Ask your druggist for it, and *take none other*. It is entirely different from all other preparations of Magnesia. Physicians and others not already acquainted with this preparation can obtain explanatory circular by addressing
C. H. PHILLIPS,
Manuf'g Chemist,
P. O. Box 4517. NEW YORK.



J. A. LUM. N. ALBERT HOOKER.
J. A. LUM & CO.,
MANUFACTURERS AND DEALERS IN
CARRIAGES, HARNESS, ETC.,
162 Gravier and 13 Union Street.
A SPECIALTY MADE OF CHILDREN'S CARRIAGES.

BREECH-LOADERS.
WE take this opportunity of informing customers and friends that the first instalment of our fall stock of these goods (unexpectedly delayed a few weeks) has arrived, and is ready for inspection. In Breech-Loading Shot Guns alone our assortment in-store comprises upward of 90 different styles and patterns, ranging through every desirable grade. These fresh importations can be profitably afforded lower than ever before, owing to present low cost of gold and sterling exchange, while all our old stock has been marked down to meet the shrinkage in value from decline in gold. Don't take our word for it, but call and see for yourselves, whether you wish to buy now or not.
FOLSOM BROS.,
9 Decatur (Old Levee) St., opp. Postoffice.
Guns, Pistols and Ammunition at wholesale and retail.

FOR BARGAINS IN CARRIAGES
GO TO
Henry Timken's New Factory,
NOS. 1006, 1008 AND 1010 ST. CHARLES ST., Bet. Tenth and Eleventh Sts., ST. LOUIS, MO.
All work is of first-class material and workmanship. Call and see, or send for catalogue.

AGENTS WANTED
$20 FOR $10
AMERICAN WATCHES
305 N. 7TH ST.
ST. LOUIS MO.
Send for price list. L. DRESSER, Agent.

GEO. PURVES'
Sash, Blind and Door
STEAM FACTORY,
AND
LUMBER YARD,
Corner St. Charles and Clio Streets,
NEW ORLEANS, LA.

CARPET WAREHOUSE, 17 CHARTRES STREET.
CARPETINGS—Wilton, Axminster, Velvet, Brussels, Tapestry, Three-Ply, etc.
FLOOR OIL CLOTH—English and American.
MATTINGS—800 rolls White, Check and Fancy.
WINDOW SHADES, Table and Piano Covers.
FURNITURE and CURTAIN GOODS in great variety.
BURLAPS Table and Enamel OIL CLOTHS.
A. BROUSSEAU.

WATERS' Orchestrion chimes ORGA

is the most beautiful to sale and perfect ... tone ever made. It has ... celebrated Concerto stop, which ... a fine imitation of the Human Voice, and two and a half Octaves of Bells ... and in perfect harmony with the reeds, & their effect is magical & electrifying. WATERS' CLARIONA, ORCHESTRAL, CONCERTO, VESPER, CENTENNIAL, FLUTES, CHAPEL and COTTAGE ORGANS, in Unique French Cases are in every respect FIRST CLASS.
WATERS' PIANOS, GRAND, SQUARE, and UPRIGHT, ARE THE BEST MADE; the Tone, Touch, Workmanship, & Durability Unsurpassed. Warranted for SIX YEARS.
PRICES EXTREMELY LOW for cash. Monthly Installments received. A Liberal Discount to ... Churches, Schools, ... AGENTS WANTED. Special Inducements to the Trade. Illustrated Pamphlets Mailed. Second-hand Instruments of Great Bargains. HORACE WATERS & SONS, Manufacturers and Dealers,
40 EAST 14th STREET, UNION SQUARE, NEW YORK, Box, 3567.

G. T. SCHILLING'S
HAIR STORE!
AND
FANCY GOODS BAZAR,
159.....CANAL STREET.....159
Bet. Bourbon and Dauphine, New Orleans.
Manufacturer of all kinds of HUMAN HAIR GOODS, wholesale and retail.
Hair-Dressing and Hair-Cutting Saloon.

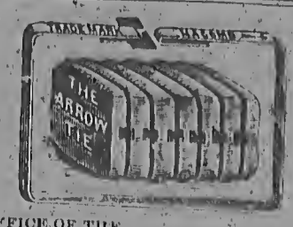
THE NICHOLLS
TEMPERANCE LUNCH-HOUSE
56 AND 58 CAMP STREET
FINE MILKS,
FROZEN BUTTERMILK,
ICE CREAM,
CREAM CHEESE.
STRAWBERRIES AND CREAM.
Straight's Creamery Butter received weekly.

M. H. APPLEGATE,
PLUMBER,
AND DEALER IN
COOKING RANGES AND BOILERS,
Bath Tubs, Water Closets, Washstands, Kitchen Sinks, Lift and Force Pumps, Air Pumps, Sheet Lead and Lead Pipe, and Brass and Plated Cocks of all Patterns.
146 Poydras St., New Orleans, La.
Repairing neatly done. Country orders attended to.

GENERAL
COMMISSION MERCHANT
FOR THE SALE OF
COTTON, SUGAR AND MOLASSES,
AS WELL AS ALL KINDS OF WESTERN PRODUCE.
Special attention given to the sale and purchase of Staves, Timber, Lumber, Hoop-Poles, Fire Wood, etc. Liberal advances made on consignments.
A. P. DuMAY,
NO. 11 UNION ST., New Orleans.

WIRE RAILING
AND
Ornamental Wire Works.
DUFUR & CO., No. 36 N. Howard St., Baltimore, manufacture WIRE RAILING for Cemeteries, Balconies, etc.; Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc.

MACHINERY, TIES, ETC.



OFFICE OF THE
American Cotton Tie Co.,
(LIMITED.)
17 CARONDELET ST., NEW ORLEANS.

Important Special Notice.
The AMERICAN COTTON TIE COMPANY (LIMITED) having fixed the price of the celebrated
ARROW COTTON TIE
at $2.50 per bundle, less 2½ per cent. discount for cash, the General Agents hereby authorize their Sub-Agents in this city (dealers in Bailing Stuffs) to sell to and contract with Factors and Country Merchants, for future delivery, on the above-named price and terms, in quantities, from time to time, as may be required, settlements being made on delivery.
The Company having a large stock now on hand and having contracted for an abundant supply to meet the entire demand for Cotton Ties throughout the Cotton States, the celebrated ARROW TIE will be placed upon the market generally, and sold by their numerous Agents at the price and terms above stated, it being the object and purpose of the Company to merit the continued patronage of the planting community.
R. W. RAYNE & CO.,
GENERAL AGENTS.

WATER WHEELS.
THE UNEQUALLED JAS. LEFFEL DOUBLE
TURBINE WATER WHEEL,
PORTABLE AND STATIONARY
STEAM ENGINES, STEAM BOILERS.
SAW, FLOUR AND GRIST MILLS,
MACHINE MOULDED MILL GEARING.
SHAFTING, PULLEYS AND HANGERS
Of Improved Designs, A Specialty
Address, POOLE & HUNT,
Send for Circulars. BALTIMORE, MD

Meneely & Kimberly,
BELL FOUNDERS, TROY, N. Y.,
Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS.
Illustrated catalogue sent free.

BUCKEYE BELL FOUNDRY.
Established in 1837.
Special Bells of Copper and Tin, mounted with Patent Rotary Hangings, for Churches, Schools, Farms, Plantations, Court Houses, Fire Alarms, Tower Clocks, etc. Fully Warranted. Illustrated Catalogue sent free.
VANDUZEN & TIFT, 102 E. 2d St., Cincinnati.

MISCELLANEOUS.

MONTGOMERY
WHITE SULPHUR SPRINGS,
MONTGOMERY CO., VA.
THIS POPULAR SUMMER RESORT will be opened on SATURDAY June 1, 1878 for the season, under the new management of
COLHOUN, RIVERS & CO.
The hotel has been entirely renovated and refurnished throughout. The cuisine is especially excellent, being in the hands of a first class caterer and assistants; and to any former patrons and the public in general we will say that no expense will be spared to maintain the past reputation of this old and popular summer resort. The terms are as follows, viz:
Board, per day.....$2 50
Board, per week.....15 00
Board, per month.....60 00
The Mobile Railroad will issue excursion tickets, good from time limit November 1, 1878.
For further information as to terms etc., please apply to or address
RIVERS & LONGLEY,
St. Charles Hotel, New Orleans.

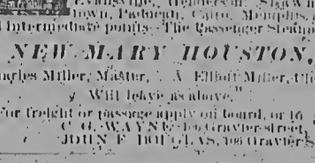
Regular Cincinnati, Louisville and New Orleans Packet,
LEAVES ON THURSDAY, AT 5 P. M.

For CINCINNATI, LOUISVILLE, Evansville, Henderson, Shawneetown, Paducah, Cairo, Memphis, and all intermediate points. The Passenger Steamer
NEW MARY HOUSTON,
Charles Miller, Master. A. Elliott Miller, Clerk.
Will leave as above.
For freight or passage apply on board, or to C. G. WAYNE, 54 Gravier street.
JOHN F. HOWLAND, 106 Gravier St.

W. C. TOOMER,
GENERAL
COMMISSION MERCHANT.
OFFICE—18 Carondelet St., Cor. Union, NEW ORLEANS.
LUMBER, TIMBER, STAVES, NAVAL STORES and Country Produce. Liberal advances made on consignments. Purchases made in this market for account of any friends.
Sole Agent in this city of Robinson & McMillan and McMillan & Son, celebrated Stockton Cypress Mills, Lumber for Plantation use filled to order.

J. M. BALL,
DEALER IN
Staple and Fancy Groceries,
TEAS, COFFEE, SUGAR, BUTTER, STARCH, Soap, and everything appertaining to a FIRST CLASS GROCERY,
Corner Philip and Magazine Streets,
NEW ORLEANS, LA.
Goods delivered free to all parts of the city.

R. B. MITCHELL,



Carpenter and Cistern-Maker,
153 MAGAZINE ST., near Julia, New Orleans.
Orders from the city and country promptly attended to.

Sutter, Berry & Co.,
GLASS STAINERS.
Particular Attention Paid to Church Work.
Orders from all parts of the country promptly attended to.
213 N. SEVENTH ST., bet. Pine and Olive ST. LOUIS, MO.

EXCURSION TO GRETNA.
Jackson Street Ferry.
FARE.....10 CENTS for the Round Trip.
No extra charge for remaining on board.

25 Fashionable Cards, no 2 alike, with name, 10c. post paid. GEO. I. REED & Co., Nassau, N. Y.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, June 18, 1878.

COTTON.

The cotton report below is taken from the *Democrat*:

The transactions were confined to 350 bales. The tone of the market was easy under the influence of the limited inquiry and the unfavorable advices from abroad.

The following is the official closing of the Cotton Exchange:

	To-Day.	Yesterday.
Low ordinary	9	9
Ordinary	9	9
Good ordinary	10	10
Low middling	10⅝	10⅝
Middling	11⅜	11⅜
Good middling	12	12
Middling fair	none	.....

Sales to-day, 350 bales. Market dull

COTTON STATEMENT.

In store and on shipboard, Sept. 1, 1877	21,356
Gross receipts since yesterday	89
Gross receipts previously	1,657,165—1,657,254
Exports in actual stock made from the mills since September 1	12,822
Total supply	1,692,355
Exported to-day	4,826
Exported previously	1,647,626
Total stock this day	41,903
Total stock this day last year	84,076

The exports to-day were 4,826 bales to Liverpool

Net receipts since yesterday	89
Receipts from other ports	260
Net receipts last Tuesday	1,940
Net receipts same time last year	185
Net receipts since Friday	1,844
Net receipts same time last week	1,678
Net receipts same time last year	1,173
Net receipts since September 1	1,360,012
Net receipts same time last year	1,173,156

COTTON ON SHIPBOARD.

The amount of cotton on shipboard, as per account of the Cotton Exchange, is as follows:

Liverpool	12,000
Havre	500
Bremen	800
Mediterranean	.....
Spain	.....
Coastwise	1,765
Total	14,065

This, taken from the stock at noon as noted at the Exchange, leaves in presses 29,870 bales.

The receipts at all ports, consolidated, as per telegrams to the Cotton Exchange, show totals from noon yesterday to noon to-day of 1,360 bales, against 1,302 bales last Tuesday, 1,940 last year, and 1,778 the year before.

MOVEMENT AT PORTS.

The movement at ports for four days, up to twelve M. to-day, is given below:

	Receipts this week.	Same time last week.	Same time last year.
New Orleans	1,844	1,360	1,173
Galveston	1,302	1,940	302
Mobile	270	185	336
Savannah	1,844	1,678	551
Charleston	1,173	1,173	116
Wilmington	302	336	94
Norfolk	551	116	181
Baltimore	94	94	23
New York	181	23	462
Boston	23	462	871
Philadelphia	462	871	458
Other ports	871	458	.....
Total	9,121	8,926	4,525

Receipts at ports since September 1	4,185,740
Receipts same time last year	3,962,963
Receipts same time year before	3,993,153

EXPORTS.

The consolidated report for four days gives exports to

	G. B.	France.	Cont.	Stocks
This week	7,861	1,[illegible]	[illegible]	267,[illegible]
Last week	7,962	3,691	5,884	249,775
This week last year	7,831	1,[illegible]	1,[illegible]	208,[illegible]

INDIAN TRADITION OF THE FALL.—A very striking tradition of the creation and fall of man is given by G. Kohl in "Kitchi Gama, or Wanderings Around Lake Superior," translated in 1860. He mentions the following singular traditions among the Red Indians: "The first man and woman were placed in a garden rich with all manner of fruit. They ate and lived there for days and years in pleasure and happiness; and the Great Spirit often came to them and conversed with them. 'One thing,' he said, 'I warn you against. Come hither. See, this tree in the middle of the garden is not good. In a short time this tree will blossom and bear fruits, which look very fine, and taste very sweet, but do not eat of them, for if you do so ye will die.' One day, however, when the woman went walking in the garden, she heard a very kindly and sweet voice say to her: 'Why dost thou not eat of this beautiful fruit? It tastes splendidly.' She resisted for some time. The voice was repeated. The fruit smelled pleasantly, and the woman liked it a little. At length she swallowed it entirely, and felt as if drunk. When her husband came to her, soon after, she persuaded him also to eat it. He did so, and also felt as if drunk. But this scarce had happened ere the silver scales, with which their bodies had been covered, fell off; only twenty of these scales remained on, but lost all their brilliancy—ten on their fingers and ten on their toes."

THIEVING RATS.—At the Old Colony Depot, Boston, the ticket agent has been in the habit of leaving from $15 to $30 in the money drawer over night. Last Wednesday morning the paper money in the drawer was missing, and the night clerk insisted that he had left some bills there on the previous evening. The officials left $37 in the drawer the next night, and found only $8 the following morning. The mice were suspected, and the agent hit upon an ingenious device for detecting their place of deposit. He procured about three hundred yards of very fine and strong black silk thread, one end of which was very neatly woven lengthwise through a $5 bill, the remainder being wound upon a spool, which played easily upon a spindle in such a manner as to unwind with the slightest touch. The bill, which was counterfeit, was placed in one of the compartments of the drawer with another equally worthless. On Saturday morning the two bills and most of the paper were gone, and about fifty feet of silk unwound. A carpenter was employed to find the other end of that thread, it being had to tear down the station to do it. After some hammering and sawing the silk was traced to a little smuggery between a couple of pieces of boarding. The nest fairly bristled with bank notes, and contained the money combed remains of many others. The fragments of mutilated currency were worth $50.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	$4 00	4 60
Cotton sweeps	4 00	— —
Cultivators, Diam and shovel tooth	6 25	7 00
Cultivators, riding and walking	20 00	40 00
Shovels and spades	5 00	12 00
Axes	7 00	11 50
Shovel plows	4 50	5 50
Half do. with cutters	6 00	8 00
Double-shovel plow	4 00	5 25
Straub's corn mills	— —	— —
Corn mills, Coleman's	120 00	425 00
B. J. West's corn mill	200 00	— —
Tunnard's corn and pea planter	— —	— —
Cotton planter	15 00	— —
Wagons, Carts, Etc.:		
Wagon, two-horse	55 00	70 00
Wagon, four-horse	85 00	100 00
Wagon, two-horse, thim. skein	60 00	70 00
Wagon, four-horse,	80 00	90 00
Cane wagon	180 00	210 00
Ox wagon	75 00	115 00
Ox cart, complete	— —	— —
Cane cart	110 00	115 00
Tongue cart, complete	—	120 00
Plantation cart	45 00	60 00
Bagasse cart	85 00	98 00
Iron, ₰ lb.:		
Hoop	3½	5
Sheet	3½	5
Horse Shoe	3½	3½

BUILDING MATERIAL.

Bricks, ₰ 1,000:		
Lake	9 00	11 00
Country	— —	8 00
English fire	36 00	37 00
Lime, ₰ bbl:		
Western	— —	— —
Cement	2 00	2 25
Plaster Paris	2 25	2 50
Lumber, ₰ 1,000 feet:		
Flooring, dressed	15 00	35 00
Flooring, rough	15 00	8 00
Ceiling, dressed	14 00	25 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	14 00
Scantling	14 00	8
Shingles, ₰ 1,000	2 50	3 50
Nails: best brands	8 20	— —
Smaller sizes proportionately higher	— —	— —
Glass, ₰ box of 50 feet:		
French, 8 by 10	— —	3 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 22
French, 14 by 18 to 18 by 24	4	4 7
White Lead, best, ₰ lb	10½	11
Paris Green, ₰ lb	30	40
Pat. Dryer, ₰ lb	10	15
Whiting, ₰ lb	1½	3
Putty, in bladders, ₰ lb	3	5
Linseed Oil, ₰ gall	70	80

SASH, BLINDS AND DOORS.

Size of lights.	Sash, per pair. Unglazed.	Glazed.	Blinds per pair
Window Sash, 12 lights:			
8x10	$ 35	$ 1 50	$ 1 5
10x12	55	1 70	2 0
10x16	80	2 75	2 70

	Single.	Double
Sash Doors:		
3 feet x 7 feet	$3 50	$3 70
3 feet x 8 feet	4 00	— —
3 feet x 7 feet 9 inches	— —	3 80
Panel Doors:		
Sash and 1¾ inch thick	— —	$2 20
2x7 and 1¾ inch thick	— —	2 25
2x7 and 1¾ inch Dutch	— —	2 30
4x7—6 inch and 1¾ inch thick	— —	4 00

GROCERIES.

Butter, ₰ lb.:		
Western	18	21
New York, good to creamy	25	27
Coffee, ₰ lb:		
Rio, fair	15½	15¾
Rio, good	18½	19
Rio, prime	17	17½
Java, choice O. G.	28	30
Candles, ₰ lb.:		
Star, best brands	12	13
Corn Meal, ₰ bbl.:		
Best, K. D.	— —	2 75
Cheese, ₰ lb.		
Factory	9½	10
N. Y. cream and English dairy	15	15½
Fish:		
Mackerel, extra No. 1, in pails	— —	23 00
Mackerel, extra No. 1, in kits	— —	1 00
Sardines, quarter boxes	13	14
Flour, ₰ bbl.:		
Superfine		4 25
XX	4 75	5 00
XXX		5 25
Choice XXX	5 00	5 50
Choice family	6 00	6 25
Fruits:		
Dried apples, ₰ lb	3	4
Dried peaches, ₰ lb	— —	— —
Raisins, ₰ quarter box	50	55
Raisins, ₰ half box	— —	1 00
Raisins, ₰ whole box	1 80	1 85
Bananas, ₰ bunch	1 00	2 00
Crackers, ₰ lb.:		
Soda	5	6
Butter	6	7
Sugar	8	9
Gingersnaps	9	10
Oil:		
Coal, in cases, cost	40	45
Coal, in barrels, best	50	55
Lubricating, in cases	— —	30
Lubricating, in barrels	— —	55
Lard, in barrels best	70	80
Molasses, in barrels:		
Common	22	25
Fair	25	28
Prime to choice	34	42
Golden and Roquet syrups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₰ lb.:		
No. 2	— —	4½
Ordinary	5	5½
Fair	5½	6
Prime to choice	6½	7½
Soap, in boxes, ₰ lb.:		
XXX Palm	6½	— —
Keller's magnolia	4½	— —
Keller's olive	5	— —
Starch, ₰ lb	3	3½
Salt, in sacks:		
Fine	1 00	1 05
Coarse	85	90
Sugar:		
Good fair	4½	4¾
Prime	4¾	5
Choice	5	5½
Yellow clarified	6	6½
White clarified	8	9
Crushed	— —	— —
Powdered	— —	— —
Spices, ₰ lb.:		
Allspice	15	— —
Pepper	11	11
Cloves	45	— —
Cinnamon	7	— —
Tea, ₰ lb.:		
Black Oolong	27½	1 10
Green Imperial	30	1 00
Tobacco, manufactured, ₰ lb.:		
Chewing, common	30	45
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, choice	65	70
Smoking	— —	— —

GRAIN AND FEED.

Corn, ₰ bushel:		
Yellow	— —	51
White	— —	— —
Mixed	— —	— —
Oats, ₰ bushel		
St. Louis	— —	34
Texas	— —	32
Galena	— —	— —
Bran, Choice, ₰ 100 lbs	— —	80
Hay, ₰ ton:		
Prime	11 00	12 00
Ordinary	— —	— —
Cow Peas:		
Whippoorwill	— —	— —
Mixed	1 00	1 25
Clay	1 25	1 50

PROVISION.

Bacon, ₰ lb.:		
Breakfast	7	8½
Shoulders	5½	6½
Sides, clear ribs	6½	6¾
Sides, clear	— —	6½
Hams, sugar-cured	9½	10½
Mess Pork, ₰ bbl	10 00	10 75
Dry Salted Meat:		
Shoulders	— —	4½
Lard, ₰ lbs.:		
Choice, in kegs and pails	— —	8
Choice, in tierces and barrels	7½	7¾

ESCULENTS.

Potatoes, ₰ bbl	— —	1 25
Onions, ₰ bbl	2 50	3 00
Apples, ₰ bbl	— —	— —
Cabbages, ₰ doz	— —	— —

WOOL.

Thirty	8	10
Delaine-a clear	18	20
Lake clear	21	22

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	11½	11¾
Ties, Arrow best, per bundle, ₰ lbs and inches	— —	2 70
Twine, hemp	13½	14

POULTRY AND EGGS.

Poultry, ₰ dozen		
Chickens	4 00	4 25
Young	3 00	3 50
Ducks	2 00	3 00
Geese	4 00	6 00
Turkeys	10 00	12 00
Eggs, ₰ dozen		
Prairie	12	14
Louisiana	15	17

EXPERIENCE OF YEARS.

The experience of years has not detracted from the acknowledged excellence of the qualities of Dr. Price's Special Flavoring Extracts, but has completely established their hold upon the tastes of all persons who love delicious flavors. They will satisfy the nicest taste.

Religious Notices.

COMMENCEMENT OF CENTENARY FEMALE COLLEGE AND MALE INSTITUTE, SUMMERFIELD, ALA.—Sunday, June 23, 1878.—Commencement sermon, by Rev. W. A. McCarty, D. D.

Monday, June 24, 8 o'clock P. M.—Exercises of Male Institute.

Tuesday, June 25, 1878, 10 o'clock A. M.—June exhibition of college. 8 o'clock P. M.—Annual concert.

Wednesday, June 26, 1878.—Exercises of graduating class, and literary address before the societies by Prof. J. Lewis, of the Southern University.

Board of Trustees meet on Monday and Tuesday, at 8 o'clock A. M.

A. D. McVOY
B. S. HOLCOMBE.
13

THE Delhi District Conference, Louisiana Conference, will convene at Wilkinson, La., on Thursday, August 15 1878.

J. L. WRIGHT, P. E.
6

SEASHORE CAMP MEETING.—The seventh regular annual camp meeting on Seashore Camp Ground will commence on Wednesday, July 10, 1878, and continue for eight to ten days.

By order of the board of trustees.

W. H. FOSTER, President.
PHILIP HALLARAN Secretary.

Appointments for Quarterly Meetings

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

Minden	June [illegible]
Mooringsport and Pine Hill	15, 16
South Bossier at Cross Lake	22, 23
North Bossier at Wright's chapel	29, 30
Shreveport	July 6, 7
Pleasant Hill and Pine Island	13, 14
Logansport Mission	20, 21
Forest Grove and Keachie at Keachie	27, 28
Natchitoches at St. Maurice	Aug. 3, 4
Amorette at St. Peterburg	10, 11
Natchitoches circuit at Rock Hill	17, 18
Cadiz	24, 25
Springville at Davis' Springs	31, Sept. 1
DeSoto, at Wesley chapel	Sept. 7, 8

The District Conference will meet July 21 at three P. M. Preachers and officials will please come prepared with reports, as required by the Discipline.

Preachers will please come prepared to preach from the following subjects, as allotted to their names: John Pipes, Family Religion; J. T. Davies, Missions; J. M. Brown, Sabbath Schools; W. D. Stayton, Office of the Spirit; J. M. Johnson, Help; Robert Beadle, The Church; R. A. Davis, Justification; G. M. Liverdom, The Transfiguration; J. W. Mellock, Original Sin; William Burt, Holiness; J. B. Cassaw, Reconciliation; R. M. Booker, Repentance; V. W. Barnes, Regeneration; T. M. Hough, Heaven; James M. Franklin, Resurrection.

The Bethel camp meeting will begin on Friday before the third Sabbath in August. Ministers are requested to come by Bro. Liverman, P. C.

The Beulah camp meeting will begin on Friday before the fourth Sabbath in September. Ministers are invited by Bro. Cassity, P. C.

ROBERT BARDLE, P. E.
6

OPELOUSAS DIST.—THIRD ROUND.

Calcasieu and Sugartown, at Bilbo's	June 8, 9
Lake Charles and Grand Chenière, at Lake Charles	15, 16
Indian Bayou, at Kimball's chapel	22, 23
Abbeville, at Abbeville	29, 30
Patterson Mills	July 6, 7
Franklin	13, 14
New Iberia, at Jeanerette	Aug. 3, 4
Washington	17, 18
Opelousas	24, 25
Vermilionville and Plaquemine Briton, at Plaquemine Brulee	31, Sept. 1

The District Conference will convene at New Iberia, August 3, at 10 A. M.

J. D. HARPER, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—THIRD ROUND.
(IN PART.)

Walnut Grove, at Good Hope	June 15, 16
Morton and Forest, at Morton	22, 23
Newton, at Garlandsville	29, 30
Lena, at Lake	July 6, 7

Bishop McTyeire will hold the District Conference for Brandon district at Morton, Mississippi, Tuesday and Wednesday, June 18 and 19.

The pastor, Rev. J. J. Smylie desires to protract this meeting, and will be pleased to have the preachers of the district come prepared to remain several days.

WILL H. LEITH, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Brookhaven	June 22, 23
Hazlehurst	29, 30
Georgetown	July 6, 7
Pleasant Valley	13, 14
Georgetown, at Mount Pleasant	20, 21
Bethel, at Tabernacle	27, 28
Meltonville, at Mount Carmel	Aug. 3, 4
Seminary, at Union church	5
Crystal Springs	10, 11
Brandywine	17, 18
Summit	24, 25
Bogue Chitto	31

The Conference for Hazlehurst station will open at 10 A. M., June 23. Business meeting only.

District Conference at Brookhaven, June 20-23.

Bishop McTyeire presiding.

Camp meeting at Bedlington camp ground, August 9-13.

W. E. M. LINFIELD, P. E.

VICKSBURG DIST.—THIRD ROUND.

Port Gibson	June 22, 24
Natchez	29, 30
Kingston	July 6, 7
Fayette	13, 14
Rocky Springs	20, 21
Cayuga, at Bear Creek	27, 28
Warrenton, at Oak Ridge	Aug. 3, 4
Dayton, at Short Creek	10, 11
Mount Olivet, at Wesley chapel	17, 18
Rolling Fork	24, 25
Oliver Hill and Onward	31, Sept. 1
Vicksburg	Sept. 7, 8

The District Conference will meet at the Methodist church in Natchez, at ten o'clock A. M., June 27. Bishop McTyeire is expected to be present. Members, on arriving at Natchez, will report at the store of Donaldson & Co. on Main street.

W. L. C. HENNETT, P. E.

SEASHORE DIST.—THIRD ROUND.

Anville City, at Long Island	June 22, 23
Fearrington, at Gainesville	29, 30
Bladensboro, at Poplar Head (Wednesday)	July 3
Green Springs, at Green Springs	5, 6
West Pascagoula, at Antioch	6
Moss Point, at Moss Point	20, 21
East Pascagoula, at Clarke's	27, 28
Covington, at Mandeville	Aug. 3, 4
Columbia	17, 18
Union, at Union (District Conference)	21, 25
Chickasaw, at Union	24, 25
Westville (Wednesday)	28
Mount Carmel (Thursday)	29
China Grove	31, Sept. 1

The District Conference will be held at Union, commencing on Friday, August 23, at nine o'clock A. M.

Friday, June 21, is to be observed throughout the district as a day of fasting and prayer for the outpouring of the Holy Spirit. Preachers, build your ceiling and fence, will please hold special religious services on that day.

THOMAS PRICE, P. E.

ALABAMA CONFERENCE.

EUFAULA DIST.—THIRD ROUND.

Bainbridge	June [illegible]
Ellaville	July 6, 7
Nimrod	13, 14
Pea River	20, 21
Pennie	27, 28
Clark	Aug. 3, 4
Henry	10, 11
Epes and Molass	17, 18
Newton	24, 25
Columbia	31, Sept. 1
Clayton and Louisville	Sept. 7, 8
Eufaula	14, 15
White Pond	21, 22

The District Conference will be held at Clayton, Barbour County, Ala. The opening sermon will be preached by Rev. E. M. Ingler, on Wednesday evening, July 10, 1878.

HENRY D. MOOD, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—THIRD ROUND.

Zilpha, at North Union	June 15, 16
District Conference, at Vaiden	21-24
Liberty, at French Camps	29, 30
Vaiden, at Chestnut Hill	July 6, 7
Durant, at Ebenezer	13, 14
Kosciusko, at Bethel	20, 21
Black Hawk, at Sweet Water	27, 28
Winona circuit (Friday)	Aug. 2
Winona and Carrollton at Winona	3, 4
West station, at Spring Hill	10, 11
Attala (Friday)	16
Richland	17, 18
Greenwood	24, 25
Bellefontaine, at Chapel Hill	31, Sept. 1

The District Conference will convene at Vaiden, June 21, at nine o'clock, Bishop Keener presiding. Delegates and invited visiting brethren, from a distance will be provided for by the pastor.

K. A. JONES, P. E.
6

MISCELLANEOUS.

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8 " A. M.	9 " A. M.
9 " A. M.	10 " A. M.
10 " A. M.	11 " A. M.
11 " A. M.	12 " M.
12 " M.	1 " P. M.
1 P. M.	2 " P. M.
2 " P. M.	3 " P. M.
3 " P. M.	3.30 " P. M.
3.30 " P. M.	4.15 " P. M.
4 " P. M.	4.45 " P. M.
4.30 " P. M.	5.15 " P. M.
5 " P. M.	5.45 " P. M.
5.30 " P. M.	6.15 " P. M.
6 " P. M.	6.45 " P. M.
6.30 " P. M.	7.15 " P. M.
7 " P. M.	7.45 " P. M.
7.30 " P. M.	8 " P. M.
8 " P. M.	8.30 " P. M.
8.30 " P. M.	9 " P. M.

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VOL. 24. NEW ORLEANS, THURSDAY, JUNE 27, 1878. NO. 26.

A GOOD LIFE.

BY G. BONAR.

He liveth long who liveth well;
All else is life but flung away;
He liveth longest who can tell
Of true things truly done each day.

Then fill each hour with what will last;
Buy up the moments as they go;
The life above, when this is passed,
Is the ripe fruit of life below.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest home of light.

News of the Week.

DOMESTIC.

WASHINGTON, June 18.—The President has signed the army bill and the river and harbor bill; also the act authorizing the Barataria Ship Canal Company to construct and operate a ship canal from New Orleans to the Gulf of Mexico, and the joint resolution authorizing the Secretary of War to turn over to the Governor of Alabama such tents, poles and pins as he may require for the use of the volunteers of the State at their summer encampment.

PORTLAND, OREGON, June 18.—The latest election returns undoubtedly elect Thayer for Governor. His majority will range from 40 to 70. The Legislature on joint ballot will have a Democratic majority of 12.

NEW YORK, June 19.—The Eothen sailed to-day to search for relics of Sir John Franklin. Col. Gilder, just before sailing, stated he would probably be absent two years or more. The searching party expect to make the voyage northward in about two months, reaching Repulse Bay during the latter part of August.

It is intended to stop at that place until spring, there being no snow on the ground during winter. In the early part of spring the party will cross the country on sledges to King William's Land. The journey will occupy probably four or five weeks. After landing the searching party at Repulse Bay, the Eothen will depart on a whaling voyage.

Sixty-nine colored emigrants sailed to-day for Liberia, under the auspices of the American Colonization Society, who will support the emigrants for six months after their arrival. A dozen cabin passengers are also on board. It is understood efforts will be made to go up the back country of Liberia, and, by the construction of roads, bring products to the sea-coast.

VICKSBURG, June 19.—A fire at Edwards' Depot, Miss., this morning, destroyed McCain's jewelry and McCain & Bro.'s drug stores, Brocatta's grocery and bar-room, Mrs. Butler's house and fruit stand, J. W. Waldinger's store, D. J. Donovan's agriculture store, Kelly & Maple's tenpin alley, T. D. Paddleford's, two stores, and the store of J. W. Key. Other buildings were damaged. The fire was incendiary. Estimated loss, [illegible].

SAN FRANCISCO, June 19.—A messenger from the vicinity of Camp Harney reports serious depredations by a party under Eagan have burned Diamond ranche, in Happy Valley, in the rear of Stein's Mountain. The Indians have captured over four hundred horses. Troops and supplies are greatly needed.

PRINCETON, N. J., June 19.—Dr. Charles Hodge, senior professor of theology at Princeton Seminary, died to-day.

WASHINGTON, June 20.—Congress adjourned *sine die* at seven o'clock this morning.

The Senate passed the House bill to pay George H. Middlings for mail service from Santa Fe to San Antonio.

The Senate laid aside the House bill fixing the pay of letter carriers. House bill establishing post routes was called up, but objection was made to its consideration.

The Senate, after three o'clock, was several times left without a quorum. Many senators were asleep in the committee and cloak rooms. Mr. Thurman appealed to the senators not to leave the chamber, and said that, should there be a quorum wanting, the sundry civil bill might fail, and an extra session of Congress, which would cost the people $100,000 more, would be necessary.

He hoped the senators would relent, and that this session would be finished with credit to Congress.

The House was busy all night considering various resolutions and motions from members regarding public business, nearly all of which could not reach the Senate in the regular way, and of course came to naught. At seven o'clock the usual expressions from presiding officers of both houses were made in the respective chambers, and the second session of the Forty-Fifth Congress expired. The President was at his room at the capitol all night. He signed the sundry civil bill just ten minutes before adjournment.

Just before adjournment the President sent to the Senate the nominations of Rear Admiral Daniel Ammen, Col. John G. Barnard and Edward Whitney, of the District of Columbia, to be commissioners to ascertain the cost of removing the Naval Observatory in Washington.

On motion of Mr. Sargent the Senate immediately went into executive session and the nominations were confirmed without discussion.

NEW YORK, June 21.—The will of the late William Cullen Bryant is in Mr. Bryant's own handwriting, only two persons, besides his two daughters, get any part of his property. All of his real estate, books, plates, pictures, furniture, and interest in the *Evening Post*, is bequeathed to his two daughters, Fanny Bryant Godwin and Julia Sands Bryant, with the exception of the small legacies to the two parties before mentioned. The value of the estate is not given.

BALTIMORE, June 23.—Col George P. Kayne, mayor of this city, died this morning. For the past year he had been suffering with Bright's disease, which was the primary cause of death. He was an active and popular citizen, and had filled many important offices.

MONTGOMERY, June 24.—A fire commenced at noon to-day in the cotton compress of Hunter & O'Connell, caused by treading on a parlor match which had been dropped on the floor. A cotton sample caught fire, and the flames spread so rapidly that everything in reach was enveloped.

The fire immediately extended into the Planters' Warehouse, adjoining. The two houses had between 1,000 and 1,100 bales of cotton, nearly every one of which was insured. The compress building and the warehouse buildings were badly injured.

NEW YORK, June 21.—A special from Berlin says: "It is fully confirmed that Russia accepts the British programme regarding Bulgaria, and that there is an increased probability of Austria acquiring Bosnia and Herzegovina. The Russians are sending all military prisoners to Siberia.

A Madrid dispatch reports that the Queen of Spain is dying. She has received the last sacrament in the presence of the King and royal family and ministers.

FOREIGN

ROME, June 17.—In the city elections the Catholics elected two out of twelve municipal councillors.

LONDON, June 18.—The illusion that the Berlin Congress would finish its work in ten days gives place to the conviction that it will last many weeks. The Congress meets at two o'clock to-day. It is expected Bulgaria will be the subject for consideration, for, however pregnant the Asiatic question may be with important consequences, nothing compares in immediate importance and in the certainty of its ultimate results with the proposed reorganization of Bulgaria. The question is simply whether Europe or Russia shall exercise a preponderant influence in European Turkey. The Congress could not deal hastily or rapidly with a question so important and so complex; its delays and frequent adjournments, so far from suggesting an unfavorable issue, only show that the Congress is a real, not merely a formal, assembly, and that it will enter thoroughly into the question submitted to it. The truth is, it would be impossible to bring together a body of such powerful statesmen merely to ratify foregone conclusions.

The next sitting of the Congress will be on Wednesday.

Lord Beaconsfield, previous to quitting London, received a message letter and sent it to the Berlin police.

Detailed accounts confirm the collapse of the cotton operatives' strike, but it is evident that a strong majority of the operatives still favor resistance. The Masters' Executive Committee has resolved, as a precautionary measure to recommend a reservation of power to renew the lockout on the shortest notice.

HAVANA, June 18.—Latest San Domingo advices report that Gonzales was elected president. Peace reigns throughout and the country is flourishing.

LONDON, June 20.—The *Times'* correspondent at Berlin says: The compliance of Russia with the demand of England and Austria for the evacuation of Bulgaria by the Russians on or shortly after the conclusion of peace, and the garrisoning of the Balkan line by Turks, is deemed *sine qua non* on which the success of the Congress depends.

LONDON, June 24.—The *Post*, in a leading editorial, says: Russia is now authoritatively told that she is as far from Constantinople, if not indeed farther, than she was when the war began. Herein lies the bitterness of the mortification to which she must now submit.

The *Times'* Berlin correspondent says: Sophia will be included in Bulgaria, not in Roumelia. The powers consented to this on condition that the frontier pass so close to the south boundary of the town as not to menace Austrian interests in that quarter.

It is told of a coal agent that on a recent trip he was attacked by highway robbers; who demanded his money. As he was too prudent to carry money in the country, they failed to make a haul out of their victim. "But," said the agent, "I have some splendid maps of the country along with me, which I should like to show you." And in a twinkling he was off his horse, had a map stuck upon a pole, and explained it so effectively that he sold each of the bandits a map, pocketed the money, and resumed his journey.

Bishop McCoskrey, of Michigan, has made a full resignation of his position as Bishop, and also of Protestant Episcopal minister, on account, as he says, of his physical condition. The Michigan Diocesan Convention has voted him an annuity of $1,500.

That is true cultivation which gives us sympathy with every form of human life, and enables us to work most successfully for its advancement. Refinement that carries us away from our fellow-men is not God's refinement.

Respectable Gambling.

Gambling, in certain forms, is a recognized vice, and is an offense against the law. The houses in which it is carried on are denominated "hells," and those who conduct them, or are professionally engaged there, bear a damaged reputation, though they are not as often punished as they ought to be. But gambling is not by any means confined to the haunts of forbidden sport. It makes its appearance in connection with pursuits of unquestionable legality and respectability, and even —sanctity, we were about to add; but will say religiousness.

Take the business of stock speculation, for example. And, lest we should be thought to assume to criticise what we do not understand, we invite our readers, with ourselves, to learn of one who speaks from abundant knowledge. *Experto crede*, which may be rendered: Put faith in an expert. A writer in the *Examiner and Chronicle* says on this subject:

"The Stock Exchange, as at present managed and patronized, is a great gambling machine. It is at the mercy of professional sharpers, playing against the duped public with loaded dice, marked cards and false tables; and men venture in it that which is not their own. For several years I was an active and heavy 'operator,' and for several years since while not buying or selling a single share, I have occupied a position whose duties have compelled me to be a careful observer of things on Wall street and its vicinity. I ought not, therefore, to be necessary for me to say that I fully appreciate the uses of the Stock Exchange. It is a necessity. A market for the securities there dealt in is a permanent need. The tone of financial honor observed in much of its business leaves little to be asked for. No more trustworthy men can be found than some whose names appear on the records of the Stock Exchange. But there is no difference in morals, none in any adaptation of the laws of chance, none in the specific opportunities given for the operations of the 'blackleg,' between the accustomed 'margin' methods of Wall street and those of other gambling fraternities. Nothing here said applies to that moderate part of the business of the Stock Exchange arising from *bona fide* purchases for investment, or sales of investments for cash to realize. It is to the movements of the street, which have their origin in the ventures to obtain money or property without giving any real equivalent therefor. In other words, the evil complained of is the systematic effort to rob, under a cloak of sufficient width and respectability to hide the iniquity of the deed from even the robber himself, while incurring no peril from the hand of the law."

He takes us into Wall street and shows how the thing is done:

"The legitimate business of buying and selling securities would require no exchange and brokers, but not this huge concern; nor these swarms of well-dressed men, and their associates and employes. Some members do no active business, and others barely eke out an existence, but the greater number do well, or 'scale' would not be at so high a premium. It is never less than $5,000. All the cost of these numberless offices, with their rentals, clerks, and so forth, and their yearly business profits, with the power to shine and spend—where does it all come from, pray?

"Out of the pockets of those who speculate—that is, who gamble here. There is no other place for it to come from, and the colossal fortunes temporarily builded by the 'kings of the street' come from the same source. They do not necessarily go back there when they vanish, however, and that fact brings me to the common delusion that the Stock Exchange is miraculously gifted with the creative power, so that at times all Wall street is growing rich together on a grand movement of values. Nothing can be more positively settled, than that the money a man finds in his pocket as the profits of a bet on the rise or fall of stocks came out of some other man's pocket. It is plain that a nominal value may disappear by the collapse of a given stock, and all concerned discover that they are poorer than their previous estimate; but a stock may rise to any extent, and unless the increase in selling price fairly represents a genuine value not created on 'the street,' the last holder must bear the consequences. He can but divide them, at best, with other losers.

"The whole science of Wall street operations is reducible to the cunning effort not to be that bearer of the consequences. The bull is after the money of the bear, and *vice versa* with the broker between them to cut his slice from either side of the loaf, so to call it, as it slips from one to the other of the eager players. It is a pretty good allegory, too, as you may learn by asking a few questions of an intelligent stock certificate, say for a hundred shares of Erie, after you have bought and sold it. It might say, to you: 'Did my visit with you cost anything?' 'Ah, well, yes, I should say it did. Smith's broker charged him an eighth—that's $12 50—for selling me to you. Your broker charged you another eighth for buying me for you. Then he put on another eighth for selling me to Brown's broker, and the latter charged Brown the same. Foots up fifty dollars, and that's the only kind of a dividend I ever pay. Hope you didn't lose anything.'

"Supposing the price not to have varied meantime, the broker's fees and the interest would be the only loss to either party; but any fluctuation would have transferred more or less from one pocket to another.

"The wonder of it all is, as of any other gambling, that with these facts so plainly set forth as they are, there should be such a continual procession of fresh victims. Entluk self-conceit has a good deal to do with it. A merchant in the country who has made money, a clerk in a bank or a mercantile house who has had his salary raised, or a sharp attorney who has gained a place on a railway board of direction, seems in every case to be bitten with the notion that he can outwit or outprophesy the street. I never saw a Supreme Court judge put on half the airs of wisdom assumed by a greenhorn whose first bet on the Exchange happened to be a winning one. I never knew one of the latter with wisdom enough to put the stolen money in his pocket and go home to stay. It was always a little more of the same sort' till the luckless prophet joined the ceaseless caravan of the plucked."

Well, it may be said, it serves them right. Why should we pity them? Because, in the first place, they are enticed into and countenanced in such losing courses by the example of men who profess to be honest and honorable, and hold up their heads in "the best society." And for a more urgent reason: these hazardous ventures, and the gambling spirit they excite, are a fruitful source of the financial demoralization under which the community is suffering. In the words of the writer we have quoted: "As a nation and as individuals we are in trouble because we have been gambling, and in the long run the gambler is surely a loser. There is no economic law more fully verified than this, and the next most positive thing is that the unsuccessful gambler is in a fair way to become a thief."

Biography of Bishop Marvin.

MR. EDITOR: As disclosed in my correspondence, and in personal interviews during the late session of the General Conference, as well as in notices by the church press, I am pleased to know that throughout the connection a deep interest is felt in reference to the forthcoming biography of Bishop Marvin, which has been intrusted to me for preparation. Numerous and various inquiries concerning it have been made, and I request the use of your columns for reply and for some independent statements.

My relation to it, as biographer, though highly prized, has been strictly unsought. In the same letter I have received the first intimation both of the proposed publication and of the designation of myself by the family to prepare it. I was notified subsequently of approval of the arrangement by his episcopal colleagues, who were very properly consulted, and whose decision I awaited.

Requests have reached me not to allow myself to be unduly hurried in the preparation of the work. This concern has been expressed, indeed, in the form of admonition: that it is due to the just expectation of the church, as well as to the memory of our lamented Bishop, that his biography should not be given to the press till it has been made complete. There are good reasons, however, on the other hand, that it should appear at an early date. I have had in mind and seek to satisfy both these conditions. It shall be complete; at the same time expedition in the performance will be attained by uncommon diligence and utmost industry. By such extraordinary labor there has already been a large progress in the work. It did not come fairly into my hands till about the middle of March. Since then the entire connection has been searched for information, and prompt and full responses to my call have been obtained. This, with my personal knowledge, from intimate association with the Bishop during nearly twenty-five years, enables me to announce that ample materials are now in my possession for a full and well-authenticated biography.

As to the time of its issue from the press, it only remains that the materials shall be wrought into form. By hard work I expect to secure its completion several months sooner than competent judges have designated as a reasonable time for it, and not later than the sessions of the first Conferences to be held this year.

As to the scope of the work, on some points, information has been desired or may properly be given in the following particulars:

1. From extensive notes taken from the lips of the family, and from other original and reliable sources, a full and accurate history has been compiled respecting his parentage and remote ancestry, his early childhood and youth, and the first years of his Christian and ministerial life.

2. He was a son of Missouri Methodism. It produced him, and he enriched and honored it. He was a chief ornament of its pulpit. His pastoral fidelity has filled the churches with generous and abiding fruits. In general church enterprise he was foremost, and was a noted patron of its charitable and literary institutions. His name is connected with noble names of companions in friendship and labors, whom he has joined in the skies. Much pains has been taken to collect this history of his times, and of his life and labors in his native State.

3. Authentic accounts in great fullness, are in hand of his ministerial labors during the war, in the army and in several pastoral charges at the South, and in extensive preaching tours in the States of Arkansas, Mississippi, Louisiana and Texas.

4. His zeal for missions is well known, and the invaluable service he rendered was crowned by his missionary tour of the world. Rev. E. R. Hendrix, his traveling companion, will furnish a chapter on that last year of his life and crowning labor of his apostolic ministry. The officers of the Board of Missions will also furnish records of his labors, in general, in its behalf.

5. For greater satisfaction in this particular, estimates of his character and labors, besides that of the biographer, will be given by some who were nearly related to him, and by his episcopal colleagues. Bishops Paine, Pierce, Daggett, McTyeire and Keener will each contribute a monograph, and each take a separate topic. From the combined view we may expect a full portraiture of him as a man and a Christian, a Methodist preacher and a Methodist Bishop.

6. The biography would be incomplete without a review of the system of Methodism, of which he was the product, and whose doctrines and polity were exemplified in his ministry. His writings on these subjects are voluminous, and he himself will be made an expositor of the system which he embraced so unreservedly, and of which he was so distinguished an exponent.

7. Peculiar facilities exist for a full history of his episcopal labors and administration. He was accustomed to contribute freely to all the church papers. This correspondence has been collected, and covers his travels and labors widely throughout the connection, on the Pacific coast and Atlantic seaboard, in Montana and in Texas. These letters serve the uses of a diary and a journal of observation. They will be used freely and appear largely in the pages of the biography. Besides this, contributions concerning his episcopal visitations have been secured from suitable persons in nearly every Annual Conference.

I need not say that the above is only a partial table of contents. This is written to communicate desired and necessary information in the interest of the biography authorized by the family, and which, in the literary preparation, is intrusted to my care.

T. M. FINNEY.

CALEDONIA, Missouri.

Why They Wanted a New Minister.

The following is from "The Tale of a Tornado," by Ellen M. Smith, in *Sunday Afternoon*:

"Had a hard time to-day, Jennie?" inquired Esther of her junior partner, as that young lady threw herself down and tossed off her hat, with a disturbed and sour aspect.

"No worse than usual," was the reply. "I hate children, especially in such hot weather. But, Esther, Sarah Brown walked down with me this morning, and made me so furious that I have been just boiling ever since. 'While I was musing, the fire burned,' as David says. Oh, I know *he* had his trials; he does speak so to the point at times. But just listen. You know that man who preached at the other church last summer. Well, they are talking of him for papa's place."

"Why, Jennie!" cried Esther. "Papa said he wasn't orthodox."

"Can't help it," replied Jennie; "probably they like him all the better; they must have novelty, you know; and may be it's a pleasant excitement to hear a minister blaspheming in the pulpit, and to try and believe what he says. They'll be tired of going to heaven some day, and will want to take the other place, by way of a change; and then set to work to develop themselves out of it."

"Oh, dear!" sighed Esther; "do you suppose it was last Sunday's sermon?"

"Oh, no; but it helped on; they say it was Calvinistic and doctrinal; but the real trouble is that they want a younger man, and a live man; that means a man who hangs to the platform by one foot, while he stamps the other and throws both arms in the air, leaning over at an angle of forty-five degrees, and shouting himself hoarse; and then rushes to the other and and suddenly becomes as meek as a lamb, and remarks: 'My friends, let us love each other and develop our humanity?'"

"Oh, Jennie!"

"It's true. Mr. Howe did all that, and they call him a live man."

"Poor papa!" sighed Esther again; "it is hard on him."

"Yes," said Jennie, with a slight sideways nod of her head, "but it will be harder for them some day; you mark my words. If he doesn't look at them from his throne of glory across a great gulf, I'm mistaken. He is just as good as an angel. He has baptized them and married them and buried them, and brought them into the church, and shown them how to serve the Lord all these years. Why, good gracious!" cried the young lady, "even if he were stupid, what words could make a sermon equal to that preached by such a holy life? And now because he quotes the Bible in his sermons oftener than Shakespeare or Emerson they desert him in his old age. They are tired of the straight gate and the narrow way. They want to be saved by anecdotes and a resume of the daily papers, with bits from the classics thrown in, so that they may feel themselves familiar with Homer and Plato. They want 'freedom of thought,' and, above all, 'to be developed.'"

"It is well papa doesn't hear you," said Esther, while the twins laughed.

"Mr. Howe doesn't believe in miracles," continued Jennie; "and he said in the Bible class that there never was any such man as Solomon; he was a myth, and meant the sun, and his palace was the sky; and the Queen of Sheba represented the dawn coming up to the sky. Sarah Brown told me so; she thought it was beautiful. Also he taught them that David's fight with Goliath was allegorical, and represented the victory of mind over matter; and he said that explained some of the psalms; the enemies David cursed were only material forces that he was bound to get the better of. I told Sarah Brown that if I had been there I would have thrown my hymn-book at his head. 'Songs of the Sanctuary' would be a good stout missile."

"What did she say?" asked the twins.

"She said I was very narrow, but it wasn't surprising. After all, why should I trouble myself about these people? They will only illustrate their own principle of 'the survival of the fittest;' and we never could get along with such fools in heaven. My temper wouldn't stand it—not if I had twenty pairs of wings."

Jesus as a Poet.

We observe that the history of Christianity has been but a strife between men of power, eager to vie with each other by the gorgeousness of conception, by the dreams of imagination, by the life of reality, by the adjuncts of beauty, and by all the vibrations of harp and lute, in the most forceful expression of that true poesy which has crept over their souls under the spell of Jesus and his charmed name. A sublime and distinct inspiration has seized them and uttered itself through an intense eloquence, such as Homer and Virgil never commanded, because their very soul has melted in gratitude, as no soul can melt but that of a sinner saved by grace. Through hall and basilica, palace and cot, cathedral and mountain wild, cave and prison, *Te Deum* has never ceased to swell from softened hearts. The child of persecution and the conquering hero, bishop and king, queen and shepherdess, have sent forth strains of praise to Christ in every form of melody. In the East there is scarcely a rivulet which ripples in its lucid course through alpine gorges, hardly a leaf which flutters by the willow courses, or a beam which flies from the opening day, but has listened to the music of this voice. Children have danced to its flow in the streets of blood-stained Jerusalem; its measures have swept in triumph over Egypt's dark sea; by the rivers of Babylon its notes have quivered with delight; its cadences of love have sighed through the cedars of Lebanon, and round the hoary head of Sinai its chorus has gathered victorious over thunders and lightnings, the sound of a trumpet and the muttering voice of cursing words. When David's fingers touched his harp, music flew from its strings as if the angels of God spoke words concerning his coming Son; and since that great Son went back to the bosom of his Father and our Father, the freshness of everlasting love has embalmed his name in perpetual song. Pliny tells us that the primitive Christians met before dawn to sing praise to Christ, as God. Then came the confessors and martyrs who kindled the ardor of their religion by the poetry of his doctrine. And since those days the catacombs of the Eternal City, the fastnesses of Switzerland, and the glens and mounts of old Scotia have been witnesses how the truth could give constitutional vigor and verse to the holy joys of man. A cloud of sweet singers in Israel skirts the historic sky of Christianity, embracing Clement and Ambrose, Bernard and Gregory, Hilary and Bede among the venerable saints. Then follow, in this line, Robert of France, Maria of Hungary, Henrietta of Brandenburg, and Gustavus Adolphus of Sweden, who made the battle-field, the castle and the royal home alive with poetic tributes to Christ, while modern familiarity readily suggests to us English-speaking Christians, Kerr and Keble, Byron and Bryant, Scott and Southey, Kirke White and Wordsworth, Milton and Heber, Cowper and Coleridge, Watts and Wesley, whose genius has sung his name. And if all these, with multitudes of others in the Old World and the New, have offered their poetic contributions to Christ, would it not be passing strange if, after all, it should turn out that there is no poetry in Jesus Christ himself? Surely the seed-poetry which has yielded such a golden harvest must be in him.—*From a Sermon by Dr. Armitage, in the Complete Preacher.*

I know somebody who always appears to be miserable; and this is the way she contrives to be so—thinking always about herself; constantly wishing for that she has not got; idling her time, fretting and grumbling. I know somebody who is much happier; and this is the way she contrives to be so—thinking of others; satisfied with what her heavenly Father has judged best for her; working for somebody else besides herself, and thinking how she can make others happy. My little "somebody," which kind of a "somebody" are you?

How to get along in the world—Walk.

The Christian Advocate.

THURSDAY, JUNE 27, 1878.

THE TWO ALABASTER BOXES.

When Faith, in patient agonistry
In fast pass a stranger through thy land
Two costly gifts were offered thee,
And both were from a woman's hand.

To those who marked all things fair,
Those fair and precious things they bring:
Pure sculptured alabaster clear,
Perfumes for earth's anointed King.

Man's hasty lips would both reprove
One for the stain of foul with sin,
One for the waste of too much love:
Yet both availed thy smile to win.

The saint who lingered at thy feet,
The sinner, sinners scorned to touch,
Adoring in thy presence meet,
Both pardoned, and both living much.

Thus evermore to all they teach,
Man's highest style is "much forgiven,"
And that earth's lowest yet may reach
The highest ministries of heaven.

They teach that gifts of costliest price
From hearts she beggared yet may pour,
And that love's costliest sacrifice
Is worth the love and nothing more.

The Three Widows.

Persecution for the Sake of Christ.

"Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake." Thus spoke our Savior to his disciples not long previous to his crucifixion and ultimate bodily departure from them; and while addressing them he is endeavoring to implant into their minds a truth which is as lasting as the word of God itself, namely: that those who would be Christians must necessarily suffer persecution for the sake of Christ; for as surely as where the gospel of Christ is preached there also is the Spirit of God manifested in power, so surely wherever it is preached, believed in, or adhered to, there are those who are the agents of satan, ever busily engaged in persecuting believers, and striving, though we rejoice to say generally in the actual to hinder the progress of the gospel of the Son of God.

During the first ages and centuries of Christianity the followers of Christ were subjected to the severest and most malignant persecutions. They were hanged, burned at the stake, and otherwise deprived of life and liberty, and that with the approbation and enforcement of law, and in many instances with that of professed Christians, for satan often comes "in the form of an angel of light," even into Christ's fold, and there so completely blinds the eyes of would-be Christians as to induce them to be used as instruments for the working out of his vile schemes of persecution, for "the time cometh that whosoever killeth you will think that he doeth God service."

True at this time, in our own country at least, Christians are protected by law from open and violent persecution; but this does not disprove the Savior's words, "Men shall say all manner of evil against you falsely for my sake;" or save Christians from persecution. Observe with what strict attention the person who is an open professor of God's word scrutinizes a professor of religion! How he watches for some opportunity to bring a charge against the moral character of some follower of Christ! With what eagerness he grasps, as a drowning man at a straw, every report of idle rumor that would bring disgrace upon some professor of religion, and reproach upon the cause of Christ! The world almost always says of the Christian's labors, no matter how full of love or how devoted, that he is actuated by some selfish motive, and is religious because it pays best; that his religion is merely a secondary matter; that the gratification of some selfish desire is the primary object of his life and labors, and that religion is merely made subsidiary to the accomplishment of this end.

For instance, let a minister of the gospel do or say something that is not exactly right and becoming in the eyes of the world, though God may not disapprove, and observe with what eager haste the report of it is circulated, and for what a period of time it will furnish a theme of gossip for a whole community; and it is doubtless intimated that it comes of his being a preacher, and that other professors of religion are no better; while, if one of the world had done the thing under the same circumstances, it would have been only a commonplace matter at worst, and it might have been even commendable. But Christians should not be discouraged because of the persecutions of the world and the devil. "It is enough that the disciple be as his Lord, and the servant as his Master." Our Savior suffered all the bodily pain which it was possible for him to suffer, and he did it for us. We then, who profess to be his followers, should be content to bear the trials of life for his sake when we are promised, as a reward, eternal life.

J. P. ROBERTS.

STARKVILLE, Alabama.

Kindness is an invisible force of unmeasured power.

My Consistent Brother.

Bro. Mason is in charge of a large circuit. He has been traveling all day in order to reach one of his extreme appointments. He has had nothing to eat since breakfast, and is quite hungry. Night overtakes him near the residence of Bro. Davidson. Bro. Davidson is a man who is highly respected. He is a man who will pay his debts. Supper is over, and now for a talk before Bro. Mason greets his friend Simmons. The conversation commences:

Bro. Davidson to Bro. Mason—What do you think of a church member who will not pay his debts?

Bro. M. to Bro. D.—I think, my brother, if a member has contracted a debt, and is able to liquidate it, and does not, he needs more religion.

Bro. D. to Bro. M.—I am of your opinion. I am glad the Bishop has sent us a man who will speak thus.

Bro. M. to Bro. D.—It may be that the man of whom you speak is not able to pay his debts.

Bro. D. to Bro. M.—O yes! It is true he is not flush with money, but he could pay me in molasses or rice, or put a few hogs, all of which I could turn into money.

Bro. M. to Bro. D.—I think he should have a talk. Shall I preach a sermon on Sunday that will make him feel? What text shall I select?

Bro. D. to Bro. M.—That is the very idea; and allow me, my dear brother, to suggest a text: "Owe no man anything."

Bro. M. to Bro. D.—Thank you; I shall preach from that text.

Bro. D. to Bro. M.—Do you read the New Orleans *Democrat*? I think it is a superior paper. I have been taking it for several years, and I am so delighted with it that I always pay for it in advance.

Bro. M. to Bro. D.—You turned my mind, when you said *paper*, to the NEW ORLEANS ADVOCATE. Do you take it?

Bro. D. to Bro. M.—Yes, and like it very much. My wife is charmed with it; and if you want to know how we appreciate the paper, ask my daughter. Excuse me; I want to see about your horse. I am afraid he will get out of the stable.

Bro. Mason is a young man, and is somewhat bashful in the company of young ladies; yet he is always free to talk on two subjects—the missionary cause and the NEW ORLEANS ADVOCATE.

Bro. M. to Miss D.—What do you think of the ADVOCATE?

Miss D. to Bro. M.—Indeed, sir, I am unable to express my opinion of the ADVOCATE. I often imagine I can see the smiling editor. I would be happy to see him. He understands the doctrines of our church. His editorials are racy, his selections made with wisdom, and the children's corner—O! how very charming! Should I go to New Orleans I shall certainly pay the editor a visit.

Bro. D. soon returns.

Bro. M. to Bro. D.—Who is Bro. John Davidson? Is he related to you?

Bro. D. to Bro. M.—I am Bro. John Davidson.

Bro. M. to Bro. D.—I have just received from Bro. Harp (by Mr. Adams, his polite and kind secretary) your account.

Bro. D. to Bro. M.—How much is it? Just like Mr. Harp—he is always sending me letters. I suppose he has sent me a dozen letters. Sometimes I think I will never have anything to do with him.

Bro. M. to Bro. D.—It seems as if you have been taking this paper eight years without paying a cent. How is that? You always pay for your secular paper in advance. Bro. Harp has lost forty cents' worth of postage; and, besides, you owe him $16. You get it very cheap. You, your wife, your daughter Sallie and your mother ought to appreciate the *dear* ADVOCATE!

Bro. Mason hopes Bro. Davidson and daughter Sallie will be at church when he preaches from the text: "Owe no man anything"!—but love the ADVOCATE. IOTA.

A Visit to Meridian.

MR. EDITOR: I take pleasure in informing the western members of the Mississippi Conference, who have not had a late opportunity of visiting Meridian, that we have a valuable educational prize in our East Mississippi Female College; we are also fortunate in the selection of its president, Rev. James W. Adkisson.

I am here as a "looker-on," taking notes for personal gratification. Hitherto Whitworth College, under the successful management of Rev. H. F. Johnson, has absorbed my attention. I have thought it almost impossible to establish within our Conference boundaries another similar institution of high grade. With real pleasure I confess my error. The East Mississippi Female College, though quite youthful, and yet advancing under many disadvantages, is already the *alma mater* of a numerous alumni, that would reflect credit upon the best institution of learning in our land. The present management is thorough. No scholar can receive a diploma that has not been fairly earned.

There has been a steady increase of patronage from session to session, while in the immediate presence of an older, similar institution belonging to the Baptist Church. I was pleased to hear President Adkisson publicly remark that "the boarding pupils for next session were all engaged." I trust more commodious buildings will be added, giving ample room to invite a larger number of pupils. I was glad to learn that, until this is done, pleasant and agreeable homes adjacent to the college buildings can be secured if engaged in time.

I admired the exhibition in calisthenics. The public were greeted with a grand review. Every motion of the body and of the whole school was in exact time with the musical instrument. This exercise is a part of the curriculum, teaching gracefulness and developing the physical constitution. All the public exhibitions were models of instructive and pleasurable enjoyment. The music department evinced correct training and skilled practice.

I do not hesitate to advise parents having daughters to educate to send them to our college at Meridian; this, of course, without injury to others.

I communicate these notes as but a just tribute of praise; and to obtain a good conscience, as hitherto, I had ignorantly under-estimated this institution. ROBT. B. DOWNER.

From the Work.

LOGANSPORT MISSION.—*Mr. Editor:* This mission, under its present title, is in the first year of its existence; but the people by no means are heathen. It lies on the Sabine river, and includes a part of DeSoto and Sabine parishes, comprising an area of country some 15 miles in width and 30 miles in length, and contains 288,000 acres of land. It is a good upland country, and decidedly above an average in point of production. There are six creeks or bayous running through it, on which there is a goodly portion of bottom land, and which renders it a well-watered district. It abounds with the finest timber, and almost of every imaginable sort. To occupy this whole district of desirable country there are only about 3,000 inhabitants. These are nearly all white. In order to have good society and to develop the resources of the country there ought to be ten times that number. Land here may be had on reasonable terms, from the government, private claimants, or much of it may be had by pre-emption. Now that the railroad to Mansfield is a fixture, and will bring a market near enough to this district of country for all practical convenience, we do not hesitate to invite immigration. If any have to move—and we advise none to move unless it be a necessity—let them look here. We need an industrious, enterprising class of people, who will develop the resources of the county and advance the interests of the church. When we came to this work last January, in all this region there was not a single organized Methodist society, a postoffice, nor a copy of the ADVOCATE taken. We have established four monthly appointments, all of which are at school-houses save one. On each round we preach to 275 or 300 persons. We have organized one society of 11 members, and baptized 6 persons—4 children and 2 adults.

The outlook for good is encouraging; it means the conversion of sinners and the establishing a self-supporting work. Many of the present population are old settlers, enterprising and well-to-do in the world. We are arranging for protracted meetings, and praying for a revival.

JOHN PIBES.

MANSFIELD, La., June 7, 1878.

POLLARD CIRCUIT, ALABAMA CONFERENCE.—*Mr. Editor:* The blessings of God came, in answer to our united prayers, upon a meeting commenced at this place (Pollard) May 29. We continued two weeks. The first and second of June was the time of our second Quarterly Conference; and on Friday evening, the thirty-first of May, our much-beloved presiding elder, Rev. S. H. Cox, joined us. Young men and young ladies were happily converted. We had about 20 conversions, 16 accessions, and the church was greatly revived.

JOS. C. JOHNSON, P. C.

JUNE 17, 1878.

PEARLINGTON, MISS.—*Mr. Editor:* Our people in this charge have built an excellent parsonage, and furnished it well with good and new furniture—mostly the work of the ladies. The support of the ministry is good. Our stewards are men of business and Christian integrity. They do their work in the church, as they do in other business matters, successfully. Our circuit is composed of three churches, located in three beautiful little towns on the banks of Pearl river, near its mouth. Each is a shipping point of considerable business. Around the entire population belongs to the Methodist Church. There are no other churches here.

I have not been very far into the country. I think, however, there is no better country in the South for stock and fruit-raising. The population is thrifty, socially good, and everybody employed and making a living. We have here the advantage of the New Orleans market, the country and the sea, and have plenty of fish, oysters, crabs, alligators and musquitoes.

A. B NICHOLSON.

MAY 11, 1878.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

MRS. NANCY E. CROSBY was born in Conecuh county, Ala., August 27, 1823, and died in Wilcox county, Ala., May 24, 1878. She was thrice married. After her first marriage she moved with her husband (Mr. Tomlinson) to Louisiana. After his death she returned to Alabama, where she died. In early life she joined the Methodist Episcopal Church, but from indifference renounced the profession's faith and returned to the world. Her convictions were opposed to such a course, and under the influence of a religious husband (John P. Davis, known to many itinerant preachers in Alabama), and a nature of religious breadth, she again joined the Methodist Episcopal Church, under the ministry of Rev. Anson West, and thenceforward sought to honor such a step as a Christian. She enjoyed the comforts of religion, and demonstrated its verity and life in her heart by a faithful report. Her head ever turned to the poor and helpless, and many received blessings at her hands. She had but one motive in life—i. e. simple "goodness of soul." She faithfully filled all the stations of life, and in blessing she was blessed. She was a devoted wife, and the fondest of mothers. This was her forte—she idolized her children; and they, with her stepchildren, "arise up and call her blessed." After an intimate acquaintance with her for eleven years, I can say, without hesitation that she was the best of neighbors. No one brings a single complaint against her. She was truly blameless in this respect, and her chief joy was the church. She was ever ready to do "what she could" for the Redeemer's kingdom. Her religion was not of the professional type—it was experimental and practical. She behaved with modesty in such matters; but she always felt—she always acted. She could place a blush upon the face of many who demonstrated more in a professional way. Not only is the church injured by such a loss, but the world also. She suffered long and a great deal with consumption, but this prepared her for final triumph; and, being filled with faith and the Holy Ghost, she ascended, as for a translation. The physician who ministered by her bed informs me that hers was the most triumphant death he ever witnessed. She died preaching the everlasting gospel, warning her friends to flee to Jesus for refuge. She made all her funeral arrangements, distributed her keepsakes among her friends, bid them the dying farewell, and with the signs of the glorified upon her lips she was no more, for God took her.

T. Y. ARRINGTON.

LAYI B GODWILD until his death March 4, for many years a member of the Scotland circuit Quarterly Conference, had long enjoyed the reputation among his neighbors and church acquaintances as true-hearted, amiable, deeply pious and benevolent. He ceased to labor and entered into rest.

He was born in Franklin county near the Homochitto river, November 1, 1826, and spent his entire life in farming near the place of his birth. He was converted in his eighteenth year, after fully devoting each by his father—a type of conversion of which Methodists predicate large and satisfactory results. The scene, as reported by partial ones, ranks with those illustrious instances which at our experience meetings command the hearty approval of our people, and display that continuous power of testimony which abides with the church.

He was reared, after an interval of wandering, in his twenty-third year, at Adams' camp ground, and until his death, in his fifty-second year, illustrated, in a consistent course of life, of uniform activity and piety, a clear outlook of hope in experience, and the testimony of constant consciousness acceptance, the power of grace to save, and the inestimable benefits of the methods and discipline of the church, of which he spoke in warm praise to the last.

He was married, in his nineteenth year, to Miss S. J. Rawls, who, with two sons and two daughters, survive to console the sorrows of their bereavement with the rich legacy he has left of an unblemished reputation, a character universally approved, and minded for uprightness and obligingness. A noble man, unaided by any of the advantages of school culture, shining upon his things and society with supernatural light a good name he prized and bore; a good name he has left to his family, his Conference and his church; and the fruits of a good name he now enjoys on the word of him who said that it is rather to be chosen than great riches.

W. E. M. LINFIELD,
In behalf of Committee.

MRS. DELIA BINKLEY was born in the city of Mobile, February 2d, 1832, and died at Eufaula, Barbour county, Ala., April 13, 1878. She was the eldest daughter of Maj. George C. and Mrs. Eliza P. Henry, and married William D. Binkley October 30, 1877. Under the ministry of the Rev. S. P. Richardson, presiding elder of the Union Springs district of the Alabama Conference, she joined the Methodist Episcopal Church South in 1846. These few lines contain a brief summary of the life of a most charming and estimable Christian woman.

Endowed with a brilliant intellect, blessed with religious parents, and home surroundings calculated to foster the best sentiments of the heart, and encourage the practice of the gentlest virtues, she was the bright sunbeam of a happy home, and a chosen favorite in the social circle in which she moved. Ever cheerful, always sparkling and buoyant with life, she smoothed the brow ruffled with care, and dispensed sunshine and joy wherever she went. For a few brief months she was permitted to throw the radiance of her own happy disposition over the home of her young husband, when the hand of the fell destroyer was laid upon her, and she was prostrated by typhoid fever. For fifty-three days she lingered, and for several weeks of alternate hope and anxiety hovered between life and death. With patient resignation, with no fear of death, but cheered with the hope of a life unending and blissful beyond the grave, which disease and suffering could not dim, she calmly awaited the summons that called her home, and sweetly fell asleep in Jesus, without a struggle or a sigh:

"As the morning star,
Which goes not down behind the darkened west,
Nor hides obscured among the tempests of the skies,
But melts away into the light of heaven."

R. H. P.

Montgomery Daily Advertiser and *Mobile Register* will please copy.

TRIBUTE OF RESPECT.

The committee to whom was referred the sad duty of preparing resolutions concerning the death of our friend and classmate, Miss LIZZY D. PARKER, who departed this life at her father's residence, Coosada, Ala., April 21, 1878, beg leave to present the following:

Whereas, It hath pleased almighty God in his inscrutable but wise providence, to remove from our midst the soul of our deceased friend and classmate; *And whereas*, The deceased was a faithful and much-loved member of the Sunday school of the Methodist Episcopal Church South at Brewersville, Ala.; therefore,

Resolved, That while our hearts are made sad by this dispensation, and while we grieve to think that one so young and lovely will meet with us no more on earth, we bow in meek submission to the will of God, who is too wise to err and too good to inflict need lessly.

Resolved, That our Sunday school has lost one of its most faithful members, whose punctuality and devotion to duty were worthy of all commendation.

Resolved, That we will ever cherish her memory with feelings of profoundest regard for her amiable character and rare virtues.

Resolved, That we tender to the bereaved parents and family our most sincere sympathy and condolence, and mingle with theirs our feelings of deepest sorrow.

Resolved, That a copy of these preambles and resolutions be furnished the bereaved parents, and also forwarded to the Livingston *Journal* and NEW ORLEANS CHRISTIAN ADVOCATE for publication.

Signed by the committee,

MOLLIE BOZEMAN and others.

DIED, at her residence near Shipcutt, Clark county, Miss., May 23, 1878, of malarial fever, Sister MINNIE JEFFRIES PATTON, consort of T. L. Patton, and daughter of J. L. and C. C. J. Sister PATTON was born in Clark county, Ala., September 30, 1850. From thence she moved, with her parents, to this county (Clark, Miss.) a few years since, and on the twenty-fourth of October, 1876, entered into the marriage relation.

No one who knew her will well doubt that death introduced her into the home of her Savior, high in salvation's glories. When she left the embraces of her sorrowing dear ones to be with Jesus, she left with each dying request to meet them in heaven. In a few hours she had gone to Jesus.

She is now beyond the reach of sorrow, safe from the evil of the world and rest in the unfading beauties of eternal life. The curtain of tears will be opened when we remember that her eyes no longer beam with their wonted luster, that the cheeks no longer glow with the freshness of youth, and that the tongue lies palsied in death; but—happy thought!—her spirit is clothed in light. She is beholding the King in his beauty. She is crowned with the Lord's approval by the smiles of the Redeemer, and awaits to welcome her loved ones on that undefiled shore. Her funeral sermon was preached by the writer from Matthew xxiv, 44: "Be ye also ready."

D. PRICE-NORRIS.

HAMLIN TATTUM was born in Putnam county, Ga., September 7, 1816. He was reared in Muscogee county, Ga.; moved to Macon county, Ala., in 1839; was converted and joined the Methodist Episcopal Church South in 1863; died in Troy, Ala., April 9, 1878. What lesson shall we learn from the life and death of this calm man of God? One thing which we should learn: to act upon the decisions of our enlightened judgment, without waiting for the suffrages of the multitude. Deliberately, alone when there was no excitement in the church, no general revival of religion, he gave himself to God and to his church, and to the day of his death improved the talent he had made. Five years ago he was disabled by a stroke of paralysis, which affected his right arm and side, and caused him to falter in speech so much that strangers found it difficult to understand him. His life spoke the lesson of submission with a wonderful emphasis. During the five years in which he may be said to have been slowly dying, no complaint ever escaped his lips. Waiting upon his call, he frequently found his way to the house of God, was ever ain to be there at our monthly sacramental meetings, and in his seat (for he could not kneel) tenderly accepted the tokens of a Savior's love. He has found the place "where the weary be at rest."

J. B. GEER.

MISS LORENA KATIE GIBSON, daughter of Thomas H. and Emily A. Gibson, was born on the eighteenth of September, 1861, in Russell county, Ala., and died March 3, 1878.

Katie was a good, amiable girl, and all who knew her could but love her for her kind, gentle and friendly manners. She loved and obeyed her parents, and was affectionate toward her brothers and sister. In 1874 she joined the church, in the ministry of Rev. W. W. Graham. Her parents being religious, and having had the advantages of one of the best of Sunday schools, she gave the church no trouble. She was obedient to its requirements, and loved it dearly. It was my privilege to become acquainted with her a little more than two years before her death, and I never knew one thing wrong in her life. I visited her during her last illness, and found her patient and hopeful. To her relatives she was anxious to talk about death and heaven.

C. S. H.

BRO. G. W. SCOTT was born in Mississippi, May 9, 1812, and died, at his residence near Montgomery, Grant parish, April 8, 1878. He had been a member of the Methodist Episcopal Church South for thirty years, and professed faith in Christ two years after. For some time before death he led his family to God in prayer. Not only one night was missed before his decease. I visited him several times during his illness, and we held sweet communion as we talked with God in prayer. He seemed much interested in the welfare of the church. About two weeks before he died he prayed very earnestly for his children. Just a few days during his last illness he expressed himself as ready to meet the Master when he should be called; and the evening before he died one of his sons and gave him a father's last message. [illegible]

MARY E. ANDREWS, the subject of this notice, was born March 2, 1853, married to James Collins June 1, 1875, and died April 28, 1878.

Sister Collins had been a faithful member of the church for six years prior to her death, and when the summons came to depart she was ready for the change with great tranquillity of mind. She died in the society of loved ones on earth, and home in heaven. She left behind her a savor of a good name. She was aware of her approaching dissolution, talked calmly of death, and gave directions about her dying infant, left without a mother, her sorrowing companion and friends with the consolations and comforts of religion.

A. P. C.

BEATINA MARY, little daughter of J. E. and Henrietta McGuire, departed this life in Columbia, La., May 1, 1878, in her two years, seven months and four days. Since the death of her mother, which occurred in October last, "Tina" had lived with her uncle and aunt, J. B. and Mary Lind, and no parent could have been more devoted to a child of their own. A few days before her death she sang sweetly: "I want to be an angel." Her pastor.

J. F. W.

DIED, in Orrville, Ala., April 9, 1878, MINNIE MAY, infant daughter of Mr. and Mrs. J. A. Layet, and grandchild of J. W. Shores.

Had she lived to the first instant she would have been one year old. She was a child of promise, a flower of rarest sweetness and beauty, whose stay on earth was short, but with much suffering; but she has been transplanted to the celestial clime, where her fragrance will be perennial and her existence celestial.

SARAH CAGLE left the world [illegible], 1878, relinquishing, ever dear to her, precious friends on earth, Jephtha, her husband, preceded her and [illegible] to the heavenly world. They prayed together on earth. They now praise God together in glory. Thank God for a [illegible] saved. Yes, what joy to see [illegible] in heaven in glory.

J. F. W.

POWER OF SIGHT IN BIRDS.—It is known to the sight of the common Andes that if a carcass be [illegible] where the naked eye can detect no sign of these creatures in the [illegible] yet in a few minutes they are seen streaming from all directions [illegible] toward their hoped-for meal. Though birds be long-sighted, it is also highly necessary that they should see minute objects at a distance. No entomologist will deny that an insectivorous bird must have keen eyes for short distances in order to get its living with ease. And the scopic sight is scarcely less important for a grain-feeding bird. The sparrow, which plunges with such reckless impulse through the air, nevertheless, seizes a small insect as it dashes along, with almost unerring certainty. Usually the prey is so small that the wonderful precision of the bird displayed in the chase cannot be observed; but sometimes, when the insect has large wings, the dexterity may be seen. Thus, I have seen a swallow seize, while in headlong flight, the beautiful, large, swallow-tailed butterfly, and bear off its stupid body from between the wings, and let them float softly down; and then, not satisfied with a feast so little proportioned to the splendor in which it was dished, glance round and seize the wings before they reach the ground. How, then, is a long sight and a short sight to be obtained from the same eye? This is done mainly by the aid of bony plates so disposed that the edge of one is capable of sliding over the edge of its neighbor, so that when the fibers of the muscle which unites them contract, they compress the eye all around, and make it more tubular, while the humors of the eye, thus subject to pressure, cause the cornea to project more, also the retina to be removed further from the lens.—*Cassell's Popular Educator.*

A gentleman called upon a wealthy friend for a contribution. "You must give you my mite," said the rich man. "You mean the widow's mite, I suppose?" replied the other. "To be sure I do." The gentleman continued: "I will be satisfied with half as much as she gave. Now how much are you worth?" "Seventy thousand dollars," he answered. "Give me, then, a check for the sum of five thousand; that will be just half as much as the widow gave, for she gave all she had." That was a new idea to the wealthy merchant, but he contributed liberally.

The Christian Advocate.

THURSDAY, JUNE 27, 1878.

WASHING UP AND WASHING DOWN.

AN APOLOGY FROM RICKERT.

...s to a King, one day, who all the time was ...ruggling,
...ilberth would not mind (himself meanwhile ...not humbling)
...his chief counselor and foe, when asked by ...him
...as made him look to-day so gloomy and so ...grim.

...d he: The cause is this: I bade the maid who ...washed
...h down the palace steps with water and with ...sand,
...natural tide, instead of doing as I told her, ...shed up the steps, not down, for which I had to ...scold her.

...on the lower step, her senses might have ...taught her,
...old run from those above, a flood of dirty ...water.
...so I said to her: Your labor is in vain: ...have to mop each step over and o'er again!

...d it several times (my words were vain as ...air),
...ains from below you'll never clean one scalr. ...scale. If the a wopdist loake the steps all ...clane.
...ommenced from the top." O King, begin with ...Old and New.

The Stolen Analyses.

...so much is being said and written ...this day about how much or little ...is wise or honest to employ the ...oughts of others, that we will give ...account of our one crusade in that ...ection. We had been in the min...try about six weeks, and the Tues...evening lecture was approaching. ...r country parsonage was full of ...itors, whom we were anxious to ...ertain. They did not leave the ...e until seven o'clock in the ...ning. At half-past seven we were ...lecture. With only fifteen min...s for preparation for what then...med a mighty undertaking—the ...ressing of a hundred and fifty peo...on a religious theme—we seized ...a book of helps in sermonizing, ...d for the first and last time in our ...s appropriated three analyses of our ...e consecutive sermons on the ...ne text. We were apprehensive ...t one of the analyses might not ...ough to last us for half an hour; ...with full confidence that three ...them would certainly be enough, ...put our brief in our pocket, our ...on our head, and started to ...slaughter. As we entered the ...pit our courage began to weaken, ...gh backed up by such a power...brief, which we felt after several ...s after we got into the pulpit ...soring ourselves that it was there ...gave out the longest hymns that ...could find, so that, in case the ...e analyses should not be long ...gh, the services would not be ...ridiculously brief.

...he preliminary exercises having ...ded, we put the brief on the Bi...and began. Although it was a ...y cool night, with the very be...ning of our lecture we began pro...perspiration. We got through ...introduction in two sentences—...two sentences we had transcribed. ...announced our first head, and as ...re was nothing written under ...t head we were not able to think ...anything to say by way of amplifi...tion or illustration, and we passed ...gracefully as we could to the sec...d remarking to the congregation ...the first proposition was so evi...that it was not necessary for us ...dwell on it. We finished the en...first analysis in five minutes by ...ir watch, lying beside us, the ...k motion of the minute-hand ...ing in us the apprehension that ...might have stopped. We passed ...o the second analysis, by which ...e the room that had seemed so ...began to get cold. We pressed ...r hands hard across the brief, ...ing to squeeze something out of ...but nothing came. Head after ...d and subdivision after subdivi...vanished. Only five minutes ...passed, and we had gone into ...third and last analysis, and were ...rly through it, and coming to the ...ning-off place of our lecture ...coughed violently, in that way ...ging our delivery, though we ...no tickling in the throat. We ...k a drink of water, and looked at ...watch and saw that we had been ...aking only ten minutes. Now, ...ught we, in the conclusion we will ...e more room for freedom, and we ...ll do as swimmers do—when tired ...swimming they float. We flung ...selves back to the Garden of ...en, floated on down the Hiddekel, ...d somehow got into the German ...ar, there naturally making some ...arks about Luther and the Refo...mation, and were tossed about, ...inking we drew near to some coun...and sounded and found it twenty ...thoms; and a little while after we ...into a place where two seas met, ...ran the ship aground, so that ...fore part of our sermon stuck ...and the hinder part was broken ...by the violence of the waves. We ...ked at our watch and only twelve ...nutes of our sermon had passed, ...d we were still afloat, when, hav...started our conclusion with the ...den of Eden, we thought it would ...orthodox to wind up with heaven; ...d so we floated on till we crawled ...on the island of Patmos wet as ...sk-rats. But finding no relief at ...teen minutes from the time we ...rted, we gave up the sermonic ...ship, and stopped with an abrupt ...precipitate *amen*.

Our parishioners who were asleep ...ke up at the sudden halt, and ...ndered whether we had fainted. ...was the shortest religious service ...erhaps in that village, but it was ...g enough to teach us never again ...steal an analysis; for if three ...elatous could not help us across ...e stream, most certainly one would ...s get drowned. Saul's helmet, ...stead of helping David, will blind ...ly dripping clear down to the ...nkles. It is unsafe to try to get ...ough a deep place by climbing on ...e back even of such pulpit giants as ...ghton, Beveridge and Dr. Ward ...w. There is, no doubt, a lawful ...d helpful use of such books; but ...er since our catastrophe on that ...sad Tuesday evening in the Belle...ille lecture-room we have had a ...at the extreme pitch of their voices ...shivering dread of all "Pulpit Cyclopedias" and "Pulpit Assistants," and Claude's, "Sermonizing." In such matters every man for himself, and God for all.—*Christian at Work.*

I Don't Make Any Profession!

"That's always the way with them folks that pretend to be religious. I never saw any good come of them. I am just as good as they are, and *I* don't make *any* profession." And, so saying, the shoemaker pulled his thread through the leather with a force which seemed to say: "There's a pill for you to swallow!"

"Don't you?" said I.

"No, I don't."

"Excuse me, my friend, but I scarcely credit you. I always thought you believed there was a God."

"Oh, of course—I am not a heathen."

"Ah that's a little bit of profession, then! But I suppose you don't believe that the Bible is God's word?"

"I tell you," said he, "I'm not a heathen. You know well enough that I believe the Bible, and I attend the church and give them money. I am never absent from sacrament; my children are baptized, and they learn their Bible, and we say our prayers, and—"

"Stop, stop! my friend; you're going too fast for me. I thought you said you made no profession?"

"No more I do."

"What! you believe in a God—that's a little profession; you believe the Bible to be *his* word—that's still more; you say you are never absent from sacrament—that is to say, you sit down at the table spread for those who claim to be his, having had their sins pardoned—thus you profess yourself a sinner, and publicly sit among God's people, professing to be on *his* side. My dear friend, what greater profession would you make than to sit down with him and remember his death, and then teach your children to pray? No profession! Why it's a great profession! Surely you can't mean that you now wish to deny that loving Savior, do you?"

"I never thought of it that way," said he, laying down his hammer and resting his head on his hand.

"Many people never think of it," I said; "and they tell me just what you did, or they say: 'I live up to my profession.' Oh my brother! I wish *I* could live up to *my* profession; for it *is* a dreadful thing to play friendship with that loving, pleading Savior, and then deny him and become ashamed of him."

"I see it," said he, "I see it now, and never thought of it. I just sat down at the table because others did, and because I had got to that time of life; but it never struck me, till just now, that this meant professing Christ. Oh, will he ever forgive me my sin?"

"That's what he came to do," I said. "He came to save sinners, and it isn't by making profession of good works, but by believing in his finished work, that we are saved; and if we believe his work to be true, then 'we are all dead to trespasses and sins'—dead, and therefore cannot work—for a dead man can *do* nothing. He only can give us life, and he gave his life that we might have saving life, and he gives it freely. My profession is this, and only this: 'I am a guilty sinner, but Jesus died for me;' and because he died for me, I bow try to please him, not in order to *be* saved, but because he *has* saved me; and the life I now live in the flesh, I humbly try by his grace to live by the faith of the Son of God, who loved *me* and gave himself for *me*."

"And that I'll also do," said the shoemaker, pressing my hand, "if he'll forgive me for making such a false profession. Pray for me."

We knelt and prayed; and by and by, by the shoemaker became a Christian worker, and, instead of "making *no* profession," he seeks to "glory in the cross of Christ."

Reader, have you been making the same mistake? Have you been boasting that "you make no profession"? If so, are you, then, an atheist? Poor friend! if that is the case, my present dealing is not with you. God help you! But if not an atheist, then you *have* been making a profession; and, oh! if it hasn't been an honest one, and if you are not *really* Christ's, do seek his pardon now, lest in a little while his wrath be kindled.—*Mitchell in the Christian.*

Combativeness of Birds.

By a fiction of the poets birds all sing praise if they sing at all, to the great Creator. Of course this sounds well, and may have some initial foundation; but I can come as near proving that a cat bird curses and swears, and flings out all sorts of abusive epithets at its enemies when angry, as any one can come to establishing the song-praise theory. How these little fellows can fret and scold and hiss and incre ate—yes, incre ate! Let a sparrow hawk or screech-owl or butcher bird get near one's nest, and, if you observe closely, your imagination must be very torpid indeed, if you cannot hear "*Sacre-bleu!*" and all that, scattered around pretty freely. I have seen one forty dance in ecstasy of anger when nothing but a poor, little brown lizard came near it. A pair of cat birds had their nest and young in a bird's head of the garden belonging to a farm-house where I was lodging one spring and I used to amuse myself by exciting the anger of the mother-bird. To do this I had only to hang a bit of red cloth near the nest in her absence, and await the result. No sooner would she return than such a twitching and squeaking and scolding would begin as only a cat-bird could generate, and when she found out that there was "no fight" in the rag, she would eye me sitting at my window, and mew triumphantly, as if she well knew who it was had thus troubled her equanimity. A war of words—her equanimity. A war of notes—is a thing of frequent occurrence between cat-bird and the common brown thrush. Early in the morning through the month of May they may be heard screaming their respective madrigals at the extreme pitch of their voices from neighboring trees, each songster maliciously bent on drowning each others' voice. The common barn-yard cock is given to a like ambition in the matter of "crowing down" all competitors.

Speaking of the brown thrush reminds me that I ought to record right here a very singular combat, witnessed by myself and brother, between one of these gay singers and a blue jay (what bird is not compelled to fight the latter?) and in which the jay was finally discomfited and beaten. We were lying in the shade of a wide-spreading wild plum-tree on the edge of a little glade. Near us was a clump of sugar haw bushes, in one of which we had discovered a brown thrush's nest. The bird was incubating. A blue jay, flitting about on mischief intent, as in fact, a blue jay always is, happened to spy her, and immediately attacked her, driving her for refuge into the thick, thorny foliage above the nest. This seemed an easy turn for the jay, which at once prepared to have a feast of the eggs. But no sooner had it perched on the rim of the nest than the thrush, with a savage squall, plunged down from its hiding place, and struck it a heavy blow in the back. The jay retreated in disorder, but warily returned when all seemed still. With infinite caution in every movement, it hopped from twig to twig, turning its crested head this way and that till it reached the nest. Again, with a shrill scream, the thrush pounced from its hiding place, using its long, sharp beak for a sword to stab the jay's exposed and defenceless back. Again and again the would-be robber fled and returned, each time to get rougher usage; and finally, as if utterly put done with rapidly repeated cries of "De jay! de jay! de jay!" it flitted away into the depths of the woods, to come no more.—*Appleton's Journal.*

Christ Revealing God.

There is something vague and difficult to grasp in the name and thought of God Almighty; but the Lord Jesus, God in our own nature, one like ourselves—the wonderful history of whose three-and-thirty earthly years brings him near to us in childhood boyhood, manhood, in joy and sorrow—at our feasts and funerals—in our early days of training under a parent's eye—in the busy pursuits of mature age, and in that awful crisis of God's summons to death which intercepts all business; the Lord Jesus, moving in the gospel history, through all these stages in which we ourselves move; Jesus, our Lord God manifested as the Man of business, who from the pressing cares around him had not time so much as to eat; the Man of prayer, who in the midst of business withdrew to solitary places at early hours, that he might refresh himself for public intercourse with the world, by secret intercourse with the Father of spirits; Jesus, this venerated name!—Jesus, whose form, either as he moved in kindly intercourse on earth, or as he afterward returned in vision, clothed with august majesty to cheer the heart of the faithful John in the Apocalypse, is so familiar to us from the earliest of our childhood that we all believe we shall recognize the loved features when we see him face to face at that happy day, when, all earth's trials over, we are admitted with the blessed dead into his immediate presence. Jesus, the Lover of ourselves! What a force of reality is given to our conceptions of God's love when we understand that all our blessings come through and from this kind and tender Friend! It will be well for us all through life, in cordially, quiet joys and in our sorrows when they come to us, as sooner or later they certainly must come, to think of this heavenly Friend as standing very near to us, allotting us each day our portion, and all in the Spirit of his never failing love. This, then, is our help—to seek reality for our thoughts of the Father's goodness to us, by looking upon it all as given through the Lord Jesus Christ.—*The Churchman.*

"What makes that noise?" asked a little boy on the train, the other day. "The cars," answered his mother. "What for?" "Because they are moving." "What are they moving for?" "The engine makes them." "What engine?" "The engine in front." "What's it in front for?" "To pull the train." "What train?" "This one." "This car?" repeated the youngster, pointing to the one in which they sat. "Yes." "What does it pull it for?" "The engineer makes it." "What engineer?" "The man on the engine." "What engine?" "The one in front." "What is that in front for?" "I told you that before." "Told who when?" "Told you." "What for?" "Oh! be still. You are a nuisance." "What's a nuisance?" "A boy who asks too many questions." "Whose boy?" "My boy." "What questions?" The conductor came through just then and took up the tickets, and the train pulled up to the station before we could get all of the conversation. The last we heard as the lady jerked the youngster off the platform, was: "What conductor?"

STAND FOR HIM.—Have the courage to stand for God, even if you have to stand alone. Have the courage to say nothing when you have nothing to say. Have the courage to remain "on the fence" as long as the mud is knee deep on both sides. Have the courage of two evils to choose the least, but of two wrongs to choose neither. Have the courage to believe in God with all your heart, and to own his name everywhere.—*The Christian.*

A man who uses his tongue too much is apt to use his hands too little. Great professors are not often great doers. Life is not long enough to permit us to become proficient in two directions. "My business is to talk," said one of those self elected saints who touch others the way, but go not therein themselves. "Yes," was the sharp reply, "and I have never known your place of business to be closed."

Religious Intelligence.

—The Cherokee Indian Baptist Association has 1,100 members, against 703 last year.

—There are 137 Lutheran churches, 90 ministers and 12,000 members in the State of Virginia.

—In France the Protestant Central Society has opened several new churches recently. Pastor Bost, of Laforce, and Pastor Ernest Monod have returned to the National Reformed Church.

—The Cologne *Gazette* has a letter from an Amsterdam correspondent, stating that "a dissension has occurred in the Dutch Reformed Church, which threatens to bring about a separation between the Liberal and Orthodox elements. Last year the synod had, at the request of about four hundred pastors, who deemed the form of the confirmation creed to be against their own and their pupils' conscience, changed it in a Liberal sense. This year's synod has annulled this resolution, and made again the old stricter form obligatory, so that many pastors find it impossible to proceed to confirmations. These pastors have met at Amsterdam, and resolved to request the synod to return to last year's resolution. The success of this step is doubtful, as the Orthodox Protestants have long labored to obtain the majority in the synod, for the sole purpose of compelling the Liberals to secede."

—It is announced that the United Presbyterian Board of Foreign Missions has completed negotiations with the Irish Presbyterian Committee of Missions for the transfer of the mission in Syria. The committee has already paid the amount agreed upon for the Bludan property—the only property owned exclusively by our United Presbyterian Board; All the rest, being the joint property of the mission, will remain in the hands of the Irish Board; but, according to the terms of agreement, the United Presbyterian Board may return, and reoccupy it with its missionaries, if at any time it desires to do so. Mr. Crawford, of the United Presbyterian Church, remains with the mission and in the service of the Irish Board. These changes have been made partly with a view to a larger outlay upon the missions in Egypt and India, which have been very successful, and both of which offer good opportunities and encouragement for extension.

—In the *Chronicle* of the London Society we find an interesting article on the "South African Races," taken from the *Cape Monthly Magazine*. The writer, having for years been brought into close contact with the South African tribes, gives a very clear statement of their present relations toward civilization and Christianity. The races referred to are four in number—the Hottentots, Kaffirs, Zulus and Bechuanas. Each of them is broken up into a great number of tribes, yet presents certain common features which distinguish it from the others as a separate race. The Hottentots have been longest under Christian influence, but have drawn the least benefit from it. Converts are won with difficulty, and when they have been won do not display much steadfastness. The Kaffirs are an immensely superior race, both physically and intellectually. They are tall and powerful in frame, graceful in limb, intelligent in appearance, and proud in manner. Their tribal arrangements are superior to those of the Hottentots, and they seldom sink so deep in the moral scale as do their neighbors. The effect of Christianity upon them cannot, however, be said to be adequate to the labors which have been put forth in their behalf for the last fifty years. As a nation they have not received the gospel. Their pride, aversion to change, and warlike spirit have prevented them from regarding the Christian religion with any widespread sympathy. As yet they have been content to take up the vices of European civilization, rather than its virtues. At the present time renewed efforts are being made among them by such men as Dr. Stewart, of Lovedale, and Maj. Malau. They seem to have reached a crisis in their history, and upon the results of the Christian labors now being expended on their will depend their future of national life or death. The Zulus, who are very numerous, stretching from the southern boundary of Natal to the Zambesi, are very similar to the Kaffirs. They are not so powerful in frame, but are active, lithe and enduring. In pride they equal their southern neighbors, and in quickness of intellect exceed them. They have not come into so close contact, as yet, with Europeans as have the Kaffirs, and their reception of the gospel presents about the same lack of encouragement. The Bechuanas far outnumber the three races already referred to. They occupy the interior of South Africa from the Orange river all the way up to the Zambesi. They are remarkably distinct from the other races. Their manners are mild and tractable. They prefer to cultivate the soil rather than rove about as nomads, and have strong religious tendencies. The Christian religion has produced better fruit among them than among their neighbors. This has been especially the case with the Basutos, who stand at the head of their race. Their government is better organized and freer than that of other tribes. The poor man of the tribe may contradict the wealthiest chief to his face in the general assembly of the people. Recently they have applied to the Cape Colony government for representation in the legislature. As a nation they may be said to have received the gospel. Not that the vast majority are yet Christians, but the influence of the Parisian missionaries extends throughout the whole tribe. This may be seen in the remarkable fact that throughout their country, among both heathens and Christians, no work is done on the Sabbath day. Nowhere else in South Africa will this be found to be the case. The writer looks forward to the time when the Bechuana race will represent what is brightest and best in the prospects of the South African native population.—*Independent.*

Our Young People.

WISHES.

BY MARY N. PRESCOTT.

I wish that the grasses would learn to sprout,
That the lilac and rose-bush would both leaf out;
That the crocus would put on her gay green frill,
And robins begin to whistle and trill:

I wish that the wind-flower would grope its way
Out of the darkness into the day;
That the rain would fall and the sun would shine,
And the rainbow hang in the sky for a sign.

I wish that the silent brooks would shout,
And the apple-blossoms begin to pout;
And if I wish long enough, no doubt
The fairy spring will bring it about!

St. Nicholas.

From Our Little Friends.

DOUGLAS, LA., March 12, 1878.

DEAR MR. EDITOR: We thought, as so many of the little boys and girls were writing to you, that we would write you a few lines, as we have never seen any from this place. We are going to school and learning very fast. We like our teacher very much; he is so good and kind to us. We are very sorry to say that we have not a Sabbath school. We have Methodist preaching at Downsville once a month. Mr. Patterson is our preacher. We like him very much. The word "son" is mentioned fifty-six times in Luke 11. Who wrote the Acts of the Apostles?

Your little friends,

ADDIE MCCORMICK.
BELLE FORD.

The King in His Beauty.

However beautiful the *place* may be which is to be our heaven, we never could be satisfied with that alone. Jeweled walls and pearly gates and golden streets are all very well. They must be wonderfully beautiful. But these, of themselves, could never make us happy. When we go to the house we live in, and which we call *home*, what is it that makes it feel so sweet and pleasant to us? It is not the walls of the building, but it is the presence there of a dear father or mother, of brothers and sisters, of those whom we love and who we know do love us. And so it will be with heaven.

And now let us talk a little about the company we shall meet in heaven. Who will make up this company? Well, to begin with, the angels will form a part of this company. We are told in the Bible that there will be in heaven "an innumerable company of angels"—Hebrews xii, 22. I never saw an angel. You never saw an angel. No doubt that any of us would feel frightened if we should see an angel come into the room where we were. For we know from what the Bible tells us that the angels are very beautiful. They are always spoken of as clothed in white. They are sometimes spoken of as having wings, but not always. And to see such a beautiful place as heaven is, filled with such beautiful beings as angels are, must help to make it very beautiful.

But now I think I hear one of you say: "Ah! yes; the angels, I dare say, are very beautiful; but then I don't know them, and they don't know me. I should be afraid of them. I don't think I could feel at home or happy with them."

This is very natural. And if there were to be none but angels in the company of heaven, it would not feel very much like home to us. But there will be others in heaven besides the angels. Abraham will be there, and so will Joseph, and David, and Daniel, and Peter, and John, and Paul, and all the good people who have died since will be there, too.

But then the company of heaven comes nearer to us even than this. I suppose there is not one person who may read this article but who has some friend or relative in heaven. Have you lost a beloved father or mother, or uncle or aunt, who loved Jesus? You will find them in heaven. Have you lost a dear mother or sister old enough to love and serve Jesus? You will find them in heaven. Hear what an aged minister once said on this very point:

HEAVEN.

"When I was a boy I used to think of heaven as a glorious golden city, with nobody in it but the angels, and they were all strangers to me. But after awhile my little brother died; then I thought of heaven as that great city full of angels, with just one little fellow in it that I was acquainted with. He was the only one I knew there at the time. Then another brother died, and there were two in heaven that I knew. Then my acquaintances began to die, and the number of my friends in heaven grew larger all the time. But it was not till one of my own little ones was taken that I began to feel that I had a personal interest in heaven. Then a second went, and a third, and a fourth; and so many of my friends and loved ones have gone there that it seems as if I know more of heaven than I do of earth. And now, when my thoughts turn to heaven, it is not the gold and the jewels and the pearls that I think of, but the loved ones there. It is not the *place* so much as the *company* that makes heaven seem beautiful."

Have any of us lost dear little baby-brothers and sisters, too young to learn about Jesus here? We shall find them in heaven. Did you ever think of this: that there are more children in heaven than there are grown people? It is so. Do you ask me how I know it? I will tell you.

It is very well known that more than half of all the people taken from this world die when they are children. But Jesus takes all the little ones to heaven. He taught us this himself when he took them in his arms, put his hands on them and blessed them, saying: "*Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven.*" We have thus seen that at least one-half of those born into the world go to heaven, because they die as children. But what becomes of the other half? Do they all go to heaven? Alas! No. A good many of them never love or serve or trust in Jesus. It is a sad thing to say it, but it is true; they cannot go to heaven. And if the whole of one-half of those born into this world die as children and thus go to heaven, and only part of the other half who grow up to be men and women go to heaven, then it is plain that as the whole of one half is greater than a part of the other half, there must be more children in heaven than there are grown people.

And some people think that when children die and go to heaven they do not grow up to be men and women, but that they always remain children. I am not able to say for certain that this is so, because God has not told us about it, and no one can tell us for him. But I hope it may be so. For I do love children so much, that I should like to think that there will always be children in heaven. But if they all grew up to be men and women, by and by there will be no children there and this, it seems to me, would not be so pleasant.

If you go into a garden you never find all the flowers in full bloom at the same time. Instead of this, you will find mingled with the full blown flowers some buds half opened, and others just beginning to open. And this variety adds much to the beauty of the garden. Heaven is God's garden. Christian men and women will be the full-blown flowers in that garden, and *children will be the buds*.

But this company in heaven will be all good and kind and holy. They will be all "made perfect." Here in this world we have no perfect children, and no perfect men and women. But we shall all be perfect there. There will be none blind, or deaf, or lame, or sick in heaven. There will be none cross, or proud, or stupid in heaven. There will be no quarrels of any kind in heaven. There will be perfect beauty in the place and perfect beauty in the company there. And they will all know and love one another there. No one will feel a stranger or afraid in heaven. It is a very painful feeling we have when we feel ourselves alone and unknown among strangers.

THE STRANGER NOT A STRANGER.

In the early settlement of the city of Cincinnati there was only one way for persons to get there; and that was by means of the flat boats that passed up and down the river.

On one occasion a boat landed there. It had come down the river from Pittsburg. There was a company of people on board that boat who were going to Cincinnati to live there. Their friends were expecting their arrival, and had met down by the side of the river to welcome them. As they left the boat their friends gathered round them to shake hands with them, and give them the warmest kind of a greeting.

But in that company who had just arrived there was one who was a stranger. He had no friends or any one that knew him in Cincinnati. There was no one there to shake hands with him or bid him welcome to the place. He had been feeling lonely before; he felt ten times more so now.

The crowd was beginning to scatter, leaving that stranger alone on the boat. Leaping over the railing of the boat, he called after them, saying:

"Friends, if there are any of you who love the Lord Jesus Christ, I am your brother."

In a moment half a dozen of them were at his side. They shook him warmly by the hand, and bade him welcome to their homes.

How different Cincinnati seemed to that stranger now from what it did a moment before! The *place* indeed, was the same, but oh! how different the *company* seemed! He was among friends now, and that made him feel at home.

And so it will be with us when we get to heaven. Jesus will know and love every one who enters there. He will introduce us to those who are there before, and they will all love us because we love Jesus. Angels and Christians, old men and young men, women and children, will all make one happy family.

"Thine eyes shall see the King in his beauty." There will be beauty in the *place* and beauty in the *company*.—*Sunday-School World.*

A priest was hearing confession, and a boy came to this and said he had a bad sin on his mind. "Well, me good boy, come to me wid it," said his reverence. "Augh, den, your riverence, I do be always cavin'." "Be the Holy Father!" "You do? That's very bad, me boy. Now how often do you be sayin' that?" "Begor, once than forty times a day your riverence." "Tin home, now," said the priest, "and get your sister to make you a bag and hang it round your neck and every time you say, 'Be the Holy Father,' drop a little stone in it, and come to me this day week." That day week his reverence was, as usual, in his box and he heard an awful noise in the church, so he looked out and saw his penitent dragging a sack. "Tady Molloy," says he, "what do you mane by such conduct as that in the church?" "Shure, yer riverence," says the fellow, "dose is all 'Be the Holy Father,' and the rest of me's outside on the stray."

Dr. Tyng, Jr., tells a story on himself which has some point in it to those who are engaged in preaching before they are ready. While studying in Virginia he was in the habit of holding service at a neighboring chapel. A friendly old darkey used to pass his church and trudge a mile beyond to a Methodist meeting house. When asked why he did not go to hear Massa Tyng, he made this shrewd reply: "Ah, no; don't cat boils nigger 'letting' de students practice on him."

Hens come into the world by the hinchway.

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The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will hold its annual meeting at the Seashore camp ground on Friday morning, July 12 at nine o'clock.

Too Intensely Respectable.

Years ago a distinguished Presbyterian preacher of New York declared that the churches in the great metropolis were "dying of respectability." There are some churches that particularly affect respectability based upon the wealth, fashion and intelligence of their membership. They cannot boast of superior numbers, but the quality of what they have more than compensates. The service is beautiful; the music exquisite and worthy of being advertised and the preaching very short and proper. A certain success attends them, but the grosser elements of society are neither attracted nor saved. When Methodism aims at this kind of respectability it falls flat, and the salt has lost its savor.

Our esteemed friend who writes of his church: "We are too intensely respectable, cold and indifferent," describes a condition of things which has obtained in several localities, and there is found serious loss. A respectability that is designed to meet the tastes of fashionable sinners, that discourages the attendance of the poor, and that ignores the old-time drill of altar exercises and class meetings is the path to death. There are enough churches in the world that are conducted on the line of mere respectability. The mission and uses of Methodism are different, and her work is to awaken souls and bring them to Christ. We cannot compete with the churches that maintain an elaborate ritual, and that depend upon their forms and social conditions for influence and strength. If Methodism be not a living, spiritual organism, she is nothing. Her origin was a protest against that dead respectability that lulled rich and fashionable sinners into carnal security, and left the multitudes of the poor and ignorant to perish in their degradation. Her continuance in the world is to the end that the power of the gospel may be felt to be a reality, and that the demonstration of this power may be an ever present one in a station.

That respectability which kills a church is, of course, a false respectability. It is the blending of worldliness and formality, the union of "the pride of life" with the spirit of Pharisaism. That respectability which consists in real spirituality, intelligence and genuine refinement will never be ranged in opposition to the most effective methods for the conversion of souls. An experienced and leading Methodist pastor recently remarked to us that he found himself embarrassed and obstructed in his work by the number of unconverted members in his charge. It is not difficult to understand how this is a serious hinderance. These unconverted members have the respectable *type* of religion. They do not care to hear close, searching preaching; they cannot see the harm there is in certain popular recreations; and a revival, with its lively exercises and disturbing emotions, is not at all to their liking. These respectable people are rarely at prayer meeting; with them the class meeting is an obsolete institution, and a rule of the rougher and less cultivated days of the church. There may be a thin veneering of skepticism, such as overspreads the world at the present time. Sin is not the dreadful thing it was thought to be, hell may be a mere figure representing an evanescent shadow on the soul's after being, and the new birth is little more than a moral impression. To them religion is merely civilization and good morals and social relations, endorsed in the form of a church organization.

This is, perhaps, an extreme statement, which applies only to individuals here and there; but there is something of this leaven in the churches. The tendency to this impotent and Christless degeneracy obtains. "Too intensely respectable." We should hardly have chosen this topic if it had not in various ways been forced upon our attention. In the sense in which the writer uses the expression there is meaning fraught with interest to those who watch the signs of the times. In many things there is room for improvement. We are in sympathy with those who desire better church architecture, and a more becoming and effective service of song. We would do everything possible for the enlightenment and education of our people, and for their wider cultivation in letters and art. But from this respectable type of religion—this *pseudo* respectability in the churches, made up of ignorance, conceit, worldliness and carnality—may the Lord in his mercy deliver us. When conviction of sin, repentance, and conversion as an outright experience and confession are no longer proper, and when the altar is no more a place for seekers, with their praying friends, to come, then have we become too intensely respectable for Methodism to live and flourish.

No form of Christianity is more comprehensive than Methodism. Certainly our General Rules and articles of religion are broad enough for all true believers to stand on. But sin and worldliness cannot be comprehended in this system. It ought to be understood and taught that while our doors are open to penitent sinners, and to the true followers of Christ, there is no place for those who are more intent on respectability than on the attainment of holy hearts and godly lives.

How does it happen that this dry rot, this evil of intense respectability, gets into churches so as to mar the work of God, and to injure the general prosperity? If a faithful pastor finds it so, does he leave it so? We sometimes hear Methodist preachers speak doubtingly of the old and tried ways. Generally they are young men, but not always. Here is a family that would come into the church, but they cannot abide noisy revivals, and do not like class meetings. The class meeting is smoothed over by calling it a Bible-reading or something else, and the meetings are pitched on a lower key. Here are young people who would join the church, but they are fond of the theater, and dance occasionally. They will get over these things after awhile, and let them come in with no particular understanding on these points. Thus there is a dying to get respectable people into the church, and the church is dying in some places because they are in. With us the remedy is mainly with the pastor. Spiritual and faithful preaching and devotion to the old landmarks will break the shell after awhile. The gospel glass will show the respectable Christians what they are in the sight of God, and that death and the judgment will strip them of all their fancied comeliness, and expose the frightful deformities of a religion that does not change the heart. Against this morbid cry for respectability must be exhibited the thunders of the divine law, the soul-searching requirements of the gospel, and the necessity of deep repentance. And revivals and revival methods must be insisted on. The conversion of souls is the most respectable work that a Christian church can do, and that is the most respectable church that has most of the Holy Ghost in it.

Bryant.

The death of William Cullen Bryant removes from the active stage one of the best-known and one of the most admired literary men of the present century. He had reached the unusual age of more than fourscore, and for seventy years he was busy with his pen. He was a journalist as well as an author, and his prose writings and public addresses, including letters of travel, are voluminous. It is, however, as a poet that he is best known, and as a poet he will be longest and most affectionately remembered.

His genius was of the serene and healthful order. The gift of genius, especially of the imaginative and poetic kind, is often a consuming disease, existing in connection with great eccentricities and striking infirmities. Mr. Bryant had a well balanced mind, a temperament that harmonized with practical affairs, and a physical constitution that could endure steady and plodding labor. He attributed his good health and long life to his moderation. He was a moderate eater, moderate in his pleasures, and moderate in work. There was no excess in his physical or mental habits, and yet up to the last he was busy. He lived nearly as long as John Wesley, and his longevity was largely due to the same causes—moderation, strict temperance and persistent work.

We know little of his inner spiritual life, but we infer from the moral and religious tone of his most exquisite verses that he was a man of devout spirit, whose communings were not alone with nature, but with nature's God. "Thanatopsis," written at the age of nineteen, is evidently the production of a mind alive to the supports and revelations of divine truth. In "The Flood of Years" and in "The Death of the Flowers" there is a beauty akin to the spiritual. We desire to believe that there was in his gifted soul a higher and better inspiration than the merely sensuous and sentimental.

He was by eminence the poet of nature, in sympathy especially with her more somber moods, and a skillful interpreter of her voices as they proclaimed lessons of serious thought and moral purity. His poetry has not passages of great sublimity, but it has pathos, tenderness, beauty, and a pensive and tranquil flow that reminds us of murmuring brooks, and the subdued music of a summer night.

He loved civil liberty, and admired and honored patriotism. His last public act was to deliver an address at the unveiling of the statue of Mazzini. Although a journalist and a political writer, he was above the tricks of partisanship, and was ever intent on what he regarded the best interests of his country. After so long a career his character stands without a stain.

He was to the last a lover of little children, and the last poem that he ever wrote was contributed to the Washington's birthday number of the *Sunday School Times*. We know not how such a long and illustrious authorship could have been closed in a manner more fitting or sublime. Washington, the Sunday school and Bryant! The patriot was never more worthily sung, and never were the last words of a poet addressed to a grander audience. The poem is as follows:

THE TWENTY-SECOND OF FEBRUARY.

Pale is the February sky;
And brief the holiday's sunny hours,
The wind-swept forest seems to sigh
For the sweet time of leaves and flowers

Yet like an hour lit a promise day,
Not even when the summer broods
O'er meadows in their fresh array;
Or autumn dons the glowing woods.

For this chill season now again
Brings in its annual round the morn
When, first of the sons of men,
Our glorious Washington was born.

Lo, where he breasts an icy shield,
Calmly the mighty Hudson flows
Up snow clad hill and frozen field,
Broadening the lordly river's glass.

The wildest storm that sweeps through space,
And rends the oak with sudden force,
Can raise no ripple on his face,
Or slacken his majestic course.

Thus, 'mid the wreck of thrones, shall live
Unmarred, undimmed, our hero's fame,
And years succeeding years shall give
Increase of honors to his name.

The Faith Commended.

In only two instances, we believe, did the Master commend faith. He frequently sought to develop it—frequently charged a want of it. But in only two instances was it so great, unexpected or peculiar as to call forth special commendation. He never failed to recognize it by granting the blessings sought, no matter by whom exercised or in whom found. In the cases referred to, wherein there was even apparent surprise in the Savior himself, and in which he specially commended faith, it is significant that it was found in strangers. Neither one (the centurion) nor the other (the Syrophenician woman) was of Israel, in whom alone faith in the Messias was expected. To the one he said: "O woman! great is thy faith." Of the other he said: "I say unto you, I have not found so great faith, no, not in Israel."

The centurion's faith, in itself, was worthy of the divine commendation. The moral conditions were perfect. We take it that the commendation was rather in the way of recommendation and rebuke to others, more favored, than in the sense of personal merit in the man. The centurion, having done all commanded, evidently counted himself "an unprofitable servant." The truth is that herein lay the beauty and moral grandeur of his faith.

And then it was not only worthy, in itself, of the divine commendation, but specially so as a faith found outside of Israel. It seems to us that special stress is given to the divine praise for this reason. It may be taken as an evidence that the mission of Jesus was not to the Jews only, but also to the Gentile world. His love reached to all men, and his grace touched the hearts of foreign shores. He did not come a priest after the order of Aaron, but of another, in order to become the priest of God to the uttermost parts of the earth.

The centurion seems to have been a good man. He had evidently been largely won from paganism. His disinterested love and unselfish tenderness toward his servant were some of the fruits, perhaps, of his knowledge of the Mosaic law. His interest in the Jews—building them a synagogue—was not from a spirit of policy, but from good religious principle. Their commendation, "He is worthy," was a sincere tribute to his moral character. In reference to his servant, it might be thought that self interest prompted him in his application for help. The spirit of the lesson is against this. This servant "was dear unto him." It was not because of faithful service in the past, nor was it from a like faithful service anticipated. Such sordid motives, prompting prayer, would never meet with a favorable answer, much less divine praise. Faith can never spring from such gross thoughts and feelings. So his love to his servant, and his interest in the Jewish nation, then in subjugation and service to his own master, was the fruit of a good heart. These prepared him to hear of Jesus, and to enter into the hopes of the Jews concerning the Messias; and also prepared him, in his extremity—in his eager casting about for help—to have faith in Jesus and call upon him as his only hope for relief. His humility is an important factor also in the make up of his character. His faith was marvelous in the eyes of Jesus. His humility is marvelous in ours. Humility is always attractive—is always beautiful. It draws all hearts to it. It wins its way to the divine recognition. Humility always precedes faith. Great faith is always gauged by great humility. He came to Jesus "beseeching him." He did not ask anything directly for himself. He did not ask directly anything for his servant. He only told Jesus the fact: "My servant lieth at home sick," etc. He left his pleading eyes and hungering heart to finish the prayer. And then, having gained his point, his humility deepened and broadened: "I am not worthy," etc. Faith brings faith. Humility begets humility. "I am not worthy. Say in a word," etc. Jesus marveled: "I have not found so great faith, no, not in Israel." Let ours be the deep humility and the great faith of the centurion.

Our Invalides.

Almost every civilized nation provides for the support of its worn-out soldiers. There is no greater liberality and a higher obligation that the churches should provide for the worn-out soldiers of the cross. The worn-out itinerant has peculiar claims. The Methodist system makes it impossible for the most of our preachers to make any provision for sickness and old age. In other callings men have at least the hope of laying by something, but the itinerant minister, through all his effective years, must regard it as certain that if he lives to be old he will be without all quick support, and that if he dies in middle age his family will be left in a dependent condition. Our system for the relief of Conference claimants may not be the best; but if the regular collection for this object be used as it should be much will be realized. Under the above caption, "Our Invalides," the *National Repository* has an editorial article which we commend to our readers. The article is moderate in its tone, calm in its statements, and calculated, we think, to awaken increased interest and effort in providing for our widows, orphans and worn-out preachers. Dr. Curry says:

The weakest and the worst point of the Methodist itinerancy, as that system is administered in this country, is the want of any adequate provision for the support of its disabled or worn-out ministers and the families of deceased ministers. The theory of that system is that during the time of his effective service a minister shall receive, year by year, "the amount necessary to furnish a comfortable support" for himself and family, of which necessary amount the church he serves, and from whose voluntary contributions his support is derived, is constituted the arbiter; and even that estimate, when duly made out, does not amount to a legal claim. As a rule, however, the churches, it is believed, deal fairly with their ministers, though from a variety of causes the amounts estimated are often painfully small, and of these a large proportion remains forever unpaid. Still, we are not disposed to complain very loudly against the rate of support which the churches, as a whole, extend to their pastors; though there are no doubt, in all the Conferences cases of individual hardship, and in some of them the average rate of allowances is painfully insufficient. But since the Conferences provide a field of labor for each of their effective members, with a more or less nearly adequate support, the effective Methodist traveling preacher may be accounted as tolerably well provided for, at least in the older Conferences.

But for the non-effective ministers, who constitute nearly one-fifth of the whole, most of whom may be presumed to be poor (since they have spent the whole term of their active lives laboring for only a bare living,) and they are also presumably no longer able to gain a livelihood for themselves (because they are "worn out")—for these indigent and helpless veterans the church makes only the most insufficient provision. No law or provision of the Discipline indicates any definite amounts to which such persons may be entitled, but the whole matter of determining that question, and from what sources anything may be derived, is left to each of the Annual Conferences to determine finally for its own members. And since there are more than ninety Annual Conferences, many of which are made up almost entirely of very poor churches, and whose effective ministers receive very inadequate support, it may be presumed that the provision for the non-effective members of all such Conferences must be painfully inadequate. In some of the older and more wealthy Conferences a worn-out preacher, if he is known to be without any other means of support, may receive a stipend of from one to two hundred dollars a year (and once and a half or twice that amount if he has a wife) made up chiefly from collections taken up in the churches; but in most Conferences, and especially those on the frontiers of the work, much less than this is done, verging down to very little or absolutely nothing.

The effect of this state of things cannot fail to be sadly damaging to the *morale* of the ministry as a working force designed to be exclusively devoted to their "one work." The minister in active life cannot fail to anticipate the surely approaching event of his ceasing to be effective, and therefore he is warned by the facts of the case to lay by something out of his not over-abundant income against the demands of that coming "rainy day." Out of this grow several much to be deprecated results. His mind must be more or less clouded by the shadow of the certainly coming days of want, and to guard against this he must deny himself and family some of even the simple necessaries of life, which are recognized as such by those whom he serves. He is also continually tempted, if possible, to engage in some outside work, in order to increase his income; and so he becomes a lecturer, or he writes for the press, or still worse, he engages in some speculation, or accepts some secular agency that he may in some way make provision against the dreaded poverty that comes with superannuation. The bad effects of all this are but very inadequately appreciated by those who are interested in the effectiveness and the good name of the Methodist ministry while to those engaged in these things they not infrequently prove little better than a disappointment and a snare.

Another result, scarcely less deplorable in its effects, is the uncertain tenure by which membership in the traveling connection has been and still is held. Statistics show a tendency to drain upon the working forces of the traveling ministry into the ranks of the local ministry, where in very many cases brightest lights are effectually hid under a bushel. Men of independent spirits and constitutionally self reliant—especially when they find the claims of their natural dependents pressing upon them—become restive under the restrictions of a position that, while it fails to make any provision in itself forbids them to adequately care for their own interests, and therefore they seek a location to better their estate. That this is in most cases a virtual casting off of the vows of the ministry and that it is often only an escape from a sad to a worse estate reasonably may indeed be urged as dissuasives against taking such a course; but the loss annually sustained by the denomination is none the less real. Its surest remedy would be a sure and moderately sufficient provision for the comfortable maintenance of the worn-out veterans of the traveling ministry.

The man who has reached middle life in the ministry is usually disqualified for successfully prosecuting almost any secular calling. When, therefore, the Conference has received a man into its membership, and has had his services until he has become, by age and habits, disqualified for any other profession or calling in life, there rests upon that body a most sacred obligation to keep him and find a place for him; and when for any cause he ceases to be available, then to retire him with a moderate competency. The entrance into the Conferences cannot readily be too carefully guarded against the admission of the wrong persons; but the most sacred demands of right and of honor, and, as well, the highest claims of a wise expediency, all concur in asking a just and proper provision for the no longer effective traveling ministers. The lack of such a provision is a painful defect in our system, as practically administered.

THAT DISTRICT CONFERENCE.—Seashore camp meeting begins on the same day—July 10. With quarterly meeting nearly every week, we find it almost impossible to attend District Conferences. When we might arrange for some the money question comes in to hinder. If our friends will stir up the ADVOCATE subscriptions, and put the publisher in a condition to meet the expense, the editor will arrange for a few District Conferences. We like to go, and nothing but necessity prevents. We hope the brethren will earnestly urge the claims of the ADVOCATE at the District Conferences.

We call attention to the announcement of the commencement exercises of the Southern University. We regret our inability to attend.

Rev. Barnabas Pipkin.

The following note from Bro. Godfrey was mislaid during our absence in May. We trust that an obituary sketch of Bro. Pipkin will be furnished. He was one of the worthy pioneer preachers, and was widely known and greatly beloved.

GREENSBURG, LA., May 13, 1878.

MR. EDITOR: Rev. Barnabas Pipkin, of the Mississippi Conference, died last Saturday, the eleventh instant, at eleven o'clock P. M., at his dear old home in St. Helena parish, La., where, with his young wife (Eliza Hanna,) of blessed memory, he settled fifty-one years ago.

Surrounded by his sons and daughter, and other loved ones, in profound peace, and in wondrous faith and brightness of Christian hope, with sweet farewell words of exhortation to all—rational to the last moment—this man of God, this ever-trusted and revered minister of Christ, has passed "over the river." We buried him, with our solemn and beautiful church service, at two o'clock this day, near his homestead, in the Clinton and Pipkin cemetery, where sleeps the dust of Rev. Thomas Clinton, and many dear to them in life.

Bro. Pipkin had been a member of the church he so much loved and so faithfully served about seventy years, and a minister of the gospel fifty-nine years. A memorial of his life and labors will be written and published in due time.

Yours truly,

JAMES A. GODFREY.

BIOGRAPHY OF BISHOP MARVIN. Rev. T. M. Finney, D. D., is at work on this biography. He has undertaken it at the special request of the family of the deceased Bishop, and with the approval of the Bishop's colleagues. Dr. Finney has peculiar qualifications for the work. He knew Bishop Marvin well, was in complete sympathy and accord with him in church affairs, and is the trusted friend and counselor of the bereaved family. To him it will be a labor of love, and we have no doubt it will be most worthily performed. We call attention to the communication of Dr. Finney, which will be found on our first page. In it the doctor gives a full statement of his plan, the scope of the book, and the materials at his disposal. Bishops Paine, Pierce, Doggett, McTyeire and Keener are to contribute each a monograph. We suppose the biography will be issued early in the fall. Thousands will wait for it with eager expectation.

Touching the Publishing House and the recent meeting of the Book Committee the Nashville *Christian Advocate* of June 23 says:

The General Conference elected a very able Book Committee, which were in session for nearly a week. We were present by invitation a part of the time, and we know that they did all in their power to comprehend and master the situation; and they adopted prudent measures for the present management of the house, and have under consideration important measures affecting its future fortunes. We can say with assurance that the new book agent has taken hold of the business with his characteristic energy and devotion to the interests of the church. He feels deeply the responsibility of his situation, and is entitled to the most cordial and earnest support of the entire connection. He has as yet no business agent to assist him in the management of the house; this is a matter for future consideration. Meanwhile we earnestly exhort all our friends to rally to the house, make a vigorous effort to extend the circulation of the *Christian Advocate* and Sunday school periodicals, to sell the books of the house, and settle their accounts as speedily as possible. With a new committee, agent, and editor of the *Advocate*—a new departure—with a helping Providence, we look for brighter skies and better times.

We regret to learn that Dr. F. M. Kennedy, editor of the *Southern Christian Advocate*, has been seriously ill for several weeks. The *Wesleyan Christian Advocate* of June 18 brings the good tidings that he is rapidly recovering. The following dispatch appears in the *Christian Neighbor*, from which we infer that the *Southern* will be issued soon:

SOUTHERN CHRISTIAN ADVOCATE,
CHARLESTON, S. C., June 12, 1878.

The *Southern Christian Advocate* is to be published in Charleston by Messrs. Walker, Evans & Cogswell. Rev. S. A. Weaver is appointed associate editor with Dr. Kennedy, who, all are rejoiced to learn, is recovering from recent partial paralysis.

S. H. H.

A full notice of the trustees of Seashore camp ground will be found on the eighth page of this number of the ADVOCATE. The meeting begins on Wednesday, July 10. Arrangements are in a good state of forwardness on the ground, and we hope all the tenters will be on hand and settled in their temporary homes by the evening of the ninth.

We regret to learn that Rev. R. H. Downer and his wife have been bereaved by the death of their infant son, Frank Arthur, who died at Newton, Miss., June 12, aged seven weeks.

Christian Advocate.

...the price of the *Christian Advo...* is $2 50 per annum, including ...age, paid here; $1 50 to preachers ...the gospel. The following is the ...on of the late General Confer... On the twenty fourth of May ... resolution was adopted:

Resolved, That the Nashville *...ian Advocate* should be pub... at a price that would not im... and destroy its less fortunate ...itors in the field of Southern ...odist journalism and we he... that $2 50 per annum is the ...st amount at which it should be ...d."

...is understood that all those ...ishing Conference or local papers ...upon the terms; whereupon ...Book Committee, on the sixth of ..., instructed the book agent to ...e public the statement that "we ...ound by said agreement so long ...shall be adhered to by all the ...r papers."

...te, then, is the authority by ...h the price of the *Christian Ad...* is fixed at $2 50 per year.

...nles, the book agent reported ...the paper lost money during the ...ear. The *Advocate* is certainly ...for a large, well-printed weekly ...tian journal. We would fain ... that our friends will not decline ...the paper because of the price ...ill try and make it interesting ...worth double the subscription ...

The editor will soon be in his ...the agent is already in his office. ...very effort will be put forth to ...the paper useful and accepta... to the great body of the people. ...new subscribers, renew old ...riptions. Let every friend in ...hurch help. A large subscrip... list to our periodicals is a good ... to relieve the house of its em...ssments. Hello, brethren, help!

J. B. McFERRIN, Agent.

...Sunday school literature ... a large circulation. Let it ...tended. The editor is working ...will. We want to double the ... of subscriptions within twelve ...hs.

J. B. McFERRIN, Agent.

...—Those wanting information ...tters pertaining to the Sunday ...literature of the church, books ...apers sent out or published by ..., will address the Rev. W. G. ...ingham, editor. Those hav... business will please address

J. B. McFERRIN, Agent.

...orders for books and peri... Our terms are cash or its ...ivalent. Let us hear from the ...n. We must all work to make ...use a success.

AGENT.

...who have already paid for *...hristian Advocate* at $2 per ..., of course, are entitled to the ...ired time at the old rates.

...LING GENTLY WITH POETS — ...Mr. Bryant's Method.— ...New York *Sun* furnishes a col... of reminiscences of the dead ...m which we copy the follow...

...editorial associate on the *Post* ...tates the following:

...Bryant's detestation of the ...se of other persons of his ...t, desiring always to avoid the ... of unnecessary pain were ...marked. Very soon after I ...to the duties of literary ... Mr. Bryant, who was reading ... of the book of Proverbs, ...ly arose, said to me:

"...wish you would deal very ... with poets, especially with ...mentors."

...I had a very bad case of ...cy to deal with, and ...t happened to come into ... while I was debating the ...ry mind, I said to him ... was embarrassed by his re... to deal gently with poets ...ested me to him the utter ...ility of finding anything to ... even lightly to condemn in ... before me. He answered: ...ou can't praise it, of course; ...ub to it about it, but"— ...the volume over and inspect ... "you might say that the ...is securely put on, and that ...the binder has planed the ...retty smooth."

...Chandler, general passenger ... of the Chicago, St. Louis and ...Orleans Railroad Company ...es us to publish the follow... reference to fare to the Sea... meeting:

NEW ORLEANS, June 20, 1878.

...New Orleans Christian Advocate

...SIR—We shall sell tickets ...Seashore camp ground and ... for about one fare, at all sta... south of and including Canton... Miss., at the latter place sing... publication in your paper ...tice of what we shall do, and ...ure give you the information.

...truly, F. CHANDLER,

General Passenger Agent.

...WEEK OF PRAYER.—The ... Conference, at its late ses... requested the Bishops to ap... a week of prayer in the month ...ust. The College of Bishops ...ordingly appointed the week ...ning August 2. This will in... and will be observed as a ... fasting and prayer.

...ville Seminary, commence... exercises, Baton Rouge, La., ...ne June 26, at half-past seven ... We wish it were in our power ...present, but quarterly meetings ...country and paper work are ...way.

...Richmond *Advocate* says: ...ear there is a prospect for an ...ublime of the sermons and ad... of the late James A. Duncan,

MARRIED.

PARKER—SHEPARD.—In the Presbyterian church in Monroe, La., May 21, 1878, by Rev. P. H. Moss, Mr John P. Parker of Trenton, and Miss Mattie A. Shepard, of Monroe, La.

WOLFE MILLER.—June 9, 1878 by Rev P. H. Moss, Mr J. H. Wolfe and Mrs. Tabitha Miller, all of Franklin parish, La.

TREBLE—CAMERON.—June 9, 1878, in the Methodist church at Beachland, by Rev. F. M. Williams, Mr George C. Treble and Miss R. F. Cameron, all of Wargelemire Miss.

TURNLEY—RUSS.—In Cold Springs, Texas, June 1, 1878, at the residence of Capt. Wesley Ross by Rev. L. P. Morris, George T. Turnley, Esq., and Miss Lanby E. Ross, all of Cold Springs Texas.

COMMENCEMENT PROGRAMMES OF SOUTHERN UNIVERSITY, GREENSBORO, ALABAMA.—Saturday, June 29 9 A M.—Meeting of the board of trustees. Sunday, June 30, 10 30 A M.—Commencement sermon: Rev. W. A. McCarty, D D. Monday, July 1, 10 A M—Prize declamation. Monday, July 1, 8 P. M.—Exhibition of Belles Lettres Society. Tuesday, July 2, 10 A M.—Annual address before the Literary Societies, C. E. S. Ferguson. Tuesday July 2 10 A M.—Alumni address, Rev. J. M. Crews, A M. Tuesday, July 2, 10 A M.—Delivery of prizes to successful declaimers. Tuesday, July 2, 8 P M.—Exhibition of Clariosophic Society. Wednesday, July 3, 10 A M.—Orations of graduating class. Wednesday, July 3.—Baccalaureate address. Conferring degrees. Wednesday July 3 8 P. M.—Alumni reunion. You are cordially invited to attend. Usual reduction on railroads.

Publisher's Department.

THE GREAT JACKSON ROUTE.—Is the shortest, quickest and best Northern line to New York and the Eastern cities. During the heat of summer the greatest comfort in traveling is found on the route by Chicago or Louisville and along the shore of the great lakes, or through the grand scenery of the Alleghany mountains. To pass through these regions there is no route so direct, so quick, or so good as the Jackson, with its through cars to Detroit and solid vestibuled trains to leave New Orleans one hour later than any other, and make the same time.

Excursion tickets are now on sale by this route, good till October 31, to all the attractive and famous summer resorts of the Northwest, best known among which are Waukesha, with its celebrated springs; Minnewoc, the center of the delightful lake district of Wisconsin; Green Lake, Grand Haven, St. Paul, Niagara Falls, Montreal, Quebec, etc. The rates are as low or lower than to watering-places in other parts of the country, and living, both at hotels and boarding-houses, cheap and of the best. The country through which this highly cultivated and furnishing every drink desirable for the palate.

All are invited to call at the ticket office 22 Camp street under the City Hotel where guide books, descriptions, routes rates etc. will be furnished and the fullest information given.

VANDALIA LINE.—For the information of our readers and the traveling public we call to the merits of the above line. For ladies riding Fast Express St. Louis to Effingham is delightful. Entire train consists of elegant parlor cars, riding luxuriously, well and all sleeping cars in front of the rear coach, and all meals served in Harvey Restaurant Dining Rooms. Before reaching Effingham, Vandalia line crosses the Ohio river at Mt. Carmel, a distance of only 100 miles from Evansville, Ind., and 150 miles from Louisville, Ky. Through tickets via Vandalia line to all points East, North and Northeast, can be had of all agents.

ASTHMA.—Dr. O. Phelps Brown, 120 Carondelet street, New Orleans, has made the above disease a specialty for the past 20 years. The most obstinate cases yield to his skill. Dr. Brown is the only physician in the city who has proved by analysis and experiment the nature of Asthma, and will guarantee a cure in every case. Consultation free. Office hours 9 to 11 A. M. and 2 to 4 P. M.

IMPORTANT TO CANE GROWERS.—The Planters' Chemical Attractor and flavor of sorghum, is said to have no special drawback. It is highly recommended. It is claimed by the Clough Refining Process that it does away with the nauseous taste and smell entirely and gives a superior article for the best sugar house syrup. For particulars and descriptive pamphlet address the Clough Refining Company, Box Cincinnati, Ohio.

BARNES' HOTEL, MISSISSIPPI CITY.—In choosing a watering place for the summer we would suggest to our readers that they can find no better place than Mississippi City, in the best interests to be gained. The grounds are delightful, for its healthfulness, beautiful scenery and the surf bathing. Hon. Charles E. Sutcliffe and J. E. Rowland are the proprietors. These gentlemen are highly respected and will do everything in their power to render their guests comfortable.

ON THE fourth of July there will be an excursion from this city to Mississippi City, by the members of the Association of the Army of Tennessee for the purpose of presenting to Hon. Jefferson Davis a badge of membership, that organization. Full particulars hereafter. Those wishing to go can procure tickets for the round trip for $5.

MRS. HOVEY, 133 EAST SIXTEENTH STREET, New York.—Parties of limited means, who cannot afford to stop at fashionable hotels, should call on the above place. The accommodations are first class in every respect and Mrs. Hovey leaves nothing undone to make her guests comfortable.

ATTORNEY AT LAW.—Judge R. K. Howell has a card on this page. He is a lawyer of much experience and ability, having been practicing here for some fifteen or twenty years. Those who need the professional services will find him at 28 Carondelet street.

WE REFER parties needing steam engines, boilers, mills, guns, pistols, etc., to the advertisement of R. Dietz & Co., Nos 12 Union street, New Orleans, La.; they, being manufacturers and dealers of well-established reputation.

HIWASSEE COLLEGE, located in East Tennessee is under the management of Rev. J. H. Bonner, who has had much experience in the education of the young. See advertisement.

DRY GOODS.—Call at P. H. Adams & Bro's, 39 Magazine street, for everything in the dry goods line. They are particularly refining. Read the advertisement.

COMMISSION MERCHANT.—J. A. Ingerick, 147 Decatur street, dealer in cotton, sugar, rice, moss, hides, etc. Send him your orders.

NEW ADVERTISEMENTS.

H. W. JOHNS' PATENT ASBESTOS MATERIALS.

LIQUID PAINTS.

THE three most durable paints in the world for structural purposes. Send for Asbestos Circulars.

ASBESTOS ROOFING.

With white fire-proof coating, for steep or flat roofs. The only reliable substitute for tin.

Boiler Coverings, Steam Packing, Sheathing, Felts, Roof Paint, Fire-Proof Paints, Coatings, Cements, etc.

All these materials are prepared ready for use, and can be easily applied by any one. We guarantee the durability of our goods to be second to none in the world. From 15 to 25 per cent. of economy can be saved by their use.

Samples, illustrated pamphlets, price lists, etc., sent free. Liberal inducements to dealers and large consumers. Send for samples and reduced price list.

H. W. JOHNS' MFG. CO.,
(Sole Manufacturers)
Jackson, Mississippi.

Mr. C. H. Mansfield, of Jackson, one of the best printers in the State, and a gentleman of great intelligence and worth, says in reference to these Paints:

"I have tested them fully, and am prepared to say that the Paints which are of all colors and kinds are not only the cheapest, but the best I have used. In my experience of [illegible] with them, and the certificates in my possession to the same, I could fill a book on the subject.

C. H. MANSFIP.

CALEB A. PARKER & CO.,
GENERAL AGENTS FOR ALABAMA, GEORGIA, TENNESSEE, LOUISIANA, MISSISSIPPI AND TEXAS,
NO. 10 UNION ST., NEW ORLEANS, LA.

PAN HANDLE AND LOUISVILLE ROUTE.—Those who contemplate and desire to travel should not fail to observe that by the Louisville route Pan Handle and Pennsylvania railroad, to New York and all other Northeastern cities, there is but one change of cars, and that change is in the Pan Handle depot at Cincinnati, which is really no change at all, as a fresh car takes the place of the old one while the travelers are breakfasting. The scenery of this route is very much like the mountain beauties of Switzerland—mountain piled on mountain, and range after range coming into view until nature resembles one vast panorama. The food at the way-stations on this thoroughfare is of the choicest character, superior to that obtained at Columbus, Ohio, Pittsburg, Altoona, Harrisburg and Philadelphia. This grand national route is double-tracked and stone-ballasted, and free from dust. Boston passengers by this route have no street transfer at New York, as the whole train is transferred at Jersey City around New York to Harlem river, and there run on shore and on to Boston. Matt. Kennedy, Esq., general Southern agent of the Louisville line, and Col. W. M. Wallington, general Southern agent of the Pan Handle route can be found at the railroad offices, from whom passengers can obtain sleeping-car accommodations from Cincinnati to New York in advance of departure.

NEW YORK AND BOSTON.—Travelers should take the Providence line of steamers from New York for Boston. This is the finest line leaving the former city. The company have recently built a new steamer, the Massachusetts, the palace steamer of the world. It is only forty-two miles by rail from Providence to Boston. For further information write to or see L. W. Filkins, Esq., general passenger agent, or E. A. Deveau, general freight agent. See advertisement.

ANDOVER THEOLOGICAL SEMINARY,
Andover, Mass., March 29, 1878.

THE Blanchard Food is an excellent thing. I have no hesitation, after a thorough trial of it, in recommending it in cases of chronic dyspepsia and nervous prostration.

REV. DR. AUSTIN PHELPS.

See advertisement.

A LUXURY.

The Unique Perfumes made by Dr. Price, are indeed a luxury—their fragrance is sweet and captivating as a walk in a garden of flowers at evening's close. Dr. Price's colors are truly as sweet and natural as flowers freshly gathered. Price's Floral Perfumes. It is a cologne water of the highest fragrance.

BUSINESS NOTICES.

WILCOX'S FEVER AND AGUE TONIC.—Has no equal in the world for the speedy and permanent cure of Chills and Fever, Dumb Ague, Dengue, Bilious Fever, and all Malarial diseases. Contains no quinine or mineral poison, and will not produce nausea or headache. The most delicate lady or child may take it with perfect safety. Wilcox's Fever and Ague Tonic is prepared by Wilcox & Gibbs, Chemists, New Orleans. For sale by all druggists.

TO ONE AND ALL.—Who are suffering from any form of Throat and Lung Affection, Bronchitis, or any of the various pulmonary troubles that so often end in Consumption, I would say that Dr. Wistar's Balsam of Wild Cherry is a remedy of rare merit, and will relieve the most distressing cough in a few hours. Its timely use has saved many a life that was despaired of by the attending physician. Sold by druggists everywhere. Beware of worthless imitations. Genuine has "I. BUTTS" blown in the bottle. Prepared only by SETH W. FOWLE & SONS, Boston, Mass. Sold by all druggists.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies who use it daily, to be the only preparation that does not roughen the skin, or cake or leave a black spots in the pores. Mothers can apply it to infants who become chafed with a direct, immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 647 North Sixth street, St. Louis (Lindell Hotel.)

FOR particulars regarding Electric Belts address PETERMACHER GALVANIC COMPANY, Cincinnati, Ohio.

NEW ADVERTISEMENTS.

THE NEWEST MUSIC-BOOKS.

ONWARD!

Or Words to the name of L. O. EMERSON'S book for SUNDAY SCHOOLS. Just issued. Is a new and fresh collection of the best Sunday School Music, with a full instructive Course. Price 35 cents; $3 60 per dozen. Specimen copy sent for examination on receipt of price. Words only, 5 cents; $4 per hundred.

Sacred Tunes and Anthems are Provided Price $7 50 per dozen.

FESTIVAL CHORUS-BOOK!

Compiled by L. O. EMERSON, and designed for Musical Conventions, Societies, Festivals, etc. A selection of a number of the best choruses, sacred and secular. 160 large pages. ($12 per dozen.)

THE CHURCH OFFERING!

By L. O. EMERSON. As this book is both new and embodies Anthems, Motets, etc., all of the best quality, it is the book for any church, and will be the most severely used sacred Anthem Book. Its first class singers will find the use of it especially gratifying, and it has the greatest variety ever brought together of Anthems, Verses, Quintets, Duetts, Quartets, and all other pieces used in the service. Should be universally used. ($12 per dozen.)

OLIVER DITSON & CO.,
BOSTON.
C. H. DITSON & CO.,
843 BROADWAY, N. Y.

HIWASSEE COLLEGE.

THE price and quality of board and tuition compares favorably with other colleges, while the personal attention is the subject and the health morals, etc., of those placed in charge cannot be surpassed. The most desirable place for boys and young men, of a certain stage of advancement, to be found. Address Rev. J. H. BONNER, D. D.,
President,
Hiwassee College, Tenn.

50 Elegant Mixed Cards with name, 10c. Agent's outfit, 10c. SEAVY BROS., Northford, Conn.

NEW ADVERTISEMENTS.

H. W. JOHNS' PATENT ASBESTOS MATERIALS.

LIQUID PAINTS.

THE three most durable paints in the world for structural purposes. Send for Asbestos Circulars.

ASBESTOS ROOFING.

With white fire-proof coating, for steep or flat roofs. The only reliable substitute for tin.

Boiler Coverings, Steam Packing, Sheathing, Felts, Roof Paint, Fire-Proof Paints, Coatings, Cements, etc.

All these materials are prepared ready for use, and can be easily applied by any one. We guarantee the durability of our goods to be second to none in the world. From 15 to 25 per cent. of economy can be saved by their use.

Samples, illustrated pamphlets, price lists, etc., sent free. Liberal inducements to dealers and large consumers. Send for samples and reduced price list.

H. W. JOHNS' MFG. CO.,
(Sole Manufacturers)
Jackson, Mississippi.

Mr. C. H. Mansfield, of Jackson, one of the best printers in the State, and a gentleman of great intelligence and worth, says in reference to these Paints:

"I have tested them fully, and am prepared to say that the Paints which are of all colors and kinds are not only the cheapest, but the best I have used. In my experience of [illegible] with them, and the certificates in my possession to the same, I could fill a book on the subject.

C. H. MANSFIP.

CALEB A. PARKER & CO.,
GENERAL AGENTS FOR ALABAMA, GEORGIA, TENNESSEE, LOUISIANA, MISSISSIPPI AND TEXAS,
NO. 10 UNION ST., NEW ORLEANS, LA.

EXCURSION
TO
Mississippi City,
JULY 10, 1878.

Round Trip and Splendid Dinner
FOR $3 00.

THE presentation of a gold badge and certificate of membership from white oak, to the
HON. JEFFERSON DAVIS
BY THE
Association of the Army of Tennessee
will be responded to by MR. DAVIS in
AN ADDRESS TO THE ASSOCIATION,
In the beautiful grounds at BARNES' HOTEL.
Will leave by Mobile train at 7 A. M. and return about 9 P. M. same day.
Trip ticket, without dinner, $2.
By order of Executive Committee.
JAMES LINGAN,
President and Executive Chairman.

HEADQUARTERS
Association Army of Tennessee,
NEW ORLEANS, JUNE 20, 1878.

To the Friends and Survivors of the Army of Tennessee:

[illegible] the Association of the Army of Tennessee, [illegible] Carondelet street, applied for [illegible] Mardi Gras, [illegible] Association has [illegible] and urged a large force of your old [illegible] for the formation of the Army of Tennessee, [illegible] which [illegible] Mississippi City, [illegible] Jefferson Davis, [illegible] President of Mardi Gras [illegible] Barnes' Hotel, Mississippi City, on July 10, 1878, and Mr. Davis has kindly consented to be with us [illegible] to address the assembled members of the Association and their friends at that time and place. The Association sincerely trust that all who felt a patriotic interest in the past, will cheerfully come to learn wisdom for the future by a thoughtful consideration of its lessons, and will believe that neither the present nor the future of their country can be secured or benefited by keeping [illegible] the honest and sincere struggles of the Southern people in vindication of their political convictions, will be ready to respond to this invitation, and unite with us in one effort to embalm in the memories of our fallen comrades.

A worthy the time has come when we can honor the dead without being charged with inviting the [illegible] to the revival of bitterness engendered by the late war.

The objects of our Association are "historical, social and charitable" never political. We invite all who value the sacrifices of patriotism to revere the memory of the brave. Ample accommodations will be provided by old crowding or confusion, and separate cars will be provided for ladies and their escorts.

By order of the Executive Committee.

JAMES LINGAN,
President and Executive Chairman.

P. K. HOWELL,
ATTORNEY AND COUNSELOR AT LAW,
28 CARONDELET STREET 28
NEW ORLEANS, LA.

WANTED,

BY A TEACHER OF EXPERIENCE, who can give first-class references, a position in a public or private school or family to teach the usual branches of an English education. Correspondence solicited. Terms moderate.

Address
R. A., Advocate Office, New Orleans.

PIANOS Cash or time on high grade PIANOS and ORGANS. Lowest prices ever made for first-class instruments. Agents wanted everywhere. Illustrated circulars free. Mention this paper. Address DANIEL F. BEATTY, Washington, New Jersey. RAGING WAR ORGANS

BEATTY

ORGANS, COLDS, ASTHMA.

Remember that for all Affections of the THROAT AND LUNGS Lapphaz's Indian Turnip Pectoral Balm is the safe remedy, combining efficiency of action with a most palatable savor. Give it a trial. Price, 75. Sold at all well-assorted drug stores, and by the proprietor, 23 and 25 Jefferson Fields street. Mobile depot, Hopkins & Co., 20 Water St.; St. Louis depot, Richardson & Co., 708 N. Main St. 5p

ATTENTION! ATTENTION!

M. ANDRIEU, 159 Poydras St.

Home-Made Shoes, hand-sewed...$4 00
Home-Made Shoes, screwed...$3 50 & $4 50

Choice Boots and Shoes of all kinds and styles made of the very best material and workmanship, and at less prices than any other store in the city. Keeps all kinds for Gent's, Boys', Ladies' and Children's wear. Employs from 75 to 100 workmen constantly.

NEW ADVERTISEMENTS.

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LINEN LAWNS! MUSLINS!

WHITE GOODS, LISLE HOSIERY, LACE MITTS, LINEN SHIRTINGS & SHEETINGS, TOIL DU NORDS,

SEERSUCKERS! GINGHAMS!

Ladies', Gentlemen's and Children's Gauze Vests,

Linen Trowsering, Cottonades, Etc.

E. H. ADAMS & BROTHER,

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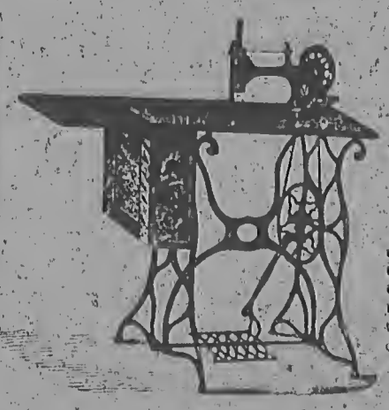
FOUR DOORS ABOVE ST. ANDREW STREET.

OBSERVE.—TWO PALM-LEAF FANS FOR FIVE CENTS. LARGE FOLDING JAPANESE FANS FOR FIVE CENTS. 5pdc

Great Reduction in the Prices

OF THE

WORLD-RENOWNED SINGER FAMILY SEWING MACHINE!



BEWARE OF

Worthless Imitation Machines.

The Singer Will Last a Lifetime.

The fact that the only Sewing Machine which unscrupulous men have attempted to imitate is the Singer is sufficient evidence of its superiority over all others. There is no longer any excuse for buying any of the cheap Machines hawked about the country, with no claim for patronage but their cheapness.

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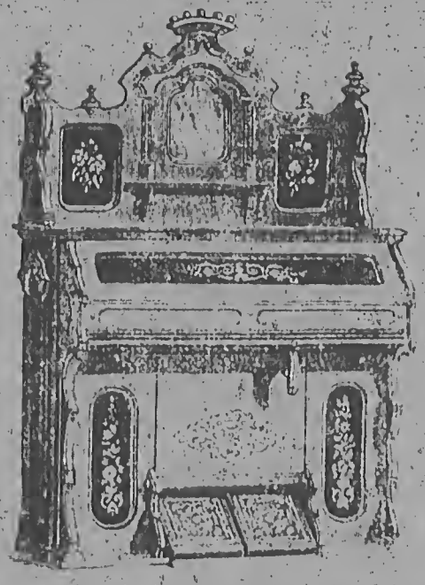


This Cut Represents

MASON & HAMLIN'S

$190 ORGAN,

REDUCED TO $135,

and each instrument [illegible] Mason & Hamlin Co. [illegible] $90 Organ Reduced to $72.

PHILIP WERLEIN,

[illegible] CANAL STREET

[illegible] CHICKERING, [illegible] LAFLIN, MASON & HAMLIN, [illegible] PIANOS.

[illegible] HAMLIN ORGANS.

ORGANS.

[illegible] MASON & HAMLIN,
[illegible] NEW ENGLAND ORGANS,
[illegible]

PHILIP WERLEIN,
[illegible] CANAL STREET,
NEW ORLEANS.

STONE IN THE BLADDER

RELIEVED BY THE

BUFFALO LITHIA WATER

AFTER THE LIFE OF THE PATIENT WAS DESPAIRED OF, BY HIS MEDICAL ADVISERS. THE STONE DISSOLVED IN THREE HOURS IN A GLASS OF THE LITHIA WATER.

CASE OF MR. C. WOLFE, of Point Coupée, La.

POINT COUPEE, LA., April 3d 18 8.

MR. THOMAS F. GOODE: By request I give you the following history of my case. Two years ago I began to suffer with severe pain in my kidneys, and at leave perceptual at a ss about two a week which caused the most excruciating agony, from which I was habitually relieved by the discharge of a stone from four to six grains in weight. There was never entire freedom from the pain in the kidneys. In eighteen months I discharged seven large stones, besides quantities of smaller stones and sand. As the result of this gro [illegible] and great suffering my general health was reduced to such a condition that my physicians advised me that I had nothing to hope for from medicine that my case was hopeless one, and I [illegible] for relief only in death. In this state of things, about six months ago I was advised by Mr. I. L. Lyons, a druggist of New Orleans to try the BUFFALO LITHIA WATER, Spring No. 2. A week after I began to use it I had a slight attack, in which I passed two small stones. Placing one of these in a glass of the Water, in three hours I found to my great relief that it was perceptibly dissolved. I persevered in its use, and in a few days passed another stone, which gave me confidence, and I persevered in its use. I have had no attack since, the pain in my kidneys has entirely disappeared, I have regained my usual weight, and my general health is perfectly restored. I very cheerfully acknowledge my indebtedness for my life and the comfort which I now enjoy to this great health-giving Water. Respectfully,

C. WOLFE.

This Water, in cases of one dozen half-gallon bottles, can be had at the Springs, and of I. L. LYONS, Wholesale Druggist, 42 and 44 Camp street, New Orleans, La.

THOMAS F. GOODE, Proprietor Buffalo Lithia Springs, Va.

The New Louisiana Remedy

FOR COLDS, COUGHS, CATARRH, HEMORRHAGE, etc., is a remarkable product of our swamps. Dr. D. Lefourth, of the New Orleans *Picayune*, says of it: "Have never used any medicine for such complaints that can at all compare with it. Contains no poison, and is delicious. *Thirteen Pages* of names of references, and illustrations at the depot, 106 Camp St., New Orleans. Sold by druggists and country merchants. 5p

SORGHUM

We are now prepared to furnish the Clough Refining Process, and are ready to [illegible] the same. It is [illegible] Planters' Chemical Attractor and flavor, [illegible] with full instructions and on application.

Clough Refining Company, Cincinnati, O.

TRUNKS—TRUNKS.

HAVING lately overstocked myself with this article from the best manufacturer of Cincinnati and Chicago, from the finest Ladies TRUNK, Gent's Sole Leather, Zinc, and to the cheapest every kind made; also Patent Tray (this you need not take the tray out to get at the bottom of the trunk,) also a fine lot of SATCHELS and VALISES; also a fine assortment of Ladies', Children's and Misses' HOSE, of the best Philadelphia makers. Call and see for yourself at

S. HAUN'S, 551 Magazine St.,
Corner St. Mary, New Orleans.

PIANOS.

PIANOS TUNED AND REPAIRED in the best and most satisfactory manner, at

Mr. Burchardt's Manufactory,

834 MAGAZINE STREET 834
Between Jackson and Josephine Sts. 5p

WHEELER & PIERSON (late owners to Darcy & Wheeler) and Pierson & Howe) 13 & 15 CAMP ST., opposite the City Hall, CLOTHING & FURNISHING GOODS FOR MEN AND BOYS.

We invite visitors from the country to look at our stock. We keep *best goods*, sell at *low prices*, and mark it in *plain figures*. Clergymen's trade solicited, and a liberal deduction made to them. Wholesale department in stairs.

THIS NEW ELASTIC TRUSS

[illegible] PATENTED [illegible] SENS-IBLE TRUSS

[illegible] Sent Postpaid on receipt of [illegible] of Waist measure. [illegible] BALL in the [illegible] PRESSES BACK INTESTINES JUST AS A PERSON WOULD WITH THE FINGER. With light pressure the [illegible] Eggleston Truss Co., Chicago, Ill.

WHISKERS! A Luxuriant Beard or Mustache [illegible] in the smoothest face in a few weeks, or [illegible] the Hair on BALD HEADS in six to eight weeks, by the use of INCINO! ONE BOTTLE FREE! [illegible] The INCINO CO., Cincinnati, Ohio.

FARMER'S CYCLOPEDIA—[illegible] 30,000 [illegible] FOR THE PEOPLE. The work of [illegible] and address [illegible] 18th St. The book which will have a steady and rapid sale. Agents [illegible] Publishing Co., 50 Locust street, St. Louis, Mo.

$60 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & CO., Portland, Maine.

Farm, Garden and Household.

WILLOW CULTURE.

The osier or basket willow (*Salix viminalis*) is quite extensively used by basket factories in several sections of the country, but, strange to say, it is very little cultivated. The material worked up is brought from Europe; why, one can hardly tell, when he reflects that the willow succeeds as well in America as in any other part of the world, and that, all things considered, it would undoubtedly be one of our most profitable crops. In England and Scotland, where it is quite extensively grown, it yields an annual crop worth from $100 to $150 to the acre, and calls for but a very small outlay for labor. In this country it would do much better, owing to the fact that it would command better prices—the producer would get the price paid in England, with a large portion of the transportation cost added on. Under favorable circumstances the crop will yield nearly two tons to the acre, and it is now worth in New York, about $150 per ton.

The osier willow now used in this country, most of which is imported from France and Germany, costs us nearly $6,000 000 annually. The demand seems to be constantly on the increase, and if the willow could be obtained conveniently there would, no doubt, be double the quantity worked up that is now worked. Under all these circumstances, who can explain why we do not cultivate willows? Instead of sending $6,000,000 abroad for the rough material, we ought to-day to be supplying the whole world with baskets and basket stuffs. The crop is among the easiest grown, and the most profitable, as well as the most certain. We have thousands upon thousands of acres of land exactly suited to the growth of willows (and suited to nothing else) that is now not worth a single cent to us. Like most other members of the willow family, the osier delights in a low, wet soil, and hence is the very thing for our swamp lands, and lands subject to overflow. There is scarcely a river in our country along which may not be found immense quantities of good lands that are not cultivated on account of the fact that the water rises over them two or three times in the course of a year. These overflows would not injure the willow, for, on the other hand, would do it good by keeping the lands up to a high state of fertility. And yet we ship from across the ocean $6 000 000 worth every year! No wonder that Charles Dickens should give it as his opinion that we were "indeed an eccentric people."

The osier willow grows as readily from cuttings as do any of our common wild willows. The plants are usually set in drill "rows" about four feet apart, and about two feet asunder in the rows. Once fairly started, there is nothing more to do than to harvest the crop, the willows keeping all other growths choked out. In the course of the season the young sprouts run up to the height of from four to six feet. These are the crop. They must be cut off smooth to the ground. A plantation is said never to wear out—the older it gets the better the yield.

There is no question as to the advantages presented by this country for willow culture. The crop is grown to some extent in the New England States. We might to supply the world with willows at $50 a ton, and make more money by the operation than we make on either wheat, corn or cotton.

AGE IN FOWLS.

There is science in the keeping of poultry successfully, especially with sizable flocks and a limited area of yard. A hen is a contradictory bird, unless studied and understood, and those most familiar with her tell us that a close knowledge of her habits and methods is essential to the best success. Some men know their fowls, and always have eggs and chickens; others, not so well acquainted with their habits, have the birds, but not the eggs nor the chickens which they expect.

There are one or two facts in a hen's life which it is well to remember. She lays not all the time, but in successive litters of eggs, followed by a period of rest. This rest is a physiological necessity, and in the natural state is the provision for the hatching of the eggs previously laid, and to give opportunity for the moult. Consequently after the setting and the moult, we expect a recommencement of the laying period. How unwise, then, to "break up" the setting hen and feed her with stimulating food! Then again, the young hen lays a larger litter than the aged fowl. It is probable that the first and second years of the hen's life are the most productive of eggs. How unprofitable, then, to kill off the young fowls, and to leave the aged fowls.

The hen keeper who succeeds the best is he who exercises the most judicious supervision over his flock, who allows the natural proclivities to take their course, and who checks the sitting proclivities of aged fowls by death. The young fowl sits and rests, and then lays; the aged fowl, to whom the egg producing organs are weakened, often takes in sitting and unprofitable (to the owner) rest. Let the hen keeper remember that to produce the largest number of eggs for a flock he must keep young fowls; these he must study in order to rationally treat, and must vary his food and his methods as experience, carefully consulted, will always indicate.—*Scientific Farmer.*

WALKING HORSES

The best gait a horse ever had for every-day use is a good walk. It is a gait that not one in ten possesses. Colts are not trained to walk in all the Eastern States. Young America wants mine speed. Kentucky has made good, walking horses than any other State, for there horseback traveling has long been the fashion for men and women, over a country where muddy roads at times render any other gait impossible; and so horses have been bred for the saddle and trained to a walking gait. This is also the case in all the Western States, and perhaps might have been so in New England when our grandmothers rode to meeting on a pillion behind our grandfathers. But one-horse wagons have put horseback riding out of the fashion, and now a good walking horse is more rare than one that can trot a mile in 2.40.

At the Springfield, Mass., show of 1850 the writer was one of a committee to award prizes to the two best walking horses. Out of seventeen entered, the committee found but one which was considered a first-rate walker. This was a Morrill mare, which walked five miles in an hour with ease. Two others were fair walkers, and the others knew no gait that would be called walking. At the New York State Fair the same state of facts was again developed.

A letter from Wisconsin says: "I think horses trained to walk fast would be a greater benefit to farmers in general than fast trotters, as almost all of their work has to be done with a walk." I once knew a man of Massachusetts who, before the railroads were built, kept from two to four teams on the road, and never allowed them to trot at all, and made the distance in quicker time than his neighbors, who made their horses trot at every convenient place. He said that when a horse commenced to walk after a trot he walked much slower than his common gait.—*Factory and Farm.*

A CHEAP HANGING BASKET.—Crochet a little saucer-shaped mat in red wool, loose open-work, and place inside a saucer, soup-plate, or the cover of an old butter-dish. Place in it a large sponge with bird-seed and a few hemp seeds sprinkled through it. Cut a slit in the top of the sponge, and insert a hyacinth bulb. Now suspend the hanging basket by four red cords of twisted worsted, finished by tassels at the top. Then fill your saucer with water, and wait patiently a few days, and you will have a thing of beauty. It will make you happy just to remember it years after the sponge has gone the way of all sponges. There is a still less expensive hanging basket. Take a turnip or carrot, cut off a slice from the top, and hollow out a dish about an inch in thickness. Fill this hollow with water, and hang up the turnip-shell by three cords. Very soon the green sprouts will appear, and will grow almost like Jonah's gourd, curving upward in long, beautiful wreaths. When one gets too old it may be replaced by another, you had started a few weeks later in the kitchen. It shows us how much beauty and real poetry there is in very commonplace things and lives; we need not go far away for something lovely to delight both eye and heart.—*Country Gentleman.*

FANCY POULTRY.—I have often heard farmers say that the improved breeds of poultry were good for nothing for the farmers—that they were only for the fanciers and breeders of the poultry. As a young farmer, I came to the conclusion to try a fancy breed, and I do not feel sorry for the $12 I paid two years ago for a trio of white-crested black Polands. Within the two years I sold fowls to the amount of $75, and eggs to the amount of $125, and I have forty hens and four cocks left, for which I refused an offer of $100 lately.

There are but few persons, whether farmers or others, who do not delight to have pretty fowls. I think the white-crested black Polish fowls cannot be exceeded by any other breed. They have black, shiny bodies, and large, white crests, which give them a very curious and attractive appearance. I get as many eggs from my forty hens as some of my neighbors get from one hundred hens of the dunghill fowls. My opinion is that if farmers would get a poultry journal, or an agricultural paper, and read it, and get improved breeds of poultry, we would hear less complaints about their poultry.—*D. N. Kern, Shimmersville, Lehigh County, Penn.*

BOILED TONGUE.—In choosing a tongue, ascertain how long it has been dried or pickled, and select one with a smooth skin, which denotes its being young and tender. If a dried one, and rather hard, soak it for at least twelve hours previous to cooking; if, however, it is fresh from the pickle, two or three hours will be sufficient for it to remain in soak. Put the tongue into a stew-pan with plenty of cold water and a bunch of savory herbs; let it gradually come to a boil, skim well and simmer very gently until tender. Peel off the skin, garnish with tufts of cauliflowers or Brussel sprouts, and serve. Boiled tongue is frequently sent to the table with boiled poultry, instead of ham, and is preferred by many persons. If to serve cold, peel it, fasten it down in a piece of board by sticking a fork through the root, and another through the top to straighten it. When cold, glaze it, and put a paper frill round the root, and garnish with tufts of parsley. Cook a large smoked tongue four to four and a half hours; a small one two and a half to three hours. A large unsoaked tongue three to three and a half hours; a small one two to two and a half hours. Seasonable at any time.—*Western Rural.*

BALKY HORSES.—The brain of a horse seems to entertain but one thought at a time. For this reason quirting or whipping is out of the question, and only confirms his stubborn resolve. But if you can by any means change the direction of his mind, give him a new subject to think of, nine times out of ten you will have no further trouble in starting him. A simple trick as a little pepper, aloes, or the like, thrown back on his tongue, will often succeed, by turning his attention to the taste in his mouth. A simple remedy is to take a couple of turns of common wrapping-twine, such as grocers use, around the fore-leg just below the knee, tight enough for the horse to feel, and tie in a bow-knot. At the first check he will generally go dancing off, and after going a short distance you can get out, remove the string to prevent injury to the tendon in your further drive; or tie a string tightly around his ear, which will serve to divert his mind to forget his stubbornness.—*London Garden.*

CLAM CHOWDER.—Cut into thin slices about one-half pound of fat, salt pork; place in the bottom of a kettle and fry out until the pork begins to brown; then add four good-sized onions chopped fine or sliced thin, as best liked, and partially cook them in the fat; slice eight raw potatoes, and about six good-sized tomatoes (if canned, allow one pint); break into small bits one-half pound of crackers, and chop up forty clams; pour the onions and pork from the kettle and make layers of ingredients—the bits of pork can be taken out or left in, according to taste—seasoning each layer with pepper, salt, ground cloves, a little chopped parsley, and a small quantity of powdered thyme and summer savory; over the top place a few slices of lemon; cover with water, and cook from one to one and a half hours.—*Rural New Yorker.*

VARIOUS COLORS FOR GRASSES.—To whiten grasses, place them in a cone over burning sulphur. To color red, take carmine, one-quarter ounce; liquor ammonia, one-half ounce; water, one-quarter pint. To color blue—Indigo dissolved in sulphuric acid neutralized with whiting. To color yellow—solution of turmeric in spirits of wine. To color violet—archil and a little lime. To color lilac—add to boiling water. To color green—dye first light blue, by diluting the blue with one-half water, and then use the yellow. Dye the grasses by dipping them into these solutions. Colors may be brightened by first dipping them into water containing cream of tartar, and drying.

At Grayville, Ill., a few days since, a five-year-old child, left alone by a fire, got too near the flames and its clothing became ignited. The house dog, a common cur, sprang on the child, threw her down and actually stripped off the burning clothing, burning his jaws severely. By the time the parents had arrived the noble dog had saved the child's life, the dog being the worst burned of the two.

Heart-work must be God's work. Only the great Heart-Maker can be the great Heart Breaker. If I love him my heart will be filled with his Spirit and obedient to his commands.—*Baxter.*

IS IT ANY WONDER?

In view of the immense amount of adulterated baking powders used by the masses of people to food, is it any wonder that there are diseased gums, decayed teeth and disordered digestion? To escape these evils use Dr. Price's Cream Baking Powder—the only kind made by a physician, with great care.

MISCELLANEOUS.

THE TRIUMPH
Steam COTTON BAND PULLER
AND BUCKLER.

THE ATTENTION of the Compress owners in the United States is called to this

NEW AND IMPORTANT INVENTION.

This STEAM PULLER has been thoroughly tested, and has demonstrated the fact that we can apply the Cotton Bands any required tensil strain and BUCKLE THEM AT EXACTLY THE HIGHEST POINT REACHED, and no slipping of the bands through the buckle, all the bands being drawn taut and buckled at the same instant, giving out a perfect bale, and without regard to the size, weight or shape of the bale.

THE BUCKLE is simply perfect; it is cheap and strong, and can be furnished to the order of a day by the million. The old bands are used as they come off the bales, and NOTHING IS LOST.

THE PULLER can be attached to any size or style of press, and at an expense that is slight compared to the benefit to be derived by the Compress. It is simple, and can be operated by regular Compress men without danger of getting out of order. The speed is equal or greater than ordinary hand-tying.

For terms and rest of the machine apply to

LEWIS JOHNSON, Builder,
Corner Julia and Delta streets,
NEW ORLEANS, LA.,
OR TO
JOHN A. KLEIN, ESQ.,
MISSISSIPPI VALLEY BANK,
VICKSBURG, MISS.

THE GREAT
PROVIDENCE LINE!
BETWEEN
NEW YORK AND BOSTON
And all points East,
VIA PROVIDENCE DIRECT.
The nobly New Mammoth STEAMER
MASSACHUSETTS,
The Palace Steamer of the World, and the World Renowned STEAMER
RHODE ISLAND,
Queen of the Sound.
Daily from Pier 9 North River, foot of Warren street, at 5 P. M. No intermediate landings between New York and Providence. Arrive at Providence at 6 A. M.

$3 GOLD PLATED WATCHES. Cheap! Circulars sent free. Sample Watch & Free Jewelry to Agents. Address, A. T. GUNN & Co., Chicago.

MACHINERY, TIES, ETC.

DANIEL PRATT'S IMPROVED
"Revolving Head" Cotton Gin.
PATENTED JULY 15, 1873.
Price Reduced to $4 Per Saw.

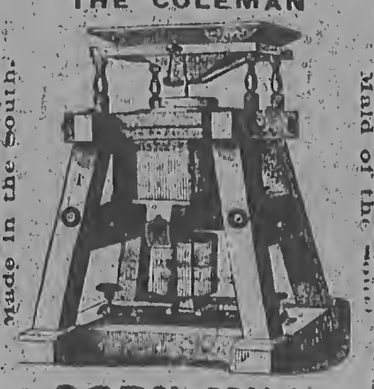
THIS GIN has been in use for the past five seasons, and several recent improvements have been added. It obviates all friction at the ends of the cotton box, prevents the roll from breaking, and gives a Larger Yield of Lint from the same Amount of Seed than any other Gin in use. The Revolving Head lightens the draft and causes the Gin to run faster with less driving power, thus doing a great deal more work with the same time, while economizing steam or animal power than any other Gin. The seed being ginned very close, the length of the staple is increased producing cotton of this account of a greater market value. This improved value, given by length of staple, with extra production of lint, added to increased amount of work done more than covers the cost of the Gin in every bale ginned. Testimonials sent by mail on application.

JOS. B. WOLFE & CO.,
GENERAL AGENTS,
Carondelet St.
NEW ORLEANS, LA.

H. DUDLEY COLEMAN & BRO.
Mills, Engines and Machinery,
NEW ORLEANS, LA.

WE SOLICIT ORDERS for Portable or Stationary Steam Engines, Corn Mills, Saw Mills, Gins, Presses and Machinery delivered at railroad depots or river landings.
Portable Engine prices greatly reduced.

THE COLEMAN

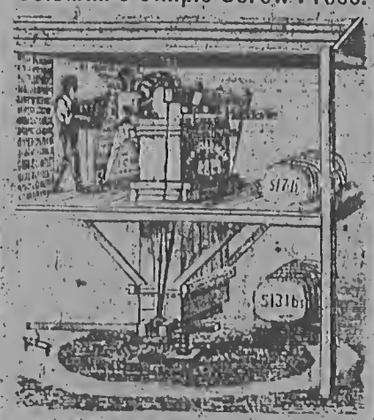


Made in the South.

CORN MILL.

VICTORIOUS at every Fair from New York State to Texas, over thirty-three different competitors, during the past twenty-eight years. Awarded the only Gold Medal ever awarded to any Corn Mill in the United States. Simple, strong, durable and cheap, with solid French Burr Stones. Made by
H. DUDLEY COLEMAN & BRO.,
New Orleans, La.

Coleman's Simple Screw Press.



PRICE, Complete $150 00
Wrought Iron Screw 4 inches in Diameter Packing box 8 feet deep. Simple, strong, durable and guaranteed to pack a 500 lbs. bale. Send for circular. Manufactured by
H. DUDLEY COLEMAN & BRO.,
New Orleans, La.
We make also the Friction Power Press (Shumway's patent).

STRAUB MILL COMPANY, CINCINNATI.
MILL MACHINERY FOR WHEAT, CORN OR FEED.
DOUBLE GEARED PORTABLE MILLS.
HOLTING CLOTH AND MILL SUPPLIES.
DARK SHELLERS, SMUTTERS, CLEANING, LAPPING, PULLEYS, &C.

ICE! ICE! ICE!
WHOLESALE AND RETAIL.
FAMILIES SUPPLIED AT LIBERAL RATES.
ORDERS PROMPTLY ATTENDED TO.
WILLIAM MYERS,
NINTH STREET, between Magazine and Constance Sts., opposite the Market.

L. CARBO,
WHOLESALE & RETAIL
LUMBER MERCHANT.
Dealer in Rough and Dressed Pine and Cypress Lumber, Shingles, Lime, Staves, etc.
Office and Yard—Cor. Gen. Taylor and Tchoupitoulas Sts., New Orleans.
Bills sawed to order at short notice and at reasonable prices. Also, has on hand a large stock of Dry Walnut and Ash Lumber, which will be disposed of low for cash or approved paper at short notice. Fire Commodations to Box 228, New Orleans Post Office, or Box No. 22, Merchants and Dealers Exchange.

A. EIPSCOMB, COLUMBIA, TENN., Breeder and Shipper of Pure Bred Land and Water FOWLS. Eggs for hatching in season. Fowls for sale at all times. Prompt attention given to all orders and communications which are respectfully solicited.

NEW ENGLAND CONSERVATORY OF MUSIC. Largest in the world. 17th academic year. 1867—78 eminent professors. 116 free outs for U. S. Musical Gem. Mosaic Hall, Boston.

GOLD! Any worker can make $12 a day at home. Costly outfit free. Address Pelton & Co., Augusta, Maine.

MEDICAL.

The German Star in Louisiana.

THE SO-CALLED WONDER DOCTOR has arrived safely in New Orleans, with his boat and family. He has made a twelve months' tour through the State of Louisiana to show to the public what he can do with his AMERICAN HERB MEDICINES for the diseased human system and organs. The Doctor is a thorough and experienced German chemist of the herb and vegetable kingdom, and has spent eighteen years in exploring America for the purpose of discovering the most valuable medical herbs growing in America. He has succeeded in discovering the secrets of all Indian tribes in connection with the vegetable kingdom, and thus is enabled as a practical physician, to prescribe these herbs to his patients. The Doctor has been wonderfully successful in the treatment of his patients, of whom he has had in his charge 1,665 within nine months. These comprised cases of sickness of every description, and of both sexes. All these patients were completely restored to health in a very short time. Everywhere in the State the Doctor had to promise to establish himself in New Orleans, which he has resolved to do and carried out, in order to relieve, as fast as Nature will permit, the long sufferings of so many of his fellow-beings. None but American herbs will be employed by the Doctor in the preparation of his medicines, and all part ns who may honor him with their confidence and cl nage will be treated with them.

The Doctor has established his office and a Chemical Laboratory, as well as a complete Private Hospital, at No. 103, BOURBON STREET, between Toulouse and St. Louis streets, so as to give to the afflicted from everywhere an opportunity to receive medical attention at his hands. The rooms are all well fitted up, and absolutely under his personal supervision. His terms are moderate. Letters of inquiry (with three-cent stamp inclosed) will be answered promptly. Orders for medicines will be filled upon the receipt of the money, and mailed free to any place in the United States. Address,

WONDER DOCTOR,
Office, No. 103 Bourbon street,
New Orleans, La.

Dunbar's Wonderful Discovery.
BETHESDA WATER.
On and from this date I have appointed
L. C. Arny,
Nos. 26 28 and 30 Rio ville Street, N. O.,
my General Agent for New Orleans and the State of Louisiana for the sale of the celebrated Bethesda Water of Waukesha, Wis. It is the acknowledged cure of Bright's Disease, Diabetes, Dropsy, Liver and all Urinary diseases.
Call for certified pamphlets and directions for using the Bethesda Water at my General Agent's office.
RICHARD DUNBAR.
WAUKESHA, Wis., July 25, 1878.
This Water, in packages of 10, 20 and 40 gallons for sale as above.

Jenkin's ANNIHILATOR
The Great Southern Remedy for
RHEUMATISM
GOUT and NEURALGIA

IS PURELY VEGETABLE, and can be taken without fear of any deleterious result by the delicate as well as the robust constitution. It purifies the Blood, stimulates the Liver and Kidneys, and eradicates every vestige of the above diseases. Price, $1. Sold by all druggists. Pamphlets, containing testimonials and valuable advice, sent free to any address.
N. JENKINS & CO., Proprietors,
New Orleans, La.
FINLAY & THOMPSON, Wholesale Druggists, General Agents, New Orleans La.

BOOKS, STATIONERY, ETC.

"When the Grass Grows Over Me."
New Song. Words will come above the sighing
That my face the sun cannot see—
From the fragrant presence trying—
When the grass grows over me. New Song.
A tender strain melodiously, sympathetically expressing the feeling of the poetry. It is already very popular.
Price, 35 Cents, Postpaid.
JOHN CHURCH & CO., Cincinnati, O.

NEW TEMPERANCE CANTATA,
'House of Rechab.'
By A. C. Gutterson.
DEDICATION.
"To the Temperance Organizations who have striven by Legislation and Prayer for the Downfall of the Liquor Traffic."
In two acts and not beyond the reach of amateur talent. The scene is laid in Jerusalem. The incidents are derived from the Bible, and present the most powerful and striking argument in favor of total abstinence. The music is replete with sprightly duets and humming choruses.
Full directions accompany the work.
Single copies, 50. Circular, with full particulars, free.
JOHN CHURCH & CO.,
CINCINNATI, OHIO,
And 805 Broadway, New York.

JOSEPH GILLOTT'S
STEEL PENS.
SOLD BY ALL DEALERS.
MANUFACTURERS' WAREHOUSE,
No. 91 John Street, New York.
JOSEPH GILLOTT & SONS.

AGENTS WANTED.

AGENTS, READ THIS.
WE WILL pay Agents a salary of $100 per month and expenses, to sell our new and wonderful inventions. Address
SHERMAN & CO., Marshall, Mich.

AGENTS! Prof. A. J. Nelson's History of the WAR IN THE EAST,
or the Conflict between Russia and Turkey, is the live topic for live agents. Just out. Big pay. Send for circulars. Address NELSON & CO., Publishers St. Louis Mo.

AGENTS wanted to sell
THE CURSE OF RUM,
including Life and Work of Murphy and Reynolds, with History of the movement in other countries. Only illustrated book. Price, only $2. GUARANTEE PUBLISHING CO., St. Louis, Mo.

FOR LADIES ONLY
LADY AGENTS WANTED to sell Mme. Grieswald's SKIRT SUPPORTING CORSET, universally approved, and is gradually supplanting all others. Application only to MME. GRISWOLD, 21 East Sixteenth street, New York.

HOW TO BE YOUR OWN PRINTER. AGENTS Wanted, $30 to $75 a Month. Send for circular and sample work. Address P. W. Ziegler & Co., St. Louis Mo.

$190 PER MONTH made by agents selling the Buckeye Sta. Honey Package, Buckeye Pocket 9x11 Chromos, Magic Pen (ink regulator), Tinted Combination Pen Holder, Monitor, Politer, Magical, Parching Plate, Felt Lamp Wick, Machine Needles, Attachments, Nothals, Cheap Jewelry, etc. Catalogues free. BUCKEYE NOVELTY CO., Cincinnati, O.

$10 to $25 A DAY SURE MADE by Agents selling our Chromos, Crayons, Picture and Chromo Cards. 125 samples, worth $5, sent postpaid for 25 cents. Illustrated Catalogue free. J. H. BUFFORD'S SONS, Boston. Estab'd 1835.

25 Fashionable Cards, no 2 alike, with name, 10c. postpaid. Clinton Bros., Clintonville, Conn.

INSURANCE.

Twenty-Ninth Annual Statement
OF THE
CRESCENT MUTUAL
INSURANCE CO.
NEW ORLEANS, May 23, 1878.

ASSETS, April 30, 1878	$ [illegible]
GROSS PROFITS for year ending April 30, 1878	$ [illegible]

The Board of Trustees this day resolved that after paying the annual dividend of TEN PER CENT. on the capital stock of the company, a dividend of TWENTY PER CENT. in cash be paid on MONDAY, June 10, to those parties entitled to receive the same.

TRUSTEES.

Thos. A. Adams,	John E. King,
Samuel B. Newman,	Fred. Camerden,
Samuel H. Kennedy,	Joseph W. Stone,
John Phelps,	George Martin,
Adolph Thompson,	Alfred Moulton,
Henry Abraham,	L. O. Jorey,
Victor Meyer,	Edward Nalle,
Joseph Bowling,	Geo. W. Sentell,
Edward J. Gay,	Paul E. Mortimer,
Simon Hernsheim,	John V. Moore,
Simon Forsch-Imer,	W. D. Conger,
Joseph H. Wolfe,	Henry M. Preston,
B. H. Post,	J. J. Irby,
Edward Pilsbury,	Reuben G. Rash,
	John M. Parker.

Hibernia Insurance Co.
OFFICE—NO. 37 CAMP STREET.
JOHN HENDERSON, President.
JOHN H. HANNA, Vice-President.
THOS. F. BRAGG, Secretary.

Earnings	$ [illegible]
Losses paid	$ [illegible]
Net profits	$ [illegible]
Assets	$ [illegible]

At an election held on Monday, the 21st inst., the following named gentlemen were elected Directors of this Company, to serve for the ensuing year:

John Henderson,	John H. Hanna,
Thomas King,	Thomas Smith,
Thomas Dillon,	W. J. Cleiel,
John T. Gibbons,	Wilford Hart,
Emile Gaiche,	David Tarks,
E. J. Gaquet,	M. F. Harvey,
	George McCloskey.

And at a meeting of the Board, held May 23, JOHN HENDERSON was elected President, JOHN H. HANNA, Vice-President, and THOS. F. BRAGG, Secretary.

The Board declared, out of the net profits of the Company for the past twelve months, ten per cent. interest on the paid up capital, and five per cent. dividend on premiums paid by stockholders (making, with the rebate, twenty per cent. on premiums). Said interest and dividend to be paid to the credit of the stockholders.

Interest and dividends on full paid stock to be paid in cash at the office of the Company on and after June 15.

THOS. F. BRAGG, Secretary.
New Orleans, June 1, 1878.

MISCELLANEOUS.

BLACK CASHMERE SILKS,
COLORED SATINS,
EVENING SILKS, VELVETS,
ETC., ETC., ETC., ETC.

WE ARE PREPARED to show a most complete assortment of the above goods, which will be offered at EXCEPTIONAL PRICES.

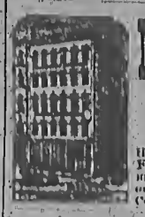
D. H. HOLMES,
155 CANAL AND 15 BOURBON STREET,
NEW ORLEANS, LA.

MAKE $100
Acting as Our Salesman.
We are desirous of engaging energetic AGENTS, either on salary or commission, as they may elect. Don't fail to write us. Reward to business if not employed; and when you receive our circulars read them carefully. Address, with stamp for particulars,
G. W. FOSTER & CO.,
275 AND 285 E. MADISON STREET,
Chicago, Illinois.

PEARL PRE
Type Fo
GOLDING & CO., Manager
10 Park Hill Square, B
Golding & Co's Machinery and Type, 6 to 12 volt bodies to throw and press, for the beauty of design and their high-class finish for 1878.

LADIES' ELEGANT JET SET, DIAMOND cut to fit this page for 50 cents. Gets Assortment 50 cents. Two sets for twice the money.
POSTAGE STAMPS AS CASH.
F. STOCKMA
27 Reed Street, New
Ladies' Jet Chains, with Charms, reduced to

GRIMAULT & CO.
GUARANA
Will cure, almost instantly, the most SICK or NERVOUS HEADACHE and NEURALGIA. Price, per box, of 12 powders, 1 Sent free by mail on receipt of the price by GERAUD & Co., 30 North William St., New Y



Marder, Luse & C
TYPE FOUNDERS
CHICAG
Have the largest and most complete Foundry in the West. All type of the best quality of metal. Estimates furnished on application. Goods shipped promptly. Complete outfits supplied on short notice.

NEW CHINA MATTINGS.
ELKIN & CO.,
168 ..... CANAL STREET .....
ARE RECEIVING
NEW CANTON MATTING,
In WHITE, CHECK and FANCY PATTERNS. In various qualities and at VERY LOW PRICES. We have a large stock of CARPETS—Brussels, Three-Ply and Ingrain. Also, OIL CLOTHS in all widths. New Patterns of WINDOW SHADES.

SCIENTIFIC.

—Fragments of ancient pottery found in Natal bear a very close resemblance to the pottery made by the ancient British.

—Tauret and Villiers think that muscular inosite and the vegetable sugars of the same composition are identical. They found a similar sugar in peas, lentils, acacia, cabbage, diglis, potatoes, asparagus, etc.

—The Council of the Statistical Society will give their Howard medal of the present year and twenty pounds to the author of the best essay on "The Effects of Health and Disease on Military and Naval Operations."

—From the annual reports of the lunatic asylums of Bengal it appears that not less than 30 66 per cent. of the total number of cases of lunacy can be traced to the excessive use of gunga, one of the most deleterious preparations made from Indian hemp.

—Lord Rayleigh, in a paper on "Progressive Waves," says it has often been remarked that when a group of waves advances into still water the velocity of the group is less than that of the individual waves of which it is composed. The waves appear to advance through the group, dying away as they approach its anterior limit. Prof. Stokes regards the group as formed by the superposition of two infinite trains of waves, of equal amplitudes and of nearly equal wave-lengths, advancing in the same direction, and this explanation occurred independently to Lord Rayleigh himself.

—Some interesting observations on the influence of forests upon climate have been made by M. Fautral. In the months of June, July and August, when the activity of vegetation is great, trees, in drawing nourishment from the air, produce a movement which is shown in the atmosphere by a slight depression of temperature. Above coniferous trees, however, an elevation of temperature is constantly indicated during the day, and this is due to the retention of solar heat by the vapors found enveloping the tops of these trees. He ascribes the growth of conifers in poor soil mainly to the presence of this warm, moist medium. In the midst of a wood there is always an ascending current of air, and on the borders there is a lateral current from the wood toward the open country. The ascending current the above, comparatively speaking, of still ones in forests is due.

—It is probable that the entrance of water into the lungs has a great deal to do with the painlessness of drowning. It is certain that unconsciousness comes on more quickly when the person is deprived of air, because the lungs are filled with water, than when the air-passages are closed, while the lungs remain intact. Most persons can hold their breath for a minute, very many for a minute and a half, some for two minutes. In one of the variety theatres of New York appeared recently the Brilliant Pearl of the Enchanted Grotto, christened Undine, who performs, while under water, dressed in a mammoth crystal illuminated glass tank, feats of astonishing suppleness and almost unbelievable endurance. This performer will probably remain under water, holding her breath voluntarily, two minutes and perhaps more. I have myself, watch in hand, seen Johnson, the celebrated ocean swimmer, remain under water, in a tank before audience, for the astonishing space of three minutes and twenty seconds, before he saw the involuntary motions of his respiratory muscles were uncomfortable to witness. Such gasps, although extreme discomfort may be felt, there is no approach to unconsciousness. But if a person is placed under water, and he does not draw his breath, unconsciousness will usually come on in one or two minutes at the farthest.—*Boynton Science Monthly.*

DAVY'S SAFETY LAMP.—The valuable contrivance, and equally a splendid improvement upon it, which aims to assure safety to the workmen who are exposed to the fire-damp in the chambers of coal mines, is not always, however, an absolute protection from the perils of an explosion. Frequent accidents have occurred in the English mines from the carelessness of the miners, who sometimes screw out the lamp from the protecting chamber of gauze, to get the flame for lighting their pipes! But apart from the danger arising from such recklessness—averted in coal mines by a patent lock on the lamp—there is still a possibility of explosion which care cannot obviate. This is the danger from blasts of the explosive atmosphere, which, passing through the gauze with velocity, may *fire it at once through*, and ignite with the dangerous air without. A recent writer in *Nature* has called attention to this fact, and suggests that more vigorous methods of ventilation are the only available means of averting this peril. While we agree with him that these methods are desirable and might prove generally effectual, there is yet one more method of lighting mines, which has been overlooked. It is the use of the Geissler vacuum tubes, by means of which, with no very cumbrous apparatus, a constant stream of electrical light may be maintained through a glass cylinder, and the light being absolutely inaccessible to the flame and without heat, cannot be a source of danger. The tube alone may be carried by wires into the mine, and the battery and coil be placed at the surface. The degree of light will be in proportion to the extent of vacuum space lighted by the current, and to the intensity of the current itself. This same lamp is available for light under water at any depth, when the water is tolerably clear, and it may be used by the chemist, who would not dare to expose his buoyant gas to the peril of a flame, or heat-giving light. In modifications of the existing Davy lamp of Dumas and Benoit, we look for its general use in mines where the fire-damp is prevalent.

Give me an honest laugher.—*Walter Scott.*

BUSINESS CARDS.

COAL ..... COAL ..... COAL.

B. D. WOOD & BROS.,
Corner Camp and Common Streets.
(Opposite the City Hotel),
Wholesale and Retail Dealers in all kinds of COAL. Pittsburg Coal delivered both at load or Rock on the coast, and shipped in casks or in bulk, at lowest market rates. City trade solicited.

W. W. CARR,
HORACE D. BEACH, Manager,
LUMBER YARD,
340 DELORD ST., NEW ORLEANS.
Cabins and Dressed Lumber a specialty.

A. ENSSINGER'S
CRESCENT
Steam Trunk Manufactory,
ALSO WATER-PROOF CLOTHING.
Depot—NO. 37 MAGAZINE ST., bet. Gravier and Natchez, New Orleans.
Keeps constantly on hand a large assortment of all kinds of Ladies' and Gentlemen's Travelling and Packing Trunks, Valises, Bags, etc. Factory, Tchoupitoulas St. bet. Lyon and Upper Line Sixth Dist. Trunks made to order.

BATHS! BATHS!
102 CONTI ST.,
Bet. Bourbon and Dauphine Sts., New Orleans.
RUSSIAN VAPOR BATHS.—On Sunday, Tuesday, Thursday and Saturday. For Ladies from 10 to 12 A. M. For Gentlemen from 2 to 6 P. M. Water Baths reduced to 25 cents.
JACOB KLOPP.

AUSTIN BABIN, Bayou Petit, Iberville, La. AUSTIN BABIN, A. P. Babin's Landing, Iberville, La.
AUSTIN BABIN,
(J. M. Lamare in charge.)
Dealer in Country Produce,
151 DECATUR STREET, NEW ORLEANS.
Specialties—Hides, Wool, Poultry, Eggs, and all the products of the Farm, Garden and Orchard. Consignments solicited.

A. LAMBERT & CO.,
DEALERS IN
PITTSBURG, STRAIGHT AND
CANNEL COAL,
FOR FAMILY USE. Office No. 24 Carondelet street. Landing On Levee, foot of Spanish, opposite U. S. Mint, New Orleans. Particular attention paid to Island Coal.

FIRST STREET PHARMACY.
CHAS. O LANGEBECKER,
Successor to H. Stumpf,
PHARMACEUTIST AND CHEMIST,
Cor. First and Chippewa Sts., New Orleans.
Dealer in fine Chemicals, French, German and American Drugs, Perfumery, etc. Prescriptions filled with care at all hours, day and night.

H. H. BUSSMAN,
DEALER IN
PITTSBURG COAL,
Oak, Ash and Pine Wood,
NO. 102 CALLIOPE ST., between Magazine and Camp sts., New Orleans.

JOHN FRANK & CO.,
IMPORTERS OF AND DEALERS IN
LEATHER AND SHOE FINDINGS,
TOOLS, OILS, ETC.,
And manufacturers of Boot, Gaiter & Shoe Uppers,
No. 132 Poydras St., New Orleans.

J. A. ROTHE,
COMMISSION MERCHANT,
147 DECATUR St., (rear Old Levee, New Orleans.
P. O. Lock Box 457.
Will attend to the sale of Cotton, Sugar, Rice, Moss, Hides, Wool, Eggs, Poultry, Game of all kinds, Beeswax, Honey and every description of Garden Produce. Country orders solicited.

J. D. CRAMOMN,
BOOT AND SHOE STORE,
NO. 21 ESPLANADE ST., between Ursulines and Moreau: Third District, New Orleans.
A large assortment of Boots and Shoes always on hand, and made to order. Ladies', Children's, and Gentlemen's Shoes manufactured to order.

ESTABLISHED 1815.
J. H. KELLER,
MANUFACTURER OF
Palm, Olive, German, Magnolia and Castile Soaps.
Office, 110 GRAVIER ST., New Orleans, La.
All kinds of Laundry and Toilet Soaps.

HEATH PIPPEY & LAKA
IMPORTERS AND DEALERS IN
CARPETS, FLOOR OIL CLOTHS,
Paper Hangings, Window Shades, Curtain Goods, Cornices, Lambrequins, Fixtures, Mattresses, Spring Beds, Feathers, Pillows, Bolsters, Chromos, Engravings, etc.
No. 57 Camp Street, New Orleans.

FRANK M. NORMAN,
Book-Seller, Stationer and Printer,
608 MAGAZINE ST.
Between Josephine and St. Andrew.
Will receive orders for Printing, Ruling, Binding, Engraving, Electrotyping, Stereotyping, Die Sinking, Paging, Numbering, Perforating, Punching, Cutting, Scoring, Blank Book Manufacturing, Paper Ruling, Card Printing, Lithographing, Etc., executed under Superintendence, Fine Printing on Colored Bronze, Gilt Edges, etc.

CHEAP WALL PAPER.
WHOLESALE BY HARPER,
successor to P. Dupuy, Importer of French, English and American PAPER HANGINGS, and all kinds of Curtain Goods, No. 109 CHARTRES St., between Conti and Bienville, New Orleans, La.

ESTABLISHED IN 1825.
LEEDS' FOUNDRY,
Cor. Delgrd and Baronne Sts.
OFFICE ST. BERNARD COAL CO., 27 Carondelet street, New Orleans, LOUISIANA.
NOTICE.—The undersigned is prepared to contract for COAL, for fall and winter supply, at the following rates, delivered in any portion of the city:
Pancake ..... per ton.
Lump ..... per ton.
Deibert (half lump, the preferred) ..... per ton.
Country orders solicited.
W. S. CAMPBELL, Agent.

T. W. ROTHICH,
UNDERTAKER,
271 CAMP STREET, NEW ORLEANS.
Embalming and Disinfecting. Bodies carefully shipped. Carriages and Cabs for hire.

AMERICAN WATCH COMPANY.
We are selling the WATCHES of the above Factory at the very lowest prices.
Silver Watches at $10 and upward.
Gold Watches at $25 and upward.
All fully guaranteed.
A. S. GRISWOLD & CO.,
Opposite Canal and Clark sts.

KEEP'S PATENT
PARTLY-MADE DRESS SHIRTS.
MADE from Wamsutta Muslin and best Irish Linen. If worn three days, all Linen. Only one quality, "THE VERY BEST." All sizes, cloth and styles, perfect fitting. $18 87. BOYS' a Full $5 50. Keep's Custom Shirts made to order, complete a Full $9 same quality as Keep's Patent Partly Made Dress Shirts. Send for directions for ordering Keep's Shirts.
B. P. PEURY, Sole Agent,
181 Canal st., New Orleans.

WILLIAM BURNS'
OLD VIRGINIA KITCHEN,
153 ..... CAMP STREET 153
Opposite St. Patrick's Church.
Meals and Rooms by the day or week, on the European plan. Meals at all hours of the day.

$1200 SALARY. Permanent situation wanted by a first-class salesman. Has been selling Lamps for 8 years. Address A. CHESTATO, Box 1, Station D, New York City.

30 Mixed Cards, Snowflake, Damask, etc., no 2 alike, with name, 10c. J. Sinclair & Co., Nassau, N. Y.

PROFESSIONAL CARDS.

DR. CHAS. E. KELLS & DR. H. VIET,
DENTISTS,
12 ..... DAUPHINE STREET 12
One door from Canal, New Orleans.
Dentistry in all its branches. Irregularities of the teeth corrected. Artificial Palate with the latest improvements. Teeth extracted without pain under the influence of Nitrous Oxide Gas. Established in 1850.

C. L. HILGER,
ARCHITECT
31 ..... CARONDELET ST. 31
NEW ORLEANS, LA.
All orders from the country will be satisfactorily attended to.

DR. C. J. BICKHAM,
RESIDENCE AND OFFICE,
320 Jackson St., Bet. Chestnut and Coliseum,
NEW ORLEANS.
Office Hours—Eight A. M. and three to four P. M.

DR. J. J. LYONS,
NO. 219 CARONDELET STREET,
Between Julia and St. Joseph,
New Orleans, La.

MEDICAL.

PRAIRIE WEED.
CONQUEST, CAYUGA Co., N. Y.
DR. DONALD KENNEDY. *Dear Sir.*—With feelings of profound gratitude I write to tell you the value the Prairie Weed has been to us in our affliction. Thanks to our God, we have passed over the trial, and are now happy. We were longer for months to tell you the wonderful virtues of your medicine. Our conscientiousness is, that by so doing we could be the means of saving the life of some poor sufferer. We obtained your remedy, the Prairie Weed, of Mr. [illegible] of this place, and it was especially recommended for female weakness. At first the bowels became very much deranged, but continuing its use, it soon regulated them, and the amount of the discharges was wonderful, not only to him, but to our whole little family circle. The confinement from harassing fits, through which we were to be for him. All medical remedies and prescriptions from eminent physicians we had failed to give our sick friend relief, and we were just waiting for him their wood and last days of life. But when your Prairie Weed came, it relieved him of pain and distress in the stomach, which had always occurred immediately after taking even the simplest food into the stomach, and fasting all day and nothing but to his relief all the time, the whole day long. Your medicine relieved him of pain, his appetite returned, and food sat easy and life ceased. His kidneys, which were almost entirely dormant, voiding not more than one tenth the amount of what they should, and that very much darkened, were restored to their natural functions, and entire ease and regularity ensued. Chills and fever had troubled him for eight months, which we had tried to break, but the world return in three or four days as severe as formerly. Your medicine relieved him of the chills, and he was troubled with but slight attacks of fever of a light form. His cough was far more loose after taking the Prairie Weed. He cased a large amount from the lungs, and the secretions ceased. In the case of the child he could not inhale the lungs so much ease, that his sleep was not disturbed, the days and nights passing quietly away till the last hour. Some other cures for consumption were heard of and tried for, but none worked so well as the Prairie Weed, to which he returns thanks before an hour days, for satisfied that it surpassed them all in adaptation and speedy cure. If we had heard of your medicine six months earlier, I think it would have saved the life and comfort of many precious ones before ours. Our obligations to you are sacred and endless to express. The Prairie Weed has smoothed the pathway of life to the poor, dying moment, released from a large amount of pain and suffering, has closed his eyes in death, and saved us an expense almost as great as the value of your medicine. Gratefully yours,
J. W. CHAMBERLAIN.
PREPARED ONLY BY
DONALD KENNEDY,
120 WARREN STREET, ROXBURY, MASS.
Sold by every Druggist in the United States and Canada.
PRICE, $1.00.

The Compound Oxygen Treatment.
For the cure of CHRONIC DISEASES.
THIS is the surest, safest and cheapest curative agent known. It permeates, revitalizes the whole body, and imparts a curative influence to every organ. Where the many testimonials we are permitted to refer, we give the following:
Hon. S. Pinkney, Judge of U. S. Supreme Court, and his accomplished wife; Mrs. Hannah Kirkpatrick, Bath, Maine; Hon. Samuel Sullivan, New York; Hon. Montgomery Blair, Postmaster-General, Washington, D. C.; Hon. Wm. H. Kelley, U. S. Armory, Fitzgerald, Va.; Rev. James Wares, Chicago, Ill.; Rev. Wm. H. Milburn, Ex-Chaplain U. S. Senate, Washington, D. C.; and thousands of others, which furnish the clearest testimony of their value. Treatise of 200 pages, which explains the nature of this treatment, and how it cures, sent free. Address DRS. STARKEY & PALEN, 1112 GIRARD ST., PHILADELPHIA, PA.
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DR. W. S. WORTMAN & CO., 96 Pine street, St. Louis, positively cure Piles without cutting, ligature or pain. Patients can attend to business. No pain whatever. Office, 96 Pine street, St. Louis. Refer to Col. J. H. McLean, known all over the United States and Europe; Drs. McKeehan and Eames, leading druggists of St. Louis; Landes, Lange, Mack, Wolff, Frank Shapleigh, wholesale druggists, Main street; Hon. J. B. Henderson, Ex-United States Senator, J. H. Speckles, Nos. 27 W. Third St., Castle's Jolly Bachelor, No. 111 C. P. R. R., Palmer, Mead, Jr., Jeweler, Fourth street, L. Dillon, Wineglass Fancy Co.; Capt. Terry, Wood steamer Mississippi; producers.

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Homeopathic Medicines, Books, Cases, and all other articles used in Homeopathic practice.

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BOOTS AND SHOES
OF ALL DESCRIPTIONS
Always on hand a full assortment of first-class goods at prices which defy competition. Call and examine my stock before purchasing elsewhere.
MY MOTTO: "Quick Sales and Small Profits."
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OF ALL KINDS
Rods, Nets, Hooks, Lines, and every desirable article for the Angler, wholesale and retail. Guns imported to order. J. H. Cooper's Breech and Muzzle Loading Guns always on hand. All kinds of improved artificial baits. Address Postoffice Box 1690.

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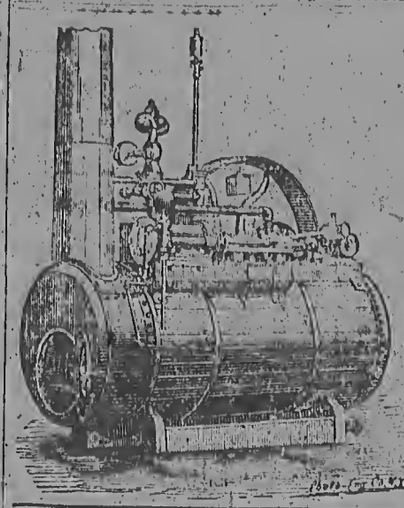

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SEND FOR SPECIAL PRICE LIST, ETC.
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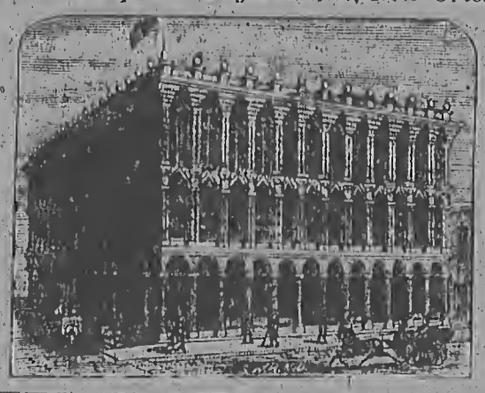

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FINE PARLOR SUITS,
IN SILK, SATIN, COTOLINE REPS AND HAIR CLOTH.
FINE BED-ROOM SUITS! IN WALNUT, MAHOGANY AND ROSEWOOD, WITH FRENCH PLATE IN ARMOIRS and Dressing Cases.
Fine Dining Room, Hall and Library Suits, Fancy Cabinets, Stands, Desks, Tables and Chairs. A large assortment of FRENCH PLATE MIRRORS. A full line of Office Furniture. A large stock of Medium and Common Furniture, suitable for the country trade. Goods delivered free of charge.

MILK OF MAGNESIA
IS THE best preparation known for all disturbed conditions of the stomach. It immediately and certainly cures DYSPEPSIA, INDIGESTION, HEARTBURN, SOUR STOMACH and HEADACHES caused by acidity of the stomach. The pleasant taste and milk like smoothness of this preparation renders it very valuable for infants, requiring no persuasion to induce them to take it. It positively prevents food souring on the stomach, and will act as a laxative when used as directed. It is also peculiarly adapted to females. The smoothness of this preparation and its perfect solubility are made fully apparent in the following illustrations. They represent a fractional part of a single drop magnified 250 diameters. The first the calcined Magnesia as taken with water. The second the *Milk of Magnesia* now offered. The difference between them is most striking, for whereas the undissolved precipitates and particles in the drop of calcined Magnesia are exhibited with terrible distinctness, the *Milk of Magnesia* has all the appearance of a cloudy vapor, entirely free from the objectionable precipitates; in fact *a clear fluid*.

Be sure to get MILK OF MAGNESIA. Ask your druggist for it, and *take none other*. It is entirely different from all other preparations of Magnesia. Physicians and others not already acquainted with this preparation can obtain explanatory circular by addressing
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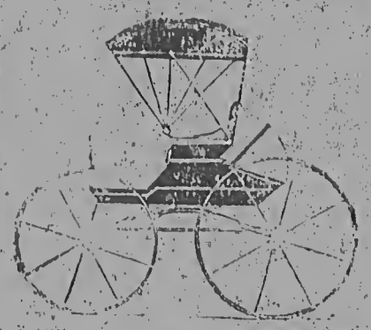
ESTERBROOK & CO. FALCON PEN.
Works Camden, N. J.
NEW YORK OFFICE, 26 JOHN ST.
Samples & prices on application.



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102 Gravier and 13 Tulane Street.
A SPECIALTY MADE OF CHILDREN'S CARRIAGES.

BREECH-LOADERS.
WE take this opportunity of informing sportsmen and dealers that the first delivery of our fall stock of these goods (the finest ever received here by steamer) has arrived, and is ready for inspection. In Breech-Loading Shot Guns this our assortment is more complete upward of 50 different styles and patterns, ranging through every desirable grade. These fresh importations can be profitably afforded lower than ever before, owing to present low cost of gold and sterling exchange, while all our old stock has been marked down to meet the shrinkage in value from decline in gold. Don't take our word for it, but call and see for yourselves, whether you wish to buy now or not.
FOLSOM BROS.,
3 Magazine (Old Levee) St., opp. Postoffice.
Guns, Pistols and Ammunition at wholesale and retail.

CEO. PURVES'
Sash, Blind and Door
STEAM FACTORY,
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LUMBER YARD,
Corner St. Charles and Clio Streets,
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M. H. APPLEGATE,
PLUMBER,
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COOKING RANGES AND BOILERS,
Bath Tubs, Water Closets, Washstands, Kitchen Sinks, Lift and Force Pumps, Ale Pumps, Sheet Lead and Lead Pipe, and Brass and Plated Cocks of all Patterns,
116 Poydras St., New Orleans, La.
Repairing neatly done. Country orders attended to.

GENERAL
COMMISSION MERCHANT
FOR THE SALE OF
COTTON, SUGAR AND MOLASSES,
AS WELL AS ALL KINDS OF WESTERN PRODUCE.
Special attention given to the sale and purchase of Staves, Timber, Lumber, Hoop-Poles, Firewood, etc. Liberal advances made on consignments.
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FOR BARGAINS IN CARRIAGES
GO TO
Henry Timken's New Factory,
NOS. 1106, 1108 AND 1110 ST. CHARLES ST., Bet. Tenth and Eleventh Sts., ST. LOUIS, MO.
All work is of first-class material and workmanship. Call and see or send for catalogue.

AGENTS WANTED FOR $20 AMERICAN WATCHES $10
305 N. 7th ST. ST. LOUIS MO.
Send for price list. L. DRESSER, Agent.

WIRE RAILING AND Ornamental Wire Works.
DUFFIE & CO., No. 38 N. Howard St., Baltimore, manufacture WIRE RAILING for Cemeteries, Balconies, etc., Sieves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc.

MECHANICAL, ETC.

OFFICE OF THE
American Cotton Tie Co.,
(LIMITED.)
17 CARONDELET ST., NEW ORLEANS.

Important Special Notice.
The AMERICAN COTTON TIE COMPANY (LIMITED) having fixed the price of the celebrated
ARROW COTTON TIE
at $2.50 per bundle, less 2½ per cent. discount for cash, the General Agents hereby authorize their Sub-Agents in this city (dealers in baling stuffs) to sell to and contract with Factors and Country Merchants, for future delivery, on the above-named price and terms, in quantities from time to time, as may be required, settlements being made on delivery.
The Company having a large stock now on hand and having contracted for an abundant supply to meet the entire demand for Cotton Ties throughout the Cotton states, the celebrated ARROW TIE will be placed upon the market generally, and sold by their numerous Agents at the price and terms above stated. It being the object and purpose of the Company to merit the continued patronage of the planting community.
R. W. RAYNE & CO.,
GENERAL AGENTS.

WATER WHEELS.
THE UNEQUALLED JAS. LEFFEL DOUBLE
TURBINE WATER WHEEL.
PORTABLE AND STATIONARY
STEAM ENGINES AND BOILERS.
SAW, FLOUR AND GRIST MILLS.
MACHINERY FOR MINING.
SHAFTING, PULLEYS AND HANGERS
Of Improved Design, A Specialty.
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Send for Circulars. BALTIMORE, MD.

Meneely & Kimberly,
BELL FOUNDERS, TROY, N. Y.,
Manufacture a superior quality of Bells.
Special attention given to CHURCH BELLS.
Illustrated catalogue sent free.

BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for Churches, Academies, Farms, Factories, Court-houses, Fire Alarms, Tower Clocks, etc. Fully warranted. Illustrated Catalogue sent free.
Vanduzen & Tift, 102 E. 2d St., Cincinnati.

MISCELLANEOUS.

Regular Cincinnati, Louisville and New Orleans Packet.
LEAVES ON THURSDAY, AT 5 P. M.
For CINCINNATI, LOUISVILLE, Evansville, Henderson, Hawesville, Owensboro, Padueah, Cairo, Memphis and all intermediate points—the Passenger Steamer
NEW MARY HOUSTON,
Charles Miller, Master; Alex. Hunt Miller, Clerk,
Will leave as above.
For freight or passage apply on board or to
GEO. WAYNE & CO., 64 Gravier street.
JOHN F. ASHLEY & CO., 5 Gravier St.

W. C. TOOMER,
GENERAL
COMMISSION MERCHANT.
OFFICE, 18 Carondelet St., Cor. Union,
NEW ORLEANS.
LUMBER, TIMBER, STAVES, NAVAL STORES and Country Produce. Liberal advances made on consignments. Orders for purchases executed promptly. Refer to Messrs. [illegible] Stock Agents, New Orleans. McMillan & Co., Memphis. Dwight, Lander & Co., Cincinnati.

J. M. BALL,
DEALER IN
Staple and Fancy Groceries,
TEAS, COFFEE, SUGAR, BUTTER, STARCH, Soaps and everything usually belonging to a FIRST-CLASS GROCERY.
Corner Philip and Magazine Streets,
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Orders solicited and promptly filled.

JOHN BOIS,
DEALER IN
FURNITURE, PICTURES,
LOOKING GLASSES, ETC.,
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Next to St. Patrick's Church, New Orleans.
No charges for packing and shipping. Orders promptly attended to, and satisfaction guaranteed. Cheaper for cash on each and every article and no deception.

R. B. MITCHELL,

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183 MAGAZINE ST., near Julia, New Orleans.
Orders from the city and country promptly attended to.

Suffer, Berry & Co.,
GLASS STAINERS.
Particular Attention Paid to Church Work.
Orders from all parts of the country promptly attended to.
319 N. SEVENTH ST., bet. Pine and Olive ST. LOUIS, MO.

EXCURSION TO GRETNA.
Jackson Street Ferry.
FARE ..... 10 CENTS for the Round Trip.
No extra charge for remaining on board.

CARPET WAREHOUSE, 17 CHARTRES STREET.
CARPETINGS—Wilton, Axminster, Velvet, Brussels, Tapestry, Three-Ply, etc.
FLOOR OIL CLOTHS, English and American.
MATTINGS—500 rolls White, Check and Fancy.
WINDOW SHADES, Table and Piano Covers.
FURNITURE and CURTAIN GOODS in great variety.
BURLAPS, Table and Round OIL CLOTHS.
A. HUGHES & CO.

SAM. HENDERSON,
Cotton Factor, Commission Merchant and Purchasing Agent,
18 CARONDELET ST., New Orleans. Does business on Orange principles and at Orange rates.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, June 25, 1878.

The only change worthy of note in this market is the rise in State consols which has taken place in the past two weeks. About two weeks ago consols sold as low as 70 cents, and on Saturday last 85 cents was obtained for them. It is hard to say what caused this violent fluctuation, though the general impression is that it was done by brokers, here and in New York, for the purpose of speculation. To day bonds are quoted at 82@82½.

COTTON.

The following is the report of the *Democrat* of the cotton market:

Under the influence of unfavorable advices from New York and Liverpool the market ruled dull throughout the day, the sales at the close being confined to 100 bales.

The following is the official closing of the Cotton Exchange.:

	To-Day.	Yesterday
Low ordinary	9¾	9¾
Ordinary	9¾	9¾
Good ordinary	10	10
Low middling	10¼	10¼
Middling	11¾	11¾
Good middling	nom.	nom.
Middling fair		

Sales to day 100 bales. Market dull.

COTTON STATEMENT.

In store and on shipboard, Sept. 1, 1877	21,376
Gross receipts since yesterday	463
Gross receipts previously	1,650,723—1,650,186
Excess in actual stock made from linters, loose, etc., since September 1	12,825
Total supply	1,684,387
Exported to-day	none.
Exported previously	1,654,998—1,654,998
Total stock this day	29,389
Total stock this day last year	68,798

There were no exports to-day.

Net receipts since yesterday	316
Receipts from other ports	117
Net receipts last Tuesday	518
Net receipts same time last year	265
Net receipts since Friday	921
Net receipts same time last week	1,181
Net receipts same time last year	585
Net receipts since September 1	1,364,786
Net receipts same time last year	1,374,262

COTTON ON SHIPBOARD.

The amount of cotton on ship board, as per account of the Cotton Exchange, is as follows:

Liverpool	10,185
Havre	782
Bremen	
Mediterranean	
Spain	
Coastwise	1,440
Total	12,407

This, taken from the stock at noon, as noted at the Exchange, leaves in presses 26,982 bales.

The receipts at all ports, consolidated, as per telegrams to the Cotton Exchange, show totals from noon yesterday to noon to-day of 1,431 bales, against 1,360 bales last Tuesday, 1,125 last year, and 2,060 the year before.

MOVEMENT AT PORTS.

The movement at ports for four days, up to twelve M. to-day, is given below:

	Received since Friday.	Same time last week.	Same time last year
New Orleans	921	1,084	585
Galveston	1,010	543	209
Mobile	400	276	81
Savannah	550	937	858
Charleston	97	173	135
Wilmington	54	241	29
Norfolk	514	518	446
Baltimore	16	9	15
New York	65	36	188
Boston	197	806	618
Philadelphia	268	611	321
Other ports			
Total	4,081	5,141	3,629

Receipts at ports since September 1	4,198,179
Receipts same time last year	3,910,209
Receipts same time year before	4,853,937

EXPORTS.

The consolidated report for four days gives exports to

	G. B.	France.	Cont.	Chan.	Stocks
This week	1,428		3,644		194,152
Last week	6,994		1,993		207,670
This week last year	9,017		100		265,435

ALMOST BIT LOST!—"Many years ago," says Dr. William M. Taylor, "while we were ministering to a church in Liverpool, it was our melancholy duty to go to the widow of the first officer of the Royal Charter, and tell her that her husband was drowned. The vessel had gone round the world in safety. Her arrival at Queenstown had been telegraphed, and the sailor's wife was sitting in the parlor, with the table spread, in eager expectation of her husband when we entered to say that he had been drowned, with more than four hundred others in Moelra Bay, only two or three hours from the harbor. We never saw such agony as that face depicted when, grasping our hand in hers, she cried with a grief too deep for tears: 'So near home, and yet lost!'"

But what eternal horror shall hang about the doom of those who are "not far from the kingdom of God," but whose good desires and resolutions and determinations shall only end in disappointment of perdition at last! Woe to the man who puts off the day of salvation! *The time will come when perdition cannot be put off.* Now is the accepted time.

"Almost cannot avail;
Almost is but to fail;
Sad, sad, that bitter wail;
Almost but lost!"

Common People.

What greater thing is there for two human souls than to feel that they are joined for life—to strengthen each other in all labor, to rest on each other in all sorrow, to minister to each other in all pain, to be one with each other in silent, unspeakable memories at the moment of the last partings?—*Adam Bede.*

In preaching the word, Christ Jesus himself is the object of faith. The truth or gospel of Christ is the matter of faith; the divine evidence of the truth is the ground of faith; the declaration and bearing the truth is the medium of faith; and the spirit of truth is the author of faith.—*Samuel Pike.*

"Now, my boy," said the examiner, "if I had a mince pie and should give two-twelfths of it to John, two-twelfths to Issac, and two-twelfths to Harry, and should take half the pie myself, what would there be left?" Speak out loud, so that all can hear." "The plate!" shouted the boy.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	04 00	4 00
Cotton sweeps	4 00	— —
Cultivators, Diam. and shovel-tooth	6 25	7 00
Cultivators, riding and walking	20 00	40 00
Shovels and spades	5 00	12 00
Axes	7 00	11 50
Shovel plows	4 50	5 50
Half do. with cutters	6 00	8 00
Double-shovel plow	4 60	5 25
Straub's corn mills	— —	— —
Cora mills, Coleman's	120 00	425 00
B. J. West's corn mill	200 00	— —
Tunnard's corn and pea planter	— —	— —
Cotton planter	15 00	— —

Wagons, Carts, Etc.:

Wagon, two-horse	55 00	70 00
Wagon, four-horse	85 00	100 00
Wagon, two-horse, thim. skein	60 00	70 00
Wagon, four-horse	80 00	90 00
Cane wagon	190 00	210 00
Ox wagon	75 00	115 00
Ox cart, complete	— —	— —
Cane cart	110 00	115 00
Tongue cart, complete	— —	120 00
Plantation cart	45 00	60 00
Bagasse cart	65 00	75 00

Iron, ₩ lb.:

Hoop	3¼	5
Sheet	3¼	5
Horse Shoe	3½	4½

BUILDING MATERIAL.

Bricks, ₩ 1,000:		
Lake	9 00	11 00
Country	—	8 10
English fire	35 00	37 00
Lime, ₩ bbl:		
Western	—	—
Cement	2 00	2 25
Plaster Paris	2 25	2 50
Lumber, ₩ 1,000 feet:		
Flooring, dressed	15 00	35 00
Flooring, rough	15 00	18 00
Ceiling, dressed	14 00	25 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	—	14 00
Scantling	14 00	18 00
Shingles, ₩ 1,000	2 50	3 50
Nails, best brands	3 20	— —
Smaller sizes proportionately higher	— —	— —
Glass, ₩ box of 50 feet:		
French, 8 by 10	— —	3 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
White Lead, best, ₩ lb	10½	12½
Paris Green, ₩ lb	30	40
Pat. Dryer, ₩ lb	10	13
Whiting, ₩ lb	1½	2
Putty, in bladders, ₩ lb	3	5
Linseed Oil, ₩ gall	70	80

SASH, BLINDS AND DOORS.

Window Sash, 12 lights:

Size of lights.	Sash, per pair. Unglazed.	Glazed.	Blinds, per pair.
8x10	35	$1 50	$1 50
10x12	55	1 70	2 00
10x16	80	2 75	2 70

Sash Doors:	Single.	Double.
3 feet x 7 feet	$3 60	$3 70
3 feet x 8 feet	4 00	— —
3 feet x 7 feet 6 inches	— —	3 80

Panel Doors:	
1x8 and 1¾ inch thick	$2 20
2x7 and 1¾ inch thick	2 25
3x7 and 1¾ inch thick	2 30
4x7—6 inch and 1¾ inch thick	4 00

GROCERIES.

Butter, ₩ lb.:		
Western	18	20
New York, good to creamy	25	27
Coffee, ₩ lb.:		
Rio, fair	15¼	15¾
Rio, good	16¼	16¾
Rio, prime	17	17¾
Java, choice O. G	28	30
Candles, ₩ lb.:		
Star, best brands	12	13
Corn Meal, ₩ bbl.:		
Best, K. D	—	2 10
Cheese, ₩ lb.:		
Factory	9½	10
N. Y. cream and English dairy	15	16¾
Fish:		
Mackerel, extra No. 1, in bbls	— —	23 00
Mackerel, extra No. 1, in kits	— —	1 90
Sardines, quarter boxes	11	13½
Flour, ₩ bbl.:		
Superfine	— —	4 25
XX	4 75	5 00
XXX	— —	— —
Choice XXX	5 00	5 50
Choice family	5 00	6 25
Fruits:		
Dried apples, ₩ lb	3½	4
Dried peaches, ₩ lb	— —	— —
Raisins, ¼ quarter box	— —	55
Raisins, ½ half box	— —	1 00
Raisins, ₩ whole box	1 80	1 85
Bananas, ₩ bunch	1 00	2 00
Crackers, ₩ lb.:		
Soda	5	6
Butter	6	7
Sugar	8	9
Gingersnaps	9	12½
Oil:		
Coal, in cases, best	40	48
Coal, in barrels, best	30	35
Insurance, in cases	— —	40
Insurance, in barrels	— —	35
Lard, in barrels, best	70	80
Molasses, in barrels		
Common	22	25
Fair	25	28
Prime to choice	31	42
Golden and Roquet strups	— —	— —
Half bbls, 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	4½	5
Ordinary	6	6½
Fair	6¾	7
Prime to choice	7¼	7½
Soap, in boxes, ₩ lb.:		
XXX Palm	6½	— —
Keller's magnolia	4½	— —
Keller's olive	5	— —
Starch, ₩ lb	3	3½
Salt, in sacks:		
Fine	1 00	1 05
Coarse	85	90
Sugar.		
Good fair	6¾	6¾
Prime	7¼	7¾
Choice	— —	— —
Yellow clarified	8	8¼
White clarified	— —	9
Crushed	— —	— —
Powdered	— —	— —
Spices, ₩ lb.:		
Alspice	15½	— —
Pepper	13½	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Black Oolong	27½	1 10
Green Imperial	80	90
Tobacco, manufactured, ₩ lb.:		
Chewing, common	40	45
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, choice	65	70
Smoking	— —	— —

GRAIN AND FEED.

Corn, ₩ bushe):		
Yellow	— —	54
White	— —	53
Mixed	— —	52
Oats, ₩ bushel:		
St. Louis	— —	45
Texas	— —	— —
Galena	— —	43
Bran, choice, ₩ 100 lbs	— —	62½
Hay, ₩ ton:		
Prime	11 00	12 00
Ordinary	— —	— —
Cow Peas:		
Whippoorwill	— —	— —
Mixed	60	65
Clay	75	1 00

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	7½	8½
Shoulders	5½	6½
Sides, clear rib	6½	6½
Sides, clear	6½	6¾
Hams, sugar-cured	9½	10½
Mess Pork, ₩ bbl	10 50	10 75
Dry Salted Meats:		
Shoulders	— —	4½
Lard, ₩ lb.:		
Choice, in kegs and pails	— —	8
Choice, in tierces and barrels	7¼	7½

EXCLENTS.

Potatoes, ₩ bbl	80	1 25
Onions, ₩ bbl	2 50	3 00
Apples, ₩ bbl	— —	— —
Cabbages, ₩ 100	— —	— —

WOOL.

Burry	8	10
Louisiana, clear	20	21
Lake, clear	33	35½

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	11¾	12¾
Ties, Arrow best, per bundle, 20 lbs and buckles	— —	2 50
Twine, hemp	13½	14

POULTRY AND EGGS.

Poultry, ₩ dozen		
Old chickens	3 75	4 00
Young	1 [illegible]	2 [illegible]
Broods	2 00	2 50
Geese	3 00	4 00
Turkeys	9 00	10 00
Eggs, ₩ dozen:		
Western	10	13
Louisiana	15	17½

WELL KNOWN.

As it is known that Dr. Price's Special Flavoring Extracts are not made up from chemical poisons, but natural flavors, delicate and grateful to the most cultivated palate, they are growing rapidly in popular favor. It is only necessary to try these flavors to be convinced that they are fine and pure.

Religious Notices.

SEASHORE CAMP GROUND.—The camp meeting on Seashore Camp Ground for 1878 will commence on Wednesday, the tenth day of July, and continue from eight to ten days.

To strangers who have never visited the encampment, we may say that it is situated and fronting directly upon the Gulf of Mexico, midway between the cities of New Orleans, La., and Mobile, Ala., and is readily reached by the New Orleans and Mobile railroad, on which two trains run daily from and to either city, stopping at the Camp Ground station, only a few hundred feet from the encampment. Trains leave New Orleans, at the depot, head of Canal street, at 7.30 A. M., 3.30 and 5 P. M.; and Mobile, at foot of Government street, at 2.20 A. M. and 3.45 P. M.

The fare on the above road, from New Orleans to camp ground, the round trip, is $3.20; and from Mobile, the round trip, $2.65. Freight at one-half the usual prices.

Tickets will be on sale at the offices and depots, in both cities, on and after Monday, the eighth of July, and continue good to return up to the twentieth of July.

On the Chicago, St. Louis and New Orleans railroad, at all important points from Canton southward, tickets for the round trip to the camp ground and back, via New Orleans, can be had during the above dates for one and one-fifth the usual fare.

On Morgan's Louisiana and Texas railroad, from Morgan City to New Orleans, one fare for the round trip, going and returning.

On the Mobile and Monigomery railroad round-trip tickets will be put on sale at Monigomery and local stations, to Mobile, Ala., for visitors to the Seashore Camp Ground, at the rate of six cents per mile, on and from July 7up to July 15. Tickets good to return on not later than July 22, 1878.

On the Mobile and Ohio railroad tickets will be sold for visitors to the Seashore Camp Ground, at Corinth and stations south, to Mobile and return, at three cents per mile. Tickets on sale on and from the fifth up to the fifteenth of July, and return coupons good to July 25, 1878.

Tickets of all the above railroads *must be stamped on the camp ground to be good to return on.*

The restaurant will be under the management of a committee of the trustees, with the assistance of an experienced caterer, where visitors can be furnished with good and satisfactory board at the reasonable price of fifty cents for breakfast, seventy-five cents for dinner and fifty cents for supper, or $1.50 per day.

Comfortable lodging accommodations are provided at fifty cents per night.

A limited number of wooden tents are prepared for renting to individuals or families, at prices from $10 to $30, according to size and position.

Cots, with pillow and sheet, will also be rented at $1.50 for the term of the meeting.

Persons desiring to attend the camp meeting are recommended to make their own arrangements for their comfort, before the date of the camp meeting, by application to any member of the board of trustees, to wit: William Otis, H. L. Hopper, Price Williams, William March and Edward H. Gould, of Mobile; E. F. Griffin and John Poltevent, of Mississippi; W. H. Foster, George W. W. Goodwyn, Philip Hallaran, John H. Keller, R. O. L. Rayne, W. B. Thomson, Charles M. Fush and W. G. Toonier, of New Orleans; or to James Tharp, the keeper of the grounds.

W. H. FOSTER, President.
PHILIP HALLARAN, Secretary. 27

MAMRE CAMP GROUND is located on the Selma, Rome and Dalton railroad, three miles south of Randolph, in Prairville district Alabama Conference. The time for holding the Mamre camp meeting will embrace the third Sunday in September, commencing on Friday night before. (27) J. B. ANDERSON, P. C.

THE Eufaula District Conference of the Alabama Conference will convene in Clayton, Barbour county, Ala., July 10, 1878. Upon arrival the delegates will report at the courthouse to be assigned to their homes.

27 ANGUS DOWLING.

Appointments for Quarterly Meetings.

MISSISIPPI CONFERENCE.

JACKSON DIST.—THIRD ROUND.

Brownsville	July 13, 14
Yazoo circuit	20, 21
Tranquil circuit (Tuesday)	23
Silver Creek (Thursday)	25
Yazoo City	27, 28
Raymond circuit	Aug. 3, 4
Spring Bridge circuit (Wednesday)	7
Jackson circuit	10, 11
Sharon circuit	17, 18
Camden circuit (Tuesday)	20
Madison circuit (Thursday)	22
Jackson station	24, 25
Canton station	31, Sept. 1
Clayton and Louisville	Sept 7, 8
Eufaula	14, 15
White Pond	21, 22

The District Conference will be held at Clayton, Barbour county, Ala. The opening sermon will be preached by Rev. R. M. Amruer, on Wednesday evening, July 10, 1878.

13 HENRY D. MOORE, P. E.

PHATTVILLE DIST.—THIRD ROUND.

Clanton and Verbena, at Verbena	June 21, 2
Autaugaville, at Ivey Creek	29, 30
Georgiana, at Wesley chapel	July 6, 7
Robinson's, Rigg's, at Robinson Springs	12
Prattville station	14, 14
Mooney circuit, at Hickory Hill	19
Pleasant Hill circuit, at Four Oaks	20, 21
Sepulga circuit, at McKenzie's	27, 28
Pineapple circuit, at Pineapple	27, 28
Greensboro circuit, at Uniontown	Aug. 3, 4
Evergreen circuit, at Brushy Creek	17, 18
Monroeville circuit, at Pine Grove	21, 22
Bell's Landing circuit, at Silver Ridge	31, Sept 1
Randolph circuit, at Cave's chapel	Sept. 7, 8
Maplesville circuit, at Maplesville	14, 15
Camden and Oak Lawn, at Oak Lawn	21, 22
Gravilla mission, at Gravilla	July 5
Brooklyn mission	Aug. 18

The District Conference will be held at Autauga-ville, commencing August 8, at eleven o'clock A. M. The preachers are respectfully requested to bring up the Bishops' fund. Due notice will be given by Bro. Gillis as to transportation, etc.

27 T. F. MANGUM, P. E.

MISCELLANEOUS.

Country Orders for Millinery AND FANCY GOODS.

Parties in the country, who are unable to visit the city, can have orders filled promptly by giving the price and style of goods they desire, and the form and complexion of the wearer.

F. R. HARDON,
Dealer in Millinery and Fancy Goods
27 and 29 Chartres St., New Orleans.
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New Orleans City Railroad.

FROM CLAY STATUE TO THE LAKE WITHOUT CHANGE OF CARS.

Fare for the round trip to the Lake and return,

TWENTY CENTS.

TRAINS WILL LEAVE AS FOLLOWS:

From Clay Statue:		From the Lake.	
6 o'clock	A. M.	7 o'clock	A. M.
7	A. M.	8	A. M.
8	A. M.	9	A. M.
9	A. M.	10	A. M.
10	A. M.	11	A. M.
11	A. M.	12	M.
12	M.	1	P. M.
1	P. M.	2	P. M.
2	P. M.	3	P. M.
3	P. M.	3.45	P. M.
3.30	P. M.	4.15	P. M.
4	P. M.	4.45	P. M.
4.30	P. M.	5.15	P. M.
5	P. M.	5.45	P. M.
5.30	P. M.	6.15	P. M.
6	P. M.	6.45	P. M.
6.30	P. M.	7.15	P. M.
7	P. M.	7.45	P. M.
7.30	P. M.	8.30	P. M.
8	P. M.	9	P. M.
8.30	P. M.	10	P. M.

J. THOMSON & BROS.,

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CARRIAGE, WAGON

AND

CART-MAKERS' MATERIAL,

And Manufacturers of

Light Carriages and Spring Wagons,

All at Reasonable Prices.

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Are You Troubled With Rats and Mice?

EVERYBODY ANSWERS, YES!

Mitchell's Poisoned Wheat

A NEW DISCOVERY is the only reliable remedy. Simply wheat in the whole grain rendered powerfully poisonous to vermin, and is really Nature's remedy for the complete and thorough extermination of rats, mice and other vermin.

One trial will prove its efficacy. It will at once relieve you from those noxious and destructive pests. Price, only 25 cents. Sold by all druggists as a Principal depot for the United States at

M. T. CREAMER & CO'S.
Manufacturing Chemists,
98 Tchoupitoulas street.

Also at Messrs. FINLAY & THOMPSON'S, 35 Magazine street. 80

THE TREMONT HOUSE.

The Palace Hotel of Chicago.

AMERICAN AND EUROPEAN PLANS.

AMERICAN PLAN.

Rooms, with board, $4 to $4 per day
Table d'hote unsurpassed.

EUROPEAN PLAN.

Rooms, without board, $1 to $2 per day
Restaurant the finest in the West.

JEWETT WILCOX, Manager.
JAS. GAUCHE, Proprietor.

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Northern, Western and Southern Produce, Grain, Hay, Hides, Wool, etc.

Orders for Coffee, Sugar, Molasses, Rice and Tropical Fruits filled at lowest rates. cow

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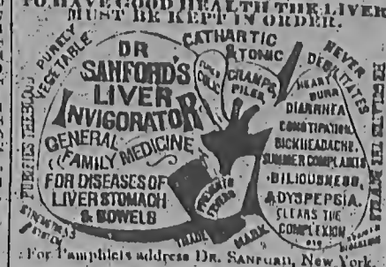

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$7 A DAY to Agents canvassing for the Fireside Visitor. Terms and outfit free. Address P. O. VICKERY, Augusta, Me.

MISCELLANEOUS.

PRICE LIST OF J. J. MARTIN'S GREAT TEA DEPOT

NO. 5 CAMP STREET, NEW ORLEANS.

TEAS.

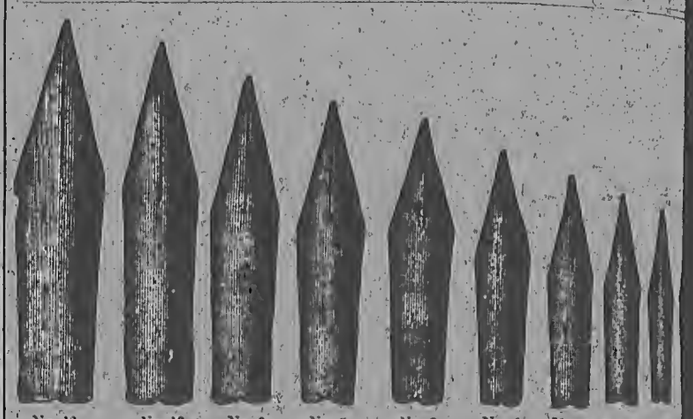
OOLONG, Black—35c., 40c., 50c., 60c., 75c. Best at $1 per lb.
ENGLISH BREAKFAST, Black—35c., 40c., 50c., 75c., $1. Best at $1.20 per lb.
IMPERIAL GREEN TEA—35c., 40c., 50c., 60c., 75c., $1, $1.20. Best at $1.40 per lb.
MIXED TEAS—35c., 40c., 50c., 60c., 75c. Very choice, $1. Extra choice, $1.20.

Also a choice assortment of Young Hyson, Gunpowder, Orange Pekoe, Flowery Pekoe, Assam, Mandarin and Caper Teas.

COFFEES.

GOOD RIO, parched or ground	25c. per lb.
CHOICE RIO	30c. "
CHOICE CORDOVA	30c. "
REAL OLD GOVERNMENT JAVA	40c. "

NOTICE.—We will ship $5 worth or more of our goods, if prepaid, to any Express station on Mobile or Jackson Railroad *Free of Freight.* Parties ordering less than $5 worth must send extra for expressage. Packages of 1 lb. or less can be sent by mail for 1 cent per ounce. Remittances should be made payable to J. J. MARTIN, Great Tea Depot, 5 Camp street, New Orleans.



No. 12. $5. | No. 10. $3.50. | No. 9. $3. | No. 8. $2.50. | No. 7. $2.25. | No. 6. $2 | No. 5. $1.50. | No. 4. $1.25. | No. 3.

Over twenty years' experience in making and selling Gold Pens enables us to offer goods unsurpassed in quality. Our New Illustrated Catalogue of Gold Pens, Pen Holders, etc., sent free. Either of the above Pens sent, postpaid, on receipt of price. C. P. BARNES, Gold Pen Makers, 224 Main Street, between Sixth and Seventh, Louisville, Ky.

GOLD PENS REPAIRED FOR FIFTY C[illegible]

DR. PRICE'S Cream Baking Powder

Special Flavorin Extrac

Eminent Chemists and Physicians certify that these go[illegible] are free from adulteration, richer, more effective, produce l[illegible] ter results than any others, and that they use them in t[illegible] own families.

DR. PRICE'S Unique Perfumes are the Gems of all O[illegible] Toothene, an exquisite Liquid Dentrifice.

USE STEELE & PRICE'S LUPULIN YEAST GEMS.

STEELE & PRICE, Mfrs., Chicago, St. Louis & Cincinn[illegible]

The above goods are sold by Messrs. Flash, Lewis & Co., John I. Adams & Co., Rawlings, Bers, and Burke & Thompson, New Orleans.

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A 64 page Pamphlet, explanatory of the system, sent postpaid to any address.

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CURES NERVOUS DEBILITY, M[illegible] PROSTRATION, LOSS OF SEM[illegible] DYSPEPSIA, CONSUMPTION, SCR[illegible] CATARRH, NEURALGIA, RHE[illegible] TISM AND LOSS OF VITAL EN[illegible] The only reliable Brain Invigo[illegible] $6 PER BOTTLE, sent by Expr[illegible] your Druggist for it.

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SAML E. MOORE, Agt., Cor. Canal and Royal Sts., New Orle[illegible]

$8. $10, $15 EACH.

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Regular U. S. Mail Packet.

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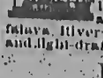

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Every description of Cemetery and Building work executed in the best manner. 80

$5 to $20 per day at home. Samples, worth $5, free. Address STINSON & Co., Portland, Maine.

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NO. 29 CAMP AND 116 COMMON

NEW ORLEANS, LA.

$15 00 will buy an elegant Porcelain Dinner Set equal to French China in appearance (far more durable) DINNER SETS printing 124 pieces, to wit:

12 Dinner Plates,	1 Soup Tureen
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	6 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes,

Stone China DINNER SETS
Stone China TEA SETS
Decorated CHAMBER SETS
Real French China DINNER SETS
Gold Band China TEA SETS
Table TUMBLERS
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6p W. C. SHEPARD

NEW ORLEANS FLOURING MILL

Webster & Dillingham

NOS. 82 AND 84 PETERS ST., AND 84 COMMERCE ST., NEW ORLEANS.

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GRAHAM FLOUR constantly on hand ground daily.

Flour delivered to all parts of the city.

CHOICE BRAN suitable for Feed constantly on hand at lowest market rate.

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BROADWAY,

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THIS popular resort for travelers has been thoroughly renovated and improved. All the modern improvements that have so signally contributed to its world-wide reputation will be maintained. A cordial welcome awaits guests at reduced prices. $2.50 per day for all parts of the house. URIAH WELCH, Prop'r.

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, JULY 4, 1878. NO. 27.

SUNSET.

Melody to ancient air
Has touched my soul. O hand so fair
That hymned it forth,
In the golden sunset there,
Of noble worth!

Feeble, poor and old am I.
What is this life? Alas, how nigh
Seemed it to fate;
When the song I used to try
Came whispering late.

Tears are rain of thirst mind;
Drop even a few the maimed and blind:
I loved that song;
Mother sang it and the wind
Swept soft along.

As I think of saintly face,
The touch of tender, loving grace,
I all on turn
Where the sunbeams leaped—no trace—
To find, no bourne.

So I leave the angel song,
And hie to the home where I long
To bow my head;
Blessed be the hand that struck among
Chords long since dead.

Pinctur back the golden time
Of love and hope to its familiar rhyme;
The corn is ear—
Breath of the bee-swarmed, murmuring lime,
To cottage dear.

Chambers' Journal.

News of the Week.

DOMESTIC.

BOSTON, June 27.—In the United States Circuit Court the case of E. [illegible] Haywood, for circulating obscene literature through the mails, was sentenced to two years' hard labor in Dedham jail, and to pay a fine of $[illegible].

GALVESTON, June 27.—A *News* special from San Antonio says: The stage was attacked by five Indians yesterday, about five miles east of Uvalde station. There were five persons on board, among them Schetzkey, Chihuahua, Max Schutz, A. S[illegible] ers, of Galveston, and Lieut. [illegible] ers.

The Indians were dying alongside the road, within a few feet of the stage. Ten or fifteen shots were fired, and Max Schutz was wounded in the [illegible]. A party of Indians visited Fort Clark, on the Pecos, and shot a man named Jose Garsea in the leg. [illegible] was out in search of horses and encountered the Indians in a corn[illegible].

A special to the *News* from Mason, Texas, says: The Indians referred to in a telegram of yesterday as having on last Sunday night, raided [illegible] and captured over one hundred head of horses in the vicinity of [illegible] Fork, were pursued and [illegible] overtaken midway between Helmet [illegible] creek and Nueces. A lively [illegible] ensued, which resulted in the death of three Indians and the [illegible] of all the horses. The whites suffered no loss as yet heard from, unless it be the killing of a few [illegible].

SAN FRANCISCO, June 27.—A Silver City dispatch says: Bernard's attack on the Indians at Curry Creek was a success. They surprised the Indians and killed forty.

The Indians returned to their stronghold in Stein's Mountains. Howard is pushing forward with reinforcements. The Indians will be defeated. There are prospects of a protracted campaign.

WASHINGTON, June 27.—Felix Dupuy, of Louisiana, has been appointed one of the vice presidents of the national delegation of the Franco-American treaty of commerce.

The President this afternoon signed the commission of Michael Hahn as superintendent of the mint at New Orleans.

NEW YORK, June 28.—A letter from Havana says: The campaign of Spaniards against the Cubans, in all any battles, cost the former 1,000 men, and the island is a vast [illegible] tery.

Two steamers are reported on the way from Spain to carry home the [illegible].

Martinez Campos has begun the reduction of government expenses on the island by giving up one-half of his own salary as captain general.

MONTGOMERY, ALA., June 29.—The governor and treasurer have been ordered to New York and Mobile to pay the interest due July 1st on Alabama bonds and obligations.

WILMINGTON, DEL., June 30.—The accident which occurred to the South-express last night was caused by [illegible] had placed across the track [illegible] one-rail and over the other. The engine, baggage, mail and two [illegible] cars were wrecked, the three [illegible] ger cars remaining on the track. George Babe, engineer, and [illegible] son, N. G. Babe, fireman, were both horribly mangled. Christian [illegible], a boy from Baltimore and a man thought to be William Haogh, of Chicago, who were stealing a ride, were also killed.

Henry Brewer, of Maine, formerly in the employ of the Philadelphia, Wilmington and Baltimore road at this place, was arrested last night, charged with placing the tie on the track. He declares he saw it on the track as the train approached, and tried to signal them to stop and remove the tie, but failed.

WASHINGTON, D. C., June 30.—The subject of Mexican incursions into American territory is being thoroughly discussed here. The government will again emphatically insist upon Mexico preventing them from the order formerly issued authorizing military pursuit into Mexican territory of cattle thieves will be more vigorously enforced, despite [illegible] protests.

LITTLE ROCK, June 30.—The Supreme Court has decided that the [illegible] bonds, issued in 1869 and 1870, are unconstitutional and invalid; and $3,000,000 of bonds are affected by this decision. The court declares them worthless.

PROVIDENCE, June 30.—The assignee of Green & Cranston, bankers and brokers, who failed a year or two ago, announces his readiness to pay all claims in full, principal and interest.

LOUISVILLE, June 30.—Rev. Daniel P. Young, a prominent Presbyterian minister, is dead.

SAN FRANCISCO, July 1.—A Baker City, Oregon, dispatch says: A courier arrived here to-day from Canyon City to ask Gov. Chadwick for armed men to protect the citizens of John Day valley. He states that fifteen citizen scouts from Canyon City, under Col. Burnham, discovered Indians near the south fork of John Day river on the twenty-eighth instant.

Contrary to Col. Burnham's orders, one of the scouts fired upon the Indians; the fire was returned. Two of the scouts, who escaped shortly after the fight began, came to Canyon City for reinforcements, stating that their companions were surrounded by at least one hundred Indians, and would probably be butchered.

NEW YORK, July 1.—Phebe Jane Cross, wife of James Cross and eldest daughter of Commodore Vanderbilt, died on Saturday. Mrs. Cross declined to take any part in contesting her father's will.

There were five hundred and fourteen failures during the six months ending June 30. Aggregate liabilities, $39,051,795; assets, $11,612,662.

FOREIGN.

LONDON, June 25.—The *Standard's* correspondent at Berlin hears on good authority that the Russians have, within the last few days, bought at Hamburg three steamers belonging to the Hamburg American line.

LONDON, June 27.—The announcement of the death of the Queen of Spain was received with profound sorrow and sympathy throughout Europe. The feeling in Spain almost approaches consternation. For several days the palace in which the Queen lay dying was the center of incessant and vigilant inquiries.

Hopes were raised at the crisis of the Queen's disease that her vigorous constitution might triumph over the complication of maladies, but her condition was doubly perilous by the fact that she was expected to become a mother before the end of the year, and finally became hopeless. She died in the arms of the King, and was surrounded by the royal family. Her remains lie in state to-day, and will be conveyed to the royal mansoleum at the Escurial on Friday.

LONDON, June 28.—A Reuter's Berlin dispatch states that the sitting of the Congress to-day lasted three hours. Gortschakoff was present. It was decided, in accordance with the request of the British plenipotentiaries, to intrust to Austria the task of occupying Bosnia and Herzegovina in the interests of the peace of Europe.

The duration of the occupation was not fixed, and full liberty was left to Austria in regard to the organization of the provinces. It is believed, however, she will follow the plans drawn up at the Constantinople Congress. The Congress unanimously adopted a proposal of the French plenipotentiaries that Europe should refuse to recognize the independence of Servia unless the Servian Jews were relieved from their present disabilities.

The Congress decided to appoint a commission to examine into the question of the aggrandizement of Servia. The aggrandizement of Montenegro will probably also be referred to a commission. On Saturday the Congress will hear M. Villos, of the Greek plenipotentiaries, who yesterday received the necessary credentials. The general impression in high Russian circles is that the Congress will result in temporary relief, but not in a real settlement.

A letter from Portsmouth states that orders have been issued to stop the entry of fresh hands for employment in the ship-yards, and measures will be at once taken to reduce the expenditures of the yard.

PARIS, June 28.—A gold medal, by the French Geographical Society, was presented to Henry M. Stanley, explorer, to-day, in presence of a brilliant assembly, which received Stanley with great enthusiasm.

BARMEN, PRUSSIA, June 29.—A portion of the tunnel near Schwelm fell last night, burying twenty-seven. Seven bodies have been taken out, and search for the others continues.

BERLIN, June 30. Satisfactory progress is reported in the Emperor's condition. The bandage has been removed from his head.

LONDON, July 1.—Reuter's Telegram Company has received the following dispatch from Berlin: The Congress has decided to cede to Russia that portion of Bessarabia which she lost in 1856 extending from the Pruth to Kilia Valiye. The Congress also decided to transfer Dobrudscha to Roumania.

The frontier of the new territory is to be advanced so as to run from the neighborhood of Silistria, without including that town, to Mangolia, on the Black Sea. Roumania will thus acquire a fertile tract of country, and be established on both banks of the Danube.

The Congress has recognized the independence of Roumania and Montenegro.

A Berlin dispatch to the *Times* says the Congress seems to have admitted on principle that every portion of territory detached from Turkey shall bear a proportional part of the charges of the Porte. The Congress will certainly deal with the interests of holders of Turkish bonds.

From the Hartford Courant.

Remarkable Treatment of a Snake Bite.

Dr. Ashbel Smith, of Galveston, Texas (formerly of Hartford,) while on a visit to the country a few days ago, was bitten by a snake, and this is the account he gives of it in a letter to a friend:

My Dear Sir: I can't walk, but, with help, have hobbled to the table. If I improve reasonably in hobbling by Friday night, I shall be at my post, in your city, on Saturday. My lameness would deserve but the shortest mention but for some facts connected with its cause which may perhaps be of interest to others in similar circumstances. About dark on Saturday last, as I was walking up the hill from the bay-shore, I felt a heavy scuffling about one of my legs, and at the same instant the bites of sharp teeth. Reaching the house, I saw by the light three several little wounds, with blood exuding from them, on my leg, three inches above the ankle. There were two punctures to each wound, made by the two fangs of the snake that had bitten me. Swelling had already commenced in less than five minutes from the biting. Still I determined to do nothing—for awhile, at least—in order to observe the effects of the poison unmodified by treatment. The swelling increased rapidly, and in fifteen minutes more the pain had become excruciating, and I could not bear my weight on the leg. I was now obliged to lie down. I now took, in a wine-glass of water, a half teaspoonful of saturated tincture of iodine. About fifteen minutes afterward I repeated the iodine—about twenty drops. A short time after, perhaps fifteen or twenty minutes, a third dose of iodine—fifteen drops in twenty-five or thirty minutes after, the fourth. The length of these several intervals is conjectural. I had the orifices of the wounds several times touched with the tincture of iodine, and the leg, which was now swollen from the ankle to the knee, was painted with iodine.

The pain was excruciating; but by 10:30 or 11 o'clock, two and a half or three hours after the bite, had abated sensibly. About 1:30 in the morning I fell asleep, and awoke at sunrise with complete stiffness, and superficial soreness of the limb on touch, now swollen to double its former size, but with no pain worth mentioning. Nor have I since had any suffering, further than complete disuse of the leg till this morning, and being obliged to have it at all times elevated. The foot participated in the swelling; and if the leg hang down it became and indeed still does, in a few minutes perfectly livid.

The interest of the matter in question lies in the use, the efficacy of iodine as a remedy for venomous bites. Nothing else than iodine was used—no spirits, no hartshorn, not the least possible thing in the world, internally or externally, except iodine, and one small drink of water. Former experience had given me confidence in iodine, by its use with others. I was determined to give it a fair showing in my own case, unaided and unobstructed by any other medication. I have attached the greater interest to this case because, although one is seldom a safe judge in his own case, the present bite has been by long odds the severest snake-bite I ever knew. If left to itself, it would, in my opinion, have been fatal in a very few hours. That the snake was a large one I know from his heavy scuffling about my legs, and, I may add, from the depth to which I felt his fangs enter. My instantaneous suspicion, from the weight and severity of the biting, was that my assailant was a wildcat or some such animal. The excruciating pain felt subsequently, as before mentioned, seemed to me like the ferocious cramps of the muscles in malignant cholera, except that they were not in any degree spasmodic.

There were other circumstances, symptoms, which I should detail were I writing to a physician; but they would only still further bore you. To set forth truly the efficacy of iodine must excuse my length. I do not know what kind of snake it was, but suspect it to have been a rattlesnake.

Habits and Tastes of Mr. Bryant.

The strongest point in Mr. Bryant's character was its simplicity. This is no more true of his poems than of his prose writings; no more true of either than of his daily pursuits and habits. Traveling, as he did, through many lands and among the proudest monuments of civilization; having, as he always did in his character and position, a perpetual passport to all society and every public place, his heart remained fixed in its first love of nature. Mr. Bryant has told the story of his daily habits himself. Nothing could be simpler. The Athenian, born on the poorest soil in Greece, contented himself at dinner with the head of a fish, an onion and a few olives. Even the rich were quite satisfied with a dish of vegetables; while people at large were accustomed to eat meat on a feast day for the whole year. Mr. Bryant, in diet and in all the pursuits of the day, was quite as simple. In winter he rose always at half past five; in summer from half an hour to an hour earlier. With little clothing on his body, he immediately began an hour's exercise with dumb-bells, a horizontal bar, and a light chair swung round the head. Sometimes he gave more than an hour to this exercise, but never less. When it was over he bathed from head to foot. In the summer, if living at Roslyn, he usually shortened the exercise in the chamber and went out of doors to engage at some work requiring brisk exercise, such as pruning trees or cutting wood. After the bath, if breakfast were not ready, he sat in his library. No breakfast could be plainer than his—hominy and milk, or brown bread, oatmeal or wheaten grits, and, in the season, baked sweet apples. Buckwheat cakes he did not refuse, but coffee or animal food he never took. Occasionally he drank chocolate, as it has no narcotic effect. After the meal was over he engaged for awhile at his studies, and, if in the city, walked down to the *Evening Post* office a distance of three miles. After three hours passed thus he returned, always walking, whatever the condition of the streets or weather might be. If living in the country, he studied or read until weary, and then went into his garden to prune pear-trees, or walked through the woods; he seldom drove. He dined early on vegetables, with a little meat or fish. At supper he never drank tea, but was satisfied with bread and butter and fruit. Fruit formed a large part of his diet, and he ate it at almost any time without inconvenience. In the city, where people dine later, he only ate two meals a day. Water was his almost exclusive drink, though he occasionally took wine. He once said he was a natural temperance man, his mind being rather confused than exhilarated by alcohol. Milton once said, however, that the lyric poet may drink wine and live generously; but the epic poet—he who shall sing of the gods, and their descent unto men—must drink water out of a wooden bowl. According to Milton, then, Mr. Bryant was more of an epic than a lyric poet, and though his verses are not of the epic order, no one lacking the epic spirit could have translated Homer as he did. Mr. Bryant retired early—in town at ten, in the country somewhat earlier. For several years he avoided, in the evening, every kind of literary occupation which tasked the faculties, such as composition, even to the writing of letters, because it excited his nervous system and prevented sound sleep. He never used tobacco. "I never meddle with it," he said, "except to quarrel with its use. I abominate all drugs and narcotics, and have always carefully avoided everything which spurs nature to exertions which she would not otherwise make. Even with my food I do not take the usual condiments, such as pepper and salt." When practicing law in Massachusetts he was elected a justice of the peace and at one time held the office of village clerk. He was often asked, later in life, to accept office, but he steadily refused. His name was once mentioned for the Italian mission, and he immediately responded, saying: "What would I do in the foul atmosphere of a court society which derives its tone from the sanction of royalty? Give me the pure air, the bright skies and the green fields." In religion he was a deep, though unpretentious, believer. At Roslyn he regularly attended the little Presbyterian church, and partook of the sacrament.—*New York Tribune.*

French Proverbial Sayings.

Il n'en moque comme de l'an quarante is a saying which dates from the beginning of the eleventh century. There was at that period an extensive belief that the end of the world was at hand, and that the *thousand years* and more supposed to have been assigned by our Lord as the duration of his church on earth, and of society in general, were to expire in the year 10 of that century. Sinners were converted in crowds; many talked of turning hermit; but, once this redoubtable epoch was over, men changed their tone, and from that time to this the expression used, in speaking of a thing which need inspire no alarm is: "I care no more for it than for the year 10!"

Le beau comme le Diable we should naturally suppose meant an appalling ugliness. It means nothing of the kind, but, on the contrary that exceeding prettiness frequently noticeable in young girls between the ages of fourteen and nineteen, or there abouts, which then passes away. This, the freshness of youthful beauty, seems to derive its name from the old proverb: *The devil was handsome when he was young*—namely, while he was yet an unfallen angel.

Faire donner l'ame au panier is said of a cook who fraudulently obtains from her mistress more money for her purchases at market than they have really cost. The idea is that of shaking the basket so as to make its contents take up as much room as possible, and thus look worth their alleged price.

Ladies somewhat advanced in the delectable ground of life's pilgrimage, when youth has made way for the nameless years of "a certain age," are said to *coiffer Sainte Catherine*.

It was formerly the custom in France, as it still is in Spain and some parts of Italy, on particular festivals, to array in festal garments and henigear the statues of the saints. St. Catherine being the patroness of virgins, the care of her adornment was always intrusted to young girls. This charge, however agreeable and honorable at sixteen, might, nevertheless, not be desirable in perpetuity, and thus it came to be said, of any middle-aged maiden: "She stays to *coiffer* St. Catherine."

To speak French very badly, or with a bad accent, is called *parler Francais comme une vache Espagnole*. The people inhabiting the Basque provinces obtain their name from the indigenous word *vasco*—mountain—which, when taken adjectively, is augmented by the final co, and thus becomes *vasco*; and by contraction, *vasco*—mountaineer. The French, knowing little enough of Spanish, said at first *vacco*, and then *vache*. Thus, *parler comme un vache Espagnol* meant at first to allude to the *inhabitants* of the Basque provinces of Spain, whose language still bears all the characteristics of a primitive tongue, and who have great difficulty in expressing themselves in French; but *vache*, at a time when the Latin had left its traces everywhere, was said for *vache*; the peasants in many of the French provinces retaining it still. Thence arose the confusion which produced the senseless comparison: "To speak French like a Spanish cow."

To make unlawful profits by deceiving as to the price of any articles a person has been charged to buy is called "shoeing the mule" (*Ferrer la mule*). The expression dates from the time when the counselors of the Parliament repaired to the *Palais de Justice* mounted on mules, and the lackeys who remained outside during the sittings of the Assembly spent their time in gambling, extorting from their masters the money they wanted for their amusement by pretending that they had had to pay for shoeing the mules. Others carry the origin of the saying back to the time of Vespasian; the muleteer of that Emperor, when on a journey, having been bribed to do so, suddenly stopped the mules, under pretext of having them shod, so as to give time to a person whom they had met on the way to speak to the Emperor of his affairs.—*Catholic World.*

The Sky.

It is a strange thing how little in general people know about the sky. It is the part of creation in which nature has done more for the sake of pleasing man; more for the sole and evident purpose of talking to him and touching him, than in any other of her works, and it is just the part in which we least attend to her. There are not many of her other works in which some more material or essential purpose of the sky might, so far as we know, be answered, if once in three days, or thereabouts, a grotesquely black rain-cloud was brought up over the blue, and everything well watered, and so all left blue again till next time, with perhaps a film of morning and evening mist for dew. And, instead of this, there is not a moment of any day of our lives when nature is not producing scene after scene, picture after picture, glory after glory, and working still upon such exquisite and constant principles of the most perfect beauty that it is quite certain it is all done for us, and intended for our perpetual pleasure. And every man, wherever placed, however far from other sources of interest or of beauty, has this doing for him constantly. The noblest scenes of the earth can be seen and known but by few. It is not intended that man should live always in the midst of them; he injures them by his presence, he ceases to feel them if he be always with them. But the sky is for all. Bright as it is, it is not "too bright nor good for human nature's daily food." It is fitted in all its functions for the perpetual comfort and exalting of the heart; for the soothing it and purifying it from its dross and dust. Sometimes gentle, sometimes capricious, sometimes awful, never the same for two moments together; almost human in its passions, almost spiritual in its tenderness, almost divine in its infinity, its appeal to what is immortal in us is as distinct, in its ministry of chastisement, or of blessing to what is mortal is essential. * * * * * *

Who, among the whole chattering crowd, can tell me of the form and the precipices of the chain of hill white mountains that girded the horizon at noon yesterday? Who saw the narrow sunbeam that came out of the south, and smote upon their summits until they melted and moldered away in a dust of blue rain? Who saw the dance of the dead clouds when the sunlight left them last night, and the west wind blew them before it like withered leaves? All has passed, unregretted as unseen; or if the sympathy be ever shaken off, even for an instant, it is only by what is gross, or what is extraordinary; and it is not in the grand and fierce manifestations of the elemental energies, not in the clash of the hail, nor the drift of the whirlwind, that the highest characters of the sublime are developed. God is not in the earthquake, nor in the fire, but in the still small voice. It is in quiet and subdued passages of unobtrusive majesty, the deep, and the calm, and the perpetual, that which must be sought ere it is seen, and loved ere it is understood—things which the angels work out for us daily, and yet very eternally; which are never wanting and never repented, which are to be found always, yet each found but once—it is through these that the lesson of devotion is chiefly taught, and the blessing of beauty given. These are what the artist of highest aim must study; it is these by the combination of which his ideal is to be created; these, of which so little notice is ordinarily taken by common observers, that I fully believe, little as people in general are concerned with art, more of their ideas of sky are derived from pictures than from reality, and that if we could examine the conception formed in the minds of most educated persons when we talk of clouds, it would frequently be found composed of fragments of blue and white reminiscences of the old masters.—*John Ruskin.*

Annual Conference Journals.

The following, from Report No. 11 of the Committee on Itinerancy, will be of interest to secretaries:

In order that we secure exactness and agreement in our Annual Conference journals, and recognizing the importance of this to the faithful record of the history of the church, her protection against wrong-doing as well as security to individual rights, we recommend that this General Conference hereby direct the attention of the secretaries of the several Annual Conferences, and of the Annual Conferences themselves, under the supervision of the Bishops, to the strict observance of the rules heretofore enacted by the General Conference, and which we hereby adopt as a part of this report, as follows:

Resolved, 1. That the secretaries of the several Annual Conferences be and they are hereby instructed to record in their Conference journals respectively all the acts of the Conference of every kind whatever, in the consecutive order of their occurrence, or in an appendix; especially of all complaints, charges and specifications, with the decisions in all such cases; and also of all resolutions, reports of committees, statistics, memoirs of deceased ministers, and the appointments of preachers, and whatever else enters into and constitutes a complete historical record of each annual session.

2. That the several Annual Conferences be and they hereby are instructed to require their secretaries to conform their journals to the plan indicated in the preceding resolution.

3. That the Bishops be and they hereby are instructed to supervise the Conference journals, to direct the secretaries to the requirements of the General Conference as to the manner of keeping their journals, to supply the secretaries with copies of their decisions on all questions of law submitted to them in an Annual Conference; and to affix their signatures, in all cases, to the minutes of the Conferences over which they preside.

4. That the secretaries be requested to keep up a running head from page to page of the journals, stating the date of the Conference session.

5. That it is necessary and proper, for the completeness of the Conference record, that the secretary, in all cases where an approved examination is required by the law of the Discipline on the course of study prescribed by the Bishops as a condition precedent to reception on trial, continuance on trial, election to deacon's and elder's orders, etc., that a statement of the fact of such examination, as also of the recommendations of a Quarterly Conference, where required by law, should form a part of the record.

6. That in the event of the failure of a Bishop of an Annual Conference, in reporting his ordinations to the Conference, to mention who are traveling and who are local preachers, it is the duty of the secretary to make such a discrimination in his record.

7. That it is the duty of the secretary to record all the disciplinary questions (stating their numerical notation) under which the business of the Conference is to be transacted, and to record the business under the appropriate questions, and not at random, and without the question duly recorded.

8. That the fact that the application of a local deacon for elder's orders is duly accompanied by a note certifying his belief in the doctrine and discipline of our church, should be recorded by the secretary.

9. That in all future elections of General Conference delegates there be a full statement of the aggregate number of clerical and lay votes, as well as the number of delegates to which the Conference is entitled; the number of ballots cast; the number requisite for election; the number of votes given for each respectively; the declaration of election before the Conference, by the president of the Conference, with any other fact accompanying; whether the election in accordance with the discipline, was by the same body, "in Conference assembled," under the president of the Conference, or in rooms apart of clerical and lay votes respectively, in violation of the Discipline.

10. That the Bishops be and they are hereby earnestly requested to call attention of the secretaries, when reading the minutes of daily sessions for approval of the Conference, to any omission of names, questions or facts, or to the insertion of anything upon the record in violation of the requirements of the Discipline, or in conflict with any resolutions adopted by the General Conference respecting the duties of secretaries in keeping the journal of an Annual Conference.

11. That the general book agent at Nashville, with the assistance of the secretary of the General Conference, be instructed to print, on a convenient slip of paper, all of the foregoing resolutions, to be furnished to the secretaries of Annual Conferences, to be pasted in their journals for constant reference.

JOHN S. MARTIN, Chairman.
C. C. ANDREWS, Sec.

None are so old as they who have outlived enthusiasm.—*Frederic R. Marvin.*

The Christian Advocate.

THURSDAY, JULY 4, 1878.

SONNETS ON PRAYER.

[illegible]
What a refuge will prayer prove
Spent in the rest[illegible] can avail to make
While heavy burdens from our bosom take
[illegible]
To know we've carried our sorrows to
We [illegible] and [illegible] start and then we are
Stabbed with anxiety over the bright gold hair
We know "the weak" We rise how [illegible]
power
With [illegible] we [illegible] this
wrong.
Troubles that we are not always strong—
That we are ever, ever borne with care—
That we shun never weak or harmless thing
Assailing or troubled—whisp with us is prayer
And joy, and strength, and courage are with
three.

What hearts are full of earthly tenderness
For the loved absent whom we cannot reach
By deed or token, gesture or kind speech
The spirit struggles in vain to express
When hearts are full of uttermost distress,
And we are dumbed inactively
Watching the soul's or body's agony,
Which human efforts fail[illegible] to make less
When like a cup capacious to contain
The sweet[illegible] wings of the heart is prayer.
The longing of the soul is satisfied—
The keenest darts of anguish blunted are
And though we cannot repose in years and [illegible]
Yet here we learn to patience to abide.

Brandon District Conference.

The Brandon District Conference was held at Morton on the eighteenth and nineteenth days of June, A. D. 1878, Bishop H. N. McTyeire presiding.

MISSIONS WITHIN THE DISTRICT.

Homewood mission reported favorably on the state of the church; three churches belonging to the Methodist Episcopal Church South—one built this year.

Prairie Mission.—Three churches reported. Amount allowed for support of mission, $150.

STATIONS AND CIRCUITS.

Brandon Station.—Rev. B. Carradine, pastor. Members now on roll, 120. Baptisms: Children, 15; adults, 1. Sunday school scholars, teachers and officers, 83. Prayer meeting—perhaps the largest in the Conference.

A mission school has been recently organized for the benefit of the colored people, under the auspices of the Young Men's Christian Association, with a regular corps of officers and teachers, (white,) and sufficient literature, obtained by donations from benevolent associations, to meet the present wants of the school, which now numbers over 200 scholars, with 17 or 18 teachers.

Morton Circuit.—Bro. Smylie, P. C., reported the church prosperous. No parsonage; three Sunday schools, all using our literature. Parsonage in a hopeful state of being secured.

Lake Circuit.—The presiding elder reported Bro. P. H. Napier, who was appointed to the circuit, as being stricken with paralysis, and near his end. The circuit is supplied by the elder and other preachers. Three Sunday schools reported, all in good condition. State of the church generally good. The following resolution in relation to Bro. Napier was adopted:

Whereas, The Rev. P. H. Napier, preacher in charge of Lake circuit, Brandon district, Mississippi Conference, has been prevented from serving his work by the afflicting hand of Providence; therefore, be it

Resolved, That we, the members of the Brandon District Conference, sympathize with our brother in his severe bodily affliction, and pray that the great Head of the church may yet spare his life for many years, that we and the church may have the benefit of his labors and godly counsel.

Newton Circuit.—Bro. B. B. Downer, P. C., reported six appointments; six church buildings, all in good repair; sacrament regularly administered; infant baptism attended to; one parsonage in good order; one Methodist Sunday school; spiritual condition of the church moderately good; one prayer meeting regularly kept up; class meetings not regular.

Dalton Circuit.—Bro. J. H. Holland, P. C., reported nine appointments; no church-houses—some in prospect; one camp ground; one parsonage, not fully completed; two Sunday schools; spiritual condition of the church moderately good.

Walnut Grove Circuit.—Bros. N. B. Young, P. C., reported eight appointments; five church-houses; one parsonage; baptism of children attended to, but somewhat neglected by church members; one regular prayer meeting, well attended; one class meeting, which promises well; six Sabbath schools, in good condition; our Sunday school literature used in one school; twelve day schools are on the circuit, three of which are high schools.

Carthage Circuit.—Bro. J. W. Ellison, P. C., reported the spiritual condition of the church improving; eight appointments; three church-houses; the use of union churches embarrassed the preacher in charge; one prayer meeting; sacrament only administered at quarterly meeting as yet; pastoral visiting attended to; twenty-five or thirty copies of NEW ORLEANS CHRISTIAN ADVOCATE taken on the work.

Trenton Circuit.—Bro. R. A. Sibley, P. C., reported nine appointments; six church buildings; one camp ground; one parsonage; spiritual condition of church not as good as desired, but looking up; four Sabbath schools that use our literature, and are in good condition—interest increasing; fifteen children baptized; three expelled from church; two withdrawn; seven dismissed by letter; Church Conferences held.

Raleigh Circuit.—Bro. C. McDonald, P. C., reported the spiritual condition of the church good; seven appointments; three church-houses; no parsonage—one, however, in prospect; five Sunday schools, generally in good condition; two regular prayer meetings; class meetings not fully attended to.

Rankin Circuit.—Bro. J. H. Evans, P. C., reported eight appointments; five church buildings; spiritual condition of the church improving; two prayer meetings well attended; sacrament not regularly administered, but intend to observe this duty more fully during the remainder of the year; six children baptized; three Sunday schools; no parsonage.

The Committee on Parsonages and Church Houses made their report, which was adopted, as follows:

The special committee appointed at this session upon church property within the bounds of Brandon district, Mississippi Conference, submit the following report:

There are a number of church buildings, erected largely by Methodists, in use upon the several charges, not now to be considered. Of buildings duly deeded to the Methodist Episcopal Church South, and in average good condition, we find on Homewood mission, 3; Prairie mission, 2; Morton and Forest, 5; Lake, 1; Union circuit, —; Walnut Grove, 5; Carthage, 3; Trenton, 6; Newton, 6; Raleigh, 3; Rankin, 5; making a total of 42.

We find established camp meeting grounds on Newton, Lake, Trenton and Union circuits. These are all in working order, and well secured. We rejoice at the proposed establishment of a camp meeting ground near Brandon.

We regret that we can only report the following circuits as having homes for the pastor (parsonages:) Union, Newton, Walnut Grove and Trenton circuits. As far as learned, repairs are needed to make them all in full-class condition.

There is a district parsonage for the benefit of the presiding elder located at Forest. There is a clear title given to the church, but a debt of $236 10 remains to be lifted.

This amount has been generously advanced by Bro. J. S. Halbert, who by this act saved the first payments made, and thus secured the property. This $236 10 is now due Bro. Halbert. The Committee on the District Parsonage, appointed at the Newton District Conference, assessed the various appointments, and these assessments were indorsed by said charges. The presiding elder has kept the subject prominently before the Quarterly Conferences, and we are sorry to report that only two charges have paid up in full the amounts assessed, viz: Morton and Forest and Pelahatchie. We therefore suggest that this District Conference commission the presiding elder to continue his efforts, and that each pastor be appointed as an assistant collector to those already appointed in each charge, and that a hearty, earnest effort be made at once to raise the money, pay Bro. Halbert and get a good conscience.

We submit the report on the district parsonage:

Amount due January 1, 1878	$236 25
Credit, 97 cent (25c) less repairs (10c)	40 00
	$276 25
By amount paid by presiding elder	9 50
Due Bro. Halbert	$236 10
Paid by Bro. Moore, $3.	

The following amendment to the above report was adopted, and accepted by the committee as part of their report:

That the amount yet due on the district parsonage be divided among the circuits and stations that have not yet paid their assessment, assessing to each the following amounts: Forest church, $10; Walnut Grove, $12; Rankin, $17; Trenton, $20; Carthage, $12; Raleigh, $20; Newton, $30; Brandon, $50; Union, $6; Faunia, $30; Lake, $30.

Respectfully submitted,

R. B. DOWNER, Chairman.

Bro. Ivy, agent of the Southwestern Bible Society, addressed the Conference in the interests of the Bible cause. At the conclusion of said address the following resolution was adopted, to wit:

Whereas, We have had the Rev. J. A. Ivy, agent of the Southwestern Bible Society, with us, and as he has explained to us the operations and great usefulness of said society; therefore, be it

Resolved, That we, the members of Brandon District Conference, Brandon district, Mississippi Conference, Methodist Episcopal Church South, thank Bro. Ivy for his useful information, and will endeavor to cooperate with him in the dissemination of the word of life in our several charges and communities.

Lake station was selected as the place for the meeting of the next District Conference, at such time next year as shall be appointed.

Bro. J. W. Adkisson, president of East Mississippi Female College, addressed the Conference in the interest of the college. At the conclusion of the address the following resolution was adopted, to wit:

Resolved, That we have heard with great interest and satisfaction the report of the East Mississippi Female College, from its honored president, Rev. J. W. Adkisson, and also from Bro. Smylie, of the visiting committee, and that we do hereby pledge ourselves to renewed efforts in its behalf.

W. H. LEITH.
IRVIN MILLER.

The following members were elected as delegates to the next Annual Conference, to be held at Meridian, to wit: Bros Irvin Miller, J. S. Halbert, Jared Watts, J. W. McMaster. *Reserves.*—W. M. Thornton, T. C. Tibbs, A. G. Mayers.

The report from Fannin circuit—J. D. Hayes, P. C., being absent—was handed to the secretary after the regular call of the circuits was concluded; whereupon the Bishop directed, the secretary to enter said report on the minutes of the Conference, as follows:

State of the church, good: hope to have an accession of sixteen new members before next quarterly meeting. Quite a number have joined by letter. Sabbath schools are not doing as well as we could wish. There are two Methodist schools—one at Union, numbering forty scholars, and the best on the work; the other at Shiloh, where, with a membership of one hundred and forty, there are only twenty-seven scholars in the Sunday school. The remaining three or four schools on the work are union, and using that class of literature. The financial condition of the church in my charge is reasonably good.

Whereas, It is the custom of some ministers of other denominations to enter into and use our churches without permission, who refuse to recognize our church and ministry, or to exchange the courtesies of the pulpit; therefore, be it

Resolved, That it is the sense of this District Conference that our houses of worship ought *not* to be opened to those who refuse like privileges to us.

J. W. MCMASTER, Sec.

(Note by the Editor.—The proceedings of the above District Conference were very neatly prepared, and in full, but they occupied about fourteen pages of record paper. We have been compelled to leave out a good deal in order to find room. Please hereafter to condense, and do not expect the ADVOCATE to publish full statistics, as these are reported at the Annual Conference.

Meridian District Conference.

MR. EDITOR: The Meridian District Conference, Mississippi Annual Conference, convened at Shubuta on Friday, June 14, Bishop H. N. McTyeire presiding, and continued in session until Saturday afternoon.

The presiding elder, J. A. Ellis, had taken the precaution to prepare a complete list of members and delegates elect for the secretary's use, not a bad example, which showed a total of one hundred and twenty-three, all of whom answered to their names at the first roll-call except about *one hundred*. The number in attendance increased, however, to about forty—about an equal number of clerical and lay. The reports disclosed an unsatisfactory spiritual condition, though a decided improvement on "other days."

The people are poorly provided with the literature of the church. There should be at least one ADVOCATE in every Methodist family. I am afraid many of our preachers do not *urge* the importance of this as they might. Fewer ADVOCATES are taken, I think—and they are more needed—on the circuits where preaching is heard but once a month than in the stations. The best report, however, was from a circuit (Philadelphia,) showing one ADVOCATE to eight members—and the preacher did it; and he sold them books too.

The Sunday school work is advancing in the district. The demand for our Sunday school literature is growing.

The subject of education was discussed, and a resolution recommending the inauguration by each Quarterly Conference of a systematic work, looking to a general diffusion of knowledge among the masses, was adopted. Our college at Meridian was represented to be in a flourishing condition, and doing a noble work for the church.

New churches are being built, and old ones repaired. The number of parsonages has increased, and a prospect for one in every charge, and then a district parsonage. Titles to church property have been perfected where practicable, and in some cases valuable property has been saved, the loss of which was threatened a few years ago through inattention.

Considerable religious interest was manifested, and the services were to be protracted during the week.

Lauderdale was selected as the place for the meeting of the next session.

Dr. C. R. Rencher, Dr. J. W. Avara, B. F. Ormond and S. B. Watts were elected delegates to the Annual Conference; and A. Taylor, A. Trotter and Dr. G. F. Peck, reserves.

S. B. WATTS, Sec.

The Reason Why.

MR. EDITOR: There can be no doubt that the truths of religion are taking a deeper hold upon the mind than ever before. Men are not indifferent to the claims of the gospel. They cannot be. There is a feeling of unrest in the heart, and they are conscious that they need something outside of themselves. That something is Jesus Christ, in whom rest is found, whose yoke is easy, and whose burden is light.

Then we may ask: Why do not men find this rest with all the gospel privileges of the present day? For want of plainness in preaching the gospel. There is more of an effort to please and fascinate than to instruct. Very few sermons reach the heart. They are for the head. A great many fear to be simple in expounding the word of God, feeling that their knowledge will not be appreciated. There is a lesson to be learned: that simplicity in applying the truth is greatness. See the preaching of Jesus Christ. Can anything be plainer or more simple than this? In parable or otherwise his words could be understood by all. "The common people heard him gladly." The apostles followed his example, and in simplicity and with power preached Jesus and him crucified. The cross of Christ was the theme, and souls were born again. Peter preached in great plainness, relating the story of the cross, and three thousand souls were converted as the result of *one* sermon. Perhaps there are three thousand sermons preached at the present time, and *one* soul converted. There is too much pride in the heart, and a desire for popularity and applause. I heard of a minister who, upon introducing his subject, said: "By the grace of God, I intend to make a display." Out of the abundance of the heart the mouth speaketh, and this desire doubtless had the supremacy. There is need of fervent prayer upon our part, that the word of God may quicken the conscience and convict the heart. Much of the prayer before going into the pulpit is for ourselves alone—that we may have "light and liberty," ease and comfort; and when the sermon has been delivered in a style agreeable to ourselves, we care very little for the result upon others. The clamor is for "big sermons," as if any part of truth was small. It is not often that the arrow is on this side, but is beyond. The heart is overreached. Said a good man: "When the people are perishing for bread, don't feed them on flowers." It is not poetry, eloquence, pathos, flowery language, mental attainments or science that produces regeneration, but the "word of truth." This is quick and powerful—a "discerner of the thoughts and intents of the heart." This is more than a "two-edged sword"—cuts both ways; and the more of Scripture we have the greater the success. This will live; all else is momentary.

Then one fact must be kept in view—the soul's salvation; and better language cannot be found than the Almighty has used. The Bible is a book for every age. Sermons should be preached so that the children may understand the truth, and then we may be sure the grown people will not be ignorant. Sinners need to be told the way of salvation. They are told of heaven and hell, time and eternity, sin and righteousness, and now they need to know the way to the cross. The inquiry is that of the jailer: "What must I do to be saved?" Does the preaching of the present time answer that question? There is a vacancy between the unconverted and the cross which must constitute a portion of every sermon to make it a success. Wonderful will be the revelation of eternity. It may be the "poor preacher, but good man" will wear the starry crown, and the man of fame will have few sheaves for his harvest.

P. H. MOSS.

There are regions beyond the most distant nebulous outskirts of matter; but no regions beyond the divine goodness. We may conceive of tracts where there are no worlds, but not of any where there is no God of mercy.—*Rev. J. W. Alexander.*

The law is that truth is learned first and understood afterward.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names. Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

DEPARTED this life, on the seventh of September, 1877, at his residence in the parish of Livingston, La., in the sixty first year of his age, W. D. J. WARNER. "In the full hope of a glorious resurrection."

Possessed of a mind and general intelligence far above mediocrity, ever true to the professions and obligations of friendship, as well as in those which belong to the various relations which connected him, while living, with the living and the dead, his name and memory cannot, shall not perish. He was a worthy son of a most worthy and honored sire, whose name we mention with profound reverence, Hon. Thomas C. Warner; born of an honored mother (Mrs. Tabitha Cargile) of thirteen children, the subject of this memoir being the youngest child and the seventh son. His parents removed from South Carolina and settled in the parish of St. Tammany, La., in 1804. The country being new and thinly settled, school and church privileges were not, for years, enjoyed by them. But the parents, having in their youth enjoyed the advantages of a liberal education, were enabled to teach their children at home; and, although not Christians, taught them to "remember the Sabbath day, to keep it holy," not even allowing a song, except sacred, to be sung by them on the Sabbath, and never permitting profanity or an irreverent use of God's name. Possessing themselves the sterling principles of virtue, humanity, truth and mercy in an eminent degree, they early instilled them in the minds of their children.

None of them espoused the cause of Christ until the year 1822. During this year Rev. Thomas Griffin, whose memory is enshrined in their hearts, as by request, to preach the funeral sermon of a member of the family, and during the preaching of this sermon two sisters (twins, who afterward married Rev. John P. Haney and Rev. David Pipes, were converted, and eventually sought and obtained pardon of their sins. The zealous and earnest piety of these sisters aroused the entire family, from the aged grandmother, who knew not God and whose sweet presence gladdened their home, to the subject of this memoir, and during the following six years every member of this family was happily converted. Amazing graces! Of the seven sons, four, Cornelius, Thomas, Richard and John, were members of the Methodist Episcopal Church. Daniel and Dudley, the subject of our memoir, were for many years stewards, Sabbath school superintendents and class-leaders in the church, ever feeling and evincing a deep interest in the church and her institutions. The other brother died in most triumphant death in the early age of seventeen years.

Dudley was the survivor of the seven brothers, and now, father, mother, seven sons and two daughters (Mrs. T. C. Gant and Miss Hattie H. Warner) have passed in perfect and complete triumph over the river of death, each one being permitted to testify, in the dying hour, of God's boundless love and mercy. Four sisters still survive, who are striving in this life for a home with the loved circle over there.

Dudley Warner, the subject of this memoir, was a man who had seen affliction, having three times entered into the sacred and endearing bonds of matrimony, and three times been bereaved of beloved companions. His first spouse was Mrs. Widow Rhodes, a most estimable lady, who lived one year and departed this life, leaving an infant daughter; his second was Miss Emma N. Edwards, eldest daughter of the late Hon. Daniel Edwards, of St. Tammany parish. In this union he was truly favored of God, he being one of those lovely characters in whom are combined all that is lovely and desirable in the responsible position of wife and mother. They lived most happily until 1880, when death robbed him of this jewel. To them were born eight children, six of whom still live. In 1850 he was married to Miss White, an excellent woman, who lived only four years, leaving two little boys.

In the school of affliction it will be apparent that the subject of this memoir had opportunities of learning many valuable lessons, one of which was very apparent to all those who knew him, namely: an humble submission to the divine will, to which may be added an unshaken confidence and peaceful repose upon the divine goodness. In taking leave of our beloved brother we desire to record the solemn declaration that after the close of a life, a large portion of which came within the knowledge and observation of the writer, we cannot call into remembrance a single word to the prejudice of Dudley Warner as an upright man, a good citizen, ever loyal to the best interests of his country, and of his church, of which he was a devoted and consistent member until the close of his life. That the end of such a man should have been peace is but in accordance with the solemn declarations of Heaven, the experience of God's people, and the observation and experience of the world; nothing having disturbed his peace or caused regret, save only the reflection that he was leaving two infant boys to be educated and reared up. May the God of the fatherless and the orphans bless and prosper the hands that shall nurture and provide for them, and make glad the hearts that shall care for and sympathize with them.

Adieu! adieu! Adieu for a season, my beloved brother.

J. H. M.

MRS. A. M. GALLAWAY was born in Hinds county, Ala., April 16, 1833, and died in Bolivar county, Miss., February 16, 1878. She was the daughter of John and Sallie Garner, of precious memory. She was happily converted at a protracted meeting held at Mahan's church, one mile from her home, in her fifteenth year, and joined the Methodist Episcopal Church South. The church she loved so much and lived to enjoy its holy communion till God called her to live with him forever. She was married to A. M. Gallaway, her now bereaved husband, March 4, 1853. They lived together twenty-five years and kept up a family altar, that being the vow she made before they were married. She had a tender and loving heart, a sweet and gentle manner, a serene and quiet mind, and such cheerfulness of spirit and devotion as a wife as won the admiration of all who knew her, rendering her an object of pity to her family and friends. She was the mother of fifteen children, two of whom have gone before to await her arrival. She suffered greatly for four months before her death. She never murmured, but said, "God's will be done." She was conscious till the last breath. She often talked of dying—had no fears. A few days before her death she was perfectly happy. On the day before she died we thought she was going to die. We called in all the family. It was then. She said to her husband: "When I have prayer, kneel down by my bed." She then told the children all to pray that it might die easy. She told her husband that we ought to love the church better than anything on earth. She said: "I love the church. What a world it would be without the church! It is the mother of us all." The next morning she called for all her children to come and bid her good-by, telling them to meet her in heaven. She told them (thirteen,) as they stood around her bed, that she was leaving them here on earth, that she was going to meet her children and friends in paradise. She then turned to her husband and told him to raise her children for God. Her husband asked her if she suffered. She said: "No; Jesus can make a dying bed feel soft as downy pillows." Her husband asked her if she knew she was dying. She said: "Yes; I will soon be in heaven." Her husband asked her if she had any message to send to her children. She said: "Tell them to meet me in heaven." The preacher came and sung and prayed. When we arose from prayer she was asleep. The preacher then said: "Now you are dying; do you love Jesus?" She said: "Yes."

She was a constant reader of the ADVOCATE for thirty years, and loved it for the visits of the preachers. She loved her country and her church. She named all her children. Jeff. Davis, another child, and her youngest three years old, Lizzie Pierce, and often prayed that she might make as great a man as Dr. Pierce.

A FRIEND.

THE following preamble and resolutions on the death of Bro. Levi R. Goldsboro were passed by the Second Quarterly Conference for Scotland circuit, held at Bethesda church, Mississippi, May 11, 1878:

Whereas, Bro. Levi R. Goldsboro, one of our most efficient and prompt stewards, a warm-hearted, zealous and untiring worker in the class and Sunday school, was on the fourth day of March, 1878, suddenly taken from this life; therefore,

Resolved, That while his death has been a loss to our hearts, and great loss to the church, and a place is left vacant which will be hard to fill, yet we cherish his memory most affectionately, draw inspiration from his example, and bow in humble submission to the mysterious doings of our God, knowing that his providence is in every event working out some greater and brighter good for his family and the church.

Resolved, That we tender our Christian and heartfelt sympathies to the great sorrowing wife and children, whose loss we know but their own bleeding hearts can feel, but to the widow's comforting and abiding and ever-ready help, and ever-present and tender solace, and to the widow's God, the beloved counselor to the sons and daughters who have long been guided by his wise and watchful counsel.

Resolved, That a committee of three members and the presiding elder of this Conference be appointed to prepare a memorial of the life of Bro. Levi R. Goldsboro, and report at our next quarterly Conference.

Resolved, That a copy of these resolutions be sent to the family of the deceased, and to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

W. E. M[illegible]
J. C. Wilk[illegible]ON, Sec.

MRS. L. E. SIGMAN, daughter of Rev. Miles and Sarah T. Malone, was born November 28, 1842; married to L. H. Sigman in January, 1868, and died at her home near Chickasaw, Ala., December 7, 1877. Her girlhood she dedicated her heart to God, and found peace in believing in Jesus. She joined the Methodist Church and became a member thereof until her death. She was a good wife, a devoted mother, and loved by all who knew her. She had a cheerful, happy disposition, always looking on the bright side. For four months previous to her death she was a great sufferer, but she was borne with humble resignation. When the message of death came to her it was cheerfully obeyed. Her children were called to her bed-side, and she gave her mother's dying blessing, telling them that she would soon be in heaven. She leaves five children, who are now motherless and motherless; their father having died in June, 1877. May the Lord comfort the orphans, and prepare them to meet their sainted mother. [illegible]

WILLIAM B. MOORE, of [illegible] county, Miss., died May 21, A. D. 1878, in almost forty-five years. He was a good citizen, and a kind husband and father. He leaves a wife and several children to battle with the world. The deceased had been a member of the Methodist Episcopal Church South for about twenty-one years, and for several years previous to his death he was the child of affliction, which he endured with Christian fortitude and resignation. He was rational to the last, and knew that he was ready and willing to die. We sorrow, we sorrow not as those who have sorrow without hope, for we trust that our beloved brother is in the paradise of God, where the wicked cease to trouble and the weary are forever at rest.

E. A.

DIED, in Harrisonburg, La., on the fourteenth of June, 1878, after an illness of thirty-six hours, of congestion, [illegible] LOMAS, infant daughter of W. H. and [illegible] Holloman, aged five months and eight days. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

C. H. G[illegible]

The Christian Advocate.

THURSDAY, JULY 4, 1878.

HE LEADS US ON.

He leads us on
By paths we did not know.
Upward he leads us; though our steps be slow,
Though on we falter and fall by the way,
Though storms and darkness oft obscure the day,
Yet, when the clouds are gone,
We know he leads us on.

He leads us on
Through all the tangled years;
Mid all our dreams and hopes, and doubts and fears,
He guides our steps. Through all the tangled maze
Of sorrow, and o'erclouded days,
We know his will is done;
And still he leads us on.

The Encamping Angel.

"The angel of the Lord encampeth about them that fear him, and delivereth them."—Psalms xxxiv. 7.

If we accept the statement of the superscription of the psalm, it dates from one of the darkest hours in David's life. His fortunes were never lower than when he fled from Gath, the city of Goliath, to Adullam. He never appears in a less noble light than when he feigned madness to avert the dangers which he might well dread there. How unlike the valor and self-degradation of the man who "scrabbled on the doors" and let "the spittle run down his beard" is the heroic and saintly consciousness of this noble psalm! And the contrast is not so violent as to make the superscription improbable. And the tone of the whole well corresponds to what we should expect from a man delivered from some great peril, but still surrounded with dangers. There, in the safety of his retreat among the rocks, with the bit of level ground where he had fought and slain just at his feet in the valley, and Gath, from which he had escaped, away down at the mouth of the glen (if Lieut. Conder's identification of Adullam is correct,) he sings his song of trust and praise; he hears the lions roar among the rocks where Samson had found them in days gone by; he teaches his "children," the broken band of men who there began to gather around him, the fear of the Lord, and calls upon them to join him in his praise. What a picture of the outlaw and his wild followers calmed into something like order, and lifted into something like worship, rises before us as we follow the guidance of that old commentary contained in the superscription!

The words of our text gain especial force and vividness by thus localizing the psalm. Not only "the clefts of the rock," but the presence of God's love are his defense; and round about him, not only the strength of the hills, but the garrison and guard of heaven.

It is generally supposed that the "angel of the Lord" here is to be taken collectively, and that the meaning is: the "bright-harnessed" hosts of these divine messengers are the army of protectors round them in the fear of God. But I see no reason for departing from the simpler and plainly grander meaning which results from taking the word in its proper force of a singular. True, Scripture does not speak of the legions of ministering spirits, who, in their chariots of fire, were once seen suddenly opened eyes "round about" a prophet in peril, and are now ministering to the heirs of salvation. But Scripture also speaks of one who is in an eminent sense "the angel of the Lord," in whom, as in no other, God sets his "name," whose form, dimly seen, towers above the ranks of the angels that excel in strength," whose offices and attributes blend in mysterious union with those of God himself. There may be some incongruity in the thought of the single person as encamping round about us; but that does not seem a sufficient reason for evading the reference to that remarkable Old Testament doctrine, the assertion of which seems to me to be immensely to the power of the psalm.

Remember some of the places in which "the angel of the Lord" appears in order to appreciate more fully the grandeur of this promised protection. At that supreme moment when Abraham "took the knife to slay his son," the voice that called to him out of heaven" was the voice of the angel of the Lord." And the power of reversing the command. He says: "Thou hast not withheld thy son, thine only son, from me," and then proceeds a blessing, in the utterance of which one cannot distinguish his voice from the voice of Jehovah. In like manner it is the angel of the Lord that speaks to Jacob, and says: "I am the God of Bethel." The dying patriarch invokes in the same breath "the God which fed me all my life long," "the angel which redeemed me from all evil," to bless the boys that stand before him with their wondering eyes gazing in awe into his blind face. It was that angel's glory that appeared to the outcast Hagar in the bush that burned unconsumed.

It was he who stood before the warrior leader of Israel, sword in hand, and proclaimed himself to be the captain of the Lord's host, the leader of the armies of heaven, and therefore the leader of the armies of Israel; and his commands to Joshua, his lieutenant, are the commands of "the Lord," and, to pass over other instances, Isaiah correctly sums up the spirit of the whole earlier history in words which go far to lift the conception of this angel of the Lord out of the region of created beings: "In their affliction he was afflicted. The angel of his face saved them." In the lofty and mysterious messenger, and not the hosts whom he commands, that our psalmist sees standing ready to help, as he once stood sword-bearing by the side of Joshua. To the warrior leader, to the warrior psalmist, he appears, as he needs required, armored and militant. The last of the prophets beheld him, mysterious figure and

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[Tuesday evening and reason delivered in Manchester, England, by Alexander Maclaren, D.D.

proclaimed: "The Lord whom ye seek shall suddenly come to his temple; even the angel of the covenant, whom ye delight in;" and to his gaze it was wrapt in obscure majesty and terror-purifying flame. But for us the true messenger of the Lord is his Son, whom he has sent, in whom he has put his name; who is the angel of his face, in that we behold the glory of God in the face of Jesus Christ; who is the angel of the covenant, in that he has sealed the new and everlasting covenant with his blood, and whose parting promise, "Lo! I am with you always," is the highest fulfillment to us Christians of that ancient confidence: "The angel of the Lord encampeth round about them that fear him." Whatever view we adopt of the significance of the first part of the text, the force and beauty of the metaphor in the second remains the same. If this psalm were indeed the work of the fugitive in his rocky hold at Adullam, how appropriate the thought becomes that his little encampment has such a guard! It reminds one of the incident in Jacob's life when his timid and pacific nature was trembling at the prospect of meeting Esau, and when, as he traveled along encumbered with his pastoral wealth, and scantily provided with the means of defense, "the angels of God met him, and he named the place Mahanaim"—that is, two camps; his own feeble company mostly made up of women and children, and that heavenly host that hovered above them. David's faith sees the same defense encircling his weakness; and though sense saw no protection for him and his men but their own strong arms and their mountain fastness, his opened eyes beheld the mountain full of chariots of fire, and the flashing of armor and light in the darkness of his cave.

The vision of the divine presence ever takes the form of which our circumstances most require. David's then need was safety and protection. Therefore he saw the encamping angel; even as to Joshua, the leader, he appeared as the captain of the Lord's host; and as to Isaiah, in the year that the throne of Judah was emptied by the death of the earthly king, was given the vision of the Lord sitting on a throne, the King eternal and immortal. So to us all his grace shapes its expression according to our wants, and the same gift is protean in its power of transformation; being to one man wisdom, to another strength, to the solitary companionship, to the sorrowful consolation, to the glad sobering, to the thinker truth, to the worker practical force—to each his heart's desire, if the heart's delight be God. So manifold are the aspects of God's infinite sufficiency that every soul, in every possible variety of circumstances, will find there just what will suit it. That armor fits every man who puts it on. That deep fountain is like some of those fabled springs which gave forth whatsoever precious draught any thirsty lip asked. He takes the shape that our circumstances most need. Let us see that we, on our parts, use our circumstances to help us in anticipating the shapes in which God will draw near for our help.

Learn," too, from this image, in which the psalmist appropriates to himself the experience of a past generation, how we ought to feed our confidence and enlarge our hopes by all God's past dealings with men. David looks back to Jacob, and believes that the old fact is repeated in his own day. So every old story is true for us; though outward form may alter, inward substance remains the same. Mahanaim is still the name of every place where a man who loves God pitches his tent. We may be wandering, solitary, defenseless, but we are not alone. Our feeble encampment may lie open to assault, and we be all unfit to guard it, but the other camp is there too, and our enemies must force their way through it before they get at us. We are in its center—as they put the cattle and the sick in the midst of the encampment on the prairies when they fear an assault from the Indians—because we are the weakest. Jacob's experience may be ours: "The Lord of hosts is with us; the God of Jacob is our refuge."

Only remember that the eye of faith alone can see that guard, and that therefore we must labor to keep our consciousness of its reality fresh and vivid. Many a man in David's little band saw nothing but cold gray stone where David saw the flashing armor of the heavenly warrior. To the one all the mountain blazed with fiery chariots; to the other it was a lone hillside, with the wind moaning among the rocks. We shall lose the joy and strength of that divine protection unless we honestly and constantly try to keep our sense of it bright. Eyes that have been gazing on earthly joys, or perhaps gloating on evil sights, cannot see the angel presence. A Christian man, on a road which he cannot travel with a clear conscience, will see no angel, not even the angel with the drawn sword in his hand that bars Balaam's path among the vineyards. A man coming out of some room blazing with gas cannot all at once see into the violet depths of the mighty heavens that lie above him, with all their shimmering stars. So this truth of our text is a truth of faith, and the believing eye alone beholds the angel of the Lord.

Notice, too, that final word of deliverance. This psalm is continually recurring to that idea. The word occurs four times in it, and the thought still oftener. Whether the date is rightly given, as we have assumed it to be, or not, in all events that harping upon this one phrase indicates that some season of great trial was its birth-time, and when all the writer's thoughts were engrossed and his prayers summed up in the one thing—deliverance, He is quite sure that such deliverance must follow, if the angel presence be there. But he knows, too, that the encampment of the angel of the Lord will not keep away sorrows and trial and sharp need. So his brightest hope is not of immunity from these, but of rescue out of them. And his ground of hope is that his heavenly ally cannot let him be overcome. That he will let him be troubled and put in peril, he has found; that he will not let him be crushed, he believes. Shaded and modest hopes are the brightest we can venture to cherish. The protection which we have is protection in, and not protection from, strife and danger. It is a filter, which lets the icy-cold water of sorrow drop numbing upon us, but keeps back the poison that was in it. We have to fight, but he will fight with us; to sorrow, but not alone nor without hope; to pass through many a peril, but we shall get through them. Deliverance, which implies danger, need and woe, is the best we can hope for.

It is the least we are entitled to expect if we love him. It is the certain issue of his encamping round about us. Always with us, he will strike for us at the best moment. "The Lord God is in the midst of her, always; the Lord will help her, and that right early." So, like the hunted fugitive in Adullam, we may lift up our confident voices even when the stress of strife and sorrow is upon us; and though Gath be in sight and Saul just over the hills, and no better refuge than a cave in a hillside, yet in prophecy, built upon our consciousness that the angel of the covenant is with us now, we may antedate the deliverance that shall be, and think of it as even now accomplished. So the apostle, when within sight of the block and the headsman's ax, broke into the rapture of his last words: "The Lord shall deliver me from every evil work, and will preserve me to his heavenly kingdom; to whom be glory forever and ever. Amen." Was he wrong?

The Devil an' Billy Bray's Taturs.

I was goin' to tell the story that I heard from dear old Billy Bray. He was preachin' about temptations, and this was what he said:

"Friends, last week I was a diggin' up my taturs. It was a poor yield, sure 'nough; there was hardly a sound one in the lot. And while I was a diggin' the devil come to me, and he says: 'Billy, do you think your Father do love you?'

"'I should reckon he do,' I says.

"'Well, I don't,' says the tempter in a minute.

"If I'd a-thought about it at all, I shouldn't a-listened to him for his opinions—ben't worth the leastest bit o' notice.

"'I don't,' says he, 'and I'll tell 'ee what for: if your Father loved you, Billy Bray, he'd give you as pretty yield o' 'taturs, so much as ever you do want and ever so many on 'em, and every one o' them as big as your fist; for it ben't no trouble for your Father to do anything, and he could just as easy give you plenty as not. An' if he loved you, he would too.'

"O' course I wasn't goin' to let him talk o' my Father like that, so I turned round 'pon him: 'Pray, sir,' says I, 'who may you happen to be, comin' to me and talkin' like fids here? If I ben't mistaken, I know you, sir, and I know my Father too. And to think o' your comin' a sayin' he don't love me! Why, I've got your written character home to my house; and it do say, sir, that you be a liar from the beginnin'. An' I'm sorry to add that I used to have a personal acquaintance with you some years since, and I served you faithful as ever any poor wretch could, and all you gave me was nothing but rags to my back, and a wretched home, an' achin' head—an' *no* taturs—and, the fear o' hell to finish up with. And here's my dear Father in heaven; I've been a poor servant of his, off and on, for thirty years. And he's given me a clean heart, and a soul full of joy, and a lovely suit o' white as'll never wear out; and he says that he'll take me home to his palace to reign with him forever and ever. And now you come up here a-talking like that!'"

"Bless'e, my dear friends, he went off as if he'd been shot—I do wish he had—and he never had the manners to say good-morning."—*Mind Your Own.*

TRY HIM WI' A TEXT.—"What's wrang wi' ye noo? I thocht ye were a' richt," said a ragged boy, himself rejoicing in the Savior, to another, who a few nights before professed to be able to trust Jesus, but who again began to doubt. "What's wrang wi' ye noo?" "Man, I'm no richt yet," replied the other, "for satan's aye tempting me." "And what dae ye then?" asked his friend. "I try," said he, "to sing a hymn." "And does that no send him awa?" "No, I am as bad as ever." "Weel," said the other, "when he tempts ye again, try him wi' a text; he canna stan' then."

—The British contributions to foreign missions the past year were very large. The Church of England raised $2 129 681; the joint societies $781,761; the Nonconformist societies, $1 567 555; the Scotch and Irish Presbyterian societies, $791,715; the Roman Catholics, $32 305; making a grand total of $5 212 101.

I take goodness in this sense: the effecting of the weal of men, which is that the Grecians call Philanthropia; and the word humanity (as it is used) is a little too light to express it. This, of all virtues and dignities of the mind, is the greatest, being the character of the Deity.—*Bacon.*

A French gentleman, who supposed he had mastered the English language, was sadly puzzled one day when a friend looked at him and said: "How do you do?" "I don't!" "I mean how do you find yourself?" "Sare, I never loses myself." "But how do you feel?" "Smooth,—you just feel me."

A professor was one day walking near Aberdeen, when he met a well-known "natural." "Pray," said the professor, "how long can a man live without brains?" "I dinna ken," said Jeremy, scratching his head; "how auld are ye yersel?"

There is nothing so acceptable to the young heart as variety.

Religious Intelligence.

—The British Wesleyan Methodists have adopted the International Sunday school lesson series.

—The London City Mission had a total income last year of £51 958 an increase of £6 508 on the preceding year. Four hundred and fifty-two missionaries are employed.

—The Southern Baptist Convention reports 10 stations in Italy, with as many evangelists, and 134 members. The receipts of the convention for foreign missions were $32 910, about the same as reported last year.

—The steamship Nevada, which arrived last week at New York, had 341 Mormons on board. They are accompanied by two elders, who have spent two years in Great Britain, Sweden, Denmark and Germany in securing converts. Six hundred Mormons will arrive in about a month, mostly from Sweden.

—Rev. T. Richard, a missionary at Chefoo, China, has 400 inquirers under instruction. This large number of disciples is said to be due to the measures of relief taken for sufferers by the famine last year. The Chinese thought that a religion which prompted such charity must be more than human. Not one of these inquirers received any help.

—The annual meeting of the board of trustees of the Missionary Society of the United Brethren Church was held in Hartsville, Indiana, Bishop Glossbrenner presiding. According to the report of the treasurer the total receipts last year were $20,459.90, of which amount over $7 000 were spent for work in Africa. The total debt of the society is reported at $18,438.12.

—The American Sunday School Union celebrated its fifty-fourth anniversary in Philadelphia, May 25. Addresses were made by the Rev. William M Taylor, D. D., of New York; the Rev. Authon Mitchell, D. D., of Chicago; and the Rev. W. Nelson McVickar, D. D., of Philadelphia; and the music was furnished by the old Moody and Sankey choir, under the lead of Prof. W. G. Fisher. Special acknowledgment was made of the munificent gift of $100 000 from the estate of the late John C. Green, of New York; the annuity of which is to be applied for the employment of missionaries and for securing a higher order of Sunday school literature. The issue of a new monthly paper, the *Scholars' Companion*, containing answers for the older scholars, began with January 1, 1878. The other periodicals are the *Sunday School World*, the *Child's World*, three grades of lesson papers published monthly, and three of review papers published quarterly. The Rev. Edwin W. Rice has been appointed editor of the society's periodicals, in place of the Rev. Richard Newton, D. D., resigned. The missionary work of the Union has been more than usually prosperous. During the year, 1,487 new schools have been organized, and 3,353 other schools visited and aided, having in all 23 056 teachers and upward of 201 000 scholars.

—The extent of country occupied by the London Missionary Society in Madagascar covers some 2,000 square miles, and the estimated population, free and slave, is 10,000. Few of these are congregated in large towns, but are scattered in villages and hamlets, here and there, over the land. That nearly 1,100 men and women are already gathered together to hear the word of God every Sabbath day, and are more or less under Christian influence and instruction, is certainly reason for joy and thankfulness; but that there are over 38 000 in our district still unreached and uninfluenced by us is a sad and startling fact. And then, of the 1,100 adults whom we recognize as attending our chapels, how great is the ignorance of the majority, and how deeply seated the superstition of nearly all! Among them I do not know where I could find a man or woman who has a right knowledge or sense of sin, while nearly all cling to the superstitious belief in witches and charms with the greatest tenacity. This, I acknowledge, is not surprising when you remember that for twenty, thirty, forty, or even a greater number of years, they have been dwelling in darkness, and that it is only a very few years ago that teachers were sent among them, and that the light began to shine in upon them. It is not easy for a man or woman of forty to learn the letters of the alphabet; and in like manner, having reached that age in life, it is not easy for our people to learn even the A, B C of Christianity.

The Bishop of Rochester makes an appeal on behalf of the spiritual necessities of his diocese, which takes in all that part of London lying south of the Thames. In 1831 its population was returned at 191 000. To-day it is not less than 1,500 000, and is rapidly on the increase. People who have been to London, and have gone either to Newman Hall's or Mr. Spurgeon's church, both of them in that district, will remember the labyrinth of streets, crowded with dwellings of the poorer class, and obviously needing a good deal of spiritual oversight. It is in that quarter of London, too, that one finds the great manufacturing establishments, each neighborhood having its special branch of trade. Bermondsey, for instance, is famous for its tanneries, Southwark for silk hats, and Lambeth for potteries. Beyond these are outlying semi-rural districts with a more scattered population, and for this reason greater difficulties in the way of evangelistic work. To provide for this great population there is only one clergyman to every 2,300 souls. To supplement their labors a society has been organized, of which the definite aim is to initiate and sustain new church work of all kinds (except school work otherwise provided for,) such as the employment of missionary curates and other agents, the erection of churches, school churches, mission buildings and parsonage-houses, the purchase of sites for church purposes, and occasionally the assisting of endowment funds. The bishop earnestly asks for "liberal donations to make us a good beginning, and to float our ship into deep water."

Our Young People.

RUST CAKE.

Two eggs, beat them very light.
One quart of blue stand (you will find it on the barn).
Some sugar. Just as much as Bridget will give you.
One pint of cold water.
Some cocoa. About a cupful, I guess.
Stir it up with a piece of shingle. Have the shingle clean.
Be very careful not to get any on your dress.
Have Bridget put it in the oven, and bake till it is done.
It takes beans a long time to bake. She baked it all the afternoon.
If it is made just right you will be surprised at the result (that is what the ladies always say about their recipes.)
Afterward take a bath—we did.

The Wild Mustang.

All the horses we see in the streets or along the country roads are tame. Such a thing as a real wild horse is hardly to be found anywhere, save in certain places in Texas, California, and parts of South America. Elsewhere the horse is tame enough, and no one can remember, neither is it told in any history or story-book, when or where men first tamed him and put a bit in his mouth. A long, long time ago all the horses were wild, but no one knows when that could have been, for, as long as men can remember, they have had tame horses, dogs, cats, elephants, camels and cattle.

Now the curious part of this is that there are wild horses both in North and South America at this day. They do not belong to any one in particular, and run wild, without saddle or bridle, all the year round. Yet they are not descendants of the original wild horses; for there was a time when their fathers were good cavalry horses, and belonged to the Spanish armies that invaded Mexico and Peru. When Europeans discovered the two continents on this side of the world such a thing as a horse was totally unknown to the people living here, and when they saw the Spanish cavalry they thought the horses and riders some new kind of animal. Seeing the horses champ their brass bits, the people thought they were eating gold. So they brought lumps of gold to see them eat it. The soldiers slyly put the gold in their pockets, and said the horses had eaten it up, and the natives were simple enough to believe this wonderful story.

Many of the Spanish soldiers were killed in the war with the Mexicans, and their horses broke loose and ran away. Some of them may have been caught again by the Mexicans, but many others escaped, and were never captured again, and ran wild through the country. The descendants of these horses grew and multiplied, and spread over parts of North and South America, going south into the great plains or pampas, and north into the prairie lands of Texas and the valleys of California. These horses still run wild, and are the only really wild horses in the world. At the same time, they may not precisely resemble the first real wild horses, for their fathers were tame, and perhaps they still remember something of this, and have strange legends among themselves of the old days when their ancestors were good Spanish cavalry horses.

The early settlers that landed in other parts of the country, at New Amsterdam, at Jamestown and Plymouth Bay, also brought tame horses with them, and these, in turn, spread over North America as the settlers moved out toward the West. These horses are now called "American horses," to distinguish them from the wild horses of Texas and California. The American horses, in time, met the wild horses, and then men noticed that they were very different animals. The wild horse is smaller and more muscular, he has stronger and stouter limbs, a larger head, and a more bushy mane and tail. His ears are longer and more inclined to lie back on his head, his feet are smaller and more pointed in front, and his hair is rougher and thicker. His color is often curiously mixed in black and white dots and flecks, like some clowns' horses that you may have seen; and, if his color is uniform, it is generally dark red or deep gray or mouse-color. These mustangs are quite wild, and have no fixed feeding-ground. They scamper in droves over the rolling prairies and pampas, and sleep at night in such dry places as they can find. They keep in companies for protection against bears or other wild animals; and, if they are attacked, they put their noses together and form a circle with their heels out, as if they had been told of the old Spanish fighting days, and of the soldiers forming with their pikes solid squares to resist attacks of cavalry.

They can defend themselves against the bears in this way, but against the lightning and men they have no protection, except to run away as fast as they can. A thunder-storm or a very high wind fills them with terror, and away they go at furious speed through the grass, and at last disappear in a cloud of dust on the horizon.

The wild horse can run away from a man; but this protection fails at times. The horse-catchers or "vaqueros," as they are called—are famous riders, and to see them capture a wild mustang is better than to go to a circus. The vaquero puts a Spanish saddle on a tame horse, and starts out to see what he can find. In front, on the high pommel of the saddle, he hangs in large coils a leather rope, about a hundred feet long, and called a lasso. It is made of strips of raw hide, braided by hand into a smooth, hard and very pretty rope. One end is secured to the saddle, and the other end has a slip-knot, making a sliding noose.

The vaquero has not long to wait, for there are droves of horses cantering or walking about over the swells and hollows of the prairie, with here and there a smaller group looking on, or watching a battle between two horses who wish to be captains of their bands or companies. Presently there is a strange sound of trampling hoofs, like the sound of a squadron of cavalry, except that it has a grand, wild rush and swing such as no cavalry ever had, and a cloud of dark heads rises over a swell of the land. The leader sees the vaquero, and he halts suddenly, and the others pull up in a confused crowd, and toss their heads, and sniff the air, as if they scented danger near. The leader does not like the looks of things, and turns and slowly canters away, followed by all the rest, tramping in confusion through the yellow grass and wild barley. Presently they become frightened, and away they fly in a dusty throng.

The vaquero's horse seems to think his chance has come, and he pricks up his ears, and is eager for the glorious fun of a dash after the mustangs. Away they go pell-mell, in a panic, and the tame horse galloping swiftly after them. Down they tumble—some knocked over in the confusion, snorting and flinging great flecks of foam from their dilated nostrils, trampling over each other in mad haste, each for himself, and the American horse sweeping after them. Now the vaquero stands up in his saddle, and the lasso swings round and round in a circle over his head. Swish! It sings through the air with a whirring sound, and opens out in great rings, while the loop spreads wider and wider, and at last drops plump over the head of a mustang. The vaquero's horse pulls up with a sudden halt, and sinks back on his haunches, and braces his fore-feet out in front. Ah! how the dust flies! The mustang is fast, held by the slip-knot, and he rears up and plunges in wild and frantic terror. The rope strains terribly, but the vaquero watches his chances, and takes in the rope every time it slackens. It is of no use! The poor mustang is hard and fast. Perhaps another rider comes up and flings another lasso over his head. Then they ride round him and the mustang is twisted and tangled in the ropes, till he can hardly move. He falls and rolls and kicks furiously, and all in vain. Panting, exhausted and conquered, he at last submits to his fate. His free days are over, and he seems to know it. A few more struggles, and he recognizes that man is his master, and perhaps in one or two days he submits to a bit in his mouth, and becomes a tame horse for the rest of his life. If, by any chance, he escapes before he is broken in, and runs away to join his wild companions, he seems never to forget that terrible lasso; and if he sees the vaquero again he will stand, trembling and frightened, too much terrified to even run away.

The wild mustangs of the far West are rapidly disappearing. As the settlers come in they capture them and tame them, so that in places where once the wild horses roamed in great droves hardly one is now to be seen, and the much better American horse has taken his place. The picture shows two vaqueros in South America just making a capture. They came out from the plantation under the palm-trees, and the powerful white mustang has just felt the pull of the lasso round his splendid neck. Poor fellow! It is hard, but it will soon be over, and then he will one day enjoy chasing others quite as much as the splendid black horse has enjoyed the exciting chase after him.—*Charles Barnard, in St. Nicholas.*

WITTY GIRLS.—"Don't put too fine a point to your wit," said Cervantes, "for fear it should get blunted." He spoke to men; if he had been addressing young women he might have said: "Don't put too fine a point to your wit, for fear it should wound rather than tickle." Men don't take kindly to the sharp, clever young woman who is always hurling her shafts of wit. They not only believe, with Shakespeare, that a "soft, gentle and low voice" is "an excellent thing in woman," but that it should be accompanied by gentle manners and a tender heart. The Philadelphia *Times* utters thoughts about the too clever young woman, the good sense of which makes them worth heeding:

Occasional indulgence in repartee with a bright man or woman is entertaining, but if either insists upon carrying on the game unduly it becomes a nuisance, and the persistent one lays himself or herself open to the gravest of all social charges "bad style." To talk with a girl who will do nothing but cut and thrust, and whose constant attack necessitates a constant defense, is a bore. Nobody cares to live continuously upon spiced meats.

When the too clever girl finds herself shunned by men and hated by women just as clever as she herself, she joys in her heart because she feels that her superiority tacitly is acknowledged; nor does it cross her mind that there be those fitly her equals who are content to allow their wit to gleam naturally and pleasantly, and who do not seek to make it sparkle all the time.

That the too clever girl rarely succeeds in catching a husband, and that consequently she runs down upon the lee-shore of old maidenhood as fast as the gale of years can drive her, is not to be wondered at. Her character is not lovable, and only a most confirmed hunter of curiosities would care to marry her for her intrinsic merit.—*Youth's Companion.*

The Count de Grasse was once wounded in the knee with a musket-ball. The doctors went and hacked and made many incisions, when, getting out of patience, the count asked why they cut him up so much. "We are seeking," said the surgeon, "for the ball." "Why didn't you mention that before? I have the ball in my pocket."

Jesus is the purest among the mighty, the mightiest among the pure, who with his pierced hand has raised empires from their foundations, turned the stream of history from its old channel, and still continues to rule and guide the ages.—*Richter.*

Many people are busy in this world gathering together a handful of thorns to sit upon.

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The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will hold its annual meeting at the Seashore camp ground on Friday morning, July 12, at nine o'clock.

Growing Better.

Good George Muller says the world is growing worse, and will continue to do so until Christ comes to reign. Mr. Moody is much of the same opinion, and probably for the same reason. He believes in the doctrine that Christ will come in person to reign in the world, and that nothing else can stem the torrent of wickedness, and overthrow the power of darkness. This may be regarded as the generally-accepted view of the Chiliasts. It inheres in their system. The gospel, attended by the power of the Holy Spirit, will be and is a comparative failure so far as the general reformation and conversion of the world is concerned. A personal manifestation and reign are, as they believe, needful, and clearly promised and revealed. Our own interpretation of Scripture is that when Christ comes the dead will be raised, the world will be judged, and the present system of things will be at an end. The second coming will coincide with the end of the world and the final judgment.

Whether in connection with pre-adventism, or any other system, it is an enfeebling and pernicious conviction that other means and methods must at length be substituted for those now in operation. It is true that the good men whose names we have mentioned are active workers and successful evangelists. They would do what is possible, and save something from the human wreck, while they await a dispensation of greater power. Their peculiar views may not, with them, interfere with the utmost effort, but with many the effect may be to restrain prayer, and to lessen confidence in the gospel as it is. Preaching is very well, the Holy Spirit is a boon of inestimable value, and the present methods of evangelization must be pushed with vigor and zeal; but they wait for a miraculous and overwhelming manifestation—a reserve of demonstration and power in the coming of the Son of Man that shall swiftly silence the adversaries, and do away with sin—that is, they are looking for something super evangelical, for means above and besides those connected with the word and Spirit.

It is obvious to us that God has already set in motion the most powerful forces at his command for the salvation of the world, and that what these cannot do cannot be done by any means whatever. The wisdom and the power of God are in Christ as the object of faith, and in the gospel as the proclamation of divine truth. The demonstration of the Spirit is a more effectual demonstration for the purposes of conversion than a personal coming and manifestation would be. Judgment is to be sent forth into truth on the present line of operations, or not at all. Christ is to be glorified by the Spirit, in the hearts and consciences of men, rather than by the pomp and splendors of an earthly royalty. To look for other means to overthrow sin, and to bring the world to Christ, is, we think, a most serious and damaging delusion. When Christ comes it will be not to save sinners, not to regenerate an impenitent race, but to judge the world.

The Chiliasts are rather compelled by their theory to believe that the world is growing worse, and that it will continue on this downward course until the great *parousia* is interposed. Those who believe that the gospel, as now exhibited, is the only divine manifestation that is, or that ever will be, made until the end of the world, are prepared to take a more hopeful view. While forced to no conclusion on the subject, they can at least consistently believe that the world is growing better. That the world is still abounding in wickedness we cannot doubt, but, as compared with the times of St. Paul and those of Constantine, it is much better. The Christian civilization of these days has in it less corruption of manners and a higher morality than that which existed a hundred years ago in England and France. To say that the world is growing worse is to take a very limited view as to localities, and almost wholly to ignore the facts of history. The mission work of the Christian churches now is gigantic as compared with any previous period in their history. Taking in the breadth of the field of operations, the number of preachers and teachers, and the conversions year by year, the results of the gospel during the first century were small in comparison with what they are at the present time. It cannot be denied that the gospel is spreading, that its influence is almost universally felt, that idolatry and barbarism are yielding to its power, and that on the whole society in Christian lands has greatly improved within the period of fifty years.

If we take a historical view for purposes of comparison, nothing is clearer than that the world is growing better. With all the unbelief and atheism, and other infidelity of the nineteenth century, it is more enlightened, more spiritual and more honest than the eighteenth. It has taken seemingly a long time for the world to reach its present state. The gospel has wrought slowly, as many would judge, but it has done a great deal, and it is now in a position to rapidly overspread the earth. That the world will ever be wholly converted to Christ we may doubt, but it will be filled with the knowledge of the glory of the Lord. There may come a great falling away toward the end, but as we read the signs of the present times the world is growing better.

The Outlook.

During these growing days, when our cane and cotton are beginning to show what they are likely to make, the local news abounds with statements *pro* and *con*. There is too much rain in spots; not enough in some localities. The stand is good here, and there it is bad. The grass is getting ahead of the farmer in some sections, and in others everything is clean and thriving. From all we can learn, and judging from what we have seen, the prospect of good crops has rarely been better at this season of the year. The cane in Louisiana is especially fine, and, with a favorable fall, the product of sugar will be larger than that of any year since the war. In southern Louisiana, and in many parts of Mississippi and Alabama, a good corn crop may be regarded as already assured. Cotton in the Southwest is suffering in places from too much rain, but we have no doubt the results, unless the worm comes early, will be equal to the crop of last year. Such is the extent and variety of the territory in which this staple is cultivated that the aggregate is not likely to be seriously affected by merely local drawbacks. The injury to the Mississippi bottoms from overflow has been comparatively slight, and the harvest from this region will be greater than for years past.

No safe conjecture can be made in regard to the price of cotton. So far as we can learn, factors and buyers do not expect it to be much higher than at present. The farmer must base his calculations of profit at a low figure, and seek to bring his expenses down to this estimate. Debt is the curse of hard times. People who are out of debt, with half the income they had ten years ago, are about as well off as they were then. Cotton is low; and real estate has shrunk one-third, and in many instances one-half, but flour, pork, clothing, and nearly everything else, have gone down nearly in the same proportion. Fifteen dollars in wages will buy for the laborer more than twenty would a few years ago. The cotton that sells now for eight cents a pound will buy more calico and domestics than the same cotton would when it sold for twelve or fifteen cents a pound. The times are hard on the debtor class. The debts were contracted in comparatively flush times, and with the expectation of continued high prices and a brisk business. These debts have grown while everything else has declined. The nip of the hard times is just here. We are suffering not so much from anything unhealthy or abnormal in the business condition of the country as we are from the recklessness and extravagance of the past.

It is probably useless to wait for better times—that is, for higher prices for cotton and labor, and for any rapid or considerable advance in real estate. Our plans must be formed, and our work laid out with reference to things as they are. The farmer must not expect high prices, the mechanic must make his contracts at a low figure if he expects work, and the merchant must not involve himself by unfounded hopes of a brisk fall and winter trade. So far as we can understand the times, they are now approaching a healthier and sounder condition than they have been in for the last fifteen years. These are the days of low prices, nearly hard money, limited credit, small profits, and of real values. And we trust they have come to stay. Inflation is the worst of evils to every class, because nearly all values are then fictitious and temporary, and because it acts as a fatal snare to lure the unwary into dangerous speculations and into debt.

The cry of unemployed labor is largely a delusion growing out of the lower wages which a general shrinkage in values has necessitated. In purchasing power the wages offered will go as far as those paid in other times, but the laborers and artisans insist on the old prices, which would be, in fact, an advance. Then, again, workingmen are coming to believe that they can live as well, and raise their families in a style approaching that of the men of money and of capital. Apart from agitation arising from these causes, there is some enforced idleness and consequent destitution. Whether there will be strikes and riots in the great centers this summer remains to be seen. The events of last year were a warning, and preparations anticipating their recurrence will go far to prevent a similar scene of disorder and bloodshed.

The premonitory symptoms of the fall elections are already heard. Conventions, platforms, nominations, and all the usual din of the politicians, are filling the columns of the political press. There is prospect of warm and earnest work, and of a spirited contest, but none of domestic violence. There will be a peaceful, and, we hope, a fair election, and we trust that every citizen will do his part toward securing the election of wise and good men.

The chances are that the Berlin Congress will come to a peaceful solution of the Turkish question, and, if peace be the result, this will be another favorable element in the general outlook. With peace throughout the world, with good crops almost everywhere, and with Heaven's blessings resting upon us, we ought to be a happy and prosperous people. That we shall be, however, depends much upon the personal industry, thrift and virtue of the people. One secret of happiness is to estimate things as they really are, and not make them out greatly worse than they are.

Home and Sunday Schools.

The first and best school for children is home. It is an evil connected with the education of youth in colleges and boarding schools that they are withdrawn at too early an age from the care of parents and from the influences of home life. There is no absolute remedy. If boys and girls could live at home while being educated it would be better for the most of them. But as every family cannot have a college at its door, the next best thing is not to send the children from home too soon, and when they are sent be sure, to send them where their moral and religious welfare will receive special care. The dangers from the Sunday school are of another kind, and lie chiefly in the disposition of parents to turn over the religious instruction of their children to the Sunday school teacher. The Sunday school, when most efficiently organized and conducted, cannot fulfill the parents' duties. The teaching, however, in many Sunday schools is necessarily limited and defective, and if the matter is left to them the children grow up almost in ignorance of the doctrines of the Bible, and with almost imperfect religious development. The *Christian Union*, writing on this subject, presents some thoughts that parents may well consider. It says:

But especially our best children's institution—the Sunday school—has hidden danger in it. We are in danger of emptying our families into the Sunday school, and taking away from father and mother that most sacred duty of inculcating the earliest moral principles in their children. It is a misfortune for any child to be brought up without having its spiritual ideas of morality and religion so associated with father and mother, and with home life, as that they will be sacredly cherished in his memory all his life long. When men have gone awry in mercantile life, have neglected the church, and at the age of forty or fifty years, having got through the battle of life, begin to think that they ought to be better than they are, the first thing that comes upon them is the memory of father and mother, and of the truths that they taught them. Say what we will about churches and priests, God's best church is the family, and God's best priests are father and mother.

It ought, therefore, to be a part, and an important part, of the work of every Sunday school to insist that children shall be educated before they come to the Sunday school; and that father and mother shall be their primary teachers. Where there are no parents the Sunday school is to do the work of father and mother as far as possible; but where there are parents the Sunday school is not to do their work for them. The Sunday school, instead of being a reservoir for the family to empty its responsibilities into, ought to throw back upon the parents a knowledge and consciousness of their duty to take care of their children at home. Otherwise Sunday schools will be more an injury than a benefit. It is not until a child is prayed with by its mother, not until he cries on her knee, has heard her tell stories from the Bible, and hungers for her when Sunday comes, that he begins to be educated in a genuine religion. It is her voice, her eye and her influence, and his looking up to her as to a goddess, that does the work. There is no influence to open the minds of children to the truth like love for their parents. It is the plow of love that opens the furrow of faith in which first may be sown the seed of the word.

If the Sunday school is a supplement to the family it is beneficent; but if it is a substitute for the family, as a religious instructor it is harmful. The mother may well rejoice to have the aid of the school in her work of religious training; but she cannot abdicate in its favor. No teaching, however skillful, can ever take the place of the teaching of a mother's love. It is, therefore, the duty of the parents to know what the Sunday school is doing and to use it; and it is the duty of the Sunday school to act back on the family, to ascertain what the parents are doing at home for the child, to advise with them, and so to secure co-operation between the children's church and the children's home. For this reason, too, whenever it is possible, the parents ought to be in the Sunday school, that the whole family may join in the common study of the word, and that the school may become a bond of union, not a dividing line, between the elder and the younger members of the household.

The home is the best Church and the best State, as it was the first; and the safety of both Church and State depend upon its careful preservation.

The Centurion's Faith.

We have before noticed some of the moral conditions of the centurion's faith. If we come to consider the elements of its greatness, they will be mostly found in these things:

1. *In its deep, earnest spirituality.* It was spiritual. He did not call for look or touch from the Master. The Syrophenician's faith was next of kin to the centurion's. It was not so spiritual, perhaps from the fact that it was not so purely disinterested. The one was for a child, the other for a servant; and then hers was tried by the Master. It was drawn out. It was gradually developed. It came slowly to the birth. The centurion's faith seemed full-grown at a jump. It took hold at once. His wants were no greater—nor so great naturally—than the woman's. And yet his faith was greater in the beginning than the woman's was in the ending. We said above that her faith was next of kin to his. They were much alike in this: that neither asked for a physical demonstration in answer. Neither asked for a touch of his hand, nor a look of his eye, in order to the blessing. There were many in those days who had great faith. But they felt the need of the tangible. They required something as a prop. They wanted a crutch to help them to the blessing. The diseased woman thought that if she could but touch the hem of his garment it would be well. She made her painful, crawling, crouching way through the crowd, touched and was healed. The friends of the sick man had faith. The sick man, borne of them, had faith. It was a great faith, because it commanded the blessing. But they felt it necessary, at least, to get him where Jesus could see him. So he "was let down into the midst," through the roof. The nobleman, "whose son was sick at Capernaum," had faith. He went to him the moment he heard of Jesus' arrival in Galilee. Jesus was his only hope. He knew his power to heal. And yet the Master must "come down" to do the work. "The nobleman saith unto him, Sir, come down ere my child die." So in all cases, even among the most spiritual and trusting, something tangible—something of the body, and grass—must play an active part in the matter. Even Martha and Mary, with whom Jesus had so often talked, and to whom he had so often revealed the purely spiritual of his kingdom, said: "Lord, if thou hadst been here my brother had not died." Their faith did not reach to his power, beyond his presence. But the centurion's faith went beyond the more favored ones. "I am not worthy that thou shouldst come under my roof. Say in a word, and my servant shall be healed." I am not only not worthy that you should come under my roof, but it is not necessary. Speak the word, and it shall be done. Command, and it shall stand fast.

Many have faith to come to Christ, and then reverse the essential order of things, and make conditions for salvation. Bless me, save me, pardon me, and then I'll serve thee. The elements of service and the conditions of faith must all be in the comer in order to the blessing. The centurion had these. Jesus was his only hope. He had faith in his power. He had faith in his willingness to save even the servant of a Gentile master. He was looking upon his human body and into his human eyes, but saw, through the flesh, the divine Son of God, and the essential spirituality of his kingdom and of his work. Hence the greatness of his faith in his wonderful prayer: "Say in a word, and my servant shall be healed." It was a great faith, look at it as we may. It was the faith of a centurion, a Gentile, not a Jew. It was the faith of a man of official position and of influence. It was the faith of a man of earthly consideration, and yet who, seemingly unaided, made of himself no reputation. *It was faith in Jesus*, stemming a strong current of opposition from his own friends. It was a deeply spiritual faith, where no faith at all was expected.

We need no longer wonder that the divine marveled—that the divine commended. This great faith is within our reach. Let us attain unto it, and reap the benefits flowing from it.

Some Russian Protestant Sects.

In 1868 a new sect arose, who felt called by Christ to teach, to suffer and to build a church. In the midst of winter they broke the thick ice in the Volga, baptized each other in the chilling flood, changed their names, and then held a solemn feast. From that day they have called themselves "Little Christians." They have no priests, and but a slight form of prayer. They reject images, wafers and sacred oil. The government became alarmed and commenced an active persecution, under which, of course, the sect is rapidly increasing. Soon after another lady sprang up—rejecting the established church and forming their own rules of life, which seem to be of a high order. They call themselves "Helpers;" and the government spies sent to watch them confessed that they never drank, swore, lied or got into debt. But they preferred family worship to that of the parish priest, and they would not go to confession. Consequently they suffered persecution; which, however, was short, as they are now left unmolested. Still later a sect has appeared in the province of Viatka, where more than twenty different heresies exist. The distinctive article of their creed gave them the unenviable name of "Non-Payers of Rent." Of course it was impossible that they could be kept hidden. When rents became due they refused to pay. The leaders were arrested, and yet remain in custody; but the government is perplexed to know how to manage an increasing body of men, who make it the first principle of life not to pay their rent-charges.

Another new body are the "Chislennikl," or Counters. The founder is still living, and is the high priest. He was met one night in the woods by a venerable man, who offered him a book to read. Opening it, Taras Maxim found the message of salvation written in the Slavonic tongue. It commanded the people of God to count themselves and be set apart from the world. It called the National Church the Devil's Church; it declared Thursday to be the true Sabbath; it spoke contemptuously of saints and angels, and abolished the seven sacraments and the priesthood. Maxim returned to Semenof and preached the new doctrine. He speedily made converts, who counted themselves all and formed the Secret Semenof Church. They show the bitterest contempt for the Council and the State. While the Orthodox pass by to church on Sunday morning they shut themselves in their houses, and manifest their despite in true Oriental style. Their chief tenet is that man must sin in order to be saved from sin. This doctrine, of course, leads to wild excesses, and the sect is looked upon, perhaps justly, as very immoral.

But the strangest of all the heresies is held by the "Napoleonists." Their spiritual strength also is spent in hating the church and the government. And as Napoleon was the chief enemy of Russia in recent times, they look upon him as the true Messiah, and worship him as God. Placing his bust on an altar, they fall before it in prayer. The worship has to be maintained privately, but they are said to be numerous even in Moscow. They believe that Napoleon is still alive; that he fled from St. Helena to Central Asia; that he is now dwelling in Irkutsk, near Lake Baikal, on the frontiers of Chinese Tartary; and that he will come forth at the appointed time, leading a great army to the overthrow of Russia, and to the uplifting of his church to glory and power. Busts of Napoleon, indeed, are common in Russian houses, among all sects and ranks. Even the royal family show great partiality to the likeness of their giant foe.—*C. H. Woodman, in Sunday Afternoon.*

God gives every bird its food, but does not throw it into the nest.

The Education of After-Life.

Spend, if possible, one hour each day in reading some good and great book. The number of such books is not too many to overwhelm you. Every one who reflects on the former years of his education can lay his finger on half a dozen, perhaps even fewer, which have made a lasting impress upon his mind. Treasure up these. It is not only the benefit which you yourself derive from them—it is the impression which they leave upon you of the lasting power of that which is spiritual and immaterial. How many in all classes of life may say of their own experience that which was said, in speaking of his library, by one who was no own earliest literary delight, Robert Southey:

"My days among the dead are past;
Around me I behold,
Where'er these casual eyes are cast,
The mighty minds of old;
My never-failing friends are they,
With whom I converse day by day.

"My thoughts are with the dead; with them
I live in long-past years,
Their virtues love, their faults condemn,
Partake their hopes and fears,
And from their lessons seek and find
Instruction with an humble mind."

But it is not by books, whether of literature or science, that the self-education of after-life is assisted. When Joan of Arc was examined before her ecclesiastical judges and was taunted with the reproach that such marvelous things as she professed to have seen and heard and done were not found written in any book which they had studied, she answered in a spirit akin and some respects superior to the well-known lines in which Hamlet replies to Horatio. She replied: "My book, God has a book in which are written many things which even the most learned clerk and scholar has never come across." Then, there is the deeper education to be derived by those who have senses exercised to discern between good and evil, in the great flux and reflux of human affairs, with which the peculiarity of our times causes all to become more or less conversant. One of the experiences which the education of life brings with it, or ought to bring with it, is an increasing sense of the difference between what is hollow and what is real, what is artificial and what is honest, what is permanent and what is transitory. "There are," says Goethe, in a proverb, pointed out to me long ago by Lord Houghton as a summary of human wisdom, "many echoes in the world, but few voices." It is the business of the education of after-life to make us more and more alive to this distinction.—*Dean Stanley.*

The action, says the Raleigh *Christian Advocate*, of the Kentucky Methodist Episcopal Conference that no local preacher ought to be licensed, and no layman elected to an official position in the church who does not take one of the periodicals of that church—is cordially indorsed by the *California Advocate*, which says: "No one can be qualified to fill any responsible position in the church at the present day who does not and will not take a church paper. Reverses of fortune may for a short period sometimes justify one in discontinuing his subscription to his paper. But even in such a case he should desist from serving as an official of the church. He is providentially disqualified for such service." The *Evangelical Messenger* (Albrecht Methodist) thinks this statement not a whit too strong. It says, further, "that no man can be properly qualified for such position who is not in communication with the spirit and thought and movements of the church, as represented in her recognized organs; and this is equally true of private as well as official members."

The Raleigh *Christian Advocate* says of the recent commencement of Trinity College, North Carolina:

All things considered, the commencement was in every particular a decided success. The speaking of the graduating class was excellent, indeed the young men acquitted themselves with great credit. The future for Trinity is bright. The president reported one hundred and twenty-seven matriculates during the past term. Measures were adopted by the trustees which, we think, will result in good to the institution. Dr. Craven, upon the return of each succeeding year, impresses the public mind more fully with his great ability to preside over the college. A long experience, ripe scholarship, indomitable energy combined fit him peculiarly for the position he so ably fills.

The degree of D. D. was given to Rev. Henry Melvin Ford, of Kentucky; Rev. Josiah Lewis, professor in Southern University, Greensboro, Ala.; Rev. S. Lander, president of Williamston Female College, South Carolina.

DISTRICT CONFERENCES.—The secretaries are sending us full proceedings of these bodies. It is not necessary to do so. If we were to publish in full we should have space for little else. Give us results in a few lines—the state of the church *without* statistics, and any very important action without preliminaries. It is not important to publish the names of members present, who preached, and such other things as are of no general interest. Do not send us reports by minutes, but merely a brief digest of affairs.

God in all, and through all, and for all, is the only formula that can explain these things. Without God, evolution, continuity of nature, natural selection, conservation of energy, or whatever other phrases have been coined to have currency for the hour, are more sound and smoke, fabrications of science, falsely so called.—*John Stuart Blackie.*

Happiness is neither within us nor without us—it is the union of ourselves with God.—*Pascal.*

Books and Periodicals.

MAY CHRISTIAN'S DANCE? By James H. Brookes, D. D. Chicago: F. H. Revell.

This little 12mo of 143 pages contains a fair and temperate discussion of the dance, exhibits its evil tendencies, and points out the injurious character of this amusement in its influence upon the Christian life and experience. It is a work that we could wish to be largely circulated and read. Churches troubled with dancing members, and Christians who wish for a convenient tract to put into the hands of their worldly friends, will find this well adapted to the purpose of meeting and silencing the advocates of the dance. Price, twenty-five cents.

CHOICE SELECTIONS FROM THE YOUNG CHRISTIAN'S POCKET-BOOK. Garrigues Bros., Philadelphia.

A convenient little manual of religious paragraphs, suited to the Christian's daily needs. It is handsomely bound. Price, twenty cents.

Our Sunday school periodicals for July are up to their usual standard of excellence. Dr. Cunningham, under the hearty indorsement given him by the General Conference, can look away with a will. He has done his work ably and well, and to the satisfaction of the church. We have no doubt he will continue to give us the fine budget of Sunday school literature each month. Let our pastors all work to put the Magazine, Visitor, Little People and Lesson Papers in every school and in every family.

—Rev. D. McCosh is to contribute to the July number of the North American Review a sarcastic article entitled "Positivism," to be entitled "An Advertisement for a New Religion." The September number will contain a symposium on Inspiration, written by six of the most eminent divines in the country, representing as many sects.

—We have received a copy of Hurt's New Testament Wall Map of Palestine. It is on cloth, colored, 40 by 30 inches in size. Price, $1 50. It is a handsome map, and specially designed to illustrate the International Sunday School Lessons from July 1, 1878, to January 1, 1879. Published by E. E. Hubart & Co., St. Louis, Mo.

—The National Repository for July has: The Syracuse University, illustrated; The Strength of Home; A Walk Through Tiffany's, illustrated; Rev. George Peck, D. D.; A Remarkable Brotherhood; Our Sister of the Southern Deep; Strength; Among the Thorns; The Recluse of Mount Royal; The Starless Crown; Editorial Miscellany.

—The Complete Preacher for June has: The Age of God in Us, by R. Storrs, D. D.; Concerning Jesus as Poet, by Thomas Armitage, D. D.; Catholicity in Its Relations to Protestantism and Romanism, by E. C. Bass, D. D.; The Signs of the Times in Christianity Feeling? by Henry Ward Beecher.

—Wide Awake for July is a wonderful beauty—filled with pictures and charming articles. This number is about the best of this always superior magazine for the young. The young people always watch for it coming. Published by D. Lothrop & Co., Boston. Price, $2 a year.

—Lippincott's Magazine for July has: Here and There in Old Bristol, illustrated; An Atelier des Dames, illustrated; The Washer at the Well; A Real Prisoner at Chillon, illustrated; A Levantine Panic; Popular Marriage Customs of Sicily; Cousin Jess; The Idyl of the Vanclusse; The Avatar Fight at Kagan, and other articles.

—The Golden Hours for July has a fine table of contents. Among other excellent articles we have: Horses and Horsemen; Rudentville Records, illustrated; The Story of Ivy, illustrated; Home of a Poet—Ayr—illustrated; A Summer Sermon, illustrated; Annie's Holliday.

—L. D. Dameron, of the Advocate Publishing Company, St. Louis, has issued a large New Testament Map of Palestine. It is on cloth, accordeon, according to the latest surveys, and shows all the places mentioned in the New Testament. It is designed for Sunday schools, and the very thing for the International Lessons now in hand. The Magazine of Art—Cassell, Petter & Galpin, London, Paris and New York—for June contains a number of fine illustrations and engravings. Yearly subscription, $3; single number, twenty five cents.

—Appleton's Journal for July has: Rose of New England, illustrated; A Bit of Nature; Out of Town; Paris and May; French Painters and Artists; A Tramp, and other articles.

—The annual catalogue of Central College, Fayette, Mo., 1877-78, has been received.

—A catechetical examination in which a little girl was asked: "Why did the Israelites make a golden calf?" She answered: "They was as pacific as sin, and made it."

Has God Spoken?

When the great Scott lay dying, he said to Lockhart: "My son, read to me." "What shall I read?" asked Lockhart. "My son, there is but one book." Perhaps the truth expressed by the dying Sir Walter comes home to us in certain experiences of life, as though it had never been realized before. The heart takes refuge in the fact that there is a divine revelation. In the lecture on "The Book," recently delivered before the New York Sunday School Association by Bishop R. S. Foster, D. D., reference was made to the dangerous concessions as to the divine character of the book, made by those claiming to be its authorized teachers. "It is," said Bishop Foster, "a *supernatural* book. Unique in composition and ends, it is historic, poetic, prophetic, and I will say scientific, as well as the oldest and most authoritative of books."

As a historic book it is more historic of God than man. It gives prominence in all its narrations to the divine factor. In all the varied history of the world God is a factor. He presides in state over the destinies of the world, but so obscurely that the evidences escape our observation. This book comes giving *his* side of the question. From beginning to end it is primarily supernatural. Nor are gifted minds required to perceive this element. Whosoever will look will see from Genesis to Revelation an Infinite Power over and beyond nature, exerting a controlling agency in extraordinary and supernatural forms of action. This history is wondrous in its scope. It plunges down into the dateless past, and progresses along the lines of human affairs until, keeping its historic form, it unrolls the future in prophetic revelation. It is unparalleled by any book that has ever obtained currency among men. An Incarnation foreseen indefinitely in the future by different authors during the fifteen hundred years, is held up as the chief objective point; and then, passing on beyond the incarnation, the history of the world unrolls, embracing the destinies of the race. Truly a marvelous plan! Is it any wonder that such a book should have gained the foremost rank, that it has won and holds the empire of the world's highest mind?

It is the oldest book in the world. The larger portion antedates the largest part of classic history. It was written when the foundations were being laid. The entire Old Testament was written before the Latin language was born.

It was the product of a race of mind not marked for research or intellectual power. It is a Jew's book—sprung from a Jewish race before Greek mind was born.

It had its origin while the human mind was in infant immaturity; yet this book does not evade difficulties. It pushes out in the unknown, obscure spiritual realm, and discusses the character of God. All ethics, all theology in the sweep and compass of human welfare it discusses, and declares its dictum. In all these ages of human progress this strange book has not been improved. No book has advanced beyond it. We of the present age, instead of growing out of it, are growing into it. It stands forth to-day as regal authority for the best intellect of the day. There never has been a power equal to that Bible. Not the civil power of all the governments in the world could crush it out of existence. It is the child of God. *If not* from God, this world has never heard a word from God since he made it—not a sentence, not a fragment. There he has sat and heard the human cries and sobs, and seen the tragic experiences of those who have plunged into the shoreless floods of the dark and mirrled waters, and never held out a flag or signal. Here or nowhere God has spoken—here or nowhere God has revealed his will.

The new Discipline, revised and enlarged, containing the pastoral address of the Bishops, the boundaries of the Annual Conferences, and the plan of conducting our publishing interests, as well as the articles of faith, the General Rules and laws and ritual of the church, printed on good paper, large, clear type, and neatly bound in cloth, will be ready for delivery, July 15, at the following rates:

Single copies ..... 50 cts.
To preachers, when sent by express at the expense of the purchaser, per dozen $4 00
When sent by mail 4 80

Terms: Cash, or its equivalent.

J. B. McFERRIN, Agent.

Send subscribers. Buy books. Supply your Sunday schools. Let Methodist literature be distributed.

AGENT.

The annual report of the Board of Missions for 1878 will be ready for distribution next week. Those desiring copies will address the secretary, the Rev. A. W. Wilson, D. D., Nashville, Tenn.

AGENT.

VANDERBILT UNIVERSITY.—*Mr. Editor:* Will you allow me, through this medium, to request the brethren of the Mississippi Conference to send on the interest due on their sustentation endowment notes? These and other small sums aggregated make up thousands during the year. The success of our Biblical Department depends on the activity of this fund.

R. A. YOUNG,
Sec. Board of Trust, V. U.

NASHVILLE, TENN., June 25, 1878.

A programme of the total eclipse of the sun, on July 29 next, has just been issued at Washington. It gives maps showing the path of the moon's shadow from Montana to Texas, and suggestions to amateur observers in the line of the shadow. The question of searching for intra-Mercurial planets receives especial attention, and an engraving showing the positions of bright stars on both sides of the sun is given to enable any new object to be detected.

Artichokes are good for rheumatism, and hearty jokes for dyspepsia.

A Fitchburg man developed a fine strategic talent the other day. He was paying a hack fare, when he dropped three bank bills, and the wind whisked them swiftly away. After unavailing search for an hour a bright idea struck him. He folded a piece of paper and dropped it where the bills fell, followed its flight, and where it rested, there he found also his money.

There is nothing like taking all you do at a moderate estimate—it keeps mind and body tranquil; whereas grandiloquent notions are apt to hurry both into fever.

A man is obliged to die before his will amounts to anything, but that of a woman is always in force.

Publisher's Department.

THE GREAT JACKSON ROUTE is the shortest, quickest and best Northern line to New York and the Eastern cities. During the heat of summer the greatest comfort in traveling is found on the route by Chicago or Louisville, and along the shore of the great lakes, or through the grand scenery of the Alleghany mountains. To pass through these regions there is no route so direct, so quick or so good as the Jackson, with its through cars, steel track and short line, enabling its trains to leave New Orleans one hour later than any others, and make the same time.

Excursion tickets are now on sale by this route, good till October 31, to all the attractive and famous summer resorts of the Northwest, just knows among which are Waukesha, with its celebrated springs; Oconomowoc, the center of the delightful lake district of Wisconsin; Green Lake, Grand Haven, St. Paul, Niagara Falls, Montreal, Quebec, etc. The rates are as low or lower than to watering-places in other parts of the country, and living, both at hotels and boarding-houses, cheap and of the best kind, the country around being highly cultivated and furnishing everything desirable for the table.

All are invited to call at the ticket office, 22 Camp street, under the City Hotel, where guide-books, descriptions, routes, rates, etc., will be furnished, and the fullest information given.

VANDALIA LINE.—The attention of our readers and the traveling public is called to the merits of the above line. For parties going East by way of St. Louis there is no better road. Comfortable, commodious and elegant palace cars, gliding noiselessly, swiftly and safely along over a track so smooth that one is almost unconscious of motion unless he chance to look out of the window, offer for the time a home unrivaled in splendor and in luxuries enjoyed by anything the most fastidious traveler of the past generation ever dreamed of. The popularity of this old and reliable route is annually and steadily on the increase. The efforts of the well-known and highly respected general manager, Col. Simpson, are fully appreciated by the traveling public.

LOUISIANA NATIONAL BANK.—The semi-annual statement of the above bank is on this page. This bank is one of the strongest and best managed of any in the South, as is evidenced by the high price at which its stock is quoted in the market. Mr. J. H. Oglesby, the president, and A. Lirla, Esq., the cashier, are second to none as able financiers.

THE WONDER DOCTOR, located at 106 Bourbon street, has established himself permanently at the above place. He has been very successful in his treatment of sickness of every kind, of both sexes. His American herb medicines are very highly spoken of for dyspepsia, etc. See his advertisement.

BERNARD & GRAS.—These gentlemen, dealers in Western and general country produce, are at 47 Poydras street, where they will be pleased to see their friends. All consignments made them will have prompt attention, and the best market prices will be obtained. See card on this page.

WE REFER parties needing steam engines, boilers, mills, gins, presses, etc., to the advertisement of H. Dudley Coleman & Bro., No. 12 Union street, New Orleans, La., they being manufacturers and dealers of well-established reputation.

ANY ONE wishing to take a pleasant trip across the lake should take the steamer Georgia Muncy, which is a new and finely finished boat. It can be chartered by parties for a reasonable price on application to M. H. Muncy, at 121 Toland street.

COUGHS, COLDS, ASTHMA.—If you are troubled with coughs, colds or asthma get a bottle of Laplace's Indian Tarnip Pectoral Balm. It will relieve you. Depot, 24 Dryades, Eighth street, New Orleans, and 709 North Main street, St. Louis.

CHRONIC DISEASES.—Persons suffering from the above diseases should write to Starkey & Palen, 1112 Girard street, Philadelphia, and get some of their circulars. These gentlemen stand high in the profession.

EXCELSIOR REFRIGERATOR.—The public are invited to call and inspect the above. These refrigerators are spoken of very highly by those who have used them. See advertisement on first page.

KEEP'S PARTLY-MADE DRESS SHIRTS.—H. P. Perry's advertisement of the above shirts will be seen on the seventh page. All of elegant styles and perfect fitting.

MACHINERY DEPOT.—R. J. West is one of the most reliable machinery and hardware men in the South. See advertisement and send him your orders.

A FAILURE.

Any attempt to produce a perfume to rival or any other country that can surpass Dr. Price's Delicate Perfumes will prove a failure, for Price's Perfumes are as fresh and sweet as the flowers from which they are made, and cannot be improved.

BUSINESS NOTICES.

WILBOR'S TONIC is not a panacea—is not a cure for everything—but is a cathartic, cure for nineteen diseases, and day by day, absorbent hundreds of its cures of glorious success. Invigorates livers and spleens, along the shady banks of our lakes, and rivers, are restored to their healthy and natural sensations. Health and vigor follow its use, and Chills have taken their departure from every household where Wilbor's Anti-Periodic is kept and taken. Don't fail to try it. WHEELOCK, FINLEY & Co., proprietors, New Orleans. For sale by all druggists.

WILBOR'S COD LIVER OIL AND LIME.—The great specialty of this safe and efficacious preparation is to place it before the public to its utmost worth. In the cure of coughs, colds, asthma, bronchitis, wheezing cough, scrofulous humors, and all consumptive symptoms, it has no superior, if equal. Let no one neglect the early symptoms of disease when an agent is at hand which will cure all complaints of the Chest Lungs or Throat. Manufactured only by A. B. Wilbor, Chemist, Boston. Sold by all druggists.

PIZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not conceal the skin, but imparts a delicate, clear, natural beauty to the complexion. Mothers can apply it to infants, with the most gratifying results. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St. Louis (Lindell Hotel.)

NEW ADVERTISEMENTS.

SEMI-ANNUAL STATEMENT
OF THE
LOUISIANA NATIONAL BANK
OF NEW ORLEANS,
AT CLOSE OF BUSINESS, JUNE 29, 1878.

RESOURCES.

Loans and discounts		$1,[illegible]
United States bonds		[illegible]
Other bonds		[illegible]
Banking house and other real estate		[illegible]
Five per cent. redemption fund		[illegible]
Premium account		[illegible]
Domestic exchange		[illegible]
Currency	$315,910 [illegible]	
Specie—		
Gold	$8,612 [illegible]	
Silver	[illegible]	
	$[illegible]	
Checks for Clearing-house	[illegible]	
		$[illegible]
		$[illegible]

LIABILITIES.

Capital stock		$[illegible]
Surplus		[illegible]
Net undivided profits		[illegible]
Circulation		[illegible]
Deposits	$1,[illegible]	
Due to banks and bankers	[illegible]	
		$2,[illegible]
		$[illegible]

At a special meeting of the Board of Directors a dividend of FIVE PER CENT. was declared, payable in gold coin and in New York on and after July 1, 1878.

A. LIRLA, Cashier.

STRONGEST AND CHEAPEST TIE IN THE MARKET.
INCREASING POPULARITY.

Number of ties sold in 1876	[illegible]
Number of ties sold in 1877	[illegible]

COST OF

Iron Ties, including freight ..... 50 cts. per bale.
Centennial, including freight ..... 25 cts. per bale.

Canvassers wanted to solicit orders for a commission.

Ludlow-Saylor Wire Co., St. Louis, Mo.
Manufacturers of Barbed Wire Goods.

For Pleasure Excursions.

THE NEW AND ELEGANT STEAMER
GEORGIA MUNCY,
can be chartered on very reasonable terms by any persons desirous of making pleasure excursions across the lake, or to any different points on the Mississippi coast. Fleet, safe and very fast steamer, and sea-going, and has the latest accommodations. For terms apply to the captain on board, at the Magnolia dredge, or to
M. H. MUNCY, 121 Toland street.

PHILIP BERNARD. JOHN A. GRAS.
BERNARD & GRAS,
DEALERS IN
Western and Country Produce,
47 POYDRAS ST., NEW ORLEANS, LA.
Always on hand Beans, Potatoes, Onions, Apples, Poultry, Eggs, etc. Special attention given to all shipments. Consignments solicited.

AUGUSTA FEMALE SEMINARY,
STAUNTON, VA.
THE largest first-class institution for young ladies in Virginia, with able corps of twenty-five teachers.
Opens the first Wednesday in SEPTEMBER, 1878, and closes on the first Wednesday in June, 1879.
For catalogues, containing full particulars, address MISS MARY J. BALDWIN,
Principal, Staunton, Va.

A YOUNG MAN, a graduate of the University of Virginia, and of Randolph-Macon College, Virginia, desires a position, in some College, School or Academy, as Teacher of Modern Languages, English or Latin. Very high recommendations can be given. Address H. N. H., care of J. P. Harrison, jr., 61 Baronne st., New Orleans, La.

PIANOS! ORGANS!
New, 7 Oct., 8131 New, 8 Stops; 805
New, 7 Oct., 8 15 New, 12 Stops, 875
"Magnificent organ these; lowest prices ever given. Oh, how this opens war's races, but Ludden & Bates still hold the field and ram bad shot into the Gogus manufacturers. Wordsmith receive the public who flamboog grandfathers on Shoddy instruments. Send for *special* circulars, explaining *latest frauds of Piano and Organ Trade.* Ludden & Bates, Wholesale Piano and Organ Dealers, Savannah, Ga.

$4. TELEPHONES!
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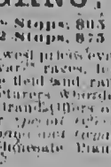

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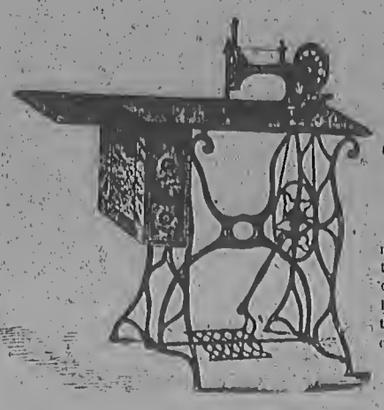

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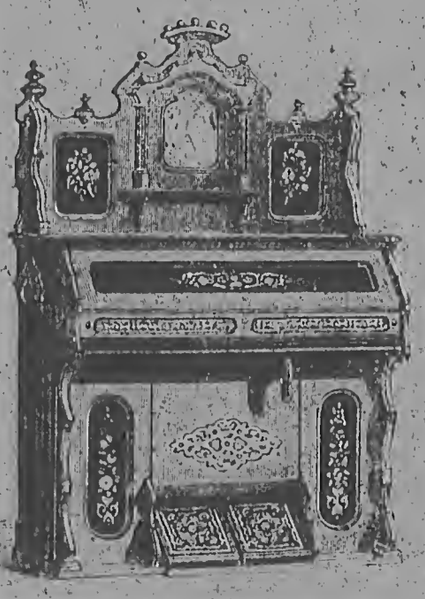

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Mr. C. H. Manship, of Jackson, one of the best painters in the State, and a gentleman of great intelligence and worth, says to a reporter of the Clarion that the Asbestos Paints which he used on the Capitol dome are not only the cheapest, but the best paints he has ever used. He says he has in his possession the certificates of many of the most prominent men in the country, and that he has no fear of the paint doing well on the Capitol.

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AFTER THE LIFE OF THE PATIENT WAS DESPAIRED OF BY HIS MEDICAL ADVISERS. THE STONE DISSOLVED IN THREE HOURS IN A GLASS OF THE LITHIA WATER.

CASE OF MR. C. WOLFF, of Point Coupee, La.

POINT COUPEE, LA., April 1, 1878.

MR. THOMAS F. GODDE: By request I give you the following history of my case: Two years ago I began to suffer with severe pain in my kidneys, and to have periodical attacks about two a week—which caused the most excruciating agony, from which I was habitually relieved by the discharge of a stone from four to six grains in weight. There was never entire freedom from the pain in the kidneys. In eighteen months I discharged seven large stones, besides quantities of smaller stones and sand. As the result of this protracted and great suffering my general health was reduced to so low a condition that my physicians advised me that I had nothing to hope for from medicine, that my case was hopeless one, and I looked for relief only in death. In this state of things, about six months ago, Spring No. 2 was discovered. I was advised by Mr. I. L. Lyons, a druggist of New Orleans, to try the BUFFALO LITHIA WATER. Pleasing one of these in a glass of the Water for three hours, I found it dissolved to a fine dust, which gave me confidence, and I persevered in its use. I have had no attack since. The pain in my kidneys has entirely disappeared. I have regained my usual weight, and my general health is perfectly restored. I very cheerfully acknowledge my indebtedness for my life and the comfort which I now enjoy to this great health-giving Water. Respectfully,

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Farm, Garden and Household.

FERTILIZER FOR FLOWERS.

A Baltimore florist sends to the [illegible] a receipt for liquid manure, which he has found highly valuable in his business: Put one bushel of the clippings from horses' hoofs into a barrel, and fill it up with water. Let it stand for a week, when it is ready for use. Apply it with a watering-pot. All bedding plants can be watered with this liquid every other day if they are pot-bound; newly repotted plants should be watered once a week until they have plenty of working roots to take up the manure. It will also be found excellent for hard-wooded plants, if used once or twice a week. Two or three weeks after the plants have been watered with the manure the foliage generally changes from green to a golden yellow, moving from the stem down to the point of the leaf, which, however, lasts only for a few weeks, when it changes to a dark, glossy green. Plants under this watering grow very large and bright in color. Plants thus treated can be kept in very small pots for a long time without being transplanted. This is especially advantageous to the market gardener, who can, as he has plants in three and four-inch pots, while he would have to shift them into five and six-inch if he used rich soil alone. Flowers watered with this liquid manure will bring twenty-five per cent. more than otherwise; besides, being in small pots, they are lighter, can be packed closer, and are easier handled. The fertilizer is not a stimulant, but a plant food, and plants watered with it, if planted out, will continue growing and keep in good growth, which cannot be said of guano. It is as powerful as guano, as quick in action, and more lasting.

It will not do the slightest harm to the foliage. Most other liquid manures spoil the foliage when they come in contact with it. It forms no crust on the pots or soil. It is cheaper than any other good fertilizer which is used in liquid form. The chips need be renewed or replaced only twice a year, while the water can be withdrawn every day. I filled a barrel last October, using all the water it holds every day, and I shall not find it necessary to renew the chips before May or June. When liquid guano is used too strong it will cause the plants to drop all their leaves. This liquid manure will not, even if used once or twice a day for a short time.

The Mangel Wurzel. This is a favorite root crop with many farmers, and is well adapted for a wide variety of soils, but succeeds best on those which are neither too light nor too heavy. The two varieties most extensively grown are the long or oblong, and the red and yellow globe, the latter being best adapted for heavy soils, and the former for those of a lighter description. On all good land or clay land the mangel pays well when richly treated, and yields a larger amount of nutritious food than any other root yet introduced, being also a more certain crop than any of the same class. The red globe are said to keep better than the yellow, but the latter are the most prolific. The long varieties require deep cultivation and are more troublesome to harvest, but the globes will thrive where any other roots grow and are less difficult to gather and store. The general practice is to sow mangels on land that has produced a straw crop the previous year. About fourteen loads of good farm-yard manure per acre should be distributed in the furrows, and it will generally pay well to add from two to three hundred pounds of guano. To secure an early start for the crop the seed should be soaked not less than twenty-four hours before planting. After the crop is well up let the ground be thoroughly aerated, and the weeds kept down by the frequent use of the horse-hoe.—*Country Gentleman.*

Loss in Cold Weather.—There are three classes of animals in which the natural and indispensable diet of fowls consists—grain or seed, green plants and insects. Corn and wheat chiefly should be the main reliance to fill the first division. Boiled potatoes and green cabbage, in winter, and newly-mown grass in summer, are the most suitable vegetables; and shambles' scraps and bakers' waste, procured fresh, are the most economical animal food, except near the coast, where clams and various sorts of fish can be procured at a trifling cost. But care should be exercised not to feed too much of it. Wash the fish from the bones, because they are the cheapest and best, as any other flavor should be given for the sake of a variety, such as oats, buckwheat, rye, beans, wheat, etc., both whole and ground. Now, would you believe this thoughtful writer would if you do not have plenty of eggs this year, persons does not know what to do with them.

Ashes to Save.—A writer in the London *Garden* says that he finds fruit to keep best in perfectly dry sand. He keeps fruit in this way all the year round. Hams had French grubs two years old. The Catalan pear has remained sound twelve months. The fruit must be sound when stored, and the sand must be quite dry. The chief advantages of packing consist in the exclusion of air currents, the preservation from glimpses of tempered light, the absorption of moisture, which favors decay. Much will depend on the apartment in which the experiment is tried, a dry or cool one being best.

Cucumbers, Cucumbers.—The great drawback in growing cabbages successfully and to profit is in failing to have a large proportion to head. To make them head uniformly and well, hoe often, especially in dry weather, and as soon as the surface is dry after rains. Do not allow a crust to form around them. A thimbleful of salt scattered over them occasionally will be found very beneficial.

FARMING UNDER THE SEA.

The fact is not generally known that within three hours' ride of Boston a large and profitable business has been carried on, ever since 1840, along the sea-shore, and which is nothing more nor less than "farming under the sea." Everywhere upon the coast of eastern New England, may be found, about ten feet below water-mark, the lichen known as carrageen—the "Irish moss" of commerce. It may be torn from the sunken rocks anywhere, and yet the little seaport of Scituate is almost the only place in the country where it is gathered and cured. This village is the great center of the moss business in the country, and the entire Union draws its supplies from those beaches. Long rakes are used in tilling this marine farm, and it does not take long to fill the many dories that await the lichen, torn from its salty, rocky bed. The husbands and fathers gather the moss from the sea, and the wives and daughters prepare it for market. Soak it in water, and it will melt away to jelly. Boil it with milk, and a delicious white and creamy blanc-mange is the result. The annual product is from ten to fifteen thousand barrels, and it brings $50,000 into the town, which sum is shared by some 150 families. Its consumption in the manufacture of lager beer is very large, and the entire beer interest in the country draws its supplies from Scituate beaches, as the importation from Ireland has almost ceased. It is generally known that the moss, as an article of food, is called "Sea Moss Farina."—*Methodist.*

Vicissitudes of a Hen.—On one occasion, while chopping some meat on a block for the hens, that were looking on with bright anticipations, one unlucky one jumped up to steal a piece just as the ax was descending. In vain I tried to spare her—the ax was too far on its downward tendency, and the poor hen paid for her impatience with the loss of her bill, cut off quite short at the upper mandible, but the lower one projected about one-eighth of an inch. I at first thought of applying the ax on the other side, but, being a good bird, I spared her, and fed her by hand for a few days, thinking to try how she would behave, and whether it was possible for her to feed herself. After a few days she attempted to peck, which she did effectually, after a week or two, from a handful of corn. After finding that she could eat from a pile, she took her station every morning at the corn-crib door and waited for it to be opened, when she helped herself and was no more trouble. The bill grew again almost perfect in six months.—*Poultry Bulletin.*

Poultry.—In a pretty large experience with fowl-raising, for the last thirty years, we have tried many sorts, new and old, and have settled upon the Light Brahmas as the best fowl for villagers and farmers. They are a long time in coming to maturity, but there is no difficulty in getting nice broilers from them in July and August, or in getting eggs from the early pullets in the fall, and that is about all that can be done with the earlier varieties. Well-fed pullets beginning to lay in November, in warm quarters, will give an abundance of eggs through the winter, when they bring the best prices. They are the largest breed with which we are acquainted, adult cocks sometimes weighing thirteen to sixteen pounds, and hens ten to twelve pounds. The flesh is of good quality, and when one comes to the table there is enough to go round, and some to spare. They are the most popular of all varieties, tested by the demand for breeding fowls and eggs.—*American Agriculturist.*

The *Country Gentleman* says: "Seeds must have air, or they will not grow. Buried deep in the soil, they remain dormant for a long time, although kept at a nearly uniform temperature with the soil, to retain their natural moisture. Nurserymen sometimes keep peach-stones in a sound and dormant condition buried two feet or more in compact earth. Many of the most troublesome annual weeds make their appearance in ground supposed to be clean. The careless farmer has allowed weeds to ripen seeds by the ten thousand in previous years, and turned them in deep by plowing. There they have remained dormant till another plowing has brought them to the surface, where they soon appear in myriads, to the surprise of the owner, who, if he is ignorant of the nature of vegetable growth, ascribes their appearance to spontaneous vegetation, etc., says, as we recently heard a farmer who never reads agricultural papers assert, that 'the soil breeds them.'"

Rules for Selecting Flour.—In selecting flour test it by the color. If it is white, with a yellowish straw tint, buy it. If it is white, with a bluish cast, or with white specks in it, refuse it. Next examine its adhesiveness—wet and knead a little of it between your fingers; if it works soft and sticky, it is poor. Then throw a little lump of dried flour against a smooth surface; if it falls like powder it is bad. Lastly, squeeze some of the flour tightly in your hand; if it retains the shape given by the pressure, that, too, is a good sign. It is safe to buy flour that will stand all these tests. These modes are given by all flour dealers, and they pertain to a matter that concerns everybody.

The *Farmers' Advocate* gives this as the best white wash for poultry houses: Into the whitewash pail drop a teacupful of salt boiled rice, and mix thoroughly. Then pour into a quart pail of cold water say ten or twelve drops of crude carbolic acid. Mix this into the rest, and swab the interior of your hen house with it. For outside use tuck salt dissolved, instead of boiled rice, and dispense with carbolic acid. No other preparation of whitewash ever equaled this for poultry buildings.

Soils for Orchards.—The soil for an orchard should be in good condition, and especially well drained. Any soil in which water stagnates is unfit to plant trees on. If the ground has been occupied by a hoed crop the season previous to setting out the trees, it will be an advantage. Of greater utility still it will be to have the orchard deeply plowed and subsoiled, both the season previous and just before planting, and repeatedly harrowed to bring the soil into a fine tilth. Where the ground is not naturally fertile enough, some fertilizer may be used. There is nothing better than good barn-yard manure, well rotted, or a thoroughly decomposed compost; and nothing worse than green, fresh manures.—*Rural Sun.*

How to Have Good Eggs.—There is a vast difference in the flavor of eggs. Hens fed on clean, sound grain, and kept on a clean grass run, give much finer-flavored eggs than hens that have access to stable and manure heaps, and eat all kinds of filthy food. Hens feeding on fish and onions flavor their eggs accordingly, the same as cows eating onions or cabbage, or drinking offensive water, imparts a bad taste to the milk and butter. The richer the food the higher the color of the eggs. Wheat and corn give eggs the best color, while feeding on buckwheat makes them colorless, rendering them unfit for some confectionery purposes.

Under the title of the "Gardener Bird," the *English Gardeners' Chronicle* gives a description, with illustrative wood cuts from an original sketch drawn on the spot by Signor Beccari, of a bird which is not only an expert architect, building a nest like the bower bird of Australia, but also a gardener, laying out a garden in front of it. The bird is a native of New Guinea, and makes a nest of the stems of an orchid. In front of the nest a dressed lawn of moss is formed; on which the attentive husband places day by day, for the delectation of his mate, flowers and fruits of bright colors and pleasing flavor.

The production of tobacco has recently become a very important agricultural interest in Pennsylvania. It is asserted that the State now produces more tobacco than the Connecticut valley, and it is believed that in a few years its crop will be larger than that of Connecticut, Virginia and Missouri. The yield of Lancaster county last year was 18,400,000 pounds.

If we make mistakes in solving the problem of life, our very blundering may teach us to exercise more care. If we learn to know our errors, and gain a little wisdom, we shall be better prepared for a higher life.

OF ANY VALUE.

If the testimony of eminent chemists and scientific medical men is of any value, Dr. Price's Cream Baking Powder is the most perfect made. These men of standing in their professions not only recommend its use, but indorse it by using it in their own families.

MISCELLANEOUS.

THE TRIUMPH

Steam COTTON BAND PULLER

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THE ATTENTION of the Cotton Growers in the United States is called to this

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THE BUCKLE is simply perfect; it is cheap and strong, and can be furnished on the order of a day by the million. The old hands are used as they take off the bales, and NOTHING IS LOST.

THE PULLER can be attached to any size or style of press, and at an expense that is slight compared to the benefit to be derived by the Cotton Press. It is simple, and can be operated by regular hands, and will not get out of order. The speed is equal or greater than ordinary hand-tying.

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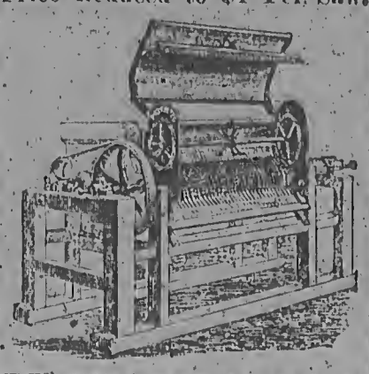
Price Reduced to $4 Per Saw.



THIS GIN has been in use for the past five seasons, and several recent improvements have been added. It obviates all friction at the ends of the cotton box, prevents the roll from breaking, and gives a **Larger Yield of Lint from the same Amount of Seed than any other Gin in use.** The Revolving Head lightens the draft and causes the Gin to run faster with less driving power, thus doing a great deal more work with the same time, while economizing steam or animal power than any other Gin. The seed being ginned very close, the length of the staple is increased, producing cotton of this account of a greater market value. This improved value, given by length of staple, with extra production of lint, added to increased amount of work done, more than covers the cost of the Gin in every bale ginned. Testimonials sent by mail on application.

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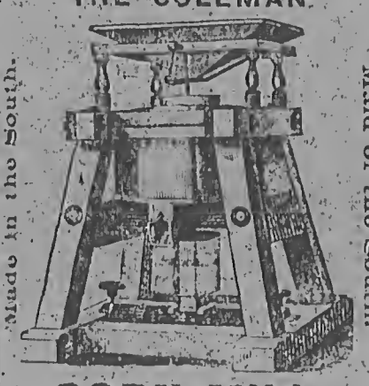

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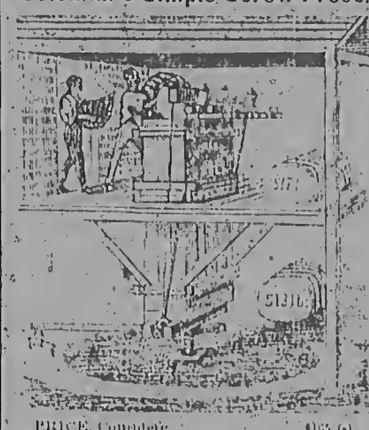
New Orleans, La.

Coleman's Simple Screw Press.



PRICE, Complete $65 00

Wrought Iron Screw, 7 inches in diameter. Packing box 8 feet deep. Simple, strong, durable and guaranteed to pack a 500 lbs. bale. Send for circular. Manufactured by

H. DUDLEY COLEMAN & BRO.,

New Orleans, La.

We make also the Friction Power Press (Shipping Agent.)

STRAUB MILL COMPANY, CINCINNATI.

CORN SHELLERS, SMUTTERS, CLEANERS, MIXING VALVES & PULLEYS

MILL MACHINERY FOR WHEAT, CORN OR FEED

PORTABLE MILLS

BOLTING CLOTH

MILLS SUPPLIES

ICE! ICE! ICE!

WHOLESALE AND RETAIL.

FAMILIES SUPPLIED AT LIBERAL RATES.

ORDERS PROMPTLY ATTENDED TO.

WILLIAM MYERS

NINTH STREET, between Magazine and Constance Sts., opposite the Market.

L. CARBO,

WHOLESALE & RETAIL

LUMBER MERCHANT.

Dealer in Rough and Dressed Pine and Cypress Lumber, Shingles, Laths, Sash, Doors, etc.

Office and Yard Cor. Gen. Taylor and Tchoupitoulas Sts., New Orleans.

Offers several hundred short lengths and all reasonable prices. A Stock on hand of large Stock of Dry Walnut and Ash Lumber, which will be disposed of at low rates on account of removal of yard. Direct communication by Telephone with New Orleans Post Office, or Box No. 22, Mechanics' and Dealers' Exchange.

A. LIPSCOMB, COLUMBIA, TENN., Breeder and Shipper of Pure Bred Land and Water FOWLS. Eggs for hatching in season. Cards for sale at all times. Prompt attending given to all orders and correspondence, which are respectfully solicited.

NEW ENGLAND CONSERVATORY OF MUSIC. Largest in the world. 17 eminent teachers. 1877, 25 eminent professors. 511 pupils last year. CIRCULAR Music Hall, Boston.

GOLD! Any worker can make $20 a day at home. Costly outfit free. Address Truex & Co., Augusta, Maine.

MEDICAL.

The German Star in Louisiana.

THE SO-CALLED WONDER DOCTOR has arrived safely in New Orleans, with his boat and family. He has made a twelve months' tour through the State of Louisiana to show to the public what he can do with his AMERICAN HERB MEDICINES for the diseased human system and organs. The Doctor is a thorough and experienced German chemist of the herb and vegetable kingdom, and has spent eighteen years in exploring America for the purpose of discovering the most valuable medical herbs growing in America. He has succeeded in discovering the secrets of all Indian tribes in connection with the vegetable kingdom, and thus is enabled, as a practical physician, to prescribe these herbs to his patients. The Doctor has been wonderfully successful in the treatment of his patients, of whom he has had in his charge 1,605 within nine months. These comprised cases of sickness of every description, and of both sexes. All these patients were completely restored to health in a very short time. Everywhere in this State the Doctor had to promise to establish himself in New Orleans, which he has resolved to do and carried out, in order to relieve, as fast as Nature will permit, the long sufferings of so many of his fellow-beings. None but American herbs will be employed by the Doctor in the preparation of his medicines, and all patients who may honor him with their confidence and clientage will be treated with them.

The Doctor has established his office and a Chemical Laboratory, as well as a complete Private Hospital, at No. 101 BOURBON STREET, between Toulouse and St. Louis streets, so as to give to the afflicted from everywhere an opportunity to receive medical attention at his hands. The rooms are all well fitted up, and absolutely under his personal supervision. His terms are moderate. Letters of inquiry (with three-cent stamp inclosed) will be answered promptly. Orders for medicines will be filled upon the receipt of the money, and mailed free to any place in the United States. Address

WONDER DOCTOR,

Office, No. 101 Bourbon street,

New Orleans, La.

Dunbar's Wonderful Discovery.

BETHESDA WATER.

On account of ill health I have appointed

L. C. Arny,

Nos. 29, 2 and 30 Henville Street, N. O.,

my General Agent for New Orleans and the State of Louisiana, for the sale of the celebrated Bethesda Water of Waukesha, Wis. It is the acknowledged cure of Bright's Disease, Diabetes, Dropsy, Liver and all kidney diseases.

Call for certified pamphlets and directions for using the Bethesda Water at my General Agent's office. RICHARD DUNBAR.

WAUKESHA, Wis., Jan. 27, 1878.

This Water, in packages of 10, 20 and 40 gallons, for sale as above.

Jenkin's ANNIHILATOR

The Great Southern Remedy for RHEUMATISM GOUT and NEURALGIA

IS PURELY VEGETABLE, and can be taken without fear of any injurious effects by the delicate as well as the robust in constitution. It purifies the blood, stimulates the Liver and Kidneys, and eradicates every vestige of the above diseases. Price, $1. Sold by all druggists. Pamphlets containing testimonials and valuable advice, sent free to any address.

N. JENKINS & CO., Proprietors,

New Orleans, La.

FINLAY & THOMPSON, Wholesale Druggists, General Agents, New Orleans, La.

BOOKS, STATIONERY, ETC.

"When the Grass Grows Over Me."

New Song. When will come those touching lines, "That you have been expecting long"—"When the grass grows over me." New Song.

A sublime and truly sympathetic song, expressing the tenderness of the poetry. It is one of very popular.

Price, 35 Cents, Postpaid.

JOHN CHURCH & CO., Cincinnati, O.

NEW TEMPERANCE CANTATA,

'House of Rechab.'

By A. C. Gutterson.

DEDICATION.

[illegible] Published

In two parts, and not beyond the ability of any [illegible] choir. The songs, both dialect and [illegible] are derived from the Bible, and present the highest, powerful and striking arguments for total abstinence. The music is complete with appropriate effects and harmonies. Full directions accompany the work.

Single copies, 35. Circular, with full particulars, free.

JOHN CHURCH & CO.,

CINCINNATI, OHIO,

And, 805 Broadway, New York.

JOSEPH GILLOTT'S

STEEL PENS.

SOLD BY ALL DEALERS.

MANUFACTORY AT WORKS:

No. 91 John Street, New York.

JOSEPH GILLOTT & SONS.

AGENTS WANTED.

AGENTS, READ THIS.

WE WILL pay Agents a salary of $100 per month and expenses, or allow a large commission, to sell our new and wonderful invention. Address SHERMAN & CO., Marshall, Mich.

AGENTS! Prof. A. J. Schem's History of the WAR IN THE EAST

is the fullest between Russia and Turkey. The Greatest Book for Agents. Just out. Thousands of sales per day. Address, N. D. THOMPSON & CO., Publishers, St. Louis, Mo.

AGENTS wanted to sell THE FIRST GUN OF THE WAR,

including Life and Work of Wagner and Reynolds, with History of the movement. Contains 200 pages. Fully illustrated. Price only $1.50. GUARANTEE PUBLISHING CO., St. Louis, Mo.

FOR LADIES ONLY.

LADY AGENTS WANTED to sell Mme. Griswold's SKIRT SUPPORTING CORSET, universally approved, and is gradually superseding all others. Application only to MME. GRISWOLD, 27 East Sixteenth street, New York.

HOW TO BE YOUR OWN LAWYER

AGENTS Wanted. $20 to $175 a Month. Sold for cash or time. Terms. P. W. Ziegler & Co., St. Louis, Mo.

$190 PER MONTH made by agents selling the Buckeye Stitch. Buckeye Basket and Chromos. Magic Pen (no ink required). Local Combination Pen Holder. Money Tubes. Magical Pocketing Plate. Lady Wick. Machine Needles. Attachments. Notions. Cheap Jewelry, etc. Catalogues free. BUCKEYE NOVELTY CO., Cincinnati, O.

$10 to $25 A DAY SURE, made by Agents selling our Genuine Chromo Cards. 12 samples, worth $1, sent postpaid for 50 cents. Illustrated Catalogue free. J. B. BUCKBEE & SON, Boston. Estab'd 1850.

25 Fashionable Cards, no 2 alike, with name, 10c. post-paid. 40 Gilt Edge, 10c. Agent's Outfit, 10c. CLINTON BROS. & Co., Nassau, N. Y.

INSURANCE.

Twenty-Ninth Annual Statement

OF THE

CRESCENT MUTUAL

INSURANCE CO.

NEW ORLEANS, May 20, 1878.

ASSETS, April 30, 1878 ..... $766,[illegible]

GROSS PROFITS for year ending April 30, 1878 ..... [illegible]

The Board of Trustees this day resolved that after paying the annual dividend of TEN PER CENT. on the capital stock of the company, a dividend of TWENTY PER CENT. in cash will be paid on MONDAY, June 10, to those parties entitled to receive the same.

TRUSTEES.

Thos. A. Adams, Samuel E. Newman, Samuel H. Kennedy, John Phelps, Adam Thompson, Henry Abraham, Victor Meyer, Joseph Bowling, Edward J. Gay, Simon Hernsheim, Simon Forstall, Joseph B. Walle, R. B. Post, Edward Fishbeck, John E. King, Fred. Camerden, Joseph W. Stump, George Martin, Alfred Montamat, Jr., H. Oliver, Edward Nalle, Geo. W. Scott, Paul E. Morphy, John V. Moore, W. H. Cotton, Henry M. Gruber, J. J. Irby, Reuben G. Beard, John M. Parker.

Hibernia Insurance Co.

OFFICE—NO. 37 CAMP STREET.

JOHN HENDERSON, President.

JOHN H. HANNA, Vice-President.

THOS. P. BRAGG, Secretary.

Fire Risks.

Premiums.

Net cash receipts.

Assets.

At an election held on Monday, the 6th inst., the following gentlemen were elected Directors of this Company, to serve for the ensuing year:

John Henderson, The Gas King, Thomas Gaffney, F. J. Lemaire, E. J. Gay, Geo. Mc[illegible]

And at a meeting of the Board, held Monday, JOHN HENDERSON was elected President, JOHN H. HANNA, Vice-President, and F. P. BRAGG, Secretary.

The Board declared out of the net profits of the Company for the past six months a dividend of 10 per cent. payable on demand, and a dividend of 5 per cent. on the capital stock of the Company, payable on and after July 1.

THOS. P. BRAGG, Secretary.

New Orleans, June 1, 1878.

MISCELLANEOUS.

BLACK CASHMERE SILKS

COLORED SATINS,

EVENING SILKS, VELVETS,

ETC., ETC., ETC., ETC.

WE ARE PREPARED to show a complete assortment of the above, which will be offered at EXCEPTIONALLY LOW PRICES.

D. H. HOLMES,

135 CANAL AND 15 BOURBON STREETS,

NEW ORLEANS, LA.

MAKE $100

Acting as Our Salesman.

We furnish tons of paying articles. AGENTS, either male or female, as they may elect. Don't fail to write us, regardless of business. If not satisfied after you receive our circulars, keep the matter strictly. Address, with stamp for particulars,

G. W. FOSTER & CO.,

275 AND 283 E. MADISON ST.,

Chicago, Illinois.

PEARL PRE

F. STOCK

Leather Jet Chains, with Charms, reduced to

CRIMAULT & CO

GUARANA

With effect similar to coffee. The most delicious and healthful beverage. SOLD BY ALL GROCERS. Price, one box of 48 pieces, $1, sent free by mail on receipt of price. Address GUARANA CO., 50 North William St., New York.

Marder, Luse & Co.

TYPE FOUNDERS,

CHICAGO.

Have the largest and most complete Type Foundry in the West. All goods warranted equal to the best made. Estimates furnished on application. Three-Ply Roll Ingrain. Also Hall, Stair and Oil Cloths. New Patterns of WINDOW SHADES.

NEW CHINA MATTINGS

ELKIN & CO.,

63 ..... CANAL STREET .....

ARE RECEIVING

NEW CANTON MATTING,

In WHITE, CHECK and FANCY PATTERNS. In various qualities and at very LOW PRICES. We have a large stock of CARPETS, Three-Ply and Ingrain. Also Hall, Stair and Oil Cloths. New Patterns of WINDOW SHADES.

SCIENTIFIC.

—An epidemic of typhoid has occurred at Manchester, England. The outbreak of the disease was in this instance clearly traced to a dairy, the water supply of which ran so close to some ash-pits as to become contaminated with the sewage. The sewage-charged water had been employed in cleaning the vessels used in the dairy, and perhaps, in reducing the density of the milk with the view of increasing the revenue of the dairyman.

—M. Ravaisson-Mollien read a paper lately before the French Academy of Sciences on the treatment of wounds by occlusion. In the winter of 1870 he suffered greatly from chapped hands. He filled the wounds with filaments of wadding, and then covered them with collodion. This gave relief and a speedy cure. But his discovery is hardly new. Artists, when they receive severe cuts or burns when at work, have long been in the habit of quickly covering the injured parts with mucilage or Farm glue, and almost invariably the best results have followed.

—The Rev. H. C. McCook, of the Philadelphia Academy of Natural Science has been observing the operations of aeronautic spiders. They climb to the top of a tall post or elevating the abdomen, throw out a thread, six or eight feet long. With head toward the wind, they then make a sudden spring forward, and, screw borne off on the breeze in the air they turn round, spinning with the current, and spread the threads on their outstretched legs, making such a kite to give them greater buoyancy. During these operations a small white ball was seen to be rolled in the mouth, made of wax, and up sick when the insect took its sail-flight.

—The Yellowstone geysers are the most wonderful in the world. Their water does not bring vents. The largest one throws a column of water 250 feet in diameter 200 feet high, while the stream ascends 1,000 feet. Eruptions occur every 24 hours, and last 10 minutes. The column is a stream 2 feet in diameter 60 feet high, and through a vent six inches in diameter 200 feet. Another one throws a column 100 feet high for three hours. The third projects a column three feet in diameter to the enormous height of 250 feet for about 15 minutes. One small, very regularly for 15 minutes every hour, sends out a mass, 6 feet in diameter, 100 feet high.

An instant despoils the life of a man and his whole fate; one step ahead, thought the resolve, is the work of a moment. It is the instinct sense who seizes on the right time to plunge. Discover danger in time or in your selection of this ardent soul by your hesitation get lost.—Goethe.

HELP!
FOR THE WEAK,
NERVOUS AND
DEBILITATED!
ELECTRIC BELTS
READER, ARE YOU AFFLICTED?
PULVERMACHER'S
ELECTRIC BELTS AND BANDS
HEALTH, STRENGTH, AND ENERGY,
PULVERMACHER GALVANIC CO.,
Broadway, New York.

BUSINESS CARDS.

ATTENTION! ATTENTION!
M. ANDRIEU, 159 Poydras St.
Home-Made Shoes, broad-toe, $1 00
Home-Made Shoes, screwed, $4 to $4 50
City-made Boots and Shoes of all kinds and styles made of the very best material and workmanship, and at less prices than any other store in this city. Repairing done with neatness and dispatch. Give me a call and be convinced. Employs from 7 to 10 workmen constantly.

COAL ..... COAL ..... COAL.
B. D. WOOD & BRO'S,
Corner Camp and Common Streets,
Opposite the City Hall,
Wholesale and Retail Dealers in ALL KINDS OF COAL. Orders promptly delivered by carts direct on the cars, and shipped by vessels or barges at lowest market rates. Give us a call.

W. W. CARRE,
HORACE C. BEACH, Manager,
LUMBER YARD,
31 CHEPELORD ST., NEW ORLEANS.
Cabins and Dressed Lumber a specialty.

A. ENSMINGER'S
CRESCENT
Steam Trunk Manufactory,
ALSO WATER PROOF CLOTHING,
Depot—No. 37 MAGAZINE ST., bet. Gravier and Natchez, New Orleans.
Keeps constantly on hand a large assortment of all kinds of Ladies' and Gentlemen's Traveling and Packing Trunks, Valises, Bags, etc. Factory, Triumph-street, bet. Levee and Upper Line Sixth Pet. Trunks made to order and repaired.

AUSTIN BABIN, Baton Rouge, La. AUSTIN BABIN, A. P. Babin & Sterling, Lafayette, La.
AUSTIN BABIN,
(L. M. Lavigne in charge,)
Dealer in Country Produce,
151 DECATUR STREET, NEW ORLEANS,
Sugar, Cane, Hides, Wool, Poultry, Eggs, Lard, Tallow, Beeswax, Feathers, Moss, Rosin, Tar, Pitch, Turpentine, Shingles, Staves, Hoops, Timber, Lumber, Produce of the Farm, Garden and Orchard. Consignments solicited.

A. LAMBERT & CO.,
DEALERS IN
PITTSBURG, ANTHRACITE AND
CANNEL COAL,
For FAMILY USE. Office No. 1 Carondelet, corner Gravier. Orders left at Esplanade, cor. Miro, New Orleans, Particular attention given to delivery of orders.

FIRST STREET PHARMACY.
CHAS. O. LANGERECKER,
PHARMACEUTIST AND CHEMIST,
Cor. First and Nayades Sts., New Orleans.

T. H. HINSON,
PITTSBURG COAL,
No. 1214 Annunciation St., New Orleans.

JOHN FRANK & CO.,
Importers and Jobbers in
LEATHER AND SHOE FINDINGS,
No. 124 Poydras St., New Orleans.

J. A. BARG,
COMMISSION MERCHANT,
No. 124 Poydras St., New Orleans.

J. D. CRASSONS,
BOOT AND SHOE STORE,
No. 120 Chartres St., between Conti and Second, New Orleans.
Constant assortment of Boots and Shoes always on hand. Orders solicited.

ESTABLISHED 1849.
J. H. KELLER,
MANUFACTURER OF
Pulp, Office, German, Magnolia and Cuffe Sizes.
No. 124 Gravier St., New Orleans, La.

ISAAC GIFFEY & SON,
IMPORTERS AND JOBBERS IN
CARPETS, FLOOR OIL CLOTHS,
WINDOW SHADES, ETC.
No. 96 Camp Street, New Orleans.

PRANK M. NORMAN,
Book-Seller, Stationer and Printer,
308 MAGAZINE ST.

CHEAP WALL PAPER.
WM. WELCH HARPER,
No. 100 CHARTRES ST.

ESTABLISHED IN 1825.
LEEDS' FOUNDRY,
Cor. Delord and Tinchez Sts.

OFFICE ST. BERNARD COAL CO., 22 CARONDELET ST.
SPECIAL NOTICE.
The undersigned are now prepared to deliver the following coal, delivered to any portion of the city.
Pittsburg ..... per ton.
Sterling ..... per ton.
Pittsburg Lump (Cannel) ..... per ton.
Anthracite ..... per ton.
WM. CAMPBELL, Agent.

T. W. HOTTICH,
UNDERTAKER,
271 CANAL STREET, NEW ORLEANS.
Embalming and Disinfecting done carefully and skillfully. Orders promptly attended to.

AMERICAN WATCH COMPANY.
We are selling the WATCHES of the above Factory at the very lowest prices.
Silver Watches at $5 and upward.
Gold Watches at $10 and upward.
All fully guaranteed.
A. K. HOSWORTH & CO.,
Agents and Importers.

KEEP'S PATENT
PARTLY-MADE DRESS SHIRTS.

MADE from Wamsutta Muslin and best Linen Cloth. Stands three per cent. Linen shrinkage. PERFECT FIT GUARANTEED. All sizes, of all styles, perfect fitting. 6 FOR $7. BOYS', 6 FOR $5.50. Keep's Custom Shirts, made to order, complete, 6 FOR $10; same quality as Keep's Patent Partly-Made Dress Shirts. Send for illustrated circular and rules for self-measurement.
D. T. PETRIE, Agent,
143 Canal St., New Orleans.

WILLIAM HORNS'
OLD VIRGINIA KITCHEN,
133 CAMP STREET 133
Opposite U. Patriotic Circle.
Meals and Rooms by the day or week at the cheapest rates. Meals at all hours of the day.

$1200 SALARY, etc.
30 Mixed Cards, Snowflake, Damask, etc., all alike, with name, 15c. 1 doz. 25c. Nassau Co., N. Y.

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ATTORNEY AND COUNSELOR AT LAW,
28 ..... CARONDELET STREET 28
NEW ORLEANS, LA.

DR. CHAS. E. KELLS & DR. M. VIET,
DENTISTS,
12 ..... DAUPHINE STREET 12
One door from Canal, New Orleans.
Dentistry in all its branches. Irregularities of the teeth corrected. Artificial Palates with the latest improvements. Teeth extracted without pain under the influence of Nitrous Oxide Gas. Established in 1851.

C. L. HILGER,
ARCHITECT
31 ..... CARONDELET ST. 31
NEW ORLEANS, LA.
All orders from the country will be satisfactorily attended to.

DR. C. J. BICHRAM,
RESIDENCE AND OFFICE,
220 Jackson St., Bet. Chestnut and Coliseum,
NEW ORLEANS.
Office Hours—Eight A. M. and three to four P. M.

DR. J. J. LYONS,
NO. 219 CARONDELET STREET
Between Julia and St. Joseph,
New Orleans, La.

MEDICAL.

The Compound Oxygen Treatment.
For the cure of CHRONIC DISEASES.
THIS is the surest, safest and cheapest curative agent known. It cures by revitalizing the whole body, and hence is effective in a great variety of diseases. Among the many names to which we are permitted to refer, we give the following:
Hon. S. Field, Judge of U. S. Supreme Court, and his accomplished wife; Mrs. Hyatt, Kilgore; Judge Russell Smith, New York; Hon. Montgomery Blair; Geo. Bowman, West Virginia; Hon. Wm. D. Kelley; T. S. Arthur; Gen. Fitz Henry Warren.
A 200 page Brochure of 200 pages, which contains the express statement of principles, the most brilliant record of cures, and all the information necessary to wise, intelligent, opinion and intelligent action, will be mailed FREE.
STARKEY & PALEN,
1112 GIRARD ST., PHILADELPHIA, PA.
H. R. Starkey, A. M., M. D. G. E. Palen, Ph. B., M. D.

NEW RICH BLOOD!
Parsons' Purgative Pills make New, Rich Blood, and will completely change the Blood in the entire system in three months. Any person who will take 1 pill each night from 1 to 3 weeks may be restored to sound health. Such a thing as possible.
I. S. JOHNSON & CO.
Bangor, Maine.

PILES.
DR. W. S. WORTMAN & CO., 206 Pine street, St. Louis, positively cure Piles without Knife, Ligature or pain. Patients can attend to business. No charge unless cured. We pay all expenses if they fail to cure. Have cured thousands in the past few years, and have been known all over the United States, and have Drs. Mitchell, Phillips and Haines, leading physicians of St. Louis; James Lafon, M. D., A. Wolff, Frank Smyth, Esq., Confederate Hardware, Main street; Hon. J. B. Henderson, Ex-United States Senator, D. H. Sheckle, Adj. N. W. Div. C. P. Lewis, John Bentley, Asst. Ill. R. R. Co., Alton, Missouri, Delaware, Fourth street; E. Buck, Wiggins Ferry Co., Capt. Jerry Wood, steamer Minneapolis, and others.

ANGELL'S
HOMEOPATHIC PHARMACY,

CANAL STREET, near Charter—Side, New Orleans, La.
Homeopathic Medicines, Books, Cases, and all other articles used in Homeopathic practice.

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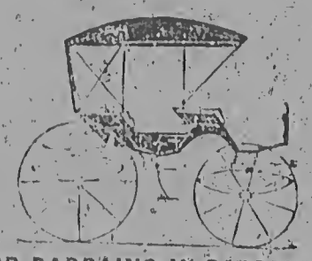
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go to
Henry Timken's New Factory,
Nos. 6000, 1000 AND 1002 ST. CHARLES ST., 1st, 20th and 21st Sts., St. Louis, Mo.
All work of first-class material and workmanship. Call and see, or send for catalogue.

AGENTS WANTED
$20 FOR $10
AMERICAN WATCHES
305 N. 7TH ST.
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Send for circular. E. DRESSER, Agent.

THE NICHOLLS
TEMPERANCE LUNCH-HOUSE
56 AND 58 CAMP STREET.
TERMS:
FROZEN CONFECTIONERY
ICE CREAM
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GENERAL
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FOR THE SALE OF
COTTON, SUGAR AND MOLASSES,
AS WELL AS ALL KINDS OF WESTERN PRODUCE.
Special attention given to the sale and purchase of Staves, Timber, Shingles, Hoop Poles, Pine Wood, etc. Liberal advances made on consignments.
A. P. DOHAN,
NO. 8 NUNEZ ST., New Orleans.

SPORTSMEN'S DEPOT,
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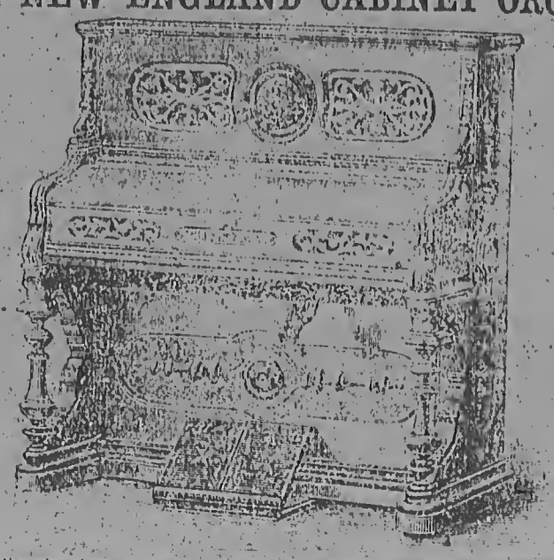
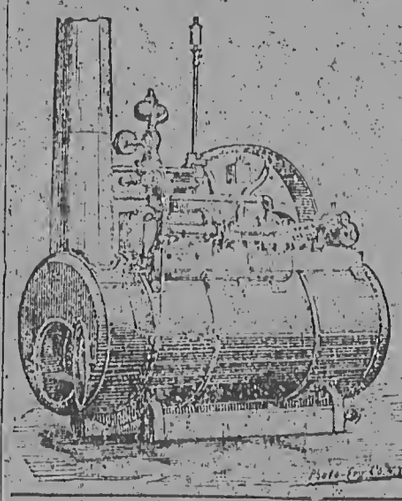
N. CHARLES STREET,
NEW ORLEANS.
ARTICLES FOR FISHERMEN
OF ALL KINDS.
Rods, Nets, Hooks, Lines, and every desirable article for the Angler, wholesale and retail. Lines imported to order. A. G. Pepper's Breech and Muzzle-loading Guns always on hand. All kinds of Improved artificial baits. Address Postoffice Box 1504.

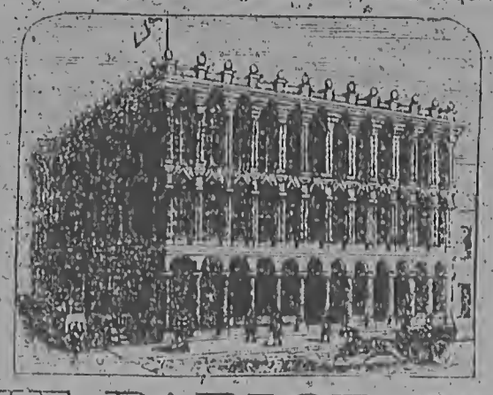
RIWASSEE COLLEGE.
THE low and quality of board and tuition, compares favorably with other colleges. While the location of the school and the buildings of the spread-eagle order, in my judgment the very best and most pleasant place for boys and young men, at which to receive a course of training, which is that of the Methodist South. Rev. A. Hendrix, D. D., President.
Address J. H. BRINNER, D. D.,
Riwassee College, Tenn.

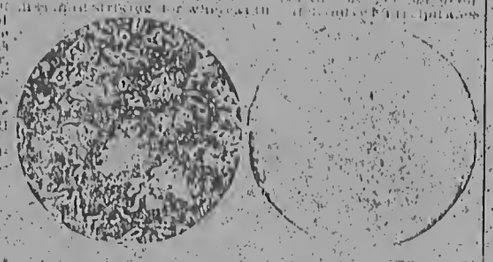
$66 a week in your own town. Terms and $5 outfit free. Address H. Bellett & Co., Portland, Maine.

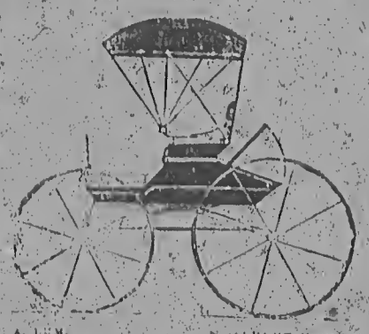
MISCELLANEOUS.

THE NEW ENGLAND CABINET ORGAN.

CONTAIN all modern improvements, and are furnished in a variety of styles and musical combinations, adapted to Church and Home use. Every instrument fully warranted. Illustrated catalogues sent free upon application to the NEW ENGLAND ORGAN CO., 1209 Washington St., Boston, Mass. PHILIP WERLEIN, Sole Agent, New Orleans, La.


PAYNE'S
PORTABLE
STEAM ENGINES.
3 TO 15 HORSE POWER.
Strong, Simple and Durable.
BEST PLANTATION ENGINE MADE.
SEND FOR SPECIAL PRICE LIST, ETC.
B. J. WEST,
SOLE AGENT,
115 and 117 Magazine Street,
NEW ORLEANS.
Plantation Implements, Hardware, Saw Mills, Gins, Presses, Pulleys, etc.

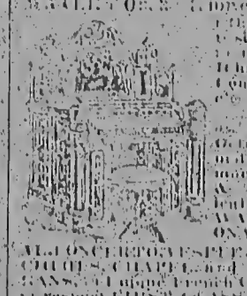
R. M. & B. J. MONTGOMERY,
FURNITURE EMPORIUM,
Corner Camp and Poydras Sts., New Orleans.

FEATHERS. SPRING, HAIR AND MOSS MATTRESSES.
FINE PARLOR SUITS,
IN SILK, SATIN, COLOGNE REPS AND HAIR CLOTH.
FINE BED-ROOM SUITS IN WALNUT, MAHOGANY AND ROSEWOOD, WITH FRENCH PLATE IN ARMOIRS and Dressers.
Fine Dining Room, Hall and Library Suits, Fancy Rockers, Stools, Desks, Tables and Safes. A very large assortment of FRENCH PLATE MIRRORS. Also, Hand Office Furniture. A large stock of Mc Dougall and Custom Furniture, not sold for the regular trade, ground delivered free of charge.

MILK OF MAGNESIA

C. D. PHILLIPS,
Manuf'g Chemist,
P. O. Box 167, NEW YORK.


J. A. & H. M. KERN & CO.,
MANUFACTURERS AND DEALERS IN
CARRIAGES, HARNESS, ETC.,
109 Gravier and 18 Union Streets.
A SPECIALTY MADE OF CHILDREN'S CARRIAGES.

GEO. PURVES'
Sash, Blind and Door
STEAM FACTORY,
AND
LUMBER YARD,
Corner St. Charles and Clio Streets,
NEW ORLEANS, LA.
M. H. APPLEGATE,
PLUMBER,
AND DEALER IN
COOKING RANGES AND BOILERS.
Bath Tubs, Water Closets, Washstands, Kitchen Sinks, Lift and Force Pumps, Air Pumps, Lead Pipe and Lead Pipe Fittings, Brass and Plated Cocks of all Patterns,
118 Poydras St., New Orleans, La.
Repairing neatly done. Country orders attended to.

WIRE RAILING
AND
Ornamental Wire Works.
DUFUR & CO., No. 36 N. Howard St., Baltimore, manufacture WIRE RAILING for Cemeteries, Balconies, etc.; Sieves, Founders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc.


WATERS' Upright Pianos ORGANS
The most beautiful Upright in Style, Finish and Tone ever made. Has a full, rich, sympathetic quality of tone, perfect harmony with hammers, and a most delicate elastic touch. WATERS' PARLOR ORGANS, ORGANETTES
ALL ONE OCTAVE SUPERIOR CENTENNIAL ORGANS, CHAPEL and CHURCH ORGANS, with Unique French Cases are unsurpassed. FIRST CLASS.
WATERS' PIANOS, ORGANS, ETC., ARE THE BEST MADE. Their Tone, Touch, Workmanship & Durability Unsurpassed. Warranted for SIX YEARS. PRICES EXTREMELY LOW for cash, Monthly Installments received. A Liberal Discount to Teachers, Churches, Schools, Clubs, Lodges, etc. AGENTS WANTED. Special inducements to the trade. Illustrated Catalogues Mailed. Second-hand Instruments of Great Bargains. HORACE WATERS & SONS, Manufacturers and Dealers,
40 EAST 14TH STREET, UNION SQUARE, NEW YORK, Box 3567.

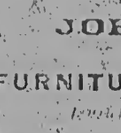
BREECH-LOADERS.
WE have this opportunity of informing sportsmen and friends that the first installment of our full stock of these goods (guns exclusively designed for Breech Loading Shot Guns alone) has arrived, and is ready for inspection. The Breech Loading Shot Guns alone our assortment includes comprises upward of 30 different styles and patterns, ranging through every obtainable grade. Those wishing to purchase can be profitably assisted here as they never before, owing to present low cost of gold and sterling exchange, while all our old stock has been marked down to suit the shrinkage in value from depreciation of gold. Don't take our word for it, but call and see for yourselves, and then you will do business with us. FOLSOM BROS.,
Importers of Breech-Loading Shot Guns, Pistols, Guns, Pistols and Ammunition at Wholesale and Retail.

Pontchartrain Cheap Store.
J. A. LACROIX,
CORNER FRENCHMEN AND VICTORY STS.
LADIES', GENTS', MISSES' AND CHILDREN'S
BOOTS AND SHOES
OF ALL DESCRIPTIONS.
Always on hand a full assortment of first-class goods, at prices which defy competition. Call and examine my stock before purchasing elsewhere.
MY MOTTO: Small Sales and Small Profits.
Jackson railroad cars pass in front of the store.

MACHINERY, TIES, ETC.

American Cotton Tie Co.,
CAPITAL $1,000,000
41 CARONDELET ST., NEW ORLEANS.
Important Special Notice.
THE AMERICAN COTTON TIE COMPANY (LIMITED) having fixed the price of the regular
ARROW COTTON TIE
at $2.50 per bundle, less 2½ per cent. discount for cash, the General Agents hereby authorize their Sub-Agents in this city (dealers in Baling Stuffs) to sell on and contract with Factors and Country Merchants, for future delivery, on the above named price and terms, in quantities from one to 10,000, as may be required, settlements being made on delivery.
The Company having a large stock now on hand and having contracted for an abundant supply to meet the rapid demand for Cotton Ties this season, the Cotton States, the celebrated ARROW TIE will be placed upon the market generally, and sold by their numerous Agents at the prices named as above stated. In doing the above the proposal of the Company to merit the continued patronage of the planting community.
R. W. RAYNE & CO.,
GENERAL AGENTS.

WATER WHEELS.
THE UNEQUALLED JAS. LEFFEL DOUBLE
TURBINE WATER WHEEL,
PORTABLE AND STATIONARY
STEAM ENGINES, STEAM BOILERS,
SAW, FLOUR AND GRIST MILLS,
MACHINE MOULDED LIFE ORARING,
SHAFTING, PULLEYS AND HANGERS
Of Improved Design and Quality.
Address, POOLE & HUNT,
Send for Circulars. BALTIMORE, MD.

Meneely & Kimberly,
BELL FOUNDERS, TROY, N. Y.,
Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS.
Illustrated Catalogue sent free.

BUCKEYE BELL FOUNDRY.

MISCELLANEOUS

Regular Cincinnati, Louisville and New Orleans Packet.
LEAVES ON THE 15TH AT 12 M.

NEW MARY HOUSTON,
W. C. TOOMER,
GENERAL
COMMISSION MERCHANT,
No. 15 Carondelet St., Cor. Union,
NEW ORLEANS.
J. M. BALL,
Staple and Fancy Groceries,
Corner Philip and Magazine Streets,
NEW ORLEANS, LA.
JOHN BOIS,
DEALER IN
FURNITURE, PICTURES,
Looking Glasses, &c.
132 Camp Street 134
New Orleans.
R. B. MITCHELL,

Carpenter and Cistern-Maker,
IN MAGAZINE ST. between Nos. 70 and 72,
Orders from the city and country promptly executed.
Sallie, Betty & Co.,
GLASS STAINERS.
Particular Attention Paid to Church Work.
Orders from all parts of the country promptly attended to.
202 N. SEVENTH St., bet. Biddle and Dive ST. LOUIS, MO.
EXCURSION TO GRETNA.
Jackson Street Ferry.
FARE ..... 10 CENTS to the ..... to
Next ..... leaves for points below.
CARPET WAREHOUSE, 17 CHARTRES STREET.
CARPETINGS—Wilton, Axminster, Velvet, Brussels, Tapestry, Three Ply, etc.
FLOOR OIL CLOTH—English and American.
MATTINGS—of the Celebrated Chinese Check and Fancy.
WINDOW SHADES—Table and Piano Covers.
FURNITURE and CURTAIN GOODS in great variety.
PARLOR, Patent and Enamel OIL CLOTHS.
A. BROSSE & CO.
SAM. HENDERSON,
Cotton Factor, Commission Merchant and Purchasing Agent,
48 CARONDELET ST., New Orleans. Personal business or orders promptly and faithfully attended to.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, July 2, 1878.

COTTON.

The report of the cotton market is taken from the *Democrat*:

The demand was limited and the market closed easy, with sales of only 200 bales.

The following is the official closing of the Cotton Exchange:

	To-Day.	Yesterday.
Low ordinary	9	9
Ordinary	9⅛	9⅛
Good ordinary	9⅞	9⅞
Low middling	10⅝	10⅝
Middling	11	11
Good middling	11⅜	11⅜
Middling fair	noml.	noml.

Sales to-day, 200 bales. Market quiet and unchanged.

COTTON STATEMENT.

In store and on shipboard, Sept. 1, 1877		21,356
Gross receipts since yesterday	365	
Gross receipts previously	1,661,918	—1,662,283
Excess in actual stock, made from lifters, loose, etc., since September 1		12,825
Total supply		1,696,464
Exported to-day	none.	
Exported previously	1,669,474	—1,669,474
Total stock this day		26,990
Total stock this day last year		63,269

There were no exports to-day.

Net receipts since yesterday			361
Receipts from other ports			4
Net receipts last Tuesday			346
Net receipts same time last year			240
Net receipts since Friday			755
Net receipts same time last week			671
Net receipts same time last year			860
Net receipts since September 1			1,365,919
Net receipts same time last year			1,170,208

COTTON ON SHIPBOARD.

The amount of cotton on shipboard, as per account of the Cotton Exchange, is as follows:

Liverpool	1,720
Havre	781
Bremen	98
Mexico	1,200
Mediterranean	0
Coastwise	50
Total	2,849

This, taken from the stock at noon, as noted at the Exchange, leaves in presses 24,321 bales.

The receipts at all ports, consolidated, as per telegrams to the Cotton Exchange, show totals from noon yesterday to noon to-day of 970 bales; against 1,431 bales last Tuesday, 1,883 last year, and 945 the year before.

MOVEMENT AT PORTS.

The movement at ports for four days, up to twelve M. to-day, is given below:

	Received since Friday's last note.	Same time this week.	Same time last year.
New Orleans	755	951	870
Galveston	77	1,010	158
Mobile	426	466	47
Savannah	301	57	570
Charleston	97	267	744
Wilmington	4	54	25
Norfolk	166	544	870
Baltimore	8	16	4
New York	343	65	815
Boston	148	187	278
Philadelphia	66	258	758
Other ports			
Total	2,540	4,080	4,544

Receipts at ports since September 1	4,201,284	
Receipts same time last year	3,916,711	
Receipts same time year before	4,364,629	

EXPORTS.

The consolidated report for four days gives exports to

	G. B.	France.	Cont.	Chan.	Stocks.
This week	1,293	300	1,277		161,573
Last week	1,268		3,641		191,161
This week last year	1,662		1,752		257,920

The Camel.

The camel is an awkward, ugly, unclean, stupid and ill-tempered animal, and looks like personified misery and discontent. But it is truly "the ship of the desert," and admirably adapted for its use on the boundless ocean of sand from the Nile to the Euphrates. It has needed no repair since the days of Abraham, and could not be improved by any invention in navigation. No horse or donkey would answer the purpose. The camel has the reputation of patient endurance and passive submission, which some, however, deny, or regard as mere stupidity. It carries its heaviest burdens on its single or double hump, which is its natural pack-saddle. Its very name means burden-bearer. It can travel five (some say nine, or even fifteen) days in scorching heat without water, and resort to its inside tank or cistern, which at the sacrifice of its own life has saved the life of many a traveler. It lives on barley, dry beans and chopped straw while in camp, and on the prickly thistles and thorns of the wilderness, which much to the annoyance of the rider, it snatches from the wayside and leisurely chews as a positive luxury. It supplies its master with milk, fuel, sandals and garments, and, having done its duty, it leaves its bleached skeleton to the arid waste as a landmark to future travelers.

With peculiar gurgling growls or sighs of protest, unlike the sounds of any other animal, the camel goes down on its knees by four distinct motions, till it lies on its belly. Growling, it receives its burden; growling, it gets up by several jerks, first on the hind, then on the front legs, so that the rider is violently jerked forward, and then as violently jerked backward, and must hold fast to the saddle or be thrown down on the sands. Once started, the beast moves with long strides, on its soft, spongy feet, steadily and undeviatingly forward, as under a painful sense of duty, but without the least interest in the rider. A primitive wooden frame serves as saddle, and the mattress or pillow on which we sleep at night is thrown over it as a seat. The swinging motion high in the air is disagreeable, and makes us a little sea-sick, but we gradually get used to it. To break the monotony and the fatigue, we change our position; now riding on horseback, now crossing the legs like the Arabs, now sitting on one side and then on the other.—*Dr. Philip Schaff.*

FOREIGN AT LAST.—The Rev. Dr. Broaddus, in a recent lecture to the students of the Southern Baptist Theological Seminary, referring to the Jews, said: "Notwithstanding the presence of Brother Jaeger (a converted Jew), I must say they have always been noted for their inordinate love of money." Mr. Jaeger immediately retorted: "Then I have found the lost tribes—they are the Yankees."

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	$4 00	$4 50
Cotton sweeps	4 00	— —
Cultivators, Diam. and shovel tooth	6 26	7 00
Cultivators, riding and walking	20 00	40 00
Shovels and spades	5 00	12 00
Axes	7 00	11 50
Shovel plows	4 50	5 00
Half do., with cutters	6 00	8 00
Double-shovel plow	4 00	5 25
Straub's corn mills	— —	— —
Corn mills, Coleman's	120 00	425 00
B. J. West's corn mill	200 00	— —
Tunnard's corn and pea planter	— —	— —
Cotton planters	15 00	— —
Wagons, Carts, Etc.		
Wagon, two-horse	55 00	70 00
Wagon, four-horse	85 00	100 00
Wagon, two-horse, thim. skein	60 00	70 00
Wagon, four-horse	80 00	90 00
Cane wagon	190 00	210 00
Ox wagon	75 00	115 00
Ox cart, complete	— —	— —
Cane cart	110 00	115 00
Tongue cart, complete	—	120 00
Plantation cart	45 00	60 00
Bagasse cart	65 00	75 00
Iron, ₩ lb.:		
Hoop	8¼	5
Sheet	8¼	5
Horse Shoe	8½	4½

BUILDING MATERIAL.

Bricks, ₩ 1,000:		
Lake	9 00	11 00
Country	— —	8 00
English fire	80 00	87 00
Lime, ₩ bbl.:		
Western	— —	— —
Cement	2 00	2 25
Plaster Paris	2 25	2 50
Lumber, ₩ 1,000 feet:		
Flooring, dressed	15 00	35 00
Flooring, rough	15 00	30 00
Ceiling, dressed	14 00	25 00
Weatherboards, dressed	14 00	30 00
Weatherboards, rough	— —	14 00
Scantling	14 00	30 00
Shingles, ₩ 1,000	2 50	3 50
Nails, best brands	8-20	— —
Smaller sizes proportionately higher	— —	— —
Glass, ₩ box of 50 feet:		
French, 8 by 10	— —	3 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 25	4 27
French, 14 by 18 to 18 by 30	4 —	4 7
White Lead, best, ₩ lb	10½	12½
Paris Green, ₩ lb	30	40
Pat. Dryer, ₩ lb	10	13
Whiting, ₩ lb	1½	3
Putty, in bladders, ₩ lb	3½	5
Linseed Oil, ₩ gal	70	80

SASH, BLINDS AND DOORS.

Window Sash, 12 lights:

Size of lights.	Sash, per pair. Unglazed.	Glazed.	Blinds per pair
8x10	85	1 05	1 15
10x12	55	1 50	2 00
10x16	80	2 75	2 70

Sash Doors:	Single.	Double
3 feet x 7 feet	$3 60	$4 75
3 feet x 8 feet	1 6	— —
3 feet x 7 feet 6 inches	— —	3 80
Panel Doors:		
1¾ and 1¾ inch thick	— —	$2 25
2x7 and 1¾ inch thick	— —	2 —
2x7 and 1¾ inch thick	— —	2 30
4x2—6 inch and 1¾ inch thick	— —	4 00

GROCERIES.

Butter, ₩ lb:		
Western	18	20
New-York, good to creamy	25	27
Coffee, ₩ lb:		
Rio, fair	15½	16½
Rio, good	16¼	16½
Rio, prime	17	17½
Java, choice O. G.	28	30
Candles, ₩ lb:		
Star, best brands	12	13
Corn Meal, ₩ bbl.		
Best, K. D.	— —	2 60
Cheese, ₩ lb.:		
Factory	8½	10
N. Y cream and English dairy	15	15½
Fish:		
Mackerel, extra No. 1, in bbls	— —	23 00
Mackerel, extra No. 1, in kits	— —	1 20
Sardines, quarter boxes	13	13½
Flour, ₩ bbl:		
superfine	— —	4 25
XX	4 75	5 00
XXX	— —	— —
Choice XXX	5 00	5 50
Choice family	6 00	6 25
Fruits:		
Dried apples, ₩ lb	3	4
Dried peaches, ₩ lb	— —	— —
Raisins, ₩ quarter box	50	55
Raisins, ₩ half box	— —	1 00
Raisins, ₩ white box	1 80	1 85
Bananas, ₩ bunch	1 00	2 00
Crackers, ₩ lb.		
Soda	5½	6
Butter	6	7
Sugar	8	9
Gingernuts	9	12½
Oil:		
Coal, in cases, best	40	48
Coal, in barrels, best	30	35
Illuminating, in cases	— —	40
Illuminating, in barrels	— —	30
Lard, in barrels, best	70	80
Molasses, in barrels		
Common	22	25
Fair	25	28
Prime to choice	31	32
Golden and Rosnet strups	— —	— —
Half bbls, 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	4½	5
Ordinary	6	6½
Fair	6½	7
Prime to choice	7	7½
Soap, in boxes, ₩ lb.:		
XXX Palm	6½	— —
Keller's magnolia	4½	— —
Keller's olive	5	— —
Starch, ₩ lb	8	8½
Salt, in sacks:		
Fine	1 00	1 05
Coarse	85	90
Sugar:		
Good fair	6½	6¾
Prime	7¼	7½
Choice	— —	— —
Yellow clarified	8	8½
White clarified	— —	9
Crushed	— —	— —
Powdered	— —	— —
Spices, ₩ lb.		
Allspice	15	— —
Pepper	13	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Black Congo	27½	1 10
Green Imperial	80	90
Tobacco, manufactured, ₩ lb.:		
Chewing, common	40	45
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, choice	65	70
Smoking	— —	— —

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	— —	61
White	— —	— —
Mixed	— —	62
Oats, ₩ bushel:		
St. Louis	— —	50
Texas	— —	— —
Galena	— —	46
Bran, ₩ 100 lbs	— —	1 —
Hay, ₩ 100 lbs:		
Prime	$1 00	$2 50
Ordinary	— —	— —
Cow Peas:		
Whippoorwill	— —	— —
Mixed	40	60
Clay	— —	1 00

PROVISIONS.

Bacon, ₩ lb.		
Breakfast	7½	8½
Shoulders	6½	6½
Sides, clear rib	6½	6½
Sides, clear	6¾	7
Hams, sugar-cured	9½	10½
Mess Pork, ₩ bbl.	10 50	10 75
Dry Salted Meat:		
Shoulders	— —	4½
Lard, ₩ lb:		
Choice, in kegs and pails	— —	8
Choice, in cases and barrels	7½	7¾

EDULENTS.

Potatoes, ₩ bbl	$1	$1 25
Onions, ₩ bbl	2 50	3 00
Apples, ₩ bbl	— —	— —
Cabbages, ₩ 100	— —	— —

WOOL.

Burry	9	10
Colorado, clear	20	21
Lake, clear	8	8½

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	11½	11½
Ties, Arrow, best, per bundle, 20 lbs and buckles	— —	2 50
Twine, hemp	13½	14

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chicken	$3 75	$4 00
Young	1 25	2 50
Ducks	2 00	2 50
Geese	3 00	4 00
Turkeys	9 00	10 00
Eggs, ₩ dozen		
Western	10	13
Louisiana	15	17½

ADVANTAGES DECIDED.

The advantages in the use of Dr. Price's Special Flavoring Extracts are decided, as they are put up in bottles of full measure, and are made from the true fruits and aromatics, without poisonous oils or ethers, pure and true.

Religious Notices.

SEASHORE CAMP GROUND.—The camp meeting on Seashore Camp Ground for 1878 will commence on Wednesday, the tenth day of July, and continue from eight to ten days.

To strangers who have never visited the encampment, we may say that it is situated and fronting directly upon the Gulf of Mexico, midway between the cities of New Orleans, La., and Mobile, Ala., and is readily reached by the New Orleans and Mobile railroad, on which two trains run daily from and to either city, stopping at the Camp Ground station, only a few hundred feet from the encampment. Trains leave New Orleans, at the depot, head of Canal street, at 7.30 A. M., 3.30 and 5 P. M.; and Mobile, at foot of Government street, at 2.20 A. M. and 8.45 P. M.

The fare on the above road, from New Orleans to camp ground, the round trip, is $3 20; and from Mobile, the round trip, $2 65. Freight at one-half the usual prices.

Tickets will be on sale at the offices and depots, in both cities, on and after Monday, the eighth of July, and continue good to return up to the twentieth of July.

On the Chicago, St. Louis and New Orleans railroad, at all important points from Canton southward, tickets for the round trip to the camp ground and back, via New Orleans, can be had during the above dates for one and one-fifth, the usual fare.

On Morgan's Louisiana and Texas railroad, from Morgan City to New Orleans, one fare for the round trip, going and returning.

On the Mobile and Montgomery railroad round-trip tickets will be put on sale at Montgomery and local stations to Mobile, Ala., for visitors to the Seashore Camp Ground, at the rate of six cents per mile, on and from July 9 up to July 15. Tickets good to return up not later than July 22, 1878.

On the Mobile and Ohio railroad tickets will be sold for visitors to the Seashore Camp Ground, at Carlin and stations south, to Mobile and return, at three cents per mile. Tickets on sale on and from the fifth up to the fifteenth of July, and return coupon good to July 25, 1878.

Tickets of all the above railroads *must be stamped by the camp ground to be good for return on.*

The restaurant will be under the management of a committee of the trustees, with the assistance of an experienced caterer, where visitors can be furnished with good and satisfactory board at the reasonable price of fifty cents for breakfast, seventy-five cents for dinner and fifty cents for supper, or $1 75 per day.

Comfortable lodging accommodations are provided at fifty cents per night.

A limited number of wooden tents are prepared for renting to householders or families, at prices from $4 to $8, according to size and position.

Cots, with pillow and sheet, will also be rented at $1 50 for the term of the meeting.

Persons desiring to attend the camp meeting are recommended to make their own arrangements for their comfort, before the date of the camp meeting, by application to any member of the board of trustees, to wit: William Otis, H. L. Hopper, Price Williams, William March and Edward H. Gpuhl, of Mobile; E. F. Griffin and John Potter, of Mississippi; W. H. Foster, George W. W. Goodwyn, Philip Hallaran, John H. Keller, H. O. L. Rayne, W. B. Thomson, Charles M. Fish and W. G. Tonner, of New Orleans; or to James Tuarp, the keeper of the grounds.

W. H. FOSTER, President.
PHILIP HALLARAN, Secretary. 27

THE time for holding the camp meeting at the Trenton camp ground, in the Trenton circuit, Brandon district, Mississippi Conference, embraces the third Sunday in September, commencing on Thursday night before. This meeting will be on the self-sustaining plan. Provision will be made for the preachers and their horses; also conveyance to Morton, on the twelfth of September to convey the preachers to the camp ground. They are invited to attend this camp meeting. (4) R. A. SIGLEY, Pastor.

THERE will be a camp meeting near Hickory Station, Newton circuit, beginning on Thursday night September 5, embracing the second Sunday. The ministers of Meridian and Brandon districts are hereby invited, also all others who can come. Conveyances for ministers will be provided from a point in the camp ground. 4 ROBT. H. DOWSER, P. C.

MAMRE CAMP GROUND is located on the Selma, Rome and Dalton railroad, three miles south of Randolph, in Talladega district, Alabama Conference. The time for holding the Mamre camp meeting will embrace the third Sunday in September, commencing on Friday night before. (27) J. B. ANDERSON, P. C.

THE Eufaula District Conference of the Alabama Conference will convene in Cheyford, Barbour county, Ala., July 10, 1878. Upon arrival the delegates will report at the courthouse to be assigned to their homes.

27 A. SIMS HOWARD.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—THIRD ROUND.

Brownsville	July 13, 14
Yazoo circuit	20, 21
Tranquil circuit (Tuesday)	23
Silver Creek (Thursday)	25
Yazoo City	27, 28
Raymond circuit	Aug. 3, 4
Spring Ridge circuit (Wednesday)	7
Jackson circuit	10, 11
Station circuit	17, 18
Camden circuit (Tuesday)	20
Madison circuit (Thursday)	22
Jackson station	24, 25
Oak Ridge	31, Sept. 1

The District Conference will be held at Canton, beginning on Thursday, Aug. 29.

27 E. M. FEATHERSTON, P. E.

WOODVILLE DIST.—THIRD ROUND.

Winnsboro church	June
Jackson and Pearl River chapel, at Sale's	July 6
Wilkinson, at Empress	20, 21
Magnolia, at Mobile Springs	27, 28
Amite, at Adams' (Monday)	29
East Feliciana, at Olive Branch (Tuesday)	Aug. 1
St. Helena, at Centre	3, 4
Osyka, Sale at Palmetto to be fixed by the pastor, assisted by T. B. Hutchinson	9, 11
Buffalo, at Sharon, to be fixed by the pastor, assisted by T. W. Heyer	17, 18
First Baton Rouge	24, 25
Woodville	31
Clinton	Aug. 31, Sept. 1
Jackson	5, 8

The District Conference will be held in Woodville, and will convene on Friday, the fourth day of September.

27 JAMES A. GRIFFIN, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—THIRD ROUND.

Alexandria	June 15, 16
Centreville	July 6, 7
Trinity	27, 28
Harrisonburg	Aug. 3, 4
Columbia	6, 11
Castor	10, 11
Spring Dale	17, 18
Evergreen	24, 25
Bayou Rapid	31, Sept. 1
Rapides camp meeting	Sept. 2, 8
Montgomery	14, 15

The District Conference will convene at Harrisonburg on Friday, the second day of August, 1878. Let all the members attend, and let the preachers bring full statistics and the Quarterly Conference journals.

CHRISTIAN KEENER, P. E.

FIFTH ROUND.

Centreville	Sept. 21, 22
Trinity	Oct. 5, 6
Spirit Creek	12, 13
Evergreen	19, 20
Bayou Rapid	26, 27
Harrisonburg	Nov. 2, 3
Castor	9, 10
Catahoula	16, 17
Montgomery	23, 24
Rapides	30, Dec. 1

CHRISTIAN KEENER, P. E.

ALABAMA CONFERENCE.

MOBILE DIST.—THIRD ROUND.

Whistler	June. 29
St. Paul's	30
Franklin Street and Toulmanville	July 6, 7
Eastern Shore, at Bay Minette	20, 21
Pensacola	27, 28
Warrington	28, 29
Milton and Yellow River	Aug. 3, 4
St. Francis Street	10, 11
Stockton, at Red Hill	17, 18
Bladon Springs and Oktuppa, at Healing Springs	24, 25
Grand Bay, at Bayou LaBatre	31, Sept. 1
Citronelle	Sept. 2
Pollard, Powelton and Perdido, at Williams' camp ground	7, 8
St. Stephen's, at Sims' camp ground	10.
27	S. H. COX, P. E.

PRATTVILLE DIST.—THIRD ROUND.

Clanton and Verbena, at Verbena	June 22, 23
Autaugaville, at Ivey Creek	29, 30
Georgiana, at Wesley chapel	July 6, 7
Robinson Springs, at Robinson Springs	12
Prattville station	13, 14
Monterey circuit, at Hickory Hill	19
Pleasant Hill circuit, at Four Oaks	20, 21
Sepulga circuit, at McKenzie's	26, 24
Pineapple circuit, at Pineapple	27, 28
Lawndesboro circuit, at Udon	Aug. 3, 4
Evergreen circuit, at Brushy Creek	17, 18
Monroeville circuit, at Pine Grove	24, 25
Bell's Landing circuit, at River Ridge	31, Sept. 1
Randolph circuit, at Cox's chapel	Sept. 7, 8
Maplesville circuit, at Maplesville	14, 15
Camden and Oak Lawn, at Oak Lawn	21, 22
Gravilla mission, at Gravilla	July 5
Brooklyn mission	Aug. 16

The District Conference will be held at Autaugaville, commencing August 8, at eleven o'clock A. M. The preachers are respectfully requested to bring up the Bishops' fund. Due notice will be given by Bro. Gillis as to transportation, etc.

27 T. F. MANGUM, P. E.

MISCELLANEOUS.

Country Orders for Millinery AND FANCY GOODS.

Parties in the country, who are unable to visit the city, can have orders filled promptly by giving the price and style of goods they desire, and the form and complexion of the wearer.

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TWENTY CENTS.

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6	A. M.	7	A. M.
7	A. M.	8	A. M.
8	A. M.	9	A. M.
9	A. M.	10	A. M.
10	A. M.	11	A. M.
11	A. M.	12	P. M.
12	P. M.	1	P. M.
1	P. M.	2	P. M.
2	P. M.	3	P. M.
3	P. M.	3.45	P. M.
3.30	P. M.	4.15	P. M.
4	P. M.	4.45	P. M.
4.30	P. M.	5.15	P. M.
5	P. M.	5.45	P. M.
5.30	P. M.	6.15	P. M.
6	P. M.	6.45	P. M.
6.30	P. M.	7.15	P. M.
7	P. M.	7.45	P. M.
7.30	P. M.	8.20	P. M.
8	P. M.	9	P. M.
8.30	P. M.	10	P. M.

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GOOD RIO, parched or ground 25c. per lb.
CHOICE RIO, " " 30c. "
CHOICE CORDOVA, " " 30c. "
REAL OLD GOVERNMENT JAVA 40c. "

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12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes.

Stone China DINNER SETS
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Table TUMBLERS
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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, JULY 11, 1878. NO. 28.

MORNING TWILIGHT.

BY ANNIE R. STILLMAN.

A pause upon the edge of day,
When Nature seems to kneel and pray;
The hush that precludes coming song;
The drought which makes the world more strong;
The fly-leaf of an unread book;
The bridge that spans the sleeping brook
Which separates the hills of night,
And day's refulgent mounts of light;
The vestibule all dim and stilled,
The palace chambers, music-filled;
The gates which part, and yet unite,
The Land of Dreams, the Realms of Sight;
Time's brief parenthesis between
The star's decline, the sunrise sheen;
The essence of a holy psalm,
Embodied peace, and pictured calm.

News of the Week.

DOMESTIC.

MEMPHIS, July 2.—The Anchor line steamboat Capitol City, while lying at the elevator, was totally destroyed by fire at two o'clock this morning. The elevator also took fire and was entirely consumed.

WASHINGTON, July 3.—Henry J. Montreal is appointed internal revenue special agent for Texas.

Much interest is felt here among scientists in the total solar eclipse to take place on the twenty-ninth of July. All arrangements have now been fully perfected, and five parties of astronomers from the United States Naval Observatory will shortly leave for their points of observation.

The parties are in charge of Prof. Simon Newcomb, Prof. William Harkness, Prof. J. R. Eastman, Prof. L. S. Holden, and Prof. A. Hall, the distinguished discoverer of the marsial planets, who will locate near Los Animos, Arizona. A number of independent parties of observers from the Signal Bureau and elsewhere will be in the field, and many distinguished astronomers from Europe are coming over to observe the eclipse.

GALVESTON, July 4.—A special to the *News* from Concho says Sheriff Archer, of El Paso county, reports to Judge Blocker that one thousand Mexicans are en route and drilling at El Paso, Mexico, and have petitioned the Chihuahua government to cross over and rescue Desidalo Apodaca and disperse the Texas State troops. The prisoner, Desidalo Apodaca, has implicated some prominent Americans in the December riots.

PITTSBURG, July 5.—Yesterday's storm was the most destructive one in the loss of life and property for several years.

In the city the lightning struck several houses, and the flood did great damage, but no lives were lost. In the rural districts the greatest loss occurred. Houses and bridges were washed away and crops greatly damaged. At Sandy Creek, a village twelve miles above this city, the water rose to a depth of four feet, and carried everything before it. The house of Abner Conner, containing himself, wife and child, Ira Long, and a man named Boyd, a stranger who had stepped in during the storm, was carried away and all were drowned.

ROCHESTER, July 7.—Prof. Lewis Swift, of this city, discovered a comet in the constellation of Hercules, at 9 o'clock this morning, in the right ascension, about seventeen hours four minutes; declination north, eighteen degrees. It is large, but faint, and is moving very slowly in the southward.

NEW YORK, July 8.—Communication by telegraph between Key West and Havana has been restored by the repair of No. 3 cable of the International Ocean Telegraph Company. It is expected that duplicate cable No. 2 will be repaired in a few days.

George D. Appleton, of Appleton & Co., publishers, is dead.

MERIDIAN, July 8.—A fire to-day at Enterprise, Miss., destroyed twenty-four business houses. Loss, $50,000. Insurance, $20,000.

FOREIGN.

LONDON, July 2.—The Pan-Anglican Synod assembled to-day at Lambeth palace. Ninety bishops were present at the first meeting. The archbishop of Canterbury presided over the conference. He urged that the question of maintaining the faith against infidelity be the principal subject of the thoughts of delegates.

A debate on the best mode of maintaining union among various Anglican churches followed. The Bishops of Pittsburg, Louisiana, and several English and colonial bishops spoke. The matter was finally referred to a committee.

LONDON, July 5.—At Thursday's sitting of the Congress some secondary questions were settled, as well as those already mentioned. It was settled that monks of all nationalities inhabiting Mount Athos should have equal privileges.

The only reservation as to the Danube is that Russia, while acknowledging the entire freedom of navigation of that river in time of peace, does not admit of such freedom in time of war.

The Berlin correspondent of the *Times* bases his supposition as to the probable settlement of the Batoum question by Russia receiving Batoum on condition of never fortifying under any pretext, on Bismarck's utterances at Tuesday's interview, and believes that if the question is not settled privately, but it is brought forward at Saturday's sitting, Bismarck will resolutely take Russia's part, and declare that, while she should applaud any compromise, he cannot but consider binding the signatures of Turkey and England to the San Stefano treaty, and the Anglo-Russian agreement respectively.

BERLIN, July 5.—The Greek question was settled in the Congress to-day. A resolution was adopted that the Congress invites the Porte to come to an understanding with Greece for the rectification of her frontiers, and is of the opinion that the line should be from the Valley of Salambria, on the Egean, to the mouth of the Kalamos river opposite Corfu. In the event of difficulties arising in the negotiations, the powers are ready to render their good offices as mediators.

An official bulletin announces that the Emperor's wounds are healed.

BERLIN, July 6.—The fourteenth sitting of the Congress was prolonged from a quarter past two till half-past five. The Batoum question, which had been previously discussed from noon by the commission over which Prince Hohenlohe presides, was the subject of deliberation, but no conclusion was reached. This is not surprising, as the question of Batoum as a fortress was bound up with the question of the Dardanelles.

The Congress has agreed in principle to the three points namely: To maintain the Dardanelles closed, as at present to ships of war; to cede Batoum to Russia, and make of it a free port. There remains the question of dismantling the fortifications, and forbidding the Russians to fortify the coast. These conditions were conditionally present to the minds of several of the plenipotentiaries but none uttered words which would have appeared as a stor encroaching upon the sovereignty rights of a victorious monarch. The anxiety to finish and the desire to maintain the present agreements, however, are so strong that no doubt is felt that some compromise will be found to-morrow by Prince Hohenlohe's committee snuffling to calm the apprehensions of the powers without infringing the Czar Alexander's dignity. There are frequent interviews between Lord Beaconsfield and Prince Gortschakoff, who openly pays tribute to Lord Beaconsfield's statesman-like qualities. The relations of plenipotentiaries are excellent, and the prospects of a happy termination of the Congress next Thursday are most hopeful.

LONDON, July 7.—Various special correspondents confirm the report that the Batoum question is virtually settled. Gortschakoff declared at the opening of Saturday's sitting that the Czar, as proof of his desire to satisfy legitimate interests, had resolved to make Batoum a free port. Beaconsfield announced that England could not but be satisfied with the Czar's reassuring resolve. Salisbury warmly advocated the claims of the Lizis to be protected from annexation. Private negotiations are now proceeding on this subject, Russia objecting to having a warlike and independent people in the immediate neighborhood of his new possession. There are also some slight difficulties in regard to the dismantlement of fortifications, the Russians claiming that some of them are natural features of the ground.

The *Times'* special dispatch from Berlin states that the treaty will be signed on Saturday next. Negotiations between Austria and Turkey relative to the occupation of Bosnia and Herzegovina have commenced. The Turks desire Austria to sign a document acknowledging the Sultan's title to the provinces.

VIENNA, July 7.—The occupation of Bosnia and Herzegovina has been finally postponed until August, in order to give time for the restoration of the railways and for the organization of the future administration of the provinces.

BERLIN, July 7.—It has been decided to grant autonomy to western Roumania, Epirus, Thessaly and Crete, to be secured by European control.

LONDON, July 8.—The following are the features of the convention between Great Britain and Turkey: It is stipulated that if Batoum Kars and Ardahan are retained by Russia, and if an attempt is made at any future time to annex a portion of the Sultan's territory in Asia, not ceded by the definitive treaty of peace, Great Britain engages to join the Sultan in defending his territory by force of arms.

The Sultan in return promises to introduce the necessary reforms to be agreed upon later.

In order to enable Great Britain to make necessary provision for executing her engagement, the Sultan agrees to assign the Island of Cyprus to be occupied and administered by Great Britain, who agrees to pay the Porte the present excess of the Island's revenue over its expenditures. Finally, Great Britain engages to evacuate the island and terminate the convention if Russia restores Batoum, Kars and Ardahan to Turkey. The convention to be ratified within a month.

A dispatch to the *Times* from Calcutta reports 1,700 houses destroyed by a conflagration in Mundalay.

The *Daily Telegraph* this morning has the following:

BERLIN, July 7.—England and Turkey have concluded a defensive treaty.

England occupies Cyprus immediately, and guarantees integrity of Asiatic Turkey.

The *Daily Telegraph's* correspondent also says: This defensive treaty does not necessarily come within the scope of the deliberations of the Congress. It is an independent contract between the powers concerned, the validity of which could not be called in question except at the cost of war. The arrangement will, however, be announced to the Congress on Monday.

The position of Cyprus will give England absolute control over the Euphrates valley. A line of railway having this object in view is to be constructed.

No further Russian encroachment in this direction will be possible so far as Asia is concerned. England and Turkey will practically form one power.

The Wesleyan Missionary Society.

The Wesleyans of England look upon Dr. Coke as the father of their missions. When he was designated by Wesley to the superintendence of the missionary enterprises of the new and growing denomination America was the most important field. In this country and in Canada, in the Hudson's Bay territory and in British Columbia, there were extensive and promising fields, which Dr. Coke did his utmost to occupy, crossing the Atlantic eighteen times on his missionary tours, and giving his personal attention to the collection of funds. A storm in one of his voyages drove his ship to the West Indies, and the religious work which was begun in these islands soon became fruitful, and great results sprang from it. It is well known that Dr. Coke closed his career at sea, on his way with six young men to found a mission in India. Out of these early missionary efforts came the Wesleyan Missionary Society, in 1813—almost half a century after the first foreign missions had been begun.

The society occupies the third place in the list of English missionary societies in the amount of its income; but it is the only one of the eight foreign societies that has been compelled to report a decrease in receipts. All the others have made some gains—some small and some very large. The Wesleyans, however, have fallen short of their contributions last year by only about $1,000. The receipts were $730,085, which is almost two dollar to each member in England. American societies would be very glad to have their income reach this proportion. The Methodist Society, for instance, would have an income which would be larger perhaps than it could handle right away. Where it has now half a million or so it would have more than three millions. About one seventh of the income of the Wesleyan Society was raised by the Australasian Conference and by the missions.

William Newborn, of Banbury, presided at the annual meeting. The annual report which was read by Dr. William Morley Punshon, stated that there were in the employ of the society 878 missionaries, who occupy 632 central stations or circuits, and over for 143,345 full members and 19,892 probationers. It should be remembered, however, that these statistics include missions in Ireland and Europe. The Irish mission, which are the oldest, employ 38 ministers, who despite many hinderances, have gathered together 3,519 members. There is little that is encouraging from the Conference in France. This mission has been in a stationary, if not declining, condition several years, and the report says a new agent has been appointed for it—the Rev. W. Gibson—and new measures are to be taken. The other Continental missions are in Spain, Portugal, Austria, Italy and Germany. In the former missionaries are stationed at Barcelona, Gibraltar, and in the Balearic Isles. The Bible sellers have prosecuted their work amidst much persecution, but there have been fruitful revival services and the schools are well attended. One of the missionaries writes that 'Catalonia seems to be specially visited by God. Missionaries of fifteen years' experience never saw such promises as they see to-day.' In Portugal the missionaries have met with encouragement, and in Italy the outlook is promising, both in north and south Italy. The German mission has suffered a decrease of members; but Methodist literature has had a large circulation, and the society in Vienna is in a prosperous condition.

The missions in India, though disturbed by the famine, are growing steadily, and won, rather than lost, by the great calamity. It has afforded many opportunities for preaching, and disposed the minds of many to hear the gospel. A zenana mission is to be opened in Calcutta, and an improvement has been made in the system of training native agents. In Bangalore 65 adults were baptized during the year, and in both districts of Ceylon there is a grand awakening. The work was never so full of life. Villages and cities are alike being moved. The vernacular and high schools and the native pastors are stimulating this movement.

The China missions report 300 converts—an increase of 43—with 72 on trial. There are 14 European and 3 native missionaries, who can now "trust themselves more to the good will of the populace, and venture upon tours beyond the bounds of the treaty ports." Little has been done in the way of providing schools, the missionaries giving their time almost wholly to preaching. The "great opium difficulty" still stands in their way.

The missions in South Africa have been affected somewhat by the wars; but none of the native members have joined the rebellion. In addition to war, there has been drouth, which has caused much suffering. Notwithstanding these hinderances, there has been an increase of 680 members, with 5,000 on trial. In the West Indies 100 missionaries are working successfully. They report an increase of 1,000 members, with 2,000 or more on trial. In conclusion, the report refers to the fact that Australia and Canada have missionary societies of their own, of whose operations it gives no particulars. The report says the church must take the alternative of retrenchment or add $100,000 more to the funds of the society. This amount is needed to conduct the operations of the society on the present scale.

Among the many speeches which followed the reading of the report was one by the Rev. Silvester Whitehead, missionary from China, whose theme was the magnitude and difficulties of mission work in China. Among the difficulties the greatest was the opium trade. "Oh! I wish I had an hour to speak about that accursed opium trade. Wherever we go to preach the gospel of our Lord Jesus Christ in China, we are met with the cry: 'How about the opium trade?' It is the most terrible question that can fall upon the ears of missionaries in China. We do our best to teach them that, if they refuse to smoke it, by and by our ships will not convey it; but they tell us that we have taught them the habit, and that they are unable to break it off. And that, I am bound to say, is in many cases true." Then we are told to "go home and exhort your own people not to send the opium to us."—*Independent.*

Paris Exhibition.

BIRMINGHAM PENS AT THE EXHIBITION.

We have already had occasion to notice several cases of exhibits which have been sent to Paris by our leading pen manufacturers, and it would seem that this extremely important branch of our local trade will be well represented. There is no town in the world upon which those who write—and that, of course, means the vast majority of the intelligent—are more dependent than upon Birmingham, and it would be a grave omission if among the industries that will be exemplified at the forthcoming Exhibition, we did not show every one how it was that we attained and kept our superiority in the making of these weapons, which, in Lord Lytton's oft-quoted words, are mightier than the sword. If the Birmingham manufacturers have, as a body, acquired such a reputation there are none the less several among them whose names are individually familiar all the world over to hundreds of thousands who may not have the slightest idea where pens are made, or even how they are made. In English-speaking countries, at all events, there must be few who do not recognize in "Joseph Gillott" an old and well-tried friend. The firm of Gillott & Sons have, in common with many of their brother manufacturers, prepared a special case in which to show off to the best advantage the goods which they intend to represent them in Paris. It is of strikingly elegant design, and is formed in the shape of a kind of book case, with a lower case of about twice the depth. The upper portion is divided into three compartments. In the center is a semi-circular niche, which is occupied by a pen and holder of Brobdignagian dimensions. The metal part is an exaggerated copy of the ordinary barrel pen, and has had lavished on it all the careful workmanship and elaborate finish of a veritable work of art. It is polished and split at the nib in the ordinary way, and has been ornamented with pierced work of elegant design. The holder is composed partly of Coromandel wood and partly of ebony, both highly polished, and the whole, which is no less than six feet in length, bears the name of the great founder of the firm. The two side compartments are devoted to tasteful arrangements of pens, which have been made for the purpose of showing how great is the variety and how influite the style of treatment in which an article which can only be used for one purpose is capable of being made. In the center is a royal cushion or bank, upon which are arranged, side by side, rows of pens of different colors and graduated sizes, and round these are extended arrangements of lines, rows, circles and stars, made in a similar way, in pens of a hundred different shades, a hundred different makes and a hundred different sizes. The exquisite skill bestowed on some highly-finished specimens of polished pencil work is particularly noticeable, and a cujdal effect is gained by the introduction of small stars made of pens so small that it is difficult to believe, until they are very closely examined, that they are actually made in the same way and subjected to the same processes as the monster we have already described. Upon the sides of the upper case are two long and narrow strips of leather upon which are shown, with explanatory remarks in English and French, the different stages which have to be gone through before the plain sheet of steel can be transformed into the thing of which it can be said that, looking at its size, nothing can surpass it in utility. Messrs. Gillott do not boast themselves the largest manufacturers of pens in Birmingham, their specialty being quality, and we cannot see how workmanship can do more for their productions than it has done. Durability, smoothness and pliability, with such an enormous variety as can satisfy the demands of the most exacting penman—beyond such qualifications the manufacturers can only be distinguished by some apparent novelty which adds nothing to their intrinsic value. The test of years of ever-increasing demand has proved beyond doubt the firm have got to a pitch at which they need not fear the possibility of being surpassed; and even if they were simply to go on producing those pens which have now for years been recognized favorites, they would not in any way lose the position they have gained. Of these well-known pens they show twenty-one different kinds, distinguished by names which are as familiar as household words, and by numbers which show how very great is the variety which the firm are producing. The effect of the different colored pens—gold, blue, black and silver—is considerably enhanced by backgrounds of colored leather, and by the dark and massive appearance of the ebonized mahogany of which the case is made.

Our Mission Work.

The late secretary of the Board of Missions is entitled to the gratitude of the church for faithful and laborious service rendered in a great cause. He has won the affection and confidence of the church, which will be no small encouragement in his new and difficult post. Let the whole church remember that "except the Lord build the house, they labor in vain that build it," and make prayer for him without ceasing.

Dr. Kelley, the associate secretary, deserves better return than he has received. He has given years of time and labor to the mission work without remuneration; and his devotion, inspired by no selfish considerations, has contributed in no small degree to the measure of success realized. I think I may, without transgressing the limits of propriety, in the name of the Methodist Episcopal Church South, render thanks at least to Dr. Kelley for his generous service.

I am now charged with the trust so faithfully administered hitherto. I cannot claim to be the equal of my predecessors in knowledge and ability. In respect of conviction of the importance of the work and interest in its success I yield to no man. I am ready, as much as in me lies, to advocate the claims of our mission work anywhere and at all times. I expect the same cordial support and co-operation which have made the labor of my predecessors a blessing to themselves and to the church. It is not unreasonable to ask for more. I ought to reap the fruit of the labors of the past in a more abundant zeal and a more liberal contribution to the cause which most fully expresses the mind and purpose of the church's Lord.

Is it not high time that the Southern Methodist Church should make ready to discharge its responsibility, in measure, under the "great commission?" It is not a question of resources. Whether we have one talent, five or ten, we have enough to meet all our Lord's demands. Have we brought out all our resources? Great and effectual doors are opened to us which we have not entered. Is it because we have not means? Or is it because many of us have our talents furled? The careful covering with the napkin is not sufficient to keep away the earthly odor which infects them. I trust in God that I shall come to reap the harvest from the seed sown in the years gone, while I sow for the reaping of others to come after me.

I desire to call special attention to the new feature in our missionary operations, introduced by our late General Conference. The Woman's Missionary Society was authorized and all necessary provision for its organization was ordered to be inserted in the Discipline. The initiatory movement was made in a convention of our Christian women at Atlanta, and matters are now in train for its successful progress. Much is expected from this branch of our work. Dr. Kelley has prepared a brief but sufficient statement of the action of the General Conference and the inception of the enterprise, which will, I hope, find its way to every congregation in the church. It furnishes a satisfactory plan of organization.

Brethren, give me your sympathy, prayers and co-operation. I will do the best I can.

A. W. WILSON.

What M. Monod Says.

We copy the following very striking facts from a speech just made by Rev. Theodore Monod before the Religious Tract Society:

A readiness to hear the gospel exists in this country to an enormous extent. It was quite a mistake to suppose that the people of Paris, who represent the average people of France, a large proportion of them having, in fact, come from various parts of the country, were very far gone in opposition to the gospel. Some of them, indeed, were so. The writers in the newspapers, generally speaking, were; but the common people were not, and a great responsibility rested upon that society in relation to them. He believed that even the most skeptical people—and, after all, the great reason for skepticism is that the people were profoundly ignorant of the Bible and the truth which it taught—might be reached, and were even being reached, at the present time. Let him give an instance or two. He held in his hand a manuscript which was given to him by a Christian lady, the wife of a Protestant pastor in France. It related to a French workman who was exceedingly intelligent, but of violent temper, a great swearer, and a decided opponent of all religion. He was a Roman Catholic, as was also his wife, to whom he said, on the day of their marriage: "We have been at church to-day; but neither I nor you will ever go there again." The lady who gave him (M. Monod) the papers one day presented that man with a New Testament. Some time after, while he was lying ill in a hospital she visited him there, and he then told her that he now understood the gospel. At last death was drawing nigh and she asked him how he felt. He replied: "My soul is at perfect peace; I am happy." These were the words not of an experienced Christian but of one who a short time before was not better, but rather worse, than the average of the skeptical people in France.

There was now a most striking movement in France in the direction of Protestantism, coming from two different quarters. One part of that movement was popular, and was connected with the Reformed Church of France. He would give one or two illustrations of what was going on. In a place in the Department of the Haute Loire there was a poor washerwoman who had become an evangelical Protestant. She openly used her Bible in spite of attempts to frighten her; and she remained steadfast, although the Romish priest told her that she could not expect to wash Christian linen in Protestant waters. (Laughter.) The American pastor in Paris, Mr. Hitchcock, had testified, on good grounds, that an extensive work was being done in that part of France. In one department 31 heads of families, representing 141 individuals, asked for an evangelist to preach the gospel, and the request was granted. Under the law on the subject, only 20 persons could be present at once, but the room in which the meeting was held being on the ground floor, and the window being opened, about 150 persons who were collected outside heard every word that was said.

Another movement was that of thinkers or philosophers, who seemed to be convinced that the future welfare of France depended on its becoming what it seemed about to become in the sixteenth century—a Protestant country. These were men with wild dreams and but little faith. Some of their views appeared to be tolerably well expressed in the recent work of M. Lavelaye, of Belgium, when he said: "Whereas the principle of the Renaissance was a return to antiquity, that of the Reformation was a return to the gospel; and the gospel being superior to antiquity must give better food." Another writer of the same class was M. Renouvier, who said that the Reformed churches might become again what violence alone prevented them from becoming in the sixteenth century, when it seemed about to achieve a pacific conquest of Europe, and who expressed disbelief in "the virtue of a pure negation to change the moral habits of a people." Further, M. Revelland, the editor of an influential newspaper at Trois, in the Department of the Aube, said he thought the ground was marvelously prepared for the spread of Protestantism, that being said in a small book which was circulated very extensively in France, Switzerland and Belgium. The same writer there said that he hoped the majority of his nation would plant their footsteps firmly on the ground which lay between the quicksands of atheism and those of clericalism.

THE MUMMY.—Atlanta, says the Richmond *Christian Advocate*, is considered as a stronghold of Northern Methodism by people at a distance. The Northern Church has a paper there. Bishop Haven claims it as a home. We expected to see some strength and activity among the Northern Methodists in that city. It was difficult even to find the corpse. The dry-rot had finished up what was there. It is a delusion and a snare. It is a maelstrom of Northern "Methodist dollars." Two thousand sunk yearly on that paper!

How long can such a sham continue? The Rev. J. H. Vincent, the editor of their Sunday school publications, while at Atlanta, told these people and preachers—as a Northern Methodist—*Advocate* (the *Southwestern*) reports—"that as a church they had no business there." How different is the opinion of this honest visitor from the tone of the men in the South fed by missionary money! Poor fellows! They are doing so much better than they did at home "down East," and are petted as martyrs and idolized at camp-meetings along the cool lakes of New York. The temptation is too strong.

And what would become of Bishop Haven if fraternity and common sense should prevail? His occupation would be gone. No more men in buckram to back Sir John.

In the atonement of Christ Jesus there is bread, and to spare. There is sufficient efficacy in the blood of Jesus, if God had so willed it, to have saved not only this world, but also ten thousand worlds, if they had transgressed the Maker's law. Once admit infinity into the matter, and limit is out of the question. O Lord, enable all of us to believe in the omnipotent power of the atonement, for the just shall live by faith.—*Spurgeon.*

Let us make our attendance on the worship in the house of God a matter of thought, and of serious, earnest purpose; let us endeavor to bring our minds into accordance with what is inculcated in Scripture, and exemplified in a variety of instances there.—*Brown.*

The Christian Advocate.

THURSDAY, JULY 11, 1878.

SIX LITTLE WORDS.

FROM THE GERMAN.—BY LATIENNE.

To Angruch [illegible] every day—
These words are [illegible] and

I [illegible] the law that God the son has given
The end toward which myself by self am driven.

I [illegible] the fault is wholly mine in me
My world, that sees signs of infinity.

I [illegible] the strength bestowed upon my heart,
The deed, the skill, the knowledge and the art.

I [illegible] man's highest crown adorns me lost,
'Tis freedom's seal, by spiritself impressed.

I would at once inscribe this seal, and more—
Fixes a latch on freedom's open door.

I may is final, and to all its lines
A moment's pause its unlettered defines.

These words, *ought*, *must* and *can*, *will*, *would* and *may*,
Call me to go to Angruch every day.

Yes, dearest, taught by Thee do I each day
Know, what I *ought*, I *might*, *can*, *will*, *would* and *may*.

We Begin at the Wrong End.

MR. EDITOR: I read with much satisfaction the notice, in your paper, of June 20, of a recent book, "The Priest, the Woman and the Confessional". Such exposures are exceedingly healthful to Christian morals, but as exposures of the errors of popery they all have the disadvantage of *beginning at the wrong end*.

The two natural aspects of popery might be classed as the *logical* and the *practical*. The latter grows out of the former. All men reason logically—making many mistakes sometimes, it is true; but dogmatizing, instead of reasoning, is not generally convincing, though it may really have the right side of the question.

Suppose I should turn papist and reply to this book, as also to Elgar, Elliott and others, in this wise: "Nothing is free from abuse. It is only in the right use of right things that advantage is to be looked for. And as to this matter of the confessional as an instrument and mode of worship, *the church says so*. And when you complain of priestly forgiveness, papal infallibility, holy water, etc., I reply: *The church says so*; and who are you to contend against the church?"

But you reply: The church—the Romish Church—is wrong. It teaches contrary to Scripture. But I remind you that according to *your Protestant* teaching that is impossible. I read in such books as Doddridge, Dr. A. Clarke, McKnight, Coleman, Paley, Neander, Whately, etc., that the church is a divine institution, and therefore infallible—that the church is a divine revelation of at least equal if not superior authority with the New Testament. These authors, and many others easily named, hold the doctrine of a primacy—the church is a corporation with a divinely-prescribed charter, authority and government, and therefore unerring in its teachings. You may differ with a papist as to the name of the first primate, whether it was Peter or not, but I reply that that is quite immaterial. If the name was not Peter it was something else. Have it as you will. The only question of any significance is: Was there an original primate at all? Was the church instituted—not the religion of the church, but the government and outward structure of the church—instituted at all? If so, then the doctrine of primacy is established. And if you deny that the present Bishop of Rome is the present primate, then I ask you to point him out to me. A divinely set-up institution, with a prescribed charter or rule of government—*i. e.*, a society to have perpetual succession—is a divine revelation, different only in form from the verbal one, but having somewhat the advantage of the latter in age—that is, on this theory the church was made a little before the New Testament was.

The doctrine of a primacy—call it by what name you will, or by no distinctive name, it matters not—is as clearly set forth by the writers above named as by Milner, Bellarmin, Spaulding or Father Burke.

Archbishop Whately's "Society" certainly had a president or head either, whatever may have been the name of either the office or the man; and both the office and the man being fixed by Christ, and having perpetual succession, the successor to-day is and must be either the present papal primate *or some other bishop*.

I have the vanity to be fearless of loss in reputation as a writer on such subjects, however little it may be, in an attempt to sustain popery against any one in your office or among your valuable correspondents, some of the plain teachings of the Protestant writers above named to be the law governing the subject. I will not quote from a Romish writer, nor advance an argument not logically and legitimately drawn from the authors named.

I write the above in no boastful spirit, but to show that in our attacks upon Romanism we whip the branches rather than cut the tap-root. We begin at the wrong end. Begin right, and logical popery is easily demolished. But acknowledge its grand and only fundamental principle, a primacy—a new church set up at the time of the Savior—and you acknowledge all that logical popery claims. The Protestant is ruined by the logical and legitimate results of his own admissions.

I would not write so boldly, if I had ever seen the arguments of "Ecce Ecclesia" and "City of God" attempted to be refuted or seriously questioned. So far as I know, they have met a universally favorable criticism, and certainly plenty of it, and from all classes of the Protestant press. If they can stand, then, to be successful with popery, we must begin at the right end of the argument, though the hasty and inconsiderate arguments of Protestant writers may stand right in our way. Put logical Romanism out of Protestantism, and it will not be difficult to put practical Romanism out of the church. Whipping the outer branches—plenty of it—will mar the appearance of a tree, but not kill it. Its life is in its tap-root.

It may be said that papists do not use this argument. Of course they have no need to use the *argument*. They have need only for the assertion of a primacy among the apostles. But who does not see that a primacy necessarily supposes a new church, and a new church necessarily supposes a primacy? The two things are inseparable. They co-exist or non-exist.

The importance of this subject is so great that I do not see how we can afford to let it lie still.

H. ABNEY.

An Experience.

MR. EDITOR: I have several times thought I ought to write my experience for publication, but have heretofore shrunk from this duty, feeling that my religious life has been so checkered that it could not do any good; but perhaps an account of the mercy of God to such an unworthy creature may have a tendency to encourage some one to trust more fully in his great and boundless love.

I was brought up by Christian parents, and very early in life felt the strivings of the Holy Spirit. When about eleven years old I joined the Methodist Church, and fully believe I realized a change of heart, but after a time became careless, and relapsed into a stupid state, though often aroused by the convicting power of the Holy Ghost.

I lived the life of a formalist until some time after I was married, when I was restored to the favor of God and enjoyed religion for some time. I often read of the doctrine of sanctification, and the lives of those who experienced it, and felt it my duty to seek and find this blessing. I hungered and thirsted for it, and prayed earnestly, and often felt that I could almost claim it; but the thought that, of all the Christians I knew, none professed it, and that it would be presumption in me to claim it, would hold me back. I often looked at my husband, a faithful minister in the Methodist Church, and thought that as he, so much better and firmer than I was, did not profess it, I surely was not yet ready for it. At last I seemed to feel that I must be holy or go back altogether. Satan brought many temptations, often telling me that perhaps I was not even converted. I was so tossed and troubled that my friends thought I was losing my mind; and with shame I confess that after struggling for several months I gave way to the devil, and concluded it was of no use for me to try to be a Christian at all, and I sank down into despair, and, indeed, was well-nigh demented. I see now that my great mistake was in trusting in my own efforts, and did not submit myself to God, who is able to save, even to the uttermost. I remained in the clutches of the giant Despair for five years, persuaded that I had grieved the Holy Spirit from me forever, continually looking for that fiery indignation which should devour me at last. Eternity will not be long enough to praise God for his goodness to me for that he came and broke my chains, and enabled me once more to love and trust him. Very soon after my restoration to the favor of God I felt I must go on and seek sanctification. The same old temptations were brought up anew; but this time, though I passed through many seasons of heaviness, yet my God sustained me, and I was kept from again yielding to the tempter. Three years ago last fall I read a sermon in the St. Louis *Advocate*—text: "Be ye holy, for I am holy." The way was made so plain to me, through consecration and faith, that I was enabled to step into the cleansing wave. My path was very bright for several months. I was preserved and sweetly kept through a season of severe trial, feeling joyful in tribulation. I felt that I wanted to tell of the blessing I had received, but I was not instructed as to the great necessity of confession, yielded to timidity, and neglected this important duty; so in a few months the witness was withdrawn. I sought earnestly for a renewal of the precious blessing and had to begin by confessing what the Lord had done for me, and how I had forfeited it. Soon after this I was enabled again to trust in the blood that cleanseth from *all* sin; and, all glory be to God! I still find that he is faithful and just not only to forgive me my sins, but to cleanse me from all unrighteousness; and I find it a blessed life to live; and I am looking to him for more and more of this perfect love. Oh, may the full salvation, so graciously promised in God's word, be faithfully proclaimed all over our land, that all may know the things that are freely given to us of God.

PAULINA G. WYNN.

Report No. 6 of the Committee on Publishing Interests.

Your committee beg leave to report, on the New Orleans Depository, that they have examined all the papers which have been submitted to them, and have gathered all the information they possibly could concerning the same, and submit the following as the result:

The indebtedness of the New Orleans Depository, from year to year, as shown by the account current rendered by the Nashville house, is as follows:

May 24, 1866	$[illegible] 67
May 1, 1867	10,447 18
June 15, 1868	[illegible] 08
Mar. 30, 1870	[illegible] 74
June 30, 1871	19,423 30
June 30, 1872	37,712 11
June 30, 1873 overpaid	17,750 39
Mar. 29, 1874	6,797 [illegible]
June 30, 1875	65,614 47
June 30, 1876	72,211 19
June 7, 1877	85,330 16
Mar. 29, 1878	85,515 32

The accounts between the two houses, both in merchandise and cash, from year to year, are as follows, as shown by the same account current:

Nashville House	*Cr.*	*Dr.*
June 11, 1866		
Merchandise	$18,747 91	$2 47
Cash	19 [illegible]	6,765 92
June 26, 1868		
Merchandise	3,935 07	2 616 26
Cash	176 15	3,153 30
June 15, 1869		
Merchandise	1,708 30	1 87
Cash	5 8 15	2,945 84
March 30, 1870		
Merchandise	6,057 27	25 61
Cash	4 [illegible] 85	7,750 00
June 30, 1871		
Merchandise	10,776 11	132 48
Cash	85 129 [illegible]	61,068 00
Profit and loss	5,275 37	
June 30, 1872		
Merchandise	1,915 10	30 23
Cash	117,791 27	151 [illegible] 11
June 30, 1873		
Merchandise	[illegible] 73	31 00
Cash	132,432 [illegible]	202,754 11
March 29, 1874		
Merchandise	214 55	1 85
Cash	2 [illegible] 17	250,619 36
June 30, 1875		
Merchandise	1,715 36	30 38
Cash	10,707 [illegible]	10,[illegible] 56
June 30, 1876		
Merchandise	2,[illegible] 91	2 0
Cash	2, 27 [illegible]	2,902 14
June 7, 1877		
Merchandise	12,[illegible]	76 70
Cash	11,[illegible]	751 91
March 29, 1878		
Merchandise	1,[illegible] 15	1 90
Cash	[illegible]	30 18
Exchange	[illegible]	502 10
Total for 12 years		
Merchandise	[illegible] 8	2,[illegible] 01
Cash	63,[illegible] 83	141,[illegible] 13
Total of cash transactions		$[illegible] 96
Total of merchandise transactions		62,[illegible] 09

We find, as before stated, that, according to the account current rendered by the Publishing House at Nashville, the New Orleans Depository is indebted to the sum of $85,515.32. The statement rendered by R. J. Harp, the agent at New Orleans, shows the entire assets of the Depository to be $78,887.30; total liabilities, other than the indebtedness to the Nashville house, $38,737.63; leaving balance in favor of the Depository $21,149.67, which, if ever realized, would be the property of the Publishing House, and would then show a deficiency, according to the statement of Dr. Rotford, of $65,365.65.

We are also in possession of a statement made by T. K. Johnson and A. H. Wilkins, who were appointed by the creditors, at a meeting held in New Orleans, April 12, 1878, to examine and report the condition of the Depository, from which we learn that the total assets were valued at $57,761.16; total liabilities, $38,737.36; net assets, $19,023.81—showing a discrepancy, as between this and R. J. Harp's statement, of $1,125.87. R. J. Harp claims that instead of an indebtedness to the Nashville-house of $85,515.32, it should be, on the first of April, 1878, $83,232.91, the difference being, credits the Depository should have had on the books at Nashville.

It is impossible for your committee to arrive at an accurate conclusion as to the exact condition of the accounts between the Publishing House and the New Orleans Depository, owing to the conflicting statements before us; but we are forced to the conclusion that the Depository is largely indebted to the Publishing House, yet cannot indorse the conclusion, arrived at by others, that the Depository has been one of the principal causes of the embarrassment at Nashville.

It is our opinion that the assets of the Depository will not prove sufficient to liquidate the outside indebtedness of the house; hence we cannot look to item in the agent's report of $85,515.32, as due from the Depository, as an asset; on the contrary, we are forced to the belief that we shall be called upon to pay in part the liabilities of the Depository to outside claimants.

Respectfully submitted.

J. B. MCFERRIN, Chairman.
DAVID MORTON, Sec.

JAMES I, 5.—The time of your greatest trial is the time of your greatest danger. If you have not yet, you will be tried beyond the strength of your flesh and spirit.—Hebrews xii, 5-8. This is an immutable law of God's kingdom. As long as the utmost of your strength is not called out you may appear, even to yourself, to be firm. But are you going to stand when your resources have been exhausted? When you have been crushed to the earth, and unable to rise, will you cast yourself upon the Lord? In that extreme hour when you feel your greatest *lack*, fail not to ask God for help, and he will give it thee.

MEMNON.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

COL. JOHN ERVIN was born in Marion district, S. C., December 2, 1796, and died at his residence in Hinds county, Miss., March 6, 1878. At eighteen years of age he removed to Mississippi, and settled in Marion county. Shortly afterward he bought property in Hinds county, and was one of its first settlers, having resided at the place where he died for more than fifty years. Not long after his removal to the State of his adoption, where he spent his honored life and in whose bosom he has found a peaceful grave, he became a member of the Methodist Church. His Christianity was of an active, positive type; ever fervent in spirit, serving the Lord. The most intimate and cherished friends of his early manhood were the heroic Methodist itinerant preachers of this then missionary Southwest, with whom he often took sweet counsel. He was present at one of the early sessions of the Mississippi Conference, which was held in a private house, and was composed of scarcely a dozen members. That Conference to the last was ever a green spot in his memory, often would he call the roll of that early band of heroes, and recount pleasant incidents in their history. He always kept a "prophet's chamber." In his hospitable home for the weary itinerant. It was regarded as a matter of course that the preacher would go to Bro. Ervin's. Before his fortune was scattered by the sad casualties of war he was distinguished for his generous, well-nigh princely hospitality. The brave men of the early days, who wrought so nobly and have gone to their reward, found blue ever a friend, true and tried. To-day in the courts above, they will talk together of the warfare past and victories won. Since the war he has lived very quietly at his old home, in age and feebleness extreme. As a citizen he was prayerful, trustful and zealous. His seat in the sanctuary was rarely vacant. In public prayer he was fluent, and in younger years led in the service of song. Family worship was never neglected. Even in his last illness, when physical strength was almost exhausted, by the assistance of others he knelt at his bedside and offered fervent prayer to God. Prayer was to him his watchword at the gate of heaven. As a husband and father he was devoted and tender. His children, two sons and a daughter, long since married and settled in life, treasure with filial pride the precious memory of his name without a stain. His last wife, daughter of the late Rev. Thomas Saxon, survives and mourns his loss. He rests from his labors and his works do follow him.

CHARLES B. GALLOWAY.

IN MEMORIAM.

JESSE D. CANON was born in Anderson district, S. C., June 22, 1836; moved to the State of Mississippi in November, 1865; joined the Methodist Episcopal Church South in 1871; was passed and raised to the degree of M. M. in the Apple-white Lodge, No. 373, July 1, 1871.

Resolved, That in the death of Bro. Canon the church and lodge have sustained a great loss; and though we cannot record any heroic deeds of his during his life, to gain the applause of public sentiment, yet we can say that he was a good, law-abiding citizen, a temperate man in all things, respected and esteemed by all who knew him. He was a devoted husband and an indulgent father.

Resolved, That in this severe affliction we humbly submit to him who "doeth all things well," and commend ours. We are satisfied that he has passed through the gate into the temple of our God.

Resolved, That we sincerely condole with his bereft widow, and tender her our sympathies in this her great bereavement, calling her to him who hath said that he will be a husband to the widow, and a father to the fatherless, for comfort and consolation.

Resolved, That the members of the Apple-white Lodge, No. 373, wear the usual badge of mourning for thirty days from this date, and that a copy of the above preamble and resolutions be transmitted to his bereaved family, and the same be recorded in our lodge minutes, and a copy sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

F. M. WINGATE and others.
JUNE 15, 1878.

DEPARTED this life, at his residence in Beuf Prairie, on Saturday, June 1, Mr. J. F. CARRAWAY, aged fifty-three years.

Again has the inexorable destroyer entered our midst and severed from us a kind friend. For several years Mr. Carraway's health has been delicate; but although we knew that he was not robust, although we often heard him complain of debility and pain, we did not dream that his death was so near. He was taken with fever on the Saturday preceding his death, but was not considered in any danger until the following Friday, when his fever rose very high, and he complained of intense headache. On the same night he became delirious, and until his death, which took place at nine o'clock on Saturday night, he seemed to suffer excruciating pain. From the first days of his illness, ere any one else considered him dangerously sick, Mr. Carraway seemed confident that he would die. The day before his death he said to his wife: "I will go from you this time to return no more." Once or twice he expressed the conviction that he could not get well, but no unwillingness was mingled with it—no word of fear escaped him.

A devoted wife and two helpless children are left to mourn the loss of the beloved husband and indulgent father. A large circle of friends will join them in missing him, not only as a guest at their fireside, but as a watcher by the bed of sickness, and as a true friend in the house of mourning. The writer of this obituary never knew him to withhold aid or sympathy from a neighbor who stood in need. Even an enemy could never appeal to him in vain.

A FRIEND.

DIED, of brain fever, near Randolph, Ala., May 21, 1878, Mrs. MARTHA J. TUCKER.

Mrs. Tucker was a good woman. Seldom do we mourn the loss of one so favorably known and universally esteemed. She had good practical sense and great energy of character. She was mild in her manners and very affectionate in disposition. To her neighbors she was kind and obliging, visiting them in sickness and administering to their necessities. They will long hold her in affectionate remembrance. She was one of the best of mothers, and her children rise up and call her blessed. They will not soon forget her tender care for them, and her unwearied solicitude for their welfare. She was a true and faithful wife to him whom she has left in age and feebleness to mourn. Above all, she was a devout Christian. She professed religion in early life, and joined the Methodist Episcopal Church South, of which she lived an acceptable member through life. For nearly half a century, through all trial and trouble, she endured as seeing him who is invisible. Quiet in disposition and unobtrusive in deportment, but firm in faith and resolute in purpose, she moved steadily forward in the path of duty. And as she lived so she died—in peace and holy resignation. The religion that sustained her in the labors of life was her comfort and joy in the hour of death. To the last she was triumphant, giving glory to God.

"Oh, what a change, indeed, the death of the righteous, and may I not end be like hers!"

J. B. ANDERSON, Pastor.

WILLIAM KIMBELL died at his residence near Arizona, Claiborne parish, La., April 30, 1878, in the seventy-third year of his age. Bro. Kimbell was born in the State of Georgia, January 26, 1805. He married Miss Mary Hinton October 25, 1821, with whom he lived happily for about twenty-five years, when she was removed by death. He was again married on the twentieth of August, 1846, to Miss Judith C. Mitchell, who still survives him. He was converted and joined the Methodist Episcopal Church South in the year 1824. He loved the church of his choice, and was faithful in his efforts to promote its interests. He was devoted to his wife and children. As a husband he was kind; as a father indulgent. He was a good neighbor, never refusing to do a favor when in his power. He did not have the privilege of saying one word to his family or friends when he was attacked, surviving only a few minutes. He seemed more cheerful for several days previous to his death than usual, especially so on the day of his death. He visited a sick neighbor in the morning, was engaged about his home affairs all the evening, and was a corpse before ten o'clock at night.

J. L. W.

MRS. ELIZABETH C. BROWN was born July 9, 1811, in Edgefield district, S. C. While quite young she moved first to Indiana, then to Ohio, and then to Giles county, Tenn.

On the ninth of March, 1828, she was married to Nathaniel Brown. With her husband she emigrated to the State of Louisiana in 1835, and settled in Claiborne parish. In 1837 she joined the Methodist Church, then the only organized Methodist Church in north Louisiana, and departed this life May 18, 1878, having lived nearly sixty-eight years, and a member of the church forty-one years. Sister Brown was known by the writer during the last fifteen years of her life. She was a consistent Christian, a warm-hearted, Zealous Methodist, a faithful, loving mother, a kind and affectionate wife. She raised a large family of children, and lived to see them all grown, and nearly all members of the church of her choice. She was in feeble health for many months previous to her death, but bore her afflictions with great Christian patience and fortitude. Her death was calm and peace be! Long live her Christian example!

JOHN A. MILLER.

MRS. SALLIE B. LOVE was born in Pickens county, Ala., May 24, 1847, and died near Carrollton, Ala., April 8, 1878. Her maiden name was Hughes. She was converted in early life, and consecrated herself to the service of God while the light of youth's rosy morn still lingered about her pathway, gladdening her heart with joyous images of innocence and love. She was an honored and useful member of the Methodist Episcopal Church South. Her religion was of the purest type, imparting a daily beauty to her life, and leaving its divine impress on all her actions. While she suffered no call of charity to pass unheeded by, she cheerfully supported all the institutions and aided all the enterprises of the church. The virtues of Christianity were sweetly blended together in her life and character. She finished her brief course with joy, and, leaving a devoted husband and two little boys, besides a large number of kith and kindred, to mourn their irreparable loss, she passed triumphantly up the shining way, prepared to meet her God.

J. L. BUTTARS.

MRS. LAURA C. DICKINSON, the beloved wife of Rev. Anthony S. Dickinson, of the Alabama Conference, died in Bridgeridge, Pike county, Ala., May 13, 1878, aged thirty-nine years. For twenty years she had known herself a child of God, and during fifteen years of that time had been the laborious, cheerful, happy wife of an itinerant preacher. The relation her husband sustained to the church and Conference caused her to bear more than the ordinary burdens incident to human life; and yet your correspondent, who was her pastor last year, and a frequent visitor at her hospitable home, must bear witness that he never saw her too sad to smile nor too sorrowful to sing.

She passed suddenly away from the cares of this life to the raptures of a better world. Taken sick on Wednesday, she died on the following Monday. Her husband assured me that he never witnessed a more triumphant death. He writes that "her last work on earth was to call her children and friends around her and bless them; then, praying for blessings upon the church of her love, she died in a moment." She left five children—all of them boys—to find out what sad bereavement is the loss of such a mother. May the God whose name is Love be very gracious to our Bro. Dickinson and the motherless little ones.

J. BARKER.

DIED, in Summerfield, Ala., April 16, 1878, Mrs. MARTHA A. M. LAWS (birthright), wife of Charles H. Laws, deceased, aged sixty-four years. She was born in Brunswick county, Va., and was raised and educated with her brother, Charles Mc. Holcombe, in Petersburg, Va., where she married February 26, 1834. Thence in [illegible] she removed to Mississippi, where she lost her husband, August 21, 1852. In 1870 she removed to Nashville, Tenn., and thence in 1871, to Summerfield, Ala., where she left a married son, David C. Laws, as her only surviving child.

The deceased was raised an Episcopalian, but July 11, 1873, connected herself with the Methodist Episcopal Church South in Summerfield, Ala.

She was quiet, gentle and unassuming in disposition, faithful to all her relations in life, devoted to the service of her Savior, consistent and sincere in her Christian character, and endeavored to exert an influence for good upon the members of her own household, as well as upon those with whom she mingled in society. She died in the faith, beloved and lamented by all who knew her.

A. D. M.

MRS. MARTHA M. W. MOORE was [illegible] ter of the late Rev. John D. Wills, of the Mississippi Conference, was born in Monroe county, Ga., October 22, 1822; was married to E. R. Moore July 4, 1841; moved to Alabama and settled in Macon county immediately after marriage; joined the Methodist Church, at Rock Spring camp ground, September, 1840; was converted in the year of 1841; moved to Mississippi in 1850, and died in Newton county, Miss., March 19, 1878. She was truly a help meet for her husband, ordering her house well. She was a most devoted and indulgent mother. By best of all she was a child of God; and though deprived of reason during the last seventeen days of her last illness, her last moments were blissful. She died praising God, and speaking to her children who had preceded her to the spirit world.

Her husband and several daughters, with a large circle of friends, mourn her departure, but hope to meet her in heaven. May we so.

WILL H. LOTT.

WILLIAM T. EVANS was born March 8, 1[illegible], and died May 2, 1878. In the month of December, 1865, he was married to Miss Mary Lowery, who, with five children, survives him to mourn his loss.

Though not numbered among the rich, yet his is a character as an honorable Christian gentleman classed high among the officials of both Church and State. His death, caused by some falling limb, leaves the church here bereft of a zealous supporter, the community a good citizen. He was of impetuous disposition; but still his life was pure and undefiled. His private home life and elsewhere, like every one of the injunction of the apostle Paul, was diligent in business; fervent in spirit, serving the Lord. He ever trusted in God in counsel and prayer to God, who "shall direct his paths." He ever sought the sparrow tall and feeds the ravens.

W. C. PAYNE.

SAMUEL COOK, the subject of the following obituary notice, and the son of Lazarus and Adaline Cook, was born January 30, 1[illegible], professed religion and joined the Methodist Episcopal Church South in the year 1[illegible], died on the thirtieth of May, 1878, from his buggy. His death leaves sorrow and gloom upon the hearts of his aged father and mother and other relatives. It leaves a deeply stricken young heart in the desolation of widowhood. May they all find comfort from the great Comforter, who can cheer the deepest gloom and sweeten the bitter waters of life.

W. H. LOTT.

HENRIETTA HORTMAN, consort of Thomas Trolly, was born in Houston county, Ga., September 15, 1849, and died in Washington parish, La., December 1, 1877. She was for several years a member of the church, and as such lived a consistent life, letting her light shine in the circle in which she moved. For some time before her death she was a great sufferer, but was patient in all her afflictions. She was willing to depart and be present with the Lord, only regretting to leave behind her husband and two children.

HER PASTOR.

MRS. PHOEBE WOOSTER, wife of Nathan Wooster, died at Centerville, La., aged seventy-six years and four months. She was a member of the Presbyterian Church. She died on the nineteenth of June.

N. JAY WOOSTER.

DIED, at Newton, Miss., June [illegible], 1878, FRANK ARTHUR, infant son of Rev. B. and J. H. Bowner, aged seven weeks. "Of such is the kingdom of heaven."

An honest man's word is as good as his bond.

The Christian Advocate.

THURSDAY, JULY 11, 1878.

THE OLD MAN OF THE SEA.

BY PAUL H. HAYNE.

Grievous, in sooth, was luckless Sinbad's plight,
Saddled with that foul monster of the sea;
But who of some soul-harrowing weight is free?
And though we vail our woe from public sight,
Full many a dreary day, and dismal night,
It chafes our spirits sorely! Yet, for thee
Whate'er, O friend, thy special grief may be,
Badge thou against it all thy manhood's might.

Thus, though thou may'st not smile on brow or breast
That irksome incubus, be sure some day
The load that blights shall droop and fall away,
And thou, because of torture borne so well,
Shalt pass from out thy long, hallow'd unrest
And walk thy future paths invincible!

A Turkish Lady's Cake Party.

The mistress of the harem—the Bairk-Hanum (great lady,) to give her full title—dresses much like an English lady nowadays, reads French novels and plays the piano; though she has some gorgeous Turkish costumes which she dons upon state occasions, such as the chalvas, when she entertains other ladies. Chalva means a cake, but it has come to designate a party at which that dainty is eaten, just as we say tea for tea party in England. When a Turkish lady gives a chalva her husband is perforce excluded from the harem while the strange women are in the house. These guests begin to arrive toward six, accompanied by their maid servants, and negroes carrying lanterns, and bringing their children with them. Closely muffled, they divest themselves of their furmounes and babouches in an ante-room, and put on delicate satin slippers, which they have brought with them in bags. The reception-rooms are brilliantly lighted up with pink wax candles, and scented with fragrant pastilles. There is no kissing or hand-shaking between the hostess and her guests; but each lady, as she comes in, lifts her hand gracefully to her heart, her lips and her brow, which means: "I am devoted to you with heart, mouth and mind." This mode of salutation, when smilingly performed, is very pretty. The greeting being ended, the company seat themselves on chairs if there be any. Frank ladies present; if not, they betake themselves to the divans and carpets, while the children go off altogether to be regaled and to romp in some other room. Cigarettes, coffee and sweetments are handed round; and while these things are being discussed the ladies are bound to pay one another compliments about their respective dresses, which are sure to be most sumptuous, and indeed are sometimes worthy of fortune. The right thing of Turkish women consists of a long tunic, with open sleeves, and of a wide pair of trousers; and when these articles are of costly stuff, embroidered, laced and covered with jewels, they produce a rare effect. After the coffee, dancing girls are introduced, and at this stage of the proceedings the elderly ladies generally settle down to cards and backgammon, neither more nor less than in Western countries. In some houses, where Christian manners have penetrated, a lady pianist rattles off waltz and operatic music to amuse the company; but this does not exclude the performances of the native dancing girls, whose gyrations and fantastic mimic with tambourines or castanets are much appreciated. These almees are seldom older than fifteen, and in any case no married woman ever joins in a dance. When the evening has been more or less agreeably spent amid these pastimes and conversation, it is the lady of the house who gives the signal for her guests to retire. This she does by clapping her hands and exclaiming: "Chalva yel"—*i. e.*: "Bring in the cake." At once the maid servants hurry off to fetch the delicacy, and soon a very aromatic, creamy and spongy pudding is produced—which having been honored as it deserves, silver basins full of rose-water are carried in for the guests to wash their hands with; and then the party is at an end. A very quaint form of salutation speeds the parting guest. As each lady comes up to express her thanks for the hospitality she has enjoyed, the hostess answers sweetly, "How happy I am that is all over," which ambiguous utterance only means: "How happy I am that no accident has befallen any of us during this delightful evening!" It is said, however, that accidents sometimes befall on the morrow to the younger guests, for that chalva is very indigestible.—*Pall Mall Budget.*

Sabbath Observance.

While the teaching of God's word is mainly general, yet it is broad enough to cover the whole question of human duty, and the obligations of individual conscience in every condition and generation of mankind. The Bible is a book of principles, as well as of institutions. The law is clearly stated, but at the same time, in its detailed application to the specific acts and circumstances, much has been left to the individual conscience and judgment of men. It is here that our responsibility begins. Here we must seek to know the will of God, and to cherish the spirit of obedience.

A studious collation of Scripture texts would disclose the following particulars of a Christian observance of the Sabbath:

1. The Sabbath must be remembered.—Exodus xx, 8.

2. It must be hallowed.—Exodus xx, 8.

3. It must be secure from ordinary secular occupation, being, in this respect, a day of rest.—Exodus xx, 9.

4. It must be employed in divine worship—private and public—with meditation, prayer, and the preaching of the word.—Isaiah lxvi, 23; and Ezek. xx, 7.

5. It must be hailed as [illegible] as the Lord, and holiness [illegible] a day of gladness and thanksgiving.—Isaiah lviii, 13; Acts xx, 7. Burkhalter x, 16.

6. It must not be dishonored by frivolous recreation or idle pleasure.—Isaiah lviii, 13.

7. It must not be disturbed by unseemly noise and tumult.—Habakkuk ii, 20; Matthew xxiv, 20; Hebrews iv, 9.

8. It must not be outraged by gala spectacles and vain parades.—Isaiah lviii, 13; Psalms lxv, 1, 2, 4, 7.

9. It must not be profaned by traffic for gain or sordid industry.—Nehemiah xiii, 15-22; Isaiah lviii, 13; John ii, 13, 17.

10. It must not be polluted by any form of vice or dissipation.—Isaiah lvi, 2.

11. It may be used in acts of social intercourse; spent in imperative travel; visiting the prisoner, the sick or the poor; in religious instruction and deeds of charity.—Matthew xii, 1, 14; Luke xiii, 10, 17; xxiv, 13, 31.

12. It may be employed in any works of necessity or mercy.—Mark ii, 23, 28, *et passim.*

These conditions of Sabbath obligation apply generally to human society. They belong alike to the individual, the family, the community, the Church and the State.

Such is the Scripture outline of a Sabbath observance, which seems equally removed from that of the Jewish synagogue and that of a German beer garden. A Pharisaic austerity and a French indulgence are alike excluded. In the reaction in this country from Puritan Sabbathism, the nation has been drifting to the opposite extreme of continental license; and the danger now is that with such views as have passed current among professedly Christian teachers, through many centuries, the divine ordinance, as it was left by Christ and his apostles, may be inundated and practically swept away. Are the Christian church and this favored republic prepared for such a catastrophe?—*Methodist Review.*

The Angry Father.

Theon was one day reading in the Holy Scriptures, when he suddenly closed the book, and looked thoughtful and gloomy.

Hillel perceived this, and said to the youth: "What aileth thee? Why is thy countenance troubled?"

Theon answered: "In some places the Scriptures speak of the wrath of God, and in others he is called Love. This appears to me strange and inconsistent."

The teacher replied: "Should they not speak to man in human language? Is it not equally strange that they should attribute a human form to the Most High?"

"By no means," answered the youth; "that is only figurative; but wrath—"

Hillel interrupted him:

"Listen to my story. There lived in Alexandria two fathers, wealthy merchants, who had two sons of the same age, and they sent them to Ephesus on business connected with their trade. Both these young men had been thoroughly instructed in the religion of their fathers.

"When they had sojourned for some time at Ephesus they were dazzled by the splendor and the treasures of the city, and, yielding to the allurements which beset them, they forsook the path of their fathers, and turned aside to idolatry, and worshiped in the temple of Diana.

"A friend at Ephesus wrote of this to Cleon, one of the two fathers at Alexandria. When Cleon had read the letter he was troubled in his heart, and he was wroth with the youths. Thereupon he went to the other father, and told him of the apostasy of their sons, and of his grief thereat.

"But the other father laughed and said: 'If business do but prosper with my son, I shall give myself little concern about his religion.'

"Then Cleon turned from him, and was still more wroth.

"'Now which of these two fathers,' said Hillel to the youth, 'dost thou consider as the wiser and the better?'

"He who was wroth," answered Theon.

"And which," asked the preceptor, "was the kinder father?"

"He who was wroth," again answered the youth.

"Was Cleon wroth with his son?" asked Hillel.

And Theon replied: "Not with his son, but with his backsliding and apostasy."

"And what," asked the teacher, "thinkest thou is the cause of such displeasure against evil?"

"The sacred love of truth," answered his disciple.

"Behold, then, my son," said the old man, "if thou canst now think divinely of that which is divine, the human expression will no longer offend thee." *From the German.*

Pour Out Your Heart Before Him

We are taught in the Bible to confess our sins, to give thanks, to acknowledge God in all our ways, and then, lest in our narrowness we should think the petty cares and trials of our every-day life too trivial to carry to him who "taketh up the isles as a very little thing," he speaks through the mouth of his servant David, saying: "Pour out your heart before him."

How much we have in our hearts that we would gladly pour into the ear of some friend, could we only find one sufficiently strong and sympathetic—one who would guard our secret as his own! Yet God, who pities as a father and comforts as a mother, bids us bring all our burdens and perplexities to him.

We carry our troubles to some earthly friend; and as we receive his sympathy we feel our hearts drawn to him with new love, our affections serving as a cord to bring us closer together. So as we pour out our temptations, our weaknesses, our joys and our triumphs to God, our friend above all others, we find him "very gracious unto the voice of our cry." And as with David we say, "All my desire is before thee," we shall hear his voice saying: "I will hold thy hand, and will keep thee."

And is not this as acceptable a prayer as we can offer?

Said one who had passed through deep affliction: "I tried long to find the comfort I longed for in earthly sympathy and companionship; but God denied me comfort until I sought it of him, the source of all consolation, withholding human sympathy, giving instead divine. Now I feel that not a thought of my heart is beneath his notice."

Weary mothers, worn with a hundred anxieties that you breathe to no earthly ear, "the Father knoweth what things you have need of." Pour out your heart before him."

Man of business, perplexed with life's cares, constantly tempted from the paths of right and justice, Christ, our elder brother, was "tempted in all points like as you are." "Pour out your heart before him," that he may succor you.

To the sick-room, work-shop, wherever there are hearts longing for sympathy, come these gracious words, "Pour out your hearts before him," and he that numbereth the hairs of your head will comfort you. *K., in American Messenger.*

Comin' Thro' the Rye.

Some time ago a member of the bar in this city, interested in subtleties not altogether legal, undertook to verify the following bit of poetical exegesis, which had been for some time going the round:

A New York pictorial publishes an illustration of "Comin' Thro' the Rye," and blunders into what we presume is the popular misconception of the ditty, giving a laddie and lassie meeting and kissing in a field of grain. The lines,

[illegible]
Comin' thro' the rye,

and especially the other couplet,

[illegible]
When comin' thro' the rye,

seem to imply that traversing the rye was an habitual or common thing, but what in the name of the Royal Agricultural Society could be the object of tramping down a crop of grain in that style? The song perhaps suggests a harvest scene, where both sexes, as is the custom in Great Britain, are at work reaping, and where they would come and go through the field indeed, but not through the rye itself, so as to meet and kiss in it. The truth is, the rye in this case is no more grain than Rye Beach is, it being the name of a small, shallow stream near Ayr, Scotland, which, having neither bridge nor ferry, was forded by people going to and from market, custom allowing a lad to steal a kiss from any lass of his acquaintance whom he met midstream. Our cotemporary will see that this is the true explanation if he will refer to Burns' original ballad, in which the first verse refers to the lass wetting her clothes in the stream:

[illegible]

OPTICAL ILLUSION.—Here is a curious optical allusion to while away an hour on a winter's night, and of interest all: Take a sheet of stiff writing paper, and roll it into a tube an inch in diameter. Apply it to the right eye, and look steadfastly through it, focusing the eye on any convenient object. Keep the left eye open. Now place the left hand, held edgeways, upward, edgeways against the side of the paper tube, and about an inch or two above its lower end. The astonishing effect will be produced of a hole, apparently of the size of the cross-section of the tube, made through the left hand. This is the hole in which we propose to materialize another and smaller hole. As we need a genuine aperture, and it would be inconvenient to make one in the left hand, let a sheet of white paper be substituted therefor, and similarly held. Just on the part of the paper where the hole equally in diameter the orifice of the tube appears, make an opening one-fourth of an inch in diameter. Now stare intently into the tube, and the second hole, defined by its difference of illumination, will be seen floating in the first hole, and yet both will be transparent. The illusion—for, of course, it is one of these odd pranks our binocular vision plays upon us. Is certainly one of the most curious ever devised. Besides, here is the actual hole clearly visible, and yet there is no solid body to be seen to define its edges. It is not a mere spot of light, because, if a page of print be regarded, the lines within the boundaries of the little hole will not coincide at all with those surrounding it, and extending to the edges of the large apparent aperture. Each eye obviously transmits an entirely different impression to the brain, and that organ, unable to disentangle them, binds us in the palpable absurdity of a materialized hole.

An English scientist asserts that flies have a speech of their own, and are not limited to the irritating buzz for which they are chiefly distinguished. By the assistance of the microphone, an instrument which magnifies sound, this fly language can be heard, and the tramp of a fly across a box is said to sound almost as loud as that of a horse across a wooden bridge. A curious sound accompanied the tramp of the fly which, it was suggested, was caused by the nejgding of its proboscis.

By dress, books and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves like the Eddystone lighthouse.

The religion that renders good men gloomy and unhappy can scarcely be a true one. Dr. Blair says, in his sermon on Devotion: "He who does not feel joy in religion is far from the kingdom of heaven."

A married couple resemble a pair of shears, so joined that they cannot well be separated, moving often in opposite directions, but always punishing whatever comes between them.

Religious Intelligence.

—During the past year there has been an unusual degree of religious interest manifested in all the stations of the Siam mission.

—R. S. Hudson, Esq., gives $25,000, to be paid in installments extending over five years, to the English Congregational Chapel Building Society.

—The statistics of Sunday school work in Germany are as follows: There is in Germany a total of 1,961 Sunday schools, with 8,119 teachers and 158,615 scholars.

—The general agent of the American Bible Society reports that the demand for the five-cent Testament had led to the issue of 1,000 copies a day throughout the month of May.

—Aroused by the progress of Christian missions, the Buddhist and Shinto priests of Japan are collecting money to send missionaries of their respective beliefs to other lands.

—A missionary paper puts this striking contrast: We spend annually in this country $700,000,000 for intoxicating drinks. All the Boards of Missions spend for the salvation of the world less than $6,000,000.

—The salaries of the Bishops of the Methodist Episcopal Church South are fixed at $3,000 each, and $1,500 a year is allowed for the support of the family of the late Bishop Marvin. A sum of $27,525 is assessed upon the Annual Conferences for episcopal support.

—The Free Church Assembly, Scotland, has adopted resolutions inimical to the case of Prof. Robertson Smith. His views are regarded as unscriptural and dangerous, and in virtue of the resolutions he must be suspended from his professorship and from the ministry of the Free Church.

—The Bible and Colportage Society of Ireland is doing a good work in supplying its people with the Bible and religious literature. Within a few years it has sold there nearly 12,000,000 of books, tracts and periodicals and has received in cash nearly $500,000. It has about 70 earnest and efficient colporteurs, who are supported by voluntary subscriptions.

—A General Conference on Missions, intended to represent all Protestantism, is announced to be held in London, in October next, called by a meeting held last June, under the presidency of the Earl of Shaftesbury. The object of it will be to consider "the present position, labors and prospects of Protestant evangelical missions to foreign countries." A meeting of this kind was held in Liverpool in 1860, and was attended by 120 representatives of Christian missions and missionary societies. Much information was gathered, methods of work were compared, and altogether the results were most valuable.

—In June, 1875, Lord Penzance issued a monition to the Rev. A. H. Mackonochie, of St. Alban's, Holborn, warning him to leave off certain ritualistic vestments and practices. Mr Mackonochie paid no attention to the order, going on with the ceremonies in the church as usual. A motion has just been made to the Lord Penzance to enforce obedience to the motion. His Lordship said, even at the eleventh hour, he would give Mr Mackonochie an opportunity to conform to the law. He ordered the monition to be regarded, and stated that if it was again disregarded a severe punishment would be inflicted. This is supposed to mean incarceration in the Middlesex House of Correction.

—The Presbytery of New Orleans, connected with the Tennessee Synod of the Northern Presbyterian Church, has been reduced to pretty small dimensions by the withdrawal of the First German church of New Orleans. There were in the presbytery two churches, both German, with a combined membership of 111. The First church takes with it 97 of this number, leaving to the presbytery 14 members. The First church returns to the Southern Church, because it is satisfied its true interests and spiritual life demand a closer contact with the majority of the Presbyterian churches of the city, and because it has been almost impossible for a long time to hold the meetings of the Northern Presbytery of New Orleans.

—It seems hardly necessary that the Moravian Church in this country should be divided into two districts. The Northern district, which is very respectable in size, having 61 churches, might also include the 11 churches of the Southern district. In the former there are 8,496 communicants; in the latter only 1,455. In the former there is an increase of 175; in the latter a decrease of 12. The churches in the Northern district are scattered over the country from New York to Kansas, and as far south as Maryland. One fourth of the churches are in Pennsylvania, and of these five are in Philadelphia. About one-seventh of the membership is in Bethlehem. Sixty-four ministers do the work of the church in the Northern and eight in the Southern district. The latter is composed chiefly of churches in North and South Carolina.

—The Wesleyan Methodists have recently dedicated a new church at Durban, Natal, South Africa. In a little over a year the building has been completed, greatly to the credit of all concerned. It is 117 feet long and 66 feet wide. There are vestries and a class-room, a gallery at the end for the choir, and a suitable place behind the rostrum for an organ, which will be obtained as soon as means are available. The rostrum and seats are of pitch pine. It seats 800 persons; is thoroughly well ventilated, which is a matter of vital importance anywhere, especially in that climate; and, with care, the preacher's voice is well heard. The cost is $25,000. The impetus to the scheme for erecting this sanctuary was first given by B. W. Greenacre, Esq., member of the Legislative Council and mayor of Durban, by a gift of $2,500, and a contribution of the same amount by his partner, Thomas Harvey, Esq., of New Barnet, and half as much by Paul Henwood, Esq., of the same place.

Our Young People.

WHAT THE OWL KNOWS.

BY GEORGE MACDONALD.

Nobody knows the world but me,
When they're all in bed I sit up to see;
I'm a better student than students all,
For I never read till the darkness fall,
And I never read without my glasses,
And that is how my wisdom passes.

I can see the wind. Now who can do that?
I see the dreams that he puts in his hat;
I see him sporting them out as he goes—
Out at his simple old trumpet-nose.
Ten thousand things that you couldn't think,
I write them down with pen and ink.

You may call it learning—I call it wit.
Who else can watch the lady-moon sit
Hatching the hours and the long-legged fowl,
On her nest, Chaos, all night, but the owl?
When the oysters gape to sing by rote,
She erects a pearl down each stupid throat.

So you see I know—you may pull off your hat,
Whether round and lofty, or square and flat.
You can never do better than trust to me;
You may shut your eyes as long as I see,
While you live I will head you, and then—I'm the owl—
I'll bury you nicely with my spade and shovel.

Good Things.

Was He Right?

BY ALBERT PELLINGWOOD.

An advertisement such as William Henry read, posted on the fence one morning, could not fail to attract a bright-eyed boy. He would have been a marvel of goodness had he turned away, because the school-bell was tolling, from such curious and enchanting pictures of lions, tigers, real live elephants, giraffes and camels, beside wonders from African forests and Arabian plains, to say nothing of the beautiful ladies in gauzy dresses who rode prancing steeds, or the boys and men who twisted themselves into outlandish contortions to amuse the spectators.

"My!" he exclaimed, at the same time holding his fingers up to his mouth to keep them from freezing, "if that ain't the jolliest show, you may just tell me I don't know nothing. Whew! but ain't she splendid!" and while he was thus soliloquizing, along walked his chum, Thomas White, a boy about William Henry's age, and far poorer, but none the less thought of for that. The boys stood looking at the pictures many minutes, pointing out the especial attractions, and talking over to each other, in boy ways, what seemed to them the greatest feature in the performance.

"Of course you'll go, Will," said Tom White; "your mother'll give you the money, but mine unfortunately hasn't any."

"Of course I shan't," answered William Henry; "you may depend on me, Tom; not one step will I go without you."

"You don't mean it?" Tom said affectionately. "Is that really so? Why, your mother won't take me, too; and any way," he again said thoughtfully, "it wouldn't be right for me to take the money. No, Will, don't ask me, for I know I cannot go; beside, there's the wood-box to fill for mother, and the horse to harness, and my lessons to get. Oh, dear," he sighed, "I never can do anything like other boys. Sometimes I think I'll run away. It isn't much good I can be to anybody here, and nobody cares for me very much."

"I guess I wouldn't do that," Will said, rather puzzled to know exactly what was best to say in such distressing circumstances. "It seems to me, Tom, you might be some help at home."

"Don't talk that way to me, Will. You know well enough I work like ten men, and yet mother's always complaining that she has such a careless son, who never does anything but play. It's pretty hard on a fellow never to be able to go off with the boys because he must work, work, work from morning until night."

But did Tom really work so hard?

He certainly harnessed the horse and kept the wood-box behind the stove well filled, but then the former he loved to do, and carrying in the wood seldom occupied over twenty minutes. Then, again, his mother was a widow, and sewed to support Tom and herself, and pay the school bills.

But Tom never thought of that. He only remembered at this moment that he wished very much to attend the circus, and consequently he had imagined his troubles a thousand times greater than they really were.

"I tell you what, Will," said Tom, "I will do. I'll just break open my savings bank, and I need never tell mother, so she can't scold if she doesn't know about it."

"Oh, Tom, do you think you'd better?" sighed William at his friend's sad story of his misfortunes. "Ma will take you; I know she will if I ask her, and I'm sure to do that."

"No, you're not," said Tom, "for I'm not going that way; but there, the bell's stopped ringing, and we are late;" so both boys hurried on, and for a time forgot Tom's trouble.

School being over, Tom hurried home, and, bursting open the door of the sitting-room, he flung his cap on a chair and stole softly up stairs to where his bank stood on the mantlepiece, and, grasping it quickly, he ran with it to the shed, and, making a hole in the back, he counted fifty cents into the palm of his hand, all it contained, but enough and more than enough to take him to the show.

He did not return home to tea, and that evening, as he sat perched on a high bench in the great tent, his thoughts now and then were a trifle gloomy, especially when he remembered how long he had been saving fifty cents and how soon he had spent it. He began to wonder, too, how he would go home, and what excuse he would make if questioned, which he was sure to be.

He could not understand why he felt uncomfortable, and was glad when it came time to leave. "I expect she'll be waiting for me at the door," he thought; "and, dear me, what shall I tell her?" He shut the gate very softly, fearing to disturb any one who might be listening for him; but the house seemed dark, and, as far as he could judge, empty. He opened the door, but, with the exception of a lamp burning on the table, it was all still and dark.

"This is a pleasant reception for a fellow," he said to himself. "I should think she might have sat up a little later." He felt disappointed, and wished there was some one to say good-night to. He peeped into his mother's room, but she was asleep, and he did not dare disturb her; so he crept into bed feeling very queer. In the morning he was up before sunrise and made the fire, which he never did before, and waited for his mother and the scolding she was so likely to give. But, strange to say, the scolding did not come—only a pleasant good-morning in its place.

"Perhaps she never missed me," Tom thought. "My! but I'm in luck this time!" But he changed his mind afterward, when she told him how much she was disappointed last evening that he did not come home, for it was so dull generally, and they so seldom went out she thought it would be a happy change for them to attend the great show, and that they would go together, and he should take his father's place as her protector.

Tom winced and felt uneasy. He did not feel like a protector just then; indeed in his own estimation he seemed very selfish.

"And then, Tom," his mother continued, "you must have nearly fifty cents in your bank by this time, and God has given us so many blessings, I wanted to propose your giving the Moon the arithmetic he has been trying so long to buy. Poor boy! he has so little with which to buy school-books, and we ought to make it part of our lives to give to those who have less than ourselves. It is only repeating the story of the cruse of oil, told of in the Bible, and I feel that we do far less than we can do even with our small means."

In Tom's heart he thought so too, but at that moment he chose rather to keep the secret than to fail in his mother's estimation, as he had already done in his own; and what must he appear in the sight of God, who was constantly blessing him with such kindness? It is a great deal harder to learn to be generous through our own selfishness than through the selfishness of others, and Tom knew now why he did not enjoy the menagerie. Can you tell why? Surely you agree with Tom now in thinking: "It is better to give than to receive."—*Christian Intelligencer.*

Children's Tombs.

Westminster Abbey is full of the remembrances of great men and famous women. But it is also full of the remembrances of little boys and girls, whose death shot a pang through the hearts of those who loved them, and who wished that they never should be forgotten. Almost the earliest royal monument in this abbey is of a beautiful little deaf and dumb girl of five years old, the Princess Catherine, daughter of King Henry the Third, who loved her dearly. She was not forgotten, and her two little brothers, and perhaps four little nephews, were buried close to her, as if to keep her company. And so there are two small tombs in Henry the Seventh's chapel of the two infant daughters of King James the First. Over one of them are some touching lines written by an American lady, which all mothers should read. And to the tombs of these two little girls were brought in after-days by their nephew, Charles the Second, the bones of the two young murdered princes, which in his time were discovered at the foot of the staircase in the tower. And there is in the Chapel of St. Michael another tomb of a little child that died from a mistake of its nurse; and we know from her will that she never ceased to lament the little darling, and begged, if possible, very urgently, to be buried beside it. And there is a monument in the cloisters which contains only these words: "Jane Lister—dear child," with the dates of the child's age and the record of her brother's death. It is an inscription which goes to the heart of every one. It was in the year 1682, just a month before the great English Revolution, but the parents thought only of "Jane Lister," their "dear child."—*Good Words.*

While time and the things of time are uppermost in men's minds, ministers are content without *knowing* about their people that they are saved—content with merely "hoping the best;" and people are content without *knowing* about themselves, and those near and dear to them, that they are saved—content with merely "hoping the best," which hope may turn out to be a delusion and a snare; but when eternity and the things of eternity take the place which is due to them, none can be content without *knowing* that souls are saved. The unconverted are seen to be on the road to hell; eternity without Christ is seen to be, as God's word describes it, everlasting darkness, everlasting punishment, everlasting death; and who can believe that and remain in an uncertain state, or be content that any loved one should remain in an uncertain state?

On one occasion, when coming to church, Dr. Macknight, who was a much better commentator than preacher, having been caught in a shower of rain, entered the vestry soaked through. Every means were used to relieve him from his discomfort; but as the time drew on for divine service he became very impatient, and ejaculated over and over again: "Oh! I wish that I was dry! Do you think I am dry? Don you think I am dry enough noo?" Tired by these endless complaints, his jocose colleague, Dr. Henry, the historian, at last replied: "Bile a wee, doctor, and ye'se be dry enough, gin ye ance get into the pu'pit."

Francis the First being desirous to raise one of the most learned men of the time to the highest dignities of the church, asked him if he was of noble descent. "Your majesty," answered the abbot, "there were three brothers in Noah's ark, but I cannot tell positively from which of them I am descended." He obtained the post.

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The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE will hold its annual meeting at the Seashore camp ground on Friday morning July 12 at nine o'clock.

If Any Man Thirst.

Religious desire may not always be clearly defined. There is often a sense of want, a feeling of dissatisfaction, and a disturbed and restless state of mind. There is a burden on the heart and the sufferer scarcely knows why it is. There is the longing for something to quiet fear, and to fill the aching void, while the precise thing is not shaped in word or thought. The relief is in Christ, and we need not hesitate to come to him. Thousands under the influence of this deep but vague feeling of desire have sought only to find at first that their real trouble was sin, and then to find peace and happiness through faith in the Lamb of God.

We cannot doubt that the invitation of the Master on that last and great day of the feast was a challenge to all troubled souls, and especially to those who had failed to obtain rest in the prevailing religion of the time. They had carefully observed the ceremonies of the law, and listened anxiously to the discourses of the rabbis and the learned expounders of the Old Testament. They had gone through with the feast of tabernacles, and they were not fed. After all that had been offered them their soul thirst remained. There are such devout and dissatisfied people in the churches. Their teaching has been defective; the forms of godliness have yielded them no real refreshment. Inclined, as they are, to trust in the merely outward religious observance, there are many painful misgivings. There are unsatisfied desires. The cup that seemed to be full was in reality empty. It was an illusory expedient and the very yearnings of the soul led them to suspect the imposition. They have never come to the fountain of living waters. Christ's invitation is to this class of religious people—to those who feel the need of something which the form of service cannot supply.

They are welcomed to a more direct and closer relationship with the Savior himself. Heretofore they have been absorbed with a tantalizing mirage; they are now urged to come to the flowing stream of salvation. The Jewish worshiper lingered amidst the shadows of good things to come. His mistake was that he regarded them as the very image and reality. He grasped at these shadows, ignorant of Christ as the body. He dwelt amidst the types of redemption, while Christ as their fulfillment was unknown. There was something beautiful and expressive in the act of the priest who brought forth, in golden vessels, water from Shiloah, and poured it upon the altar. That Christ should turn the incident to account in directing the thirsty soul to himself heightens this beauty and exhibits the true interpretation. There was nothing in the stream of Shiloah that could meet the deeper needs of human hearts. The temple and its altars were nothing apart from him who came to seek and to save the lost. It was a joyous festival—especially the last great day of the feast—but it was all a mere shadow, empty and puerile, except as the symbols were understood to point to Christ, the true fountain—the inexhaustible and living stream.

If we only remember that it was in the midst of a throng of devout worshipers, and during the progress of the most joyous of festivals, that Christ exclaimed, "If any man thirst, let him come unto me and drink," we shall see more clearly the import of these encouraging words. To all who are drinking out of empty vessels, to those who are seeking to find rest in the shell of religious ceremony, to the fainting and thirsty devotees of form and profession, Christ points to himself as the source of life; and beyond this to all. The penitent sick of sin, the seeker wearied with his own vain efforts, the Christian under the leadings of the Spirit crying out for the living God—each is invited to come to Christ and drink. Out of Christ the world is an arid waste, a desert parched, without a single spring. In Christ is all fullness to meet the cravings of the empty soul. In all our feasts of tabernacles he is the only real joy, and his voice of invitation is lifted up: "If any man thirst, let him come unto me and drink."

Centenary College Commencement.

We—that is, Bishop Keener and the editor—reached Jackson on Friday—a day or so too soon rather than be too late. The Bishop was domiciled at President Andrews', while our home was, as always, at Prof. Wiley's. The room seems to be always ready for us, and there, after a year's absence, were our spectacles and other forgotten things just as we had left them. Regaining the lost glasses, the other pair were left this time. It seems to be foreordained that we should forget something—the sure mark of approaching age, the beginning of the end. What abounding fullness there is in the hospitality of these Jackson people! Those dinings at President Andrews', Prof. Wiley's and Dr. Jones'! The long tables groaning under the apparently inexhaustible profusion of tempting viands, and the cheerful companies that gathered around them! We never see the like except once a year, when these reunions, so surpassingly delightful, are repeated. If some we wot of only knew what they lose by not being present, neither the distance nor the expense of travel, nor the thought of Bayou Sara hacks, would keep them away. The meeting of the board of trustees would be full at every commencement if the members only could realize what awaits those who faithfully discharge their duties. The feast of reason and the flow of soul, with the turkeys, sweetmeats, ice creams, fruits, confections, and such coffee as would astonish our friends in higher latitudes, along with the converse of classic men, and the smiles and sprightly talk of fair women, are things to be experienced, not to be described.

Jackson is somewhat retired—twelve miles from the Mississippi river. It is not disturbed by the profane scream of the locomotive, nor startled by the unclassical whistle of the steamboat. Its shades are purely academic. During nearly a week's sojourn there we saw no paper except the NEW ORLEANS CHRISTIAN ADVOCATE—and was this not enough? There is nothing to distract the mind. It is a place where the student cannot easily be diverted from his text-books. Virgil, Cicero—here pronounced Kickero—and Homer are among the most modern things, although history, philosophy, science and international law are also taught. There is something restful and congruous in the quiet atmosphere of this college town, and favorable to application. For the time we felt ourselves altogether withdrawn from the every-day world, and pretty much absorbed in a society that seemed to us scholastic, unsecular, and bent upon being happy. Bishop Keener's faith in Centenary has never wavered, but it grew stronger with this commencement. The examinations, as certified to the board of trustees, were very thorough and satisfactory. The deportment of the students had been excellent. The faculty had labored hard and faithfully, and with most gratifying results. The number of students—something less than seventy—was yet an increase on the previous year, and there is promise of a much larger attendance the approaching session.

Notwithstanding it rained more or less every day, the audiences were good, and would have been much larger if the weather had been propitious. Of the annual sermon in the college chapel, on Sunday morning, we heard but little, good or bad. Bishop Keener was to have preached at the church in the afternoon, but the rain prevented. In the church at night a very fair congregation came through the mud and under threatening skies to hear Rev. C. B. Galloway, and they were well repaid. The Sunday school exercises at nine o'clock in the morning were very pleasant, and we had the pleasure of listening, at that hour, to an excellent address of Rev. R. S. Holcombe, of the Alabama Conference. Prof. Wiley is the superintendent, and has a prosperous school. The preparatory exercises on Monday night, July 1, were regarded as the best that have been witnessed for many years. They were the theme of universal admiration and praise. Rev. I. D. Wall, principal of the Preparatory Department, and also adjunct professor of modern languages, is entitled to much credit for the fine taste and excellent training exhibited in these exercises.

The programme for Tuesday is always a full one. At ten o'clock in the morning there was the delivery of diplomas and badges in the hall of the Union Franklin Literary Society. The hall is a spacious one, and is always crowded on such occasions. The trustees adjourn for the purpose of being in attendance, and a couple of hours are spent in impromptu addresses by visitors who may be called out. Last year Dr. H. F. Johnson, of Whitworth College, responded by a handsome subscription toward repairing and improving the hall, and, when called out this year, he was gratified with the sight of the work he was instrumental in starting. New plastering, new window shades, and everything as neat as a new pin. We cannot give account of the many good things that were said by Bishop Keener, Prof. Magruder, Bro. Sawyer, Kernan, President Andrews and others. It was a symposium of wit and wisdom, and a time to be remembered. At twelve M. the audience adjourned to the chapel to attend the annual meeting of the alumni. K. A. Cross, Esq., of Clinton, La., delivered an impressive and able address on "The Southern Scholar in His New Relations Induced by the War and Emancipation," and Judge Kilbourne recited a poem sparkling with humor, and delivered in his own inimitable way. Rev. C. W. Carter, of the Louisiana Conference, was elected to deliver the address at the next meeting of the alumni, and somebody is to deliver a poem. The anniversary exercises of the Literary Society took place on Tuesday night. The speeches of the young men were good, as to matter and manner. The annual address by Rev. C. B. Galloway, of the Mississippi Conference, was on the Life and Character of John Wycliffe. The history and character of this great pioneer reformer were treated in a masterly way, and their lessons were most forcibly and pertinently exhibited. The address was a perfect feast, and we judge that all who heard it were instructed and delighted.

The commencement exercises were on Wednesday, July 3, at ten A. M. The graduates were very happy in their speeches, both in the topics selected and in their treatment. President Andrews' baccalaureate was filled with sound and practical advice to the young men, and gave them and the rest of us something to think about and to practice for the balance of our lives. The degree of bachelor of arts was conferred on Jesse Bedford Shelmire, and the degree of bachelor of science on James Simrall and William H. Packwood. The honorary degree of A. M. was conferred on Rev. Thomas Armstrong, president of Mansfield Female College, and William Howard Magruder, president of Canton Female College, and the degree of doctor of divinity was conferred on Rev. Harvey F. Johnson, president of Whitworth Female College.

The following resolutions were adopted by the board of trustees in reference to Rev. J. C. Miller, late president of Soule University, Texas:

Resolved, That it is with deep regret that we have heard of the death of Rev. J. C. Miller, formerly president of Centenary College, and for many years an active member of the board of trustees, and that we hereby express and place on record our appreciation of his worth and ability as a Christian minister and educator.

Resolved, That a copy of the above resolution be sent to his family, and that it be published in the NEW ORLEANS CHRISTIAN ADVOCATE.

We append the following report to the board of trustees by the Committee on the State of the College:

REPORT.

Your Committee on the State of the College report as follows:

The number of students has been somewhat greater during the past session than the previous one, and their attendance has been more uniform. Of these, a much larger proportion than usual are in the regular college classes. The evidences are before us of faithful work, and an improved standard of scholarship. There is very marked improvement in the character of the public exercises of the students. The young gentlemen who have appeared upon the platform have furnished evidence of care and study in the improved style of their composition and delivery.

The deportment of the students has been good, there having been no occasion for the exercise of any stern measures of discipline. Altogether we congratulate the board and the faculty upon the healthful and hopeful condition of the college. Not the least worthy of notice is the high tone of morals and of gentlemanly propriety prevailing in the college. A large number of the students are members of the church, and consistent in their Christian life, and eight are preparing for the ministry.

We feel that we can commend the college to the confidence of the public, and especially of our own church, as affording a safe and superior opportunity for the training of our young men in Christian education. In the faculty they have fine exemplars of Christian character, as well as able instructors in their several departments; and in the influences of a Christian and highly intelligent and refined community are both encouragement and incitement to good life and high attainment.

Respectfully submitted.

J. A. GODFREY, Chair'n.
W. H. N. MAGRUDER.
J. D. NETTLES.

Mansfield Female College.

The annual commencement exercises of this institution were resumed on Friday, the twenty-first, and closed the following Wednesday.

We were present from Friday morning until Tuesday at one o'clock, when the examinations closed, and heard every class examined—twenty-two in number—and we do not hesitate to pronounce the examination thorough and satisfactory. The faculty showed faithfulness upon their part, and the pupils did credit to themselves. There were nine graduates—two classical and seven English. These, without exception, acquitted themselves well. The president was very happy in his final address, and in conferring the honors upon the young ladies of the graduating class. University influence was the theme of the literary address, delivered by Mr. Shepherd, of Shreveport. The two concerts, on Monday and Tuesday nights, were well attended, and, so far as we know, gave universal satisfaction.

As to ourselves, we confess that we were mostly charmed by the $130 they raised in the interest of the college.

During the year there were between sixty and seventy matriculates—a good school for the times. This occasion was well attended by the preachers—a good omen. We omit many of the particulars, as the impression of the occasion will be given by others. The board of managers have expended some $250 during the year in repairs on the college buildings, and still have on hand, in cash and dues belonging to the college, some $700, and have made arrangements to put a new roof on the main building during vacation, and intend to have it in good repair for the next opening session. The college is free from debt, holding its own, and anxiously waiting for the coming railroad, which will put it in numbers what it was in ante-bellum days.

J. P.

MANSFIELD, LA., July 2, 1878.

A Revolution in Belgium.

The news of the fall of the Roman Catholic power in Belgium is almost as wonderful as would be the report that the Dutch had lost Holland. The Ultramontanes have had their own way hitherto in the small kingdom, and have ruled both ecclesiastically and civilly. Only once has the control of civil affairs been out of their hands, and that only for a short time. The priests, by means so well known and successful in the Province of Quebec, Canada, soon succeeded in ousting the Liberals and reinstating their own favorites. Again it has happened, to their surprise and mortification, that the Liberals have won in the elections; and the announcement of the victory has been followed by the resignation of the Ultramontane ministry and the succession of a Liberal government. In the hope of assisting the restoration of the Ultramontane power, the Vatican has summoned the papal nuncio at Brussels to return; and, without doubt, every means will be used to induce the people to return to their allegiance to the Catholic party, with what success it would be impossible to predict.

The overthrow of the ministry means the defeat of Cardinal Descramps, who had more to do with its creation, perhaps, and more influence in governmental affairs, except with King Leopold, than any other man in Belgium. He is a member of the Order of Redemption, and has secured bishops who are attached to this powerful order and to himself. Catholic Belgium, unlike Catholic Spain, has been tolerant of other religions—though not because the church wanted toleration, but because the constitution and the King, who is a liberal and intelligent ruler, demanded it. The State supports a Protestant as well as the Catholic Church, though the former has scarcely existed save in name. The great majority of the five millions of Belgians are Catholics, and Cardinal Deschamps has been careful that his clergy should have possession of all the old national church, properly renovated and in good condition.

The Protestantism of Belgium, which has been an unknown quantity for many years, begins now to awaken into a vigorous life; and the late reports from it give grounds for hopes of a brighter and more useful future. The downfall of the Ultramontane ministry, the influence exerted by M. de Laveleye and other prominent men in favor of Protestantism some unwise measures by the Catholic hierarchy, and the readiness of the people in many places to turn their backs on Ultramontanism combine to give the Protestant movement a very favorable opportunity. The foundation for the propagation of Protestantism was laid many years ago in the labors of colporteurs, who did their work so thoroughly that the Scriptures are to be found in many Catholic families. Upon ground thus prepared the Evangelical Society of Belgium has been at work and now finds itself in possession of a ripe and rich field. The society, which was organized about forty years ago, has congregations of three classes—organized churches, congregations preparing for organization, and mission stations. The headquarters of the society are at Brussels, where the reception of numerous requests for preachers shows how the spirit of inquiry is prevailing. "There never has been," says a Belgian letter in the *Evangelical Christendom*, "such a time for Belgium since the days when Philip of Spain and the Duke of Alva burnt out the gospel."

Some interesting particulars are given of the progress of the gospel. In one small rural village a Protestant service has been lately established, growing out of the wayside preaching, for a brief period, of two young men, sent out from Brussels. The peasants, to the number of seventy or more, gather in a small hired room and hear the gospel. They have not yet separated formally from the Church of Rome, and "the crucifix still stands on the mantlepiece." But they have learned many gospel hymns and read the New Testament. In Sart Dame-Avelines, a town of 2,000 inhabitants a Protestant church has been established, with an attendance of 300 to 400. The history of this society is a brief one. The village priest, who was greatly beloved and who taught the people much sound doctrine, was removed by his superiors for this reason. The people were so indignant at this action that, at the suggestion of a farmer's wife, who had influence among them, they sent to Bruxelles for a "Protestant preacher." The first meetings were attended by from 500 to 1,000, of whom about 300 have resisted all efforts to induce them to return to the Catholic Church. "At Charleroi," says a correspondent, "a town of 15,000 inhabitants, there is now a large and flourishing church of 1,100 persons, of whom 150 are communicants, almost all formerly Roman Catholics. This town is in the center of a district containing many populous villages, all accessible to the gospel. Services are held in nine different places by the pastor, in which he is assisted by ten Christian men of the congregation; and all their operations indicate a living, healthy church. A new building is greatly needed at Charleroi, to replace the old one, which is now too small for the congregation."

The Evangelical Society began, a few years ago, a work among the workmen at Brussels, which is yielding important results. These workmen, who have homes in the surrounding country, stay in lodging-houses in the capital during the week, returning to their families on Sunday. They have been visited by agents of the society, and gathered into Bible classes and schools, and led in considerable numbers to profession of conversion. By the labors of these workmen in their own homes the gospel is being rapidly spread, and village after village sends for an evangelical pastor. Some English missionaries have assisted the Evangelical Society in this and other schemes of evangelism, a church of 300 attendants at Spa being one of the results.

Flanders has been hitherto almost impenetrable to the agents of the society. It is intensely Catholic, rendering implicit obedience to bigoted and exacting priests. A colporteur, who has been laboring in Ostend and other towns, has been several times driven away and threatened with violence. The fact that the people can only be reached by the Flemish tongue has also been an obstacle; but two Flemish young men are now in training at Brussels, and it is hoped that others may be secured for evangelistic service in Ghent, Antwerp, Bruges and Ostend.—*Independent.*

Last Days of Dr. Hodge.

Rev. Charles Hodge, D. D., LL. D., the well-known Presbyterian author and theological professor, died on the nineteenth of June. From a communication in the New York *Observer*, concerning his last days, we make the following extract:

The dying of this illustrious divine was well worthy of his life and doctrine. It was emphatically putting off his tabernacle more than dissolution of his nature. Death seldom finds at fourscore a soul so strong, or a faith so invincible.

The recent death of Mrs. Harriet Woolsey Hodge, of Philadelphia, and, one week after, that of Mrs. Alice Van Rensselaer Hodge, of Burlington, N. J., two beloved and favorite nieces, followed quickly by that of Prof. Henry, an intimate friend for half a century, crushed his usual cheer and buoyancy of spirit. With much difficulty he returned from the funeral of Prof. Henry in Washington to his family, and the hands of his family physician, Dr. Wikoff. Within a few days, at the request of Dr. Wikoff, his nephew, so eminent in the medical profession, Dr. H. Lenox Hodge, of Philadelphia, was sent for. All that skill and fidelity and watchfulness could do was done to retain his precious life. But the ruin of that body was inevitable.

For months and years he had secured to covet living here till the completion of fourscore years, and last summer he would say with a smile that he would like to be eighty, but the eighty-first he did not care for. The eightieth year was finished in December last. Yet no one at Princeton could see either failure or decay in anything but his step and his voice, and a slight dullness of hearing. In his class-room four times a week, and in the conference of professors and students on Sabbath afternoon, he was punctual; interesting and impressive as he had ever been, and that until the end of the term in April last.

Even through the last hours of his illness, when freedom from pain and from torpor was gained for a little, he was alert and inquisitive, with his usual interest in events around him, and events of the day—the Presbyterian Assembly, the Congress at Washington, the Congress at Berlin, the college at Princeton, and the minutest concerns of his own children and grandchildren, here and elsewhere. This rapid and wide synoptical vision was that of a consciously dying man; for he had been busy in setting his house in order, and wisely making the most exact arrangements, in view of his final demise. He knew that death was at hand, and though it did come sooner than he looked for, he repeatedly spoke of its approach being "slow."

Need we say that he was ready for the great change? There was not a cloud, nor doubt, nor faltering fear. It was the serenity of the sun in its strength, declining only to go down no more forever. Never did mariner meet "the last enemy" with truer courage or sublimer assurance. He said but little of his religious experience; but that little was wonderfully comprehensive and significant. "To be absent from the body is to be present with the Lord. To be present with the Lord is to see him, to be like him." This was about the last articulate expression and the crowning of that sagacious logic, in which he had no superior through Christendom.

Bishop McTyeire, writing to the Nashville *Christian Advocate* of his recent tour in Mississippi, says:

"Our educational interests in southern Mississippi are represented by Centenary College, under the presidency of Dr. Andrews, and two female colleges at Meridian and Brookhaven. The former of these is under the care of Bro. Adkisson, and I regretted that, his vacation having begun, I could see only the empty halls. Tasteful trees without grass promise of what is within. The buildings are not large, but new, and well adapted. The presiding elder, Bro. Ellis, did excellent work for the church when he took the agency in hand, and put this institution on a safe basis. We need just such a school here as the worthy president is building up. He has southern Mississippi largely now, and he will after will reign and triumph there for the benefit of all concerned.

Whitworth College, since the presidency of the Rev. H. F. Johnson began, eleven years ago, has paid a debt of $5,000, and added three times as much in value to its real estate and facilities for instruction, and is now out of debt, with a larger number of boarders and pupils than have been elsewhere. The financial result is from the income of the institution—not of subscription, gift or agency. Several days spent in the delightful college family at Brookhaven left me in no doubt as to how this success has been achieved. The location is good, and the management better. The order is exemplary in the commencement exercises. The crowded audiences receive the speech and other performances with pleasure, but without boisterous applause. This rule was violated once only, when President Johnson took occasion to express his intention to go with the college, and conduct it forward to still larger success. I know not where a station of equal influence for good could be found; and his loss would be irreparable.

Long will I remember the morning hymns at chapel prayers. The musical performances were grand, when under Prof. Eckhardt's wand, pianos were going at once, two pairs of hands to each—in accord. Oh, these girls can do better than that, my liking. Besides "Zumps," "Dames de Seville," and "Fra Diavolo," and "Puritani," they will give you "Sweeping Through the Gates," and "The Old Ship of Zion" in real camp meeting style.

Another fact noteworthy was the plainness of dressing—neat, tasteful, but plain. Calico was the style of the haut, and not much fringe or furbelow with that. Day after day I looked for the evil of the time crop out—extravagant dressing; it came not, and is by rule regulated.

I enjoyed the essays, musical recitatives more than the [illegible] and charade performances, the latter seemed to be slightly in excess of popularity. These things, even when well done, are easily overdone; and it is well to guard the tendency in that direction.

The Society of Alumni (which, like the written debate of the first evening, was admirably presided over by a lady) held its annual meeting on Monday evening, the twenty graduates having read their essays in the morning. Among the items read by the secretary was the list of privileges of members during the year concluded with the *naive* remark that she was sorry the list was no longer!

There was a unique and capital address from one of them—Miss C.—on the experience of a school teacher, in which noble work she had been engaged. And then—the part most unpleasant to me—a speech, of which I may furnish an extract for next week's *Advocate* of half a column.

The *Wesleyan Christian Advocate* of Macon, Ga., has come out in a new form and a new dress. It is now an eight page paper, about the same size as our own, and in every way very attractive and tasteful. We wish to congratulate Dr. Haygood [illegible] on the improvement which honest have made.

bond.

The Everlasting Arms.

The following eloquent passage on alking by faith is from a criticism Mr. Spurgeon's *Pulpit*, on Canon rrar's book, "Eternal Hope:"

When are the everlasting arms un- neath us? The only answer is: w and forevermore. Now, at this ment, beloved, the everlasting ms are underneath us. The life of Christian is described as walking faith, and to my mind walking faith is the most extraordinary racle ever beheld beneath the sun. alking on the waves, as Peter did, type of the life of every Chris . I have sometimes likened it to ending an invisible staircase far into the clouds. You cannot see tep before you, but you wind up ard the light. When you look nward all is dark, and before you nothing visible but cloud, while neath you yawns a fathomless s. Yet we have climbed, some us, now for years up this perpet ly ascending stair, never seeing inch before us. We have often ed almost in horror, and asked wonder: "What next, and what ?" Yet what we thought was d has proved to be solid rock; kness has been light before us, slippery places have been safe, ery now and then, when the dark s has been denser than usual, a kness which might be felt, when the past behind us has vanished, nothing has been seen but the step we stood on, we have said: w did I come here? What a ge, mysterious life mine has n!" We have almost wished our- e down on the level among the dlings, who can always see their and know what is underneath ; but faith has come to our help o; we have believed, and, be ing, we have seen the invisible grasped the eternal; and then have gone on, have put our foot n again, and anon have run up joy the shining way. What air t we have sometimes made on dder of light, so that we have panied with angels, and left the d far down beneath our feet! and then we have enjoyed a pse, through the thick darkness, he jeweled walls of the eternal which needeth no candle, ther light of the sun; we have I say, its brightness, and de- ined still to climb the myste- s way. Well, believer, at this ent, though thou canst not see way, yet since thou art walking aith," underneath are the ever- ng arms."

shop Paine, though in feeble lth, says the *Western Methodist* ugly 6, preached on Sunday morn- last, at Senatobia, a very strong, lorous and impressive sermon. enjoyed the pleasure of the op's company going to and re- ding from Senatobia, and then of ming him at our home, where, is writing, he is resting prepara- to his attendance of the Yuka rict Conference, at Ripley, Miss., 5. Thence the Bishop returns e, where the brethren should w him to remain during the sum- ; but they will not do it. We to them: One of the best physi- s in this city, in prescribing for Bishop, insists most strongly he should remain quietly at e or at some pleasant resort dur- the summer.

e Rev. A. W. Wilson, D. D. tary of the Board of Missions, the Nashville. *Christian Advo- te* July 6, preached twice in Bedree church last Sunday. We t that we could not be present. doctor has taken his place in the , and will soon take the light, travel about through the con- tion, promoting the great inter- which he has in charge. He will ve his family from Baltimore n as circumstances will allow.

e accounts which we have re- d of the commencement exer- of Wesleyan Female Institute, nton, Va., are of the most flat- g character. The president, Wil- A. Harris, D. D., is assisted by ty teachers and officers. The l is well located for health, and rally receives a large patron- For particulars our readers are red to the advertisement in an- r column of this paper.

e commencement exercises of ppell Hill Female College, Chap- Hill, Texas, took place June 18. A. E. Goodwyn was to make educational address. Judging the programme, there was a time. Dr. Pitts seems to be ding finely with this institu-

. G. T. Lathrop informs us that ll from this date keep on hand standard Methodist publications, also a supply of school books stationery, at the old stand of Southern Methodist Depository, Camp street. Orders can be sent mail. Address G. T. Lathrop, 112 p street, New Orleans.

e are indebted to J. H. Keller, his city, for samples of his fancy le glycerine soap for the toilet. Keller is manufacturing the articles in this line to be found where in the United States.

n eminent Scottish divine hap- ed to meet two of his parishioners he house of a lawyer, whom he sidered too sharp a practitioner. lawyer jocularly put the ques- "Doctor, these are members of flock. May I ask, do you look them as white or black sheep?" don't know," answered the divine ly, "whether they are black or e sheep; but I know, if they are hite, they are pretty sure to be ed."

Periodicals.

—The July August number of the North American Review contains the following articles: The Failure of Universal Suffrage, by Francis Parkman; International Obligations of the United States, by William Beach Lawrence, LL. D; An Advertisement for a New Religion, by a Positivist; A Senator's Fidelity Vindicated, by Edward L. Pierce, the biographer of Charles Sumner; The Position of the Jews in America, by Rabbi Gustav Gotthell; The Outlook, by Wendell Phillips; Debtor and Creditor, by R. P. Bland, M. C., and Henry V. Poor; The Native Army of India, by Lieut. Gen Sir Garnet Wolseley; Cotemporary Literature. For sale by book sellers and news dealers generally.

—Blackwood's Edinburg Magazine for June, American edition—the Leonard Scott Publishing Company, New York—contains the following articles: Mine is Thine, conclusion; New Books; The Epic of the Llen, translated by Edwin Arnold; John Caldegate, part 3; Foreign Opinion on England in the East; Companions on the Road; Tantalus; Have Ministers Been Consistent? Political Suspense; Index

—Sunday Afternoon for July has: Annot Hubbah's Scholars; The Protestants of Russia; From Platform to Prairie; The Tale of a Tornado; The Doctrine of Christian Song; Church Music; Have We a Christian State? Chips from a Northwestern Log, No. 1; Little Pilkins; What is the Use of the Alphabet, and other entertaining articles.

—Scribner's Monthly for July has: Bird Architecture, Illustrated; A Few Antiques, Illustrated; The Police of New York, Illustrated; Italy and the Pope; The Structure of Oxford, Illustrated; Pomona Takes the Helm at Rudder Grange; Wabash Bubbles; Two Purse-Companions, and other articles.

—We have received the Quintennial Catalogue of East Mississippi Female College. We are glad to see that this institution is prospering. Few schools are better located than this, and few are under better management.

—St. Nicholas for July is well filled with taking and instructive articles for the young people, and is splendidly illustrated, as usual. A perfodical excelled by none in its line. Price, $3 a year.

—We have received the Sunday School Times Quarterly, second quarter, 1878. An excellent publication, but sent too late to be of any use.

—We have received a copy of the Annual Report of the Board of Missions of the Methodist Episcopal Church South, June 1 1878.

—The Nursery for July is beautifully illustrated, and filled with choice things for the youngest readers.

—The Farm Journal for July has been received. A good number of this excellent periodical.

To the Methodisms

OF THE UNITED STATES, THE CANADIAS, GREAT BRITAIN AND IRELAND: GREETING.

At the late General Conference of the Methodist Episcopal Church South, held at Atlanta, Ga., U. S. A., May 1-21, 1878, the following resolutions were heartily and unanimously adopted:

"*Resolved*, That the General Conference of the Methodist Episcopal Church South, in General Conference assembled at Atlanta Ga., May 9 1878, indorse the Wesley Monumental Church at Savannah, Ga., and commend it to the Methodists the world over, as an enterprise eminently proper, and meeting our hearty approval.

"*Resolved*, That the Bishops be and are hereby authorized, when they deem it expedient, to appoint an agent to represent this Memorial Church to Wesley, and to solicit the aid of Methodists everywhere to bring it to an early completion."

Know, therefore, that, by the authority of the General Conference, and with the consent and approval of the College of Bishops, I, as the Bishop presiding in the South Georgia Annual Conference, have appointed the Rev. J. O. A. Clark, D. D., LL. D., agent for the Wesley Monumental Church at Savannah, Ga.

Dr. Clark's commission extends to the several Methodisms of the United States of America; and the Dominion of Canada; to the Irish Conference, and to the Wesleyan Conference of Great Britain—"the mother of us all."

Dr. Clark is an effective member of the South Georgia Annual Conference, a brother worthy and well beloved, and is hereby commended to your confidence, sympathy and co-operation. Receive him in the name of our Lord; and for the sake of our common Methodism, and the name of the great and good Wesley whom we venerate as you do—help him in the work to which he has been appointed.

The grace of our Lord Jesus Christ be with you.

Signed by the authority of the General Conference of the Methodist Episcopal Church South, the College of Bishops authorizing and approving. GEORGE F. PIERCE.

One of the Bishops of the M. E. Church South.

ATLANTA, GA., U. S. A., May 24, 1878.

The Plymouth Brethren.

A sect of Christians, says the New York *Observer*, claiming to be no sect, but to be Christians in general, and to have nothing in particular, are known in England and on the Continent of Europe as Plymouth Brethren—from the place in England where they first became known. They include very many excellent people. But they are disorganizing, and often divisive. They have recently on the Continent, divided themselves, if division can be where there is no unity. At a recent meeting of Baptist ministers in Philadelphia, Rev Mr East gave this outline of their views:

"The body originated in Dublin in 1828, and was composed at first chiefly of persons from the Anglican Church. It soon spread to other lands. The Brethren believe that all disciples have a right to teach, and that even recognized teachers should receive no stated pecuniary support. They believe in eternal justification and imputed sanctification; in the identification of the believer with the perfection of Christ; that Christianity is in ruins, as appears from the separate sects; that believers should withdraw from the churches; that there is a complete abrogation of the law, and entire deliverance from sin, so far as the believer is concerned; that sin is not essentially evil; that repentance is not a requirement of Scripture; that regeneration and progress in holiness are not to be insisted on, and that ere the end of all things shall have come there shall be a secret meeting of the Lord with his disciples previous to his manifestation to the world. They deny the proper humanity of Christ, the vicarious character of his righteousness. They deny that the law is to be regarded as the rule of life, so far as the risen child of God is concerned. They deny that they are under obligation to keep the Sabbath. They believe that the confession of sin is all that God requires."

The present hour is one of serious pressure upon the majority of our schools of learning. Harvard seems to enjoy, even in these hard times, a perennial flow of tens of thousands into its capacious treasury. Three hundred thousand dollars were bestowed upon it, in specific gifts, or general contributions to its funds, last year; but nearly all the remaining colleges (perhaps Amherst should be excepted) have found themselves quite embarrassed by the falling off of their incomes. The personal sacrifices, in some instances, on the part of officers, trustees and patrons have been very severe; but the vision of the assembled alumni from all portions of the land, showing the vast influences of these institutions of Christian learning, and also of their gathered inmates, giving promise of wider usefulness in times to come, affords a rich compensation for, and a high inspiration in, the self sacrificing work incident to their establishment and support. No gifts that are laid upon Christ's altar are of more immediate service to the church and to the world than those consecrated to the support of these higher Christian schools of learning. *Zion's Herald*

Bishop Bowman, on the eve of his departure for Europe, was tendered by Gov. Phelps of Missouri, and accepted, the position of honorary commissioner of that State at the Paris Exposition

MARRIED.

COHEN—CHAPMAN—At the residence of the bride's father, Mr. E. M. Chapman, June 27, 1878, by Rev. J. B. Cassity, Mr. J. C. Gordan to Miss Lula B. Chapman; all of Natchitoches parish, La.

Publisher's Department.

WESLEYAN FEMALE INSTITUTE, STAUNTON, VA.—We take pleasure in directing attention to the advertisement of this popular seminary. It is located in one of the healthiest climates in the world, where every breeze contributes to the general vigor of its pupils. It presents attractions unsurpassed in the South. Its buildings are home like and elegant; grounds attractive—every grand.

This school is attended by one hundred and fifteen boarding pupils from seventeen different States. It has acquired this widespread popularity under the efficient management and direction of President Harris, whose thorough scholarship and long and successful experience has caused him to be regarded as one of the first educators of the Union. This school will require its pupils to practice economy, especially in dress. With these advantages we are not surprised that this popular institution draws its patronage from Maryland and Pennsylvania to Texas. See advertisement.

THE card of Rev. D. L. Mitchel, a Methodist local preacher, appears in another column as business agent of the Religious Book Depository, 27 Camp street, of this city, where may be found the largest and best assortment of standard Religious books suitable for ministers, libraries, Bible students and home reading. Prizes for day and Sabbath schools, and Sunday school supplies a specialty. Books for the different evangelical denominations constantly in stock.

A TRAVELER who has been "everywhere" says: "I find the Grand Hotel, located on Broadway and Thirty-First street, in the heart of New York, one of the finest and best of hotels. Its patronage is of the best classes, and its prices are as moderate as at any good European plan hotel." *New York Hotel Gazette*.

WE ARE glad to see the change which has taken place in the appearance of the New Orleans *Price Current*, a change for the better. It now appears in a neat and handsome quarto form—an improvement on the four-page edition.

WE REFER parties needing steam engines, boilers, mills, gins, presses, etc, to the advertisement of H. Dudley Coleman & Bro., No. 12 Union street, New Orleans, La., they being manufacturers and dealers of well established reputation.

THE PHOTOGRAPHIC ART GALLERY—Washburn is acknowledged to be at the head of his profession in the South. Call and see the handsome work exhibited at his elegant gallery.

MACHINERY.—B. J. West, 115 Magazine street, keeps everything in the machinery line for plantations. See advertisement.

FOR LADIES ONLY.—Read Mrs. Grisward's advertisement on the sixth page. Ladies can do well by soliciting for her.

THE GREAT JACKSON ROUTE is the shortest, quickest and best Northern line to New York and the Eastern cities. During the heat of summer the greatest comfort in traveling is found on the route by Chicago or Louisville, and along the shores of the great lakes, or through the grand scenery of the Alleghany mountains. To pass through these regions there is no route so direct, so quick or so good as the Jackson, with its through cars, steel track and short line, enabling its trains to leave New Orleans one hour later than any others, and make the same time.

Excursion tickets are now on sale by this route, good till October 31, to all the attractive and famous summer resorts of the Northwest best known among which are Waukesha, with its celebrated springs; Oconomowoc, the center of the delightful lake district of Wisconsin; Green Lake, Grand Haven, St. Paul, Niagara Falls, Montreal, Quebec, etc. The rates are as low or lower than to watering places in other parts of the country, and living, both at hotels and boarding-houses, cheap and of the best kind, the country around being highly cultivated and furnishing everything desirable for the table.

All are invited to call at the ticket office, 22 Camp street, under the City Hotel, where guide-books, descriptions, routes, rates, etc., will be furnished, and the fullest information given.

VANDALIA LINE.—The attention of our readers and the traveling public is called to the merits of the above line. For parties going East by way of St. Louis there is no better road. Comfortable, commodious and elegant palace cars, gliding noiselessly, swiftly and safely along over a track so smooth that one is almost unconscious of motion unless he chance to look out of the window, offer for the time a home unequaled in splendor and luxurious ease by anything the most fastidious traveler of the past generation ever dreamed of. The popularity of this old and reliable road is constantly and steadily on the increase. The efforts of the well-known and highly-respected general manager, Col. Simpson, are fully appreciated by the traveling public.

COMMISSION MERCHANT.—Send in your fruits and poultry to J. A. Bourg, 147 Decatur street. He gets the best prices and is perfectly honorable.

A HIGH REPUTATION.

For years the firm of Steele & Price have deservedly had a high reputation for the excellence of their Dr. Price's Cream Baking Powder and Special Flavoring Extracts. They have now added a line of strictly Unique Perfumes, rivaling in excellence the perfumes of this or any other country.

BUSINESS NOTICES.

TO THE CONSUMPTIVE.—Let those who languish under the fatal severity of our climate through any pulmonary complaint, or even those who are in decided Consumption, by no means despair. There is a safe and sure remedy at hand, and one easily tried. "*Wilbor's Compound of Cod Liver Oil and Lime*," without possessing the very nauseating flavor of the oil as heretofore used, is endowed by the Phosphate of Lime with a healing property which renders the oil doubly efficacious.—Remarkable testimonials of its efficacy shown to those who desire to see them. Sold by A. B. WILBOR, Chemist, Boston, and all druggists.

WILBOFT'S TONIC!—*A Safe, Sure and Scientific Cure.*—The unprecedented sale of this world renowned medicine proves incontestably that no remedy has superseded the use of this reliable tonic. No spleen has been found so hard as not to yield to its softening influence, and no liver so hypertrophied as not to give up its long retained, noxious secretions, and no Child or Feverish as yet refuses to follow line. WHEELER K. EISLAY & CO. Proprietors, New Orleans. For sale by all druggists.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, crop blister or leave black spots in the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St. Louis (Lindell Hotel.)

FOR particulars regarding Electric Belts address PULVERMACHER GALVANIC COMPANY, Cincinnati, Ohio. eow

NEW ADVERTISEMENTS.

WESLEYAN FEMALE INSTITUTE,

STAUNTON, VA.

THIS time honored institution will open its next session September 19 1878. Ranks among the first schools for young ladies in the United States. Twenty-three teachers and officers, embracing distinguished European and American teachers. Climate far-famed for health. College surroundings beautiful. Attended by one hundred and fifty boarding pupils from seventeen States. One of the most delightful college homes in the Union. As this school Bishop Doggett says: "Its faculty is accomplished. Its instruction both solid and elegant. It possesses all the facilities for a thorough female education. Its personal accommodations are all that can be desired for health comfort or taste." Bishop Marvin says: "The Wesleyan Female Institute is an honor to the church. Instruction is thorough. Special advantages offered for those who desire to become teachers. Strictest economy in dress and expenses required. Great reduction in

TERMS:

Board, washing, lights, English course, Latin, French, Instrumental Music for each half of the scholastic year $110 00
The above course without music 85 00
All extras very low. For catalogues address
REV. WM. A. HARRIS, D. D., Pres't.
Staunton, Va.

RELIGIOUS BOOK DEPOSITORY!

AT

27 Camp Street, New Orleans.

RELIGIOUS LITERATURE AND SUNDAY *School Supplies for all denominations*, sold at *publishers' prices*, with usual discounts to Ministers, Congregations and Sunday Schools.

Orders addressed to

D. L. MITCHEL, Business Agent,
LOCK BOX 1608,
Will receive prompt attention.

GOODWYN'S EUREKA YEAST POWDER, a production of this city, is both *popular* with the *trade* and the *delight* of all *experienced housekeepers*, and no wonder, for it is an article of the very highest order of merit. Send for circular and prices.

P. M. GOODWYN, Manufacturer,
No. 122 Terpsichore st., New Orleans, La.

1,000 "ERRORS" of the ROMAN AGENTS CATHOLIC CHURCH." By WANTED. The ablest divines of the different denominations. *Illustrated* Price, $2. sells rapidly. *Best terms* given. J. H. CHAMBERS & CO., St. Louis, Mo. 21

H. C. PORTER & CO.,

Commission Merchants,

NOS. 83 AND 85 MAGAZINE STREET,

NEW ORLEANS, LA.

Flour, Meal, Meals, Grain, Hay, Eggs, Enchilada, Butter, Cheese, Fruits, etc.

Northern, Western and Southern Produce, Grain, Hay, Hides, Wool, etc.

Orders for Coffee, Sugar, Molasses, Rice and Tropical Fruits filled at lowest rates. eow.

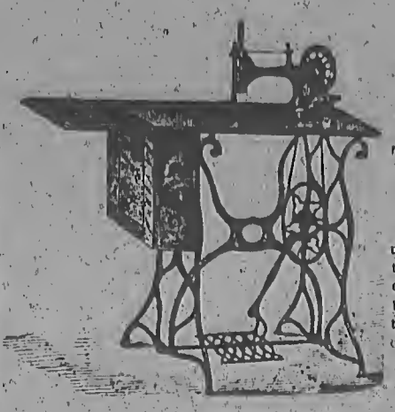
NEW ENGLAND CONSERVATORY OF MUSIC. Largest in the world. 17,000 students since 1867. 75 eminent professors. 115 lessons for $15. E. TOURJEE, Music Hall, Boston.

NEW ADVERTISEMENTS.

Great Reduction in the Prices

OF THE

WORLD-RENOWNED **SINGER** FAMILY SEWING MACHINE!



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Worthless Imitation Machines.

The Singer Will Last a Lifetime.

The fact that the only Sewing Machine which unscrupulous men have attempted to imitate is the Singer is sufficient evidence of its superiority over all others. There is no longer any excuse for buying any of the cheap Machines hawked about the country, with no claim for patronage but their cheapness.

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This Cut Represents

MASON & HAMLIN'S

$490 ORGAN,

REDUCED TO $135,

on the easiest payments—$13 50 each, and $13 50 in 3, 6, 9, 12, 15, 18, 21, 24 and 27 months. Freight from Boston to be added.

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Very Highly Improved Pianos of J. P. Hale & Co., willnosted and cover $400 style reduced to $250, on easiest payments known—$5 cash, and $10 a month until paid.

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Whole sale and Retail Dealer in
CHICKERING & SON'S PIANOS,
MATHUSHEK PIANOS,
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ORGANS,
MASON & HAMLIN'S,
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NEW ENGLAND ORGANOS.

☞ Liberal discount for cash. ☜
Persons at a distance can order with the assurance of receiving as good an instrument as though present to select for themselves. If not entirely satisfactory they may be returned at my expense.

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STONE IN THE BLADDER

RELIEVED BY THE

BUFFALO LITHIA WATER

AFTER THE LIFE OF THE PATIENT WAS DESPAIRED OF BY HIS MEDICAL ADVISERS. THE STONE DISSOLVED IN THREE HOURS IN A GLASS OF THE LITHIA WATER.

CASE OF MR. C. WOLFF, of Point Coupee, La.

POINT COUPEE, LA., April 3, 1878.

MR. THOMAS F. GOODE: By request I give you the following history of my case: Two years ago I began to suffer with severe pain in my kidneys, and to have periodical attacks—about two a week—which caused the most excruciating agony, from which I was habitually relieved by the discharge of a stone from four to seven grains in weight. There was never more than one stone from the pair in the kidneys. In eighteen months I discharged seven large stones, besides quantities of smaller stones and sand. As the result of this protracted and great suffering my general health was reduced to so low a condition that my physicians advised me that I had nothing to hope for from dissolving, that my case was a hopeless one, and I looked for relief only in death. In this state of things, about a month ago I was advised by Mr. I. L. Lyons, a druggist of New Orleans, to try the BUFFALO LITHIA WATER, Spring No. 2. A week after I began to use it I had a slight attack, in which I passed two small stones. Pouring upon these in a glass of the Water, in three hours I found them dissolved to a fine dust, which gave me no pain whatever, and I persevered to its use. I have had no attack since. The pain in my kidneys has entirely disappeared. I have regained my usual weight, and my general health is perfectly restored. I very cheerfully acknowledge my indebtedness for my life and the comfort which I now enjoy to this great health-giving Water. Respectfully, C. WOLFF.

This Water, in cases of one dozen half-gallon bottles, can be had at the Springs, and of I. L. LYONS, Wholesale Druggist, 32 and 34 Camp street, New Orleans, La.

THOMAS F. GOODE, Proprietor Buffalo Lithia Springs, Va.

THE

WONDER DOCTOR'S

HEADQUARTERS

ARE AT

No. 106 BOURBON St.,

NEW ORLEANS, LA.

ALL his medical preparations are put up from native growing herbs gathered fresh throughout the year as they are wanted.

He treats all diseases and complaints, whether of the young or old, males or females, and gives a wonderful satisfaction generally in two weeks' treatment.

Especial attention is called to

The Wonder Doctor's Indian Acclimating Bitters.

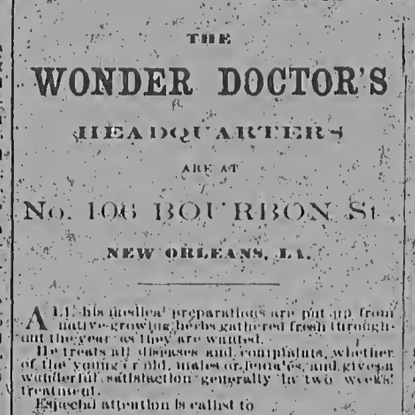
This Bitters is manufactured only from one of the herbs that grows plentifully in the malarial districts of the South. I never use two or three different kinds of herbs at one time. This Bitters will give a wonderful satisfaction to all humans suffering of general complaints, and it will be found to be the only safe remedy against YELLOW FEVER. Remember that the Indians never suffer of that dreadful disease. My Bitters will cure all sorts of all obstinate complaints, such as Swamp Fever, Bone Fever, Chills and Fever, Typhus, etc.

Nothing can be found in a drug store to give relief, or a cure in case of Dyspepsia, Yellow Jaundice, Liver Complaints, Cake or Spleen, Heart and Kidney Complaints, Sick Headache, Foul Stomach, Nervous Debility, Loss of Appetite, Cramps or Colic in the Bowels, the use of my INDIAN ACCLIMATING BITTERS will give entire satisfaction. It is especially a wonderful purifier of the blood, and will in a short time entirely eradicate from the system all Chronic Diseases. Ladies troubled with Female Complaints, such as Falling of the Womb, general weakness, and periodical disorders.

This Bitters should be used in every family as a general protector against complaints and diseases. It purifies the air before it penetrates the lungs, and gives a digestion.

Try only one bottle of my INDIAN ACCLIMATING BITTERS, and you will be satisfied to lay in a little supply for family use.

TO HAVE GOOD HEALTH THE LIVER MUST BE KEPT IN ORDER.



For Pamphlets address DR. SANFORD, New York. eow

BEATTY

PIANOS Another battle on high prices. We are on the RAGING plenum of interest. ☞ See Beatty's latest Newspaper Gift reply (read free) before buying PIANO or ORGAN. Read my latest circular. ☜ Lowest prices ever quoted. WAR Address DANIEL F. BEATTY, Washington, New Jersey. efw 7b6 ORGANS

WHISKERS!

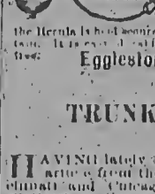
A Luxuriant Beard or Mustache can be raised on the smoothest face in a few weeks, or a fine growth of Hair on BALD HEADS in six weeks, by the use of INCINO! It is a new, wonderful, reliable, unequaled that never fails. ONE BOTTLE FREE. Send two three-cent stamps for particulars. Address, The INCINO CO., Cincinnati, Ohio. eow

SORGHUM

We are now prepared to sell KILLITS' celebrated process, the Clough Refining Process, as it is known as the same. By this process the offensive odor and taste peculiar to Sorghum is removed, and a syrup of unequaled body and flavor is produced. Circulars with full particulars sent on application.

Clough Refining Company, Cincinnati, O. eow

THIS NEW ELASTIC TRUSS



differs from all others, in that it has a Pad differing from all others, in that it has a Self Adjusting Ball in center, adapting itself to all positions of the body, while the BALL in the CUP PRESSES BACK the INTESTINES JUST AS A PERSON WOULD WITH THE FINGER. With light pressure the Hernia is held securely day and night, and a radical cure is certain to follow. It is easy to wear, and cheap. Sent by mail to any address free.

Eggleston Truss Co., Chicago, Ill. eow

TRUNKS—TRUNKS.

HAVING lately overstocked myself with this article from the best manufactories of Cincinnati and Chicago, from the finest ladies' TRUNK, Hair, Sole Leather, Zinc and all and every kind made, also Patent Leather Hats, you need not take the trouble to forget at the bottom of the trunk; also a fine lot of SATCHELS and VALISES; also a fine assortment of Ladies, Children's and Misses' Hats, at the best Philadelphia prices. Call and see for yourself at

S. BAUM'S, 531 Magazine St.,
Corner St. Mary. New Orleans.

PIANOS.

PIANOS TUNED AND REPAIRED in the best and most satisfactory manner, at

Mr. Burchardt's Manufactory,

633 ..... MAGAZINE STREET 633
Between Jackson and Josephine Sts. 8p

WHEELER & PIERSON (successors to Harey & Wheeler and Pierson & Hess), NOS. 13 & 15 CAMP ST., opposite the City Hotel.

CLOTHING & FURNISHING GOODS FOR MEN AND BOYS.

We invite visitors from the country to look at our stock. We keep *good Goods*, sell at one price, and mark it in plain figures. Clergymen's trade solicited, and a liberal deduction made to them. Wholesale department upstairs. 8p

COUGHS, COLDS, ASTHMA.

Remember that for all Affections of the THROAT AND LUNGS Lapice's Indian Tarrip Pectoral Balm is the sole remedy, combining efficiency of action with a most palatable savor. Give it a trial. Price, $1. Sold at all well assorted drug stores, and by the proprietor, 24 and 26 Chrystian Fields street. Mobile depot—Dillisse & Co., 21 Water St. St. Louis depot—Richardson & Co., 709 N. Main St. 8p

GOLD! Any worker can make $12 a day at home. Costly outfit free. Address Pitts & Co., Augusta, Maine.

Farm, Garden and Household.

CROWS.

A Maine farmer, says a correspondent of the Portland *Advertiser*, is sure, from numerous experiments, that crows can count three, and no more than three. "In the center of the corn-field was a small board shanty, and the farmer noticed that whenever he was in this building, although he was quite concealed from the crows; they would never come down to be shot. As soon as he left the field, however, they would come down by hundreds. They could evidently count one. The idea occurred to him to test their further skill in mathematics. The next day he took his son to the shanty, and after a time sent him home, thinking that after the crows had seen one person leave the field they would suppose the danger past, and come down. But they wisely kept aloof, and not until after he had himself started for home did they venture to alight in the corn. The next day he took two persons with him, with the same result: first one person left the field, then another, the crows cawing their approval, but remaining in their safe position, and not until the third person had been seen to depart from the field would the cunning creatures trust themselves within gunshot of the little building. The next day half a dozen persons entered it. Presently one of them went back across the field. The crows mentioned the fact among themselves, but kept their distance, among the trees. Another person went away, with the same result. Directly a third emerged from the building and disappeared. The unhappy crows, having reached the end of their mathematical rope, came down in platoons to their deferred breakfast, unaware of three armed enemies still remaining in the building, who at once opened fire upon the poor birds, whose great misfortune was that they were unable to count more than three. This experiment was tried repeatedly, with six, seven and eight persons; but the crows never failed to take the position that there could be no more than three, and when three departed they invariably descended to their doom."

A VICIOUS HORSE CURED BY KINDNESS.

At a recent meeting of the Farmers' Club of the American Institute, in New York city, a letter from President Ely was read, as follows:

I have received a communication containing a story about a horse, which I think ought to be read and published in the report of the club meetings: "A horse in Farmington, formerly driven in a meat cart, was bought by its present owner at a very low price, because reputed vicious. He would bite, fear, kick, run away; was utterly uncontrollable. Soon after changing masters the people who had called the purchase a foolish one were surprised at the difference in the horse's conduct. He would go fast or slow, as desired; stop instantly at 'Whoa;' follow his master, come at his call and rub his head on his shoulder. What had made the change? Not force; the poor horse had been beaten, kicked and starved before, and grown more and more stubborn. No; he was well fed, well bedded, well watered; not over-driven or over loaded; never whipped, kicked or scolded. Kind words were given him, and now and then an apple or a lump of sugar. No gentler, safer, more faithful horse went on the road. But, Indian fashion, he forgot neither benefit nor injury. Occasionally, when in harness, he saw his former master. Then, invariably, all the fire of his nature was aroused. His eyes rolled, he champed his bit and showed an intense desire to get hold of his enemy. Only the voice and caressing hand of his kind new owner could quiet him. What a power is kindness—the power that even the Almighty loves best to use!"

ONIONS SOWN IN FALL.

Last year we published an article by Peter Henderson, in which he gave the experience of a Long Island market gardener who sowed his onions in autumn. We gave the plan a trial in our own garden last fall, but the sowing was not made until the very end of September, and the young plants did not make sufficient growth to stand the very severe winter, even though they were well covered. Still the success, though only partial, was sufficient to show that this method is worthy of consideration, and from the amount that came to maturity on our bed this summer we have no doubt it will answer wherever sets are used; but where onions can be raised directly from the seed there will be no advantage from fall sowing, except for such as are to be marketed green or very early. The idea is to sow the seed in the fall at such a time as will allow the plants to form a bulb large enough to stand the winter, and yet not so large as to run up the flower next season. In fact, to raise onion sets which, instead of being harvested, are to be left in the ground, where they will be ready to grow as soon as spring opens. On Long Island the middle of September is found to be the best time to sow; farther south it should be later, and north of that earlier. Success will largely depend upon the time of sowing; and this, for any particular locality, can only be ascertained by experiment. The covering should not be put on before cold weather has stopped the growth of the bulbs, and may be of leaves, straw, marsh hay or other litter.—*American Agriculturist.*

THE FLOWER GARDEN.—It should now be ascertained what we want for every flower-bed all at the place—how many plants and what kinds, whether annuals, or such as have been raised from cuttings. Knowing what we need, next see how many we have, and, if deficient in any, get up what is wanted. I have often asked gardeners in the spring about how many plants they required for bedding purposes, and have been told they "did not know;" and still they would be propagating great quantities of different things. This looks to me like groping in the dark, and is the reason why so often a good deal of bedding is seen with very little effect. They have many easily-propagated plants, but few of such things as are a little more difficult, but which, if a few more had been grown, would have imparted a greater effect to the others.

Every gardener and amateur should keep a diary, and note everything which will prove of any service in the future. The extreme cheapness of most of the horticultural periodicals now-a-days gives us every facility for getting the practice of others to assist us with our own, therefore giving us a chance for succeeding in every branch. What we do not know, some others do; what we have failed with, some one who has succeeded tells us. The poorest work on horticulture I have ever seen told me something I did not know, or had forgotten.—*Western Rural.*

BRINE THAT WILL PRESERVE BUTTER A YEAR.—Among the many devices for keeping butter in a manner that preserves the fresh, rosy flavor of new, with all its sweetness, is the following from the *Dutchess Farmer*, which is said to be entirely successful:

To three gallons of brine, strong enough to bear an egg, add a quarter of a pound of nice white sugar and one tablespoonful of saltpeter. Boil the brine, and when it is cold strain carefully. Make your butter into rolls, and wrap each separately in a clean white muslin cloth, tying up with a string. Pack a large jar full, weight the butter down, and pour the brine until all of it is submerged. This will keep really good butter perfectly sweet and fresh for a whole year. Be careful not to put upon ice the butter that you wish to keep for any length of time. In summer, when the heat will not admit of butter being made into rolls, pack closely in small jars, and, using the same brine, allow it to cover the butter to the depth of at least four inches. This excludes the air, and answers very nearly as well as the first method suggested.

THE GLADIOLUS.—The gladiolus is the most beautiful of our summer bulbs, with tall spikes of flowers, some two feet or more in height, and often several spikes from the same bulb. The flowers are of almost every desirable color—brilliant scarlet, crimson, creamy white, blotched and spotted in the most curious and interesting manner. The culture is very simple. Set the bulbs from six to nine inches apart and cover about three inches. If set in rows they may be set six inches apart in the rows, and the rows one foot apart. The planting may be done at different times from the middle of April to the first of June, to secure a long session of bloom. Keep the earth mellow, and place a neat stake to support the spikes in storms. I have never known a case where the gladiolus failed to give the most perfect satisfaction, opening a new field of beauty to those unacquainted with its merits.—*Vick's Floral Guide.*

HOW TO COOK OATMEAL.—First, be sure to get new, fresh oatmeal; as if it becomes damp or old it is bitter. Put one quart of water into a tinned stewpan; salt sufficient to be palatable; stir in carefully, so as not to have it lumpy, three or four handfuls of oatmeal. Put it over the fire and stir continually until it has swollen all it will, using care not to have it burn on the bottom. When it has swollen all it will, add more water, and leave it cooking for several hours—the longer the better—and the longer it is cooked the softer and more jelly-like it becomes. Having the stewpan in another kettle of hot water prevents it burning on the bottom, and you are relieved from constant stirring. It is good with milk, syrup or sweetened milk, or even with butter alone.

JAPAN QUINCES.—(*Cydonia Japonica.*)—These are well-known showy ornamental plants, producing very tough, hard, fragrant fruit, not generally considered edible. There are several varieties, mainly differing in the color of their flowers, which vary from a pure white to a deep brilliant scarlet. Of late years the Japan quince has been recommended as a hedge plant, and it answers the purpose admirably, except that cattle will browse off the leaves if afforded an opportunity, and therefore it should not be used except for ornamental hedges and screens. It is readily propagated by cuttings of the roots made in the fall, and kept where they will not freeze during the winter, but not warm enough to induce them to sprout and grow.

TO REMOVE FRUIT STAINS.—If you have been picking or handling any acid fruit, and have stained your hands, wash them in clear water, wipe them lightly, and while they are yet moist strike a match and shut your hands around it so as to catch the smoke, and the stains will disappear. If you have stained your muslin or gingham dress or your white pants with berries, before wetting with anything else pour boiling water through the stains, and they will disappear. Before fruit-juice dries it can often be removed by cold water, using a sponge and towel, if necessary. Rubbing the fingers with the inside of parings of apples will remove most of the stain caused by juicing.

If you want to keep your hogs, horses, cattle and sheep healthy, give them salt regularly. There is no better vermifuge than salt. Much of the so-called hog cholera is due to intestinal worms. Plenty of salt would prevent the accumulation of these worms. All animals desire salt, showing that it is a want of their nature, and undoubtedly for a wise purpose.

HOLLOW-HORN.—The symptoms of what is called hollow-horn are: Eyes dull and sunken, horns cold, eyes and head swollen, the animal standing with head low down against the barn or fence, staring coat, and sometimes bloody urine. It is the result of exposure to cold and low condition, and affects the sinews of the head at the base of the horns. Turpentine rubbed on the top of the head and around the horns, and warm fomentations, with hot wet cloths wrapped around the horns, are useful. Carbonate of ammonia, with warm, stimulating drinks, should be given, and nourishing food, and the patient be kept warm.—*American Agriculturist.*

Plants sleep at night, as is well known, but their sleeping hours are a matter of habit, and can easily be disturbed. A French chemist recently exposed a sensitive plant to a bright light at night and placed it in a dark room during the day. The plant at first appeared much puzzled. It opened and closed its leaves irregularly, in spite of the artificial sunbeaming upon it at night, and in the daytime it sometimes awoke. It finally submitted to the change, unfolding itself regularly at night, and closing in the morning.

Thaer recommends, in his "Principles of Agriculture," that in the spring, when the wheat is just beginning to vegetate, the field should be thoroughly harrowed, so that there shall be no sign of a green leaf. He says: "When wheat is sown in a good soil, and the weather is favorable to its growth, it yields the largest amount or produce of any kind of grain, in nutritive matter at least, if not in bulk; and then oats is the only kind which equals, or much less surpasses it."

If milch cows be fed upon dry hay it cannot be expected of them to give full supplies of milk; for without succulent food the udder cannot, except upon a limited scale, carry on its milk-secreting operations. In view of these facts every farmer should make it a part of his business to raise a sufficient quantity of beets, carrots and parsnips to give each milch cow on his farm half a bushel daily during the winter and early spring.—*Germantown Telegraph.*

FARINA PUDDING.—Five ounces of farina stirred gradually and boiled in one quart of milk, then let it cool; separate the yolks and whites of five eggs; beat the whites to a stiff froth, and stir the yolks and sugar together; then stir all into the cool boiled farina, flavor and bake. It will be light, like a suttle, if made in this manner.

A Chinaman in California, whose life was insured for a large amount, was seriously hurt by falling from a wagon. There was some doubt of his ever getting better, and at length one of his friends wrote to the insurance company: "Charley halt dead: the half money."

WHY IS IT

that cheap, adulterated baking powders are warranted equal to Dr. Price's, when it is known that Dr. Price's Cream Baking Powder is the purest and healthiest made. It is because the adulterated kinds are bought for less, and give better profit.

MISCELLANEOUS.

THE TRIUMPH

Steam COTTON BAND PULLER

AND BUCKLER.

THE ATTENTION of the Compress owners in the United States is called to this

NEW AND IMPORTANT INVENTION.

This STEAM PULLER has been thoroughly tested, and has demonstrated the fact that we can apply to Cotton Bands any required tensil strain and BUCKLE THEM AT EXACTLY THE HIGHEST POINT REACHED; and no slipping of the bands through the buckle, all the bands being drawn taut and buckled at the same instant, turning out a perfect bale and without regard to the size, weight or shape of the bale.

THE BUCKLE is simply perfect, is cheap, an ustrong, and can be furnished on the order of a day by the million. The old bands are used as they come off the bales, and Scrupulosity is Lost.

THE PULLER can be attached to any style of styled press, and at an expense that is slight compared to the benefit to be derived by the Compress. It is simple, and can be operated by regular compress men without danger of getting out of order. The speed is equal of greater than any hand-pulling.

For terms and cost of the machine apply to

LEWIS JOHNSON, Builder,

Corner Julia and Peters streets,

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Or to

JOHN A. KLEIN, Esq.,

MISSISSIPPI-VALLEY BANK,

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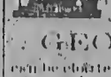
For Pleasure Excursions.



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GEORGIA MUNCY

can be chartered on very reasonable terms by any persons desirous of making pleasure excursions across the lake, or to the different points on the Mississippi Coast. This boat is very fast, staunch and seaworthy, and has the light of accommodations. For terms apply to the captain on board, at the Magnolia Bridge, or to

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25 Fashionable Cards, no 2 alike, with name, 10c. post-p'd. 10 pkgs. $1. REED & Co., Nassau, N.Y.

MACHINERY, TIES, ETC.

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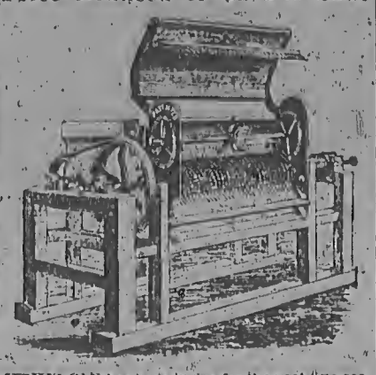
DANIEL PRATT'S IMPROVED

"Revolving Head" Cotton Gin.

PATENTED JULY 15, 1873.

Price Reduced to $4 Per Saw.



THIS GIN has been in use for the past five seasons, and several recent improvements have been added. It obviates all friction at the ends of the cotton box, prevents the roll from breaking, and gives a Larger Yield of Lint from the same Amount of Seed than any other Gin in use. The Revolving Head lightens the draft and causes the Gin to run faster with less driving power, thus doing a great deal more work within the same time, while each mule, flag-team or animal power than any other Gin. The seed being ginned very close, the length of the staple is increased producing cotton on this account of a greater market value. This improved value, given by length of staple, with extra production of lint, added to increased amount of work done, more than covers the cost of the Gin in every bale ginned. Testimonials sent by mail on application.

H. DUDLEY COLEMAN & BRO.

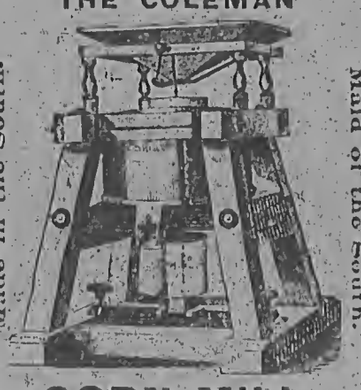
Mills, Engines and Machinery,

NEW ORLEANS, LA.

WE SOLICIT ORDERS for Portable or Stationary Steam Engines, Corn Mills, Saw Mills, Gins, Presses and Machinery delivered at railroad depots or river landings.

Portable Engine prices greatly reduced.

THE COLEMAN



Made in the South. Made of the South.

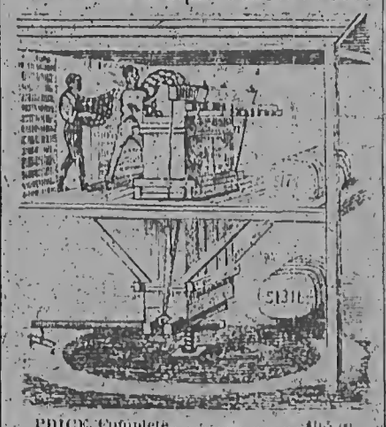
CORN MILL.

VICTORIOUS at every Fair from New York State to Texas, over thirty-three different competitors, during the past two magnificent years. Awarded the only Gold Medal ever awarded to any Corn Mill in the United States. Simple, strong, durable and cheap, with solid French Burr Stones. Made by

H. DUDLEY COLEMAN & BRO.,

New Orleans, La.

Coleman's Simple Screw Press.



PRICE, Complete.....$65 00

Weight, Iron Screw 4 inches in diameter. Packing box 3 feet deep. Simple, strong, durable, and guaranteed to pack a 500 lbs. bale. Send for circular. Manufactured by

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We make Also the Friction Power Press (shown again).

STRONGEST AND CHEAPEST TIE IN THE MARKET.

INCREASING POPULARITY.

Number of bales tied in 1876.....

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COST OF

Iron Ties, including freight.....cents per bale.

Contemplating the adding together.....cents per bale.

Canvassers wanted to sell it; orders for a million in sight.

Laidlaw, Taylor Wire Co., St. Louis, Mo.

Manufacturers of Wire and Wire Goods.

ICE! ICE! ICE!

WHOLESALE AND RETAIL.

FAMILIES SUPPLIED AT LIBERAL RATES.

ORDERS PROMPTLY ATTENDED TO.

WILLIAM MYERS,

NINTH STREET, between Magazine and Camp streets, Sixth Square above Lee.

A. LIPSCOMB, COLUMBIA, PENN., Breeder and Shipper of Pure-Bred Land and Water FOWLS. Eggs for hatching in season. Fowls for sale at all times. Prompt attention given to all orders and communications, which are respectfully solicited.

MEDICAL.

Dunbar's Wonderful Discovery.

BETHESDA WATER.

On and from this date I have appointed

L. C. Arny,

Nos. 26, 28 and 30 Bienville Street, N. O., my General Agent for New Orleans and the State of Louisiana for the sale of the celebrated Bethesda Water of Waukesha, Wis. It is the acknowledged cure of Bright's Disease, Diabetes, Dropsy, Liver and all urinary diseases.

Call for certified pamphlets and directions for using the Bethesda Water at my General Agent's office. RICHARD DUNBAR.

WAUKESHA, WIS., Jan. 25, 1878.

This Water, in packages of 10, 20 and 40 gallons, for sale as above.

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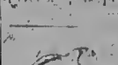

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Twenty-Ninth Annual Statement

OF THE

CRESCENT MUTUAL

INSURANCE CO.

NEW ORLEANS, May 2[illegible]

ASSETS, April 30, 1878.....$[illegible]

GROSS PROFITS for year ending April 30, 1878.....

The Board of Trustees this day resolved, after paying the annual dividend of TEN PER CENT. on the capital stock of the company, a dividend of TWENTY PER CENT. is [illegible] paid on MONDAY, June 10, to those parties entitled to receive the same.

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SCIENTIFIC.

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The origin of saltpeter appears to been satisfactorily explained by research. Briefly, saltpeter ogen oxidized into nitric acid, this oxidation is brought about ving organisms, consisting of les cells. These bodies are d not only capable of living out daylight, but light appears prejudicial if not fatal to their opment and growth.

f a piece of paper be placed be- two sheets of asbestos, and the e submitted to such heat that paper will be burned, whatever ing or printing had been on the r will, nevertheless, be then still le. This fact has just been d to practical use. Albums of hes are made in Germany for protection of bank notes and documents in case of fire.

has been generally believed hysiologists that plants derive carbon wholly from the atmos- through the medium of the , and in no degree through the However, J. W. Moll, a stu- of the celebrated Prof. Sachs, ecently been over the same sub- gain, by a new method of pro- e, and the result of this ex- eect, as of all hitherto made, show that carbonaceous mat- not taken into the system by s.

a late meeting of the Phila- ia Academy of Sciences Prof. remarked that his attention en called to a large apple-tree shortly before had been pros- ed by them. In the fork of the tree was a bunch of moss, he had collected and taken of washing the moss, and ing the water, he was not a surprised to find in it many ds. Of these one was *Dif- gia* and was abundant ber was *Difflugia globularis* number. The others were *Euglypha alveolata* and *Trinema*. The position of animals on the moss on the was about eight feet from the

Ball, the astronomer royal and read a paper lately on ditions to our knowledge of stars. In passing through sphere shooting-stars are ed, fall in dust on the earth, we may conclude," says esor, "that our atmosphere ather, we must reflect that it these bodies that are pelting ion is at a rate some hundred greater than the missile of gun, and but for this burning would be at any rate awk- ng." The great showers of ng stars are periodical; they from the same parts of the s, and are supposed to have connection with comets. Me- are never known to come the path of a comet. They are drawn by the rocks, and the ar bricks they were driven in our earth in the form dust the activity of a very remote and that they began after the of ages met the earth in its

ers in 1833.—Most of my s are thoroughly familiar with count an old-told tale; as any the sudden increase to the ber of a small portion of the ers on September 1, 1859, early two astronomers tus- ously. The appearances de- thoroughly with exactly what ould expect if two large mete- masses travelling side by side ded, with velocity originally ing to 100 or 200 miles per through the portions of the osphere lying just above and just below the visible photo- e. The actual rate of motion ermined at 130 miles per second e maximum, but in case of the direction of motion was only inclined to the line of sight, equalled to more than 200 per second. The effect was that the parts of the sun thus only exerted to any increase of light and heat appeared right stars upon the back- of the glowing photosphere. One of the observers, Carring- suggested from moment that the glass screen used to protect the ye had broken. The increase of ur was exceedingly limited in and lasted only for a few min- Fortunately for the inhabitants th. As it was, the whole frame- earth sympathized with the ly. Vivid auroras were seen not in both hemispheres, but in es where auroras are seldom They were accompanied by ally great electro-magnetic dis- ces. "In many places," says llerschel, "the telegraph wires work. At Washington and delphia the electric signalmen ed several electric shocks. At ion in Norway the telegraph ation was set on fire, and at Bos- in North America, a flame of flowed the pen of Bain's elec- telegraph, which writes down message upon chemically pre- paper."

see, then, that most certainly an can be locally excited to in- d emission of light and heat, h, nevertheless, may last but very short time; and we have n for believing that the actual of the sudden change in his ition was the downfall of mete- matter upon a portion of his sur- We may well believe that, ever the cause may have been, one which might in the case her suns, or even in our sun's case, affect a much larger por- of the photosphere, in which there would be just such an in- se of splendor as we recognize ase of the new stars. And as small local accession of brilliancy only a few minutes, we can believe that an increase of sur- brilliancy affecting a much r portion of the photosphere, or the entire photosphere, might for a few days or weeks.—*Proc-*

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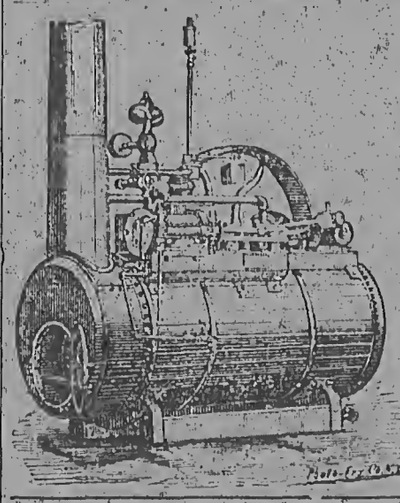

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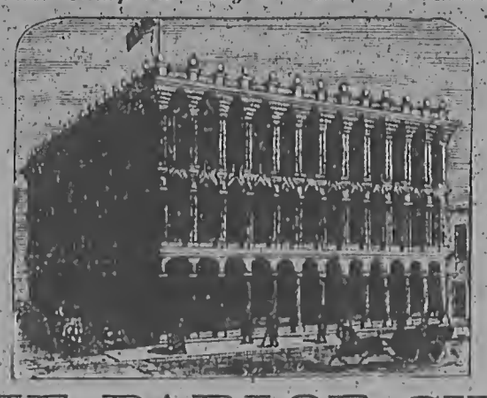

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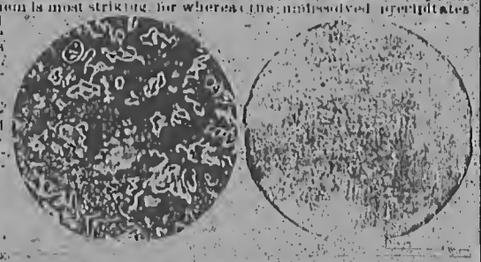
FINE BED-ROOM SUITS! IN WALNUT, MAHOGANY AND ROSEWOOD, WITH FRENCH PLATE IN ARMOIRS and Dressing Cases.
Fine Dining Room, Hall and Library Suits, Fancy Cabinets, Stands, Desks, Tables and Chairs. A large assortment of FRENCH PLATE MIRRORS. A full line of Office Furniture. A large stock of Medium and Common Furniture, suitable for the country trade. Goods delivered, free of charge.

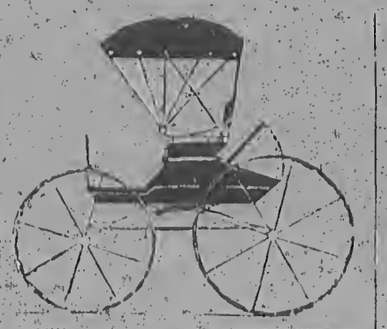
MILK OF MAGNESIA
IS THE best preparation known for all disturbed conditions of the stomach. It immediately and certainly cures DYSPEPSIA, INDIGESTION, HEARTBURN, SOUR STOMACH and HEADACHES caused by acidity of the stomach. The pleasant taste and light, lifting influence of this preparation renders it very valuable for infants, requiring no persuasion to induce them to take it. It positively prevents food souring on the stomach, and will act as a laxative when used as directed. It is also peculiarly adapted to females. The smoothness of this preparation and its perfect solubility are made fully apparent in the following illustrations. They represent a fractional part of a single drop magnified 250 diameters. The first the calcined Magnesia as taken with water. The second the *Milk of Magnesia* now offered. The difference between them is most striking, for whereas the undissolved precipitates and particles in the drop of calcined Magnesia are exhibited with terrible distinctness, the *Milk of Magnesia* has all the appearance of a cloudy vapor, entirely free from the objectionable precipitates; in fact, *perfectly dissolved.*



Be sure to get MILK OF MAGNESIA. Ask your druggist for it, and *take none other.* It is entirely different from all other preparations of Magnesia. Physicians and others not already acquainted with this preparation can obtain explanatory circular by addressing
C. H. PHILLIPS,
Manuf'g Chemist,
P. O. Box 4547. NEW YORK.

ALWAYS ASK FOR ESTERBROOK'S STEEL PENS. FOR SALE BY ALL STATIONERS
Works Camden, N. J.
NEW YORK OFFICE, 26 JOHN ST.

ESTERBROOK & CO. FALCON PEN. 048
Samples & Prices on application.



J. A. LUM. N. ALBERT HOOKER.
J. A. LUM & CO.,
MANUFACTURERS AND DEALERS IN
CARRIAGES, HARNESS, ETC.
152 Gravier and 18 Fulton Street.
A SPECIALTY MADE OF CHILDREN'S CARRIAGES.

GEO. PURVES'
Sash, Blind and Door
STEAM FACTORY,
AND
LUMBER YARD,
Corner St. Charles and Clio Streets,
NEW ORLEANS, LA.

WILLIAM BURNS'
OLD VIRGINIA KITCHEN,
153 ..... CAMP STREET 153
Opposite St. Patrick's Church.
Meals and Rooms by the day or week, on the European plan. Meals at all hours of the day.

30 Mixed Cards, Snowflake, Damask, etc., no 2 alike, with name, 10c. *J. Mickler & Co.*, Nassau, N. Y.

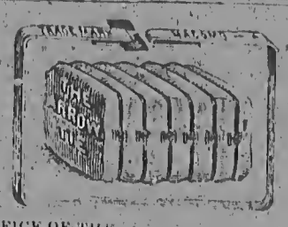
WATERS' Orchestrion Chimes ORGA

is the most beautiful parlor and perfect toned reed made. It has the celebrated Concert stop, which is a fine imitation of the Human Voice, and two and a half Octaves of bells tuned to perfect harmony with the reeds, & their effects combined & electrifying. WATERS' CLARIONA, ORCHESTRAL, CONCERTO, VESPER, CENTENNIAL, ORGANS, CHAPEL, and COTTAGE ORGANS, in Walnut, French Cases are of every respect FIRST CLASS.
WATERS' PIANOS, GRAND, SQUARE, and Upright, ARE THE BEST MADE, the Tone, Touch, Workmanship, & Durability Unsurpassed. Warranted for SIX YEARS.
PRICES EXTREMELY LOW for cash. Monthly Installments received. A Liberal Discount to Teachers, Churches, Schools, CLUBS. AGENTS WANTED. Special Inducements to the trade. Illustrated Catalogues Mailed. Second-hand Instruments at Great Bargains. HORACE WATERS & SONS, Manufacturers and Dealers,
40 EAST 14th STREET, UNION SQUARE, NEW YORK, Box 3567.

BREECH-LOADERS.
WE take this opportunity of informing customers and friends that the first installment of our fall stock of these goods, direct from the manufacturers, has arrived, and is ready for inspection. In Breech-Loading Shot Guns alone our assortment in store comprises upward of 30 different styles and patterns, ranging through every desirable grade. These fresh importations can be profitably afforded lower than ever before, owing to present low cost of gold, and sterling exchange, while all our old stock has been marked down to meet the shrinkage in value from decline in gold. Don't take our word for it, but call and see for yourselves, whether you wish to buy now or not. FOLSOM BROS.,
9 Decatur (Old Levee) St., opp. Postoffice, Guns, Pistols and Ammunition at wholesale and retail.

$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & Co., Portland, Maine.

MACHINERY, TIES, ETC.



OFFICE OF THE
American Cotton Tie Co.,
(LIMITED.)
17 CARONDELET ST., NEW ORLEANS.

Important Special Notice.
The AMERICAN COTTON TIE COMPANY (LIMITED) having fixed the price of the celebrated
ARROW COTTON TIE
at $2.50 per bundle, less 2½ per cent. discount for cash, the General Agents hereby authorize their Sub-Agents in this city (dealers in Bailing Stuffs) to sell to and contract with Factors and Country Merchants, for future delivery, on the above named price and terms, in quantities, from time to time, as may be required, settlements being made on delivery.
The Company having a large stock now on hand and having contracted for an abundant supply to meet the entire demand for Cotton Ties throughout the Cotton States, the celebrated ARROW TIE will be placed upon the market generally and sold by their numerous Agents at the price and terms above stated, it being the object and purpose of the Company to merit the continued patronage of the planting community.
R. W. RAYNE & CO.,
GENERAL AGENTS.

WATER WHEELS.
THE UNEQUALLED JAS. LEFFEL DOUBLE
TURBINE WATER WHEEL,
PORTABLE AND STATIONARY
STEAM ENGINES, STEAM BOILERS,
SAW, FLOUR AND GRIST MILLS,
MACHINE MOULDED MILL GEARING,
SHAFTING, PULLEYS AND HANGERS
Of Improved Designs, A Specialty
Address, POOLE & HUNT,
Send for Circulars. BALTIMORE, MD

Meneely & Kimberly,
BELL FOUNDERS, TROY, N. Y.,
Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Illustrated Catalogue sent free.

BUCKEYE BELL FOUNDRY,
Established in 1837.

MISCELLANEOUS.

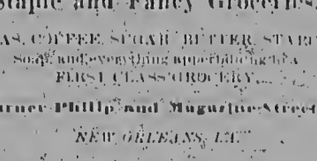
W. C. TOOMER,
GENERAL
COMMISSION MERCHANT.
OFFICE—18 Carondelet St., Cor. Union,
NEW ORLEANS.
LUMBER, TIMBER, STAVES, NAVAL STORES and Country Produce. Liberal advances made on consignments. Purchases made in this market for account of principals.
Sole Agent in this city for Robinson & McMillan and McMillan & Son's celebrated Stockton Pine Mills. Lumber for Plantation use filled to order.

J. M. BALL,
DEALER IN
Staple and Fancy Groceries,
TEAS, COFFEE, SUGAR, BUTTER, STARCH, Soaps, and everything appertaining to a FIRST CLASS GROCERY,
Corner Philip and Magazine Streets,
NEW ORLEANS, LA.
Goods delivered free to all parts of the city.

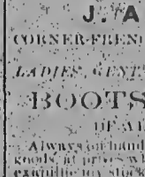
Pontchartrain Cheap Store.
J. A. LACROIX,
CORNER FRENCHMEN AND VICTORY STS.
LADIES', GENTS', MISSES' AND CHILDREN'S
BOOTS AND SHOES.
OF ALL DESCRIPTIONS.
Always on hand a full assortment of first-class goods, at prices which defy competition. Parties examine my stock before purchasing elsewhere.
MY MOTTO: *Quick Sales and Small Profits.*
Jackson Railroad cars pass in front of the store.

KEEP'S PATENT
PARTLY-MADE DRESS SHIRTS.
MADE from the Muslin and Cost 1 Dollar. Bosom Three-ply, all Linen. Can come Pearl Buttons. 144 EXTRA BEST. Always on hand styles perfect Cutting. 9 Dollar 87. BOYS' 8 to 14, $5.50. Keep's Custom Shirts made to order, complete, 9 Dollar 50. Same, only as Keep's Patent Partly-Made Dress Shirts.
Send for directions for ordering Keep's Shirts.
A. P. FERRY, Sole Agent,
Nos. 1 and 3 N. New Orleans.

R. B. MITCHELL,



Carpenter and Cistern-Maker,
183 MAGAZINE ST., near Julia, New Orleans.
Orders from the city and country promptly attended to.



Sutter, Berry & Co.,
GLASS STAINERS.
Particular Attention Paid to Church Work.
Orders from all parts of the country promptly attended to.
319 N. SEVENTH ST., bet. Pine and Olive ST. LOUIS, MO.

EXCURSION TO GRETNA.
Jackson Street Ferry.
FARE ..... 10 CENTS for the Round Trip.
No extra charge for remaining on board.

CARPET WAREHOUSE, 17 CHARTRES STREET.
CARPETINGS—Wilton, Axminster, Velvet, Brussels, Tapestry, Three-ply, etc.
FLOOR OIL CLOTHS, English and American.
MATTINGS, 500 rolls White, Check and Fancy.
WINDOW SHADES, Table and Piano Covers.
FURNITURE and CURTAIN GOODS in great variety.
RUBLAPS Table and Enamel OIL CLOTHS.
A. HUGUENARD.

SAM. HENDERSON,
Cotton Factor, Commission Merchant and Purchasing Agent,
18 CARONDELET ST., New Orleans. Does all business on Orange principles and at Orange rates.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, July 9, 1878.

COTTON.

The following report is taken from the New Orleans *Democrat*:

Under the influence of a good inquiry and stimulating advices from abroad, the tone of the market here was firmer, and sales up to the close were fair, aggregating 1 600 bales.

The following is the official closing of the Cotton Exchange:

	To-Day.	Yesterday.
Low ordinary	8	8
Ordinary	8⅜	8⅜
Good ordinary	8⅞	8⅞
Low middling	10⅛	10⅛
Middling	11	11
Good middling	11⅜	11⅜
Middling fair		nom.

Sales to-day, 1,600 bales. Market firm.

COTTON STATEMENT.

In store and on shipboard, Sept. 1, 1877	21,356
Gross receipts since Saturday	320
Gross receipts previously	1,663,528—1,663,848
Excess in actual stock made from linters loose, etc., since September 1	12,825
Total supply	1,698,029
Exported to-day	none.
Exported previously	1,674,173—1,674,473
Total stock this day	24,556
Total stock this day last year	52,833
Net receipts since yesterday	320
Receipts from other ports	
Net receipts last Tuesday	364
Net receipts same time last year	267
Net receipts since Friday	646
Net receipts same time last week	776
Net receipts same time last year	843
Net receipts since September 1	1,367,145
Net receipts same time last year	1,176,529

COTTON ON SHIPBOARD.

The amount of cotton on shipboard, as per account of the Cotton Exchange, is as follows:

Liverpool	1,293
Havre	
Bremen	65
Mexico	
Spain	1,102
Mediterranean	
Coastwise	145
Total	2,605

This, taken from the stock at noon, as noted at the Exchange, leaves in presses 20,871 bales.

The receipts at all ports, consolidated, as per telegrams to the Cotton Exchange, show totals from noon yesterday to noon to-day of 1,013 bales, against 970 bales last Tuesday, 862 last year, and 565 the year before.

MOVEMENT AT PORTS.

The movement at ports for four days, up to twelve M. to-day, is given below:

	Received since Friday.	Same time last week.	Same time last year.
New Orleans	668	755	845
Galveston	255	287	185
Mobile	112	486	51
Savannah	226	321	461
Charleston	75	35	240
Wilmington	301	40	58
Norfolk	324	263	180
Baltimore	7	9	
New York	301	343	161
Boston	316	138	241
Philadelphia	6	46	172
Other ports			
Total	2 783	2,849	2,541
Receipts at ports since September 1			4 269 099
Receipts same time last year			3 922 810
Receipts same time year before			4,071,464

EXPORTS.

The consolidated report for four days gives exports to

	G. B.	France.	Cont.	Chan.	Stocks
This week	3 678	249			182 202
Last week	7,200	300	1,245		161,573
This week last year	12,551		1,800		228,820

THE JESUITS AT ROME.—By a pontifical brief of Pius the Ninth a college of writers of the Society of Jesus, "to exist in a house set apart for themselves," was established for the purpose of writing the periodical termed the *Civilta Cattolica*. It was constituted not for a term, but in perpetuity, and is therefore proclaimed to be an organic institution of the Church of Rome. It is in all things "to depend absolutely on the general of the Jesuits." Whatever it publishes, therefore, is not the fanciful caprice of individuals putting forward with freedom their private sentiments, but is the carefully weighed and deliberate utterance of the Jansissaries of the Romish communion. What an important part this periodical played at the time of the Vatican Council is well known. When the Pope, as was the late wearer of the tiara, was completely subjugated by the Jesuits, he spake as they spake—they were the power behind the throne. He filled the *role* of the speaking roods demolished at the Reformation, through which, as through a tube, fraudulent priests deceived the people. When, as now, the Pope has to a certain extent emancipated himself, the views of the *Civilta* are those which the Jesuits wish to be carried out. The intimations given are as much intended to enlighten the Pope as the rest of mankind. The state of the world and of the church is presented to him so as to indirectly sway his policy.—*London Record.*

ORIGINALITY IN WRITING.—Even Seneca complains that the ancients had compelled him to borrow from them what they would have taken from him had he been lucky enough to have preceded them. "Every one of my writings," says Goethe, "in the same candid spirit, has been furnished to me by a thousand different persons a thousand different things. The learned and the ignorant, the wise and the foolish, infancy and age, have come in turn, generally without having the least suspicion of it, to bring me the offering of their thoughts, their faculties, their experience; often have they sowed the harvest I have reaped. My work is that of an aggregation of human beings, taken from the whole of nature; it bears the name of Goethe." It is in the power of any writer to be original by deserting nature, and seeking the quaint and the fantastical; but literary monsters, like all others, are generally short-lived. "When I was a young man," says Goldsmith, "being anxious to distinguish myself, I was perpetually starting new propositions; but I soon gave this over, for I found that generally what was new was false." Strictly speaking, we may be original without being new; our thoughts may be our own, and yet commonplace.

St. Bernard puts it well when he says: "Humility is, of all graces, the chiefest when it doesn't know itself to be a grace at all."

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	$ 3 00	4 00
Cotton sweeps	4 00	— —
Cultivators, Diam. and shovel tooth	6 25	7 00
Cultivators, riding and walking	30 00	40 00
Shovels and spades	5 00	12 00
Axes	7 00	11 50
Shovel plows	4 50	5 50
Half do., with cutters	6 00	8 00
Double-shovel plow	4 00	5 25
Straub's corn mills	— —	— —
Corn mills, Coleman's	120 00	425 00
B. J. West's corn mill	200 00	— —
Tunnard's corn and pea planter	— —	— —
Cotton planter	15 00	— —
Wagons, Carts, Etc.:		
Wagon, two-horse	55 00	70 00
Wagon, four-horse	85 00	100 00
Wagon, two-horse, thim. skein	60 00	70 00
Wagon, four-horse	80 00	90 00
Cane wagon	190 00	210 00
Ox wagon	75 00	115 00
Ox cart, complete	— —	— —
Cane cart	110 00	115 00
Tongue cart, complete	— —	120 00
Plantation cart	45 00	60 00
Bagasse cart	65 00	75 00
Iron, ₩ lb.:		
Hoop	3¼	5
Sheet	3½	5
Horse Shoe	3½	4½

BUILDING MATERIAL.

Bricks, ₩ 1,000:		
Lake	9 00	11 00
Country	— —	8 00
English fire	35 00	37 00
Lime, ₩ bbl.:		
Western	— —	— —
Cement	2 00	2 25
Plaster Paris	2 25	2 50
Lumber, ₩ 1,000 feet:		
Flooring, dressed	15 00	35 00
Flooring, rough	15 00	18 00
Ceiling, dressed	14 00	25 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	14 00
Scantling	14 00	18 00
Shingles, ₩ 1,000	2 50	3 00
Nails, best brands	3 20	— —
Smaller sizes proportionately higher	— —	— —
Glass, ₩ box of 50 feet:		
French, 8 by 10	— —	3 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
White Lead, best, ₩ lb	10¾	12½
Paris Green, ₩ lb	30	40
Pat. Dryer, ₩ lb	10	13
Whiting, ₩ lb	2½	3
Putty, in bladders, ₩ lb	3	5
Linseed Oil, ₩ gall	70	80

SASH, BLINDS AND DOORS.

Size of lights.	Sash, per pair. Unglazed.	Glazed.	Blinds per pair.
8x10	35	$1 50	$1 50
10x12	55	1 70	2 00
10x16	60	2 75	2 70
Sash Doors:		Single.	Double.
3 feet x 7 feet		$3 00	$3 70
3 feet x 8 feet		4 00	— —
3 feet x 7 feet 6 inches		— —	3 80
Panel Doors:			
3x8 and 1¾ inch thick		— —	$2 20
2x7 and 1¾ inch thick		— —	2 25
3x7 and 1¾ inch thick		— —	2 30
4x7—4 inch and 1¾ inch thick		— —	4 00

GROCERIES.

Butter, ₩ lb.:		
Western	18	20
New York, good to creamy	26	27
Coffee, ₩ lb.:		
Rio, fair	15¼	15¾
Rio, good	16¼	16½
Rio, prime	17	17¾
Java, choice O. G	28	30
Candles, ₩ lb.:		
Star, best brands	12	13
Corn Meal, ₩ bbl.:		
Best, K. D	— —	2 50
Cheese, ₩ lb.:		
Factory	9¼	10
N. Y. cream and English dairy	15	15½
Fish:		
Mackerel, extra No. 1, in bbls	— —	23 00
Mackerel, extra No. 1, in kits	— —	1 90
Sardines, quarter boxes	13	18½
Flour, ₩ bbl.:		
Superfine	— —	4 25
XX	4 75	5 00
XXX	— —	— —
Choice XXX	5 00	5 50
Choice family	6 00	6 25
Fruits:		
Dried apples, ₩ lb	3	4
Dried peaches, ₩ lb	— —	— —
Raisins, ₩ quarter box	50	55
Raisins, ₩ half box	— —	1 00
Raisins, ₩ whole box	1 80	1 85
Bananas, ₩ bunch	1 00	2 00
Crackers, ₩ lb.:		
Soda	5	6
Butter	8	7
Sugar	8	9
Gingernuts	9	12½
Oil:		
Coal, in cases, best	40	45
Coal, in barrels, best	30	35
Illuminating, in cases	— —	40
Illuminating, in barrels	— —	35
Lard, in barrels, best	70	80
Molasses, in barrels		
Common	22	25
Fair	25	28
Prime to choice	34	42
Goblet and Resnet syrups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	4½	5
Ordinary	6	6½
Fair	6¾	7
Prime to choice	7¼	7¾
Soap, in boxes, ₩ lb.:		
XXX Palm	6½	— —
Keller's magnolia	4½	— —
Keller's olive	5	— —
Starch, ₩ lb	8	8½
Salt, in sacks:		
Fine	1 00	1 05
Coarse	85	90
Sugar:		
Good fair	6¼	6¾
Prime	7¼	7½
Choice	— —	— —
Yellow clarified	8	8¼
White clarified	— —	9
Crushed	— —	— —
Powdered	— —	— —
Spices, ₩ lb.:		
Allspice	13½	— —
Pepper	13½	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Black Oolong	27½	1 10
Green Imperial	80	90
Tobacco, manufactured, ₩ lb.:		
Chewing, common	40	45
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, choice	65	70
Smoking	— —	— —

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	— —	51
White	— —	51
Mixed	— —	52
Oats, ₩ bushel		
St. Louis	— —	35
Texas	— —	— —
Galena	— —	34
Bran, choice, ₩ 100 lbs	— —	62½
Hay, ₩ ton:		
Prime	11 00	12 00
Ordinary	— —	— —
Cow Peas:		
Whippoorwill	— —	— —
Mixed	41	65
Clay	75	1 10

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	7½	8½
Shoulders	5½	5½
Sides, clear rib	6½	6¾
Sides, clear	6½	6¾
Hams, sugar-cured	9	10¼
Mess Pork, ₩ bbl	10 50	10 75
Dry Salted Meats:		
Shoulders	— —	4½
Lard, ₩ lb.:		
Choice, in kegs and pails	— —	8
Choice, in tierces and barrels	7¼	7½

ESCULENTS.

Potatoes, ₩ bbl	80	1 25
Onions, ₩ bbl	2 50	3 00
Apples, ₩ bbl	— —	— —
Cabbages, ₩ 100	— —	— —

WOOL.

Burry	9	10
Louisiana, clear	20	21
Lake, clear	18	19½

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	11½	11¾
Ties, Arrow, best, per bundle, 20 lbs and buckles	— —	2 50
Twine, hemp	13½	14

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chickens	3 75	4 00
Young	1 25	2 50
Ducks	2 50	2 51
Geese	3 00	4 00
Turkeys	9 00	10 00
Eggs, ₩ dozen		
Western	10	12
Louisiana	10	12½

REWARD OF MERIT.

The United States government has given not only to Dr. Price's Cream Baking Powder, but to his Special Flavoring Extracts, the preference, and large quantities are shipped to its military posts.

Religious Notices.

SEASHORE CAMP GROUND.—The camp meeting on Seashore Camp Ground for 1878 will commence on Wednesday, the tenth day of July, and continue from eight to ten days.

To strangers who have never visited the encampment, we may say that it is situated and fronting directly upon the Gulf of Mexico, midway between the cities of New Orleans, La., and Mobile, Ala., and is readily reached by the New Orleans and Mobile railroad, on which two trains run daily from and to either city, stopping at the Camp Ground station, only a few hundred feet from the encampment. Trains leave New Orleans, at the depot, head of Canal street, at 7.30 A. M., 3.30 and 5 P. M.; and Mobile, at foot of Government street, at 2 20 A. M. and 3 45 P. M.

The fare on the above road, from New Orleans to camp ground, the round trip, is $3.20; and from Mobile, the round trip, $2 65. Freight at one-half the usual prices.

Tickets will be on sale at the offices and depots, in both cities, on and after Monday, the eighth of July, and continue good to return up to the twentieth of July.

On the Chicago, St. Louis and New Orleans railroad, at all important points from Cantoo southward, tickets for the round trip to the camp ground and back, via New Orleans, can be had during the above dates for one and one-fifth the usual fare.

On Morgan's Louisiana and Texas railroad, from Morgan City to New Orleans, one fare for the round trip, going and returning.

On the Mobile and Montgomery railroad round-trip tickets will be put on sale at Montgomery and local stations to Mobile, Ala., for visitors to the Seashore Camp Ground, at the rate of six cents per mile, on and from July 9 up to July 16. Tickets good to return on not later than July 22, 1878.

On the Mobile and Ohio railroad tickets will be sold for visitors to the Seashore Camp Ground, at Corinth and stations south, to Mobile and return, at three cents per mile. Tickets on sale on and from the fifth up to the fifteenth of July, and return coupons good to July 25, 1878.

Tickets of all the above railroads *must be stamped on the camp ground to be good to return on.*

The restaurant will be under the management of a committee of the trustees, with the assistance of an experienced caterer, where visitors can be furnished with good and satisfactory board at the reasonable price of fifty cents for breakfast, seventy-five cents for dinner and fifty cents for supper, or $1.50 per day.

Comfortable lodging accommodations are provided at fifty cents per night.

A limited number of wooden tents are prepared for renting to individuals or families, at prices from $10 to $30, according in size and position.

Cots, with pillow and sheet, will also be rented at $1 50 for the term of the meeting.

Persons desiring to attend the camp meeting are recommended to make their own arrangements for their comfort, before the date of the camp meeting, by application to any member of the board of trustees, to wit: William Otis, H. L. Hopper, Price Williams, William March and Edward H. Gould, of Mobile; E. F. Griffin and John Poltevent, of Mississippi; W. H. Foster, George W. W. Goodwyn, Philip Hallaran, John H. Keller, B. O. L. Rayne, W. B. Thomson, Charles M. Fush and W. G. Toomer, of New Orleans; or to James Tharp, the keeper of the grounds.

W. H. FOSTER, President.
PHILIP HALLARAN, Secretary. 27

GREENSBORO DISTRICT, ALABAMA CONFERENCE.—Bishop Keener will hold the above District Conference at Belmont; including the first Sabbath in August, the meeting to begin on Thursday before, with preaching at eleven o'clock. McDowell is the nearest depot on the Alabama Central railroad. Trains pass there about seven o'clock in the evening and about half-past four in the morning. Conveyances will be there on the arrival of the trains, going both ways, to carry delegates a distance of four miles. It is very desirable that the attendance be full and prompt.

11 A. H. MITCHELL, P. E.

THE camp meeting at Sims' chapel, St. Stephen's circuit, Alabama Conference, will begin on Thursday night before the third Sunday in September. (11) W. H. MORRIS, P. C.

THE District Conference for Selma district will begin at eight o'clock P. M., with a sermon by Rev. G. F. Pills in Uniontown.

(1) J. W. RUSH.

THE time for holding the camp meeting at the Trenton camp ground, in the Trenton circuit, Brandon district, Mississippi Conference, embraces the third Sunday in September, commencing on Thursday night before. This meeting will be on the self-sustaining plan. Provision will be made for the preachers and their horses; also conveyance at Morton, on the twelfth of September, to convey the preachers to the camp ground. They are invited to attend this camp meeting. (4) H. A. SMILEY, Pastor.

THERE will be a camp meeting near Hickory station, Newton circuit, beginning on Thursday night, September 5, embracing the second Sunday. The ministers of Meridian and Brandon districts are heartily invited, and all others who can come. Conveyances for ministers will be provided from the pot to the camp ground.

4 ROBT. H. DELWEEN, P. C.

MAMRE CAMP GROUND is located on the Selma, Rome and Dalton railroad, three miles south of Randolph, in Prattville district Alabama Conference. The time for holding the Mamre camp meeting will embrace the third Sunday in September, commencing on Friday night before (27). J. B. ANDERSON, P. C.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—THIRD ROUND. (CONCLUDED.)

Raleigh, at Mount Rise	July 6, 7
Homewood, at High Hill	8, 9
Brandon station	12, 14
Union at Decatur	27, 28
Carthage, at Conway	Aug. 3, 4
Trenton at Trenton	10, 11
Pearl, at Holly Bush	15
Rankin, at Shiloh	17, 18
Family, at Family	24, 25

11 WILL. H. LEITH, P. E.

JACKSON DIST.—THIRD ROUND.

Brownsville	July 12, 14
Yazoo circuit	20, 21
Tranquil circuit (Tuesday)	23
Silver Creek (Thursday)	25
Yazoo City	27, 28
Raymond circuit	Aug. 3, 4
Spring Ridge circuit (Wednesday)	7
Jackson circuit	10, 11
Clinton circuit	17, 18
Canden circuit (Tuesday)	20
Madison circuit (Thursday)	22
Jackson station	24, 25
Canton station	31, Sept. 1

The District Conference will be held at Canton, beginning on Thursday, August 29.

27 F. M. FEATHERSTON, P. E.

WOODVILLE DIST.—THIRD ROUND.

Wilson church	June 29
Jackson and Pinkin's chapel, at Salem	July 5, 6
Wilkinson, at Embree's	20, 21
Magnolia, at Muddy Springs	27, 28
Amite, at Adams' (Monday)	29
East Feliciana, at Olive Branch (Thursday)	Aug. 1
St. Helena, at Center	3, 4
Bayou Sara, at Tunica Rohe, by the pastor, assisted by T. B. Hallowell	3, 4
Buffalo, at Smyrna (to be held, by the pastor, assisted by T. W. Brown)	3, 4
East Baton Rouge	17, 18
Woodville	24, 25
Clinton	Aug. 31, Sept. 1, 2
Tickfaw	8, 9

The District Conference will be held in Woodville, and will convene on Friday, the twenty-seventh day of September.

27 JAMES A. GOLDSBY, P. E.

LOUISIANA CONFERENCE.

HOMER DIST.—THIRD ROUND.

Haynesville, at White Hall	June 29, 30
Farmerville, at Griswold	July 6, 7
Arcadia, at Salem	13, 14
Homer, at Arizona	20, 21
Indian Village (camp meeting)	26
Downsville (camp meeting)	Aug. 2
Lisbon (camp meeting,) at Alabama	9
Vienna (camp meeting,) at Woodville	16
Sparta (camp meeting,) at Providence	23
Webster, at Andrew chapel	Sept. 1, 2
Minden, at Pine Grove	8, 9
Rochester (camp meeting,) at Sloam	Oct. 11

The district meeting will be held at Minden, September 26-29. (11) J. H. STONE, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Alexandria	June 15, 16
Centerville	July 6, 7
Trinity	27, 28
Harrisonburg	Aug. 3, 4
Columbia	6, 7
Castor	10, 11
Spring Creek	17, 18
Evergreen	24, 25
Bayou Boeuf	31, Sept. 1
Rapides (camp meeting)	Sept. 7, 8
Montgomery	14, 15

The District Conference will convene at Harrisonburg on Friday, the second day of August, 1878. Let all the members attend, and let the preachers bring full statistics and the Quarterly Conference journals.

CHRISTIAN KEENER, P. E.

FOURTH ROUND.

Centerville	Sept 21, 22
Trinity	Oct. 5, 6
Spring Creek	12, 13
Evergreen	19, 20
Bayou Boeuf	26, 27
Harrisonburg	Nov. 2, 3
Castor	9, 10
Columbia	16, 17
Montgomery	23, 24
Rapides	30, Dec. 1

4 CHRISTIAN KEENER, P. E.

ALABAMA CONFERENCE.

MOBILE DIST.—THIRD ROUND.

Whistler	June 29
St. Paul's	30
Franklin street and Columbia ville	July 6, 7
Eastern Shore, at Ilay Minette	20, 21
Pensacola	27, 28
Warrington	28, 29
Milton and Yellow River	Aug. 3, 4
St. Francis Street	10, 11
Stockton, at Red Hill	17, 18
Bladon Springs and Oktuppa, at Healing Springs	24, 25
Grand Bay, at Bayou La Batu	31, Sept. 1
Citronelle	Sept 2
Pollard, Powellton and Perdido, at Williams' camp ground	7, 8
St. Stephen's, at Sims' camp ground	16

27 S. H. COX, P. E.

PRATTVILLE DIST.—THIRD ROUND.

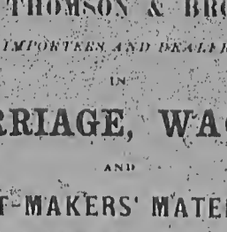
Clanton and Verbena, at Verbena	June 22, 24
Autaugaville, at Ivey Creek	29, 30
Georgiana, at Wesley chapel	July 6, 7
Robinson Springs, at Robinson Springs	12
Prattville station	13, 14
Monterey circuit, at Hickory Hill	19
Pleasant Hill circuit, at Four Oaks	20, 21
Sepulga circuit, at McKenzie's	23, 24
Pineapple circuit, at Pineapple	27, 28
Lowndesboro circuit, at Union	Aug. 3, 4
Evergreen circuit, at Brushy Creek	17, 18
Monroeville circuit, at Pine Grove	24, 25
Bell's Landing circuit, at River Ridge	31, Sept. 1
Randolph circuit, at Cox's chapel	Sept. 7, 8
Maplesville circuit, at Maplesville	14, 15
Camden and Oak Lawn, at Oak Lawn	21, 22
Gravilla mission, at Gravilla	July 5
Brooklyn mission	Aug 15

The District Conference will be held at Autaugaville, commencing August 8, at eleven o'clock A. M. The preachers are respectfully requested to bring up the Bishops' fund. Due notice will be given by Bro. Gillis as to transportation, etc.

27 T. F. MANGUM, P. E.

MISCELLANEOUS.

Country Orders for Millinery AND FANCY GOODS.



Parties in the country, who are unable to visit the city, can have orders filled promptly by giving the price and style of goods they desire and the form and complexion of the wearer.

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Dealer in Millinery and Fancy Goods,
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Second door above Custom House.

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Fare for the round trip to the Lake and return,

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TRAINS WILL LEAVE AS FOLLOWS:

From Clay Statue		From the Lake.	
6 o'clock	A. M.	7 o'clock	A. M.
7	A. M.	8	A. M.
8	A. M.	9	A. M.
9	A. M.	10	A. M.
10	A. M.	11	A. M.
11	A. M.	12	M.
12	M.	1	P. M.
1	P. M.	2	P. M.
2	P. M.	3	P. M.
3	P. M.	3.45	P. M.
3.30	P. M.	4.15	P. M.
4	P. M.	4.45	P. M.
4.30	P. M.	5.15	P. M.
5	P. M.	5.45	P. M.
5.30	P. M.	6.15	P. M.
6	P. M.	6.45	P. M.
6.30	P. M.	7.15	P. M.
7	P. M.	7.45	P. M.
7.30	P. M.	8.20	P. M.
8	P. M.	9	P. M.
8.30	P. M.	10	P. M.

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MISCELLANEOUS.

PRICE LIST OF J. J. MARTIN'S

GREAT T DEPOT

NO. 5 CAMP STREET, NEW ORLEANS.

TEAS.

OOLONG, Black—35c., 40c., 50c., 60c., 75c. Best at $1 per lb.
ENGLISH BREAKFAST, Black—35c., 40c., 50c., 75c., $1. Best at $1.20 per lb.
IMPERIAL GREEN TEA—35c., 40c., 50c., 60c., 75c., $1, $1.20. Best at $1 40 per lb.
MIXED TEAS—35c., 40c., 50c., 60c., 75c. Very choice, $1. Extra choice $1.20.

Also a choice assortment of Young Hyson, Gunpowder, Orange Pekoe, Flowery Pekoe, Assam, Mandarin and Caper Teas.

COFFEES.

GOOD RIO, parched or ground ..... 25c. per lb.
CHOICE RIO, ... 30c. "
CHOICE CORDOVA, ... 30c. "
REAL OLD GOVERNMENT JAVA ..... 40c. "

NOTICE.—We will ship $5 worth or more of our goods, if prepaid, to any Express station on Mobile or Jackson Railroad *Free of Freight*. Parties ordering less than $5 worth must send 5 cents extra for expressage. Packages of 1 lb. or less can be sent by mail for 1 cent per ounce. Remittances should be made payable to J. J. MARTIN, Great Tea Depot, 5 Camp street, New Orleans.

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Our New Illustrated Catalogue, showing sizes and prices of a large variety of solid Plain Gold Rings; also, Amethyst, Garnet, Cameo, Onyx, and Imitation Diamond Gold Set Rings, with full directions for ordering, will be sent free, by mail, to any address. We warrant every ring to be as represented. We give particular attention to the manufacture of Engagement and Wedding Rings. Rings can be sent safely by mail.

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The only reliable Brain (nerve) food in existence.
$1 PER BOTTLE, sent by Express, or your Druggist for it.
Circulars sent free.

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NEW ORLEANS, LA.

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12 Tea Plates,	1 Sauce Boat
12 Soup Plates,	1 Salad Dish
12 Preserve Plates,	2 Covered Dishes
12 Butter Plates,	2 Vegetable Dishes
12 Tea Cups and Saucers,	4 Meat Dishes
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes

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VOL. 24. NEW ORLEANS, THURSDAY, JULY 18, 1878. NO. 29.

EARLY PANSIES.

BY KATE HANSON.

Out of your face, sweet pansies,
Glad thoughts look unto me,
Thoughts for the coming summer
And all its revelry;
Its bounty of birds and blooming,
Its bounty of love and praise,
The waking and the dreaming,
The glory of its days.

The pleasure of your perfume,
O pansies, early blown,
A thought of quiet rapture
Across my day hath thrown!
Hath lifted me up higher
Toward heaven and the light,
Hath made the grace of goodness
More lovely to my sight.

Hath covered in the darkness
Of sins that come and go,
Hath wakened springs of gladness
Ye do a gift bestow
More tender to its meaning
Than any spoken word.
O dainty, winsome pansies,
Though like to you are stirred
Truth, love in untold measure,
Are beaming from each face:
To look upon you, pansies,
Is still to gain some grace.

News of the Week.

DOMESTIC.

NEW YORK, July 10.—A Chinaman to-day made application to Judge to become a citizen of the ited States, and the judge verbally ied the application under a de- ion of the United States Circuit rt of California in the case of Ah which was a test case.

WASHINGTON, July 10.—General ward's official report from Oregon ws that the Indians were routed pursued by our troops. Five isted men were wounded, and ally twenty horses killed. The my's loss in killed and wounded ficult to tell.

NEW YORK, July 11.—Secretary rman met members of the four half per cent. syndicate to- They had a conference with regarding the operations of the sury Department in preparation the resumption of specie pay- The secretary stated that he no new loans to offer and no measures to propose.

expressed belief that with the of the shipments of coin from ope, which are looked for during year, the gold premium would ually disappear before the time the Treasury Department ld be able to redeem legal tender s, and perhaps before Congress mbled in December.

herman said he had on hand in treasury $137,000,000 in actual coin, $121,000,000 of which had umulated since he became secre- y, for the special purpose of re- eming outstanding legal tender es. He said that the coin on hand mply sufficient for the purposes resumption, and that he would ue no further sales of bonds on t account.

COAL BLUFFS, July 11.—Trou- and tramps continues. Parties, ding about fifty each, boarded ight train on the Iowa Central road at Dillon last night, and the cago, Rock Island and Pacific morning, at Atlantic. Armed ds of citizens in both cases com- d them to leave the train, threat- g them with summary punish- t.

NEW YORK, July 12.—Dispatches Montreal, Canada, dated two state that when the Orange- came out of their hall they tried rm in procession, but experi great difficulty and confusion. y were surrounded by an im- mob. The military, with fixed nets, formed across the street divided the mob. The mayor's ff dashed among the Orange- and arrested several, whereupon Orangemen returned to their

portly after the mayor entered asked the Orangemen if they prepared to submit to the prop- constituted authorities? He was ered: "Yes." He then forbid procession as illegal, and ordered rrest of the grand marshal and al others. The Orangemen then ded to adjourn.

LOUIS, July 12.—The weather ng the week was intensely hot. erous sunstrokes occurred, eight which were fatal.

CINCINNATI, July 12.—There were sunstrokes to-day, two of which e fatal.

NEW YORK, July 13.—Delegates the United States to the World's ference of the Young Men's istian Association, to be held at eva on the fifteenth of August, d this afternoon on the Ettiopia. party consisted of about fifty ons, of both sexes. They expect travel through England, France Scotland before going to Geneva

NEW YORK, July 14.—Yellow fever appeared at this port, there being mber of cases in the quarantine pital. Four patients were taken the steamer Niagaria, which ved here from Havana a few days o. One (a fireman) died yester- There are altogether about eight in the hospital. The health er says there is no cause for ap- ension.

SAN FRANCISCO, July 15.—A da Walla dispatch, relating to es' fight with the hostiles at the atilla reservation, says: The ps numbered 300 regulars. The t occurred about eight o'clock in morning, within a short distance eryn's station. The savages were ween 400 and 500. Getting his into position, Miles opened fire, the hostiles returned it without , neither side sustaining any y.

This continued without intermission until twelve o'clock, when the Indians attempted to charge Miles' line but were driven off, being unable to stand the fire from the howitzers. In the charge the Indians sustained considerable loss, those present estimating the dead at fifteen. Miles' casualties consist of two wounded—one in the arm and one in the leg.

Shortly after one o'clock the Indians fell back toward the mountains. This is the first time in this campaign that the hostiles have attempted to charge, and shows that they are driven to desperation.

During the whole of the fight they shot wild. Miles' object, in view of the overwhelming number against him, was to prevent the advance of the hostiles, and, if possible, hold them in check till reinforced. This he did, although his force was afoot and the savages well mounted.

During Friday the Indians completed the destruction of Cayouse station, which on the day previous they partly destroyed. It is feared Meacham's has met a similar fate. Among the interested spectators of Miles' fight were a large number of Umatillas, who took sides with neither party, but appeared to relish the sport.

NEW YORK, July 15.—A Norfolk dispatch says: The first white man whipped under the new law which has just taken effect in Virginia occurred at Hampton on Saturday. The sentence was executed by a negro constable. The party whipped was a sailor from Baltimore, who was convicted of stealing an anchor.

ST. LOUIS, July 15.—The heat is frightful. There were one hundred and fifty prostrations to-day. Between forty and fifty are fatal. Many persons were overcome in their homes and places of business. No signs of an abatement of the heat. Serious apprehensions are felt for the result.

FOREIGN.

LONDON, July 9.—The *Daily Telegraph* believes that the British flag was hoisted at Cyprus on Monday, by Lord John Hay, commander of the channel squadron, who had sealed orders to that effect.

LONDON, July 10.—Beaconsfield's coup has thrown into the shade all other topics, but it is yet too soon to judge what direction the current of public opinion here and on the Continent will take.

The *Times'* Berlin correspondent says that when the Anglo-Turkish convention was first announced there the English diplomacy enjoyed a prestige such as it had not enjoyed for a long time, but later some dissentient voices were heard. The compact, he says, is undoubtedly clever, but it is questioned whether in the long run it will redound to the honor and interest of England. Others still speak of the event with unqualified admiration.

The Vienna *Presse* says: "We cannot but hail with sincere satisfaction this victory, even without bloodshed, by English policy over the Eastern question, for the existence of Turkey, so frail when she herself is her sole support, will, under the energetic protection of England, be able to be maintained for long years."

BERLIN, July 11.—Hoedel was sentenced to be beheaded. His demeanor was insolent and defiant. He continued to smile even after sentence had been pronounced. Numerous witnesses swore to his socialistic principles and his threats against the Emperor.

The Emperor's physicians have issued another long statement in regard to his condition. They ascribe his majesty's relatively slow progress toward recovery to the great loss of blood and appetite, to the shock to his system and to mental depression.

His attainable degree of strength is not yet regained. His power of locomotion is small. His hands are helpless, and he cannot eat without assistance. The physicians, however, are confident of his recovery by the influence of time and exercise.

BERLIN, July 11.—The session of the Congress to-day lasted four hours and a quarter. Beaconsfield was absent. The reading of the treaty was completed. Only a few immaterial points are left for settlement, etc. Saturday. There will be no sitting on Friday, in order to allow time for preparation of the copies of the treaty.

An official statement announcing the conclusion of the Anglo-Turkish alliance is published in Constantinople to-day. The statement says: England has engaged to pay the Porte $750,000 yearly, whereas the present revenue of the Island of Cyprus is only $500,000 per annum.

The Congress yesterday resolved that urgent recommendations, virtually amounting to a command, should be made to the Sultan to institute an international finance commission to guard the rights of holders of Turkish bonds, and to regulate the finances.

HAVANA, July 12.—A decree has been promulgated concerning the election of deputies to represent the Island of Cuba in the Spanish Cortes. It provides that Cuba shall have a deputy for every forty thousand free inhabitants. The deputies must be Spaniards and laymen not under the age of twenty-five years.

Any Spaniard over twenty-five years of age, who pays annual taxes to the amount of five dollars and over, may be an elector. The governor general has the same power to settle all difficulties that may occur in the electoral question as the supreme government.

CONSTANTINOPLE, July 12.—Mr. Baring, of the British legation here, took possession of the Island of Cyprus to-day in the name of Great Britain.

BERLIN, July 13.—The Congress held its last sitting to-day. All the plenipotentiaries and other members were present in full dress, as at the opening of the Congress. The proceedings commenced at half-past two and ended at four o'clock. The treaty was signed by all the plenipotentiaries alphabetically.

The secretaries attended previously at one o'clock in the afternoon to affix the plenipotentiaries' seals to each copy. After signature Andrassy warmly eulogized Bismarck's presidency. Bismarck thanked the plenipotentiaries for their indulgence. The proceedings terminated with a grand court dinner this evening at Whitehall palace.

VIENNA, July 13.—The *Political Correspondence* reports that Gortschakoff and Beaconsfield have drawn up a basis for future Anglo-Russian understanding.

BERLIN, July 14.—Bismarck, in closing the Congress on Saturday, declared that he did not hesitate to affirm that this Congress deserved well of Europe. The plenipotentiaries would have the consciousness of having, as far as was possible, restored an assured peace.

He entertained a firm hope that the European understanding would remain durable, and that the cordial relations established among the plenipotentiaries would consolidate good relations between their governments.

Bismarck incidentally remarked that his health was such that he had scarcely hoped to preside over the Congress until its conclusion.

Andrassy started for Vienna yesterday. Beaconsfield left for home to-day.

LONDON, July 15.—The press favorably comments on the results of the Congress, the *Daily News* alone excepted. The *Times'* leading editorial in summing up the labors of the Congress, says: "It has made changes which transform an empire; it has removed long-standing causes of discontent; it has pacified; we may hope, provinces which were torn by dissension and misrule, and it has placed barriers between rival forms of implacable bigotry; it has stopped many avenues of foreign intrigue, and if it has abridged the power of the Porte, it has given peace to Europe."

Lord Beaconsfield is expected on Tuesday. Preparations are making for a popular demonstration at Charing Cross. The only invitation honoring his return that Beaconsfield accepts is a dinner tendered by the Carlton clubs.

The *Times'* dispatch from Constantinople says: It is reported that a convention has been arranged between Austria and the Porte. The latter accepts the occupation of Bosnia and Herzegovina. Austria engages to prevent any future alliance between Russia and Montenegro and Servia, and to preserve order in Bulgaria between Mussulmans and Christians, even, if necessary, during Russian occupation.

All accounts confirm the reports that opposition to Austrian occupation is giving way.

HAVANA, July 15.—The steamer *City of New York* arrived from Vera Cruz with the following intelligence:

CITY OF MEXICO, July 7.—McKenzie's invasion of Mexican soil caused considerable excitement. The people believe he acted upon a wide construction of his orders, and that the object was to raise a border war for annexation purposes.

There was no celebration on the fourth of July by Americans except a picnic for families.

The treasury is now said to be depleted; consequently much complaint is made by government employes and claimants. Fears of coming disturbances continue to create uneasiness and impair business.

It is reported that a famine prevails in Sonora and Sinaloa. At Mazatlan there was absolutely no flour, and people were emigrating.

THE COMING ECLIPSE.—Extensive preparations are being made to observe the total solar eclipse of July 29, and in a short time several well-equipped parties will leave Washington for the far West, where the phenomena, in its totality is visible. This is the first total solar eclipse that has been visible in this country since that of 1868, which received the attention of astronomers, and was fully observed. The eclipse of 1878 may be regarded as a return, or rather a completion, of the cycle of the eclipse of 1868. The dark shadow of the moon will first strike the earth in Siberia, and, crossing Behring's Straits, the line of totality—which will cover a space about one hundred and sixteen miles wide—will strike the United States at the northwest corner of Montana Territory, and, moving in a southwest direction, will sweep over the Yellowstone Park, through Wyoming Territory, Denver, Colorado, northern and eastern Texas, and, entering the Gulf of Mexico between New Orleans and Galveston, will cross the Islands of Cuba and San Domingo, and then leave the earth. As the line of totality remains so long in this country there will be abundant time to observe all the many curious and important phenomena connected with it. Much interest is attached to the eclipse by scientists, who look upon it as the means for determining many vexed questions.—*Washington Post.*

What is the only pane of which every one makes light? A window-pane.

The Will of the Late Pope.

The *Popolo Romano* has published an authentic copy of the last will and testament of Pope Pius the Ninth, of which the following are the principal portions:

Dispositions and last will of Mastai Ferretti, Pope Pius the Ninth, formerly Giovanni Maria of the Counts Mastai Ferretti of Senigallia, son of Girolamo.

TESTAMENTS.

Last Will.—In the name of the most Holy Trinity, I recommend my soul to thee, most Holy Trinity—Father, Son and Holy Ghost; three persons in one God. I implore most holy Mary, always immaculate, and her spouse, St. Joseph, the holy apostles, Peter and Paul, St. Michael the archangel, St. Louis Gonzaga, my holy guardian angels, and all my holy protectors and advocates to aid me in the great passage from time to eternity, as they have aided and protected me during the course of my life. My body, having become a corpse, shall be buried in the church of St. Lorenzo *extra muros*, and precisely under the little arch standing against the so-called gridiron (*graticola*) or stone on which may still be traced the marks caused by the martyrdom of the illustrious Levite. The cost of the monument shall not exceed four hundred crowns.

Upon the monument shall be sculptured a tiara with the keys; then an epigraph conceived in the following terms:

OSSA ET CINERES PII P. IX SUM. PONT. VIXIT AN. ..... IN PONTIFICATU AN. ..... ORATE PRO EO.

The coat of arms shall be a Death's head.

I leave my library to the Seminario-Romano-Pio. The smaller library, consisting in most part of ascetic books, I leave to the Convent of Passionists by me erected at the Scala Santa.

The sacred relics to the two Pinacoteces of the Vicariato and of Monsignor Sacristan, with the following modifications: The silver reliquary representing a small altar, inclosing the wood of the true cross, with other relics, I destine to the Vatican Basilica. To the Lateranense a great reliquary from Hungary, and which is in a black leather case. A reliquary representing by a little temple supported by three children, which contains the precious relic of the Holy Thorn, is destined for the Collegiate Church of St. Maria in Via Lata. A little temple with small columns of rock crystal, containing relics of St. Peter and St. Paul, to the Cathedral of Senigallia.

To the two Cathedrals of Spoleto and Imola, two reliquaries—to the first the wood of the true cross, supported by a silver trunk, with base of silver, the whole ornamented with diamonds; to the second a small urn, within which is a relic of St. Damasus.

To the Cathedral of Gaeta an ivory crucifix upon a black cross and base, which stands on the floor of the little upper chapel.

In the same place, and likewise standing on the floor, another great medal crucifix on a marble base, which I destine for the Cathedral of St. James of Chili.

To the two cardinals surrogated to the defunct Cardinal Antonelli, I leave a box set with brilliants to Cardinal Mertel, and a crucifix to Cardinal Simeoni—the crucifix upon a cross of metal. The crucifix and the two statuettes of the most holy Mary and of St. John are in ivory. It stands in the *salon* of the private library.

To Cardinal Monaco a picture hanging in the little upper room—the Madonna *della Seggiola* in enamel.

To his royal highness the Comte de Chambord, the Madonna called *Del Destino* (mosaic.)

To her highness the Duchess Dowager of Modena, Madonna (mosaic.)

To the Queen Isabella of Spain, crucifix of Lucca.

In token of paternal benevolence, I leave to his majesty the King of Naples a group in silver representing the holy family.

To his imperial and royal highness the Grand Duke of Tuscany, a Madonna after Raphael, with a silver frame.

To his royal highness the Grand Duke of Parma, a large miniature "Sinite parvulos."

To his highness Don Alfonso di Bourbon, formerly Pontifical Zouave, the Resurrection in mother of pearl.

To her highness the Princess of Thurn and Taxis the trunk of the cross in silver ornamented with diamonds, with two small angels having in their hands symbols of the passion, and containing a relic of the holy wood.

PIUS P. P. IX.

Where our road through life is rugged, it softens its asperities by quiet temper or forbearance, and amidst the sullen silence of the brooding tempest; whether a storm of the elements over us, or the more furious and destructive hurricane of man's bosom, it is most wonderful of what importance is this courteous urgency. It steals a sunbeam over the most gloomy parts of nature and society, and adds a ray to their brightest splendors. It is everywhere of inestimable price. Like the divine quality of mercy, it is twice blessed—It blesses him that gives and him that takes.

Giving to the poor increases the store.

Chinese Literature.*

If the immense mass of books piled up at the British Museum appalls the official mind and paralyzes the publication of a general catalogue, attempts have been made by the authorities to present the public with an index of some of the minor sections. There is an excellent catalogue of Hebrew books by the late and learned Zedner. Dr. Haas has compiled another catalogue of Sanscrit works, and now one of the vast and varied literature of the Celestial Empire has been completed by Prof. Douglas and issued by the trustees.

Till the last half century the language and literature of China were very imperfectly known in this country, and then only through the publications of foreign writers. It was not till the advent of the late Sir George Staunton in China, followed by that of Dr. Morrison, in 1807, that any serious studies into the subject had been made by English inquirers. Since then a host of missionaries and civilians has incessantly toiled at the task, while interpreters and consuls, forced to speak and obliged to read Chinese, have explored without cessation the different portions and recesses of the language and literature.

Emerging from an ideographic into a syllabic system, the written language stands apart from all others as to sound, but is constructed on principles offering some affinity to the Egyptian and Cuneiform scripts. It has consequently suffered the vicissitudes fated to pictorial writings. At a remote period one Tsang Kie invents the character, and knotted cords were used to refresh the memory or keep accounts, as among the Quipos of Peru. Some, indeed, of the earliest inscriptions on bronze vases of a sacrificial character are supposed to ascend to B. C. 1100, if not, indeed, to the time of fabulous antiquity. Part of the literature dates from the dynasty called Chow, or the third century B. C., but even the work of Confucius, an extract of the Leke, or "Book of Rites," is doubted, and the preservation of the writings of this sage, who lived about two centuries before, is due to the memory of his followers, who had learned his compositions by heart. A despot, about B. C. 221, endeavored to destroy all books, and this futile experiment to annihilate the thought of opposition was repeated B. C. 130, but the proscribed works or fragments of them were covered on walls, and memory again restored the loss. Five times in China the flames have devoured the bamboos, the silk and the paper of which the books were made, yet the ancient literature has survived. Paper was not invented till the fifth century A. D., and wood block printing in the tenth century, so that the earliest works were manuscripts, written with ink and a deer or goat's hair pencil. Neither manuscripts of the fifth nor printed works of the tenth are in Europe, if they have survived, and with a free press came the restrictive index. Long prior, indeed, Chinese librarians had catalogues of royal or imperial collections, one of which contained the respectable number of 18,010 works.

The immense quantity of Chinese literature is divided by the Chinese into four sections, comprising history, philosophy and the arts, poetry and polite literature; but their idea of literature excludes from its ranks the drama and romance. Five classical books hold the first rank in national estimation, and the "Yih King," the Book of Mystical Combinations, a mystical form of writing on divination, belongs to a fabulous age. The "Shu King," or the Book of History, descends from B. C. 2400 to B. C. 281, and the "She King," or Book of Songs and Odes, collected by Confucius, contains odes of an unappreciable antiquity. The rituals of Chinese morals and manners are assigned to B. C. 2000, but only one of these five classes, called the "Spring and Autumn Annals," is said to have been written by Confucius, and embraces the history of his native State for three centuries and a half, closing at B. C. 481. Four other classics, better known as the "Four Books," rank next in Chinese orthodoxy. They are mostly Confucian, and named the "Ta-heo," or Great Study, the "Chung Yung," or Invariable Mean, the "Lunyu," the "Miscellaneous Conversations," with which are allied the works of Mangtze or Menelus, who flourished in the fourth century A. D. These works are ethical and philosophical, and intimately connected with political morality, the principle being that the family, not the State, the individual, not the mass, is the point to which the eye of the statesman should be directed. The classics are the pole-star of Chinese literature, and round them revolve a host of commentators and expositors, the most important of these scholars being Choo-He, or Choofootze, who critically examined the classics and explained them according to his views; so that his comments are the usual companions of the texts. So numerous, indeed, are the works on the classics that a modern scholar is said to have collected 10,000 volumes in this branch of literature alone. The older books, in fact, are only intelligible through these later scholiasts; their style is so curt and their language so ambiguous that they require an Ellpus to convey to the mind these oracles of wisdom of a distant past. They have been translated and retranslated into European language—the last that have appeared being those by Prof. Legge, of Oxford. Besides the classical works, and in connection with the comments on them, are the dictionaries, of which there are, fortunately, many. They are arranged according to radicals, called also keys, or the determinative part of each character, or else according to final, not critical, sounds, and for poetical purposes in the order of tones, so as to form a kind of gradus. Without an extensive suite of dictionaries the European student can make little progress, and the one most in use, the "Kanghe-tzeiten" or, as it is called, the "Kanghe Dictionary," is quite inadequate for difficult points. The most extensive of these lexicons is the "Pei-wan-yun-foo," or Girdle of Literature, a general index to the principal authors, published in 1711, and usually bound in 110 thick volumes, a rare and valuable work, of which the museum possesses two copies, with the drawback that it cites passages, but does not explain their meaning. Dictionaries have been compiled for the last seventeen centuries in China, and kept pace with literary requirements.

Chinese dictionaries are difficult to consult and many characters hard to find, so that these lexicons cannot be placed in the same rank as those of the Aryan languages. The tonic dictionaries are more than usually intricate, while the numerous vulgar and incorrect forms of the characters abounding in the imprints of novels, plays, romances and minor works require the consultation of several to identify an obscure character or its more obscure meaning.

Histories abound, both dynastic and individual, official compilations, of course, partial, and others annalistic; for although speeches real or imaginary, are introduced, they are short, and pass on with rapid transition to events; while general histories of an extensive nature, with error, the usual vice of compendiums, abound and in the last century swarmed; but contemporary history is forbidden, or else passes into the Index, and the European student finds that historical novels are the best vehicles for the general features, and individual tales for the more minute traits of Chinese history. Biographies, family and dynastic, also exist, from which, however, the wicked are excluded. Tolerably acquainted with its own geography, China has produced many geographical works, provincial histories and general treatises. These are classified by sections, giving the old names of States, the cities and towns, streams and hills, products and local worthies; but their knowledge of foreign nations, which did not extend far beyond the frontiers, was greatly improved by the Jesuits. One of the last native works, called the "Hae-kwo-too-che," compiled by the celebrated Commissioner Lin, in 1840, endeavored to bring down the knowledge to the latest period. The constitution, laws and archæology have each their series of works, and treatises are, as in Europe, embodied in collections and encyclopedias. So have medical works, which show erroneous notions of anatomy, and a very limited surgery, and a pharmacy more singular than efficacious. The Chinese claim in this branch the priority of the invention of trepanning and the use of inoculation for 1,000 years. It was not, however, till European works had been translated, and that Dr. Hobson had published several works conveying to the Chinese the knowledge of European surgery and medicine, that any real progress was made, and that the Chinese made any serious advance in surgery, although the native practice is especially good for fevers. There are works on divination and geomancy, but they have less charm for the European mind than mediæval witchcraft. In the exact sciences, Chinese astronomy, geometry, mathematics, algebra and arithmetic are only interesting as illustrating the history of the development of Chinese notions. Correct ideas on the more abstruse branches have, indeed, been introduced by the Jesuits, and brought down to the present day by the missionaries; the swan pan, or calculating board, has been more praised than adopted into the systems of European tuition. Although not entirely deficient in works upon the arts, these are comparatively few, and the most interesting are those relating to music, which has a notation, the cultivation of tea, the raising of mulberries and silk-worms, and the manufacture of porcelain. The cultivation of shrubs and flowers has produced some treatises. The Herbal is descriptive and pharmaceutical, and there are monographs on individual animals and a few plants. Encyclopedic collections were commenced as early as the sixth century A. D., and a large one of the class was planned and carried out by Ching-tsoo, of the preceding dynasty, A. D. 1409. Nearly 3,000 literati were employed in compiling 22,877 chapters, some of which were afterward lost. But this was exceeded by the largest of these collections, called "The Imperial and Authentic Collection of Ancient and Modern Literature," printed about A. D. 1648, under the present dynasty. This work is in 6,109 volumes in 520 cases. Half of this monster production was printed from movable copper types, but the font was spoiled, and the Emperor Keen-lung returned in 1773 to his old wood blocks to complete the undertaking. One or two copies are saved, and the British Museum has secured one since the issue of the catalogue, and this literary rarity is already on its travels from Pekin to London.—*London Times.*

* Catalogue of Chinese Printed Books, Manuscripts and Drawings in the Library of the British Museum. By Robert Kennaway Douglas. &c. London, 1877.

What beats a good wife? A bad husband.

The Christian Advocate.

THURSDAY, JULY 18, 1878.

FOR THE ADVOCATE.

CASSIE ADELE.

I am passing away, and life's closing day
Brings me nearer eternal rest;
And I look to go, from this world of woe,
To the mansions of the blest.

Lay, passing away, and this feeble clay
Shall soon return to dust
But I feel no fear, for my Savior's near
And to his love I'll trust.

I am passing over to the other shore,
But the waves I will not fear,
For Christ will guide me o'er the tide—
He speaks "Be of good cheer".

I shall soon be there in that haven fair,
O land of real glory!
Of the victor's palm, and the spirit's calm,
I have heard in sweetest story.

There are angels bright in robes of white,
Washed in that holy fountain,
As Jesus stood—ere he shed his blood—
Transfigured on the mountain.

Oh! that shining band, on the golden strand,
Are waiting there for me
And the throne of white, with the Lamb its light,
I soon, I soon shall see.

Oh! the glad, sweet song of the happy throng,
I'll sing when I reach my home;
My Savior's voice bids my heart rejoice—
"O Lamb of God, I come!"

HOME, May 17, 1878. INVALID.

Mansfield Female College.

MR EDITOR: It was my privilege to be present at the recent commencement of this college, closing another of its many years of usefulness. I noticed everything closely, mingled freely with the citizens and visitors, and am prepared to say that perhaps no one of its many past glorious commencements surpassed this one in any particular. I was impressed with the thoroughness of the training given to the pupils.

The home-like, quiet rule in the college, outside of school hours, is simply charming. It is the picture of a large, orderly, well-trained family circle.

I was pleased with the character of teachers employed. Beginning with our Rev. J. M. Brown, professor of languages, and including Miss Hill, of New York, Miss Bettie Scott, daughter of Rev. S. S. Scott, formerly of our Conference, and Miss Hattie Randel, daughter of Richmond Randel, of precious memory, all led by the clear-headed, well-poised president, Rev. Thomas Armstrong, and the college has a corps of instructors hard to excel anywhere.

The commencement sermon was from our young brother, Rev. T. J. Hough. An appropriate text (Psalms cxlv, 12, latter clause,) well presented, delighted the large audience. Our dear Dr. Thweat, to whose devotion, skill and energy the college owes its existence, now sorely afflicted and prematurely old, was present, listening, delighted, to the young preacher.

The college concerts on Monday and Tuesday nights were well arranged and finely executed, not only giving pleasure and instruction to the unusually large audiences, but also of great benefit to the young ladies themselves.

Wednesday (commencement day) came in bright, cool and beautiful. The people began to gather at an early hour. By nine A. M. the large concert hall was crowded. The platform was occupied by the board of managers, the faculty, special guests, the senior class, their parents and friends. The opening prayer was offered by Rev. Joel T. Daves. I cannot go into particulars. It is enough to say that the programme was well arranged and perfectly executed. Perhaps in all the history of this college she never sent forth a larger or more brilliant senior class. Time would fail me to speak particularly of each of this group of bright, lovely daughters, in number answering exactly to the "sacred nine." In their spotless robes they seemed indeed the embodiment of the pure and angelic. Miss May Armstrong, of Pleasant Hill, and Miss Ines Williams, of Mansfield, divided the honors. The one delivered the Latin salutatory, the other the valedictory. These were well written and well read.

President Armstrong's farewell address to the class was a splendid effort.

Mr. J. H. Shepherd, of Shreveport, followed the presentation of diplomas in a fine address. His theme, "The College," was well developed. The progress and power of college education was finely brought out.

All happily closed. All were well pleased. It was a grand day for the college. It was a grand occasion for Mansfield.

After a careful and prolonged examination into all matters pertaining to their office, the following paper was adopted by the board of managers:

Whereas, There being apparent to all unusual merit attaching to the general management of Mansfield Female College, and an honest thoroughness manifest in all departments of instruction; *And whereas*, In the large senior class there was most unusual brilliance and perfection, reflecting great credit upon the college; therefore,

Resolved, That we tender to President Armstrong our hearty thanks for his wisdom, discretion and earnest work in filling his responsible and delicate position.

Resolved, That we hereby tender to him assurances of our full sympathy, of our personal and official good will, as well as assurances that we will use all laudable means to maintain Mansfield Female College.

Members of the board present: Revs. John Pipes and Joel T. Daves, Maj. Baynon and Israel Brown.

I was glad to learn through the board that the college finances are in fine condition. The extensive repairs already made and now being made, including a new roof, are all either paid for or the funds in hand to meet the bills as they fall due.

The college does not only not owe one cent, but by its charter cannot contract debt.

Mansfield Female College is on a high plane. It is *our* college. It belongs to the Conference. Let the church rally to its support.

VISITOR.

Little Things.

Doubtless man never makes a greater mistake than when he supposes that the almost innumerable catalogue of every-day delinquencies in duty, improprieties in behavior, and in many instances actual transgressions of God's law, will be passed over by the Supreme Judge, as by us, as matters of too little importance to require attention or justify investigation. But when we remember that a sparrow cannot fall to the ground without the knowledge of God, and that sins and virtues alike are little or great only in comparison, and when beheld by a finite observer, these every day sins and little shortcomings will appear in quite a different light, and, instead of being looked upon with indifference and carelessness, they will appear as characters of momentous weight and importance.

Among the many other dangers attendant upon indulgences in what are called little sins is the fact that they are in their nature progressive. "A little leaven leaveneth the whole lump." A little aperture in a dam confining water, through which water may pass, will, if let alone, increase so rapidly as in a short time to overflow the neighboring country, and perhaps spread devastation and ruin over all in its course; and an evil temper unrestrained, or a little sin indulged in with impunity, will in a short time grow to so alarming an extent as to take up almost the whole of our time, and darken almost the whole of our better natures. This is the more to be deprecated when we remember that frequent indulgences in sin deaden the sensibilities of man's nature, and that the further he goes in sin the further he is from being aware of the imminence of his danger. The commission of a crime now may give him less pain of conscience than the omission of a small duty would once have done. Again, the greater portion of our lives is made up of little things, and by indulging in sins upon small occasions we misuse opportunities given us for practicing little virtues, and in consequence most of our lives is devoted to sin. When we look back upon the events of a year at its close, how few of them will appear worthy a place of prominence! How few of its days brought with them either extraordinary joys or sorrows! Yet each one had its proportionate share of each, and quite enough for the time. Indeed these little joys, little sorrows, little trials and little sins seem so only because we know of some of more importance and greater prominence. A moment of time compared to a year seems little—next to nothing—yet in it sometimes are transacted tragedies that shake the whole world; and, again, it is a necessary component part of the grand stretch of eternity itself. Take it away and there is a void, small as it may seem, that the world cannot fill.

And, again, a single word of kindness spoken or one small favor bestowed may be used as an instrument in the hands of God in winning some soul to Christ. Oh, may God send the day when the church and the world may become afraid of little sins, may appreciate little blessings, and be zealous in practicing little virtues.

J. P. ROBERTS.

Vicksburg District Conference.

MR. EDITOR: The District Conference of the Vicksburg district was held at Natchez, June 27, 28 and 29, Rev. W. L. C. Hunnicutt in the chair.

The success of the work upon the different circuits and stations has been various. In some charges the church is growing, and the interest in the several religious exercises maintained and quickened; but in many others there has been a sad want of spirituality and religious zeal among the members.

The Sunday schools are in a healthful condition and progressive.

The following resolutions were adopted:

Whereas, The Methodist Episcopal Church South has ever felt a deep and abiding interest in the salvation of the colored people living among us; since the great commission of our blessed Master embraces them alike with all others; and deploring, as we do, the estrangement that has existed for some time between the races, in a matter so vital to the well-being of us all—one of the bitterest fruits of civil war—and since a way seems to be opening in the willingness of the colored people to receive such spiritual aid as we can give them; therefore, be it

Resolved, That we urge upon our pastors, as far as practicable, to preach to them the word of life, and render them all needed aid and counsel, and that our laity be requested to aid them in Sunday school instruction in every possible way.

Resolved, That this action of the District Conference be published in every suitable way to all the colored people within our bounds, and be published also to our own people and in the NEW ORLEANS CHRISTIAN ADVOCATE.

FINANCIAL SYSTEM.

There is a general lack of effective system throughout the district, and the majority of the circuits are considerably in arrears in consequence. Some churches use the envelope system to advantage, but the majority make assessments on the members, and the amount is paid monthly and quarterly.

The following resolution was adopted:

Resolved, That hereafter, when pastors or lay representatives from any cause fail to attend the annual session of the District Conference, they be required to send up a full report of their charges, embracing all the disciplinary questions, and a failure to do so shall be a sufficient ground of complaint against such pastors before the ensuing Annual Conference.

One parsonage has been purchased and one built during the year. Natchez station and several circuits have none. The church buildings are generally in a good state of preservation.

Port Gibson was selected as the place for holding the next District Conference.

The following were elected delegates to the next Annual Conference: Dr. C. K. Marshall, G. W. Humphreys, G. J. Bahn and J. D. S. Davenport. Alternates—T. L. Melleu and E. S. Drake.

N. J. VICK Secretary.

From the Work.

BROOKHAVEN DISTRICT CONFERENCE.—*Mr. Editor:* The Brookhaven District Conference, Mississippi Conference, was held in Brookhaven, June 20 and 22, 1878. The Conference was opened by Dr. W. E. M. Lindsey, P. E. Bishop McTyeire arrived on the evening train and presided to the close.

The spiritual state of the church was reported as in a very fair condition. Infant baptism, the Lord's Supper, Church Conferences and prayer meetings are very well attended to.

Financial matters, we are sorry to say, were reported in a very bad condition.

The Sabbath school interests of the district are in a very flourishing condition using our own literature almost exclusively.

One thing of importance I must not fail to mention. There is a prospect of having several new parsonages at an early date.

The educational facilities of our district are excellent. We have within our bounds one of the leading female colleges in the South—Whitworth College, presided over by that eminent and successful teacher, Rev. H. F. Johnson. The Conference had the pleasure of attending part of the closing exercises, and to see its thoroughness was our delight. Female education here is raised to a very high standard. Twenty-five young ladies composed the graduating class this session. This school is patronized by many of the Southern States.

The following were elected delegates to the next Annual Conference: Dr. J. Sample, R. C. T. S. Hilliard, J. F. Enoch and B. H. Catching. Alternates—J. H. Thompson, Wills Barnes and D. McRee.

Our next Conference will be in Hazlehurst. You are cordially invited to attend.

B. H. CATCHING, Sec.

WINONA DISTRICT CONFERENCE. *Mr. Editor:* The District Conference for Winona district, North Mississippi Conference, was held at Vaiden, commencing June 21, 1878, Bishop J. C. Keener presiding.

I suppose the general condition of the district will compare favorably with other districts. In the answers to the direct and pointed questions put to the preachers in charge by the Bishop, the fact was developed that family worship and class meetings are alarmingly neglected by the membership of our church.

When we left Vaiden I think we all felt that the Bishop had done us good by his constant admonitions and exhortations. When he asked one of the preachers in regard to his collection for missions, he said: "I have done nothing, Bishop; but you have stirred me up on this subject; you have stirred me up on several subjects; in fact you have stirred us *all* up generally." The Bishop urged upon the Conference the great importance of sustaining our district school, located at Black Hawk, which is now in a prosperous condition, under the management of E. W. Tarrant, A. B.

The next District Conference is to be held at Durant.

The following were elected delegates to the next Annual Conference, viz.: James B. Streater, G. E. Critz, W. P. Ratcliff and J. T. Lockhart. Alternates—O. J. Moore and Rev. Stephen Johnson.

JAMES B. STREATER, Sec.

MR. EDITOR: The Meridian District Conference met at Shuhuta, Miss., at the appointed time. Bishop McTyeire was with us. It passed off, I suppose, about as the average District Conferences. It was very interesting to us, but of no special interest, I suppose, to the great majority of your readers, save in this particular: that it was protracted, resulting in much good to our membership, giving us nine accessions and seven or eight conversions. We are thankful.

T. S. WEST.

SHUHUTA, Miss., July 3, 1878.

Rev. W. H. Morris, writing July 1, says that the work of the Lord is going on in St. Stephen's circuit, Alabama Conference. We have had no extensive revivals nor any protracted meetings this year, but have had some accessions to the church, and are pushing forward our work under our every-day banner with encouraging results.

The Missionary Spirit in Seashore District.

MR. EDITOR: We are happy to inform the members of the Mississippi Annual Conference of the deep interest the churches in the Seashore district are taking in our missionary enterprises. If preachers want their families supported, let them work to educate the people whom they serve in the missionary spirit. It has a wonderful reflex influence. A church that will help our missionary cause will support their preacher. We have one brother in the field whom we are trying to support without the aid of the Conference collections. The brethren are working for us. The preachers in the cotton-growing districts should be very diligent, or the "gopher" district will report more money. There is a society in Columbia for aiding in the support of Rev. F. D. Villegas, of the city of Mexico. The society has about sixty members, who pay five cents per month each. Bro. Villegas was my room-mate at the university, and the love I have for him will ever make me diligent in collecting for his support. I suggest to the dear brethren of the Mississippi Conference that we make glad the heart of Bishop Keener by supporting the Rev. F. D. Villegas besides our regular collections. We can do it. Bro. Galloway's letter on "specialty" in giving should be read by every minister. Columbia circuit has already paid to the missionary cause nearly as much as it paid their pastor a few years ago; and yet there is room.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—Revelation xiv, 6. Let members, by their liberality, make the Methodist Church that "angel."

INMAN W. COOPER.

COLUMBIA, Mississippi.

Another Death.

MR. EDITOR: I see announced in the ADVOCATE of May 2 the death of a prayer meeting. It becomes our painful duty to announce the death of the Sunday school in Sardis. Unlike the little prayer meeting, the health of this Sunday school was thought to be good. It was therefore committed to the care of a good woman; but unfortunately the health of the good woman failed, and ere the community was aware of it the Sunday school expired—that, too, where there were stewards, class-leaders and two local preachers, any one of whom, by just a little care, might have saved its life. Its remains have been turned over to Calvinism.

A MOURNER.

A little boy asked his mother to talk to him, and say something funny. "How can I," she asked; "don't you see I am busy baking these pies?" "Well, you might say: 'Charlie, won't you have a pie?' That would be funny for you."

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as 'mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

REV. P. L. MARTIN, son of Shadrach and Nancy Martin, was born in Pike county, Ga., December 13, 1811, and died very suddenly in Clarke county, Ala., April 21, 1878, aged sixty six years, four months and eight days.

Shadrach Martin moved to Alabama in 1816, and settled in Dallas county. In 1820 he moved to Perry county, where the subject of this notice was reared, educated and converted. He was married to Miss Mary Grace, a lady of eminent piety, November 29, 1836. In 1850 he moved to Clarke county, where he has lived ever since, except when about the Master's business in other fields of labor. He was converted at fifteen years of age, at Poplar Springs church, in Perry county. He was licensed to exhort by Rev. E. Ellis in 1854, and to preach by the Quarterly Conference of Grove Hill circuit, at Union church, in 1856. He was ordained a deacon at Enterprise, Miss., by Bishop Wightman, in 1866, and an elder at Mobile, by Bishop Pierce, in 1871. He was employed as preacher in charge of a part of Grove Hill circuit, Alabama Conference, in 1864; on the Coffeeville mission in 1867 and 1868, and on the Mount Pleasant circuit in 1870, 1871 and 1872. The above facts give but the dull outlines of a most remarkable life. In all the relations of life he was faithful, and as an officer of the church, whether steward, class leader, local preacher or pastor, he did the work committed to him with a zeal that is unusual. Bro. Martin was a Christian. He knew and loved God. He had a rich experience in divine things. He did not only believe that it was his privilege to be holy, but he groaned to be made perfect in this life; and his constant testimony in class meetings and love-feast was: "I am, through grace, going on to perfection."

As a preacher he was scriptural and earnest. He was a very humble man, esteeming others better than himself. He always preferred to hear his brethren than to preach himself, and no one ever preached to a more attentive or appreciative listener. His life was not what the world would call a success. He was not rich, nor learned, nor eloquent. Like his Master, he had no form nor comeliness, and there was no beauty that the world should desire him. Yet he was rich in faith, learned in spiritual knowledge, and eloquent as he reflected the image of the Savior; and there was a beauty and grandeur about his whole life and character that my poor pen is unable to describe.

On Sunday, the twenty-first of April, he preached at Union church (where, twenty-two years ago, he was licensed to preach from the text, "Ye must be born again," with more than usual liberty and power. He was taken violently ill immediately after service, was taken to the house of a friend, and in the short space of thirty minutes after he closed his sermon he was dead. God said that day: "Call the laborer and give him his hire;" and the laborer heard the call, was ready, and calmly folded his hands upon his breast, closed his eyes and entered into rest. His wife, one daughter and one son survive him. The Lord be with them and comfort them.

W.

CHARLES LUTHER BIBERON departed this life on Tuesday, May 28, 1878, aged twenty-seven years, nine months and twenty-six days. He made application for membership in the Methodist Episcopal Church South at Bluff Range April 7, and was received, according to the disciplinary form, May 12, 1878, having thus been an actual member only sixteen days.

He was a most dutiful son, obedient and loving to his mother, ever delighting to help her in every way he could, seeking to make her happy. Our brother was the kindest, the best of friends. Self-sacrificing, willing and ready to do a service for another whenever the opportunity offered, he abounded in kindly acts toward his fellow-men. His help was always valuable, for he was competent and apt about most everything; and where anything artistic and tasteful was required to be done he was sure to be the one chosen to do it.

Bro. Biberon was a model in his duties to God and the church. In earliest years his mother taught him to pray morning and night, and this habit he always rightly observed. Even before he made confession of Christ he was a constant attendant at church, reverencing the religion of Jesus above all else. After he became a church member he seemed to take special delight in the services of the sanctuary. His habit was always to speak for Christ in the class-room, and he never refused to pray when asked. He prayed much and most beautifully during the last days of his sickness. His only regret in dying was that he was so young. Having, as he expressed it, just learned how *really* to live, his past years having been, as he considered, all misspent, he *did* want to live for the glory of God, for the Master's service and for the good of the souls of men. Nevertheless, so thoroughly a child of God was he that he unmurmuringly submitted to the will of his heavenly Father. His trust in Jesus was firm to the last. His life, though a brief one, by reason of the Christ in it, was a positive and eternal success. Sleeping in Jesus, he shall have "part in the first resurrection."

JOHN T. SAWYER.

TRIBUTE TO THE MEMORY OF EMMA M'CAIN,

wife of H. C. Walker, who died in Montgomery, La., on Tuesday, June 11, 1878.

"Life is the triumph of our moulding clay;
Death, of the spirit infinite, divine!"

Honored, beloved and mourned by many kind and cherished friends, our gentle Emma has passed away. She was one in whom the heart of her husband trusted, whose filial affection gladdened her parents' old age, whose tender solicitude made the welfare of her little ones a crowning joy, and whose sympathetic nature and loving min-

istrations endeared her to relatives and friends. For her death possessed no terror. Lighted by love divine, and fed by grace, the taper of her faith burned brightly, and in its hallowed light she saw the coming change—the longing soul's welcome release from the shackles of mortality. With smiling lips she bade farewell to life, and entered with unfaltering steps the portals of the dread estate, from whence to this sad earth there is no return. Her name will revive past images of pleasant scenes and happy hours; yet the soft pain of its sad memories brings to the hearts that have loved and lost a chill sense of despair, for there is no longer heard the sweet response, though they breathed never so tenderly, but over the dark waves of doubt and distrust, and the children of affliction, like a holy chime from the great beyond, steals the blessed consolation: "Peace I leave with you; my peace I give unto you."

A. L.

DIED, near Magnolia, Miss., on the thirteenth of May, 1878, ELIZA PREWETT, wife of Smiley Prewett, and daughter of Mrs. A. J. Vaughn, in the [illegible] second year of her age. Sister Betty, as she was familiarly called, was the twin sister of Polly Ann, who died nearly four years before Betty. They were brought up by a pious mother, and in their fifteenth year they joined the Methodist Episcopal Church, and at the same time, and both continued in the church until their death. Sister Betty was married to Smiley Prewett in the year 1858, with whom she had seven children, four of whom has died. Six still live to mourn the loss of their devoted mother.

Although she was a member of the church for seventeen years, she made no profession of conversion; yet in her daily walk and the spirit in which she met her many sore trials, which were sometimes severe, there were evidences of a change in the heart. Although confined for a great while before her death, she never expressed herself willing to die until the night before her death, when she said she was ready to lay down and go home to rest, repeating this request several times and laying a great deal of stress on the words *rest forever*. She then commended her little ones to the care of their heavenly Father, praying him to be with and save them, and without a struggle or a groan breathed her last. "Blessed are the dead who die in the Lord; yea, saith the Spirit, that they may rest from their labors."

J. H. WILSON.

M. A. P. WATSON, daughter of Isaac Wells, Jr., and Sarah Wells, was born in Holmes county, Miss., April [illegible], and died April 20, 1878, in Yazoo county, Miss. Her grandfather, Isaac Wells, Sr., her uncle, Samuel Wells, were pioneer preachers, and her parents Christians. It is therefore not surprising that she was converted and joined the Methodist Episcopal Church South at the early age of thirteen years. She was married to Rev. D. L. Watson in 1858, and was a true wife and mother, devout Christian, of rare traits of Christian patience, energy and devotion. Her husband has been afflicted with long disease, and for years unable to assist in supporting the family; while night and day she toiled with mind and hoe in the field, with her little ones around her, never allowing her aged and afflicted husband to hear a word of complaint from her, or to feel himself a burden. But she was not free from the struggle. Her nervous system, strung to its utmost tension, snapped at last, and she fell a martyr to her devotion to husband and children. But the summons came not as a surprise, and she passed through the dark shadow of a death, commending her little ones to the care of the God she had learned to serve and to trust. "Sweet be their rest there."

JOHN WILLIAMS was born in Franklin parish, La., July [illegible], 1827, married to Miss Hannah Barden, May [illegible], 1858. She died March 25, 1859, he married again, February 23, 1860, to Miss Betty Roberts. This wife died March 4, 1866, leaving an infant daughter. He married again December 22, 1867, to Miss Freelove Riley, a daughter of the late Rev. Riley, a local preacher of Catahoula, La. This wife and her five children survive him. Bro. Williams died January 2, 1878. He joined the Methodist Church in [illegible], and was an example of piety, love and of zeal for the church until the last moment of the time-telling called him from the church. It was my privilege to be with him on the day of his death. I found him standing in his lot at the end of the year. "He was a faithful man, and feared God above many." He died in peace.

B. F. ALEXANDER.

DANIEL P. EATON was born December 22, 1822, in the city of Savannah, Ga., where he lived until twenty-one years of age. He then spent fifteen years as a pilot on steamboats and railroads. In 1858 he died in the western portion of Franklin parish, La., where he spent the remainder of his life, and where he died November 1877. His last illness was of long continuance, and his sufferings were great. He was married November 21, 1856, to Miss Martha Williams, of Franklin parish, La. He joined the Methodist Church in the year 1859, obtained a most satisfactory assurance of forgiveness of his sins at a prayer meeting held in his own house, by John Watson and H. Slaughter, on the twenty-second day of October, 1877. His confidence and his personal comfort continued steady and strong to the close of his life. He died in full hope and charity.

B. F. ALEXANDER.

MRS. F. C. JONES, daughter of Martin and Rebecca Malden, was born in Russell county, Ala., and died at the residence of Rev. Dr. David, in Lee county, Ala., June 5, 1878, aged thirty years.

In February, 1868, she was married to Henry C. Jones, and was converted and joined the Methodist Episcopal Church in 1871. For nearly two years she was a great sufferer, but died in great peace. She talked much to her husband and friends, and said she was ready and wanted to die. Every one who knew her will doubt that she is in heaven. She faithfully filled all the relations of life. As a wife she was devoted, as a mother all that could be asked. It was refreshing to hear her words of hope and confidence as she drew near death. No doubts, no fears hung over the future—all was bright. She leaves a husband and two children—two children darling, and cradled her.

C. S. H.

The Christian Advocate.

THURSDAY, JULY 18, 1878.

AWAY WITH HIM.

Acts 21..36.

BY MARIANNE FARNINGHAM.

That which he dreaded has come to pass!
He looks abroad on the angry mass,
On the passionate faces, and flashing eyes
The people are shouting their hungry cries—
They will have his life, they will beat him down,
They will give the apostle the martyr's crown.

But Paul stands bravely and does not fear
As the lying accusers are pressing near,
His heart is kept in a deep repose
As his body shrinks from the cruel blows;
The Lord is with him; *he* makes him strong
Who gave him in pain in a midnight song.

The yells are increasing: "Away with him!"
They hasten him up the staircase dim;
But he waits a moment. The cry they raise
Makes him think of the former days,
When they hunted the Master he loved away,
With the same wild cry which they raised to-day.

Though he suffers! Paul's face is bright,
For the memory brings him a happy light;
With undaunted courage he sees the crowd,
He does not care for the voices loud;
Facing his hand; he will give them yet
Some of him they will not forget.

Wonderful Master! A thought of thee
Will put the children where'er they be,
Will take thy words to our hearts to-day;
Bring a lighter and pleasant way.
Any sorrow should come thou will make us strong,
Though art with us the whole life long.

The Frozen Chalice.

The following incident, communicated to *Sunday at Home* by a clergyman who in early life was a priest of the Church of Rome, gives a striking example of the absurdity of the doctrine of transubstantiation:

I received priest's orders from Monseigneur Bartigne, then Roman Catholic Bishop of Montreal. Monseigneur Bourgette was then professor of theology, vicar general, bishop's assistant and the "right hand man" and successor of Bishop Bartigne. We are both going by their rest *de mortuis nisi bonum*. If my thoughts, worshipful me," Sainte Reine," kneeling before the consecrated in the Ciborium, reading breviary and the Lives of the Saints, long and silent meditations, ignoring all knowledge save that of Jesus and Baithe's Theology—if these a Christian's qualifications preparation for heaven, Bishops Bartigne and Bourgette have not detained long in purgatory which they had talked and planned during my four years' residence in their seminary.

My first curacy, after receiving priest's orders, was in the parish of St. Jacques, about thirty miles north of Montreal. The curé or parish priest was an aged, simple minded man, chiefly known by the sobriquet, "Le bon homme Paré." He could read his breviary, read mass and hear confessions, but he could not preach, though when his wrath was roused on account of scandal in the parish he could scold and pour forth a torrent of words. I had to attend on Sundays in the month a town called Rawdon, consisting principally of Irish, some distance from St. Jacques. I preached at St. Jacques in French, and two other Sundays I used to preached in Irish at Rawdon. Well, now for the deeply-remembered event of my early life. It was Christmas morning, when the ground to the depth of five or six feet, and when the frost was so intense that no living being could bear it for many minutes without being frozen to death, unless well covered or sheltered from the effects. I was required to attend in the chapel of Rawdon, and read mass for the Rawdon congregation. I arrived at eleven o'clock with my assistant or clerk, a young lad from St. Jacques.

The chapel was already half filled with the Irish who came to hear mass. I commenced immediately and proceeded as rapidly as I could, for I felt my hands benumbed, and my nose was far advanced in the process of being frost bitten. I heard the footsteps of some who were making their escape. The little stove had not the least perceptible effect on the atmosphere within the chapel; the clerk was fidgety and groaning audibly; I hurried on. It was a matter of life or death. I reached the communion service in the Missal, which was two-thirds of the ground passed. I consecrated the bread and wine; I consumed the bread. I had done after that, I took in hand the chalice, pronounced the words of consecration, raised it to my lips—O horror of horrors, not a drop came out. It was wine when I poured into the chalice, and now it was ice.

I paused and considered a moment; happy thought occurred to me. I must heat again, and hold it up as it burning it to the last drop, for I could safely do so, for not a drop touched my lips. I laid down the chalice, and wiped it with the linen cloth as usual, and covered it. I finished the few remaining prayers, hastened from the altar, flung aside my vestments, seized the chalice, and ran away with it to the little passage attached to the chapel, opened a box and put it into that box under lock and key, lest my clerk should discover the state of affairs. This I did with most laudable desire to keep the secret, for the clerk surely would publish it, and many of the elderly and light-headed of the parishioners of St. Jacques, who never went to mass nor to confession, and laughed at the "bon homme Paré," would be delighted to hear of it, and would laugh by the hour at the absurdity of my position and the difficulty of the problem to be solved in connection with it.

We had to pass the Christmas incognito; few dared to venture out. A dog, left outside while the family were at dinner, was found frozen and dead at the door, after the door was opened to look for him.

I sent the clerk on the following morning to fetch the horse and sledge, or cabriole, from the yard of our next neighbor; and while he was absent and thus engaged I opened the box and took from it the chalice. I laid it on the stove a few minutes, and with a knife succeeded in freeing the lump of ice from the sides of the chalice, and finally held it in my hand, a solid, senseless, lifeless, frozen mass. I had knelt down before it in the chapel yesterday and worshiped it; should I worship it now? It was the same. No corruption had set in; it had none of the "impedimenta" mentioned in the Roman "Missal," or mass-book. Frost is not mentioned as one of them. I shall never forget, to the last hour of my life, all I felt during the brief space that I held that lump of ice in my hands, which I could hurl along the floor like a stone. It was hard, cold and lifeless.

The Scandinavians worshiped their frost-god, who laid his mighty arms on the sea and the rivers, and composed them to rest for many months in the year; but they never worshiped the ice itself; and there I was, in duty bound, according to my church, to worship this lump of ice, which was "truly, really and substantially the body and blood, together with the soul and divinity of the Lord Jesus Christ!" What a degrading conception of him who is now at the right of his Father, filling the courts above with light and glory.

I did not then feel all the absurdity and impiety of the doctrine of transubstantiation. It is evident to every one not blinded by ignorance and prejudice that our Lord's words, "This is my body," were merely figurative, as when he said, "I am the door," or "I am the true vine." According to the doctrine of transubstantiation, the same body of Christ when he spoke these words was alive and dead at the same time, and may now be in ten thousand places at the same time. The knowledge of the truth on this, as on other subjects, came after I had learned to search the Scriptures for myself, and to know my Savior as present, not materially to touch and sight, but spiritually to faith and love. But the superstitious belief in which I had been trained received a rude shock while I held that lump of ice in my hand. While I was pondering the matter the horse and cabriole came to the door. I hastened to put it out of the way; so that it was never heard of afterward. I shall never forget that scene, and the impression made on me by it will never be effaced.

Letting Alone.

"S. A. T." writes in the London *Christian World*:

As I look around me, it seems to me that there are many who would be all the better for a little more neglect, in one sense or another—who are really suffering for lack of it. Are we not all suffering in a measure from the persistency of authors? If they would but cease from us now and then, and leave us alone! Books are too numerous; they come upon us too rapidly. No sooner have we got through one book on a certain subject, and begun to think about and endeavor to digest it, than a fresh book, on quite a different subject, is put into our hands and claims attention. How we are pestered with magazine articles, admirably written, on all sorts of subjects! No wonder that so few minds, comparatively, are quick and lively; they are smothered beneath ever multiplying folds of literature. Our only hope of deliverance lies in the creation and maintenance of a strong, stern resolve *not* to read what everybody says you ought to read; and to be able to say "No" unflinchingly when asked whether you have not read so and so.

Then it strikes me again that children nowadays are not half enough let alone—not half so much as they used to be—in relation to their occupations and amusements, and with more or less evil results. It is not only that we are too constantly essaying to instruct and edify them, too constantly pouring facts into them, to admit of a proportionate growth of ideas—forgetting that a child needs some neglect to enable him to learn—but we are mostly too busy and zealous in seeking to amuse them and find occupation for them. We buy them too many toys, we are too fearful that they should be dull and lonely, we follow them up too closely, and the consequence is they have no leisure for wandering in their own ideal world, their own fairy-land. They don't want you to be always trying to occupy and amuse them—not they. They have much to do that you know not of; and you by your fussy interference prevent their due enjoyment of that meat. The Lord has made them great dreamers, to be fed and nourished by dreaming, and they want to be alone more, that they may dream.

Further, one cannot help wishing that those poor people could be let alone, a little whose circumstances seem to offer such useful and important lessons for them—lessons which well-meaning neighbors and pious friends beg to put out to them and press upon them, and of ten found listening to point on and press. If these could refrain sometimes from saying, "Well, now, let this teach you," or, "Let this be a warning to you," perhaps the teaching would be really better learned than it is; and the warning be more vividly seen and felt. The probability is that in most instances the man whose circumstances are peculiarly charged with moral instruction and admonition does not need to be reminded of it; probably he sees and hears the message to him as clearly as we do, and it may be that when he is beginning in secret to feel and respond to it, our voluble insistence on it, however graciously intended, will only serve to arrest or divert the impressions which it has begun to make. There may be something in our tone and manner just calculated to mar it. It is wiser often to leave the circumstances to speak for themselves, while we hold our peace. Jesus Christ did this continually. There were times, of course, when he took the opportunity to say something, as when he said to the restored paralytic: "Go and sin no more, lest a worse thing come to thee;" but many were the times when he appears to have refrained from uttering a word, as when he raised the widow of Nain's son and gave him back alive into her arms. What an opportunity for saying something useful and impressive! Yet he appears to have gone away in silence, leaving the event to work its own work in the heart of the mother and her son.

Once more, how much better sometimes men would work, how much more finely execute and achieve, were they blessed with the blessing of neglect. They are impeded and disturbed, occasionally, perhaps, deteriorated in a measure, by the attention which their doings draw upon them, by the favor or applause they bring. It helps to render them self-conscious, to impair their freshness and simplicity, and in place of their first beautiful spontaneity comes labored effort, not without some little affectation, it may be. Hence the frequently-felt decline, the frequently-felt spice of mannerism in the second book of an author whose first book has set him on high and brought him fame.

Words of Cheer from Happy Lives.

"I feel as if the winding-up were coming soon," wrote Norman McLeod to a friend, when, approaching his sixtieth year, he felt he could no longer endure the toils to which he had been used. He wrote in his journal:

"My life has been to me a mystery of love. I know that God's education of each man is in perfect righteousness. I know that the best on earth have been the greatest sufferers, because they were the best, and, like gold, could stand the fire and be purified by it. I know this, and a great deal more, and yet the mercy of God to me is such a mystery that I have been tempted to think I was utterly unworthy of suffering. I may be unable to stand suffering. I do not know. But I lay myself at thy feet and say: 'Not that I am prepared, but that thou art good and wise, and will prepare me.'"

A few hours before his death, after days of severe pain, he said to his wife:

"I believe I will get better, but I wish you to record, for my good and for our good hereafter, that in this hurricane I have had deep thoughts of God. I feel as if he said: 'We know one another. I love you. I forgive you. I put my hands around you.' I have had constant joy, and the happy thought continually whispered: 'Thou art with me.'"

Mary Somerville, in the last days of her long life, took a bright interest in all that was going on, in affairs public and private. At ninety-two she regretted that she should not live to know the result of the expedition to determine the currents of the ocean, the distance of the earth from the sun occasioned by the transits of Venus, and the success of Dr. Livingstone's last expedition. The latest entry in her diary is this:

"The Blue Peter has been long flying at my foremast, and now I must soon expect the signal for sailing. It is a solemn voyage, but it does not disturb my tranquillity. Deeply sensible of my unworthiness, and profoundly grateful for the innumerable blessings I have received, I trust in the infinite mercy of my almighty Creator. I have every reason to be thankful that my intellect is still unimpaired; and although my strength is weakness, my daughters support my tottering steps, and by incessant care and help make the infirmities of age so light to me that I am perfectly happy."

World-Weary.

Society is full of people who know that their lives are frivolous and unsatisfying. It chafes them to feel that they are the victims of the great world-show, whirled along in it, whithersoever it listeth, with no opportunity for a deeper culture, no time of vitality left for the discipline of the soul, for coming into fellowship with the great minds of the race, for communing with what is noblest and best in human thought; no time left for walking with Christ in the lowly and obscure paths of charity, for letting their spirits lie still, that they may be put in tune, purified, calmed and rested in the arms of God.

Persons thus ensnared by their earthly and selfish cares may well look back and sigh for the advantages of other days. They know that there was much more of reality and noble truth in their lives then than now. They were nearer to Nature, and to all that gives largeness and strength of soul. Well may they envy the obscure Christian, unvexed with trifling cares, whose conversation is in heaven, who walks daily with God, and amid those truths and thoughts which are the glorious essence of things.

How often, weary and empty of soul in this world-pageant, men and women would be glad to flee out of it as Moses fled from Pharaoh's court to Midian. Better to keep the sheep of Jethro, if he might thus come unto Horeb, the mount of God, than to bask amid royal pleasures which are a weariness and pain. Better to flee into the wilderness, and sit under a juniper tree, fed by ravens and drinking from the brook, than the oppressed vine-yardies which are but vanity and vexation of spirit.

It was recorded of Jairus and scribe, and rabbi and pope, and life they so proudly led, but to the shepherds who watched their flocks by night, that the angel of the Lord appeared. To them and to the wise men in the East, eternity coming with the years, was it first made known that a Savior had been born.

Not amid the hurry of Judea's home, but while he lay alone in his forty years' journey, were to Moses eternal counsels revealed to Israel.

There must be more or sublimity in our modern lives, less of earthly engrossment, and more of high spiritual inspiration, if we would save ourselves from becoming the automatons of the hour.

These longer days will give you time to mind your own business.

Religious Intelligence.

—The Primitive Methodist connection reports a gain of 2,000 members during the past year.

—A church is about to be erected at Olney, England, as a memorial to the poet Cowper. It will cost $10,000.

—A member of the Church of Scotland offered $5,000 to begin a mission in Ichang, China. A minister and three colporteurs have already sailed.

—The Southern Methodist Church has in Texas, besides Germans, 108 itinerants, 755 local preachers, 76,509 members and 23,277 Sunday school scholars.

—The Pope in his coronation speech made no allusion to the late Pius the Ninth, although Cardinal Dipetro, in addressing the pontiff, had been eloquent in praise of the deceased Pope. The omission could not, therefore, be accidental, and has been variously commented upon.

—From the seventh "Evangelization Report of the Free Christian Church of Italy" (Father Gavazzi's Church,) it appears that there are now 10 ordained ministers, 12 evangelists, 1,649 communicants (nearly all of whom are converts from Catholicism,) 600 Sunday school scholars, 34 churches and 32 outstations.

—The English revisers of the authorized version of the New Testament met on the nineteenth ultimo in the Jerusalem Chamber, Westminster, and sat for seven hours. Thirteen members were present, the Bishop of Gloucester and Bristol being in the chair. The company carried on their revision into the seventh chapter of the Epistle to the Hebrews.

—The movement for the abolition of celibacy in the priesthood of the Old Catholic Church is said to be making steady progress in Germany. The question might be settled this year, but many desire a postponement, for fear that Dr. Dollinger, who opposes abolition, will withdraw from the church. The petition of the Mannheim congregation, of which we have already spoken, in favor of abolishing celibacy, has been concurred in by thirty-one congregations.

—The two Jansenist Bishops of Holland ordered the celebration of a requiem mass for Pius the Ninth, from whom they had received the curse ecclesiastical more than once. They also directed that a celebration be held for the election of a true successor to the "Bishop of Rome." They do not recognize the title "Pope," and they condemn the "novel dogmas;" but they still regard themselves and their flocks "as members of the Catholic Church, inwardly united by the bond of the communion of saints with his holiness."

—The Loyalty Islands have evidently become a province of the Pope, in which Protestants and Protestant teaching are not to be allowed. The Islands passed under a French protectorate a few years ago, since when Roman Catholic priests have felt it to be their duty and privilege to take possession and root out Protestantism. Protestant places of worship have been seized and Protestants imprisoned and banished for refusing to accept Romanism. In some cases they have been threatened with death. Three Protestant chiefs are now in exile, and those who are under priestly influence "dare not trade with any one but the priests." Appeals have been taken to the resident governor of Caledonia; but in every instance he decides them against the Protestants and puts them under arrest. So it has now passed into a proverb among the Protestants that "to appeal means to be arrested." The French government once interfered in favor of the Protestants; but its decisions have long since been set aside, and the great distance from the seat of power gives the Catholics abundant opportunity to oppress the Protestants.

—Additional intelligence concerning the new Wesleyan mission to the populous islands off the coast of New Guinea comes from Amenlo Bale, one of the native missionaries from Fiji, in a letter to the Rev. Joseph Waterhouse, dated Duke of York's Island, August 25, 1877. After recounting interesting incidents of the voyage, the writer says: "We have built a house for the Rev. G. Brown with the assistance of the John Wesley's crew and some of the aborigines. Men and women came to look on while we built the house. A great chief is well disposed toward Christianity, with two inferior chiefs. They have given a lot of land, on which we reside. This is a small Island, situated between New Ireland and New Britain. These islands are near. My soul rejoices, because I know that the set time has come for the evangelization of these islands. It is said at all like the words of people in Fiji and other places to which we went, where we were told we should not be allowed to live, but would be eaten: We have come here, and lo! we find God is here, and it is his work to prepare the way for his religion, and he will bring to pass that for which we pray. This is a fertile land—plenty of cocoanuts and tropical fruits, and bananas, yams and fish, abundance of timber for canoes and houses. There is one drawback here—the people are not very industrious, consequently they have little property. They do not dress or wear the slightest covering; both men and women are perfectly naked; they have had houses and nothing to sleep on. Yet their canoes are very well made, as also their fishing-nets and their weapons, and other things engraven by art. They are not much given to cannibalism—not like Fiji was. Fiji was terrible in this. It is said they only eat children, but it is not clear whether this is true or not. One of their customs is that if a chief dies his body is hung to a tree, but commoners have the ordinary burial. Should any teachers be sent after us, let them all be married. And please send some calico plants, one of each kind of banana and one of each sort of orange plants. Also some mats, calico and shawl."

Our Young People.

FOR THE ADVOCATE.

OUR LOST LAMB.

A little lamb of Jesus' fold
Lay on a bed of pain,
For her our anxious, loving care,
Alas! was all in vain.

One little hand, so thin and pale,
Was clasped within my own;
Soft, glossy curls, like wings of gold,
Upon her forehead shone!

The sun was setting—all was still—
When soft and low she said:
"Please, mother, let the sun shine in
Upon my little bed."

Her guileless heart was gladdened by
The rays that briefly shone!
But ere another sunset came
Our precious lamb was gone!

MONROE, Louisiana. JUANITA.

What Shall We Do With Our Charley?

After all, Charley is not to be wholly shirked, for he is an institution, a solemn and awful fact; and on the answer of the question, "What is to be done with him?" depends a future. Many a hard, morose and bitter man has come from a Charley turned off and neglected; many a parental heartache has come from a Charley, left to run the streets, that mamma and sisters might play the piano and write letters in peace. It is easy to get rid of him—there are fifty ways of doing that; he is a spirit that can be promptly laid for a season, but, if not laid aright, will come back by and by a strong-armed man, when you cannot send him off at pleasure.

Mamma and sisters had better pay a little tax to Charley now than a terrible one hereafter; for to-day he is at your feet, to-day you can make him laugh, you can make him cry, you can persuade and coax, and turn him to your pleasure; you make his eyes fill and his bosom swell with recitals of good and noble deeds; in short, you can mold him if you will take the trouble.

But look ahead some years, when that little voice shall ring in deep, bass tones, when that small foot shall have a man's weight and tramp; when a rough beard shall cover that little round chin, and all the strength of manhood fill out that little form. Then you would give worlds to have the key to his heart, to be able to turn and guide him to your will; but if you lose that key, now that he is little, you may search for it carefully, with tears, some other day, and not find it.

One thing is to be noticed about Charley: that, rude and busy and noisy as he inclines to be, and irksome as carpet rules and parlor ways are to him, he is still a social little creature, and wants to be where the rest of the family are. A room ever so well adapted for a play-room cannot charm him at the hour when the family is in reunion; he hears the voice in the parlor, and his play-room seems cold and desolate. It may be warmed by a furnace and lighted with gas, but it is human light and warmth he shivers for; he longs to take his things down and play by you; he yearns to hear the talk of the family, which to so imperfectly comprehends, and is incessantly promising that, of the fifty things which he is liable to do in the parlor, he will not commit one if you will let him stay there.

This instinct of the little one is nature's warning plea—God's admonition. O how many a mother who has neglected it, because it was irksome to have the child about, has longed, when her son was a man, to keep him by her side, and he would not! Shut out as a little Arab—constantly told that he is noisy, that he is awkward and meddlesome, and a plague in general—the boy has at last found his own company in the streets, in the highways and hedges where he runs, till the day comes when the parents want their son, the sisters their brother; and then they are scared at the fare he brings back to them, as he comes all foul and smutty from the companionship to which they have doomed him. Depend upon it, mothers and older sisters, if it is too much trouble to keep Charley in your society, there will be places found for him warmed and lighted with no friendly fires, where he, who "finds some mischief still for idle hands to do" will care for him if you do not. You must take trouble for him, either a little now or a good deal by and by.

Let him stay with you at least some portion of the day. Put aside your book or work to tell him a story, or read to him from some book. Devise still parlor plays for him, for which we reside. This is a small Island, situated between New Ireland and New Britain. These islands are near. My soul rejoices, because I know that the set time has come for the evangelization of these islands. It is said at all like the words of people in Fiji and other places to which we went, where we were told we should not be allowed to live, but would be eaten: We have come here, and lo! we find God is here, and it is his work to prepare the way for his religion, and he will bring to pass that for which we pray. This is a fertile land—plenty of cocoanuts and tropical fruits, and bananas, yams and fish, abundance of timber for canoes and houses. There is one drawback here—the people are not very industrious, consequently they have little property. They do not dress or wear the slightest covering; both men and women are perfectly naked; they have had houses and nothing to sleep on. Yet their canoes are very well made, as also their fishing-nets and their weapons, and other things engraven by art. They are not much given to cannibalism—not like Fiji was. Fiji was terrible in this. It is said they only eat children, but it is not clear whether this is true or not. One of their customs is that if a chief dies his body is hung to a tree, but commoners have the ordinary burial. Should any teachers be sent after us, let them all be married. And please send some calico plants, one of each kind of banana and one of each sort of orange plants. Also some mats, calico and shawl."

and fingers and clothes, so that he does nothing worse. A cheap paint-box, and some engravings to color, is another; and if you will give some real paint and putty, to paint and putty his boats and cars, he is a man. All these things make trouble; that is the nature of the institution. You are only to choose between safe and healthy trouble, and the trouble that comes at last like a whirlwind. "God bless the little fellow, and send us all grace to know what to do with him!"—*Examiner and Chronicle.*

A Word to the Boys

When I was just fifteen I believed in the Lord Jesus, and joined the church of Christ; and nothing on earth would please me more than to hear that those I am writing to had been led to do the same. It is twenty-five years ago now, and I have never been sorry for what I then did; no, not even once. I have had plenty of time to think it over, and many temptations to try some other course, and if I had found out that I had been deceived, or had made a gross blunder, I would have made a change before now, and would do my best to prevent others from falling into the same delusion.

I tell you, boys, the day I gave myself up to the Lord Jesus, to be his servant, was the best day of my life. Then I began to be safe, and to be happy; then I found out the secret of living, and had a worthy object for my life's exertions, and an unfailing comfort for life's troubles. Because I would wish every boy who reads these lines to have a bright eye, a light tread, a joyful heart, and overflowing spirits, I therefore plead with him to consider whether he will not follow my example, for I speak from experience, and know what I say.

Once, as I stood musing at a window I saw a fly upon it, and made a brush with my hand to catch it. When I opened my hand the fly was not inside, but still on the same place on the glass. Scarcely thinking what I did, I made another brush with my hand, and thought I had captured the insect, but with the same result. There was the victim, quietly retaining his place in spite of me. *It was on the other side of the glass.* And when I saw that it was so, I smiled at my own folly. Those who attempt to find pleasure out of Christ will experience a like failure; for they are seeking on the wrong side of the glass. When we are on the side of Jesus Christ, and, having believed in him are cleansed and forgiven, then our pursuit of joy will be successful; but till then we shall labor in vain, and spend our strength for naught. It is of no use digging for coal where the strata show that there cannot be any; and equally useless is it to try after happiness where God's word, and the experience of those who have gone before us, assure us that happiness cannot be found. But then it is all the more needful that we should seek it where it can be had, and give ourselves at once to the search. He who believes in the Lord Jesus is blessed in the deed.

What hinders you from believing? Boys, why should you not, while yet you are boys, believe in the Lord Jesus unto salvation? May the Spirit of God lead you to do so!

Do not imagine that you cannot now be Christians. The gifts of our heavenly Father's love are not reserved for a certain age. Boys may be saved, boys may be workers for Jesus, boys may bring great glory to God. Hence it is that just now, at this particular turning-point in your lives, we are anxious to see you resolute for the right way. May the Holy Spirit incline you to resolve to be the Lord's. Others may despise your conscientious choice, and make mirth of your holy carefulness, but what matters it? Some of us have been laughed at for these twenty years, and are none the worse for it; we have had all manner of evil spoken falsely against us for Christ's name's sake, but we are all the happier for it. Oh, boys, if you are renewed in heart, and become for life and death the Redeemer's, none can really harm you. All must be right with him who is right with God. *C. H. Spurgeon, in the Christian.*

YARNS OF THE SEA. There is a story told among the sailors of an old Nantucket skipper who said if he could only taste the soundings anywhere on our coast he could tell where he was the darkest night that ever was known. The boys that sailed with him determined to test this, and the next time they were in port procured some earth from a neighbor's garden and secreted it on board the vessel they sailed in, and of which the old skipper was master. One night, when he was in his bunk, the young rascals woke him up and said they got soundings, and wanted him to taste and tell them where they were. Accordingly he deliberately applied his tongue to some of the mud, and then sprang from his berth, exclaiming: "Nantucket's sunk, and here we are over Hackett's garden!"

The old ship Diana was running down before the northeast trades for New Orleans, and one day at dinner the captain called to a young fellow who was at the wheel, through the open sky-light: "How does she head?" The youth replied: "South-west by west half west, a little westerly, sir!" The captain said to his passengers: "That's a precocious youngster. I wonder if I can get another 'west' out of him, Jack," said he, "put another west on that course and I will give you duck enough for a hammock." "South-west by west half west, a little westerly, Captain West," came down through the sky-light, and the boy got his duck; for the captain's name was West.—*Boston Journal.*

An aged divine said to his ecclesiastical body: "Brethren, you may desire to know *how* I have occupied my time during the past year. I will tell you: It took just six months of the year for me to attend to my own business, committed to me by the Master, and the other six months to let *other people's* business alone."

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Sent or Called?

Our itinerant system is distinguished from others in this: that the preacher is sent. In other churches the pastor is called by the congregation, and there is a contract for service and compensation. The sending is the more apostolic way, and most in accord with the true character of the ministerial office. The prophets were sent. Had they waited to be called by the people who needed their ministrations, they would never have gone. Christ sent his disciples, as in the case of the seventy, and he sent his apostles. The final command was to go into all the world and preach the gospel to every creature. If the church had waited for calls her evangelists would never have gone far. If we had waited in modern times for the heathen to call us we should now have no missions among them. God sent his Son to a world that did not ask for him, and he sends his preachers to people that care nothing for the gospel. Those who do not ask for the gospel—the most ignorant and wicked—are they who need it most. "I was found of them that sought me not; I was made manifest unto them that asked not after me." It turns out that those who are indifferent, or that revile and persecute, are often awakened, and give the message a hearty reception. If, in many instances, it be otherwise, the testimony of God has been delivered, and the gospel has been preached as a witness. It is clear that Christianity would never have spread under the system of calling, nor could the pioneer and mission work of modern times have been carried on by it. The churches who call their ministers have sent out their missionaries and evangelists.

In regard to the supply of ministers in the churches at home there is room for debate. Is the calling or the sending the better way? Is a community or congregation the best judge of its own needs? Ought it to have the man it selects? Practically, in calling men, a church cannot often get the man it prefers, and it must take the best it can get. Salary, and other conditions than the spiritual welfare, may decide the matter. And from the frequent changes in what are called settled pastorates, it is evident that churches and preachers are generally hard to please. But supposing every minister could get the church he wishes, and every church the pastor it prefers, would it be best?—best for the minister's usefulness, and best for the church he serves? There might be peace and mutual satisfaction, but would there necessarily be the highest spiritual development and the most conversions? Mutual satisfaction is not always the same thing as the greatest good. Under neither system can a church get its first choice in a pastor, with here and there an exception; but, where other things are equal, the itinerant system of sending affords the greater probability. Under it, at any rate, a church may get its preference sometimes, while under any other it might never obtain it. Then a church is not always the best judge of its own needs. The man that pleases may not be the man that would benefit. Some of the most successful appointments we have ever known were those in which neither the preacher nor people would have approved the arrangement before it was made. The preacher the people do not care to have is often the very one they ought to have, and the place the preacher shrinks from is the one he ought to fill. Here is a church that has somehow become worldly, fashionable, and measurably dead in spirituality. They affect intelligence, refinement and culture, and can pay the man of their choice a fair salary. They really need a man who has not itching ears, one to indoctrinate, to break up the fallow ground, and to prudently and firmly administer discipline. But are they likely to ask for a man of this sort? On the other hand, here is a church of considerable possibilities, but it has waned, become poor, and it must have an administrator and a preacher of more than average power and popularity to bring it up. The right man may be sent there, but he would not be apt to go in answer to a call.

This method of sending, rather than of calling, is apostolical and vital to the highest efficiency of Methodism. We believe its application to our work in the cities, and in the old and densely-populated sections of the country, should not be abated. The wishes of congregations are entitled to consideration, but the grounds of those wishes are to be sifted; and the feelings and judgment of the preachers are entitled to respect, but the appointing power is something more than a bureau of arbitration, or an ecclesiastical brokerage. The itinerant preacher, as a man sent, does not so much preach for a people as to them. How he may be received, or whether received at all, is not material to his mission. He is sent to do the work of an embassador of Christ, and to deliver his Master's message. Those to whom he is sent may not support him, and they may not care to hear him, but he must do his duty. As a sent man, he can be independent, fearless and faithful. If he finds a broken-down church, neglected finances, and general falling away from the ordinances of religion, the more need for him there. Such a people may be unworthy of the gospel, but such a people, of all others, most need a faithful preacher. Christ came to seek and to save that which is lost, and why should not the best preachers be sent to what may be accounted the worst places?

The pressure upon our system is strongest and most dangerous at this point—the tendency of preachers and people to bargain and call, and thus to drift into congregationalism, and to look toward a settled pastorate. In its letter and theory our system is intact, but we must be careful to guard against any sentiment that would subvert the actual working of a vital principle. Our churches do not call their ministers; our preachers make no contracts with the churches to which they are appointed. The individual man may be disposed to do the best he can for himself, the individual church would like to take its pick from the entire connectional roll, but the appointments are supposed to be made with reference to general interests, and upon a broader view than that of a single man or a single church. This distinction between sending and calling must not be lost sight of. It is the very marrow of our episcopal itinerant system, and most clearly differentiates it from every other system. The grounds on which a man is sent here or there ought to be clear, and light from all quarters should not only be tolerated, but it should be welcomed and even sought; but he should be sent not in accordance with pre-existing arrangements, but for reasons which have their foundations in the spiritual welfare of the people, and in the greatest good to the entire church.

Honor to the Holy Spirit.

Our dependence on the Holy Spirit in the work of saving souls is absolute. The word, preached by a vain and flippant man, may save some. It is the word of God, and the Spirit, in mercy to the hearer, may attend it, though it be uttered by lips that have not been touched by the live coal from off the altar. But, as a rule, the preacher who is not in near personal communion with the Holy Ghost does little in bringing souls to Christ. The gospel, to have saving power, must be preached with the Holy Ghost sent down from heaven.

There should be in all of our assemblies a reverent recognition of the Spirit. He should be honored as God, lovingly worshiped, and his offices dwelt upon in the sermons and in the prayers. Especially should seekers at the altar have their minds directed to him as their helper in the struggle for faith, and as the only source of illumination. When mourners pray for the Holy Ghost—earnestly, importunately cry for him—they are not far from the kingdom. Christ may be presented in the sermon and in the exhortation, but it will be in vain until the Spirit takes of the things of Christ, and shows them to the dark and blinded heart. When the Spirit breathes upon a congregation the gracious visitation is perceptible to all. There are awakenings and conversions at almost every hour, there is solemnity on the faces of sinners, and the peace of believers flows as a river. When the enemy comes in as a flood this is the banner that the Lord lifts up against him. The attractions of fine preaching, the power of argument, the melody of sacred song, are all in vain, unless the Pentecostal baptism falls upon the people.

The only art there is in successful meetings is the art of having the Holy Spirit richly manifested. There are conditions that repel. They may be in the pulpit, they may be in the spirit, temper and state of the believers present. The Spirit is grieved away not only from a single heart, but often from a meeting. Of all calamities, this is most to be deprecated in connection with our efforts to save sinners and to revive the church. Light and trivial talk, and the lack of seriousness between the services on the part of preachers and members, destroy the good impressions made on the minds of the unconverted, and banish the Holy Spirit from those who ought to be led by him.

How to secure the Spirit's presence should be the study of all. It must be done by watchfulness over our thoughts and lips, by earnest and frequent prayer, and by realizing our need of the Spirit, both for our own growth in grace and for the salvation of our friends. The reflection is often forced upon us that the Holy Spirit is not honored as he should be in our worship, and on special occasions where the awakening and conversion of souls is the burden of the entire service. He is, doubtless, always ready to co-operate. The ascended Savior sends him in answer to prayer. We have only to place ourselves in an attitude to receive him, and he will come. If we wait for him in prayer, with one accord, with hearts thirsting for his refreshing power, he will surely come.

Culture.

A great deal has been written and spoken lately about culture. One would suppose that it had accomplished wonders ere this in the development of the finer traits of human character, and in toning and polishing the intellectual faculties. We have been looking for some grand outcome of culture—something that would make men more manly and women more womanly—something that would take hold of our poor, degraded humanity and lift it quite up to the high plane of perfection. But somehow there seems to have been a failure. Culture seems to have done no more for our age and time than it did thousands of years ago for pagan Greece. With all its boastings and fine promises of progress it has done no more for us than it did for the old Roman. Indeed it is questionable if it has done as much. In some respects we know that the culture of to-day is far behind that of Greece and Rome in practical results. Culture professes to be the true theory of self-development, by which a man can attain to that which is best for him. It defines itself as "a careful personal training, in which the mind receives the highest polish, and the largest acquirements of information, and the broadest breadth of thought, and the deepest depth of sympathy, and thus reaches a point beyond which it is impossible to go." This all sounds very true. Such a thing has quite an attractive look, and no wonder people are fascinated by it. There is something so gratifying to the soul in meditating upon *self*-development. The old question, "What shall we do?" which has so long bothered the thought and baffled the wisdom of men, receives here a direct and decisive answer. When a man comes, in his anxiety and solicitude about the future, and asks, "What can I do to bring out the best things of my nature, and reach the highest attainments of mind and soul?" Culture says: "Develop yourself by a careful personal training in art and science and literature. Let sweetness and light be the goal of all effort." And men have entered with enthusiasm upon self-development in the line of culture. Yet somehow there appears to have been a most lamentable failure; for these enthusiastic followers of culture have risen no higher in the human scale than those who have sought development in a different direction. As to the benefits that have accrued to humanity at large, they are "few and far between." Now these two questions are continually coming up: What is the matter with culture? Has it made good its boasts? It has *not* made good its boasts, and, of course, there must be a defect somewhere. I think two reasons may be given for the failure, which is so glaring. One is that this personal training has been pursued for its own sake. Anything pursued for its own sake is clear evidence of a selfish purpose in the pursuit, and a selfish purpose generally ends in the supremest selfishness. The self-development which culture teaches is but a misleading name for the highest development of selfishness. While no real good comes to humanity at large from such a training, a positive evil comes to the individual exercising it. Culture is good and beautiful when it is used as a *means* to a higher end; but when it is pursued as an *end in itself* there is nothing more selfish. For a man to cultivate himself simply to be cultivated, to acquire knowledge simply for the sake of knowing, is unworthy the name of manliness. Even to pursue such things for amusement or pleasure does not alter the fact that it is a selfish pursuit. The cultivation of selfishness never benefited anybody yet; and this is one reason of the failure of culture to make good its boastings. A disastrous failure to reach the high ends of life is the inevitable result of pursuing culture for its own sake.

Another reason for this failure is in the fact that culture seeks to take the place of religion. Any one who has watched its tendencies can easily see that this has been its aim. No one thing can take the place of an other thing without creating disturbance, and in the end defeating itself. When culture seeks to take the place of religion it enters a realm for which it is entirely unfitted, and strives to displace something whose peculiar work it can never do. Culture, with all its pretensions, has not yet touched the human heart with regenerating influences. Polish is meant only for the outside of things. Light is very beautiful, but its beauty vanishes when the life-giving principle of warmth is wanting. Sweetness is very enjoyable, but the repast will cloy if there is not genial company. Smoothness is good for machinery, but not so good for conscience. The culture that man needs is that which begins its work in the inner circle of his nature and works outward—not that which begins and ends on the surface. This culture, which is so prominent in these times, begins in a love of self, and works by the rule of a selfish love, and ends in a grand flourish of trumpets, proclaiming the exaltation of selfishness to its loftiest pinnacle.

But there is a true theory of development. It is the Christian theory of service for others. It simply means labor in behalf of others for Jesus' sake. "Your servants for Jesus' sake," said Paul. If a man wants the true development, let him seek the renovating power of the Spirit of God upon his own soul, and then engage earnestly in lifting up those around him. Such work will polish his inner being, and bring out in due proportion the affections of his heart. Communion with God will sweeten his own experiences of life, and sympathy with his fellows will produce hope in many despairing hearts. This is the only training that is worth anything to the individual, or brings any blessings to humanity.

C. W. CARTER.

Preparing the Sermon.

Rev. R. W. Dale, as reported in the *Independent*, closed his Yale lecture on the preparation of sermons as follows:

When you have got your materials together and arranged them, I think you should ask whether your sermon will contain an adequate amount of positive Christian truth; whether what you have prepared is governed and inspired by a recognition of the true relations of the human race to God, as those relations are illustrated in the revelation which has been made to us through Christ; whether your sermon will satisfy the apostolic conception of what the preaching of the gospel ought to be; whether it is likely to secure any of the great ends for which the Christian ministry is established, and the particular end which you had proposed to yourself in preparing it; whether you are leaving anything unsaid that as a Christian preacher you are bound to say; whether the spirit of the sermon will be in harmony with the mind of Christ.

You may then look at your materials from another point of view. Is the sermon likely to be monotonous in tone and color? Will it be sufficiently varied to be interesting to all sorts of people? You may consider whether the subject has any pathetic aspects which you have overlooked; whether you have brought it into a sufficiently close relation to the consciences and to the common lives of men; whether, with the materials you have prepared, the subject will be lit up with imagination or fancy; whether there will be a sufficient glow of feeling.

Do not suppose that I mean you to manufacture an imaginative paragraph, or a pathetic paragraph, or a humorous paragraph. To do this will make your sermon very false and artificial. But to secure interest and effectiveness you ought to try to appeal to as many elements of human nature as possible; and in looking through your rough notes you will sometimes find that there are the germs of imaginative, pathetic, impassioned or humorous passages which you have omitted to develop, and which might be developed with great advantage.

In this review of what you have prepared you will make sure of saying, and saying clearly, the main thing about your subject that ought to be said and that you want to say. Dr. Duncan—Rabbi Duncan—after listening to a sermon, declared that the "idea of the preacher was in the sentence *after the last*."

You will then consider what ought to be said in your introduction, unless, indeed, you believe, with Pascal, who, I am inclined to think, was right, that "the last thing a man finds out when he is writing a book is how to begin;" and in that case you will postpone preparing the introduction until you have determined how the sermon is to end.

The introduction is one of the great perplexities of young preachers. Very often they spend an amount of strength upon it which would be far better used later in the sermon. The style and size of the porch ought to bear some proportion to the style and size of the house. My late friend, M. de Felice, one of the most eminent of modern preachers among the Protestants of France, once said to a colleague of his, M. Pedezert: "I want half an hour's preliminary conversation with my hearers." "Then," replied M. Pedezert, "you begin just when others are finishing." M. de Felice, I believe, generally preached for an hour and a half. Even in his case half an hour's "preliminary conversation," in the shape of an elaborate introduction, was a sufficiently serious encroachment on the time at his disposal; but for a man who preaches for only five and-thirty minutes to have an introduction of a quarter of an hour is a far graver mistake. In listening to the ostentatious preparations which some preachers think it necessary to make before they fairly get into their sermon, which too often proves to be a very poor one, after all, one is inclined to ask, in the words of Robert Browning:

"But why such long preamble and display,
Such turning and adjustment of the hand;
And taking it upon your breast at length,
Only to speak dry words across its strings?"

The introduction should be as brief as possible. As a rule, it should spring directly and naturally out of the text—that is, if the text is announced first. If you want to say something before you refer to your text, keep back your text till you have said it. But the best advice I can give you is to get to work as soon as you can. If your text requires explanation, explain it; if not, do not waste your time by explaining it.

The time which most young preachers devote to the preparation of the introduction would be far better spent on the close, or what our fathers used to call the *application* of their sermons. About this all authorities are agreed. An English preacher of the last generation used to say that he cared very little what he said the first half hour, but that he cared a very great deal what he said the last fifteen minutes. I remember reading many years ago, an address delivered to students by Mr. Henry Ward Beecher, in which he gave a very striking account of the sermons of Jonathan Edwards. Mr. Beecher said that in the elaborate doctrinal part of Jonathan Edwards' sermons the great preacher was only getting his guns into position; but that in his "applications" he opened fire on the enemy. There are too many of us, I am afraid, who take so much time in getting our guns "into position" that we have to finish without firing a shot. We say that we leave the truth to do its own work. We trust to the hearts and consciences of our hearers to "apply it." Depend upon it, gentlemen, this is a great and fatal mistake.

Sometimes, indeed, we may preach a sermon which is "application" from the first sentence to the last, as an eloquent friend of mine once delivered a speech an hour long, which was enthusiastically described as "all peroration". Mr. Finney's sermons were not unfrequently of this kind. I do not mean that he "perorated" all through, but that the whole sermon was "application." I heard him very often during his visit to England, when I was a student, and it seemed to me that the iron chain of the elaborate theological argument which sometimes constituted the substance of his discourse—an argument on free will, or on the evil of sin, or on the moral necessity which obliged God to punish sin—was fastened to an electric battery; every link of the chain as you touched it gave you a moral shock. But even in Mr. Finney's sermons the supreme impression usually came at the end; the effect was cumulative.

The principle on which the closing passages of our sermons should be prepared is obvious. Having demonstrated some Christian truth or having explained some Christian duty, we have to ask ourselves how we can project the truth into the very depths of the thought and life of our congregation, so that they shall never lose it; how we can constrain them to discharge the duty. We may secure these ends in many ways. Even if our principal object is to set or keep the faith of the people right, the truth will be most firmly enthroned in the intellect if we invoke the alliance of the conscience and of the spiritual affections, or if we exhort the people to the discharge of the special duty which the truth imposes upon all who receive it. Sometimes, on the other hand, the living authority of the truth will be felt most vividly, and its shining glory will be most clearly seen if it is suddenly contrasted with the antagonistic error. Or, if it is our object to strengthen the religious affections—the gratitude, the love, the trust, the hope, the joy which the truth inspires—we may often succeed by giving free expression to the feeling and passion which the truth has enkindled in our own hearts. If we are enforcing a duty, we may crown all that we have said by some vivid historical illustration of the beauty and nobleness of the particular excellence on which we are insisting, or of the shamefulness and baseness of the opposite vice. Or we may give heart and courage to those who may think that the duty is above their strength by recalling with exulting confidence the great promises of God. Or we may appeal to fear or to hope, or to the authority of Christ, which no Christian heart can resist. We should do well to study the various methods which successful preachers have followed in this part of their sermons. Original methods of reaching the heart and the conscience and influencing the will are of far more value to a preacher who wants to do his work well than originality of any other kind.

There are one or two suggestions of a general character which I should like to offer before I close.

Never be afraid of making your explanations of any truth, or fact, or duty too simple and elementary. One of the most charming popular preachers and speakers that I ever knew said to me once that he always took it for granted that the people knew nothing about the subject of which he was speaking to them. A few months ago, in a passage of a great speech on the Eastern question delivered at Birmingham, Mr. John Bright showed that, consciously or unconsciously, he spoke on the same principle. He explained the precise position of Constantinople on the Bosphorus, and described the Sea of Marmora and the Dardanelles, as if it did not happen to be in Birmingham when the speech was delivered; and while reading it in a railway-carriage in the north of England, the next morning, I wondered whether even once Mr. Bright's oratorical instinct had failed him, and whether the audience had showed any signs of impatience while they were listening to this elementary information. When I got home my friends told me that this passage of the speech was listened to with the closest attention. Mr. Bright was right, as usual, and he had given me another illustration in addition to the innumerable illustrations which he had given me before of the true method of address to great audiences.

The thoughts of ordinary men on most things not connected with their own profession are very indefinite. Large numbers of persons who have been accustomed to read the Bible and to listen to preaching all their lives, have the loosest possible acquaintance with the details of biblical history, and their conceptions of doctrinal truth are extremely vague. They are grateful to any man who will make their knowledge of the external facts of Holy Scripture definite, and who will give sharpness and firmness to the outlines of their conceptions of truth.

Young preachers are afraid to say the same thing over and over again. Mr. Finney, in his "Autobiography," quotes what a judge in the Supreme Court once said to him on the subject, and it deserves careful consideration. "Ministers," he said, "do not exercise good sense in addressing the people. They are afraid of repetition. Now, if lawyers should take such a course, they would ruin themselves and their cause. When I was at the bar," he added, "I used to take it for granted, when I had before me a jury of *respectable* men, that I should have to repeat over my main positions about as many times as there were persons in the jury-box. I learned that, unless I did so—illustrated, and repeated, and turned the main points of law and of evidence—I should lose my cause." The judge was right. We should preach more effectively if, instead of tasking our intellectual resources to say a great many things in the same sermon, we tried to say a very few things in a great many ways.

Religion in Russia.

The Russians are a nation of church-goers, early and late, one-third of the days in the year are feast-days. They have not yet learned that all days are holy to the good man, and that to him life is a beautiful Sabbath. They would be richer could they learn this. The multiplied church festivals are a serious drawback to the industrial wealth of the State and to the income of the laboring classes. But superstition is stronger than the love of money. They neglect home and business to keep a feast. The feast of Elias is a high day with the Russians, who entertain the belief that on that day Elijah rides in his chariot, the thunder of whose wheels is heard on earth; hence the saying: "It always rains on Elijah's day." Whether the thunder is not heard the same position is that the old prophet is glad to take his accustomed ride.

The Greek service is exceedingly imposing. The officiating priests are robed in gold, and the bishops wear jeweled tiaras. The church service consists of hymns, prayers, scripture readings and a sermon. The Old Testament is read only during every fasting service, which is intended to be prophetic of the morning service when the New Testament is read. On great festivals there are imposing processions with banners, and pictured saints with clouds of incense and sweetest music. There is much more devotion than godliness. There is the form without the power. Yet this is not universal; there are within the Russian Church many living Christians whose lives are replete with deeds of charity and acts of true worship. I met one Russian lady who is active in Night Refuges, or homes for the poor Magdalens, and two princesses who are building homes for the working classes. Not a few of the nobility attended the ministry of Lord Radstock in the British and American chapel, and there heard his earnest discourses on the "higher life." Count Schouvaloff, now minister to the court of St. James, invited Lord Radstock to hold services in his palace, and there the count related his personal experience. And the beautiful Dagmar, the crown princess of all the Russias, requested the English evangelist to visit her for religious conversation.—*National Repository.*

O that we had spent but one day in this world thoroughly well!—*Thomas A' Kempis.*

Indians in Dutchess County, N. Y.

The day of the Indian has passed, and that of the railroad and telegraph has come; but we do not need here to ride or walk far from our daily haunts to find a few mixed descendants of the first owners of the soil. These are mainly offshoots from the Pequots. They have lived for a long time in a narrow valley adjacent to ours, where a little stream and a large one mile, a spot which they named; as Mr. Lossing tells us, *Pish qach ti-qook*—"the meeting of the waters." This name on white lips got corrupted to *Scaghticook*, and the Indians became thereafter, to all the neighborhood, the Scaghticook Indians. During a former generation these wards of civilization used to frequent all our country, peddling the painted baskets and small wares which they knew so well how to make, and gaining a livelihood of as much thrift as they cared to enjoy. They were always natural wanderers, and sometimes strolled two hundred miles away; for a drop of the Indian blood—if it be only one drop—when it gets in the veins, means vagrancy, and the restlessness of the Wandering Jew.

I think the last full-blood Indian of this tribe—now reduced to a mere handful, mixed with negro and white blood—was the locally famous Eunice Manwee. She lived, as her dwindling descendants now do, on a State reservation, and died in 1859, aged about one hundred and four years. Her father was the last chief who ruled, and she was consequently of royal blood—a princess in fact, as she would have been in name, had the tribal condition of her people continued.

I remember seeing her a few weeks before her death, and she talked with freedom of the Indians and their habits. It was interesting to hear her pronunciation of the Indian words which have now become local property, and are attached to so many places. In almost every instance the modern use of them is merely a reduction of larger and more unmanageable ones—words which, as they are now used, have been shorn of a half or a third of their original syllables. She was intelligent, and accustomed to talk, and remembered, of course, many curious things. I was struck with her statement that she saw, when a little girl, an old Indian who had seen King Philip. The old Indian was telling her father of the personal traits and appearance of this doughty hero, and narrating, perhaps, some of his unrecorded exploits; and she was a rapt listener to the conversation. It was suggestive of Thoreau's way of measuring the distance which the current Scripture chronology sets between us and the Garden of Eden; for, he says, it only requires about sixty of our grandmothers to take us back to Eve. To see an Indian who had seen King Philip (and, I, therefore, came only within one remove of it) was like putting your hand backward upon the vessel which landed at Plymouth Rock. When one sets down to think the matter seriously over, it does not seem so long as it did since Columbus discovered America, or since William the Conqueror set foot in England, or, in fact, since anything ancient happened. Even those indeterminate eras of Huxley and the geologists are visibly shortened when a few memories pasted together cover such stretches of time.—*Joel Benton, in Appleton's Journal.*

George Eliot at Home.

George Eliot is a woman who must really have passed her tenth lustrum. Despite this, her hair, a very light brown, has none of those threads which one might expect before the burden of over half a century of years is superimposed by constant labor and by experiences of desolation. She is not handsome. Her face is long, pale, with a small, sensitive mouth. Her eyes are a vivid, warm blue gray, full of depth, now keenly perceptive, now tenderly introspective, always full of sadness. Her hair, worn low, gives a womanly effect to a fine intellectual forehead. Her calmer thoughts find an expression of colonist energy. Her will seems far in excess of physical tact. She is, in spite of her sensitive suggestions, full of power and repose. Her voice is low and penetrating, and she is, scarcely without exception, one of the great-thinking conversationalists.

"Do you know George Eliot well?" inquired of a well-known essayist.

"Yes, I do."

"What is your estimate of her?"

"Well, I'll tell you. I am in a position where I often meet such people as Huxley, Tyndall, Brown-Sequard and others. I am not afraid to meet them, for I may say, without vanity, that I am their peer. But with George Eliot it is different. She knows more than I do. I am afraid of her. She knows everything. Historiosophy, ancient and modern, all sciences and languages are known to her. She is the most accomplished amateur pianist in England."

"And so you think"—

"I think she is the most admirable woman that ever lived."

"What the witty Mrs. Trench once said of Madame de Staël—that she was consolingly ugly—will apply to George Eliot, with the reservation that her plain features are so sanctified by her expression that she creates a very beautiful woman. She has been offered fabulous sums by London photographers if she would sit for her picture, but she has always refused. So far as I know, there is not a picture of her in existence. She goes little or none into society, but has weekly receptions, which only a certain class is admitted. She may be often seen at the classical matinees, given at St. James' Hall, and occasionally she may be seen on the street with a pair of spanking bays, a very swell carriage and liveried servants.

"Her home life is a very charming one. She exercises an active supervision, and develops a most comprehensive management and exquisite taste in every detail of the household. Her disposition she is very slow and methodical, writing, I have been assured, not more than from forty to sixty lines a day. When a book is completed she is in such a state of nervous exhaustion that her husband takes her to Italy or southern France to recuperate. While writing she must be scrupulously arranged as to person, while every detail of her surroundings must be in harmonious place.—*Home Journal.*

Early Rising

The celebrated Dr. Doddridge mentions in his "Family Expositor" that to his habit of early rising the world is indebted for nearly the whole of his valuable works. Sir Thomas Moore remarks in his preface to the "Utopia" that he completed the work by stealing time from his sleep and meals. He made it his invariable practice to rise at four.

The well-known Bishop Burnet was an habitual early riser. When at college his father aroused him to his studies every morning at four o'clock, and he continued the practice during the remainder of his life.

"I spent," says Dr Paley, when giving an account of the early part of his life at college, "the first two years of my undergraduateship most happily, but unprofitably. I was constantly in society, where we were not immoral, but idle and expensive. At the commencement of the third year, after having left the usual party at a late hour, I was awakened at five in the morning by one of my companions, who stood by my bedside and said: 'Paley, I have been thinking what a fool you are. I could do nothing probably if I were to try; and I could afford the indolent life you lead. You could do everything, and cannot afford it. I have had no sleep during the whole of the night on account of these reflections, and am now come to solemnly inform you that if you persist in your indolence I must renounce your society.' I was so struck with the visit and the visitor that I lay in bed a great part of the day and formed my plan. I ordered my bed-maker to lay my fire every evening in order that it might be lighted by myself. I arose at five, read during the whole day, took supper at nine, went to bed, and continued the practice up to this time." The consequence was that he became a great man.

THE ROCK.—After all, there is a Rock. Fogs of doubt, storms of controversy, tides of passion, quicksands of error, cyclones of hot theological controversy abound; ships are driven here or there, masts of portentous altitude broken, prows of great daring are splintered, broad sails of prosperous opinion cut into ribbons, and prond barks are sunk; and all this experimenting goes on age after age, with like disasters following the reckless vanity that makes light of the Rock of our salvation. There are some things in religion which are self-evident, or demonstrated by experience, and are therefore fundamental, and can never be overthrown. Simple faith, hearty and genuine, in the Lord Jesus Christ, has always, and everywhere and under all circumstances, produced the same order of effects. It has brought peace, and made its possessor strong to do or to suffer. It has shaped character after the pattern of the Lord. It has begotten self-sacrifice and mercy and liberality, and set to work the agencies by which the world shall yet be conquered for the right. The imperfections of human judgment, and the frailties which attach to all, have indeed impaired the power of truth in its invisible forms of manifestations, and yet, despite them all, the truth of Christ and him crucified is the one truth for the sinful and the disobedient, which all the double and skepticisms and opposition of the world have not been able to overcome. It is the Rock at whose base the adverse waves have been broken, and whose summit no clouds of darkening have ever yet entirely obscured. *Christian at Work.*

Lord Guillamore could tell a story with inimitable humor. He used to vary his voice according to the speakers, and act, as it were, the scene he was describing, in a way infinitely diverting. Very droll was his mimicry of a dialogue between the guard of the mail and a mincing old lady with whom he once traveled from Cork to Dublin, in the old coaching days.

The coach had stopped to change horses, and the guard, a big, red-faced, jolly man, beaming with good humor and civility, came bustling up to the window to see if the "insides" wanted anything.

"Guard!" whispered the old lady.

"Well, ma'am, what can I do for you?"

"Could you"—in a faint voice—"could you get me a glass of water?"

"To be sure, ma'am; with all the pleasure in life."

"And guard!"—still falteringly—"I'd—hem!—I'd—a—like it hot."

"*Hot water!* Oh, all right, ma'am! Why not, if it's plazing to you?"

"With a lump of sugar, guard, if you please."

"By all manner of means, ma'am."

"And—and—guard dear"—as the man was turning to go away—"a small squeeze of lemon, and a little—just a thimbleful—of spirits through it."

"Och, isn't that *punch!*" shouted the guard. "Where was the good of treating about the lush? Couldn't you have asked out for a tumbler of punch at once, ma'am, like a man?"

Two of the most precious things on this side the grave are reputation and life. And yet, strange to tell, the most contemptible whisper may deprive us of the first, and the weakest weapon of the second. He more anxious, then, to *deserve* a good name than to possess it.

A sweet word not only turneth away wrath, but it leads to knowledge, to wisdom, to honor, pleasure and repose. It conducts to the best felicities of life, and attains the most gracious ends by the least laborious means.

Jewelry.

In cameos the figures are carved in relief, but another very beautiful and effective process of the glyptic art is the cutting of intaglio. The intaglio carving is exactly the reverse of the cameo, the figure being cut in or hollowed out.

Among the ancients the latter process was very extensively practiced, and there are many valuable collections of antique intagli, which afford admirable models for those who pursue the art at this day. The collection of mosaics was also very large, and among the ingeniously wrought devices were many sacred and ecclesiastical symbols. The Byzantine mosaics are formed of minute pieces of vitrified enamel, payed like the tiles of a tessellated pavement, which present a lustrous surface, not smooth, but having nearly the same appearance as though formed of oily pigments.

Other personal ornaments—medallions, brooches, and the like—are set with exquisite enameled pictures, painted under a powerful magnifying glass, and so delicate are they that a human head in some cases will be scarcely larger than the puncture of a pin, and yet so perfectly formed that every feature is clearly discernible.

The coral is very interesting too, some of the sets carved in forms of heads and fruits and flowers being the work of the most skillful workers of Naples. The change in the value of coral aptly illustrates the fickleness of fashion, for while the deep red was at one time most highly prized, and the pale pink almost valueless, the reverse is now the case, and fine pieces of the delicate pink coral command very high prices, while the deep red is a drug on the market.—*National Repository.*

THE DECAY OF SERIOUSNESS.—The New York *Evangelist* of last week, in a specially excellent article, says:

One of the depressing signs of the times is the general decay of seriousness, which shows itself, in many ways—in conversation, in literature and in the occupations of life. How hard it is to engage anybody in sober and earnest conversation. People like to talk well enough, and will talk without ceasing on the most trifling subjects. They are ready to gossip, to entertain each other with the small talk of society, but it is rare in comparison that we sit down with one who seems to delight in conversation of a higher kind. The mass of people do not even *think* seriously. They have no convictions, and do not care to have any, even while life is so solemn and earnest, and so swiftly passing away. They do not care to think deeply about anything outside of their special lines of business. They avoid the trouble of a real intellectual grapple with any of the great problems of life. They do not want to be burdened with opinions which may compel them to some positive action or to sacrifice. They would get their views as they get their dinners—where they can be had the easiest—and take their creeds as they buy their clothes—"ready made," and as easy to put off as to put on. In politics they go with a party; in religion with a sect; to which they give up their own independent thinking, content to have it done for them.

UNION OF TWO PERFECT NATURES IN CHRIST.—The constant, undivided union of two perfect natures in Christ's person is exactly that which gives infinite value to his mediation, and qualifies him to be the very Mediator that sinners need. Our Mediator is one who can sympathize with us, because he is very man. And yet, at the same time, he is one who can deal with the Father for us on equal terms, because he is very God. It is the same union which gives infinite value to his righteousness, when imputed to believers. It is the righteousness of one who was God as well as man. It is the same union which gives infinite value to the atoning blood which he shed for sinners on the cross. It is the blood of one who was God as well as man. It is the same union which gives infinite value to his resurrection. When he rose again, as the Head of the body of believers, he rose not as a mere man, but as God. Let these things sink deeply into our hearts. The second Adam is far greater than the first Adam was. The first Adam was only man, and so he fell. The second Adam was God as well as man, and so he completely conquered.—*Ibid.*

Our Christianity must be growth. Christianity is *knowing Christ*—Knowledge only comes by experience, and experience takes time. I cannot know a person you introduce to me as I could know a truth clearly stated. I may be very glad to meet him, to begin an acquaintance on your recommendation, but I cannot know him till he shows himself to me. There is no influence that can help a man like the constant, half-unconscious presence of a friend whom he thoroughly respects and loves. Now truth is taught, new feeling inspired by the constant action and reaction of one such soul on the other; they keep each other always true and warm. Nothing is more beautiful than the growth of two friends' natures, who are always finding new depths in each other's life. This best culture of personal friendship finds its infinite image in the saving of the soul by Jesus Christ.—*From a sermon by the Rev. Phillips Brooks.*

Between parents and their children there is so great a variety of nature and of manners, of blessing and cursing, that an evil parent cannot perish in a single death. Holy parents never eat their meal of blessing alone, but they make the room shine like the fire of a holy sacrifice; and a father's or mother's piety makes all the house festival and full of joy, from generation to generation.—*Bishop Taylor.*

All tellous are the rough touches and hard rubs that we get to polish us for use and for shining.

MARRIED.

DELOACH—SMITH.—In Water Valley, Miss., April 23, 1878, by the Rev. S. M. Thames, assisted by the Rev. J. M. Roon, Dr. John E. DeLoach and Miss Julia K. Smith, daughter of Dr. E. W. Smith, all of Water Valley.

Sir William B., being at a parish meeting, made some proposals which were objected to by a farmer. Highly enraged, he said to the farmer: "Sir, do you know that I have been at two universities, and at two colleges at each university?" "Well, sir," said the farmer, "what of that? I had a calf that sucked two cows, and the observation I made was that the more he sucked the greater calf he grew."

Trust him with little who without proofs, trusts you with everything, or when he has proved you, with nothing.

Publisher's Department.

THE CENTENNIAL TIE.—The Lindsay-Saylor Wire Company, of St. Louis, Mo., are the manufacturers of this justly celebrated cotton tie which is rapidly reaching its position as a first-class tie in durability and cheapness. The tie costs but a fraction more than half the cost of any other tie, and will stand a greater strain. As to their strength, actual tests have demonstrated that they will continue to their place when iron ties have failed to do so; for instance, a bale of cotton, weighing 720 pounds, was made to fall 15 feet, and the Centennial Tie, with which the bale was bound, was uninjured, and held the bale with a vise-like grip. They are also free from the objection made to all band ties, as they cover but a very small surface of the bale, and allow the air to penetrate and dry out any and all moisture. This is a very important feature, for if a bale of cotton, bound with iron ties, gets wet the band of iron always keeps that part of the cotton immediately under it in a state of continued dampness, which cannot help but damage as much of the bale.

Spinners have already recognized the improvement the Centennial has made in this respect, and prefer cotton to be bound with wire ties, as they leave the cotton uniform in quality. Then the freight is cheaper, because the tie is lighter. Shippers and spinners therefore not only prefer bales bound with these useful and really cheaper ties, but offer a bonus for such bales, as certificates in the hands of the manufacturers testify. Planters who have used them prefer them on account of the ease with which they are applied, and their certainty of remaining on a bale just where they are placed—so that, to sum up, the Centennial Tie offers splendid advantages. In the last season the rate of increase in their use was very nearly six hundred per cent. Address the manufacturers, the Lindsay-Saylor Wire Company, St. Louis, Mo.

THE QUICKEST TIME EAST.—The Great Jackson Route is now making the quickest time to New York ever known, leaving New Orleans daily at 5.45 P. M. and arriving at New York at 6.35 A. M. Allowing for the difference in time between the two cities, the run is made in the unprecedented time of fifty-nine and three-quarter hours. This quick time is made only by the Great Jackson Route, and is the result of its enterprise in rebuilding its track with steel rails and new ties at heavy expense, and the thorough system of ballasting that has been undertaken. This fast train will be of great advantage to the people of this city, which it is hoped they will show their appreciation of by their patronage. Only one change of cars, which is made at Columbus, Ohio, where breakfast is taken in the splendid dining hall at that place at 8 A. M.

This route also makes the quickest time to Boston, arriving at 2.10 P. M. Actual running time, sixty-seven and one-half hours. This makes it the most desirable route for all New England points. The time to all intermediate points is correspondingly less, thus making this *the quickest and best route to all the Northern and Eastern cities.*

Excursion tickets to Waukesha, Oconomowoc and all the Northwestern summer resorts, to Niagara Falls, Put-in-Bay, etc., are on sale at the lowest rates, with the quickest time made by any line, and only one change of cars.

VANDALIA LINE.—The attention of our readers and the traveling public is called to the merits of the above line. For parties going East by way of St. Louis there is no better road. Comfortable, commodious and elegant palace cars, gliding noiselessly, swiftly and safely along over a track so smooth that one is almost unconscious of motion unless he chances to look out of the window, offer for the time a home unsurpassed in splendor and luxurious ease by anything the most fastidious traveler of the present generation ever dreamed of. The popularity of this old and reliable road is constantly and steadily on the increase. The efforts of the well-known and highly respected general manager, Col. Simpson, are fully appreciated by the traveling public.

SUGAR PLANTERS.—Mr. Hugh W. Montgomery is agent for guano and phosphates for cane-growers. This enriching material has been brought to such a state of perfection that it not only increases the growth of the cane, but also adds greatly to the quality. Cane growing in ground which has been treated with Pine Island Guano will yield a larger supply, and richer, sweeter sugar than any other fertilizer, or any other treatment, no matter how rich nor how scientifically handled; can produce, even under the most fortunate circumstances. Mr. Montgomery is the agent in this section of the South, and can be found at 24 Common street, where he will always be glad to see his friends—the sugar planters of Louisiana.

THE Louisville, Nashville and Great Southern railroad has succeeded beyond the expectations of the most exacting traveler in placing every possible comfort and luxury in the hand of every man, woman and child who steps upon their trains. Lying in the very heart of the whole country, their ability to reach any place, north, south, east or west, is unequaled. Mr. Charles P. Atmore, their gentlemanly general passenger agent, is a perfect encyclopedia of railroad knowledge, and with the regular good nature and quickest of pens will furnish every one all points they need to know.

MR. H. T. LAFFITTE, who has been connected with the Publishing House for the last two years, has undertaken to carry on the book business at the old stand, 142 Camp street. Most of our friends know him, and we hope he will be sustained as he deserves. All orders for books should in future be addressed to him. Attention is directed to his advertisements.

THE GRAND HOTEL, of New York, centrally and conveniently located on Broadway and Thirty-First street, near the new elevated road, is the most popular and best of the European plan hotels in that fashionable quarter. The cost of living at the Grand has been materially reduced, and the prices are as moderate as at any other first-class hotel.—*Boston Courier.*

WERFFER purifies receiving steam engines, boilers, mills, flues, presses, etc., to the advertisement of H. Dudley Coleman & Bro., No. 12 Union street, New Orleans, La., they being manufacturers and dealers of well-established reputation.

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This delightful Cologne-water is receiving much attention not only from the ladies and gentlemen of refinement and taste, but from professional men generally. It is so gratefully refreshing to the invalid, its odor is so exquisitely delicate, and yet so rich and persistent.

NEW ADVERTISEMENTS.

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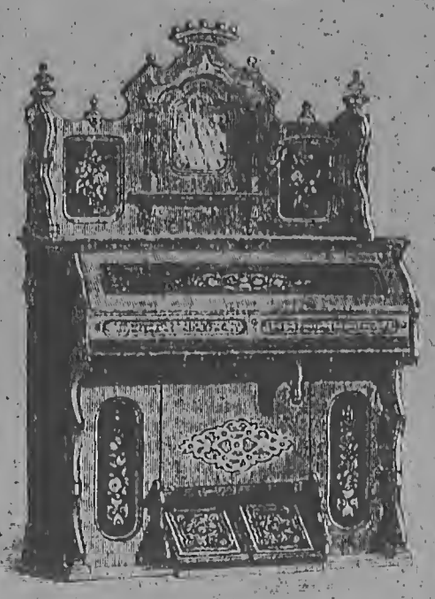

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STONE IN THE BLADDER
RELIEVED BY THE
BUFFALO LITHIA WATER
AFTER THE LIFE OF THE PATIENT WAS DESPAIRED OF BY HIS MEDICAL ADVISERS. THE STONE DISSOLVED IN THREE HOURS IN A GLASS OF THE LITHIA WATER.

CASE OF MR. C. WOLFF, of Point Coupee, La.

POINT COUPEE, LA., April 3, 1878.

MR. THOMAS F. GOODE: By request I give you the following history of my case: Two years ago I began to suffer with severe pain in my kidneys, and to have periodical attacks—about two a week—which caused the most excruciating agony, from which I was habitually relieved by the discharge of a stone from four to six grains in weight. There was never entire freedom from the pain in the kidneys. In eighteen months I discharged seven large stones, besides quantities of smaller stones and sand. As the result of this protracted and great suffering, my general health was reduced to so low a condition that my physicians advised me that I had nothing to hope for from medicine—that my case was a hopeless one—and I looked for relief only in death. In this state of things, about six months ago I was advised by Mr. I. L. Lyons, a druggist of New Orleans, to try the BUFFALO LITHIA WATER, Spring No. 2. A week after I began to use it I had a slight attack, in which I passed two small stones. Pinching one of these in a glass of the Water, in three hours I found it dissolved to a fine dust, which gave me confidence, and I persevered in its use. I have had no attack since. The pain in my kidneys has entirely disappeared. I have regained my usual weight, and my general health is perfectly restored. I very cheerfully acknowledge my indebtedness for my life and the comfort which I now enjoy to this great health-giving Water. Respectfully, C. WOLFF.

This Water, in cases of one dozen half-gallon bottles, can be had at the Springs, and of I. L. LYONS, Wholesale Druggist, 42 and 44 Camp street, New Orleans, La.

THOMAS F. GOODE, Proprietor Buffalo Lithia Springs, Va.

COMMENDABLE PROMPTITUDE.

In the *Chickasaw Messenger*, of Okolona, Miss., we find the following additional evidence of the prompt manner in which the Mobile Life settles losses:

OKOLONA, MISS., June 24, 1878.

Col. Wm. Hardy, General Agent of the Mobile Life Insurance Company:

DEAR SIR—As the guardian of Misses Kate and Lizzie Myers, I have this day received, of the Mobile Life Insurance Company the sum of $2,500 in payment of policy No. 6812 on the life of the late Maj. Simon Myers. The sincere thanks of myself and of those I represent are due the company for not only promptly paying the above sum, but for paying it before the same was due. There is no company more prompt and faithful in the discharge of its obligations, and I take pleasure in recommending it to the public as entirely solvent, perfectly reliable, well officered, ably managed, and as the special friend of the widow and the orphan. Very truly,

GREENWOOD LEON, Guardian.

BUSINESS NOTICES.

GET THE GENUINE ARTICLE.—The great popularity of "Wilbor's Compound of Cod Liver Oil and Lime" has induced some unprincipled persons to attempt to palm off a simple article of their own manufacture, on any person who is suffering from Coughs, Colds or Consumption, about the only manufactures, but any person who is suffering from Coughs, Colds or Consumption should be careful where they purchase this article. It requires no puffing. The results of its use are its best recommendations; and the proprietor has ample evidence on file of the extraordinary success in pulmonary complaints. The Phosphate of Lime possesses a most marvelous healing power, as continued with the pure Cod Liver Oil by Dr. Wilbor. This medicine is regularly prescribed by the medical faculty. Sold by A. B. Wilbor, Chemist, Boston, and all druggists.

THE GREAT FAMILY MEDICINE.—Dr. Wilson's Anti-Periodic or Fever and Ague Tonic. No case of incurable Chills has yet presented itself where this scientific and safe medicine has been employed. No case has been found so obstinate as to resist its prompt and masterly action. No man has been so reduced by malarial influences but with its use has come up perfectly reconstructed. No pills or purgative required with this medicine. WHEELOCK, FINLAY & CO., proprietors, New Orleans. For sale by all druggists.

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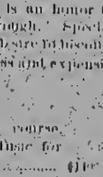

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Farm, Garden and Household.

THE AROMA OF BUTTER.

BY C. R. SCHICKE, PROFESSOR AT THE ROYAL AGRICULTURAL COLLEGE OF DENMARK.

Is the aroma of butter due to aromatic principles pre-existing in the milk, or not? According to the generally received opinion, the aromatic principles of butter already exist in the milk as given by the cow, and pass from the milk into the cream, and from the cream into the butter, unless they be destroyed by chemical decomposition during the process of cream-raising or of churning.

My experience does not confirm this opinion. On the contrary, it puts it beyond a doubt that the aromatic principles do not exist in natural milk, and that it is the decomposition of the principles of this latter—probably of even utterly inodorous principles—that gives rise to the aroma of butter. If the temperature of the milk when set for cream be from 10° to 12° C. (50° to 53.6° F.) or more, it decomposes, forming lactic acid and several other new principles, among them aromatic principles; and it needs but to churn the cream to obtain an aromatic butter. If, on the other hand, the temperature of the milk at such time be near freezing point, the decomposition necessary for the production of aromatic principles is held in check, and consequently the aroma of butter obtained from fresh cream is so feeble that it is not perceptible to persons accustomed to butters prepared as above indicated. In the same way as French butters are made at present. But if it be desired to obtain a more aromatic butter, all that is required is to place the cream in circumstances favorable for lactic fermentation, and a few hours will produce the required result.

In either case the aroma formed may be more or less agreeable; that all depends on the fundamental principles of the milk, on the quantity of the principles necessary for the formation of aromatic principles that are present, and on the method of manipulation employed.

In either case, again, the appearance of aromatic principles is accompanied by that of lactic acid. Whether the aromatic principles sought for in butter are produced by lactic fermentation, or by several fermentations combined, I do not know.

In practice it will often be noticed that lactic fermentation is accompanied by alcoholic fermentation, and even by butyric fermentation. What, then, is the chemical composition of the aromatic principle so much admired in butter? Is it an alcohol, a compound ether, or perhaps even a fatty acid, nauseous in a state of concentration, but agreeable in a more moderate form? I know not. The fact that the valued aroma soon becomes rancid, and that it is always met with in conjunction with fatty matters, leads one to suppose that there is some relation between the fatty acids and the aroma. To solve this interesting question elaborate experiments would be required; but meanwhile this is certain: that *without decomposition there is no aroma*, at least no aroma in the ordinary sense of the word.

Such are the observations on the aroma of butter which I made in the course of my teaching at the dairy attached to the Copenhagen Royal Agricultural College some few years ago.—*London Farmer.*

COVERING MANURE.

It is remarkable that more attention is not given to the subject of covering manure from the weather, and especially from too much rain. Those who have given the matter particular attention have found that manure so protected is worth double that which is left out in the open air. Two loads for one is a profit few farmers can afford to lose. There is no question which so vitally concerns the farmer as this one of manure. Much that he does has reference to it. Straw is not to be sold because it makes manure. Stock is fed through the winter for the express purpose of manure-making. Articles which scarcely pay to send to market are nevertheless taken to the city in order that manure may be brought back as a return load; and yet the whole of the manure made remains all the season exposed to the sun, wind and rain, until it has diminished one-half in value.

The trouble is probably that few really believe that exposed manures undergo this loss. But the matter has been so thoroughly tested to admit of a doubt. We know of scores farmers who did not themselves believe it until by actual experiment they found out its truth.

In arranging farm buildings it will pay well to look sharply to the preservation of the manure as to the hay or grain; and those who have their buildings already finished without these manurial arrangements will find that twenty-five or fifty dollars spent on boards for a covered shed will rank among the best investments ever made.—*American Stock Journal.*

SINGULAR PROPERTY OF TOMATO LEAVES.—I planted a patch of corn, writes M. Ferray, of the Society of Horticulture, Valparaiso, and ice-free grew well and strongly. They had just commenced to bud when they were invaded by the potcilla, which insects were followed, as frequently happens, by ants. The latter I succeeded in driving off by placing some tomato leaves around the trunks and branches of peach-trees I might preserve them from the rays of the sun, which were very powerful. My surprise was great, upon the following day, to find the trees entirely freed from their enemies. Not one remained except here and there where a curled leaf prevented the tomato from exercising its influence. These leaves I carefully curtailed, placing upon them fresh ones from the tomato vines, with the result of banishing the last insect and enabling the trees to grow with full vigor. Wishing to carry still further my experiment, I steeped in water some fresh leaves of the tomato, and sprinkled with this infusion other plants, roses and oranges. In two days these were also free from the innumerable insects which covered them, and I felt sure that, had I used the same means with my melon-patch, I should have met the same result. I therefore deem it a duty I owe to the Society of Horticulture to make known this singular and useful property of tomato leaves."

CURING MEATS.—I have been requested to publish a recipe which I gave in these columns a few years ago for curing beef and hams for family use. To each one hundred pounds of beef make a pickle from eight pounds of salt, four pounds of sugar, one-half ounce of saltpeter and one ounce of saleratus; to which add four gallons of water, or enough to cover the beef when packed snugly in the barrel. Boil the pickle and skim it, then allow it to cool until about blood-warm, or even cooler, before pouring it over the beef. This should keep the beef sweet all summer without getting too salt or too tough to be good; but if there are any indications of its growing stale, at any time, take the beef out and wash it, scald the brine and skim it, and add one or two pounds of salt, then pack it again.

Some may wish for a little more saltpeter, but if putting it down for my own use solely I should prefer to leave the saltpeter out and add a little more saleratus, rather than add any more saltpeter. If making the pickle for hams, I should prefer to use a pint of molasses, instead of the sugar. Let any one once try beef or ham cured in this way and they will be sorry to ever have to return to the old fashioned way of curing by the use of salt alone, which makes the best beef in a few months seem like a well salted leather apron, and makes the ham, when boiled, look as if it was "sugar-coated," instead of "sugar-cured."—*Boston Journal.*

ONIONS SOWN IN FALL.—Early onions yield so handsome a profit that a method which dispenses with the cost of sets, and brings the crop even earlier, is worth practicing, even though it involves risk during an unusually severe winter. Five years ago I found that in this very severe latitude it was possible to raise even the silver-skin onion from fall sowings. The ground should be a location with sufficient descent to afford natural drainage, so that water will in no event stand upon it. Seed should be sown about the tenth of August, so that the plants will be in their prime as the winter comes on. The sowing should be deeper than usual, because the soil is apt to dry deeper than usual at this season, and the crop should be deeply rooted to winter well. Clean tillage should be given till winter sets in. Just before winter, with the hand hoe or hand-cultivator, throw a little furrow over the row, and after the ground is frozen cover the surface of the whole field with coarse hay or other protection. Further South this may not be necessary. As soon as the frost is out of the ground, uncover and begin tillage. In no other way have we been able to raise such large and such early onions; but, like every other new method, I would recommend its trial, the first season, on a limited scale. In most sections of the country it will doubtless prove successful.—*Rural's Garden Manual.*

VEGETABLE SOUPS.—Here are two recipes from the French for vegetable soup:

No. 1.—Scrape clean and slice three carrots and three turnips, peel three onions; fry the whole with a little butter till it turns rather yellow; then add also two heads of celery cut in pieces, three or four leeks, also cut in pieces; stir and fry the whole for about six minutes; when fried, add also one clove of garlic, salt, pepper, two cloves, and two shalks of parsley; cover with three quarts of water; keep on rather a slow fire, skim off the scum carefully, and simmer for about three hours, then strain and use.

No. 2.—Seven ounces of carrot, ten ounces of parsnip, ten ounces of potatoes cut in thin slices; one and one-quarter ounce of butter, five teaspoonfuls of flour, a teaspoonful of powle mustard, salt and pepper to taste; the yolks of two eggs; rather more than two quarts of water. Boil the vegetables in the water two and one-half hours; stir them often, and if the water boils away too quickly add more, as there should be two quarts of soup when done. Mix up in a basin the butter and flour, mustard, salt and pepper, with a teaspoonful of cold water; stir in the soup and boil ten minutes. Have ready the yolks of the eggs in the tureen, pour on, stir well, and serve. Time, three hours. Sufficient for eight persons.—*Rural New Yorker.*

CARE OF CANARY BIRDS.—Let the cage be taken to a draught of cold air, or strike the bird. Give nothing to healthy birds but rape and canary seed, water, cuttle-fish bone, and gravel-paper or sand on the floor of the cage. No hemp seed. A bath three times a week. The room should not be overheated—never above seventy degrees. When moulting (shedding feathers) keep warm, and avoid all draughts of air. Give plenty of German paste and; a little hard-boiled egg, grated with cracker grated fine, is excellent. Feed at a certain hour in the morning. By observing these simple rules birds may be kept in fine condition for years. For birds that are sick or have lost their song, procure bird-ointment at a bird store. Very many cage-birds who mean to give their pets all things to make them bright and happy, and at the same time are guilty of great cruelty in regard to perches. The perches in a cage should be each one of different size, and the smallest as large as a pipe stem. If perches are of the right sort, no trouble is ever had about the bird's toe-nails growing too long, and of all things keep the perches clean.—*Hoosier.*

HOW TO COOK A TERRAPIN.—Put him in boiling water for five minutes, to loosen the skin; then take him out, skin him, and replace him in the hot water. When the claws become soft it is sufficiently boiled. Take him out and remove the bottom shell first, cut off the head and claws, and take out the gall and sand-bag, then cut up the remainder. Cut the entrail into pieces about half an inch. Be careful to preserve all the juice. Put in a stew-pan, make a dressing of flour, yolks of two hard-boiled eggs, a third of a pound of the very best butter, a proper proportion of salt, red pepper, a large wine glass of Madeira or sherry (to each terrapin,) and a small quantity of rich cream. All of the ingredients to be of the best quality. Dish promptly, and serve smoking hot. The yow-terrapin is the best, besides furnishing eggs, which are a great addition. Some persons have been known to season with spices, but this is not to the taste of epicures.

A VALUABLE DISCOVERY.—Experiments recently made in different parts of the world have demonstrated that the concussion of the air will drive insects from gardens, orchards and vineyards. This theory is of American origin, and, we believe, was first discovered by an intelligent Southern gentleman. Firing guns near fruit-trees, about grape-vines, etc., produces the result mentioned. This is a cheap and convenient method of deliverance from the innumerable insects that make war upon the interests of the human family.—*Georgia Grange.*

The cultivation of cassava is receiving considerable attention in this section, and is likely to become an important product. Its uses cannot ever be estimated as food for poor men and all kinds of stock. The cultivation requires but little labor, and the yield is very great. The variety cultivated here is the sweet kind, which is said to be the best. A gentleman has received a letter from the North asking information about this plant with a view of manufacturing starch and tapioca.—*Sunland, Fla.) Tribune.*

TO FRESHEN FLOWERS.—Flowers nearly always begin to fade and droop after being kept for twenty hours in water; a few may lie revived by substituting fresh, but all may be restored by the use of hot water. For this purpose place the flowers in scalding water, deep enough to cover about one third of the length of the stems. By the time this is cold the flowers will have become erect and fresh. Then cut off the shrunken ends of the stems and put them into cold water.

An old darkey was endeavoring to explain his unfortunate condition. "Yon see," remarked Sambo, "it was in this way, as far as I can remember; fust my fader died, den my mudder married agin; and den my mudder died, and my fader married agin; and somehow, I doesn't seem to hab no parents at all, nor no home, nor nuffin."

STILL VICTORIOUS.

Many years have passed since Dr. Price's Cream Baking Powder was first offered to the public, and its superiority over all Baking Powders for making wholesome light, sweet bread and biscuits has been established. It is still victorious, standing to-day to the estimation of thousands as the only safe and reliable powder.

MISCELLANEOUS.

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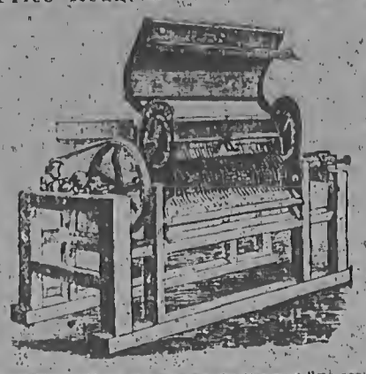

THIS GIN has been in use for the past five seasons, and several recent improvements have been added. It obviates all friction at the ends of the cotton box, prevents the roll from breaking, and gives a Larger Yield of Lint from the same Amount of Seed than any other Gin in use. The Revolving Head lightens the draft and causes the Gin to run faster, with less driving power, thus doing a great deal more work with the same time, while economizing steam or animal power than any other Gin. The seed being ginned very close, the length of the staple is increased producing cotton on this account of a greater market value. This improved value, given by length of staple, with extra production of lint, added to increased amount of work done, more than covers the cost of the Gin in every 100 bales ginned. Testimonials sent by mail on application.

H. DUDLEY COLEMAN & BRO.

Mills, Engines and Machinery,

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WE SOLICIT ORDERS for Portable or Stationary Steam Engines, Corn Mills, Saw Mills, Gins, Presses and Machinery delivered at railroad depots or river landings.

Portable Engine prices greatly reduced.

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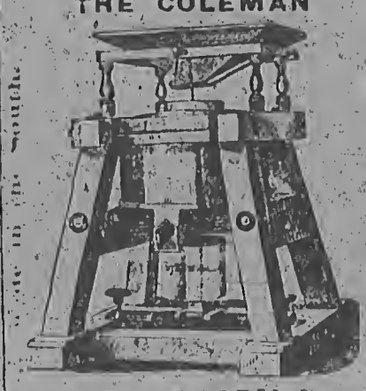

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VICTORIOUS at every Fair from New York State to Texas, over thirty-three different competitors, during the past twenty-eight years. Awarded the only Gold Medal ever awarded to any Corn Mill in the United States. Simple strong, durable and cheap, with solid French Burr Stones. Made by

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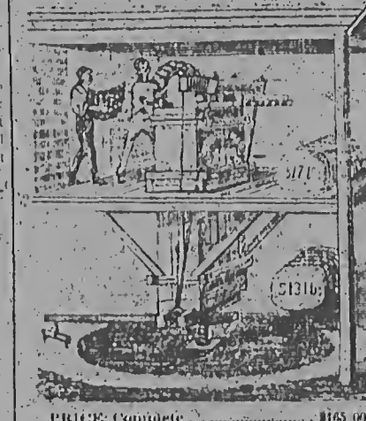

PRICE, Complete $165 00

Wrought Iron Screw 4 inches in diameter. Packing box 8 feet deep. Simple, strong, durable and guaranteed to pack a 500 lbs. bale. Send for circular. Manufactured by

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We make also the Friction Power Press (Simmons' patent.)

STRONGEST AND CHEAPEST TIE IN THE MARKET.

INCREASING IN POPULARITY.

Number of bales tied in 1876 1,500,000

Number of bales tied in 1877 2,500,000

COST OF

Iron Ties, per bale for 1876 ..... 6 cts. per bale

Iron Ties, per bale for 1877 ..... 3 cts. per bale

Centennial, including freight ..... 2½ cts. per bale

Can't a good man be wanted to solicit orders for it from cotton planters?

Indian-Saylor Wire Co., St. Louis, Mo.

Manufacturers of Wire and Iron Goods.

STRAUB MILL COMPANY, CINCINNATI.

ICE! ICE! ICE!

WHOLESALE AND RETAIL.

FAMILIES SUPPLIED AT LIBERAL RATES.

ORDERS PROMPTLY ATTENDED TO.

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Breeder and Shipper of Pure-Bred Land and Water Fowls. Eggs for hatching in season. Fowls for sale at all times. Prompt attention given to all orders and communications, which are respectfully solicited.

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WONDER DOCTOR'S

HEADQUARTERS

ARE AT

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ALL his medical preparations are put up from native-growing herbs gathered fresh throughout the year as they are wanted.

He treats all diseases and complaints, whether of the body or mind, male or female, and gives a wonderful satisfaction generally in two weeks' treatment.

Especial attention is called to

The Wonder Doctor's Indian Acclimating Bitters.

This Bitters is manufactured only from one of the herbs that grows plentifully in the malarial districts of the South. I never use two or three different kinds of herbs at one time. This Bitters will give a wonderful satisfaction to all humans suffering of general complaints, and it will be found to be the only safe remedy against YELLOW FEVER. Remember that the Indians never suffer of that dreadful disease. My Bitters will cure all sorts of all miasmatic complaints, such as Swamp Fever, Bone Fever, Chills and Fever, Typhus, etc.

If nothing can be found in a drug store to give relief or a cure in case of Dyspepsia, Yellow Jaundice, Liver Complaints, Cake or Sick Headache, Foul Stomach, Nervous Debility, Loss of Appetite, Cramps or Colic in the Bowels, the use of my INDIAN ACCLIMATING BITTERS will give entire satisfaction. It is especially a wonderful satisfaction-giving remedy for Female Complaints, such as Falling of the Womb, general weakness and periodical disorders.

This Bitters should be used in every family as a general protector against complaints and diseases. It purifies the air before it penetrates the lungs, and gives a digestion.

Try only one bottle of my INDIAN ACCLIMATING BITTERS, and you will be satisfied to buy in a little supply for family use.

Dunbar's Wonderful Discovery.

BETHESDA WATER.

On and from this date I have appointed

L. C. Arny,

Nos. 26, 28 and 30 Bienville Street, N. O., my General Agent for New Orleans and the State of Louisiana for the sale of the celebrated Bethesda Water of Waukesha, Wis. It is the acknowledged cure of Bright's Disease, Diabetes, Dropsy, Liver and all urinary diseases.

Call for certified pamphlets and directions for using the Bethesda Water at my General Agent's office.

RICHARD DUNBAR.

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This Water, in packages of 10, 20 and 30 gallons, for sale as above.

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The Great Southern Remedy for

RHEUMATISM GOUT and NEURALGIA

IS PURELY VEGETABLE, and can be taken without fear of any injurious result by the delicate as well as the robust in constitution. It purifies the Blood, stimulates the Liver and Kidneys, and eradicates every vestige of the above diseases. Price $1. Sold by all druggists. Pamphlets containing testimonials and valuable advice, sent free to any address.

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"When the Grass Grows Over Me."

New Song. Words by Will Carleton. Music by Will S. Hays. New Song.

When I come above me sighing
That no tear they cannot see—
From their kiss and presence flying—
When the grass grows over me.

An attractive melody, sympathetically expressing the meaning of the poetry, and already very popular.

Price, 35 Cents, Postpaid.

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'House of Rechab.'

By A. C. Gutterson.

DEDICATION.

"To the Temperance Organizations who Labor Unceasingly to Reform the Dissipated."

In two acts, and not beyond the reach of amateur talent. The scene is laid in modern song. The incidents are derived from the Bible, and present the most powerful and striking arguments in favor of total abstinence. The music is replete with sparkling melodies and haunting melodies.

Full directions accompany the work.

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INSURANCE.

Twenty-Ninth Annual Statement

OF THE

CRESCENT MUTUAL

INSURANCE CO.

NEW ORLEANS, May 20, 1878.

ASSETS, April 30, 1878 ..... $[illegible]

GROSS PROFITS for year ending April 30, 1878 ..... $[illegible]

The Board of Trustees this day resolved that after paying the annual dividend of TEN PER CENT. on the capital stock of the company, a dividend of TWENTY PER CENT. in cash be paid on MONDAY, June 10, to those parties entitled to receive the same.

TRUSTEES.

Thos. A. Adams,	John E. King,
Samuel B. Newmag,	Fred. Camerden,
Samuel H. Kennedy,	Joseph W. Stone,
John Phelps,	George Martin,
Adam Thompson,	Alfred Moulton,
Henry Abraham,	L. H. Janey,
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Simon Forschheimer,	W. H. Higgins,
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B. B. Post,	J. A. Irby,
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BLACK CASHMERE SILKS,

COLORED SATINS,

EVENING SILKS, VELVET

ETC., ETC., ETC., ETC.

WE ARE PREPARED to show a full piece assortment of the above goods, and will be offered at EXCEPTIONAL PRICES.

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FLOURING MILLS

Webster & Dillingham,

NOS. 82 AND 84 PETERS ST., AND 83 AND 84 COMMERCE ST., NEW ORLEANS.

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THE HIGHEST GRADE OF FLOUR

by the NEW PROCESS. Specially adapted for City Trade and Export.

GRAHAM FLOUR constantly on hand. Ground daily.

Flour delivered to all parts of the city.

CHOICE BRAN, suitable for Feed, constantly on hand at lowest market rate.

Highest market price paid for WHEAT.

MAKE $100

Acting as Our Salesman.

YOU CAN

We are desirous of engaging energetic AGENTS, either on salary or commission, as they may elect. Don't fail to write us, as regard to business is first-class, and we will guarantee you employment. Address carefully. Address, with stamp for particulars,

G. W. FOSTER & CO.,

275 AND 283 E. MADISON STREET,

Chicago, Illinois.

ST. NICHOLAS HOTEL

BROADWAY,

NEW YORK.

THIS popular resort for travellers has undergone a thorough renovation, and the proprietors, who have so signally contributed to its reputation, will be maintained. At reduced prices, $3.50 per day for all parts of the house.

URIAH WELLS.

PEARL PR

Ladies' Jet Charms, with Charms, complete

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NEW CHINA MATTIN

ELKIN & CO.,

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ARE RECEIVING

NEW CANTON MATTIN

In WHITE, CHECK and FANCY P

In various qualities and at very low

We have a large stock of CARPET

Three Ply and Ingrain. Also, DI

all widths. New Patterns of WINDO

SCIENTIFIC.

—Dr. Muirhead has at length succeeded in applying the duplex system to submarine telegraphic cables, notwithstanding the obvious difficulty of the task. He has doubled the sending power of a cable, at a cost far below what the cost of a new cable would involve.

—The treatment of the sulphureted and arsenical ores of nickel consists of three stages: First, the concentration of the ores by a series of roasting and fusions, and the formation of a matte or speiss; second, the transformation of this matte or speiss into an oxide of nickel; oxide of cobalt; and, lastly, the reduction of the nickel oxide and the silicatization of the oxide of cobalt.

—The "sparrow war" now raging between the older and younger ornithologists is bringing out some interesting observations on the habits of the English sparrow. Dr. T. M. Brewer, the veteran ornithologist and student of the habits of birds, is an ardent advocate of the English sparrow, and relates in the "Proceedings" of the Boston Society of Natural History the good done by these birds in ridding the trees on Boston Common of the sulphur crested caterpillar (*Orgyia leucostigma*). Dr. Hayes also stated his belief that the English sparrow does not interfere with or drive away our singing birds. On the other hand, the members of the Nuttall Ornithological Club have noted that the bird is a nuisance, and this probably expresses the general sense of our ornithologists as a class.

—Mr. Dumas, the distinguished chemist, in giving an account to a scientific society in Paris of the perfaction of gases stated that the specimen of oxygen produced by Mr. Pictet, of Geneva, was the size of a hen's egg, and resembled snow in its solid form, and water in the liquid form. Theoretically he had concluded that the density of liquid oxygen would be about the same as that of water; and this has been confirmed by experiment. As regards hydrogen, Mr. Dumas explained that it was liquefied under a pressure of 650 atmospheres with cold intense; and by evaporating the liquid obtained, the solid condition, showing the color of blue steel, was arrived at. Many years ago this possibility was foreseen, and the most advanced chemists admitted the existence of a theoretical metal—hydrogen. "This confirmation of the metallic nature of hydrogen," continued M. Dumas, "is not to be regarded merely as a theoretical result useful to pure science; it appears to be of great importance for the future of industry. A certain knowledge of the metallic nature of hydrogen will give a certain influence on metallurgy, of which manufacturing arts will take advantage."

The French have a noted proverb: "It is the first step that costs."

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FOR THE WEAK, NERVOUS AND DEBILITATED!

OF EVERY CLASS AND CONDITION

LIVERMACHER'S

ELECTRIC BELTS

AND BANDS,

READER, ARE YOU AFFLICTED?

PULVERMACHER'S ELECTRIC BELTS AND BANDS

HEALTH, STRENGTH, AND ENERGY,

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Avoid bogus-appliances claiming electric qualities. Our Pamphlet explains how to distinguish the genuine from the spurious.

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Home-Made Shoes, hand-sewed.... $1 00
Home-Made Shoes, screwed...$2 to $3 50

City-made Boots and Shoes of all kinds and styles, made of the very best material and workmanship, and at less prices than any other store in this city. Keeps all kinds for Gent's, Boys', Ladies' and Children's wear. Kid stays from 75 to 100 workmen constantly.

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R. D. WOOD & BROS.,

Corner Camp and Common Streets,

Opposite the City Hotel,

Wholesale and Retail dealers in all Kinds of COAL. Pittsburg Coal delivered by boat-load or less on the wharf, and shipped in casks or in bulk, at lowest market rates. City trade supplied.

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HORACE U. BEACH, Manager,

LUMBER YARD,

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Cabins and Dressed Lumber a specialty.

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AUSTIN HAGIN,
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Specialties.—Hides, Wool, Poultry, Eggs, and all the products of the Farm, Garden and Orchard. Consignments solicited.

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PITTSBURG, ANTHRACITE AND
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All kinds of Laundry and Toilet Soaps.

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"Magnificent" "Grand new," "lowest prices ever given" "Gold, Jaw Bids, Canal war" rages; but Ludden & Bates still hold the Belt and rain hot shot into the bogus manufacturers, why do not the public visit Himbing Grand Offers in Shoddy Instruments. Send for Special Offer, and see either Upright Grands of Pianos and Organs made. Ludden & Bates, Wholesale Piano and Organ Dealers, Savannah, Ga.

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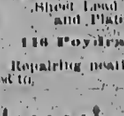
Repairing neatly done. Country orders attended to.



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THE Cheapest and most durable paints in the world for all structural purposes. Send for samples and circulars.

ASBESTOS ROOFING,

Which needs no coat of coating, for steep or flat roofs. The only reliable substitute for tin.

Boiler Coverings, Steam Packing, Sheathing, Felts, Roof Paint, Fire-Proof Paints, Coatings, Cements, etc. etc.

All these materials are prepared ready for use, and can be easily applied by any one. We guarantee the quality of our goods to be second to none in the world. From 15 to 35 per cent. of customary outlays can be saved by their use.

Send for illustrated pamphlets, price lists, etc., sent free. Liberal inducements to dealers and large consumers. Send for samples and reduced price list.

From the Jackson (Miss.) Clarion, JACKSON, Mississippi.

Mr. C. H. Manship, of Jackson, one of the best painters in the State, and a gentleman of great intelligence and worth, says in reference to these Paints:

"I have tested the fertility and superiority to any that the Paints which are of all colors and shades, are not only the cheapest, but the best I have used in my experience as a painter for the past forty years, and the certificates I am ready to testify to the superiority of the roofing material sent, are all correct on the subject."

C. H. MANSHIP."

CALEB A. PARKER & CO.,

GENERAL AGENTS FOR ALABAMA, GEORGIA, TENNESSEE, LOUISIANA, MISSISSIPPI AND TEXAS,

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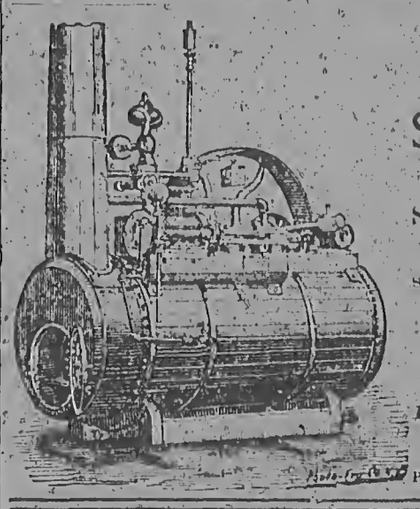

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PORTABLE

STEAM ENGINES.

5 TO 15 HORSE POWER.

Strong, Simple and Durable.

BEST PLANTATION ENGINE MADE.

SEND FOR SPECIAL PRICE LIST, ETC.

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Plantation Implements, Hardware, Saw Mills, Gins, Presses, Pumps, etc.

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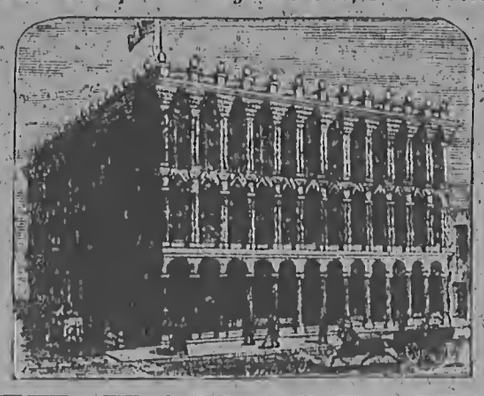

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FEATHERS.

FINE PARLOR SUITS,

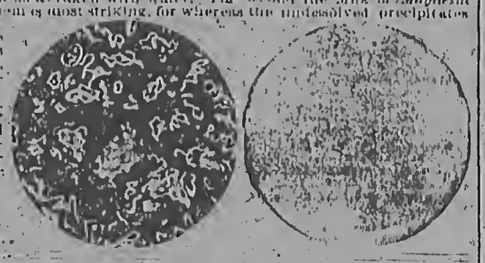
IN SILK, SATIN, COTOLINE REPS AND HAIR CLOTH.

FINE BED-ROOM SUITS IN WALNUT, MAHOGANY AND ROSEWOOD, WITH FRENCH PLATE IN ARMOIRS and Dressing Cases.

Fine Ironing Room, Hall and Library Suits, Fancy Cabinets, Stands, Desks, Tables and Chairs. A large assortment of FRENCH PLATE MIRRORS. A full line of Office Furniture. A large stock of Medium and Common Furniture, suitable for the country trade. Goods delivered free of charge.

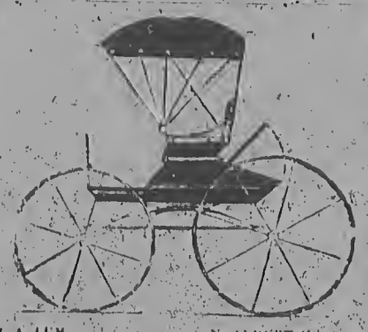
MILK OF MAGNESIA

IS THE best preparation known for all disturbed conditions of the stomach. It immediately and certainly cures DYSPEPSIA, INDIGESTION, HEARTBURN, SOUR STOMACH and HEADACHES caused by acidity of the stomach. The pleasant taste and milk like smoothness of this preparation renders it very valuable for infants, requiring no persuasion to induce them to take it. It positively prevents food souring on the stomach, and will be found as a laxative when used as directed, to be also peculiarly adapted to females. The smoothness of this preparation and its perfect solubility are made fully apparent in the following illustrations. They represent a true decimal part of a single drop magnified 250 diameters. The first the calcined Magnesia as taken with water. The second the *Milk of Magnesia* as we sell it. The difference between them is most striking, for whereas the undissolved precipitates and particles in the drop of calcined Magnesia are exhibited with terrible distinctness, the *Milk of Magnesia* displays all the appearance of a slightly vapor, entirely free from the objectionable precipitates with fact perfectly dissolved.



Be sure to get MILK OF MAGNESIA. Ask your druggist for it, and take none other. It is entirely different from all other preparations of Magnesia. Physicians and others that already acquainted with this preparation can obtain explanatory circular by addressing.

C. H. PHILLIPS,
Manuf'g Chemist,
P. O. Box 457. NEW YORK.



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J. A. LEW & CO.,

MANUFACTURERS AND DEALERS IN

CARRIAGES, HARNESS, ETC.

103 Gravier and 18 Union Street.

A SPECIALTY MADE OF CHILDREN'S CARRIAGES.

THE GREAT

PROVIDENCE LINE!

BETWEEN

NEW YORK AND BOSTON

And all points East,

VIA PROVIDENCE DIRECT.

The fine and New Mammoth STEAMER

MASSACHUSETTS,

The Palace Steamer of the World, and the World Renowned STEAMER

RHODE ISLAND,

Queen of the Sound.

Pier 29, North River, foot of Warren street, at 5 P. M. No intermediate landings between New York and Providence. Arrive at Providence at 6 A. M.

Sutter, Berry & Co.,

GLASS STAINERS,

Particular Attention Paid to Church Work.

Orders from all parts of the country promptly attended to.

148 N. SEVENTH ST., bet. Pine and Olive ST. LOUIS, MO.

SAM. HENDERSON,

Cotton Factor, Commission Merchant and Purchasing Agent,

48 CARONDELET ST., New Orleans. Does business on Grange principles and at Grange rates.

WATERS' Orchestrion Celebrates ORGA

-tone most beautiful musical instrument ever made. It has the celebrated Concerto stop, which is a fine imitation of the Human Voice, and two and a half Octaves of bells unequaled for perfect harmony with the reeds, & their effect is magical & electrifying. WATERS' CLARIONA, ORCHESTRAL CONCERTO, VESPER, CENTENNIAL CYMBELS, CHAPEL and COTTAGE ORGANS, of Unique French Cases are to every respect FIRST-CLASS.

WATERS' PIANOS, GRAND, SQUARE, AND UPRIGHT, ARE THE BEST MADE, the Tone, Touch, Workmanship, & Durability unsurpassed. Warranted for SIX YEARS. PRICES EXTREMELY LOW for cash. Monthly Installments received. A Liberal Discount to Churches, Schools, Teachers, Ministers, and the Trade. Second-hand Instruments at Great Bargains. HORACE WATERS & SONS, Manufacturers & Dealers, 481 BROADWAY, NEW YORK.

CEO. PURVES'

Sash, Blind and Door

STEAM FACTORY,

AND

LUMBER YARD,

Corner St. Charles and Clio Streets,

NEW ORLEANS, LA.

WILLIAM BYRNS'

OLD VIRGINIA KITCHEN,

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Opposite St. Patrick's Church.

Meals and Rooms by the day or week, on the European plan. Meals at all hours of the day.

CARPET WAREHOUSE, 17 CHARTRES STREET.

CARPETINGS—Wilton, Axminster, Velvet, Brussels, Tapestry, Three-Ply, etc.
FLOOR OIL CLOTH—English and American.
MATTINGS—100 rolls White, Check and Fancy.
WINDOW SHADES, Table and Piano Covers.
FURNITURE and CURTAIN GOODS in great variety.
BURLAPS Table and Enamel OIL CLOTHS.

A. BROUSSEAU.

MACHINERY, TIES, ETC.

OFFICE OF THE

American Cotton Tie Co.,

(LIMITED.)

17 CARONDELET ST., NEW ORLEANS.

Important Special Notice.

The AMERICAN COTTON TIE COMPANY (LIMITED) having fixed the price of the celebrated

ARROW COTTON TIE

at $2.50 per bundle, less 2½ per cent. discount for cash, the General Agents hereby authorize their Sub-Agents in this city (dealers in Baling Stuffs) to sell to and contract with Factors and Country Merchants, for future delivery, at the above-named price and terms, big quantities, from time to time, as may be required, settlements being made on delivery.

The Company having a large stock now on hand and having contracted for an abundant supply to meet the entire demand for Cotton Ties throughout the Cotton States, the celebrated ARROW TIE will be placed upon the market generally, and sold by their numerous Agents at the price and terms above stated, it being the object and purpose of the Company to merit the continued patronage of the planting community.

R. W. RAYNE & CO.,
GENERAL AGENTS.

WATER WHEELS.

THE UNEQUALLED JAS. LEFFEL DOUBLE TURBINE WATER WHEEL.

PORTABLE AND STATIONARY STEAM ENGINES, STEAM BOILERS, SAW, FLOUR AND GRIST MILLS,

MACHINE MOULDED MILL GEARING.

SHAFTING, PULLEYS AND HANGERS

Of Improved Designs, A Specialty

Address, POOLE & HUNT,

Send for Circulars, BALTIMORE, MD.

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BELL FOUNDERS, TROY, N. Y.,

Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Illustrated catalogue sent free.

BUCKEYE BELL FOUNDRY.

Established in 1837.

(Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Clocks, etc. Fully Warranted. Illustrated Catalogue sent free.

Vanduzen & Tift, 102 & 104 E. Second St., Cincinnati.

MISCELLANEOUS.

BREECH-LOADERS.

WE take this opportunity of informing customers and friends that the first installment of our fall stock of these goods (unexpectedly delayed a few weeks) has arrived and is ready for inspection. Our Breech-Loading Shot Guns alone our assortment in store comprises upward of 50 different styles and patterns, ranging through every desirable grade. These fresh importations can be profitably afforded low as than ever before, owing to present low cost of gold and sterling exchange, while all our old stock has been marked down to meet the shrinkage in value from decline in goods. Don't take our word for it, but call and see for yourselves, whether you wish to buy now or not. POLONO BROS.,

9 Decatur (old Levee) St., opp. Peristiles.

Guns, Pistols and Ammunition at wholesale and retail.

Regular U. S. Mail Packet.

Leaves EVERY TUESDAY at 5 P. M.,

For Washington, Orleans, Port Barre, Stoneport, Thurneville, and all landings on the Teche, Atchafalaya River, and Lower Courtableau. The new and light-draft Steamer

FANCHON,

H. H. BROAS, Master, Thos. Jones, Clerk,

will leave as above for freight or passage apply on board, or to

BRILLON & LEFFLER, 9 Gravier St.
R. W. ADAMS, 21 Commercial Place.
J. E. CARLIN, 62 Carondelet St.
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P. S. Connects at Stonepart with Packet Maggie for Bayou des Glaises.

W. C. TOOMER,

GENERAL

COMMISSION MERCHANT,

OFFICE—48 Carondelet St., Cor. Union,

NEW ORLEANS.

LUMBER, TIMBER, STAVES, NAVAL STORES and Country Produce. Liberal advances made on consignments. Purchases made in this market for account of my friends.

Sole Agent in this city of Robinson & McMillan and McMillan & Son, celebrated Stockton Cypress Mills. Lumber for Plantation use filled to order.

J. M. BALL,

DEALER IN

Staple and Fancy Groceries,

TEAS, COFFEE, SUGAR, BUTTER, STARCH, Soap, and Everything appertaining to a FIRST-CLASS GROCERY,

Corner Philip and Magnolia Streets,

NEW ORLEANS, LA.

Goods delivered free to all parts of the city.

Pontchartrain Cheap Store.

J. A. LACROIX,

CORNER FRENCHMEN AND VICTORY STS.

LADIES', GENTS', MISSES' AND CHILDRENS'

BOOTS AND SHOES

OF ALL DESCRIPTIONS.

Always on hand a full assortment of first-class goods, at prices wholesale and retail. Call and examine my stock before purchasing elsewhere. MY MOTTO: "Quick Sales and Small Profits." Jackson railroad cars pass in front of the store.

R. B. MITCHELL,

Carpenter and Cistern-Maker,

185 MAGAZINE ST., near Julia, New Orleans.

Orders from the city and country promptly attended to.

EXCURSION TO GRETNA,

Jackson Street Ferry.

FARE.....10 CENTS for the Round Trip.

No extra charge for carrying on board.

NEW ENGLAND CONSERVATORY OF MUSIC. Largest in the world. 47,000 students since 1867. 75 eminent professors. 416 rooms for use. E. TOURJEE, Music Hall, Boston.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, July 16, 1878.

COTTON.

The following report of the cotton market is taken from the New Orleans *Democrat:*

The market to-day was quiet but firm, the sales at the close aggregating only 150 bales.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary	9	9
Ordinary	9¼	9¼
Good ordinary	9¾	9¾
Low middling	10⅜	10⅜
Middling	11	11
Good middling	11⅝	11⅝
Middling fair	nom.	nom.

Sales to-day, 150 bales. Market quiet.

COTTON STATEMENT.

In store and on shipboard, Sept. 1, 1877	21,356
Gross receipts since Saturday	311
Gross receipts previously	1,864,877—1,865,188
Excess in actual stock, made from linters, loose, etc., since September 1	12,825
Total supply	1,699,367
Exported to-day	none.
Exported previously	1,677,912—1,677,912
Total stock this day	21,455
Total stock this day last year	47,319

There were no exports to-day.

Net receipts since Saturday	124
Receipts from other ports	185
Net receipts last Sunday and Monday	179
Net receipts same time last year	196
Net receipts since Friday	221
Net receipts same time last week	364
Net receipts same time last year	4 5
Net receipts since September 1	1,367,863
Net receipts same time last year	1,177,496

COTTON ON SHIPBOARD.

The amount of cotton on shipboard, as per account of the Cotton Exchange, is as follows:

Liverpool	3,852
Havre	...
Bremen	18
Mexico	...
Spain	...
Mediterranean	...
Coastwise	372
Total	4,242

This, taken from the stock at noon as noted at the Exchange, leaves in presses 17,213 bales.

The receipts at all ports, consolidated, as per telegrams to the Cotton Exchange, show totals from noon on Saturday to noon to-day of 834 bales, against 930 bales on last Sunday and Monday, 378 last year, and 1,259 the year before.

MOVEMENT AT PORTS.

The movement at ports for three days, up to twelve M. to-day, is given below:

	Received since Friday.	Same time last week.	Same time last year.
New Orleans	221	366	405
Galveston	97	150	200
Mobile	78	112	119
Savannah	257	191	125
Charleston	77	35	214
Wilmington	27	208	23
Norfolk	146	168	133
Baltimore	...	7	...
New York	...	244	3
Boston	133	125	58
Philadelphia	150	6	33
Other ports	...	...	...
Total	1,186	1,570	1,144
Receipts at ports since September 1			4,212,846
Receipts same time last year			3,926,844
Receipts same time year before			4,676,209

EXPORTS.

The consolidated report for three days gives exports to

	G. B.	France.	Cont.	Chan.	Stocks
This week	...	...	...	...	141,790
Last week	2,693	...	100	...	151,991
This week last year	4,854	...	...	...	215,915

A Grasshopper.

On the top of the Royal Exchange in London is a curious weather-vane not like any other in England, or perhaps in the world. It is a huge grasshopper, and the following account shows how it came to be put up there:

About three hundred and fifty years ago a woman, with a little baby in her arms, was trudging along a country lane. Presently, after looking to see that no one was watching her, she climbed over a gate into the field, and, wrapping the baby in its little shawl, she laid it down in the grass so gently as not to awake it, and then, never even looking behind her, she climbed over the gate again into the lane, on her journey.

The baby soon woke and began to cry; and it cried for a long, long time. And at last, tired and hungry, and hot with the sun, for it was a fine summer's day, it was wearied out, and dropped off to sleep again. But God had heard the voice of the lad.

By and by down the lane came a school boy. He was whistling away, as happy as ever he could be; he had come out of school, and was going home. He lived at the farm house a little way further up the lane. Now he gathered a few primroses, now he had a shy at an bird; but just as he came to the gate, over which the woman had climbed, he heard a grasshopper chirping away so loudly that he sprang over the gate to catch him—and there was the baby fast asleep! Far more pleased than if he had caught a hundred grasshoppers, the boy took up the little fellow, and ran home with his prize. The kind farmer's wife, although she had many children of her own, at once determined to keep the little orphan who had been saved from death by a grasshopper.

Years passed away, and the baby became a strong boy; the boy grew to be a man; he went to London and became a merchant. God blessed all he did, and he rose to be the most noted man in the city. Queen Elizabeth was then on the throne, and often did she send for Sir Thomas Gresham—for the little deserted boy had become a knight—to consult him on the great affairs of State.

About three hundred years ago Sir Thomas Gresham founded the Exchange. The Queen came to dine with him, and laid the first stone. And there upon the topmost pinnacle Sir Thomas placed a grasshopper; and there it is to-day, to tell the busy, toiling city that almighty God can hear the infant's cry, and can save a valuable life by even such a little thing as a grasshopper.

Christ conquers all in us; he conquers all for us; he has done the work of salvation freely, fully and eternally.—*W. Romain.*

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY;

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS. ARTICLES.	FROM	TO
Cotton scrapers	$4 00	4 60
Cotton sweeps	4 00	— —
Cultivators, Diam. and shovel-tooth	6 25	7 00
Cultivators, riding and walking	20 00	40 00
Shovels and spades	5 00	12 00
Axes	7 00	11 50
Shovel plows	4 50	5 50
Half do., with cutters	6 00	8 00
Double-shovel plow	4 00	5 25
Straub's corn mills	— —	— —
Corn mills, Coleman's	120 00	425 00
B. J. West's corn mill	200 00	— —
Tunnard's corn and pea planter	— —	— —
Cotton planter	15 00	— —
Wagons, Carts, Etc.:		
Wagon, two-horse	55 00	70 00
Wagon, four-horse	85 00	100 00
Wagon, two-horse, thim. skein	60 00	70 00
Wagon, two-horse,	80 00	90 00
Wagon, four-horse	190 00	210 00
Cane wagon	75 00	115 00
Ox wagon	— —	— —
Ox cart, complete	110 00	115 00
Cane cart	— —	120 00
Tongue cart, complete	45 00	60 00
Plantation cart	65 00	75 00
Bagasse cart		
Iron, ₩ lb.:		
Hoop	3½	5
Sheet	3½	5
Horse Shoe	3½	4½
BUILDING MATERIAL.		
Bricks, ₩ 1,000:		
Lake	9 00	11 00
Country	— —	8 00
English fire	30 00	35 00
Lime, ₩ bbl.:		
Western	— —	— —
Cement	2 00	2 25
Plaster Paris	2 25	3 50
Lumber, ₩ 1,000 feet:		
Flooring, dressed	15 00	35 00
Flooring, rough	13 00	18 00
Ceiling, dressed	14 00	25 00
Weatherboards, dressed	14 00	18 00
Weatherboards, rough	— —	14 00
Scantling	14 00	18 00
Shingles, ₩ 1,000	2 50	3 50
Nails, best brands	3 20	— —
Smaller sizes proportionately higher	— —	— —
Glass, ₩ box of 50 feet:		
French, 8 by 10	— —	3 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 21	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
White Lead, best, ₩ lb	10½	12½
Paris Green, ₩ lb	36	40
Pat. Dryer, ₩ lb	10	13
Whiting, ₩ lb	1½	3
Putty, in bladders, ₩ lb	3	5
Linseed Oil, ₩ gall	70	80
SASH, BLINDS AND DOORS.		
Window Sash, 12 lights:		
Size of lights.	Brush, per pair. Unglazed.	Glazed. Blinds, per pair.
8x10	85	$1 50 $1 75
10x12	1 50	2 00 2 70
11x16	2 75	3 80
Sash Doors:	Single.	Double.
2 feet x 7 feet	$3 60	$3 70
2 feet x 8 feet	4 00	— —
3 feet x 7 feet 6 inches	— —	3 80
Panel Doors:		
3x8 and 1¾ inch thick	— —	$2 20
2x7 and 1¾ inch thick	— —	2 25
3x7 and 1¾ inch thick	— —	2 30
4x7—6 inch and 1¾ inch thick	— —	4 00
GROCERIES.		
Butter, ₩ lb.:		
Western	18	20
New York, good to creamy	25	27
Coffee, ₩ lb.:		
Rio, fair	15½	15¾
Rio, good	16¾	16¾
Rio, prime	17	17¾
Java, choice O. G	28	30
Candles, ₩ lb.:		
Star, best brands	12	13
Corn Meal, ₩ bbl.:		
Best, K. D	— —	2 70
Cheese, ₩ lb.:		
Factory	9½	10
N. Y. cream and English dairy	15	15¾
Fish:		
Mackerel, extra No. 1, in bbls	— —	23 00
Mackerel, extra No. 1, in kits	— —	1 90
Sardines, quarter boxes	13	13½
Flour, ₩ bbl.:		
Superfine	— —	4 25
XX	4 75	5 00
XXX	— —	— —
Choice XXX	5 00	5 50
Choice family	6 00	6 25
Fruits:		
Dried apples, ₩ lb	3	4
Dried peaches, ₩ lb	— —	— —
Raisins, ₩ quarter box	50	65
Raisins, ₩ half box	— —	1 00
Raisins, ₩ whole box	1 80	1 85
Bananas, ₩ bunch	1 00	2 00
Crackers, ₩ lb.:		
Soda	5	6
Butter	6	7
Sugar	9	9
Gingernuts	9	17½
Oils:		
Coal, in cases, best	40	45
Coal, in barrels, best	30	35
Linseine, in cases	— —	40
Linseine, in barrels	— —	35
Lard, in barrels, best	70	80
Molasses, in barrels:		
Common	22	25
Fair	25	24
Prime to choice	31	42
Golden and Roquet sirups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	4½	5
Ordinary	6	6½
Fair	6¾	7
Prime to choice	7¾	7¾
Soap, in boxes, ₩ lb.:		
XXX Palm	8½	— —
Keller's magnolia	4½	— —
Keller's olive	5	— —
Starch, ₩ lb	3	3½
Nails, in sacks:		
Fine	1 00	1 05
Coarse	85	90
Sugar:		
Good fair	6½	6¾
Prime	7¼	7⅜
Choice	— —	— —
Yellow clarified	8	8½
White clarified	— —	9
Crushed	— —	— —
Powdered	— —	— —
Spices, ₩ lb.:		
Allspice	15½	— —
Pepper	13½	14
Cloves	45	— —
Cinnamon	— —	— —
Teas, ₩ lb.:		
Black Oolong	27½	1 10
Green Imperial	80	90
Tobacco, manufactured, ₩ lb.:		
Chewing, common	40	45
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, choice	65	70
Smoking	— —	— —
GRAIN AND FEED.		
Corn, ₩ bushel:	6	
Yellow	— —	60
White	— —	62
Mixed	— —	62
Oats, ₩ bushel:		
St. Louis	— —	35
Texas	— —	— —
Galena	— —	34
Bran, choice, ₩ 100 lbs	— —	85
Hay, ₩ ton:		
Prime	11 00	12 00
Ordinary	— —	— —
Cow Peas:		
Whippoorwill	— —	— —
Mixed	45	50
Clay	45	50
PROVISIONS.		
Bacon, ₩ lb.:		
Breakfast	8½	8½
Shoulders	5½	5½
Sides, clear rib	6¾	6¾
Sides, clear	6¾	6¾
Hams, sugar-cured	9¾	10¾
Mess Pork, ₩ bbl	10 50	10 75
Dry Salted Meat:		
Shoulders	— —	4½
Lard, ₩ lb.:		
Choice, in kegs and pails	— —	8
Obolene, in tierces and barrels	7¾	7¾
ESCULENTS.		
Potatoes, ₩ bbl	60	1 25
Onions, ₩ bbl	2 50	3 00
Apples, ₩ bbl	— —	— —
Cabbages, ₩ 100	— —	— —
WOOL.		
Burry	9	10
Louisiana, clear	20	21
Lake, clear	23	24
BALING STUFFS.		
Bagging:		
Jute	11¾	12¾
Ties, Arrow, best, per bundle, 20 lbs and buckles	— —	2 50
Twine, hemp	13½	14
POULTRY AND EGGS.		
Poultry, ₩ dozen:		
Old chickens	1 75	4 00
Young do	1 75	2 50
Ducks	2 00	3 00
Geese	3 00	4 00
Turkeys	9 00	10 00
Eggs, Wilson's	10	11
Western	15	17
Louisiana	15	17

HIGH COMMENDATION.

GENTLEMEN: This is to certify that I have examined, analyzed and tested your Dr. Price's Special Flavoring Extracts, and find the same strong, fine, made of good material, and well put up in bottles of full measure. Your fruit coloring is free from any deleterious substance. Therefore I gladly commend the above-named products of yours for family use.

Respectfully, PROF. M. DELAFONTAINE.

Religious Notices.

HEALING SPRINGS CAMP MEETING will begin on Thursday evening, August 22, and continue several days. The encampment is located near the mineral springs, and is a delightful summer resort. Ministers in delicate health will find this a good opportunity to visit the springs and recruit their strength. Hacks leave Buckatunna station, Mobile and Ohio railroad, on Tuesdays, Thursdays and Saturdays; distance, thirteen miles. Ministers will be taken from the station to the camp ground and returned there free of charge. Those who design coming will please inform me what day they will be at the station. Meals can be obtained at the hotel at fifty cents. Lodging, fifty cents.

18 W. H. WILD, P. C.

GREENSBORO DISTRICT, ALABAMA CONFERENCE.—Bishop Keener will hold the above District Conference at Belmont, including the first Sabbath in August, the meeting to begin on Thursday before, with preaching at eleven o'clock. McDowell is the nearest depot on the Alabama Central railroad. Trains pass there about seven o'clock in the evening and about half-past four in the morning. Conveyances will be there on the arrival of the trains, going both ways, to carry delegates a distance of four miles. It is very desirable that the attendance be full and prompt.

11 A. H. MITCHELL, P. E.

THE time for holding the camp meeting at the Trenton camp ground, in the Trenton circuit, Brandon district, Mississippi Conference, embraces the third Sunday in September, commencing on Thursday night before. This meeting will be on the self-sustaining plan. Provision will be made for the preachers and their horses; also conveyance at Morton, on the twelfth of September, to convey the preachers to the camp ground. They are invited to attend this camp meeting. (4) R. A. SIDLEY, Pastor.

THERE will be a camp meeting near Hickory station, Newton circuit, beginning on Thursday night, September 5, embracing the second Sunday. The ministers of Meridian and Brandon districts are heartily invited, also all others who can come. Conveyances for ministers will be provided from depot to the camp ground.

BORE, B. DOWSER, P. C.

THE camp meeting at Sims' chapel, St. Stephen's circuit, Alabama Conference, will begin on Thursday night before the third Sunday in September. (11) W. H. MORRIS, P. C.

THE District Conference for Selma district will begin at eight o'clock P. M., with a sermon by Rev. J. F. Ellis, in Uniontown.

11 J. W. RUSH.

Appointments for Quarterly Meetings.

LOUISIANA CONFERENCE.

HOMER DIST.—THIRD ROUND.

Haynesville, at White Hall	June 29, 30
Farmerville, at Griswold	July 6, 7
Arcadia, at Salem	13, 14
Homer, at Arizona	20, 21
Indian Village (camp meeting)	26
Downsville (camp meeting)	Aug. 2
Lisbon (camp meeting,) at Alabama	10
Vienna (camp meeting,) at Woodville	16
Sparta (camp meeting,) at Providence	23
Webster, at Andrew chapel	Sept. 1, 2
Minden, at Pine Grove	7, 8
Rochester (camp meeting,) at Stinson	Oct. 11

The district meeting will be held at Minden, September 26-29. (11) J. H. STONE, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Alexandria	June 15, 16
Centerville	July 6, 7
Trinity	27, 28
Harrisonburg	Aug. 3, 4
Columbia	6, 7
Castor	10, 11
Spring Creek	17, 18
Evergreen	24, 25
Bayou Beouf	31, Sept. 1
Rapides (camp meeting)	Sept. 7, 8
Montgomery	14, 15

The District Conference will convene at Harrisonburg on Friday, the second day of August 1878. Let all the members attend, and let the preachers bring full stathalies and the Quarterly Conference journals.

CHRISTIAN KEESER, P. E.

FOURTH ROUND.

Centerville	Sept. 21, 22
Trinity	Oct. 5, 6
Spring Creek	12, 13
Evergreen	19, 20
Bayou Beouf	26, 27
Harrisonburg	Nov. 2, 3
Castor	9, 10
Columbia	16, 17
Montgomery	23, 24
Rapides	30, Dec. 1

4 CHRISTIAN KEESER, P. E.

ALABAMA CONFERENCE.

MONTGOMERY DIST.—THIRD ROUND.

Tuskegee	July 20, 21
Opelika	27, 28
Crawford circuit, at Mount Zion	Aug. 3, 4
Salem circuit, at Marvin	10, 11
Elmore circuit, at New Prospect	17, 18
Texas camp meeting embraces	21, 2
Hurtville circuit, at Andrew chapel	31, Sept. 1
Tallassee circuit, at Tabbiba chapel	Sept. 7, 8
Auburn	14, 15
Tuskegee circuit, at Creek Stand	21, 22
Loachapoka circuit, at Rocky Mount	28, 29
Montgomery	Oct. 5, 6
Wetumpka	12, 13
Songanatchie	19, 20

The District Conference will begin at nine A. M. on Friday, July 26, at Opelika. Bishop Keener will preside. There will be a sermon on Thursday night preceding.

15 M. S. ANDREWS, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—THIRD ROUND.

(CONCLUDED.)

Raleigh, at Mount Rose	July 6, 7
Hazlewood, at High Hill	8, 9
Brookhaven station	14, 15
Union, at Hebron	20, 21
Carthage, at Conway	Aug. 3, 4
Trenton, at Trenton	10, 11
Prairie, at Holly Bush	15
Rankin, at Shiloh	17, 18
Pearl, at Pisgah	24, 25

11 WILL H. LEITH, P. E.

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12 Tea Plates,	1 Sauce Boat,
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12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes.

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6 o'clock	A. M.	7 o'clock	A. M.
7	A. M.	8	A. M.
8	A. M.	9	A. M.
9	A. M.	10	A. M.
10	A. M.	11	A. M.
11	A. M.	12	M.
12	M.	1	P. M.
1	P. M.	2	P. M.
2	P. M.	3	P. M.
3	P. M.	3.45	P. M.
3.30	P. M.	4.15	P. M.
4	P. M.	4.45	P. M.
4.30	P. M.	5.15	P. M.
5	P. M.	5.45	P. M.
5.30	P. M.	6.15	P. M.
6	P. M.	6.45	P. M.
6.30	P. M.	7.15	P. M.
7	P. M.	7.45	P. M.
7.30	P. M.	8.20	P. M.
8	P. M.	9	P. M.
8.30	P. M.	10	P. M.

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Restaurant the finest in the West.

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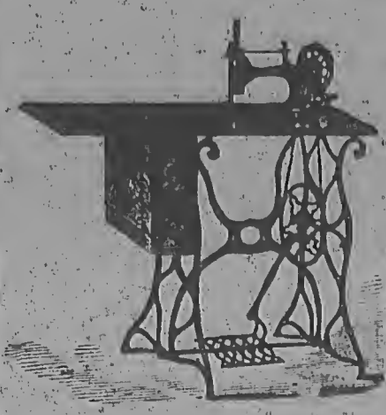

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ENGLISH BREAKFAST, Black—35c., 40c., 50c., 75c., $1. Best at $1.20 per lb.
IMPERIAL GREEN TEA—35c., 40c., 50c., 60c., 75c., $1, $1.20. Best at $1 40 per lb.
MIXED TEAS—35c., 40c., 50c., 60c., 75c. Very choice, $1. Extra choice $1.20.

Also a choice assortment of Young Hyson, Gunpowder, Orange Pekoe, Flowery Pekoe, Japan, Assam, Mandarin and Caper Teas.

COFFEES.

GOOD RIO, parched or ground 25c. per lb.
CHOICE RIO, ... 30c. ...
CHOICE CORDOVA, ... 30c. ...
REAL OLD GOVERNMENT JAVA ... 40c. ...

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WE sell Genuine Gold and Silver Watches at lower prices than any other house in the country. Every watch fully warranted. Watches sent by mail at our risk, or by express, C. O. D., to be examined before paying. Send for ILLUSTRATED PRICE LIST.

C. P. BARNES & BRO.,
Watchmakers and Jewelers,
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$1.50 RAZOR

ON receipt of one dollar and fifty cents, we will send one of Joseph Rodgers & Sons' celebrated Hollow Ground Razors, by mail, postage paid, to any address. These Razors are of the best quality, and hold a keen, cutting edge. It is a pleasure to shave with them. Money may be sent safely by mail in a registered letter.

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224 Main St., bet. Sixth and Seventh, Louisville, Ky.

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WE invite the attention of persons about to furnish their tables with the finest and most desirable Solid Silver Tea, Dessert, Table Forks and Spoons, Butter Knives, Cream and Sugar Shells, etc., to our New Pattern, "Lily of the Valley." It shows exact sizes and prices of Richly Ornamented Fancy Solid Silver Ware. Illustrated price list sent free to any address.

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OUR New Illustrated Price List of Gold Pens, Pen Holders, Pen Cases, Pencils, Tooth Picks, showing nearly one hundred different styles, sent free of postage, to any address. Our "301" Pens are especially adapted for fine writing. Gold Pens repaired if sent by mail with fifty cents and stamp each.

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$1 PER BOTTLE, sent by Express, or your Druggist for it.

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One trial will prove its efficacy. It will at once relieve you from those nuisances and destroy pests. Price, only 25 cents. Sold by all druggists. Principal depot for the United States at

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OSCAR A. FOLSE, COMMISSION MERCHANT, and dealer in Western Produce. Solicits consignments of Cotton, Sugar, Rice, Molasses, etc. 58 DECATUR ST. (Box 3084) New Orleans, La.

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, JULY 25, 1878. NO. 30.

OUR CHILDREN.

Stepping forth on life's rough way,
Father, guide them;
Oh, we know not woe ere long
May befall them.
'Neath the shadow of thy wing,
Father, hide them;
Waking, sleeping, Lord, we pray,
Go beside them.

When in prayer they cry to thee
Then wilt hear them;
From the stains of sin and shame
Then wilt clear them.
Mid the quicksands and the rocks
Then will steer them
In temptation, trial and grief
Be thy near them.

News of the Week.

DOMESTIC.

WASHINGTON, July 17.—The Agricultural Department furnishes the following figures indicating the condition of the cotton crop compared with June figures, which is a correction of the statement furnished yesterday: North Carolina 84, a loss of 5; South Carolina 104, a gain of 5; Georgia 105, a gain of 4; Florida 100, gain of 2; Alabama 102, a gain of 1; Mississippi 98, unchanged; Louisiana 95, a loss of 5; Texas 106, a gain of 2; Arkansas 91, a loss of 7; Tennessee 98, a gain of 1.

WHEELING, July 17.—Thermometer 104 in the shade this afternoon. Several cases of sunstroke reported.

ST. LOUIS, July 17.—The weather continues intensely hot. The deaths in Saturday to last night numbered 40, of this number probably two-thirds were dissipated persons.

MILWAUKEE, July 17.—The heat of yesterday was very oppressive. Thermometer 90, to 101 in the shade. The session of the Chamber of Commerce. Sweat is generally suspended. One hundred and three sunstroke reported yesterday.

COLUMBUS, OHIO, July 17.—Three sunstrokes occurred here this afternoon. Two of the stricken men were United States mail carriers, and the third was the driver of a mail wagon. The heat is excessive, and has necessitated a partial suspension of business.

CINCINNATI, July 18.—The mixed accommodation and freight train of the east yesterday, near Montpelier, Indiana, crashed through the bridge over the Tippecanoe river. The locomotive and twenty two cars plunged into the river and were completely wrecked. The escape of passengers and railroad men was miraculous.

The bridge-tender, who was standing on the ties, was killed; also, the engineer. No other lives were lost, though many persons were carried down with the cars. A number of passengers were injured, but none seriously, so far as known.

GALVESTON, July 18.—A *News* special from Austin says: Pryor and Hall, charged with robbing a car on the Texas Pacific road several months ago, were convicted to-day and sentenced to the penitentiary. Several alleged accessories acquitted.

NEW YORK, July 19.—A report prevalent yesterday that a yellow fever had broken out among the sailors on the United States men-of-war Colorado and Vermont and the officers of the navy yard.

An investigation by the Board of Health showed that there had been in the naval hospital six cases of a fever pronounced to be yellow fever, three of which proved fatal.

Dr. Michaelson denies that the cases are yellow fever and says that the patients were treated for bilious fever. Three patients are now in the hospital—Michael Flynn and G. F. Sailors, and Michael Carroll, seaman. The primary symptoms in every case are those of remittent fever, but some of the physicians fear the symptoms of the disease may be unhealthy, yellow fever, and may be developed at any moment. Meanwhile every precaution has been taken to prevent the spread of the disease.

WASHINGTON, July 21.—Reports received by Surgeon General Woodworth of the Marine Hospital service show, during the week ending July 13, deaths from yellow fever, Havana and six from smallpox—a large increase in the former and a corresponding decrease in the latter.

Advices received from Melbourne, Australia, in 1877, and invited the present exhibitors to participate.

PARIS, July 21.—The miners' strike at Anzin continues. Efforts to settle disturbances having failed, there have been some arrests for picketing, but the strikers are generally quiet. Labor troubles are reported at Bordeaux, Marseilles and St. Etienne of an insignificant character.

LONDON, July 22.—A special from Rome says: Four thousand people were present at the annexation meeting there yesterday. In the evening a demonstration was made before the Austrian embassy. Garibaldi telegraphed to the meeting as follows: "Enslaved people have the right to revolt. Men of Trieste, take to the mountains."

The anti-ministerial journals of Vienna warn Italy that it is dangerous to play with fire.

PARIS, July 23.—In the House of Commons, this afternoon, Sir Stafford Northcote, chancellor of the exchequer, announced the betrothal of the Duke of Connaught, Queen Victoria's third son, with Princess Marie Louise of Prussia, daughter of Prince Frederick Charles. The chancellor said he would move on Thursday the provision of a grant for the duke. Sir Charles Dilke, Radical, gave notice he would submit an amendment reciting that there is no constitutional precedent for such application.

FOREIGN.

MADRID, July 17.—The funeral of the late Queen Mercedes took place to-day.

The obsequies of Queen Mercedes were celebrated in the Church of San Francisco to day with great pomp. Forty thousand persons were present, including the embassadors, presidents of the chambers and the entire courts. Nine ships assisted in the requiem mass.

PARIS, July 18.—*Le Siecle* has been fined $400 at the suit of the prince imperial for the publication of a statement respecting Napoleon the Third's civil list, charging an appropriation of crown property. An objection taken by the defendant to the prince being so styled in the summons, and to the omission of the family name of Bonaparte, was overruled by the court.

Nearly all the class juries of the Exposition have completed work and sent awards to the group juries. The United States will get a large proportion of the grand prizes. The number of strangers here is diminishing rapidly. Some hotels have returned to ante-exposition prices.

LONDON, July 19.—A dispatch from Rome to Reuter says: Negotiations are now in an advanced stage whereby the papal nuncio, residing at Munich, will have jurisdiction over the Catholic Church and bishops in Prussia, and that this compromise would probably lead to a conciliatory arrangement between Prussia and the Vatican.

ALEXANDRIA, EGYPT, July 19.—Emigration from Egypt to Cyprus is proceeding on a large scale, and it is probable a service by steamers will be established between this port and Cyprus.

LONDON, July 20.—The London correspondent of the Edinburg *Scotsman* says the British cabinet has resolved not to dissolve Parliament this year.

Hot weather prevails here and on the Continent. The heat is very severe in Paris, and in some parts of the Exposition building the temperature is unendurable.

The British commissioners to the Paris Exposition officially notified the other commissioners of the International Exhibition to be held at Melbourne, Australia, in 1880, and invited the present exhibitors to participate.

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The Berlin Congress.

SUBSTANCE OF THE PEACE TREATY.

LONDON, July 14.—The following is the substance of the articles of the treaty of peace concluded by the Berlin Congress:

Article 1. Bulgaria is constituted an autonomic tributary principality under the suzeralty of the Sultan, with Christian government and national militia.

Art. 2. The principality is limited on the south by the Balkans.

Art. 3. The prince shall be elected by the population, and confirmed by the Porte and powers. No member of the reigning European dynasty shall be prince. In the event of a vacancy the new prince will be elected under the same conditions.

Art. 4. The plan of government will be prepared by the Assembly of Notables convoked at Tirnova before election of the prince. The rights of Turks, Roumanians, Greeks and others will be taken an account of in whatever relates to the election or government.

Art. 5. The following shall form the basis of the public law of Bulgaria: Distinction of religious belief or confession shall not operate against any one as a reason of exclusion or incapacity in what concerns the enjoyment of political rights, admission to public employment, functions or honors, or exercise of the different professions and industries.

Liberty of public profession of all creeds shall be assured to all the returned population of Bulgaria, as well as to strangers.

No trammels shall be imposed on the hierarchic organization of different communions, or their relations with their spiritual chiefs.

Art. 6. Until permanent organization is completed, Bulgaria shall be governed by provisional organization directed by Russian commissioners, who will be assisted by delegated consuls of the great powers.

Art. 7. Providing the government shall not be prolonged over nine months, by which time the organic government shall be settled and a prince elected.

Art. 8. Treaties of commerce, etc., between the Porte and other powers regarding Bulgaria remain in force. The people and commerce of all powers are to be placed on a footing of equality.

Art. 9. The tribute to the Porte shall be settled by the signatory powers at the end of the first year of the new organization. Bulgaria shall bear part of the public debt of the empire.

Article 10. The principality shall carry out the existing railway conventions between Austria, Hungaria, Servia and the Porte.

Art. 11. The Ottoman army shall evacuate Bulgaria; all fortresses shall be destroyed within a year, and new ones shall not be erected.

Art. 12. Mussulmans who removed from the principality can retain their real property by allowing it to be administered by third parties. The Turkish-Bulgarian commission shall be engaged two years with the regulation of all matters relative to the transfer of State properties and religious foundations.

Art. 13. There is formed south of the Balkans the province of Eastern Roumelia, under the direct political authority of the Sultan, having administrative authority and a Christian governor-general.

Art. 14. Fixing limits, [illegible].

Art. 15. The Sultan shall fortify the frontiers; keep troops there; employ no irregulars, nor quarter troops on the inhabitants. Internal order shall be preserved by the native gendarmerie and local militia, in the composition of which account shall be taken of the religion of the inhabitants where they are stationed, the officers to be named by the Sultan.

Art. 16. The governor may call on Turkish troops if security is menaced.

Art. 17. The governor shall be appointed for five years by the Porte, with the assent of the powers.

Art. 18. The European commission shall determine in three years the powers of the governor; also the judicial, financial and administrative requirements of the province.

Arts. 19, 20 and 21. Provide that all international arrangements applicable to Roumelia be continued in force, and insure religious liberty.

Art. 22. The Russian army in Bulgaria and Roumelia shall not exceed 50,000 men. They shall begin to evacuate that territory in nine months, three months being allowed them to complete evacuation.

Art. 23. Bosnia and Herzegovina shall be occupied and administered by Austro Hungary, with the exception of the Sandjak of Novi Bazar.

Art. 24. The independence of Montenegro is recognized.

Art. 25. Applies conditions of article 5, respecting religious liberty, to Montenegro.

Art. 26. Fixes the new frontiers of Montenegro.

Art. 27. Antivari is annexed to Montenegro. No fortifications shall be constructed, except to protect Scutari. Montenegro shall have the right of free navigation of the Boyana, but shall have no flag or ship of war. Antivari is closed to war ships of all nations. Spizza is incorporated with Dalmatia. The consuls of Austria shall protect the merchant flag of Montenegro, the latter adopting the Dalmatian maritime code.

Art. 28. Prescribes for Montenegro the same provisions as article 12, except that the Turco-Montenegrin commission continues three years.

Art. 29. The Montenegrins shall evacuate within twenty days the territory beyond the new limits of the principality.

Art. 30. Montenegro shall bear a share of the Turkish public debt proportionate to her new territory.

Art. 31. The independence of Servia is recognized on the conditions prescribed in the following article.

Art. 32. Is a repetition of article 5.

Art. 33. Laying down a new frontier of Servia, is missing.

Arts. 34 and 35. Provide that the present commercial relations, etc., of the principality with foreign countries shall continue in force until new arrangements are made.

Arts. 36 and 37. Make the same provision for Mussulman property, private and public, as article 28.

Art. 38. The Servians shall be allowed fifteen days to evacuate the territory not in the new limits.

Art. 39. The tribute to Servia shall be capitalized at the rate of the capitalization to be arranged by the powers with the Porte. Servia shall bear a share of the Turkish public debt proportionate to the territory she acquires.

Art. 40. The independence of Roumania is fixed on the conditions in the following article.

Art. 41. Is a repetition of article 5, relating to religious liberty.

Art. 42. Roumania gives back to Russia that part of Bessarabia taken under the treaty of Paris.

Art. 43. Roumania receives the Dobrudscha; also the territory south as far as the line starting east of Silistria and joining the Black Sea south of Mangalia.

Art. 44. Lines of boundary and water division shall be fixed by the European commission and Danube commission respectively.

Arts. 45, 46 and 47. Continue the present commercial relations of Roumania in force until new arrangements are made.

Art. 48. Tribute shall be capitalized at a rate arranged by the powers and the Porte.

Art. 49. Roumania supersedes the Porte, in all obligations relating to public works in that principality.

Art. 50. The fortifications on the Danube, from the iron gates to its mouth, shall be razed. No ships of war shall navigate the Danube downward from the iron gates. Guard ships of the powers at the mouth of the river may, however, ascend to Galatz.

Art. 51. The commission of the Danube, in which Roumania and Servia shall be represented, is maintained. It will exercise its powers henceforth as far as Galatz, with complete independence of territorial authority, and all arrangements relative to its rights are confirmed.

Arts. 52 and 53. Contain further regulations to regard to the Danube commission.

Art. 54. Work of removal of obstacles, which iron gates and cataracts cause to the navigation of the Danube, is intrusted to Austro Hungary.

Art. 55. The Porte engages to apply in Crete the plan of government of 1868. Analogous regulations adapted to the local requirements shall be introduced into other parts of Turkey. Special commissions of the Porte, in which the native element shall be largely represented, shall elaborate the details of these plans. The Porte before promulgating these acts, shall take advice of the European commission for Eastern Roumelia.

Art. 56. In case the agreement relative to the rectification of the frontier, provided by protocol 13 between the Porte and Greece, should not be realized, the powers are ready to offer their good services to Turkey and Greece.

Art. 57. The Porte having expressed a willingness to maintain the principle of religious liberty and give it the widest sphere, the contracting parties will take cognizance of this spontaneous declaration. In every part of the empire difference of religion should not be a motive of ostracism in anything relating to civil and political rights, admission to public offices, duties and honors, and in the exercise of all professions and industries. Every one should be admitted, without distinction of religion, to give evidence before tribunals. The practice of all religion should be entirely free. No impediment should be offered to the hierarchical organization of different communions or their spiritual chiefs. Ecclesiastics, pilgrims and monks of all nationalities travelling in European and Asiatic Turkey shall enjoy the same privileges. The right of official protection is accorded to agents of the powers in Turkey and holy places, with their religious and charitable establishments. Rights conceded to France are expressly reserved, it being understood that the *status quo* with respect to holy places shall not be seriously affected in any way. The monks of Mount Athos, of whatever nationality, shall maintain their possessions, and enjoy, without exception, full equality of rights and prerogatives.

The *Daily Telegraph's* dispatch from Berlin gives seven additional articles of the treaty of peace, making sixty-four in all. These principally relate to arrangements in Asia, which are already known.

Art. 63. Provides that the treaties of 1856 and 1871 shall be maintained in all those dispositions which are not abrogated or modified by the present treaty. This article is considered very favorable for England.

The Turkish plenipotentiaries refused to sign the treaty until the unsatisfactory state of the negotiations relative to Bosnia and Herzegovina was remedied. Count Andrassy gave guarantee that he would make amicable arrangements before entering those provinces.

Notes from South Bossier Circuit.

THE CROPS—POLITICS.—PARSONAGES—BISHOP LANE, ETC.

MR. EDITOR: The one great industry of this country is cotton-growing. We have a wet year, and the crops have suffered. More cotton has been "turned out" on account of the wet weather, than any time before in the recollection of the oldest inhabitant. Yet generally there will be a fine yield of cotton if the worm does not take it. The weed is larger in the hills than has been known since the war. Corn has been "drowned out" in many localities, but plenty, I think, will be made.

The hot season is upon us, and the grasp on the plow and the hoe is somewhat relaxed, and the people are yet farther relaxing in the way of public barbecues, at which the young people find amusement in the way of tournaments, while the older heads listen to discussions in politics.

Reading Bishop McTyeire's strong words, in a recent number of the Nashville *Advocate*, on parsonages tempts me to say that we have just secured one for this circuit. It has been long needed, and it is strange it was not long ago had. It is strange that every charge does not procure one. It is a paying investment to the people, and it saves the preacher a great deal of annoyance and expense. And it is all a notion that parsonages cannot be as easily procured now as at any time; for, while the money is not so plentiful, property is cheaper.

Bishop Lane, of the Colored Methodist Episcopal Church in America, recently visited our town, Bellevue, and gave us a sermon. A large number of negroes and a few of our most respectable white citizens were out to hear him. The Bishop is a man of dignified appearance, and of graceful and easy manners. His face is marked by benevolence and intelligence. His sermon, delivered in a plain and direct manner, was full of good sense, good theology and good spirit. Passages of it were fair specimens of eloquence and word-painting. He gave his people some good advice in reference to dreams and other superstitions, and set before them in a subsequent address, as I was told, some plain words on the subject of morality and virtue. He told them that till their standard of morality was raised higher they might not expect to rise higher as a people. I cannot help believing the Bishop is doing good among his people. He is very popular wherever he goes—with the white people as well as with the colored. Sometimes, I learn, he is requested to preach specially to the white people.

J. W. MEDLOCK.

JULY 17, 1878.

A happy and graceful play upon words was once made by our own poet, Longfellow: A Mr. Longworth, of Cincinnati, being introduced to him one evening, some one present remarked upon the similarity of the first syllable of the two names. "Yes," said the courteous poet, "but in this case I fear Pope's lines will apply:

"'A little learning is a dangerous thing;
Drink deep or taste not the Pierian spring.'"

A professor in Leipsic University asked a student what the aurora borealis was. Putting his finger to the side of his head and looking very wise, the student said: "I know very well, but forget just now what it is." "There," said the professor, "we are in a fix. The only man in the world who ever knew what the aurora is has forgotten."

Society, my friend, is a wall of very strong masonry, as it now stands; it may be snapped in the course of a thousand years, but stormed in a day—no! You dash your head against it, you scatter your brains, and you dislodge a stone. I no longer war against society. I do war against a system in that society which is hostile to me.—*Lord Lytton.*

The ingenuity of the cattle thieves in Russia is something wonderful. The other day one of them entered a farm in the night, put two pairs of list shoes on a cow, and then took her home. The farmer, hearing a noise, called together his neighbors and pursued the thief, and, although they were somewhat puzzled by the absence of the cow's footprints, she was eventually recovered.

Unto them that love him, God causeth all things to work for the best. So that with him, by the heavenly light of steadfast faith, they see life even in death, with him, even in heaviness and sorrow they fail not of joy and comfort; with him, even in poverty, still affliction and trouble, they neither perish nor are forsaken.—*Bishop Coverdale.*

Franklin a Believer in the Bible.

MR. EDITOR: In his efforts to popularize infidelity by representing eminent men of past ages as the enemies of the Christian religion, Col. Robert J. Ingersoll some time ago represented Benjamin Franklin as a disbeliever in the Bible. Fortunately Benjamin Franklin's opinions on this topic are upon record in a speech which he delivered in 1787, in the convention that framed the federal constitution, and I here quote it in order to remove all pretext for doubt on this head. Unless Col. Ingersoll use more carefulness in his statements he is in danger of rendering himself liable to the reproach thrown out by Voltaire against Frederick the Great: "You have given some color to the slanders of the bigots, who say that no confidence can be placed in the justice or humanity of those who reject the Christian faith." It adds no sort of strength to error to show that a few men eminent for talent have espoused the cause of infidelity, since no breadth and height of superstructure can cure a defect in the foundations of a building. The lives of the most noted infidels have not been at all conspicuous for virtue. Bolingbroke, Voltaire, Rousseau and Tom Paine were destitute of the semblance of virtue, and palpably showed that the rejection of the Christian faith had not improved the tone and heightened the fervor of their personal morality. Men of sense and reflection will attach a good deal of importance to the well-authenticated, historical fact that prominent infidels have never been conspicuous for what the world, by common consent, has agreed to call virtue. "By their fruits ye shall know them" is the best rule ever given for testing creeds, and sects, and unbelievers can apply this test to the lives of men as well as the most profound scholar in the world—a circumstance that must ever constitute the bulwark of the Christian faith and the prime stumbling block to the progress of infidelity.

It is a duty as well as a "labor of love" to vindicate the fame and memory of Benjamin Franklin from the unwarrantable imputation of having been an infidel, and it is hoped the extract given from his speech will forever set the matter at rest. Benjamin Franklin was never suspected of disingenuity or shamfaction in the expression of his opinions, and was in the maturity of life in 1787, when the speech from which the quotation is made was delivered, so that it may be regarded as his fixed and settled opinion on the Christian faith. Respectfully,

A. W. BULLARD.

Extract from a speech of Benjamin Franklin in the convention of 1787:

"In this situation of this assembly—groping, as it were, in the dark, to find political truth, and scarce able to distinguish it when presented to us—how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of light to illuminate our understandings? In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for the divine protection. Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful Friend? Or do we imagine we no longer need his assistance? I have lived, sir, a long time; and the longer I live the more convincing proofs I see of this truth, and *that God governs in the affairs of men.* And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, sir, in the sacred writings that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe that without his concurring aid we shall succeed in this political building no better than the builders of Babel; we shall be divided by our little, partial, local interests; our projects will be confounded, and we ourselves shall become a reproach and a by-word down to future ages. And, what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war and conquest."

The Christian Advocate.

THURSDAY, JULY 25, 1878.

NOT AT HOME.

Not far, not far from the kingdom,
Yet in the shadow of sin
How many are coming and going,
How few are entering in!

Not far from the golden gateway,
Where voices whisper and wait
Fearing to enter in boldly,
So linger still at the gate.

Catching the strain of the music
Floating so sweetly along,
Knowing the song they are singing,
Yet joining not in the song.

Seeing the walls and the beauty,
The infinite love and the light
Yet weary, and lonely, and waiting
Out in the desolate night!

Out in the dark and the danger,
Out in the night and the cold:
Though he is urging to lead them
Tenderly into the fold.

Not far, not far from the kingdom,
'Tis only a little space
But it may be at last and forever,
Out of the resting-place.

A ship came sailing and sailing
Over a murmuring sea,
And just in sight of the haven
Down in the waves went she.

And the spars and the broken timbers
Were cast on a sunbeat strand,
And many went down in the darkness
Not far, not far from the land!

Episcopal Recorder.

Perfection—No. 1.

Perhaps no word in theology has given rise to more controversy than the word perfection, principally because speakers and writers have not accurately defined the sense in which they have used this very emphatic term. The term is scriptural, and its scriptural meaning must be sought out; or if a writer use the word in a sense peculiar to himself, or the subject about which he writes, he should give that meaning in unambiguous language, and much of the annoyance from a misunderstanding of its use would be avoided. We propose to examine the word, and see if we cannot find a definition that will justify its use.

Teleo, from *Telos*, signifies to finish or complete, and in its various applications in Scripture, where it is rendered perfect, it signifies the completion, perfection or finishing of the thing under consideration. Suppose, therefore, we say a thing is *perfect* when it fully answers the *end* for which it was made. We believe this rule a good one, and will apply to all things, from the lowest to the highest—from a grain of sand to the tallest archangel. Thus, when God had finished, completed or perfected the work of creation; he saw it was good—that is, every part perfectly answered the end for which he had given it a being, and consequently, without violence to language, might be denominated *perfect*. The same rule will apply to all things. Those members of my body, answering the end for which they were given me, are perfect. The law of God is denominated a perfect law, because it *perfectly* answers the end God had in making it known. The gospel of Christ is a perfect system of salvation, because it saves to the uttermost, and therefore perfectly answers the end of its blessed Author. The only inquiry, therefore, in order to find out if a thing be perfect, is to ascertain: 1. For what end was it made? 2. Does it fully answer that end? If, on inquiry, you find it does, you may safely pronounce it perfect. Now let us see if the above definition will apply to man. In order to this we must first inquire: For what purpose was man made? When we examine the structure of his body and the powers of his mind we find him constituted and qualified to hold a middle rank in creation—elevated above the brute, but not on an equality with God or angels. In this position there were certain ends to be accomplished. As a rational creature, and dependent on his Creator, he must have owed certain duties to him as Lord and Master of his being; as a social being he must have owed certain duties to his fellows. Superior to the brute creation, he was given dominion over them; but as a finite being he must have been limited in his views, his powers and his privileges. Being a compound creature, he possessed corporeal and intellectual powers, and was evidently designed for corporeal and intellectual enjoyment; with all the means of those enjoyments in easy reach, though from his subordinate relation he was dependent on his God for the use of those means.

If we credit the scriptural account of man in his first formation—the place where he was put, the labor he was required to perform, as well as the privileges that were granted him, and the powers with which he was invested—we shall find him possessed of all those qualities of mind and body requisite to the perfection of his nature. We assume it, then, as an indisputable position that man was originally designed for complete happiness of both body and mind, and that to endure forever. We unquestionably find him fitted for that end. Perfectly pure, everything by which he was surrounded free from pollution, was well calculated to administer to his happiness. Neither his body nor his soul was subject to suffering or pain of any kind. He was, therefore, perfectly qualified to answer the end for which he was commanded into being. His physical, moral and intellectual powers, all moving in harmony with each other, and beautifully adapted to surrounding objects, could not but respond to the voice of his Creator in perfect, holy obedience, and in grateful acknowledgment of his paternal love and goodness; hence the praise, which he continually offered up with his lips, must have accorded with the pure emotions of his soul. Therefore, while in this state, he was perfectly qualified to answer all the purposes for which he was created. And it was only necessary for him to subject his will to the will of God to continue that perfect happiness for which he was destined, and unquestionably qualified to perfectly and without any interruption to enjoy. It would be shockingly absurd to say he was not perfect because he was not so fixed, either by some inscrutable law of his being, or by surrounding circumstances, which prevented him from doing wrong; for the same order of things which in their own nature would have prevented him from doing wrong, would have rendered it absolutely impossible for him to do right, by depriving him of that essential element of his nature—freedom of the will. This, indeed, constituted the highest perfection of his nature. The power to do right necessarily implies a power to do wrong. So man was constituted for perfect and willing obedience, and in the exercise of the powers of mind, heart and will, in humble, cheerful, prompt obedience—meeting every duty in the divine order—would have continued perfect.

In my next I shall endeavor to show that man, under grace, may so fully answer the end of his being as to be denominated perfect.

J. W. HEARN.

ATLANTA, Louisiana.

The Old Paths.

MR. EDITOR: Let me thank you for your article, "Too Intensely Respectable," in the ADVOCATE of June 27. It was timely, to the point, and just what was needed, not only by the church of which your "esteemed friend" is a member, but by many other of our churches. Please follow that article up with others in the same line. They are needed. Old-fashioned Methodism, in many communities, seems to be dying out. Preachers apparently care more for their rhetoric than for the souls of dying sinners—they had rather please the ear than touch the heart. They not only withhold strong meat, but they even refuse the milk of which the apostle speaks, giving their people a sort of preaching that reminds one of the whites of eggs beaten to a froth and sweetened with a little sugar. They avoid all reference to hell and the damnation of sinners, lest they offend some man who is a liberal contributor to their support. They will not denounce dancing and reveling, lest some giddy young people go to other churches where such things are tolerated. They seem to regard the number of members as of more importance than zeal and piety. They prefer two or three hundred names on the roll to fifty or sixty God-fearing Christians, whose souls have been soundly converted, and whose hearts are in the work of saving sinners. And as for the reality of church members, if they have ever been converted they let no one know it. Their lights are not permitted to shine. Many of them prefer darkness to light. They have become mere formal Christians, cold and indifferent. Nothing from the pulpit ever awakens them from their self-satisfaction. As for one of them going to the altar to be prayed for, who ever thought of such a thing? Did the preacher ever invite them there? Did he ever call for mourners? And if he did, did he mean them? Why, they have nothing to mourn for! They have no need for repentance; and, if they had need for such a thing, they are "too intensely respectable" to go to the altar and make a spectacle of themselves. That will do for the backwoods, as it was in the days of the fathers, but not for respectable people in the city or near by the city. And, oh! what would happen if some preacher should preach by the inspiration of the Holy Ghost till some poor sinner should be brought from darkness to light—from the bondage of sin into the glorious liberty of the gospel of Christ, and should make known his deliverance by shouting the praise of God? Why, sir, the "respectable" church members would be shocked by such a breach of propriety, and many would probably leave the church. But would the church lose anything by the blowing away of such "chaff?" Let them go. If their going will only enable us to shake off this dreadful lethargy from our souls, and to receive again the baptisms of the Holy Ghost in gracious revivals and the ingathering of souls—souls that are precious in the sight of Jesus, but which we are daily passing by as not "respectable" enough to be in our communion.

O sir, we Methodists are terribly lacking in zeal and in faith! We are seriously blundering whenever we leave "the way our fathers trod." The Presbyterian Church will do for those who are "elect," the Episcopal Church for those who believe in "the church," the Baptist Church for those who believe in and rely on water regeneration; but Methodism, to be "Christianity in earnest," must go into the highways and the byways, and bring in the halt, the maimed and the blind. We must seek to find and save those which were lost. If there be any among us too rich and proud—"too respectable"—to have fellowship with such, in the name of God let them go elsewhere—among "the great and wise," if they can get there; but let us keep the poor, remembering that unto such did Christ preach in order to establish his claim to the Messiahship. Let us return to the paths of our fathers, who "lived happy, died exultingly and went home to glory." Away with our "respectability," coldness and indifference!

LAYMAN.

The Cedars of Lebanon.

When Seth, the son of Adam, was sent by his dying parent to fetch the "oil of mercy" from Paradise, he saw from the gate of that glorious garden, which an angel opened for him without permitting him to enter, a cedar of Lebanon, with branches borne high toward heaven. The tree seemed to typify the great disaster of Adam's early career. It stood there stricken and leafless, and yet suggestive hope—for the legend is of Christian origin—since a child in glittering raiment was seated on its top, the symbol of hope for all future generations.

This ancient legend—the dream, perhaps, of some Syrian hermit—shows that the cedar of Lebanon, the timber-tree of the temple built on Zion, was held in highest estimation, and exercised the fancy. The story proceeds that Seth received from the angel three seeds of that tree which he beheld still standing upon the spot where sin had been first committed, but standing there blasted and dead. He carried the seeds home, placed them in the mouth of the dead Adam, and so buried them. And here the natural history of the legend is at fault, for the three trees, ripened on the same tree in Paradise, produced three seeds of different kinds. The truth is, the cedar of Lebanon, the cypress, and the pine, which grew from those seeds, were held in equal estimation by the recluse who dreamed this legend, and therefore the same marvelous though inconsistent origin was claimed for them all. Their future history is curious. Growing on the grave of Adam in Hebron they were afterward most carefully protected by Abraham, Moses and David. After their removal to Jerusalem, the Psalms were composed beneath them; and in due time, when they had grown together and united into one giant tree, they, or it—for it was now one tree, a cedar of Lebanon—was felled by Solomon for the purpose of being preserved forever as a beam in the temple. But the design failed; the king's carpenters found themselves utterly unable to manage the mighty beam. They raised it to its intended position and found it too long. They sawed it, and it then proved too short. They spliced it, and again found it wrong. It was evidently intended for another, perhaps a more sacred office, and they laid it aside in the temple to bide its time. While waiting for its appointed hour, the beam was on one occasion improperly made use of by a woman named Maxlucella, who took the liberty of sitting on it, and presently found her garments on fire. Instantly she raised a cry, amply feeling the flames severely, she invoked the aid of Christ, and was immediately driven from the city and stoned, becoming in her death a pre-Christian martyr!

In the course of an eventful history the predestined beam became a bridge over Cedron, and, being then thrown into the Pool of Bethesda, it proved the cause of its healing virtues. Finally it became the cross, was buried in Calvary, exhumed by the Empress Helena, chopped up by a coping church and distributed.

Other inconsistencies in the history of this famous tree are the enormous weight of the relics of the true cross as disposed of by the medieval church, and the fact that most of the relics are of oak, which has always grown freely in the grounds of Italian and English ecclesiastics, and which does not grow in Hebron, except the evergreen species. The above story is suggestive in many ways.

In Evelyn's *Silva* of 1667 he does not mention the cedar of Lebanon, and we may therefore be sure that it had not then descended from its Syrian mountain to the congenial level of the banks of the Thames, in our higher latitude. It was first planted largely by John, Duke of Argyle, the friend of Jeanie Deans. The noble grove at Whitton Park, near Twickenham, was planted by him, and the seeds which he distributed among his friends produced the existing ornaments of several sites of Eltham, Richmond and other neighborhoods, and established the cedar of Lebanon in the various gardens on the Thames, where it is still an ornament that may be often observed.

One of the oldest, if not the oldest, cedars of Lebanon in England is standing in Brethy Park, Derbyshire, on the east front of the hall. The gardeners' accounts prove this tree to have been planted in February, 1676. The girth of its trunk, at 4 feet, is 15 feet 8 inches; and, so far as we could judge, the size of the trunk is not much less at 15 feet or 16 feet, where it divides. From this point the main stem runs up to 50 or 60 feet. The spread of the two longest lateral branches is about 100 feet. This tall cedar has lost many limbs, and is now only scantily provided. The stump of every lost limb has been carefully sealed with lead, and each remaining branch is supported by chains.

There is a legend that a limb of this tree falls at the death of a member of the family. On Maundy Thursday, 1773, when the cedar in the park was nearly a hundred years old, a friend called to see Lord Chesterfield. He was dying. "Give Dayroles a chair," were his last words, and no doubt the cedar lost a large limb for the departed earl, who died true to his principles, whispering faintly those courteous words with his latest breath. The old tree is now a wreck—a lofty and noble trunk, almost naked except a few remaining branches on the top, supported by artificial means.

It is said there are seven trees remaining of the forest thinned for the building of Solomon's Temple, and the girth of the largest is 45 feet. There is a cedar of Lebanon at Wilton Abbey 26 feet in circumference one foot from the ground; there are famous trees, too, at Strathfieldsaye, Sion House and Shobdon.

In England this type of indestructibility produces only second-rate timber. In Palestine documents of particular value were kept in cedar boxes by preference, and there was a common saying in reference to articles of value that they were worthy to be cased in cedar. Not only was the wood extremely durable, but it was of rapid growth, and in Hebrew families it was not uncommon for the parent of a child to plant a cedar of Lebanon at his birth, to be cut down for the construction of a bedstead at his marriage. In England, where colliers marry at eighteen, and farm laborers at twenty, and the middle class at twenty-five, there are no trees of strength and toughness which would in like manner overtake the wedding-day, so as to be adapted to the purpose above suggested.—*London Gardeners' Chronicle.*

Take Your Bibles With You.

Let me give a little experience of my own, that showed me how, by quietly reading our Bibles when traveling, we can be "living epistles, read of all men."

I was taking a two days' trip in a steamer; and, being rather out of health, I felt a little lonesome after my boys had been put to bed, and took my Bible into the saloon to read, knowing that it would cheer me. After reading awhile my thoughts went back to the different times I had been on board a boat at night. How often I have traveled, and yet this was the first time that I had brought out my own Bible and read it in a public saloon. As a little girl, in the days when the "ladies' cabin" was more generally used to sleep in, I can remember slipping into my berth, pulling the curtains, and then crouching on my knees to pray. Later, I used to try to read by the light of the lamp in the stateroom, and I even own to slipping a copy of the Psalms into another book to read on deck. Now perhaps this sounds very shocking. It does not sound any meaner than it was, and if I can encourage and strengthen some weak Christian by acknowledging my own failures, I care not how it sounds. I sat thinking of these things, and wondering how it was that now I felt no temptation to hide my Bible. I had not traveled for more than three years, and during that time the Bible had grown to be so dear to me that I cared not who saw how I loved it.

The next day, as we neared a landing, a young man came to me, said he was going to leave the boat in a few minutes, and wished before he left to thank me for reading my Bible the night before. He had been reminded of his own duty by seeing me read, and had found the copy of the Scriptures that the Bible Society had placed in the cabin, and read it prayerfully before retiring. From perfect strangers, we were friends at once. The Bible was dear to both of us, and we could talk of our longing for perfect consecration, our faith in God, and kindred subjects. As the boat landed, and my friend had to go, he regretted that he had not spoken to me before, that we might have our hearts burn within us, as we talked of Jesus, all through the day. We agreed that, as for us, we should from that day give the right hand of fellowship to any one whom we met studying the Bible.

Surely a pocket Bible is the best introduction to a fellow-Christian. Let us, then, never fail to slip our Bible in the bag when we start off for a day or a month of travel, and who knows what wayward boy may be won back to the God of his fathers by the sight of his fellow-traveler's Bible?—*American Messenger.*

In a paper recently read before the French Academy, M. Lucas claims to have devised a method of performing in 30 hours a calculation which would have required 3,000 years of constant labor under the old methods. It would, it is stated, take more than 200,000,000 centuries, at the rate of 10 figures per second, to simply write out the numerical value of a quantity for which the expression can be written, in his formula, in less than half a second. This is a great saving of time.

The shepherds are dead, the "wise men" are East, and the angels in heaven. But the star, and the Child and the manger are everywhere. Come, let us have a frolic together! Let us advertise for a good digestion, and a downy pillow, and a pleasant dream, and a merry Christmas. Let us do it in these words: *Wanted.*—A debtor to be forgiven; a wrong to be forgotten; a heart to be lightened; a home to be brightened.—*B. F. Taylor.*

Titus and the Jews.

Between the era of Antiochus Epiphanes and the Emperor Nero, it appears certain that the Jews made a very beneficial impression on the mind of western Asia and the Roman world, preparing it (it may seem) for Christianity. The equitable character of their domestic institutions was in harmony with their nobler religion. The historian Josephus many times insists on the excellence of their social practices and sentiments. What he says of their simplicity of life and the absence of luxury may have been colored by the contrast reflected from Roman extravagances; but what he says in detail of the honor paid to industry, the zeal of all to be self-supporting, the approval of personal work, and their freedom in imparting goods to one another, which he calls *koinonia* (community, fellowship,) and *andosis* (yielding up, or distribution,) must be accepted literally. We have full reason to believe that mechanical art and rustic labor were as honorable then in Judea as now in the American Union or at Salt Lake, and that many doctors of the law maintained themselves with their hands. The case of St. Paul is an obvious illustration. Moreover, the laws of Judea were equitable and the punishment mild. Tacitus himself declares that "among themselves the fidelity of the Jews was rigid (*obstinata*) and their tender mercy prompt." Such a people, it might seem, had deserved to live, even in the Roman empire. Not so thought Roman wisdom. That model emperor, Titus, "the delight of mankind," took counsel with his high officers whether to save the Temple of Jerusalem, a building esteemed magnificent. But they argued that out of Jerusalem had come two detestable religions—the Jewish and the Christian—which would best be destroyed by uprooting their original home; therefore, the temple and the city were to be utterly demolished. After Roman cruelty had done its worst upon the oppressed and ruined nation, Christian animosity succeeded, to play a like part. Jewish proselytism ceased, indeed became impossible, after the violent and deadly war; yet the Jews and their religion have long survived the domineering, oppressive and self-destroying rule of Rome; it has undergone no deterioration by the lapse of centuries; yet they still have to plead for toleration and justice from Sclavonic Europe.—*Fraser's Magazine.*

The Territory of Colorado is full of wonderful red sandstone rocks. They are lined and grooved and stippled over with fine dots; they are worn and hollowed and curved into innumerable grotesque shapes; from the tiny stone which you hold in your hand up to the giant colossal wall, hundreds of feet high, which no man can climb, there is not an inch which does not look as if for millions of years it had been worked by tools. Yet no hand, no tool has been there. Grains of sand have done it all—grains of sand blowing and eddying in wind currents. Slowly, steadily, irreparably the solid rock has been fretted away, distorted, by things almost too small to see. I see lives sometimes which remind me of these rocks, and lives also—the beauty distorted, the symmetry and harmony simply fretted away!—*Helen Hunt.*

TEACHING WASTED.—The work is to be accomplished by teaching. "Then will I teach transgressors thy ways, and sinners shall be converted." It cannot be done by pictures, processions, and incense, and performances after the manner of the Romanist; and it cannot be accomplished by excitement, bawling, stamping and shouting; after the manner of certain brethren of our acquaintance, who cry: "Believe! believe! believe!" but who do not tell the people what they are to believe, nor instruct them in the faith. Teaching is wanted. All the earnestness possible should go with the teaching; but there must be sound doctrine, real instruction, solemn truth made known, for it is by such means that sinners will be converted unto God.

When a decent and sedate love of the world stands between a man and his salvation, in the shape of his importance in society, or of his profession, trade, literature, or soundness in theology, how hardly will he be convinced that the end even of these things is death, if his heart be absorbed in them; and that, as it has been said, he will enter into heaven, as by human impossibilities, as a camel through a needle's eye. The world forgets that many skeptics and Deists by profession—such as Franklin, Hume, Gibbon, and many others—possessed a full average share of the morality required by the common usages of society; and were, indeed, in this respect, quite as exemplary as the general mass of such as call themselves Christians.

The reward of righteousness is righteousness itself. True love seeks only true love in return. No mother would expect to be rewarded by money for loving or saving her child. It would be an insult to her whole being to insinuate that she was not sufficiently rewarded by having her child's heart to beat responsive to her own; and so, what reward does God offer to love? What but love—himself? What reward can he hold out to the man who "hungers after righteousness" better than that "he shall be filled?" For "the Lord loveth righteousness," and giveth us what he loves.—*Norman Macleod.*

Sir William Herschel attributed the spots on the sun to the emission of an aeriform fluid, not yet in combustion, which displaces the great luminous atmosphere, and which is afterward itself to serve the purpose of supporting combustion. Hence he supposed the appearance of copious spots to be indicative of the approach of warm seasons on the surface of the earth; and he attempted to maintain his opinion by historical evidence.

OBITUARIES.

Correspondents, please write names and ... very distinctly. We follow copy on proper ... Obituary notices should be forwarded promptly and immediately. Give only points of general interest, since as will help the living. Death, funeral services, and such phrases as "their loss," etc., are not edifying. Verses, ... original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, such communication fail to appear, let a duplicate be sent instead of a complaint.

THOMAS GARNETT died in Bayou Sara, June 15, 1878, aged seventy-four years. He was a native of Essex, England, ... quite a lad he went to sea, where by diligence, industry and perseverance he ... mastered his profession, as evidenced by the fact that soon after he attained his majority he was placed in command of a vessel. ... learn from his diary that up to the year ... his moral character differed but little ... that of the average seaman. He married ... July of that year, at which time he ... to consider his ways," and resolved to ... to God. This resolution he attributes to the prayers of his pious mother. He was ... directed to attend preaching at a Methodist chapel, where the "word was preached in demonstration of the Spirit and of power." Under deep conviction he availed himself of all the means of grace and was early ... to attend class. At one of these precious class meetings he was ... and rejoiced in realization of the ... truth: "Being justified by faith, we have peace with God through our Lord Jesus Christ." Soon after this happy experience he sailed to a foreign port, but before he ... work immediately for the Master. ... day of on the voyage, at a convenient ... the crew were invited to join in religious exercises. The Master ... blessed his labors. He was instrumental in awakening an interest in ... who heretofore had been indifferent ... grand truths of revelation, ... aroused, sought and found the ... Savior who purchased the redemption ... ruined world by blood of infinite value. ... Garnett came to Bayou Sara, ... he was much grieved ... find no ... church here; but with an energy and ... characteristic of the man, he began ... build a house for the Lord, and ... he committed it to his Savior. ... years God put it into the hearts of ... pious men, who contributed liberally ... means, and the church was soon ... He was fully persuaded that this ... built in answer to his prayers; ... that he would have betrayed ... had he failed in his efforts to ... never relaxed his efforts. So long as ... able to earn a dollar, a fair proportion ... given for the support of the gospel ... church. More than one preacher, ... has been cast among the people of ... Sara cheerfully will revere his name and ... his memory. The good old man was ... his Sabbath school worker and ... class-leader. He had been a class-leader ... for many years. He was diligent in ... ing the Scriptures. "In them he ... was found in him." An eyewitness ... than his delight was to point men to ... as a personal Savior. ... was faithful, diligent in ... duty. He was a man of ... dependence of character. He dared ... he believed to be right. ... for his probity and punctuality. ... voted to God and Wesleyan Methodism ... was sorely afflicted for many months ... during his painful illness the ... and gratitude evinced ... shown him were remarkable. ... pilgrimage.

RESPECTFUL OF RESPECT.

Whereas, It has pleased ... God, in his infinite and ... dom, to deprive us of the ... brother, CHARLES L. ... we know that God, who ... away God who chastens ... has in this heavy ... for some great and good ... purpose. Our departed brother was a ... and devoted Christian, ... who knew him a tender and ... an exemplary brother, a kind ... man's enemy, a loving ... ful comforter to the sorrowing, ... counselor and generous helper to the ... a source of joy and support to ... Christian brethren and classmates ... fore, be it

Resolved, That while ... and sorrow that we bow ... cree of our common Maker, ... remember that our brother is ... there," free from earthly trials and ... safe in the arms of Jesus, ... praising God.

Resolved, That while we sincerely ... his untimely departure, and condole ... sorrowing family and friends, we ... the sweet truth that God knows ... we would press upon his many ... necessity that they should be ... ample.

HARVEY J. HARVEY, ...

ON PUBLIC WORSHIP.—*Discipline, Page* 109.—Ques. 1. What directions are given for uniformity in worship?

Ans. 1. The morning service shall be conducted in the following manner: 1. Singing—the congregation standing. 2. Prayer—the congregation kneeling. 3. Reading a lesson of the Old Testament and a lesson out of the New. 4. Singing—the congregation sitting. 5. Preaching. 6. Singing—the congregation standing. 7. Prayer—the congregation kneeling. 8. Doxology and benediction.

The afternoon and evening service shall be the same as the morning, except that one of the lessons, both, may be omitted, at the discretion of the minister.

The force, the mass of character, mind, heart or soul that a man put into any work is the most important factor in that work.

The Christian Advocate.

THURSDAY, JULY 25, 1878.

HOW TO PRAY.

...n's plea to man is that he never more ...d beg, and that he never begged before; ...n's plea to God is that he did obtain ...former suit, and therefore sues again. ...good a God we serve, that, when we sue, ...kes his old gifts the examples of his new.

...rich wealthier heart, not knowing how, to pray; ...that a faith, and say, as beggars say: ...ter, I'm poor and blind; to great distress, ...ency and fame, and cold and comfortless; ...never him that's groveled on the sheir ...cold and want, and cannot help himself? ...down thine eyes upon a wretch; and take ...e pity on me for sweet Jesus' sake!" ...hold. Take heed this chance to not put in ...ver begged before, nor will again."

Married Life.

...e married life is the "perfect ...g sing the poets—in this, as ...ost things, being right; for even ...e pro-e of actual experience may always climb or hang back in sunny table-land, a grand ideal a vital influence on every-day ...uct; and conscience has some-...g to say about the measure of our ...iness being usually in propor-...n to our deserts. The heart says ...though it be a lonely heart, ...though the summer be gone, ...with the cold wet wind sighing ...ily over blackened flowers and ...eel trees, a feeble flash of mock-...nshine peeps into a room where ...there is but one chair by the fire, ...where but half a life does the ...it em without the other half, ...is the joy of memory and the ...ce of hope." Reason says Yes ...and has good cause for saying ...is not marriage the satisfaction ...to the before of man? ...Does it ...mean ...ly, where the mutual ...ce of man and wife is sweet, ...confirmation language; ...in that perfect trust ...which is the true Sabbath of ...heart and ...ce in all that ...the springs of life, and the ...ing of cares, and the hearing of ...ers, and the tasting of joy? ...oheness, as a part has sub-...part—before we met as a unit. ...Ever since our birth steadily ...approaching each other from ...and becoming fitted for our life-...we knew not.

...ple, be it remembered, in ...of the sour criticisms that we ...be discoursing of the loves of ...gels, and not of flesh and blood ...th. Of course there are differ-...ces of married life, and all ...of degrees in happiness; and it ...no means as easy to dissolve ...riages as to form them. Not only ...wretched Lancashire woman ...led to death by her drunken hus-...band's clogs, bitterly wishes she had ...never been born, but many a ten-...der-nurtured lady has her heart ...rated daily by the coldness and ...its of a changed husband, who, ...ing bribed her to see her good-...s, or run through all her money, ...well as his own, takes daily re-...ge on her by studied unkindness. ...too, let us confess it, sometimes ...themselves hopelessly tied to ...one whose perpetual contentions ...moral reproduction of slow ...r dropping water, or whose ...ricities and jealousies hope-...prevent their preferment, and ...erately waste their life. Nay, ...when husband and wife are all ...each other they can be, a prolific ...child, a sordid income, a wasting ...ow, will sometimes provoke the ...ng that the joys of matrimony ...ften over-poised by its cares. To ...the warmth of double life ...best, to escape the contagion of ...men's diseases. It sometimes ...better to be "plagued with ...ns of something sweet" than to ...ving in a waking nightmare. ...ain, if marriage is the perfect ...what shall we say about those to ...marriage is impossible, or, at ...impracticable, who perhaps ...d marry if they might, but can-...or who might marry if they ...d, but decline? Of which latter ...among women, and those of ...choicest, there are a good many ...than we suspect; for it is cer-...that we all know persons who, ...they married, would have been ...better and happier for it, who ...gh not marrying have missed ...t would have been their most ...dependent and highest perfection. ...e sulkiness seems both a loss ...y and a waste of power. Well, a ...an, sufficiently certain of his ...principles, is not too much con-...ed to find a key to everything ...ishin is justified of her children, ...in the end shall be justified by ...when they see the way he has ...them, and the hidden snares in ...path that they would themselves ...e chosen; for if it is true that for ...greater number of us married life ...e perfect life, it is equally true ...for others of us the single life is ...perfect life. In the case of mon-...superfluous either to illustrate it ...instances or to support it by argu-...especially when we remember ...the solution of the question rests ...ly with themselves. As for un-...ried women, what a dreary wil-...ess this earth would be without ...! Are thousands of hordes the ...den sister or aunt is the very ...el of the family, the children's ...the secret wonder and delight ...of those who too unscrupulously ...her; by sick-beds and death-beds ...vine consoler; the depositary of ...sweet secrets of blushing hearts; ...teader friend of the old, and the ...and the lonely. Old maids, in-...! Why, with certain obvious ...phs, they are the very salt of ...earth. ...e calm and sweet light ...hold that is so blessed as ...; their distinction, to be ...verybody; their reward, ...l to everybody; their ...nugget, warmest place ...that can love. And if ...niche to fill on earth ...ll like them, may ...have a crown of ...

ing brightness in heaven. Men, and women too, sometimes keep single not so much because no one cares for them, but because they themselves care for Christ, first and most. The chosen solitariness of an unmarried life is occasionally the sacrifice of self, secretly but deliberately laid at the feet of Him who pleased not himself; and it has, and shall have, its great recompense. "The unmarried woman careth for the things of the Lord, that she may be holy both in body and spirit." Presently she will find out, and others also, that the Lord has cared for her.

Nevertheless, all these exceptions admitted and allowed for, we may hold stardily by our first proposition; that the married life is the perfect life; consequently that to wish for it is reasonable, and to attain it is desirable; for a woman, in spite of what a false delicacy may aver to the contrary, it is the goal of her life; while for a man it is his high felicity. *Canon Thorold, in Sunday Magazine.*

Christian and Un-christian Communism.

Communism contemplates an ideal good, and in a sense was carried into practice at the day of Pentecost: "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men as every man had need." This Christian communism was inspired by love to the poor. They sold their possessions that they might give to others. But un-christian communism is inspired by hatred of the rich. It would not give, but appropriate. It would not sell its own possessions and goods, but sell those of other people, according to the definition:

"What is a communist? One who hath yearnings
For equal division of unequal earnings,
Idler or bungler, or both, he his withings,
To fork out his money, and pocket your shillings."

Christian communism is voluntary. It is not said that the disciples sold *all* their possessions and goods; but whether more or less, they sold them of their own accord. Un-christian communism would leave a community of goods, if need be, by force and compulsion. It would not only say to the capitalist: You may sell your possessions, but you shall sell them. Capital is a struggle of society. It represents so much theft of the poor man's labor.

Consequently Christian communism is a law for itself, while un-christian communism would be a law for others. The one considers its own duty in the case, but respects the right of others. The other looks out its duty in the case but to invade their rights. No one pretends that the early Christians, in selling their possessions, would lay down any law for the church, still less for the State. But un-christian communism, which for the most part leaves the church out of the question, would have the State dispose of all possessions and goods for the public benefit. It wants it to take possession of the banks, railroads, and all the instruments of labor, and control them in what it conceives to be the general interest.

Consequently, again, while Christian communism would give free play to individuals, as well as unite them in a community of interests, un-christian communism would largely suppress individuality, and make it a creature of the State. It contemplates so much equalizing and leveling by means of the State machine. It is jealous of competition; jealous, in fact, of genius and talent. It wants the State to regulate everything connected with property or persons, and play the part of a political roller. Its idea is not to develop, but to crush. Therefore all un-christian communism is so much mechanism; as, for instance, that of Fourier's phalansstery, which would have each system consist of four hundred families, and everything be done with the regularity of so much prison discipline. Indeed the speculative communism of Plato and Moore as well as all practical examples of it resolves itself into so much ruling. It is an exaggerated edition of William Von Humboldt's doctrine, for instance, that the State should contemplate a variety of situations, and the largest possible development of the individual.

Then again Christian communism would never come to conflict with existing institutions, remembering that the powers that be are ordained of God. But un-christian communism is nothing if not revolutionary. The one would reform slightly, prove as far as possible that the effect would ever good, and so stop. The other is as careful and conservative as the serpent and fearless and violent. It would not only abolish property to-day, but also everything as would exist to-morrow. [illegible] and as the exception proves the rule, it merely abhors. The fundamental principle of the one is to [illegible] the other is to [illegible] and scamper over the fields and hills in all directions. Then there is liberty. All the steamers east and west make this their calling-place. The English have civilized the country in point of roads, though not of currency. It is but twelve hours across to Brindisi, and one is thus freed from the sad isolation of continental things. The country is kept green by rain. The perpetual neutrality of Corfu, established when the English gave up their protectorate of the Ionian Islands, conduces to a feeling of prosperous tranquillity. Intensely Greek as are the Corfiotes, they are too wise not to take advantage of this admirable state of things, and get rich and independent as soon as possible. After their singularly varied and stormy history, beginning with the revolt mentioned by Thucydides, this lull is just what they wanted. One sees beggars, but perhaps they are constitutionally such, for the island is still what Xenophon, 350 years before Christ, described it—a paradise of fertility. Perhaps, therefore, the beggars are the conscientious or the constitutional ones. The money one gives them clinks in their pockets with other moneys they have harvested in other rounds—is, perhaps, even kept to give you change.—*Appleton's Journal.*

Corfu.

Those who do not land here Corfu have little idea of its beauty, unrivaled as the sea-glimpse of it is—the gray rocks, the tropical vegetation, the ancient, double-peaked citadel. These double peaks gave the ancient name (Coreyra) to the place. I have not noticed even one respectable-looking shop, but all is delightfully cramped, huddled and old-fashioned. About one half the buying and selling seems to be done in the streets. One comes on a perfect nest of cobblers working in these streets, gossiping, mending, working, laughing, eating. Then a den of a *café* hangs out its sign in Greek and Italian, and bids you come in and enjoy its delights. The whole town seems given up to the sale of fruits—glorious oranges with pieces of the green limb still clinging to them, pineapples, pears, peaches, melons. Then one comes on cheese shops full of white *fiato* cream-cheeses—cheeses yellow, green, fresh, and fragrant. There is the usual quantum of Roman *pantapolin*, or groceries filled with gastronomic curiosities. Then one of the long Bolognese arcades, labyrinthine *atria*, or alleys, with lines stretched across, full of newly-laundried clothes, the painted, blue-and-white arched, a Byzantine chapel, a shorter *sithonia* like Italian *campanili* all mellowness and mossy beauty, a pile of steep-gabled *cinque cento* houses, a cluster of twisted, convoluted chimneys, a bit of ruined Hellenic covered wall, a palace with a statue in front, a gate whose arch and classic tabulature frame exquisite pictures of sea and mountains, an upright hill with a belfry and window-embrasures green and gay with geraniums, a turreted parapet looking down on the brightest wine-like water in groups of cypress, a mast, and grand crag full of dismantled fortifications. Such is an epitome of this town of 35,000 inhabitants. Carved drives lead out from it into the country on various sides—the Queen's Battery, Benizze, Condra, the Oak, San Pantoleone, not to speak of the countless interesting bridle paths that scatter and scamper over the fields and hills in all directions. Then there is liberty. All the steamers east and west make this their calling-place. The English have civilized the country in point of roads, though not of currency. It is but twelve hours across to Brindisi, and one is thus freed from the sad isolation of continental things. The country is kept green by rain. The perpetual neutrality of Corfu, established when the English gave up their protectorate of the Ionian Islands, conduces to a feeling of prosperous tranquillity. Intensely Greek as are the Corfiotes, they are too wise not to take advantage of this admirable state of things, and get rich and independent as soon as possible. After their singularly varied and stormy history, beginning with the revolt mentioned by Thucydides, this lull is just what they wanted. One sees beggars, but perhaps they are constitutionally such, for the island is still what Xenophon, 350 years before Christ, described it—a paradise of fertility. Perhaps, therefore, the beggars are the conscientious or the constitutional ones. The money one gives them clinks in their pockets with other moneys they have harvested in other rounds—is, perhaps, even kept to give you change.—*Appleton's Journal.*

The Albatross on Land.

We quote from the London *Times* part of a letter received from one of the exploring party on her majesty's ship Challenger. The meeting place spoken of is on Marion Island, far to the southeast of the Cape of Good Hope:

The whole of the wet, sodden flat lands were studded with the huge white albatrosses, sitting on their nests. The magnificent birds, most of whom were asleep, covered the ground in such numbers that they looked for all the world like a flock of sheep studied over a meadow. The nests, used yearly, were freshly covered with tufts of grass and moss, and stood some two feet above the swampy ground. It was evidently the commencement of the breeding season, as few eggs were obtainable. These splendid birds, weighing 19½ pounds, and measuring 10½ feet from tip to tip of wing, seen in such an advantage while in their glory at sea, so evidently at home as they sweep so gracefully through the air, are on land completely at sea. It appears to be impossible for them to hover; so, on alighting at the end of a swoop, the momentum of the body is carried on after their feet have touched the ground, until they literally turn head over heels on to their backs, from which inglorious position their efforts to regain their equilibrium are anything but graceful. While advancing to the nest the neck is extended and body lowered as they waddle along, exactly like a goose. To rise in the air they are obliged to run with extended wings for some 200 yards over the soaking grass before they obtain sufficient velocity for the air to get under the wings and allow them to feel themselves masters of the situation.

Once landed, they are powerless to resist attack. Fortunately for them, they have not many enemies. A sharp snap of the beak is their only means of offense or defense; but as far as we were concerned, so long as we were unarmed, an ample one, for few ventured to molest them.

To possess ourselves of the single egg—no nest contained two—the readiest way was to push them backward with a stick forced against their breast, which, balanced as they were on the edge of the raised nest, was easy work, the drop of two feet being just sufficient to send them on to their backs and prevent them rising until after the prize was captured; then, with a forlorn cry, as their bird discovered its loss, it quietly regained and settled itself on its rifled nest again.

On our approaching the nest the bird's dignified appearance, with its erect, stately neck, and sparkling dark hazel eyes, set in a snowy-white framework of solid fur-like plumage, was a grand sight, and not easily to be forgotten. Indeed so fine was it that, although there were two boats' crews beside the regular exploring parties on shore all day, few were killed beyond those actually required as specimens—one's natural love of destruction, particularly when there is no opposing defense, being eclipsed in the more exalted feeling of admiration; while a poor, ugly, and to us useless sea elephant, found gasping on the beach, was dispatched without a thought and left on the shore, a rich meal for the sea-gulls.

Religious Intelligence.

—The Protestant Orphanage established at Florence, Italy, in 1862 has received and educated more than 100 children from all parts of Italy. It now has 30 inmates and a deficit of 3,651 francs.

—The English Wesleyan chapel report for 1877 shows considerable activity in church, or (as the Wesleyans still prefer to call it) chapel-building. The plans for 118 chapels received the approval of the committee last year and 85 chapels were completed. The Relief Loan Fund now amounts to $210,000, and the Extension Loan Fund to $220,000.

—The New York *Tribune* says the views of Miss Catherine E. Beecher on any subject will command attention, but her assault on the Calvinistic theory of eternal punishment will excite special notice at this stage of the controversy. Miss Beecher contends that the Calvinistic system is repugnant to the Scriptures as well as contrary to common sense, and calls for a Calvinistic reply.

—At the forty-fourth annual meeting of the London Missionary Society, held in May, the Rev. Dr. Mullens, the secretary, announced the receipts to be larger than in any previous year, the total income being £138,152. During the past year the mission in China has been remarkably successful, the work in Madagascar has been reorganized, and the Central African experiment has made encouraging progress.

—The Conference of Victoria and Tasmania met in Wesley church, Melbourne, January 23. Rev. Joseph Dare was elected president, and Rev. S. Williams secretary. Dr. Gervase Smith was present and made an address in the name of the British Wesleyan Conference. The names of eight young men were presented as candidates for the ministry. The Conference had only been in session two days when the steamer sailed.

—The annual meeting of the Presbytery of Ningpo, China, was held recently. It was reported that the number of communicants had been increased during the year by 35, the aggregate being 537. There are now only three of the twelve ministers who are foreigners, and the foreign element is steadily increasing. Three of the eleven churches have parsonages, and three support their ministers in whole and one supports its minister in part. Two new stations were opened during the year. The churches contributed for congregational purposes $51.

—Two interesting evidences of progress are noted for the mission of the American Board in the advance sheets of the *Missionary Herald* for April. The two churches at Osaka have established a girls' school, which is to be maintained without costing the board a cent. Fifteen girls entered the first day. A meeting of delegates from nine churches was held in Osaka, January 10, which decided to organize a Japanese missionary society. The churches are to contribute to it monthly. The readers of the *Schonichi Shi Zappo* will be informed how the contributions come in.

—The Canadian missionary, MacKay, spoken of as having been warned to leave Formosa, is Rev. G. L. MacKay, of the Canada Presbyterian Church. He has been attacked by mobs several times since going out to Formosa, but perseveres in his work, traveling through the country in all kinds of weather, and preaching the gospel without fear. In a letter dated September 24, 1877, he stated that there were 117 members in Northern Formosa. He was then in Bangkok, the largest city in the north, trying to establish a chapel. While there he was threatened by drunken soldiers, but some of the citizens who are well disposed toward him prevented any violence being done.

—When the annual meeting of the Methodist Missionary Society was held, last fall, we gave a sketch of its proceedings, with an account of the finances; and last week we briefly noticed the fifty-ninth report of the society, covering its operations at home and abroad for 1877. We have, therefore, only to summarize the work and results in foreign lands, and among foreign populations in the United States. Africa comes first in order, because in that great country the first mission was planted by the church in 1833. The Liberia Conference reports 2,268 communicants, an increase of 230; and in the South India Conference, which works among the English-speaking people more particularly, there are 4,761 communicants. The report says hardly anything about this Conference. Its work should have been described. It is noticed that this mission is self-supporting. The work in Japan has been very successful, and in Mexico the membership has more than doubled, and there is a call for more men for both fields.—*Independent.*

Our Young People.

THE GREEN.

BY ELEANOR KIRK.

Where does it come from—
This beautiful green,
From darkest to light,
And all shades between?
Not out of the bark
So withered and bare
It's hard to believe
The green was in there.

Where does it come from—
This wonderful green,
Enwrapping the earth—
In robes like a queen?
Not from the branches
So brown and so sere;
For who could e'er think
The green was in here?

God smiled thro' the cloud's
The white caught the glow,
And threw to the trees,
And shrubs all the snow.
Then sunshine and rain
Went patting the sheen;
And this is the way
We come by the green.

A Good Example.

MR. EDITOR: There is a little girl belonging to my congregation, in this place, whose name is Sarah Batte. For years she has desired to own a gold ring—how much the child-reader will know at once, and we who are grown will know if we close our eyes and travel back ten, twenty years or more to the time when we thought, spoke and lived as a child.

It would take $2.50 two dollars and a half to get the kind of ring she desired; so for months and months Sarah was quietly saving up earnings and gifts. A few weeks ago she discovered that she had enough. Now, then, for the ring! thinks the little girl who reads this. Wait!—let us see!

Just at this time Sarah's mother put the missionary question fairly before her. Making no effort to influence—no demand upon her little store—she simply told her of the millions of heathen who were living and dying without the Bible. The seed was planted, sprang up, and bore fruit. The next thing we knew Sarah was quietly depositing her money in the missionary basket.

The last amount she put in was a dollar bill. I was surprised, Mr. Editor, to see a dollar bill in the basket this time of year, and little thought it was cast in by a child seven years old, whose heart was moved to send the gospel to those who had it not.

The occurrence deeply touched me, and I hoped its relation would do good. This is my apology for writing.

PASTOR.

BRANDON, Mississippi.

About Glass.

BY M. E. WINSLOW.

"Such a foolish little girl as Alice is, mother; I could hardly get her away from the tea store down town."

"But, mother, it was so beautiful," said the little maiden, just returned from the rare treat of an evening's walk among the stores, while looking rather reproachfully at her big brother. "It looked like great jewels—green, red, blue and white, only shining and moving just like fire."

"She means the sign above the store, mother; it does look pretty when the gas is lighted; but, then, you know, it's only glass, after all."

"Why *only* glass, my son?"

"Why, glass is so common—just as common as—windows," said the boy, at a loss for a suitable comparison.

"But common things are often the most beautiful, my dear, and in this case you have put your contemptuous *only* before one of the most interesting and useful things manufactured by men. The word glass, which our Saxon ancestors spelled *glass*, was at first given to all things that could shine. The Germans called amber *glis*, the Swedes termed gold *glis*, and the French called ice *glace*, all for the same reason; while our words glare, glance, glitter and glisten are derived from the same roots."

"What is glass made of?" said Alice.

"Just of sand and ashes, called scientifically *silica* and an *alkali*, with something else called a *flux* to make it melt easily—lead, borax, manganese, or some other metal."

"I know how glass was discovered," said Tom; "our teacher told it to us. One day some Phœnician sailors, who had a cargo of soda, landed near the mouth of the river Belus, at the foot of Mount Carmel, in Palestine. They made a fire to cook their supper, and took some lumps of soda to stand their pot on. The fire was so hot it melted the soda and sand, which ran together and thus became glass."

"Yes, that is the old story, though a good many people doubt it; but it is certain that glass was made by the Egyptians at least 3,500 years ago, or before the Hebrews came out of Egypt, as we read in the book of Exodus. Glass beads of ancient date are found in the catacombs and among the ruins of Egypt, and, curiously enough, the earliest glass known was that which has been so much talked about of late—*blue glass*; the Egyptians seem to have originated no other color. Nearly all the nations of antiquity seem to have known about and used glass. It was, of course, among the 'spoils' which the Jews carried up into Canaan; it was made in Rome two centuries before the Christian era, and from thence spread to Gaul or France, Spain and Britain. The Roman glass was wonderfully beautiful, and possessed a texture more like that of precious stones than can be made at the present day. It was of all sorts of colors, transparent and opaque, and used for all sorts of purposes, the colors being given by metals. Often two or three layers of different colors and kinds were laid closely together and heated till they united at the edges and then the outside layer was cut into beautiful and intricate patterns. But the most curious process was the putting together, according to a certain pattern of rods or threads of different colors and shades, and combining them in one rod, which, while it was still warm and soft, was drawn out to any degree of fineness. When this rod cooled, flat pieces were cut off, on the surface of which would be seen beautiful pictures, some of the lines of which were so fine that they can only be seen by a magnifying glass.

"In the Middle Ages the Venetian glass was the most celebrated. The great cathedral of St. Mark was built in the eleventh century, and as its inside surface is almost entirely covered with mosaics, chiefly composed of glass, a great quantity of glass-workers were drawn together from Asia and elsewhere and glass-making became the chief industry of the city. The Venetian glasses, cups, mirrors, etc., are all very light and elegant and there were six different kinds of work in which the workmen, who were all placed upon the Island of Murano and protected by government, excelled, the chief of which were *vitro ditrina* lace-work, *lattirino* (with milk-white threads), crackled or frozen, and *avventurino* (speckled with gold)."

"Was glass always used for window-panes, mother?"

"Not so universally as it is now, and yet more than is generally supposed. A fragment of a glass window pane was found in one of the houses of Pompeii buried, as you know, only seventy years after the Christian era. During the Middle Ages it was made for windows in all European countries, and was especially applied to churches whose stained or painted glass windows were among their choicest art-treasures. I think, my boy, if you were to study the subject a little, you learn how really valuable this 'common' substance has been and still is, you would not again say *only* glass."

"There is one use to which you have not told us, mother, telescopes, microscopes, and all that."

"Yes, optical glasses; natural science would still be in its babyhood but for these, and strangely enough, they were discovered almost as soon as glass was. Aglenis, which is a piece of glass thicker in the middle than at the edges, was found among the ruins of Nineveh; the Emperor Chin, of China, 2,257 years before Christ, is said to have observed the planets through a glass. Spectacles were invented by Salvino d'Armato in Florence before 1317. Cornelius Drebbel invented the microscope in 1572 and Kepler the telescope in 1571."

"I should like to see glass made."

"Yes, some time I will take both you and Alice to a glass-house; the process is very interesting. First the ingredients are pulverized very finely and baked. Then they are melted together, and the united mass is either poured into molds and *pressed* into shape, which is an entirely American invention, or blown into bubbles and then shaped by the skill and taste of the workmen, and after this every article must be *annealed*—that is, gradually cooled to prevent their flying to pieces when anything touches them. Sometimes the glass is made very tough by plunging it into hot oil while it is still warm, in which case it may be dropped on a stone floor without receiving any injury. There are six kinds of glasses made, each requiring a peculiar fabrication and a peculiar building and furnace. These are bottle, crown, sheet window, plate, flint and colored glasses. You would be interested also, I think, in the process of cutting or engraving glass. Formerly this could only be done with a diamond or very hard steel point, and, under the pressure some of the very finest and heaviest plates would develop a crack or flaw which rendered them useless; but recently a process has been discovered called a sand-blast, by which fine, sharp sand is blown steadily against the glass, the curiosity is that a piece of lace fastened on the surface will not be injured, while its pattern will be distinctly cut upon the smooth, polished surface."—*New York Observer.*

BIBLE ARITHMETIC.—*Addition*—Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.—Second Peter i, 5, 7.

Subtraction—Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as desire the sincere milk of the word, that ye may grow thereby.—First Peter ii, 1, 2.

Multiplication—Grace and peace be multiplied unto you through the knowledge of God, and of Jesus, our Lord.—Second Peter i, 2.

Division—Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.—Second Corinthians vi, 17, 18.

Rule of Three—Now abideth faith, hope, charity, these three; but the greatest of these is charity.—Corinthians xiii, 13.

Archbishop Whately did not despise a pun; in fact he rarely let an opportunity pass of perpetrating one, and sometimes at a jolly dinner would exert himself to make the worst pun of the evening. He thought gardening a dangerous indulgence for families, because they might grow madder. And it is to him we owe the valuable information that Noah's ark was made of gopher wood, but Joan of Arc was Maid of Orleans.

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The Cloud of Witnesses.

Paul regarded the illustrious examples of faith which he describes as a great cloud of witnesses. Their testimony to the truth, to the faithfulness of God, and to the power of faith to develop character and to inspire noble and heroic actions, was designed to strengthen and encourage all believers in the race that is set before them. What these ancient worthies did can be done by us. We may triumph as they triumphed, and we may be sure that the same divine shield that was over them will be over us.

The cloud, beginning with righteous Abel, has been a growing one. No bigger than a man's hand at the first, it has increased until the sky is covered. Since the sacred history was closed the witnesses for Christ have multiplied more and more, so that the briefest mention of their lives and deeds would fill the largest library.

The use of this testimony would seem to be to help those who are in the midst of the battle and trials of life. We are reminded that the temptations and sufferings which we have to encounter were common to those who ran the race before us. They had their trials and conflicts, and were often called to die for the faith which they professed. Their trust in God was tested to the uttermost, some of them were subjected to the most fearful tortures, but they died in the faith and were blessed.

And, besides helping believers, the testimony of the witnesses is to convince the opposers and doubters, and to lead them to the knowledge of the truth. Every martyr counts his converts, every holy and suffering life closed in peace and victory over death carries conviction to some. The standing miracle of grace exhibited in the example of Christians is more powerful than all other miracles in arresting attention and in overthrowing unbelief.

The cloud of witnesses to which the apostle refers was composed of those who had finished their course. Living witnesses are of the greatest value. There is an advantage in mingling with them, and in hearing from their own lips what they have felt and experienced. The accordance of the life with the profession is easily verified, and the testimony comes to us fresh from hearts still beating with the emotions and feelings which the present hour inspires. But still the living witness is in brief career. One of the best says: "Not as though I had already attained, either were already perfect." The complete testimony is delivered when the race is run, and when the full and rounded course has been achieved. To such cases the grace of perseverance is demonstrated, and the victory over death has been illustrated. Death thus puts its seal upon the testimony of the saint, and stamps it as a finished and imperishable record of the power and mercy of God.

The dead Christian speaks by his holy life even more emphatically and convincingly than he could while living. The apostle might have pointed to the example of living believers, but his object was to encourage these, and, besides, he sought to raise the faith and hope of all by examples that covered the breadth of human experience. Hence he puts in that great cloud only the glorified—those who had fought and won the battle, those who had run the race and gained the prize.

It strengthens the weak hands and confirms the feeble knees to think of the company assembled on the heavenly shore, and to remember that they, in their day of trial, were sustained by the same grace that is promised to us. God was with them in their temptations, in their suffering and in their dying, and he will be with us.

Seashore.

The meeting opened on the night of Wednesday, July 10, with a sermon on the barren fig-tree, and closed on the night of Thursday, July 18, with a sermon on the miracle of the manna. There were seventy-five conversions—possibly more—many Christians renewed their spiritual life, and times of refreshing came upon the church. All the meetings were good, but the best was the last, at which the altar was filled with seekers, and there were fifteen conversions. The Lord rained manna especially at that hour. At the communion service on Sunday afternoon there were sixty ministers, and about three hundred other communicants. Thirty-two sermons were preached, and we heard not one poor sermon. All were excellent, and several were of remarkable interest and merit. The gospel was preached in its fullness, simplicity and power, and we doubt not the bread cast upon the waters will be found after many days. Although the results of the meeting were gratifying, we cannot say that this was equal to some in past years. The weather was unusually warm, for the sea-side, the breezes were irregular and feeble, and the people were at times nearly overcome by the languor which the heat induced. Then, more than heretofore, there were diversions in the way of sailing, fishing and strolling, so that the attendance at preaching during the day was often considerably diminished by these causes. The Saturday and Sunday attendance was as large as heretofore, and the regular night congregations were better than in other years. There were probably two thousand people on the ground on Sunday. A number of large tents have been built this year. The grounds have been cleared up a good deal, and are becoming more beautiful and attractive. The open space around the preaching-shed, and the entire front, sloping to the water's edge, are richly carpeted with Bermuda grass, and the young oaks planted in the place where the tall pines once stood, are growing thriftily. The meeting was an occasion of Christian reunion for the Methodists of Louisiana, Mississippi and Alabama. Many came from distant places and their communion in Christ was blessed. The time will doubtless come when every section of the South will contribute to swell the congregations at Seashore. Its influence for good is already felt in remote sections, and this influence seems to widen every year. The trustees present were hard-worked, and some of them were scarcely ever able to hear a sermon. They were cumbered with much serving, but in this instance there was no occasion for rebuke. When we left the camp ground on Friday there were a number of families remaining, who will spend several weeks enjoying the sea breeze and the bathing. It is a quiet and hallowed spot—none better as a place for rest and recuperation. Sunday-school and preaching will be kept up for several Sundays to come—probably till the first of September.

Going It Alone.

MR. EDITOR: Recently, while traveling on a railroad train, I observed two persons of the common species of commercial travelers—now as numerous almost as the locusts of Egypt—playing at cards in the car usually reserved for ladies. Having no acquaintance with the game, I could not be highly edified. They were quite absorbed, and occasionally grew excited. With an air and tone of prospective triumph, one exclaimed earnestly: "I'll order you up and go it alone." What that signifies to gaming men, is beyond my ken. But I began to moralize upon the expression, and concluded that it hit too truly represented the moral and eternal history of many like characters. That young man was "going it alone," *without conscience*. There was a time when such a scene and expression would have shocked his moral consciousness. The recollections of parental and Scripture teaching made him shudder at the very thought of becoming a card player and gambler. Even the sight of a deck of cards excited fear at the presence and subtle power of temptation. But immoral company was not shunned, until such association became congenial. An oath that once fell upon his ear as but another echo of Sinai's thunders against taking God's name in vain, now makes no impression. May be he also has contracted the dreadful habit. He has a distaste for home. His chair around the evening hearthstone is so often vacant, while loving parents fear, but fondly hope, that their dear boy is in no evil place. He no longer occupies his seat in the family pew. Alas! he has throttled the warning voice of conscience. To this faithful sentinel of Heaven in his bosom he has said: "I'll order you up and go it alone." No longer trouble me with your wooings and warnings."

He was also "going it alone" *without God*. Years agone he had reverenced the name of Jehovah. He had spoken the word softly, with the first sentence of the Lord's Prayer ringing in his heart: "Hallowed be thy name." God was in all his thoughts. He shuddered at the possibility of incurring his displeasure. All of life's blessings and hopes were attributed to his good Providence. Prayers were offered for his daily guidance and infinite compassion. Now he has covenanted with evil. His friends are the enemies of God. His associations are in places God never enters. To the Lord of all, by whom we live and move and have our being, he has said: "I'll order you up and go it alone. I am amply sufficient to take care of myself. I have no fear of your law nor the issues of the future."

He was "going it alone" *without manly principle*. Once the word of God was the lamp by which he guided every step. He had a chivalrous admiration for a gentleman of the highest Christian type. On the contrary, he looked with righteous disdain upon the earthly soul, without lofty ambition, and manly purpose, and sacred integrity. His ideal type of manhood was the stainless and symmetrical Christian. This also was his constant example and the goal of his ambition. But now, alas! he has no emulation. His preferred friends are bloated inebriates who tarry long at the wine, and dashing young Americus, whose only genius is to win at games of chance. He has lost his sensitive honor and moral courage. His hopes of the future look not beyond present gratification. If he can manage to secure sufficient business to maintain the favor of employers, and make or win enough money to procure board, clothing, wine and cigars, he will have satisfied his ambition, but disappointed the hopes of a hopeful young life. To all holy purpose and manly principle he has said: "I'll order you up and go it alone."

He was "going it alone" *without heavenly hope*. The day had passed when he hoped by faith and faithfulness to wear a crown of life. Conscience has so long been silenced, and the heart so long filled with carnal desire, that he rarely thinks of the future. Thought and time are absorbed in present gratification. Death, judgment and eternity cannot be contemplated without remorse and fear; hence they are rarely subjects of consideration. Going through this brief earthly life without conscience, God and manly principle, he will enter eternity and appear before the throne of judgment without one gleam of hope. We are too prone to evil, and too feeble to resist temptation, to boast of our independence. If we hope to reach the better land we cannot travel without the light of the Sun of Righteousness. The reason there are so many shipwrecked lives, and bankrupted characters, and disappointed hopes, is that, like the young card player, they have tried to "go it alone."

C. B. G.

Foreign Letter.

MR. EDITOR: The Irish Wesleyan and Primitive Wesleyan Conferences have just been held in Dublin. These Conferences will be memorable in the history of Irish Methodism as having consummated the union of the two bodies which they represent. Henceforth Methodism in the land of the shamrock and the shillaly will be one, save five Methodist New Connection mission stations which will soon be joined to the united church, and a few Primitive Methodist stations which must sooner or later be absorbed. I do not say that the time is ripe for one Methodist Church throughout the world, but a reduction in the number of Methodist bodies is wise, and worthy of the genius of the highest ecclesiastical statesmanship. Any one not in this direction deserves prompt and wide record and recognition. Before the act was consummated there was a long and able debate in the Wesleyan Conference. An amendment was proposed to delay the union for a year, but this was subsequently withdrawn, and the resolution favoring immediate wedlock was unanimously passed by the Conference, standing. A deputation was sent to the Primitive Wesleyan Conference to announce the fact to that body. The announcement was received with the greatest enthusiasm. Thus, after sixty-two years of separation, the two bodies are again one.

Prof. William P. Applebe, LL. D., announced to the Conference his intention of taking the degree of D. D. at Trinity College, Dublin. In order to do so he must preach a sermon in Latin, and then again in English. He is the first minister outside the Protestant Episcopal Church who has ever taken that degree in Trinity. Since disestablishment it may be taken by the minister of any denomination who is qualified to do so.

The aggregate of members in the Wesleyan Church is 12,850, and 52,523 attendants on public worship. The membership of the Primitive Wesleyan body is not so large.

The Methodist New Connection Conference was held in Ashton-under-Lyne. The Rev. John Ogden was chosen president, and a layman was elected secretary. In his inaugural address the president made no reference to current events of a social, political or ecclesiastical character, but confined his remarks exclusively to connectional matters. This is the oldest of the minor Methodist bodies, but not the largest. Its ministers have generally been men of ability and culture. It has some very scholarly theologians and widely-known authors. The numerical increase for the year was nearly one thousand members.

The Primitive Methodist Conference was held in Manchester. This body is more liberal in its polity than the New Connection. Its Conference is composed of two laymen to one minister—slightly too much of what is considered a wise and good thing in this age of progress. As in theology, so in church polity liberalism may proceed too far. Never did an ultra and unsafe radicalism bid so hard for popular sympathy and support as it is doing now; and never were the foundations of Christian faith more fiercely assailed. The old landmarks are sought to be removed with iconoclastic zeal, and the Christ of the Bible is attempted to be uncrowned and placed upon the same level with the heathen sages and philosophers. Democratic, however, as the polity of Primitive Methodism is, it has prospered very amazingly, and has achieved wonderful success as an evangelizing agency among the low substrata of English society. Indeed it has been the means of doing more for the Christianizing of the working classes of England since its origin, a little more than fifty years ago, than the Established Church has ever done with all its wealth and prestige. The Rev. Henry Phillips was elected president. Exclusive of Canada, it has a membership of 182,782, and a ministerial staff of 1,128. Increase for the year, 1,861.

OBSERVER.

A Pure Language.

The following is a fragment of an address by Bishop McTyeire before the Alumni Society of Whitworth Female College, Mississippi, June 21:

"As educated, Christian young women there are three things we ask of you, and have a right to expect: That you will turn upon our Southern land a pure morality, pure manners, and a pure language.

As to the last—a pure language. This is closely related to the two former. Language is a *power* in making and preserving manners and morals; it is also an element of both. Low manners and low language go together, they react on each other. Loose morals and loose language spring from the same source; and they also mutually influence each other, as cause and effect.

To *you* I need not say: Avoid slang phrases; but let me invoke your aid in driving out a word which, though not indigenous to our soil, has taken root and is spreading. Like dog-fennel, it threatens to cover the land. Farmers and dairymen complain of the advent of a strange weed—called bitter weed—that is spoiling the milk and butter. It was unknown among us a few years ago; and so was this word. Do you ask: What is it? Until lately it was confined to a small section of the United States, near Plymouth Rock. When you heard it you knew the locality whence the speaker hailed—his speech betrayed him. Now, alas! it has got mixed in with our vernacular. Even in Mississippi I have heard the strange sound. What is it? It is—*Guess*. "I guess so—I guess not; I guess I will—I guess I won't; I guess, I guess"—until one feels like pressing his fingers to his ears.

In its place *guess* is a legitimate word; but how often do we hear it in its place? Once in a thousand times! Children play at guessing. Something is held in one hand, and both hands are closed. "Guess—right or left?" The answer is made at random; it is a chance; there are no grounds of reasoning upon which to base a conclusion; there is no weighing of probabilities, no act of the judgment. It is pure guess-work. When childhood's games are past we fall sometimes upon occasions where we must guess which course to take, which things to choose, and often our judgments are credited with shrewdness, where it was only a happy, or, if you please, a lucky guess.

But take a few specimens out of modern social life—I emphasize *modern*.

"Mr. Jenkins, will you have your tooth pulled?" The aching Jenkins whispers: "I guess I will." He has already made an appointment with the dentist.

"Mrs. Jenkins, what will you do for your husband's relief?" "I guess," she replies, "I'll make him a mush poultice;" and while she speaks she is spreading the smoking mush on a nice, clean napkin.

"Mr. Jones, will you ride to town or walk?" Jones slowly replies: "I guess I'll ride." His horse is hitched at the gate.

"Johnny," says his fond mother, "will you take milk or coffee?" In full view of the creamy goblet, the son says, "I guess I'll take milk," and proceeds with his breakfast.

"I guess it will rain to-day," soliloquizes Mr. Probs, after closely scanning the barometer, and bringing to bear all his meteorological science upon the murky heavens—"I guess it will rain;" and he takes his umbrella along.

Not long ago I heard an improvement—or, as your musical ladies would say, a *variation*—on "Says he, and says I." It was on this wise, completely blocking up the flow of narrative of which it formed a part: "Says I; I guess—says he, I guess not, says he. I guess, says I; I guess not, says he"—and so it went, on till I was compelled to take up a newspaper to mitigate, if not escape, the infliction.

Our Southern speech used to be: I reckon, I think, I conjecture, I suppose, or some other word to suit the case, of more or less certainty, based upon a consideration or calculation in the premises.

St. Paul says: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Let us translate that into the late style, and see how it sounds: "For, I *guess* that," etc. Have you not enough of it?

Ladies, we implore your help to drive this mongrel word out of the land. Rid us and deliver us of this speech of strangers. Purge out this foreign leaven that has crept unawares into our colloquial language. It is most conspicuous among our newly-educated colored people—they have it worst. They are guessing at everything. It is before and behind and in the middle of their sentences—a beautiful and fascinating affectation. I am inclined to think it caught among the negroes first, and thence spread to the uneducated white people, and thence is spreading even among the educated classes. Let it not once be named among you. Root it out; and be assured that to the extent the *alumni* of your college do this good service they will be the benefactresses as well as titular mistresses of English literature.—*Nashville Christian Advocate.*

The health of the city of New Orleans has thus far been unusually good. There has been, we believe, one case of yellow fever. No more than this has come to the knowledge of the Board of Health, and the board is exceedingly vigilant and thorough in its duties. Malarial fever has prevailed in some neighborhoods, but our most skillful and experienced physicians assure us that it is not yellow fever. We believe the city at present is perfectly safe for unacclimated persons. We are having hot weather, but the heat here does not compare with that in the West and North, and we have heard of no cases of prostration or *coup de soleil*. Yellow fever may come later in the season, but when it does we shall not fail to give notice of its presence. At this writing there is no cause for alarm.

Since writing the above we learn that a number of sporadic cases have occurred, but we still believe there is little danger to unacclimated persons who take care of themselves. The *Picayune* of the twenty-fourth instant says:

We learn from an official source that within the past few days there have been in New Orleans fourteen cases of yellow fever, seven of which have resulted fatally. The cases are described as sporadic, and the type extremely virulent. The details will be found in our local columns. The Board of Health will combat the disease in every possible way; and while there is thought to be no immediate danger of its spreading, they will environ and isolate it in each locality where it has appeared or may appear, with extreme care.

In all of these fourteen cases the sufferers were unacclimated. In view of this fact, and of the isolation of the cases, there is no cause for alarm among our habitual residents. The actual facts, thus plainly stated, upon this unfortunate but limited visitation will, we hope, have the effect of allaying useless, causeless and damaging excitement.

The Publishing Committee of this paper held their annual meeting at the Seashore camp ground during the time of the camp meeting. R. J. Harp is continued as publisher of the ADVOCATE. We have always believed that our church papers should charge at least $2 50 for an annual subscription, but a majority of the committee and the publisher deemed it inexpedient to raise the price at the present time.

The matter, however, was left to the discretion of the publisher should he see his way clear at any future time to modify or change the present rate. All the members of the Publishing Committee were present except Rev. J. G. Jones, of the Mississippi Conference. Rev. Dr. Watkins acted as chairman of the committee, and was appointed to prepare the usual address to the patrons of the paper. The address has not yet come to hand, but we expect it in time for our next issue.

To be rich you must be simple. In true simplicity there is true sublimity.

These words of the Rev. Phillips Brooks are a pertinent and complete reply to a good deal of not well considered talk about the "two sermons a week" question: "How is it possible,' people say, 'that any man should bring forth two strong good sermons every week?' It is impossible. Let us have only one service every Sunday; and if the people will insist on coming twice to the church, let us charm them with a little good music and a few remarks," and call it a "vesper service," or let us tell a few stories to the Sunday school and call it "children's church," but let us not preach twice to men and women. It is impossible. It is impossible, if by a sermon you intend a finished oration. It is as impossible to produce that twice as it is unprofitable to produce it once a week. But that a man who lives with God who delights to study God's world in the Bible, in the world, in history, in human nature, who is thinking about Christ, and man, and salvation every day, that he should not be able to talk about these things of his heart, seriously, lovingly, thoughtfully, simply, for two half hours every week is inconceivable and I do not believe it. Cast off the haunting burdens of the notion of great sermons." There are, however, *some* ministers who are not haunted by any such notion, and to them this last hint does not apply.—*Advocate.*

We publish elsewhere the provisions of the treaty of Berlin. Peace in Europe seems to be assured for some years to come. The territory of Turkey has been curtailed, the protection of Christians guaranteed, and the Moslem power is a mere shadow. Much has been gained for Christian civilization; and while we should have been glad to have seen the Turkish empire entirely dismembered, we are thankful that much has been done toward the advancement of Christianity and stable government. In the order of Providence the problem is being gradually wrought out. It will not be long before the waning crescent shall disappear forever from the horizon of Europe.

The week of prayer begins on Friday, August 2. It would have been better to have had it later, and after the heated term. September would have been a better time. The Bishops, however, have appointed the second of August, and we hope the churches will generally observe it. Services, wherever practicable, should be held daily, and our people, who from any cause are debarred the privileges of meeting together, will find it profitable to make special prayer in private and at the family altar for the outpouring of the Spirit and for the revival of religion throughout the country.

We are glad to hear that our friends on East Baton Rouge circuit are getting along finely under the pastoral care of Rev. R. T. Davis—that they have flourishing prayer meetings, and also that the cause of temperance is prospering. We give the substance of a brother's communication in the above; would have given his letter in part, at least, had it been accompanied by the name of the writer. A constant reader should have learned by this time that we can publish no communication without the name of the writer.

Rev. T. J. Hough, pastor of our church in Natchitoches, La., writes us that he has just closed a protracted meeting of great interest and power. We have a membership in Natchitoches of nearly seventy, and a new church is in progress, to cost about $3,000, and to be finished in November. Bro. Hough is doing a good work, and has reason to be greatly encouraged.

We regret to learn that Mrs. C. S. A. Miller died at the residence of her daughter, Mrs. Drake, at Waterproof, La., on March 31. Sister Miller was for forty-five years a member of the church in Waterproof, and a most exemplary Christian. Her last hours were peaceful and triumphant.

It will be seen by a notice on the eighth page that the Crystal Springs camp meeting begins on Tuesday, August 6. This camp meeting is one of the largest and most important in the Southwest. All are invited. Let the people gather at the feast of tabernacles.

Rev. J. L. Forsyth sends us the sad intelligence that Sister Johnson, wife of Rev. Pinckney Johnson, of the Mississippi Conference, died at Brookhaven, July 11. We sincerely sympathize with Bro. Johnson in this his time of sorrow.

A subscriber writes us that he has planted two acres in corn expressly for his preacher and the ADVOCATE. The corn is fine, and Providence seems to have blessed the brother's entire crop.

Pere Hyacinthe has returned to Paris, and is again lecturing. Though the late restrictions have been removed, and he is not now fettered as he was as to choice of subjects, still his audiences are not as large as was anticipated.

Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.

Centenary College.

MR. EDITOR: Having attended the commencement exercises of Centenary College, and made observations of its administration, methods of instruction and general condition, I take pleasure in reporting my impressions. The number of students in attendance is somewhat larger than the former session, though the patronage is lamentably small. The faculty of instruction is able, and in every way worthy of the utmost confidence. They are men of conscientiousness, fidelity, as well as abundant ability. Their work is thorough, painstaking and honest. The public exercises of commencement week gave ample testimony as to their readiness to instruct and patient faithfulness of labor. Those who received diplomas of graduation rank with young men of any institution in breadth of manner, dignity of deportment and culture of style. I have no hesitancy in saying, though at the expense of seeming extravagance, that the valedictory address was the most appropriate and excellent of its kind I ever heard. For moral tone Centenary College has not a superior and few parallels in our country. The young men are mostly of solid worth, and all, with scarcely an exception, of exemplary morals. There have been no occasions for harsh discipline or stern reproof. Parental affection on the one hand, and filial reverence on the other, have prevented uninterrupted good order and joyful contentment. Eight of the students are in course of preparation for the gospel ministry. Some of these give promise of great success, and distinction.

The entire expense is as cheap as any college in the land. Good board can be had for $10 a month when the student occupies his own room in the college dormitory. Other necessary expenses are a mere trifle. Without a single exception, I believe, the young men appeared quite vigorous physically—a sufficient evidence of the healthfulness of the locality. I felt gratified for the opportunity afforded of visiting this historic place and honored institution of learning, and most heartily commend it to the liberal confidence and patronage of the people. I am now assured that the—how long we cannot say—Centenary College will put on its wonted vigor, and again wield the influence of its once grandly prosperous years. Those immediately in charge of its fortunes have the courage and purpose to win the day, however long delayed.

CHAS. B. GALLOWAY.

Vicksburg, July 5, 1878.

Books and Periodicals.

We have received from the Southern Methodist Episcopal Publishing House, Nashville, a Catechism of Church Government, by Bishop Pierce. We have already called attention to this excellent work. It is a pretty thorough exhibition of Methodist polity and economy, well adapted to the advanced classes in the Sunday school, but still better suited for instruction of all our people. It is a work that the preachers can and should be instructed by it, and every member should have it in his hand at once. It is a comprehensive and satisfactory statement and vindication of our church government, and the same is to be circulated and read. We hope it may be ordered largely, and that all our people will read it.

The Southern Review for July is very rich and tempting table contents. We have not had time to examine it, but for the present we give the title of the articles: 1. Christian Cosmos. 2. Fifty Years of Life. 3. Edwards on the Will. 4. Progress in Human Thought. 5. Telephonic and Phonograph. 6. Greek Church. 7. Literature of Science. 8. Celibacy in the Christian Church. 9. Dr. Dabney and Dr. Hodge. 10. The Rock of Our Salvation. 11. Notices of Books.

Sunday Afternoon for August contains: Fishers of Men; A Prison for Debt; The Bakines of Hyanis; Life in Geneva; Superfluous Things; The Royal Mother of a Royal Race; Anna, the Prophetess; Sketches of the Greek Revolution; and other articles.

We are indebted to Hon. E. John Ellis for the report of the Department of Agriculture for 1878.

Lippincott's Journal for August contains the usual variety of choice literary articles.

The circular of the Consolidated Tobacco Association of Jersey City says that there are in Jersey City 1,200 places licensed to sell liquor, a large number without license. The circular claims as a result that the city pays annually for the support of the police department, making a total of $210,000. There was received for 1,672 licenses, $21,875, leaving a deficit for the police of $214,329.

Spanish Manners and Customs.

The Spaniard never does to-day what he can put off till to-morrow. He has no idea of the value of time, and cannot understand why foreigners should make such a fuss about punctuality in keeping engagements. Boys and girls come loitering into school hours after the appointed time, and the teachers say nothing, for it may be themselves next time. Even the railway train is infected by the sleepy atmosphere of Spain. With ordinary trains there is a half hour's rest at every station—big or little, passengers or none—to recover breath after traveling so fast the previous half-hour. The driver must get down to stretch his limbs and have a chat with his friends. The guard has to gather the news of the place, and perhaps take a stroll outside the station to see if there is any distant traveler in view who may perchance be going on, and who, in that case, must be waited for. The passengers descend to have a glass of water, or to replenish their stock of cigarettes and matches. There is no fear of their being left behind. When it is considered time to think of moving on again, first one bell is rung, (to which nobody pays any attention;) then another bell; then a horn blows; and it is only when you hear the steam whistle that you have got "positively the last call." The Spaniard smokes not only in all the carriages of every railway train, but at breakfast and dinner too, irrespective of the presence of ladies; at his place of business, whether that be a private or a government office; and probably spends a fourth of his waking time in making cigarettes and stinking lights, and a fourth of his income in tobacco.

In any reference, however brief to the morals of the Spanish people, their peculiar institution, the bull-fight, cannot be omitted. I shall not attempt what has so often been done—a description of a bull-fight. The subject is not inviting. I only mention one incident which will illustrate how the national institution operates on the character of the people. At a *fête de toros* at Madrid one of the horses was drawn out of the arena fatally gored by a bull. It was not dead, but its entrails had gushed out, and its limbs were quivering in the death-agony. A ring of boys immediately formed round it, uttering shrieks of delight, one of them with a stick poking at the poor dying creature to "make him kick again." It need not be told what effect this training has upon the youth of the country. The brute creation in Spain groans under the cruelty of man. And this national sport of bull-fighting is not falling into disrepute. Scarce as money is in Spain, means are found to erect new *plazas de toros* on a grander scale than ever. In small towns, where a bull-ring is unattainable, there must be a *suerte de toros*. At Huelva, the summer I was there, the Corpus Christi was celebrated by the gift of a bull from the municipality, to be baited through the town. It was no drawback to the hilarious enjoyment of the spectacle that the maddened animal, in its career through the streets, killed one man and fatally wounded another.

STEPS TO HEAVEN.—There was a boy whose slender stock of wit scarce raised him above idiocy, but who had been taught by the Spirit a knowledge above all human wisdom. A friend, wishing to find out whether he had any ideas on the subject of religion, said to him one day: "It is hard work, is it not, to get to heaven?" He was surprised to receive the answer: "No; it is easy. There are only three steps—first, out of self-second, into Christ; third, into heaven."—*Sunday Teacher's Treasure.*

MARRIED.

HENINGTON—MARTIN.—July 9, 1878, at the residence of Gen. Martin, father of West Station, Hollingsworth, Miss., by Rev. George W. Brown, Mr. T. Heninton, of Memphis City, Miss., to Miss Mollie E. Martin.

HUDSON—HILL.—July 10, 1878, at the residence of the bride's mother, Mrs. Margaret Hill, of Canton, Miss., by Rev. H. D. Norsworthy, Mr. Rod Hudson, of Vicksburg, to Miss Nannie Hill.

GRAY—BISHOP.—July 17, 1878, at the residence of the bride's father, Wright Grove, Miss., by Rev. Irving Mallet, Mr. J. J. Gray to Miss Emmie Bishop.

Publisher's Department.

PRICE OF THE ADVOCATE.

The Publishing Committee, at its session, July 23d passed a resolution recommending that the subscription price of the ADVOCATE be continued at $2. We were opposed to reducing the price when it was done, and did it cautiously in compliance with the wishes of the intervening Conferences. The impression seems to be universal now that it is inexpedient to raise the price. While the other church papers reduced their rates it had no effect, that we could perceive, on our patronage as there was at that time a steady increase; and we see no reason that the rates of our paper here, having a distinct territory, should materially affect the patronage of other papers in the territory of which its rates are never even except by accident. With the expressed confidence of the Publishing Committee as to the mistake of raising, we prefer not to go on till the Conferences in compliance with whose wishes we reduced, shall direct and express their wishes again.

—ROBT. J. HARE, Publisher.

THE tide of transient travel and sightseers rolls this way. The New York *Hotel Directory* has largely turned in favor of the famous Grand Hotel on Broadway and Thirty-First street. This great hotel has always been a popular resort with the best classes of visitors, and since the rates have been reduced it is more popular than ever.

E. H. ADAMS & BRO.—Bargains in everything in the dry goods line are offered by that exception house, E. H. Adams & Bro. Those desiring cheap bargains should not fail to give them a call, and we assure them that they will get their money's worth.

WE REFER parties needing steam engines, boilers, mills, gins, presses, etc., to the advertisement of H. Dudley Coleman & Bro., No. 12 Picton street, New Orleans, La., they being manufacturers and dealers of well-established reputation.

MR E. E. F. ROSS, one of the staff of this paper, leaves this evening for the West and East on business connected with the ADVOCATE. Any attention shown him will be appreciated.

THE QUICKEST TIME EAST.—The Great Jackson Route is now making the quickest time to New York ever known, leaving New Orleans daily at 5.45 P. M., and arriving at New York at 6.35 A. M. Allowing for the difference in time between the two cities, the run is made in the unprecedented time of five-nine and three-quarter hours. This quick time is made only by the Great Jackson Route and is the result of its enterprise in rebuilding its track with steel rails and new ties at heavy expense, and the thorough system of ballasting that has been undertaken. This fast train will be of great advantage to the people of this city, which it is hoped they will show their appreciation of its liberal patronage. Only one change of cars, which is made at Columbus, Ohio, where breakfast is taken in the splendid dining hall at that place at 8 A. M.

This route also claims the quickest time to Boston, arriving at 2.10 P. M. Actual running time, sixty-seven and one-half hours. It likewise is the most desirable route for all New England points. The time to all intermediate points is correspondingly less, thus making this *the quickest and best route to all the eastern and eastern cities.*

Excursion tickets to Waukesha, Oconomowoc and all the Northwestern summer resorts, to Niagara Falls, Put-in-Bay, etc., are on sale at the lowest rates; with the quickest time made by any line, and only one change of cars.

NEW ORLEANS FEMALE COLLEGIATE INSTITUTE.—The advertisement of this old institution of learning is published in to-day's issue. This college is well known, by reputation or personally, to a host of our readers. To the management of this college, as in everything else, Madame Lucopez-Leroy adds at a high order of excellence. She has had years of experience, and has devoted a special talent of labor and thought to the work of building up this school, and making it a first class institution of learning. She deserves a liberal patronage, and we commend her institution to the favorable consideration of our readers.

STATIONER LITHOGRAPHER AND PRINTER.—J. S. Rivers & Co., Camp street, has one of the handsomest establishments of the kind in the South, and is prepared to fill all orders in his line in a satisfactory manner. There is no house in the country that turns out better work, and at less prices, than will Orders from the country will receive prompt attention, and we can confidently advise our readers to give this house a trial. Mr. Rivers is one of the most reliable merchants in the city, and one of the best-known stationers and printers in the South.

VANDALIA LINE.—The attention of our readers and the traveling public is called to the merits of the Shawnee line. For parties going East by way of St. Louis there is no better road, comfortable coaches and elegant palace cars gliding noiselessly, swiftly and safely along over a track so smooth that one is almost unconscious of motion unless he chances to look out of the window. Offer for the time scheme unequaled in splendor and in variety by any thing the most fastidious traveler of the present generation ever dreamed of. The popularity of this old and reliable road is constantly and steadily on the increase. The officials of the well-known and highly-respected general manager, Col. Simpson, are fully appreciated by the traveling public.

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Among the lower orders bad smells are little heeded; in fact, "noses have they but they smell not," but, to the refined and educated, a pleasant odor emanating from a well-dressed person, produces feelings of pleasure and delight. The fragrance of Dr. Price's Eclipse Perfumes produces an influence that is captivating and delightful.

BUSINESS NOTICES.

DR. WILHOFT'S ANTI PERIODIC OR FEVER AND AGUE TONIC.—Wilhoft's Tonic has established itself as the real infallible Chill-cure. It is universally admitted to be the only reliable and harmless Chill medicine now in use. It still keeps confirmed by thousands of certificates of the very best people from all parts of the country. It cures malarious diseases of every type, from the smallest agues of the Ark and Red Rivers to the fiery fevers of the torrid zone. Try it. It has never been known to fail. Wholesale by FISLAY & Co., proprietors, New Orleans. For sale by all druggists.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, or an allister or leave black spots in the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St. Louis (Lindell Hotel.)

FOR particulars regarding Electric Belts address PROFESSOR ALVANIC COMPANY, Cincinnati, Ohio. now

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THE next session of this school will begin on the first Wednesday in October.

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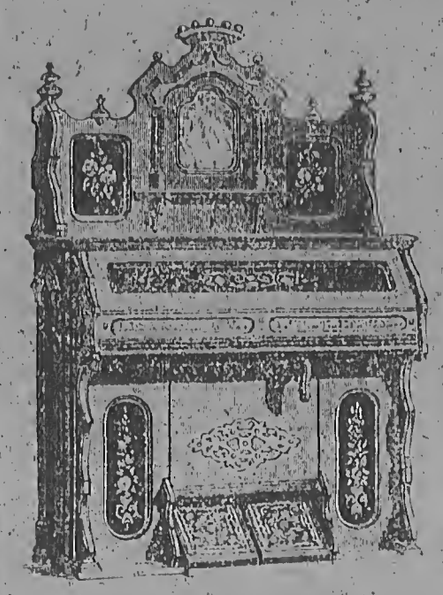

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POINT COUPÉE, La., April 3, 1878.

MR. THOMAS F. GOODE: By request I give you the following history of my case: Two years ago I began to suffer with severe pain in my kidneys, and to have periodical attacks of illness—which caused the most excruciating agony, from which I was relieved by the discharge of a stone from four to six grains in weight. There was never entire freedom from the pain in the kidneys. In eighteen months I discharged seven large stones, besides quantities of small gravel and sand. As the result of this protracted and great suffering my general health was shocked to so low a condition that my physicians advised me that I had nothing to hope for from medicine—that my case was a hopeless one—and I looked for relief only in death. To this state of despondency I was advised by Mr. L. L. Lyons, a druggist of New Orleans, to try the BUFFALO LITHIA WATER, spring No. 2. A week after I began to use it I had a slight attack as which I passed two small stones. Placing one of these in a glass of the Water, in three hours I found it dissolved to a fine dust, which gave me confidence, and I persevered in its use. I have had no attack since. The pain in my kidneys has entirely disappeared. I have regained my usual weight, and my general health is perfectly restored. I very cheerfully acknowledge my indebtedness for my life and the comfort which I now enjoy to this great health-giving Water. Respectfully, C. WOLFF.

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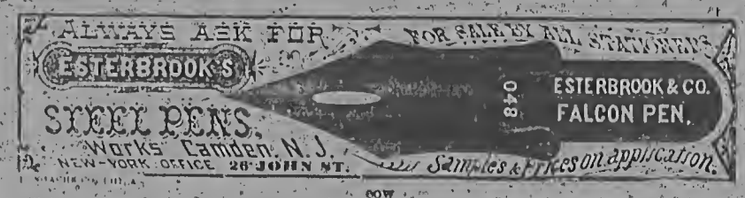

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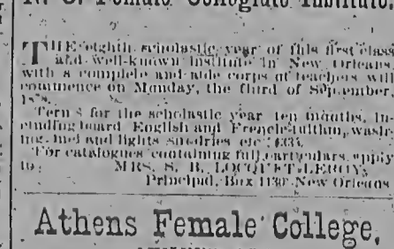

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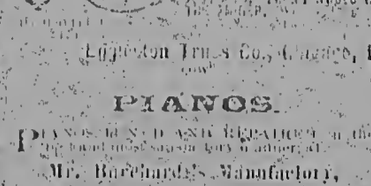

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INDIGESTION IN HORSES.

In the treatment of indigestion the most important part is in ascertaining the cause, and removing it. If occurring during the process of dentition, the temporary unshed teeth, or the crowns of such, should be removed, and any irregularity of the dental apparatus should be attended to. In all cases a change of diet should be resorted to, substituting roots or green food for hay and grain, and otherwise using such food as may be most easily digested and assimilated. An aperient is always beneficial, even if diarrhea be present, varying the strength of the dose and altering the ingredients according to the nature of the case. In aged animals aloes combined with vegetable tonic and stomachics; in young animals a dose of castor or linseed oil. After the operation of the purgative, vegetable tonics combined with an alkali will have a good effect in improving the appetite and correcting acidity. In sucking foals or calves a change of milk is necessary, the disease being probably due to imperfect secretion of the gastric fluids; pepsin may be used beneficially. This treatment, if the indigestion is not attributable to the presence of other disease, will, with careful attention to diet, pure air, moderate exercise and good grooming, generally effect a cure.

Cattle are subject to chronic indigestion from causes previously mentioned, and exhibit symptoms similar to what are observed in the horse. In addition, however, there is tympanites or bloating recurring at short intervals, particularly after a hearty meal. If in such cases the disease does not disappear with the use of aperients, stomachics and vegetable tonics, recourse must be had to an operation—that is, of opening the rumen externally, and extracting with the hand any foreign substance contained in the stomach, or, if no foreign body is discovered, the mere removal of the long-retained food will restore the organ to its healthy condition.—*E. T. Hargrave, U. S., in Kentucky Stock Record.*

FEEDING APPLE-TREES.

We would think a man would feed a row of cattle in stanchions on the side next to their bodies, instead of putting the fodder before their heads. This is, however, substantially what I saw a man doing the other day. He was feeding a lot of apple-trees with barn-yard manure, and piled it carefully up by the body of the trees, instead of placing it where the mouths of his subjects could readily get at it. The fact of the business is, we do not know much about roots. Square and cubit roots we learned by heart in the schoolroom; but these cylindrical roots that feed our crops and trees are pretty nearly a sealed book to us. An idea insinuated itself into my cranium last summer, while digging in the orchard, to see if the apple worm did not hide beneath the sod. I noticed the sod was tougher next to the body of the tree, while at a distance of eight and ten feet it was quite meager. I scratched my head a great deal over the matter, but a little scratching of the ground did me better service. I found the mouths of the apple-tree were out there several feet from the trunk of the tree, and sucked in so much of the moisture and nutriment that the grass had but little to live on, and gave up the fight. I know now where to feed my apple-trees.—*Detroit Free Press.*

GOOD COWS.—The largest recorded yield of a single cow, that is perfectly well authenticated, is that of an animal kept at the jail at Lewes, England. In eight consecutive years she gave 9,772 gallons, or an average of more than 1,200 gallons a year. She was milked one year, 325 days, and gave 1,230 gallons, which made 450 pounds of butter, or at the rate of a pound of butter from 2¾ pounds of milk.

A Mr. Scott, of Shaftesbury, Vt., had a cow whose milk yielded 301 pounds of butter in 1865, or at the rate of one pound of butter from 21 pounds of milk.

An Ayrshire cow recently yielded 300 pounds of butter in 4 months after calving, or between March 1st, 1876, and January 1st, 1877, besides supplying a family with milk and cream.

It must be apparent that the proportion of butter will vary not only with the breed, but with the season of the year. The milk of the Ayrshire cow is generally richer in butter than that of the Short Horn, but not so rich as the Jersey or Brittany. The best returns of butter are generally got late in the summer, or early in the fall—September and October.—*Canada Farmer's Advocate.*

EFFECT OF AMMONIA ON FLOWERS.—Prof. Gubba has been examining the effects of ammonia on the color of flowers. It is well known that the smoke of tobacco will, when applied in sufficient quantity, change the tint of flowers, but Prof. Gubba experiments by pouring a little ammonia liquor into a saucer and inverting a funnel over it. Placing the flowers in the tube of the latter, he finds that blue, violet and purple-colored blossoms become of a fine green, carmine and crimson become black, white become yellow, while parti-colored flowers, such as red and white, are changed to green and yellow. If the flowers are immersed in water the natural color will return in a few hours. Prof. Gubba also found that asters acquire a pleasing color when submitted to the fumes of ammonia.

AN EXCELLENT PLAN FOR GROWING CUCUMBERS.—Take a large barrel or hogshead; saw it in two in the middle, and bury each half in the ground even with the top. Then take a small keg and bore a small hole in the bottom; place the keg in the center of the barrel, the top even with the ground, and fill in the barrel around the keg with rich earth suitable for the growth of cucumbers. Plant your seed midway between the edges of the barrel and the keg, and make a kind of arbor a foot or two high for the vines to run on. When the ground becomes dry, pour water in the keg in the evening; it will pass out at the bottom of the keg into the barrel and rise up to the roots of the vines, and make them moist and green. Cucumbers cultivated in this way will grow to a great size, as they are made independent both of drouth and wet weather. In wet weather the barrel can be covered, and in dry the ground can be kept moist by pouring water in the keg.—*North Carolina Farmer.*

SELLING EGGS BY WEIGHT.—A correspondent of the *American Grocer* writes as follows in reference to the manner of selling eggs:

One change I should like to see brought about is in the manner of selling eggs; and, instead of by the dozen, to see them sold and quoted by the pound. Now there is no more justice in a consumer or retail dealer being asked to pay a certain price for a lot of eggs that will only weigh 17 or 18 ounces, and even some lots as low as 14 ounces, when the next customer may get for the same price a lot that will weigh 22 to 24 ounces (and sometimes more), than there is in selling short-weight canned goods or raisins. Can't the subject be agitated to the extent of bringing the attention of the trade strongly enough to the matter to create a change? I presume there is a standard weight for eggs, but if so I have never seen it.

BELLS FOR SHEEP.—The cheapest and best insurance against dogs killing sheep are bells—plenty of bells. The sheep-dog is a great coward when in pursuit of mischief, and he waits to do it quietly—wants no noise, no alarm. Bells bought at wholesale do not cost much. Buy a side of bridle-leather at the currier's, for collars, and put a bell on every sheep, if your flock is small. The price of one sheep will buy a gross of bells and leather enough and buckles to strap them. Put this gross of bells on a flock of sheep and they will frighten every dog out of the field. Flock-masters are slow to adopt a simple and cheap remedy like this, but will go to the Legislature, hire lobby influence, and spend large sums of money to little purpose. Members of the Legislature are fond of dogs themselves, and do not want them taxed. They own no sheep, and care but little about their protection.—*Southern Farmer.*

CELERY FOR FARMERS.—This vegetable is not generally cultivated as it should be, for the reason, doubtless, that the millions who could most easily have it have never learned to like it. As with tomatoes and some other vegetables, the taste for celery has to be cultivated; but when once acquired it is never lost, and no delicacy of the garden is more highly appreciated. In most parts of the country the use of celery is principally confined to city people, while farmers do not know or care for it. There never has been, and never will be, too much labor employed in producing articles which add to human happiness, but it often happens that this labor is so misdirected that some products are greater in quantity than for the time can be used, and so labor is poorly rewarded.—*Country Gentleman.*

TO CURE BEEF FOR DRYING.—This recipe keeps the meat moist, so that it has none of that toughness that dried beef mostly has when a little old. To every twenty-eight or thirty pounds allow one tablespoonful of saltpeter, one quart of fine salt, mixed with molasses until the color is about that of brown sugar; rub the pieces of meat with the mixture, and when done let all stick to it that will.

Pack in a deep, narrow vessel, as a keg or half barrel, that the pickle may cover the meat, and let it remain forty-eight hours; at the end of that time enough pickle will be formed to nearly cover it. Hang it in a smokable place for drying. Allow all the mixture to adhere to the meat that will.—*Hancock Clarion.*

MEAT RISSOLES.—Chop fine the cold meat, carefully excluding every particle of fat, skin and outside; pound in a mortar with a small piece of butter, shallot, pepper, salt, and powdered dried herbs; moisten with stock; put this into a pan on the fire and take off as soon as hot; stir in the yolk of an egg beaten up with a little lemon juice, and put the mixture by to cool; make a paste of six ounces of flour, two ounces of butter, a pinch of salt, the yolks of two eggs, and a little water; roll it out and cut it into small squares; put the meat in the center and paste the corners over, pressing them well down; fry in hot lard and serve with parsley.—*Scientific World.*

BOSTON BROWN BREAD.—Three cups of Graham, three cups Indian meal, one cup flour, one cup molasses, one quart of cold water, a large spoonful of baking powder sifted into the dry meal, plenty of salt, mix thoroughly, and boil for at least four hours in a tin pail well buttered, covered tight, and set on a plate in a pot of boiling water; when the water is removed it must be boiling. Many persons think rye flour is the same as rye Graham, but the former will not make Boston brown bread at all. I use a coffee cup for a measure, and unless the receipt is carefully followed the bread will not be a success. If it is, I will guarantee the dish to be of the very finest.

JAPANESE METHOD OF COOKING RICE.—A letter from Japan says: "They know how to cook rice here. Only just enough cold water is poured on to prevent the rice from burning to the bottom of the pot, which has a close-fitting cover and is set on a moderate fire. The rice is steamed, rather than boiled, until it is nearly done; then the cover of the pot is taken off, the surplus steam and moisture are allowed to escape, and the rice turns out a mass of snow-white kernels, each separate from the other, and as much superior to the soggy mass we usually get in the United States as a fine mealy potato is to the water-soaked article."

Prof. Wilder, of Cornell University, gives these short rules for action in case of accident: For dust in the eyes, avoid rubbing; dash cold water in them; remove cinders, etc., with the round point of a lead-pencil. Remove insects from the ear by tepid water; never put a hard instrument into the ear. If an artery is cut, compress it above the wound; if a vein is cut, compress it below. If choked, go upon all fours and cough. For slight burns, dip the part in cold water; if the skin is destroyed cover with varnish. For apoplexy, raise the head and body; for fainting, lay the person flat.

WATER IN THE EARS.—A warning to those about to indulge in seabathing is given in the *Medical Record* by Dr. Sexton, of the New York Ear Infirmary. He finds salt-water to be peculiarly irritating to the delicate membrane of the inner ear, while cold fresh water may be equally injurious. Every year hundreds of people are sent to the infirmary for treatment whose trouble has arisen from getting water into their ears while bathing, or from catching cold in the ears at such times. He recommends, as a precaution, the plugging of the ears with cotton before entering the water, particularly in surf-bathing.

MEAT SCALLOPS.—Take small scallop-shells or small tin patty-pans and line them with mashed potato; mince any kind of cold meat, and mix it with a little bread-crumb and minced boiled onion, seasoning to taste, and moistening with a little cold gravy; put a layer of this over the mashed potato in the shell, placing a layer of mashed potato on top, smoothing nicely and pressing it at the edges in scallops; lay a thin bit of butter in the center, and brown in a hot oven. Allow one shell or pan to each person.

TO PREVENT GLUE FROM CRACKING.—Glue frequently cracks because of the dryness of the air in rooms warmed by stoves. An Austrian contemporary recommends the addition of a little chloride of calcium to glue to prevent this disagreeable property of cracking. Chloride of calcium is such a deliquescent salt that it attracts enough moisture to prevent the glue from cracking. Glue thus prepared will adhere to glass, metal etc., and can be used for putting on labels without danger of their dropping off.

FRESSED VEAL OR CHICKEN.—Put four pounds of veal or two chickens in a pot, cover with water, stew slowly until the meat drops from the bone, then take out and chop it. Let the liquor boil down until there is a cupful, put in a small cup of butter, a tablespoonful of pepper, a little allspice and a beaten egg; stir this through the meat. Slice a hard-boiled egg, lay in your mold, and press in the meat. When put upon the table garnish with celery tops or parsley.

In South Holland a good cow will produce during the summer months, about 26 pounds of butter. In the high pastures of Seara, in Switzerland, the yield during the 99 days of summer is about 40 pounds, or less than half a pound per day. In Holstein and Lueneburg 100 pounds is considered a fair return; and even in England, 160 to 180 pounds annually, or from 8 to 9 ounces per day, for ten months in the year, are accounted an average produce.—*Massachusetts Ploughman.*

The Eucalyptus or Australian gum-tree, which has been extensively planted in California on account of its negativing the effects of malarias and miasma, has been found to possess the additional property of being a cure for rheumatism. A number of cases are reported where the leaves, moistened and bound upon the afflicted parts, have effected a cure, and a San Francisco doctor has gathered and prepared half a ton of them for shipment to the East.

A beautiful bracket may be made in this way: Make a rough wooden frame-work and cut pasteboard to fit it. Cover the pasteboard with dry moss, lichens and twigs, sewed on with green thread, the different shades and varieties tastefully combined. Then crystallize a solution of alum-water till the moss is studded with fine crystals like dew-drops. When dry, fasten to the frame with long, slender tacks, which will be hidden by the moss.

FRIED POTATOES WITH EGGS.—Slice cold boiled potatoes and fry in good butter until brown; beat one or two eggs and stir into them just as you dish them for the table. Do not leave them a moment on the fire after the eggs are in, for if they harden, they are not half so nice. One egg is enough for three or four persons, unless they are very fond of potatoes; if they are, have plenty and put in two.

The superintendent approached a youth of color, who was present for the first time in Sunday school, and inquired his name, for the purpose of placing it on the roll. The good man tried in vain to preserve his gravity when the answer was returned: "Well, mussa calls me Tap'n; but my *'ristocratic name* is Moses."

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If persons were aware of the injurious character of most baking powders, they would never use them. Ignorant persons know nothing about the chemical combinations necessary. The only good baking powder, prepared by a physician with special regard to its healthfulness, is Dr. Price's Cream Baking Powder.

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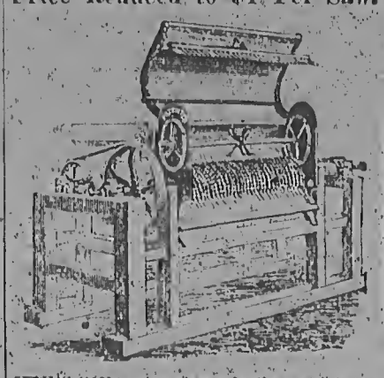

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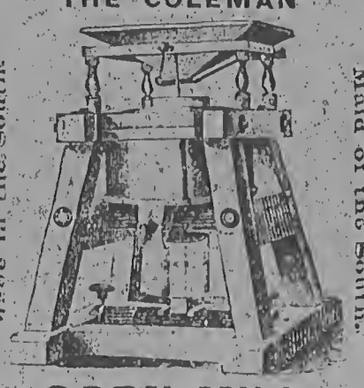

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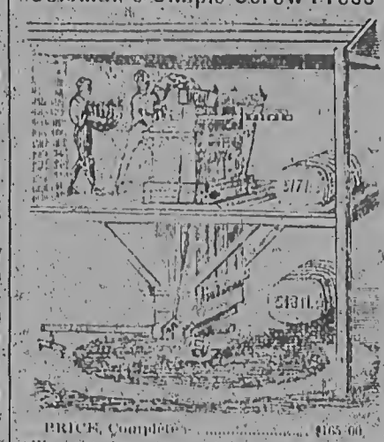

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COST OF
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This Bitters is manufactured only from one of the most rich and rare growths, plentifully in the medicinal districts of the South. I never use two or three different kinds of herbs at one time. This Bitters will give a wonderful satisfaction to all humans suffering of general complaints, and it will be found to be the only safe remedy against YELLOW FEVER. Remember that the Indians never suffer of that dreadful disease. My Bitters will cure all sorts of all miasmatic complaints, such as Swamp Fever, Bone Fever, Chills and Fever, Typhus, etc.
In nothing can be found in a drug store to give relief, or a cure in case of Dyspepsia, Yellow Jaundice, Liver Complaints, Cakes of Stomach, Heart and Kidney Complaints, Sick Headache, Cold Stomach, Nervous Debility, Loss of Appetite, Cramps or Colic in the Bowels, the use of my INDIAN ACCLIMATING BITTERS will give entire satisfaction. It is especially a wonderful satisfaction-giving remedy for Female Complaints, such as Falling of the Womb, General Weakness and Periodical Disorders.
This Bitters should be used in every family as a general protector against complaints and diseases. It purifies the air before it penetrates the lungs, and gives a digestion.
Try only one bottle of my INDIAN ACCLIMATING BITTERS, and you will be satisfied to buy in a little supply for family use.

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Call for certified pamphlets and directions for using the Bethesda Water and mysterious Agent's Salve.
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The Great Southern Remedy for
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IS PURELY VEGETABLE, and can be taken with full confidence that no result to the most delicate will follow. It is the most powerful purifier of the blood in existence. It eradicates from the system every vestige of the above diseases. Effect warranted. Sold by all druggists. Pamphlets containing testimonials and valuable information sent free to any address.
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INSURANCE.

Twenty-Ninth Annual Statement
OF THE
CRESCENT MUTUAL
INSURANCE CO.
NEW ORLEANS, May 23, 187
ASSETS, April 30, 1878 .....
GROSS PROFITS for year ending April 30, 1878 .....
The Board of Trustees this day resolved to after paying the annual dividend of TEN PER CENT. on the capital stock to the company, a dividend of TWENTY PER CENT. in cash, paid on MONDAY, June 10, to those parties entitled to receive the same.
TRUSTEES.
Thos. A. Adams, Jno. K. King,
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Ladies' Jet Chains with Charms inserted
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GUARANA
NEW CHINA MATTINGS
ELKIN & CO.,
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In WHITE, CHECK and FANCY PATTERNS, in various qualities and at very LOW PRICES.
We have a large stock of CARPETS—Brussels, Three-Ply and Ingrain. Also OIL CLOTHS in all widths. New Patterns of WINDOW SHADES

SCIENTIFIC.

—Several members of Parliament and men interested in the progress of technical education among workmen and artisans have begun the formation of a museum of trade patterns and "industrial examples" at Manchester, England.

—Clock-work has been successfully applied as a motor to sewing machines by a mechanician of Vienna. It can be wound up in a few minutes, and it will run for several hours, the speed being meanwhile fully under the control of the operator.

—There are 70 000 miles of telegraph wire in the United States and 30 offices, or one mile of line to every 30 square miles of area. England has 75 000 miles of line and 30 offices, or one mile of line to every one and a half mile of area. Prussia has 31 500 miles of line and 3 offices, or one mile of line to every 9 square miles of area.

—Manganese is not a normal constituent of the blood, although it is sometimes found in it in variable quantities. M. Richet recently made some quantitive determinations which confirmed the prevailing view that any manganese in the blood should be regarded as an accidental ingredient derived from the food.

—A case of poisoning by arsenic in toilet powder has attracted attention in the north of Europe, where some remarkable instances of accidental poisoning by arsenic have lately been made public. In Sweden Prof. Wallenstam, who suffered from gastric disease, had one of his Blackers examined, and arsenic was found in it; he, having some other Blackers examined, he found arsenic in several of them. The professor, then remembering that one of his children a few years previously had died from mysterious lingering illness, had the child's blanket examined, and the picture was found to be strongly impregnated with arsenic.

—Mr. Edison, of electric lighting fame, two years ago invented a new and remarkable invention. It is based upon the principle of the phonograph, and called the enchrosscope, and translating system of telegraphy. The instrument consists of a revolving disk, upon which is stamped down a sheet of paper. The surface of the disk is marked by a spiral groove, beginning at the center and gradually expanding, like a screw-thread. The disk is made to revolve by an electric motor, and while revolving a magnet moves over the surface, following the groove. A metallic arm holding the disk in place is caused to move so that the point which works in connection with the magnet directly over the spiral, much the same as the point in Edison's phonograph, moves over the surface of tin-foil on the revolving cylinder. The sheet of paper thereby becomes a matrix and stereotype, as it were of the characters transmitted. This matrix may become the medium of transmitting the communication at any times and from many different places as may be desired. By switching the revolving disk with the battery the disk will be made to revolve and automatically transmit. The great advantage of this instrument is that a message may be sent something in the ordinary telegraphic ways in as many places as may be desired.

—The Sonorous Sand of Kaui.—W. B. Frink, of Honolulu has sent some of this strange sand, taken from a bank on the Island of Kauai, to the Academy of Sciences, San Francisco. It is better for than describes its peculiarity. The bank which is composed of this sand commences at a perpendicular bluff, at the southwest end of the island, and extends one and a half miles almost due south, parallel with the beach, which is about one hundred yards distant from the base of the sand-bank. This sand bank is about sixty feet high, and at the extreme south end of the angle preserves it as steep as the nature of the sand will permit. The bank is constantly extending to the south. It is said by the natives that at the bluff and along the middle of the bank the sand is not sonorous. But at the extreme south end and for half a mile north, if you slap two handfuls together, there is a sound produced like the low hooting of an owl—more or less sharp, according as the motion is quick or slow. Sit down upon the sand and give one loud a quick circular motion, and the sound is like the heavy base of a melodeon. Kneel upon the steep incline, extend the two hands, and clasp as much sand as possible, slide rapidly down, carrying all that you can, and the sound accumulates as you descend until it is like distant thunder. In this experiment the sound was sufficient to frighten our horses, faded in a short distance from the base of the drift. But the greatest sound we produced was by leaving one native to span us belly and another taking him by the feet and dragging him rapidly down the incline, carrying as much sand as possible with them. With this experiment the sound was terrific, and could have been heard many hundred yards distant. With all the experiments that were made, it seemed the sound was in proportion to the amount of sand put in motion with a proportionate velocity. Another consideration seems requisite—that is, its perfect dryness. The dry sand would sound on the surface, where six inches beneath it was wet; but if any of the wet sand became mingled with the dry, its property of sounding ceased at once. The sand appears to the eye like ordinary beach-sand, but ordinary beach-sand will not produce the sounds. It has been said that it lost its sonorous properties when taken away from the bank. But I can discover no diminishing of its sonorous qualities, even [illegible] the bottle uncorked, and again frequently, and an hour more than ordinarily this time of year. Perhaps to a very dampatmosphere absorb moisture enough to its sounding.—*Alta Cali-*

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Home-Made Shoes, hand-sewed.... $4 00
Home-Made Shoes, screwed...$3 to $3 50
City-made Boots and Shoes of all kinds and styles, made of the very best material and workmanship, and at less prices than any other store in this city. Keeps all kinds for Gent's, Boys', Ladies' and Children's wear. Employs from 75 to 100 workmen constantly.

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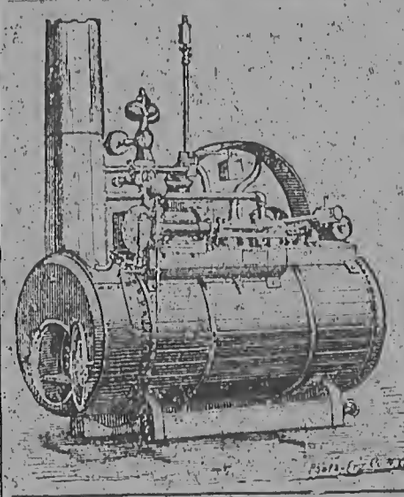

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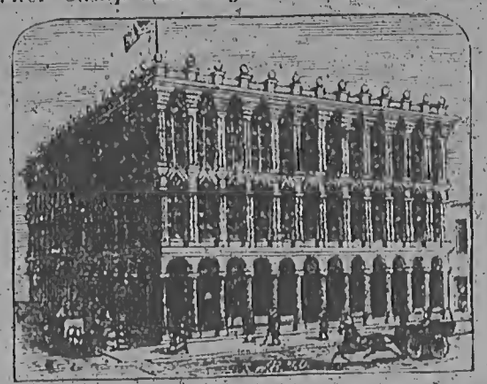

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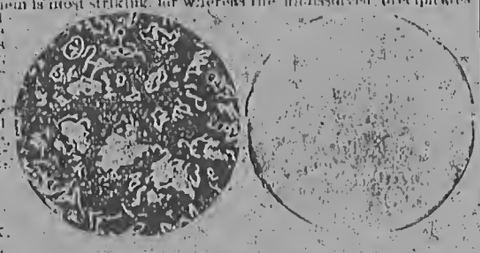

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Sash, Blind and Door
STEAM FACTORY,
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LUMBER YARD
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OLD VIRGINIA KITCHEN,
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Opposite St. Patrick's Church.
Meals and Rooms by the day or week, on the European plan. Meals at all hours of the day.

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CARPETINGS—Wilton, Axminster, Velvet, Brussels, Tapestry, Three Ply, etc.
FLOOR OIL CLOTH—English and American.
MATTINGS—Rolls White, Check and Fancy.
WINDOW SHADES, Table and Piano Covers.
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BURLAPS Table and Enamel OIL CLOTHS.
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OFFICE OF THE
American Cotton Tie Co.,
(LIMITED)
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Important Special Notice.
The AMERICAN COTTON TIE COMPANY (LIMITED) having fixed the price of the celebrated
ARROW COTTON TIE
at $2.50 per bundle, less 2½ per cent. discount for cash, the General Agents hereby authorize their Sub-Agents in the city dealers in cotton to sell to and contract with Factors and Country Merchants, for future delivery, on the above named price and terms, in quantities from time to time, as may be required, settlements being made on delivery.
The Company having a large stock now on hand and having contracted for an abundant supply to meet the entire demand for Cotton Ties throughout the Cotton States, the celebrated ARROW TIE will be placed upon the market generally, and sold by their numerous Agents at the price and terms above stated, it being the object and purpose of the Company to merit the continued patronage of the planting community.
R. W. RAYNE & CO.,
GENERAL AGENTS.

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Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Illustrated catalogue sent free.
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Established in 1837.

MISCELLANEOUS.

BREECH-LOADERS.
WE take this opportunity of informing customers and friends that the first installment of our fall stock of these goods (unexpectedly delayed a few weeks) has arrived and is ready for inspection. The Breech Loading Shot Guns alone, one department in Store comprises upward of 30 different styles and patterns, ranging through every desirable grade. These fresh importations can be profitably afforded lower than ever before, owing to present low cost of gold and sterling exchange, while all our old stock has been marked down to meet the shrinkage in value from declining gold. Don't take our word for it, but call and see for yourselves, whether and wisely to buy now or not.
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Leaves EVERY TUESDAY at 5 P. M.
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H. H. Brooks, Master, T. Kent Brooks, Clerk, will have as her regular passage apply on board or to
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J. F. ARLEY, Esplanade, at Bridge.
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Sole Agent in this city for Robinson & McMillan and McMillan & Son, Celebrated Stock on Cypress Mills. Lumber for Plantation use filled to order.

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TEAS, COFFEE, SUGAR, BUTTER, STARCH, Soap and Everything appertaining to a
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FARE ..... 10 CENTS for the Round Trip.
No extra charge for refreshments on board.

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COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, July 23, 1878.

COTTON.

The following report of the cotton market is taken from the New Orleans *Democrat*:

The advices from abroad were of a favorable tenor, but in consequence of the impossibility of obtaining freight-room the transactions were confined to 350 bales at firm prices.

The following is the official closing of the Cotton Exchange:

	To-Day	Saturday
Low ordinary		
Ordinary		
Good ordinary		
Low middling		
Middling		
Good middling		
Middling fair		

Sales to-day, 350 bales. Market firm.

COTTON STATEMENT.

In store and on shipboard, Sept. 1, 1877	29,356
Gross receipts since Saturday	
Gross receipts previously	1,666,110—1,666,326
Excess of actual stock, made from lighters, since September 1	12,327
Total supply	1,707,810
Exported to-day	52
Exported previously	1,664,521—1,664,573
Total stock this day	43,237
Total stock this day last year	40,365

The exports to-day were 52 bales to Vera Cruz.

Net receipts since Saturday	197
Receipts from other ports	199
Net receipts last Sunday and Monday	174
Net receipts same time last year	198
Net receipts since Friday	237
Net receipts same time last week	241
Net receipts same time last year	198
Net receipts since September 1	1,708,635
Net receipts same time last year	1,178,852

COTTON ON SHIPBOARD.

The amount of cotton on shipboard, as per account of the Cotton Exchange, is as follows:

Liverpool	3,2[illegible]
Havre	
Bremen	
Mexico	
Spain	
Mediterranean	
Coastwise	375
Total	3,581

This, taken from the stock at noon, as noted at the Exchange, leaves in presses 12,356 bales.

The receipts at all ports, consolidated, as per telegrams to the Cotton Exchange, show totals from noon on Saturday to noon to-day of 772 bales, against 854 bales on last Sunday and Monday, 589 last year, and 1,503 the year before.

MOVEMENT AT PORTS.

The movement at ports for three days, up to twelve M., to-day, is given below:

	Received since Friday,	Same time last week,	Same time last year,
New Orleans	2[illegible]	2[illegible]	[illegible]
Galveston	1[illegible]	[illegible]	1[illegible]
Mobile	[illegible]	[illegible]	[illegible]
Savannah	[illegible]	2[illegible]	[illegible]
Charleston	1[illegible]	[illegible]	[illegible]
Wilmington	[illegible]	[illegible]	[illegible]
Norfolk	2[illegible]	1[illegible]	1[illegible]
Baltimore			
New York	[illegible]		
Boston	[illegible]	[illegible]	
Philadelphia		[illegible]	[illegible]
Other ports			
Total	1[illegible]	1,189	3[illegible]
Receipts at ports since September 1			4,216,[illegible]
Receipts same time last year			3,[illegible]
Receipts same time year before			4,[illegible]

EXPORTS.

The consolidated report for three days gives exports to:

	G. B.	France	Cont.	Chan.	Stocks
This week	1[illegible]	[illegible]			[illegible]
Last week					1[illegible]
This week last year	4,93[illegible]	[illegible]	165		[illegible]

SNAP.—The *Orbit* thinks that was a good answer which was given to a vestryman who was always expressing his anxiety for "more snap." In his rector's sermons. "Perhaps," he said, "there would be a little more snap in me if there were more of it in those whom I serve for Christ's sake." When half the congregation, says the *Orbit* have not snap enough to get up betimes on Sunday, and bring themselves and families to church; when they have not the snap to keep all that depends on them up to the mark; when six of eight vestrymen have not snap enough to see that subscriptions and pew-rents are duly collected and current expenses met punctually; when the snap of an entire congregation fails to impress them with the self-respect sufficient to sustain a rector's effort by some effort on their part to give life to services and reality to all forms of parochial work; then what wonder if the only snap in a rector be that of a broken spirit, from which nothing can restore him to elasticity and vigor but a new spirit in his parishioners.

How magnificent is this idea of God's government! That he inspires the whole and every part of his universe, every moment, and orders it according to the counsel of his infinite wisdom and goodness, by his omnipotent will; whose thought is power, and his accession thousand times quicker than the light; unconfused in a multiplicity exceeding number, and unwearied through eternity.—*Dr. Ogden.*

The grocers of Blackburn, during the recent strike of operatives in Lancashire, issued a manifesto in which they declared that they could give no more credit until the operatives resumed work; but, they added, with an air of magnificent self-abnegation, "should trade revive, and a period of prosperity ensue, the operatives of Blackburn may rely on the support of their friends, the grocers."

When he had called the meeting to order, Brother Gardner arose and said: "Gem'len, if it wasn't for de wheels on a waglin de wagin wouldn't move. When de wheels am on, den what?" "Grease!" solemnly exclaimed an old man. "K'rect," whispered the president softly, rubbing his hands together. "We hez the waglin an' de wheels. We will now pass de hat aroun' fur de grease."

The old story of a man who listened to a very pathetic discourse from a strange pulpit one day, but was the only person in the house unaffected, is put to many things of these times. Upon being inquired of by some one how he could refrain, he answered, with a characteristic aridity: "Oh, sir, I belong to another church."

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	$4 00	4 60
Cotton sweeps	4 00	— —
Cultivators, Diam. and shovel-tooth	6 25	7 00
Cultivators, riding and walking	20 00	40 00
Shovels and spades	7 00	13 00
Axes	7 00	11 50
Shovel plows	4 50	5 50
Half do., with cutters	6 00	8 00
Double-shovel plow	4 80	5 25
Straub's corn mills	— —	— —
Corn mills, Coleman's	12[illegible] 00	425 00
B. J. West's corn mill	200 00	— —
Tunnard's corn and pea planter	— —	— —
Cotton planter	15 00	— —
Wagons, Carts, Etc:		
Wagon, two-horse	55 00	70 00
Wagon, four-horse	85 00	100 00
Wagon, (two-horse, thim.skein	60 00	70 00
Wagon, four-horse	8[illegible]	9[illegible]
Cane wagon	190 00	210 00
Ox wagon	75 00	115 00
Ox cart, complete	— —	— —
Cane cart	110 00	115 00
Tongue cart, complete	— —	12[illegible]
Plantation cart	45 00	60 00
Bagasse cart	65 00	75 00
Iron, ₱ lb.:		
Hoop	3¾	5
Sheet	3¾	5
Horse Shoe	3¾	4¾

BUILDING MATERIAL.

Bricks, ₱ 1,000:		
Lake	9 00	11 00
Country	— —	8 00
English fire	25 00	30 00
Lime, ₱ bbl.:		
Western	— —	— —
Cement	2 00	2 25
Plaster Paris	2 25	2 50
Lumber, ₱ 1,000 feet:		
Flooring, dressed	15 00	35 00
Flooring, rough	15 00	18 00
Ceiling, dressed	14 00	25 00
Weatherboards, dressed	14 00	18 00
Weatherboards, rough	— —	14 00
Scantling	14 00	18 00
Shingles, ₱ 1,000	2 50	3 50
Nails, best brands	3 20	— —
Smaller sizes proportionately higher	— —	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	— —	3 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
White Lead, best, ₱ lb	10¾	12¾
Paris Green, ₱ lb	35	40
Pat. Dryer, ₱ lb	10	13
Whiting, ₱ lb	1¾	3
Putty, in bladders, ₱ lb	3¾	5
Linseed Oil, ₱ gall	70	80

SASH, BLINDS AND DOORS.

Window Sash, 12 lights:

Size of sash	Sash per pair. Unglazed.	Glazed.	Blinds per pair.
8x10	35	$1 50	$1 5[illegible]
10x12	35	1 50	2 00
10x16	80	2 75	2 50

Sash Doors:	Single.	Double.
8 feet x 7 feet	$3 00	$3 75
8 feet x 8 feet	4 00	— —
8 feet x 7 feet 6 inches	— —	3 80

Panel Doors:

3x8 and 1¾ inch thick	$2 20
2x7 and 1¾ inch thick	2 25
3x7 and 1¾ inch thick	2 30
4x7—6 inch and 1¾ inch thick	4 00

GROCERIES.

Butter, ₱ lb.:		
Western	15	20
New York, good to creamy	25	27
Coffee, ₱ lb.:		
Rio, fair	13½	15[illegible]
Rio, good	15[illegible]	16[illegible]
Rio, prime	17	17¾
Java, choice O. G	25	30
Candles, ₱ lb.:		
Star, best brands	12	13
Corn Meal, ₱ bbl.:		
Best, R. M.	— —	2 [illegible]
Cheese, ₱ lb.:		
Factory	9[illegible]	10
N. Y. cream and English dairy	15	15[illegible]
Fish:		
Mackerel, extra No. 1, in bbls	— —	22 00
Mackerel, extra No. 1, in kits	— —	1 50
Sardines, quarter boxes	13	13[illegible]
Flour, ₱ bbl.:		
Superfine	— —	4 25
XX	4 75	5 00
XXX	— —	— —
Choice XXX	5 00	5 50
Choice family	6 00	6 25
Fruits:		
Dried apples, ₱ lb	3	4
Dried peaches, ₱ lb	— —	— —
Raisins, ₱ quarter box	50	55
Raisins, ₱ half box	— —	1 00
Raisins, ₱ whole box	1 80	1 85
Bananas, ₱ bunch	1 00	2 00
Crackers, ₱ lb.:		
Soda	5	6
Butter	6	7
Sugar	7	9
Gingernuts	9	13½
Oil:		
Coal, in cases, best	40	45
Coal, in barrels, best	30	35
Linseed, in cases	— —	40
Linseed, in barrels	— —	35
Lard, in barrels best	70	80
Molasses, in barrels		
Common	22	25
Fair	25	28
Prime to choice	31	42
Golden and Ragnet strups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₱ lb.:		
No. 2	4¾	5
Ordinary	6	6¾
Fair	6¾	7
Prime to choice	7¾	8
Soap, in boxes, ₱ lb:		
XXX Palm	6½	— —
Keller's magnolia	4½	— —
Keller's olive	5½	— —
Starch, ₱ lb	3	3½
Salt, in sacks		
Fine	1 00	1 05
Coarse	80	90
Sugar:		
Good fair	6[illegible]	6¾
Prime	7	7¾
Choice	— —	— —
Yellow clarified	8	8¾
White clarified	— —	— —
Crushed	— —	— —
Powdered	— —	— —
Spices, ₱ lb.:		
Allspice	15[illegible]	— —
Pepper	14	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₱ lb.:		
Black Congou	75	1 10
Green Imperial	80	90
Tobacco, manufactured, ₱ lb.:		
Chewing, common	40	45
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, choice	55	70
Smoking	— —	— —

GRAIN AND FEED.

Corn, ₱ bushel:		
Yellow	— —	54
White	— —	— —
Mixed	— —	52
Oats, ₱ bushel:		
St. Louis	— —	34
Texas	— —	— —
Galena	— —	— —
Bran, choice, ₱ 100 lbs	— —	85
Hay, ₱ ton:		
Prime	— —	1[illegible]
Ordinary	11 00	12 00
Cow Peas:		
Whippoorwill	— —	— —
Mixed	— —	65
Clay	1[illegible]	1 00

PROVISIONS.

Bacon, ₱ lb.:		
Breakfast	— —	8[illegible]
Shoulders	6[illegible]	6[illegible]
Sides, clear rib	6[illegible]	6[illegible]
Sides, clear	6[illegible]	6[illegible]
Hams, sugar-cured	9[illegible]	10[illegible]
Mess Pork, ₱ bbl	10 50	10 75
Dry Salted Meats:		
Shoulders	— —	4[illegible]
Lard, ₱ lb.:		
Choice, in kegs and pails	— —	8
Choice, in tierces and barrels	7[illegible]	7[illegible]

EDULENTS.

Potatoes, ₱ bbl	60	1 25
Onions, ₱ bbl	2 50	3 00
Apples, ₱ bbl	— —	— —
Cabbages, ₱ 100	— —	— —

WOOL.

Burry	9	10
Louisiana, clean	20	21
Lake, clean	33	34

BALING STUFFS.

Bagging:		
Kentucky	— —	— —
Jute	11[illegible]	11[illegible]
Ties, Arrow, best, per bundle, 80 lbs and buckles	— —	2 50
Twine, hemp	13[illegible]	14

POULTRY AND EGGS.

Poultry, ₱ dozen:		
Old chickens	3 75	4 00
Young	1 75	2 50
Ducks	2 00	2 50
Geese	3 00	4 00
Turkeys	6 00	10 00
Eggs, ₱ dozen		
Western	10	13
Louisiana	15	17½

WE WISH TO SAY

to our readers that Dr. Price's Special Flavoring Extracts of Rose, Almond, Nectarine, Vanilla, Lemon, etc., are the finest, purest and most natural flavors we have ever used. The common flavoring extracts in the market bear no comparison for fine flavor to Dr. Price's.

Religious Notices.

CRYSTAL SPRINGS CAMP MEETING.—The seventh annual camp meeting at Crystal Springs, under the auspices of the Bonlington Camp Meeting Association, will begin on Tuesday, August 6, and continue not less than eight days.

Reduced fare on the railroad will be granted from all points on the road between New Orleans and Canton to Crystal Springs during the meeting.

Board and lodging can be had on the ground, as usual, at moderate rates.

Preachers are especially invited. Ample arrangements are made for their accommodation.

The services will be under the direction of Rev. W. E. M. Linfield, D. D., presiding elder of the district.

W. C. WILKINSON,
Secretary of Association.

THE delegates to the Prattville District Conference of the Alabama Conference will buy round-trip tickets on the Mobile and Montgomery, the Western and Selma and Gulf railroads. Those who fail to buy round trip tickets will be denied the benefit of reduced rates. The steamer Billie Collins leaves Montgomery on Thursday evening, and will bring delegates to Autauga Landing for it. Arrangements will be made to meet the brethren at White Hall on the Western road, on Wednesday evening, the 7th o'clock, and on Thursday morning at eight o'clock.

NEIL GILLIS, P. C.

AT SMITH CAMP GROUND Coffeeville circuit, Choctaw county, Ala., there will be a camp meeting, embracing the first Sunday in September, 1878, beginning on Friday night before. For this meeting we most earnestly solicit the cordial support of the entire circuit and adjacent communities. To unbelievers of the gospel we say, "Come over and help us."

ALEX. HOOD, P. C.

THE delegates to the Alexandria District Conference of the Louisiana Conference August 2, 1878, upon arrival in Harrisburg will report at the store of Heckman & Bro., and their homes will be assigned them.

C. R. GODFREY.

HEALING SPRINGS CAMP MEETING will begin on Thursday evening, August 22, and continue several days. The encampment is located near the mineral springs, and is a delightful summer resort. Ministers in delicate health will find this a good opportunity to visit the springs and recruit their strength. Cars leave Buckatunna station, Mobile and Ohio railroad, on Tuesdays, Thursdays and Saturdays; distance, thirteen miles. Ministers will be taken from the station to the camp ground and returned there free of charge. Those who do go coming will please inform me what day they will be at the station. Meals can be obtained at the hotel at fifty cents. Lodging, fifty cents.

W. H. WEIR, P. C.

GREENSBORO DISTRICT ALABAMA CONFERENCE.—Bishop Keener will hold the above District Conference at Belmont, including the first Sabbath in August; the meeting to begin on Thursday before, with preaching at eleven o'clock. Mc. Dowell is the nearest depot on the Alabama Central railroad. Trains pass there going and coming to the evening and about midnight. Conveyances will be there on the arrival of the trains, going both ways, to carry the guests a distance of four miles. It is very desirable that the attendance be full and prompt.

A. B. MITCHELL, P. E.

THE camp meeting at Sims' chapel St. Stephen's circuit, Alabama Conference, will begin on Thursday night before the third Sunday in September.

W. H. MORRIS, P. C.

THE District Conference for Selma district will begin at eight o'clock P. M., with a sermon by Rev. O. F. Ellis in Uniontown.

J. W. RUSH.

Appointments for Quarterly Meetings.

LOUISIANA CONFERENCE.

HOMER DIST.—THIRD ROUND.

Haynesville, at White Hall	June 29, 30
Farmerville, at Griswold	July 6, 7
Arcadia, at Salem	13, 14
Homer, at Arcadia	20, 21
Indian Village (camp meeting)	26, —
Downsville (camp meeting)	Aug. —
Lisbon (camp meeting), nr. Alabama	—
Vienna (camp meeting) at Woodville	16, —
Sparta (camp meeting) at Providence	24, —
Webster, at Andrewsville	Sept. 6, 7
Minden, at Pine Grove	8, 9
Rochester (camp meeting) at Camp [illegible]	10, 11

The district meeting will be held at Minden, September 9, 10. (1) J. H. STOKE, P. E.

ALABAMA CONFERENCE.

MONTGOMERY DIST.—THIRD ROUND.

Tuskegee	July 20, 21
Opelika	27, 28
Crawford circuit, at Mount Zion	Aug. 3, 4
Salem circuit, at Marvin	10, 11
Johnsville circuit, at New Prospect	17, 18
Texas camp meeting, [illegible]	24, 2[illegible]
Hurtsville circuit, at Andrew chapel	31, Sept 1
Tallassee circuit, at Tabernacle chapel	Sept. 7, 8
Auburn	14, 15
Tuskegee circuit, at Creek Stand	21, 22
Loachapoka circuit, at Rocky Mount	28, 29
Montgomery	Oct. 5, 6
Wetumpka	12, 13
Sougahatchie	19, 20

The District Conference will begin at nine A. M. on Friday, July 26, at Opelika. Bishop Keener will preside. There will be a sermon on Thursday night preceding.

M. S. ANDREWS, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIS.—THIRD ROUND.

Summit, at McComb City	Aug. 3,
Artesian Springs, at camp ground	10
Brandywine, at Harrington	17
Meadville, at Mount Carmel	24
South Bend, at Union church	31
Bogue Chitto, at Bethel	Sept. 14

WM. H. LEIGH, P. E.

BRANDON DIST.—THIRD ROUND.

(CONCLUDED)

Raleigh, at Mount Rose	July 6, 7
Homewood, at High Hill	8, 9
Brandon station	13, 14
Utica, at Decatur	27, 28
Carthage, at Conway	Aug. 3, 4
Trenton, at Trenton	10, 11
Prairie, at Holly Bush	15
Rankin, at Sand	17, 18
Pelahatchie, at Pelahatchie	24, 25

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MISCELLANEOUS.

THE TRIUMPH

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THE ATTENTION of the Cotton owners in the United States is called to this

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This STEAM PULLER has been thoroughly tested, and has demonstrated the fact that we can apply to Cotton Bales any required tensil strain, and BUCKLE THEM AT EXACTLY THE HIGHEST POINT REACHED, and no slipping of the bands through the buckle, all the bands being drawn taut and buckled at the same instant, turning out a perfect bale, and without regard to the size, weight or shape of the bale.

THE BUCKLE is simply perfect; it is cheap and strong, and can be furnished on the order of a day by the million. The old bands are used as the y come off the bales, and NOTHING LOST.

THE PULLER can be attached to any size or style of press, and at an expense that is slight compared to the benefit to be derived by the Compress. It is simple, and can be operated by regular compressmen without danger of getting out of order. The speed is equal or greater than ordinary hand-tying.

For terms and cost of the machine apply to

LEWIS JOHNSON, Builder,
Corner Julia and Delaro streets,
NEW ORLEANS, LA.,
OR TO
JOHN A. KLEIN, E-Q.,
MISSISSIPPI VALLEY BANK,
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AND FANCY GOODS.

Parties in the country, who are unable to visit the city, can have orders filled promptly by giving the price and style of goods they desire, and the form and complexion of the wearer.

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Dealer in Millinery and Fancy Goods
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$5 will buy an elegant Porcelain DeFerre (nearly equal to French China in appearance, and far more durable) DINNER SET, comprising 124 pieces, to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes.

Stone China DINNER SETS
Stone China TEA SETS
Decorated CHAMBER SETS
Real French China DINNER SETS
Gold Band China TEA SETS
Table TUMBLERS
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8p W. C. SHEPARD & CO.

New Orleans City Railroad.

FROM CLAY STATUE TO THE LAKE
—WITHOUT CHANGE OF CARS.

Fare for the round trip to the Lake and return,

TWENTY CENTS.

TRAINS WILL LEAVE AS FOLLOWS:

From Clay Statue		From the Lake	
6 o'clock	A. M.	7 o'clock	A. M.
7	A. M.	8	A. M.
8	A. M.	9	A. M.
9	A. M.	10	A. M.
10	A. M.	11	A. M.
11	A. M.	12	M.
12	M.	1	P. M.
1	P. M.	2	P. M.
2	P. M.	3	P. M.
3	P. M.	4.15	P. M.
3.30	P. M.	4.45	P. M.
4	P. M.	5.15	P. M.
4.30	P. M.	5.45	P. M.
5	P. M.	6.15	P. M.
5.30	P. M.	6.45	P. M.
6.30	P. M.	7.15	P. M.
7	P. M.	7.45	P. M.
7.30	P. M.	8.20	P. M.
8	P. M.	9	P. M.
8.30	P. M.	10	P. M.

J. THOMSON & BROS.,

IMPORTERS AND DEALERS

IN

CARRIAGE, WAGON

AND

CART-MAKERS' MATERIAL,

And Manufacturers of

Light Carriages and Spring Wagons,

All at Reasonable Prices,

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Between Common and Gravier,

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$7 A DAY to Agents canvassing for the Fireside Visitor. Terms and outfit free. Address P. O. VICKERY, Augusta, Me.

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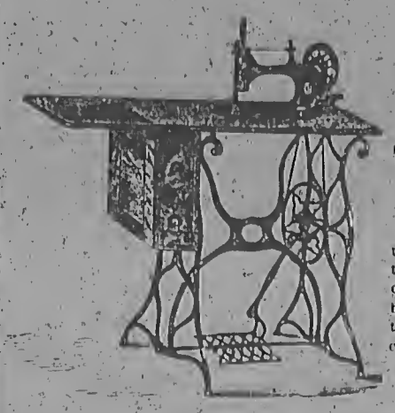

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TEAS.

OOLONG, Black—35c., 40c., 50c., 60c., 75c. Best at $1 per lb.
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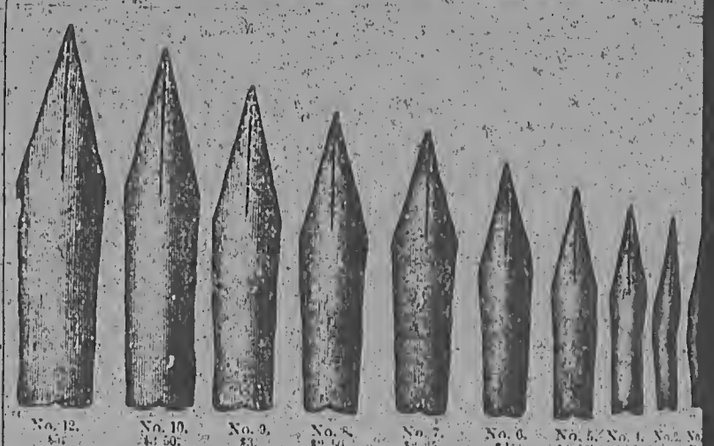
IMPERIAL GREEN TEA—35c., 40c., 50c., 60c., 75c., $1, $1.20. Best at $1.40 per lb.
MIXED TEAS—35c., 40c., 50c., 60c., 75c. Very choice, $1. Extra choice, $1.25.

Also a choice assortment of Young Hyson, Gunpowder, Orange Pekoe, Flowery Pekoe, Assam, Mandarin and Caper Teas.

COFFEES.

GOOD RIO, parched or ground
CHOICE RIO,
CHOICE CORDOVA,
REAL OLD GOVERNMENT JAVA

NOTICE.—We will ship $5 worth or more of our goods, if prepaid, to any Express station Mobile or Jackson Railroad. Parties ordering less than $5 worth must send extra for expressage. Packages of 1 lb. or less can be sent by mail for 1 cent per ounce. Remittances should be made payable to J. J. MARTIN, Great Tea Depot, 5 Camp street, New Orleans.



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Or Tonic Extract of Wheat.

CURES NERVOUS DEBILITY, MENTAL PROSTRATION, LOSS OF SLEEP, DYSPEPSIA, CONSUMPTION, SCROFULA, CATARRH, NEURALGIA, RHEUMATISM AND LOSS OF VITAL ENERGY.

The only reliable Health-Invigorator.

$1 PER BOTTLE, sent by Express.

Ask your Druggist for it.

Circulars sent free.

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$8. $10, $15 EACH.

OUR NEW GOLD METAL WATCHES are the only real imitation Gold Watches that are made with the latest improvements, at the above prices. They are a beautiful Watch. Send direct to us for a Watch or Chain from $1 to $6. Jewelry of the same. CHILTON METAL WATCH FACTORY 335 Broadway N. Y. P. O. Box

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MANUFACTURER OF THE

EXCELSIOR REFRIGERATOR,

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THE PUBLIC are invited to inspect the above, which is daily in operation. Parties can have them made to any size. Where ice is high, and used to 6 or 8 lbs. per day, they can have the ice boxes sufficiently large, so that they will only want replenishing every week.

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Marble and Granite Works,

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Every description of Cemetery and Building work executed in the best manner. 8p

$5 to $20 per day at home. Samples, worth $5, free. Address STINSON & Co., Portland, Maine.

IMPORTANT NOTICE.

Are You Troubled With Rats and Mice

EVERYBODY ANSWERS: YES!

Mitchell's Poisoned Wheat

A NEW DISCOVERY, is the only reliable remedy. Simply wheat in the whole grain poisoned powerfully poisonous to vermin, and exactly Nature's remedy for the complete and thorough extermination of rats, mice and other vermin.

One trial will prove its efficacy. It will at once relieve you from those noxious and destructive pests. Price, only 25 cents. Sold by all druggists. Principal depot for the United States at

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, AUGUST 1, 1878. NO. 31.

BLESSING IN DENIAL.

I asked of God a single gift;
He said no nay:
He does not see my aching heart,
I could but say.

Then in its stead he sent to me
A priceless gift,
That on my heart in glory burst,
As sun through rift.

And in my ear he whispered low:
"Dost thou not see,
Obedient child, how I have proved
My love to thee?

"In granting not thy earnest prayer,
That foolish give
A greater blessing in its stead:
Believe and live."

Zion's Herald.

News of the Week.

DOMESTIC.

CHARLESTON, July 24.—The Liberian emigrant bark Azor arrived here to-day, having left Monrovia June 18. She brings fifteen colored persons, sent out last winter by the American Colonization Society, and Mr. Williams, the *News and Courier* correspondent.

The emigrants carried to Monrovia by the Azor were being cared for by the Liberian government. The Azor will probably take out another shipload of emigrants next month.

NEW YORK, July 24.—A letter from Havana says: "Yellow fever is making the usual havoc at this season of the year, and a large number of cases are reported from the military and other hospitals."

Capt. Fulton, of the bark Maria Canaga, which arrived to-day from Hiogo, died of yellow fever on the passage.

GALVESTON, July 25.—The Board of Health to-day quarantined against New Orleans. No passengers by steam or sail will be permitted to come in after to-day. Vessels will be fumigated and disinfected at quarantine station before they will be permitted to come to the wharves.

In consequence of this quarantine the Morgan line has concluded not to sell tickets for Texas till the embargo is removed.

CHICAGO, July 26.—The Signal service observer here reports the rainfall last night, according to the gauge, as over four inches—the greatest on record here in any one night. Elsewhere in the Northwest, except Quincy, there seems to have been very much less rain.

The damage on account of flooded basements cannot be calculated. Among the heaviest losses are Carson, Pierre & Co.'s westside dry goods house. Their basement was flooded, and goods reported damaged to the extent of $30,000 to $50,000; this amount $10,000 was on carpets.

The postoffice building, which is undergoing repairs, suffered to the extent of many thousands of dollars—rain coming from the roof, drenching floors and ceilings, and damaging the stock of postal cards, blanks, etc. Military headquarters, in the same building, suffered considerably.

Milwaukee avenue is about thirty inches deep with water.

SAN FRANCISCO, July 26.—Among the passengers by the steamer City of Tokio was Mr. Seward, United States minister at Pekin, on his way to Washington. The Chinese embassador and party will leave for Washington in a few days. No formal reception was tendered on their arrival—none of the United States officials welcoming the party on landing. A number of Chinese merchants met them at the wharf, and they were subsequently received at the Palace Hotel.

NEW YORK, July 26.—A letter from Auckland, New Zealand, June 1, says: The British ship Lochard, from London for Melbourne, was lost off Cape Otway, June 1. Seventeen passengers and the crew, numbering thirty-two, were lost, except one passenger and one of the crew.

PENSACOLA, July 26.—By a resolution of the Board of Health, no vessels from New Orleans will be allowed to enter this port after this date (July 26) until further notice.

B. C. WHITE.

DUBUQUE, July 26.—Mayor Dutton will issue a proclamation to-morrow quarantining New Orleans on and after July 27. Through travel on trains from New Orleans will not be interfered with.

MONTGOMERY, July 26.—Ten days' quarantine has been established by land and water against New Orleans.

WASHINGTON, July 27.—Reports to the Surgeon General, United States Marine Hospital service, show 18 cases of yellow fever and 17 deaths up to yesterday at New Orleans.

No new cases at the Brooklyn navy-yard. From the tenth instant to noon to-day 6 new cases have occurred at Key West.

During the week ending July 13 there were 97 deaths from yellow fever and 22 from smallpox at Havana and Matanzas. Increased cases and increased ratio of death.

MEMPHIS, July 27.—In consequence of the existence of yellow fever in New Orleans the Board of Health of this city to-day determined to establish a quarantine for boats from that place at the foot of President's Island, twelve miles below the city.

SHREVEPORT, July 27.—In addition to the river quarantine, the Board of Health to-day quarantined against all through passenger and freight from infected cities via Vicksburg and over the railroad. The quarantine will be rigidly enforced.

MOBILE, July 27.—The city and authorities have established quarantine against New Orleans. Nothing but the United States mail car will be allowed to pass through the county or approach the city, after the twenty-ninth instant, until further notice.

GALVESTON, July 27.—The Board of Health to-day passed a resolution quarantining vessels from all eastern and foreign gulf ports for twenty days, the quarantine to include passengers and freight.

MEMPHIS, July 27.—Information has been received here that the bale of cotton entered by the Memphis Cotton Exchange has been awarded the first premium at the Paris Exposition.

LAKE CHARLES, July 29.—The eclipse began at 2.45 P. M., and ended at 4.45 P. M.; total duration, two hours. The total eclipse occurred at 3.45 P. M., and lasted one minute. Clouds occasionally obscured the sun, but the view at the commencement, for most of the duration, and for the last half hour was wholly unobscured. At the moment of total obscuration a match had to be lighted to note the hour on the clock. During the following minute a perceptible halo ringed the moon, the surface of the latter looking like blush steel. No perturbation was evinced by animals; dogs and cats retained their position in the shade where they were lying down when the eclipse began; cattle browsed quietly in the field. Children were interested, but not frightened. While looking through smoked glasses at the sun a general exclamation of delight arose from the boys and girls in town at the moment of total obscuration. The light then resembled twilight outdoors, but in houses the rooms were very dark. The first reappearance of the sun looked like a brilliant star of the first magnitude on the edge of a globe of steel.

DENVER, July 29.—Successful observations of the eclipse were had here. As the period of totality approached the sight was grand. During the obscuration the moon appeared like a huge black ball surrounded by a beautiful circle of light, and as the sunlight suddenly burst forth again the chickens crowed as though morning had dawned.

NATCHEZ, July 29.—No cases of yellow fever here so far. From and after Tuesday, July 30, at 3 P. M., a strict quarantine will be enforced against all vessels, both from the North and the South.

FOREIGN.

LONDON, July 24.—A dispatch from Rome reports that the Vatican is elaborating a project with relation to the church in the United States, similar to that in regard to churches in the British Isles, placing it under immediate authority of the Pope.

PARIS, July 24.—The *Defence*, a clerical journal, publishes a letter from Rome, announcing that the papal nuncio at Munich will go to Berlin to conclude arrangements which will restore religious peace in Germany.

PARIS, July 25.—Nubar Pasha, having been summoned by the Khedive to aid him in reforms which have become necessary to Egypt, starts to-morrow for Cairo. The presence of Nubar Pasha in Egypt will smooth over the last difficulties which stand in the way of a complete understanding between the Khedive and England and France.

MADRID, July 25.—There is much distress in the agricultural districts in consequence of the drouth.

In Andalusia the peasants resist the collection of the octroi and land tax. Locusts and the phylloxera are very prevalent.

LONDON, July 26.—The *Post's* dispatch from Berlin announces that all the powers except the Porte have ratified the treaty of peace concluded by the Congress of Berlin.

ROME, July 27.—The Pope is in good health, and has dispensed with the attendance of his chief physician, who has gone to the country on a furlough.

LONDON, July 29.—The *Post's* Berlin dispatch states that Russia is still negotiating for the purchase of fast North German Lloyd and Hamburg steamers.

The *Times* announces officially that the Marquis of Lorne has accepted the Governor generalship of Canada.

The special correspondent of the *Daily News* in his dispatch from Brod, dated Sunday, July 28, makes no mention of the entry of the Austrian troops into Bosnia.

A dispatch to the *Times* from Calcutta reports that the government of Madras has telegraphed for extra famine officers immediately, because of the ravages of the locusts.

BROD, July 29.—The Austrian troops crossed the frontier into Bosnia this morning in perfect order, without encountering any difficulties. Archduke John Salvator, of Tuscany, at the head of a brigade, entered Derbend.

Few better replies are upon record than that of the young polemic, to whom a bishop once said: "If you will tell me where God is, I will give you an orange." "If you will tell me where he is *not*, I will give you two," was the child's answer.

The American branch of the Evangelical Alliance will send an address on Christian liberty in the Turkish Provinces to the Berlin Congress. A meeting of the executive committee was held in New York city June 10, to consider the matter.

We sleep, but the loom of life never stops; and the pattern which was weaving when the sun went down is weaving when it comes up to-morrow.

How to Treat Yellow Fever.

OFFICE BOARD OF HEALTH,
State House, State of Louisiana,
New Orleans, July 27, 1878.

BOARD OF HEALTH.

The Board of Health publish the following for the information of the public, in view of the presence of yellow fever in our midst:

MODE OF ATTACK.

The onset is more apt to be sudden and violent than that of the other fevers which prevail here, and apt to occur at night.

THE EARLY SYMPTOMS.

Frequently, but not invariably, a chill precedes the fever. There is violent pain in the forehead at the beginning, soon followed by severe pain in the lower part of the back. The eyes are red and glistening.

COURSE RECOMMENDED TO THOSE ATTACKED.

Any individual affected as above described should immediately go home, go to bed, and send for a physician without delay. Without waiting for his arrival a hot foot-bath should be taken, and perspiration encouraged by warm drinks and a moderate cover in bed. If there should be any delay in the arrival of the physician, a simple purgative should be taken; and if the attack comes on soon after eating, an emetic of ipecac or mustard would be advisable. Prompt treatment is of the utmost importance in this disease, and it should be understood that persons ought not to walk about after falling sick, nor get up at all after once going to bed, until the attack is over.

PRECAUTIONS.

Those who have not had the fever should avoid localities known to be infected, and should stay in their houses as much as possible during the night. Preventive medicines are useless, and free alcoholic potations are the worst preparation for encountering the fever. Regular habits, tranquillity of mind and moderation in all things should be observed. If any have determined to leave the city, they should do so before they have rendered themselves liable to contract the fever, for it would be much safer to go through it here at home than away among strangers.

DOMESTIC DISINFECTION.

It is recommended that all articles of clothing taken from a patient's person and bed be put in a five per cent. solution of Calvert's No. 5 carbolic acid. All discharges from a patient's body should also be treated with carbolic acid, together with any articles soiled by the same. As a further precaution, and to aid the Board of Health in their efforts for prevention, it is recommended to all householders, as far as they are able to do so at their own expense, whether there be cases of yellow fever on the premises or not, to disinfect frequently their privy vaults and drains, and also the street gutters. A suitable agent for this purpose, being both efficient and economical, is a solution of copperas and carbolic acid in water, in the proportion of three pounds of copperas and one-half pint of Calvert's No. 5 carbolic acid to a bucket of water. In case Calvert's No. 5 cannot be obtained, Page's crude acid may be used—one and a half pints in a bucket of water, and thoroughly stirred up. It is further recommended that the coffins of individuals who have died of yellow fever should be closed at the earliest possible moment, and in the room where death occurred. The public generally are earnestly dissuaded from attending the funerals of yellow fever patients, unless circumstances imperatively demand. These measures of domestic disinfection are considered of great importance, and the Board of Health urge their general observance upon the public.

SAM. CHOPPIN, M. D.,
President Board of Health.

COST OF THE PARIS EXPOSITION.—French journalists and others are still making their calculations about the cost of the Paris Exhibition and the probable deficiency at its close; for it is generally conceded that it will not nearly pay expenses. It is now estimated that the whole outlay will be 45,000,000 francs, or $9,000,000. The receipts from all sources it is calculated, will reach 31,500,000 francs, or $6,000,000. So that the deficit will amount to over two millions of dollars. The French people seem to be quite satisfied with this prospect, and there is no grumbling at the idea that the government will have to pay this sum of $2,000,000 from the treasury. It is rightly believed that the nation will derive benefits from the exhibition that are cheap at that price, or even at a much larger one. How different is this from the feeling that prevailed in this country in regard to the Centennial Exhibition. Here a single city and State had to furnish the funds for what was really a national festival, and the paltry sum that was, after much labor, obtained from Congress had to be returned to the treasury after the exhibition was over. In generosity to great national enterprises the French republic excels the American.

Over 10,000 persons, including Arabs, Turks, Chinese and Japanese, besides Europeans, received portions of Scripture on the opening day of the Paris Exposition from the kiosk of the Crystal Palace Bible stand. The pressure of the eager crowd for copies was so great that the windows of the kiosk had to be closed over a dozen times.

Letter from Baton Rouge.

MR. EDITOR: Of late I have been doing little else than attending the annual exercises of educational institutions in this city and vicinity. I desire to write somewhat about them.

The commencement exercises at Readville Seminary, Mrs. Mary W. Read, principal, took place on the night of June 26, 1878. A very large audience that had assembled were well entertained for some hours by the achievements of the young ladies in music, vocal and instrumental, and by the very creditable essays of the four graduates, Prof. W. H. N. Magruder, in a few felicitous remarks, conferring upon the four the degree of Mistress of English Literature. After an address of great feeling from Wilmot H. Goodale, Esq., and the benediction, all wended their way home, delighted beyond measure at the very pleasant evening they had spent at Mrs. Read's, and gladly proclaiming another eminent success for Readville Seminary. Sister Read's school has been in existence for many years, having been incorporated in 1859, and numbering among its alumni some of the most intelligent, accomplished, refined and elegant ladies of our Southern land.

The next night I was at the annual exhibition of that veteran and unsurpassed school for young men and boys, known as the Collegiate Institute, Prof. W. H. N. Magruder, principal. There, as on the night previous, was assembled a crowded house. The programme was well selected, the grave and humorous being mixed in proper proportion. As to the young gentlemen's execution of it, never have I anywhere witnessed anything that seemed nearer to perfection. Generally upon such occasions there is a hitch or a jar somewhere, but not the least thing happened there to mar the smooth, easy flowing of successful execution. I cannot forbear the mention, as being well conceived and faultlessly delivered, of the original addresses of Johnson Magruder on "The Influence of the Past," and of James E. Zuntz on "There is a God." It is fortunate for any young man to be a student at the feet of so thorough and experienced an educator as Prof. Magruder. It is impossible to calculate the vastness of the work that has been done by him in the years gone. I know, however, that throughout this State, and far beyond it too, in other States and sections of the land, his work may be seen in the scores of prominent citizens, whose education and character in the main are due to his conscientious instruction of head and heart. He has fitted many a boy for entrance into the highest colleges and universities, and I am glad that he is still engaged developing the young men of our State, and trust God may spare him many years for his blessed work.

There is another institution doing a good educational work in Baton Rouge. I refer to the Stannard Institute, Mrs. John H. Stannard, principal. During the morning of Friday, June 28, I went into her schoolroom, her annual examination being in progress. The young ladies and young gentlemen, by their readiness in the solving of their problems in arithmetic and algebra, their correct explanations and their answering of the most difficult questions in those studies, as also in chemistry, botany and other studies, showed that they had undergone thorough training, and had learned to study to good purpose. Mrs. Stannard has the reputation of being one of the most competent and painstaking teachers in our State, and she richly deserves the popularity and patronage bestowed upon her school. Having three such institutions here, I am convinced that not only the boys and girls of Baton Rouge, but all the youth who may come from elsewhere, can be thoroughly provided for in the way of a practical education.

Through the kindness of Bro. Magruder I found myself, at one o'clock on Monday, July 1, in Jackson, La., enjoying the hospitalities of Prof. Wiley. It was my first visit to the seat of our Centenary College, and I have no idea that I shall soon forget it. I enjoyed the commencement exercises from beginning to end, and would write thereabout somewhat in detail were I not aware that you, Mr. Editor, were on the ground, and that I expect to read your report of said exercises in my next ADVOCATE. However, I desire to call attention to the fact that, while much has been done toward repairing the superb buildings that make up what is known as Centenary College, yet a great deal of work to that end, and costing thousands of dollars, needs still to be done. By reference to the minutes of the last session of the Louisiana Conference I find reported a membership of over fifteen thousand. I suppose that the membership of our church within the bounds of the Mississippi Conference is more than that. If only the same as our own, then there are thirty thousand Methodists to care for Centenary College; and, in all good faith, these thirty thousand are bound to look after the best interests of that institution. It is theirs, and its success or failure must chiefly depend on them. At the last session of the Louisiana Conference (and I do not suppose that the Mississippi Conference can be a whit behind us in this matter of resolution-passing) the following resolutions were unanimously passed:

Resolved, That we regard Centenary College as peculiarly and sacredly our own institution, necessary to the interests of education, and deserving the confidence and support of the Conference and church.

Resolved, That we cordially commend the college to the confidence of the church and people, and earnestly solicit their patronage as necessary to the support and upbuilding of this important interest, and the promotion of sanctified learning among the youth of the church and country.

Resolutions are easily framed and passed. They often comprehend much by way of suggestion, and, if grandly worded, *seem* to be something in themselves. Alas! resolutions many a time, though having the true martial ring about them, have failed to end in a fight. So I have been often amazed to note how little has come of resolutions, apparently brimful of hard work. Bodies of men will, by resolution, lay out for themselves much work, and straightway forget to do that work; or, if they do make the attempt, take exceeding great care to touch it very, very lightly. It strikes me that the better plan would be to quit passing resolutions of confidence and sympathy, and urging to patronage and support, if we propose to do nothing toward carrying out the brave sentiments of the resolutions. If the thirty thousand Methodists, urged thereto by our resolutionizing preachers, would give *one dollar* each for that purpose, Centenary College might be thoroughly repaired, and something be left over for other needs.

—Bishop Keener estimated that for $30 to $50 each the rooms in the wings of the college can be put in perfect repair. Brethren of the Louisiana Conference, by each of us sending $1 to Bishop Keener, president of the board of trustees, we may have at least two rooms repaired, and to that extent back up our resolutions of *confidence and support*. With scarcely an exception, every one of our thirty thousand members could give one dollar to aid Centenary; and if they would go to God in prayer about it, and be *willing* to be just as liberal as God would make them, not a few of them, I am sure, might see their way to giving hundreds to this good cause.

May God make his people liberal toward Centenary College and the cause of Christian education.—S.

BATON ROUGE, La., July 10, 1878.

THE FRENCH METHODIST CONFERENCE.—The statistics show an increase in Sunday schools, teachers and scholars. Eight circuits have a diminution of 61 members. Five report an increase of 44; net decrease, 17. There have been 32 deaths and 14 removals.

All the preliminaries for the introduction of lay delegation was settled, and such delegates (one of the two delegates elected by each of the district meetings) will be laymen. The Conference owns actually 21 chapels, 10 ministers' houses, 7 school-rooms; and the premises of the young ladies' institution in Nimes. The report of the seminary showed it to be self-sustaining. The *Evangeliste* also pays its way, with a list of 1,400 subscribers. The Conference was favored with the presence of Rev. John Kilner, one of the secretaries of the Wesleyan Missionary Society; of Rev. William Gibson, general superintendent of the new work to be soon inaugurated in France; and also of Rev. Arnold Sulzberger, Ph. D., professor of dogmatic theology in the Methodist Institution of Frankfort on Main (Germany), and delegate of the Methodist Episcopal Church in Germany and German Switzerland.

Norway has some curious exhibits at the Paris Exhibition. She has fish-skins tanned for gloves; eel-skins prepared for harness; shark-skins, 10 feet long and 2 feet wide, for various purposes; and whale-skins, 60 feet long, for driving-bands for machinery.

San Francisco.

Dr. Cuyler, writing in the New York *Independent* about the California metropolis, says:

Yesterday the election for delegates to the Constitutional Convention was held, and at this moment it seems evident that the "Kearneyites" have carried the city. On Saturday evening I had a fair opportunity of seeing these so-called "working-men" in a torchlight procession; and one look at its material was enough. Their leader, Dennis Kearney, rode as grand marshal in the procession. He is a shrewd, self-conceited and eloquent Irishman, who has risen from driving a dray to the dangerous business of driving the ignorant masses, and of attempting to drive the civil machinery of the city and the State. Of his followers the other night one-half seemed to be veritable laboring men; the other half were boys, "hoodlums," rather boisterous women, and such characters as haunt the doorways of a Bowery theater. A woman, who stood opposite me, swinging frantically an apology for a handkerchief, reminded me of one of the Robespierrean viragos in the French Revolution. One of the banners declared, flat, "We repudiate Communism!"—all which may be true; but on other banners were other inscriptions, savoring strongly of radical socialism and sheer irreligion. San Francisco has work ahead with these dangerous elements; plenty of work for God's stalwart army of teachers, preachers, conscientious voters and temperance reformers. There is a volcanic "Geyser" element here, into which every thrust lets out fiery steam, and the boiling fluids of animosity to everything sacred in civil and social life. I should not fancy a repetition of that procession in the streets of New York or Brooklyn.

The most popular motto borne in that motley crowd was: "The Chinese must go!" Hatred to the Mongolian was the war-cry which has decided the election in this city. Into the merits of the endlessly-discussed "Chinese question" I have no time nor space to enter to-day. One thing seems very clear to my mind, and that is, that, useful as John Chinaman has been in developing the industries of California, the continued flow of this mass of pagans into our country is *not desirable*. The growing antipathy of the lower orders to him effectually prevents his assimilation socially, and debars all efforts to secure to him common school instruction. It is not desirable to introduce into American society a large class of human beings who bring over with them very few wives and a vast number of prostitutes. There can be no Christian civilization without a *home* and a pure woman in it. John Chinaman has almost no such home in this city. Good Dr. Kerr and Dr. Loomis, and several faithful Sunday-school teachers, deserve great gratitude for their earnest efforts to Christianize a few Chinese; but the great mass are as paganish as ever. How can it be otherwise when the Chinese quarter in this city is both surrounded and interpenetrated by the vilest brothels and drinking-dens and lottery-holes in San Francisco? I firmly believe that God purposes to convert China to the gospel; but I am equally confident that it is not his purpose to do it by sending ship-loads of heathen over into such an atmosphere as John Chinaman now breathes up our yonder hillside among those Sabbath-breakers, harlots, and fiendish fellows of the baser sort. Very few will ever "carry the gospel back to China" from that quarter. I write these frank words after seeing some of the best of the Mongolians, and with the kindest sympathy for them all.

Every visitor to this coast in mid-summer must feel his feet and say with us about the extraordinary climate of San Francisco. My own chief impression is its tiresome *monotony*. Every morning the sun shines into my windows here at the Grand Hotel; every afternoon the savage sea-wind sweeps in from the Golden Gate, and I put on my overcoat and the ladies put on their sealskin sacques; every night I either shiver or turn to a soft-coal fire. If I go over to the superb Napa valley, or down to beautiful San Jose, I find the thermometer up among the nineties; for the people here go out of town in summer to get warm. The average temperature in this city, the year through, is just fifty-five. So monotonously regular is the sharp sea-wind from the west that out of one hundred and ninety consecutive days the wind was "due west" for one hundred and eighty-four! For only six days did it come from the "mother country" on the Atlantic side! Yet, in spite of its cutting airs, and its divers sins and sorrows, I am wonderfully impressed by this grand and growing capital of the Pacific; and if I could come back and live a second life on earth, it would be as a gospel-sower in the inviting soil of California.

SAN FRANCISCO, June 30, 1878.

The *Interior* says: "It is time to call attention to the gratifying fact that the taste for theological veal is not universal. The call of the Central church, Allegheny, and of the Central church, Cincinnati, for pastors rich in experience and learning, albeit ripe in years, is encouraging. The overture to the Assembly to appoint a committee to shoot every Presbyterian minister on his twelfth birthday, will not now be pressed to a vote, as was intended."

The Christian Advocate.

THURSDAY, AUGUST 1, 1878.

AT THE G[illegible]

Who speaks for Thee among [illegible] the great
white throng
Amid its [illegible] [illegible]
Before the [illegible]
And [illegible] east and west and south and
north
The [illegible]
Who speaks for Thee must [illegible]
Shrink [illegible] for His earthly
He [illegible]
He brings no glory to His [illegible]
No wealth, [illegible]
Weak hope, [illegible]
Born in the shadow [illegible]

Lo! from the solemn [illegible]
The [illegible]
The struggler hold of [illegible]
The lonely [illegible]
[illegible]
And like a [illegible]
He gave us all he could, and what he had

And little words of [illegible]
And tender thoughts and hope in [illegible]
Sprang up like leaves by soft spring showers fed
In some waste corner, [illegible]
In grateful wonder, heard the [illegible]
Such truths gathered to [illegible]

O ye, by circumstance's [illegible]
The store is little, and the hand so [illegible]
Do but the best you may, for [illegible]
Let sympathy [illegible]
Wishful among your comforters, [illegible]
Some [illegible] at your true [illegible]

Seventh-Day Adventists.

MR. EDITOR: I have just read in the Nashville *Advocate* a communication from a brother in Texas in regard to the Seventh-Day Adventists. It seems that they are troubling his people. A few days since I received a letter from a very dear lady friend in one of the eastern counties in this State, in which she informed me that she had received through the mail several copies of the *Signs of the Times*, published at Oakland, Cal., also a number of tracts, with a request that she "pass them around." It seems that they are at work in various parts of the South circulating their literature and "lecturing" their doctrines. They have existed for some time in the Northern and Western States, and have made considerable progress in gaining members. They have missionaries in different lands, and publish papers and books in more than one language. They have two publishing houses in the United States—one at Battle Creek, Mich., and the other at Oakland, Cal. They are now endeavoring to make a conquest of the South. Will they do it? Some will say: "Pass them by unnoticed. They will amount to nothing." But I speak advisedly when I say that in the Seventh-Day Adventist Church the established churches have a formidable adversary. It is at least not out of place to warn our members against them.

The great secret of their success is their financial system, and unsurpassed zeal and energy. When a man is wholly converted to their doctrines his purse is converted too. Each member is expected to contribute to the support of the church a tithe of all that comes into his possession, and more if need be. Collections are made quarterly. All collections made for the support of the ministry go into a general fund. The churches have no particular pastors. The treasurer is posted as to the whereabouts of all their preachers, and remits to them weekly. The members all busy themselves in distributing tracts, selling books, getting subscribers for church papers, etc. They hold meetings every Saturday, even in the absence of ministers. Their ministers have a series of lectures, which they deliver wherever they go. When they are through they begin again at the first. I have seen their papers at intervals for three years. They write as they preach. They have all their arguments by heart. They are great sticklers for the letter of the law, especially the Sabbath law. The keeping Saturday as the Sabbath, say they, is God's mark. By this he knows his children. One hundred and forty and four thousand will be thus marked when our Savior makes his second appearance. The doctrine on the Sabbath is less objectionable than some others; for instance, that on soul sleeping. They are exclusive Immersionists, and consequently gain more proselytes from the Baptist than from other churches. They are great proselyters. They believe that they are commissioned from God to call upon his people to "come out from among them" that is, from among the churches.

Their leaders are Uriah Smith, J. N. Andrew, James White, and Mrs. E. G. White, who is their prophetess. They have no sympathy for the South, as can be found by reading "United States in Prophecy," by U. Smith, and other works.

I warn Methodists against them. Aid them in no manner, shape or form. Baptists may join them, but I do not see how Methodists can, even if they should agree with them on the Sabbath and second advent questions. If you read their books do not credit everything they say. They frequently misquote history. Persons who are not well versed in history are often led off by their misrepresentations. They are determined to conquer. Let Methodists determine to do the same. Let us learn a lesson from their zeal and energy. If our people would contribute as liberally to the support of the gospel, and were as zealous workers, Methodism would soon take the world for Christ.

I felt it my duty to say what I have said. May our people remember it when they come in contact with the disturbers of the peace.

W. P. ANDREWS.

SILVER CREEK, Mississippi.

Whitworth Commencement.

This very popular institution of southwest Mississippi for the education of females, situated in Brookhaven, on the New Orleans, St. Louis and Chicago railroad, one hundred and thirty miles above New Orleans, under the presidency of Rev. H. F. Johnson, D. D., had its thirteenth commencement June 25, and completed another year's work with that rare success of management, instruction and patronage that now annually distinguishes it among its many brilliant competitors.

An elaborate programme of exercises filled up the time for five days, affording opportunity for applying the criteria of personal taste and judgment to the scope of instruction pursued for adequate education, to the attainments of graduates and undergraduates, to the bearing and spirit of the young ladies, and the public sentiment of the school. The motto, "Do right," ornamenting an arch on the rostrum, the simplicity of dress, and evident discipline on the platform, and the unexampled decorum of the audience, give an intensely practical cast to the school. To those seeking the ripe fruits of education these results are satisfactory. To those seeking less substantial and more embellishing treatment no encouragement is offered. The overgrown popularity of the school has reached the ultimate of its present dormitory capacity, and creates the strain experienced in institutions of learning when, to meet public need, it must contrive or suffer. The present patronage, though so large, is also at the maximum expense to the management. Larger accommodations would invite increased patronage, and afford means and motives to enlarged facilities.

The Sabbath was hallowed by appropriate services, many members of the District Conference remaining over. Delightful singing by festive voices poured out natural gladness through strains of sacred music. Bishop H. N. McTyeire announced a captivating subject: "The Cult of the House of God;" his text, Psalms xxix, 2: "Worship the Lord in the beauty of holiness." An entertaining and edifying treatment left clear and strong in the memory, and deep in the soul's sentiment of admiration, the "beauty of holiness." The presiding elder conducted the evening devotions, presenting "the burden of the cross."—John xix, 17.

A feature of exciting interest on these annual occasions is the "debate." This time the question was: "Heroism—whether displayed in its highest degree by man or woman?" Cleverly and animatedly did the debate proceed, growing in assertiveness with each discussion, evidencing address and tact, even to the unexpected impromptu with which the excited debate was closed. Coolness is not a trait of woman. The cause she espouses engages her heart, and a woman's heart is never calculating nor cold, unless it is dead.

The essays of the graduating class were upon themes of personal selection, and in this instance of general public approbation. "The Boy" was a pronounced success. The greatest ingenuity is claimed for a general post office clerk who hits the explanation of many foreign-addressed letters to the United States, that baffles others; but the palm of ingenious discovery must be awarded to the young lady who so evidently identified the "fossil boy."

The morning chapel devotions, the religious and most tranquillizing for the day's exercises, are conducted by the president, who spends the early hour in song and supplication for quiet of spirit, and success of application to the day's tasks. If these rootlets of pious sentiments should meet no obstruction in finding the genial soil of the church, what a beautiful, harmonious and intensely interesting growth would follow; and how happily contiguous to their tendencies is the church, that ought to be enriched in church life by being there, and ought to enhance the religious prosperity of the school by its proximity. The suggestion comes of the near vicinity of church and chapel, of hymn and song, that in part differentiate the two; and how apt a pastoral system such as ours to assimilate this view. The next in turn for practical development is the utility of the church to the school.

One of the most perceptible excellencies of education is good reading. So uniform is that attainment appearing in the practice of the classes that, where the higher merits of dramatic or apt rendering may not always surprise attention, the ear is seldom offended by a false accent, or a lack of spirit and expression. The ladies educated in this institution form a perceptible and increasing percentage of our cultivated population in this vicinity, while many others of them grace like circles in other communities. Those of them we meet personally in the intercourse of life answer to this description, and justify all we have said of the solidity of their culture.

To the entire public, so largely interested intellectually, socially and pecuniarily in the success of an institution for female education of ample accommodations, adequate facilities, and the spur to sustained endeavor from honorable success and merited reputation, we refer to the promises of the president of Whitworth Female College.

W. E. M. LINFIELD,
For the Visiting Committee.

Commencement at Summerfield, Alabama.

MR. EDITOR: The Centenary commencement here was another great success for the institution. Rev. W. A. McCorry, D. D., preached an interesting, thoughtful and effective sermon, as he knows well how to do, and he was followed at night by the Rev. A. Hood with a good discourse. On Monday night the exercises of the Male Institute, under Prof. R. S. Holcombe, took place. Prof. Holcombe having been called away by the death of his mother before he could drill his boys, Prof. A. D. McVoy took his school in hand, in addition to his own labors, and the young gentlemen sustained themselves with great credit. Prof. Holcombe has had a good and successful school this year, which he well deserves.

Tuesday witnessed the junior exhibition of the girls, and it was as fine a one as we ever attended. The compositions were excellent, and most of them were read remarkably well, evincing the very best training.

At night the annual concert gave us a feast of song and instrumental music. The popular and amusing songs, "My Grandfather's Farm" and the "Spelling Song" were greatly relished and repeatedly called for. The concert was in admirable taste, and had not a single objectionable feature. The attendance was immense, and the people could not get into the building. It is said that more Selma people were in attendance than ever known before. The town was filled with vehicles of every description. Rev. T. F. Mangum performed a rare feat in lifting a handsome collection, in his own inimitable way, for the repairs on the buildings, in the midst of this elegant concert.

Commencement day came on Wednesday. The weather was everything one could wish. The decorations were very tasteful and beautiful. The music was charming and appropriate. Miss Samuel's commencement song will long linger in our ears and heart. Excellent compositions were read by Miss Minnie Hunt, of Clifton, Ala., who was awarded the salutatory for distinguished scholarship; Miss Mattie Culpepper, of Lower Peachtree, Ala.; Miss Julia Tate, of Summerfield, Ala.; Miss Leila Devan, of Clifton, Ala.; Miss Lizzie Jackson, and Miss Emma Reeves, of Dayton, Ala., to whom was awarded the valedictory address.

The work done in the Art Department was very creditable, showing great progress and admirable skill.

The literary address of the occasion was delivered by Prof. J. Lewis, of the Southern University, on "Home Life." It was strong, clear, well thought out, in chaste style and elegant diction, and delivered in his own happy manner, and fully appreciated by the audience. He inculcated many a useful and important lesson worthy of life-long remembrance.

After delivering the diplomas came the baccalaureate address by President McVoy. It was short, to the point, elegant, appropriate and effective.

At the close Rev. A. H. Mitchell, D. D., announced the unanimous re-election of Messrs. McVoy and Holcombe to their respective positions, and strongly commended them to the liberal patronage of the public. This announcement was greeted with long-continued applause, showing the appreciation of the audience of these gentlemen. We risk nothing in saying that no better men can be found anywhere—energetic, faithful, skillful, thorough Christian teachers. President McVoy excels in winning the love of his pupils, for such devotion on their part toward him we have seldom witnessed. A brighter prospect seems to dawn for these institutions. All needed repairs will be done on the buildings during vacation, and we solicit a liberal patronage for the first of October.

Let the boys and girls of Alabama and other States throng these halls, and they will be trained, taught and educated in the best schools of the church.

E. S. STARR.

From the Work.

THE EUFAULA DISTRICT CONFERENCE.—*Mr. Editor:* The Eufaula District Conference was held this year in Clayton, Ala. The opening sermon was preached on Wednesday night, the tenth instant, by Rev. J. Bancroft, and the business session organized at nine o'clock on Thursday morning, Rev. H. D. Moore, presiding elder of the district, in the chair.

We had a pleasant and, I trust, a profitable session. The different church interests were taken up severally, reported on and discussed; and while I do not care to enter into statistics and particulars, the outlook for the church on the district seems, on the whole, to be good. Religious services were regularly held in connection with the business session, with, I hope, good results. There was but little outburst of feeling during these services, but a deep and serious feeling was manifested by many in the congregation, and at the close of the services on Sunday eleven persons united with the church. I hope this is the dawning of a brighter day for the church in Clayton, and that God's grace and Spirit will be abundantly poured out on all its members, to the conversion of sinners and building up of the church.

Abbeville, Ala., was selected as the next place for the holding of the District Conference.

The following persons were elected delegates to the Annual Conference: S. H. Dent, B. F. Cassady, T. A. Craven and Rev. T. A. Johnson. Alternates—R. E. Wright, Rev. C. C. Lee, J. T. Floyd and W. H. Stuckey.

S. H. DENT, Secretary.

JULY 19, 1878.

KINGSTON CIRCUIT, MISSISSIPPI ANNUAL CONFERENCE.—*Mr. Editor:* God has visited and abundantly watered the vine which he lately planted at Locust Grove, Adams county, Miss. On Saturday, June 29, the whole community met to have a two days' meeting. In spite of threatened rain, grassy crops, and other discouragements, the people came in such numbers that the little house could not contain them. Some young ladies walked over two miles through mud and heat. Best of all, a spirit of prayerful, quiet, earnestness pervaded the assembly. We began, continued and ended the meeting with prayer. Seventeen souls professed conversion, and twelve new members joined our church. Nearly every person residing in the community, down to children ten years old, has united with us in seeking salvation through the church. Our regular quarterly meeting came on the following Saturday and Sunday. Bro. Hunnicutt, our presiding elder, baptized and received into full membership the new applicants, among whom were seven young men, ranging from nineteen to thirty-five years. Most of these have felt the Spirit's power on their hearts, and the rest are seeking earnestly for the great change.

J. PERRY DRAKE.

THINGS HARD TO EXPLAIN.—You step into So and So's and ask how their souls are prospering, and begin to talk to them about Jesus. They don't like it, and would rather you talked of anybody but him. Next day they sit down at the communion table and sing: "How sweet the name of Jesus sounds in a believer's ear!" Can you explain that?

Then there's Mr. So and So, who is in the public house on the Saturday night before the communion, with his communion card in his pocket, and on Sabbath he sits down at the Lord's table, expecting to be taken knowledge of that he has been with Jesus. Can you explain that?

And there's Mr. So-and-So, the publican, who bundled you poor wretch into the gutter at eleven o'clock on Saturday night. There that very publican sits at the table of the Lord on Sabbath, praying that righteousness may run down our streets. Can you explain that?

And there's Mrs. So and So, who takes it highly amiss if you ask if she is saved through the blood of Christ. She, too, sits down at the communion and sings: "I'm not ashamed to own my Lord." Can you explain that?—*English Paper.*

HOW TO SPOIL EVERYTHING.—If you want to spoil all that God gives you, if you want to be miserable yourself, and a nuisance of misery to others, the way is easy enough. Only be selfish, and it is done at once. Think about yourself—what you want; what you like, what respect the people ought to pay you, what people think of you; and then to you nothing will be pure.—*Charles Kingsley.*

Tribulation may come as a thief into the church; we may be disappointed even in the brethren; but those who have the eye fixed on Christ "hold on their way." The word which they have heard and which they keep is a strong link binding them to him who is more than all else to them.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

W. T. HANCOCK, son of W. H. and Mary C. Hancock, was born in the State of Arkansas, September 29, 1855. When a little over ten years of age his mother died of measles (February 19, 1866,) leaving three children. The youngest child, an infant, died shortly after. The next fell his father carried the two remaining children to Virginia, to be reared by their aunts, Mrs. Towns and Mrs. Jackson. His father returned to Arkansas late in the fall to settle up his business and return to make his home in Virginia. Soon the children received the sad intelligence that their father had died of congestive chill. Hence these two children were left without father or mother. But God had provided two loving aunts for them, who supplied their wants, and with whom they both lived happily until August, 1872, when the subject of this notice came South to engage in telegraphing. On the fifteenth of last July he came to this place to take charge of the telegraph office. Though a young man of some excellent traits of character, yet he was wild and profane. I knew but little of him until last September, when he presented himself at the altar as a seeker of salvation. A few nights after this he was baptized and received into the Methodist Church, the church of his father and mother. He fell himself at once upon the altar, and was ready to do whatever was to be done. During the month of December he came to board with us. We soon learned to love him as a brother. During my absence from home he always held prayer in my family, and he was ready to do the best he could in the prayer meetings, in the Sunday-school, and indeed wherever duty called him.

Last fall a very sad affliction came upon him suddenly. His eyesight became greatly impaired. For awhile he could not see to read. This he bore with Christian fortitude, and said that if God thought best that he should be deprived of his sight it would be for his good. He visited Dr. Pope, an oculist of New Orleans, after which his eyes improved so that he could read pretty well. During his visit to the city his spiritual strength was greatly increased. The visit of the love-feasts and prayer-meetings and his soul was greatly blessed. Preacher Bro. Mathews will remember the young stranger at one of his love-feasts in January last, who arose and testified to the love of Jesus. This is he of whom I write.

He felt that he was called to the ministry, and was making preparation for this holy work.

The death of this noble young man came unexpectedly. I left home on Thursday morning, the thirteenth of June, for our District Conference. His health was as good as usual. That evening about dark he was taken violently ill, and suffered greatly with his head until Friday, at about twelve o'clock, when he became unconscious, save now and then bright moments. Just before his death he seemed to recognize a very warm friend who was in the room, and took him by the hand and drew him to him, but could not speak. That evening at six o'clock he fell asleep in Christ. Though he did nothing about dying, yet the consecrated life he was all the evidence we could ask.

D. P. BRADFORD, Pastor.

MARTIN GILMAN, M. D.

In accordance with a resolution of the board of stewards of Vicksburg station, Mississippi Conference, Methodist Episcopal Church South, adopted April 28, 1878, the following narrative and resolutions were submitted to and adopted by the Quarterly Conference of said station, June 1, 1878:

Dr. Martin Gilman, late a member of the board of stewards of this station, was born July 21, 1821, near Lorraine, Jefferson county, N. Y. He moved to Port Gibson, Miss., in 1853. In 1854 he married Miss Mary F. Wherrett, in Richmond, Ky. Returning to Port Gibson, he and his now bereaved wife continued useful members of our church in that station until 1858, when they removed to Vicksburg, where they held their membership until his death.

Bro. Gilman efficiently served as steward of the church in Vicksburg from 1865-66-1870, under the pastorate of Rev. G. H. Clinton, and was again chosen to the same office in 1877, and in this relation continued until his death, March 27, 1878.

His parents were earnest Methodists, and trained their son, our deceased brother, in the doctrine and discipline of our church, to which he adhered all his life.

He was a man of more than ordinary intellectual vigor and culture. In his profession as a physician he commanded the respect of all, and the grateful remembrance of many for his Christian sympathy and kindness in seasons of distress.

During the fearful epidemic in Savannah in 1876, and counting his life dear unto him, he left the comforts and safety of home to minister to the sick and dying in that stricken city, cheering many a sad heart by his self-denying labors.

He suffered severely in his last illness, and exhibited the Christian endurance and fortitude which feared to add to the grief of his loved ones by even speaking of the pain he suffered, but rather endeavored to cheer and support them by his counsel and encouragement. He leaves a widow and daughter to mourn his loss. His end was peace. His record is on high.

On reception and consideration of the foregoing narrative it was

Resolved, That in the death of our late brother, Dr. M. Gilman, the church and this Quarterly Conference have sustained the loss of an esteemed and valued member, whose counsel, labor and example endear his memory, and inspire us to follow him as he followed Christ.

Resolved, That we deeply sympathize with our sisters, the widow and daughter of our deceased brother, in their sore bereavement, praying that he who is the refuge of his saints may be a father to the fatherless and husband to the widow, and finally bring them to rejoin him who has gone before, where there shall be no more death.

DIED, of consumption, June 12, 1878, in Prairieville, Ala., Mrs. SARAH FRANCES SIMPSON. She was the daughter of Dr. Matthew L. and Elizabeth Tilden, and granddaughter of Col. Samuel Henderson and Elizabeth Calloway. Miss Calloway was one of the young ladies captured by the Indians with Daniel Boone's daughter, and rescued by Col. Henderson and others.

Mrs. Simms joined the church in early life. In 1835 she moved, with her parents, from Tennessee—the place of her birth—to Talladega, Ala. Here she assisted Mr. Tilden as superintendent of the Sunday-school until her marriage with W. K. Simpson in 1841, after which she moved with her husband to Bradford, Ala. She engaged in Sunday-school work soon after she came to Prairieville, and ceased not to labor in this field until compelled to do so, last year, by bodily infirmity. She succeeded Mrs. [illegible] as the head of the sewing society, in which good results were accomplished. In the family and everywhere she combined with a remarkable way energy with kindness. The word kindness was so written upon her heart that she was never known to utter a harsh word. Some ten or perhaps a dozen children, relatives, in the order of Providence, were committed to her charge, and yet they considered themselves as tenderly guarded and provided for as her own. She was clear in her convictions and loyal to the doctrines and duty, while her heart was full of that "charity that" "suffereth long and is kind;" indeed she was foremost among those [illegible] actors from whose hearts and [illegible] gospel has eliminated all [illegible] herself and to prefer others [illegible] her no effort, so perfectly had she been molded by the Spirit of Christ. In every department of Christian enterprise her [illegible] was well and faithfully done. Such a life gives us better assurance of the power of the gospel, and is better comfort in [illegible] death, than could a thousand [illegible] testimonies (and yet this last was not denied). I visited her the evening before her death, but she was [illegible] to converse. Some time before this, however, she declared to me that "all was well," all was clear, that there was no trouble about the future."

W. A. MCCORRY.

MRS. CATHERINE S. A. MILLER died at Waterproof, Tensas parish, La., April 4, 1878, at the home of her daughter, Mrs. E. J. Drake, relict of Hon. H. W. Hunt, in her sixty-ninth year. The writer has been acquainted with her for more than forty years. She had been a member of the Methodist Episcopal Church before our separation. With her husband, James Miller, she rode ten miles to class meeting. The [illegible] means of grace were scarce in her early days, preaching once in four or six weeks. Prayer and class meetings were observed. They were seasons of refreshing. Her religious history, if written, would be an interesting one. Her life in Christ Jesus was manifested through a [illegible] conversation, and a modest and retiring disposition. She was no stranger to the graces of our church in Tensas parish. Most of them were honored objects of her care, kindness and [illegible] hospitalities.

From the time she united with the church with the great object of her being to be a Christian in whom there is no guile. She lived not in vain. As a daughter she honored her parents [illegible] passed away. As a wife she was supremely [illegible] to [illegible]. As a mother she endeavored to bring up her children in the nurture and admonition of the Lord, and in [illegible] the strictest impartiality between them. As a mistress she was kind, exploit and decided. As a friend she was constant. As a member of the church she attended its ordinances, supported its institutions and [illegible] its disciplinary regulations. It has been said that our people die well. Her death was [illegible] well, feeling that the Christian's [illegible] Christ Jesus is sure to close in triumph. Hers was a peaceful, joyous and triumphant close, witnessed by Mr. Moore, her son-in-law, two daughters, grandchildren, [illegible] Tensas friends and servants. The chamber of death was the vestibule of heaven.

S. PERRANOSTE.

The following preamble and resolutions were adopted by the Sunday school at Liberty:

Whereas, Our beloved brother and former superintendent, JOHN EVERETT, has been withdrawn from our midst to occupy his place in heaven; *And whereas*, His earnest devotion to the Sunday school cause and his intimate and tender relations with this school in particular, demand from us some expression of our sense of the deep loss we have sustained; therefore, be it

Resolved, That while our hearts are filled with sorrow over our great loss, we feel that he has only left us to receive the reward of the faithful.

Resolved, That in his pure and consistent life we recognize a worthy example for us all.

Resolved, That in his death the Sunday school, in common with the church and community, sustains a great loss.

Resolved, That to the bereaved we tender our heartfelt sympathies, and commend them to the mercy of our heavenly Father, who doeth all things well.

REV. A. LEGGETT, for Committee.

SISTER FRANCES RACHEL CHAMPENOIS, wife of John F. Champenois, of Shubuta, Miss., died June 8, 1878. She was born at Spring Hill, near Mobile, Ala., November 11, 1811, and joined the Methodist Episcopal Church South in 1872. She was a faithful and most consistent member, exercising a fine influence over her family and in the community. She had a large family, many small children, and yet she was a power in the Sunday-school. She overcame difficulties to attend that many would have thought a fine excuse to stay away. I do not know that I ever stood by the death-bed of a lady whom the family and the community could so ill spare. But the Father wanted her for a place nearer his throne, and in grief we submit.

T. S. WEST.

It rather loads than raises a wren to fasten the feathers of an ostrich to her wings.—*Fuller.*

The Christian Advocate.

THURSDAY, AUGUST 1, 1878.

THE FATHER'S HOME.

The spring has less of brightness
Every year,
And the snow a ghastlier whiteness
Every year;
Nor do summer flowers quicken,
Nor autumn fruit take thicken,
As they once did, for we sicken
Every year.

Of joys and sorrows blended
Every year;
Of the ties of friendship ended
Every year;
Of the health that still might bind me,
Of the sickness that resigned me,
Sights and sounds remind me
Every year.

Dear ones sad to look before me
Every year,
While the locks grow darker o'er me
Every year;
Where we see the blossoms faded,
That in youth we mistook for shaded
And immortal garlands braided
Years ago.

Of the unprotected faces
Every year
Now come in their places
Every year;
Every sun that sets in sorrow,
Every morning's dusk they greet us,
And each day to them entreats us
Every year.

Lo, the gray clouds are shifting
Every year,
Hasting on which we're drifting
Every year.
Soon the ice will relevens,
Soon the fair haven receives us,
Death or heaven bereaves us
Every year.

The Christian Minister in His Sick-Chamber.

Angels are never poorly. As heralds of the throne they are exempt from all the ills to which flesh is heir. Christian ministers, heralds of the throne and the cross, are not thus privileged. The gradual of their message does not secure, unless guarantee, on their behalf a physical energy that shall never know sickness, "marking them for its own." On the contrary, precious though the treasure is with which they are entrusted, they are ever and anon reminded that these treasures are "earthen vessels." This allusion," says Hugh Stowell, "is possibly to the practice of Persian kings placing gold and silver in earthen jars, before the rabbinical story given by Wesseling of the reply of Rabbi Joshua to a daughter of the Emperor Hadrian, who, in burlesquing him with his plain appearance, was referred by him to the earthen vessels in which he often kept his wines, and, when after request the wines had been tried to silver vessels and there proved sour, was taunted by the rabbi with the observation that the humblest vessels best contained the highest wisdom."

Be this as it may, the fact of "this treasure"—"the unsearchable riches of Christ"—being deposited in vessels so brittle and frail, answers a double end. The bearers of the "treasure," while fully alive at once to the honor conferred upon them and to their native helplessness in sustaining it, become media through which the divine glory shines. Neither physical power nor mental vigor, neither varied learning, growing zeal, nor burning eloquence, can ever originate the wonderful change which is wrought in a man when he is "born again." Hence the inspired caution: "We have this treasure in earthen vessels, *that the excellency of the power may be of God, and not of us.*"

The first preachers of the gospel never forgot their own feebleness when the inhabitants of Lystra, beholding a cripple whom Paul had miraculously cured, proceeded to sacrifice to him and his brother Barnabas, as "gods come down to them in the likeness of men." Both these servants rent their clothes and ran in among the people, crying: "Sirs, why do ye these things? We also are men of like passions with you," or, as the Vulgate renders it: "We are mortals like yourselves." Of such personal mortality, the preacher of even undying truth is frequently conscious. Ailments, in themselves trivial and temporary, are his reminders. We doubt not that Paul's "thorn in the flesh," though permitted him wondrous activity in his Master, was to himself every day vocal with the entreaty, "Remember thou must die," and his declaration, "I die daily," intensely—is felt by the Christian minister, when physical indisposition takes him captive and immures him in a sick chamber. That chamber, at least for a time, is transmuted into his study. The very walls become strangely eloquent.

The season is one of more than usual pensiveness. The illness of a Christian minister, we all know, may be variously induced. Disaster may overtake him while traveling; or, with appalling suddenness, in the precincts of his own dwelling some sinful, suffering results from simple want of care in nursing the body for Christ; at other times it is more directly the logical sequence of refusing obedience to physical laws. Occasionally it springs from exposure to atmospheric influences, which though weathered by some robust frames, proves dangerous to the sufferer, in whose case escape is almost impossible. It is not unfrequently the noble lax which a self-denying pastor has to pay for visiting a member of his flock laboring under infectious disease. Often its foundation is laid in the exuberance of anxiety—amounting sometimes to feverish worry—under numerous and nameless difficulties, as well as prostrating discouragements, in the prosecution of the most glorious employ in which man can engage. Alas! too often is it, in these days of multifarious and incessant demands on a minister's time and strength, the inevitable fruit of over-work. Now and then sickness is, as with other men, the minister's lot, when both himself and his medical attendant are puzzled to divine the cause.

But, discovered or undiscovered, be the secondary cause what it may, the sufferer's gratitude may well be great. He has reason to be thankful that, when indisposition seized him, it found him not—where once he was—in the service of satan but in that of the best of Masters. Let him be thankful, too, for the assurance which the whole tenor of revelation supplies; that the sickness has been either *permitted* or *appointed* by him whose wisdom never errs and whose love never changes.

That love and that wisdom have conducted him into his present seclusion. Solitude it is not. The Master is with him; he knows, he *feels* he is. The suspension of his ordinary course of systematic reading, the pause in his usual routine of pulpit study; his voice reduced in tone and volume; his retirement from the activities of the pastorate; his inability to share as heretofore, in the work of philanthropic association, and many other minutiæ of plaintive experience, all generate a silence and a hush which realize to him the fact, more impressive now than ever, that he is "face to face" with him "whom his soul loveth." In a sense he sees the invisible, and hears the voice which says: "I have brought thee into the wilderness, as I did Israel, that I may speak comfortably to thee"—literally, "to thy *heart*."

For the amount of health he has enjoyed in days that are gone he is grateful to him "whose he is and whom he serves." Its suspension *now* thrills his soul with the truth: "Our blessings brighten as they take their flight." He cannot help reviewing the past. It lays him low. Poor have been the services, he feels, that he has rendered to him who "counted him faithful, putting him into the ministry." How little he has done, and, of that little, how much the result of habit, how perfunctorily performed, how stained with mingled motive, how marred by questionable temper, how imperfect, how full of shortcoming! "His soul is humble within him." "He waters his couch with tears."

Afresh he feels the preciousness of the truths he has been privileged to make known to others. The Deity of Jesus, his mysterious incarnation, his all-atoning sacrifice, his attesting resurrection, his exquisite sympathy, his prevailing intercession, and the "exceeding great and precious promises" sealed on the cross, and radiant with the glory of the throne, are themes that seem now richer than ever. He was partially alive to their grandeur when permitted to proclaim them; but now in the shaded chamber they permeate his soul with redoubled blessing, while simple believer he gratefully reposes on their eternal verity. "I had perished in mine affliction unless thy law had been my delight."

Where'er on Thee my thoughts are cast,
As I have rested in the past,
As I have found in Thee.

He enters on a momentous inquiry—one calling for rigid scrutiny and immortal, solemn dwelling: "This ill-odored ointment—is it *punitive* or *preventive*?" Touching the former, memory and conscience go jointly to work. Confronted by these, he acknowledges there is a "need-be" for the "chastening." Deny it he cannot. Passage after passage in his spiritual history recurs to his mind, solving the present use of the divine rod: "If we say that we have no sin we deceive ourselves, and the truth is not in us." But rich is the comfort which the next verse supplies: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Albeit, the affliction may have come as a preventive. Are we more humble than the man who acknowledges himself "less than the least of all saints?" Yet the Master saw even in *him* a germ which, if not crushed, would develop itself in sad if not fatal results: "Lest I should be exalted above measure there was given to me a thorn in the flesh." The present sorrow, for aught the invalid knows, may be commissioned to prove to him how easily, notwithstanding his labors, the Master can carry on his glorious cause independently of him altogether; or it may become a guardian angel, to "keep him" from yielding to temptation, that would cover him with shame, and elicit the cry from the Savior's lips: "These are the wounds where with I was wounded in the house of my friend."

Very solicitous is the ministerial invalid to act as did Jonathan Edwards when he wrote: "Resolved to *improve* all afflictions to the utmost." Hence his fervent desire that, however "grievous" and discouraging "for the present" it may continue to be through that mental and spiritual "exercise" which shall "afterward" enrich him with "the peaceable fruits of righteousness." While the chastening "of the Lord is not despised"—this being presumption—and when there is no "fainting under" the divine "rebuke"—this being despondency—these "precious fruits" are assuredly reaped. Who does not envy Robert Hall as he writes to a friend: "I presume the Lord sees that I require more hammering and hewing than almost any other stone that was ever selected for his spiritual building. Let me be broken into a thousand pieces, if I may be but made up again, and formed by his hand for purposes of his mercy!" Does not this remind us of Paul "most gladly glorying in his infirmities, that the power of Christ may rest upon him?" and does not the sufferer become more impressively than ever "a vessel meet for the Master's use?" Such increased "meetness" evinces itself, among other ways, in a fuller, deeper, tenderer sympathy with all in the school of suffering, as well as in a richer and more grateful appreciation of that healing balm when poured upon himself, eliciting his devout acknowledgment: "Sympathy is sweet—passing sweet is sympathy."

Musing on the experience of other ministerial invalids interests the sufferer not a little. He thinks of Traptus, "left at Miletum sick" by Paul, who would readily, if permitted, have imparted to him a "healing apron;" of Timothy with his "often infirmities;" of Epaphroditus, once "sick nigh unto death;" of the great apostle, with his "thorn" festering into "weakness;" and of some in more modern times—specially of Richard Baxter, who for the last thirty years of his life did not know what it was to spend a single day without pain. Such was the man who, during an illness, wrote the "Saints' Everlasting Rest"—"a book," says Dr Bates, "for which multitudes will have to bless God forever." Pernal, in the sick-chamber, of well-written biography is eminently profitable. So, too, is musing on the memories of ministerial brethren, of his own and other denominations, known and loved by the invalid, but who—many of them younger than himself—have exchanged labor for rest, and pulpits for thrones—suggesting the thought of the ecstatic moment when the Master shall say to *him*: "Come up hither."

Solemn and tranquillizing in his spirit though such meditations be, ever and anon they are mingled with solicitude—solicitude respecting the flock he is now unable to tend. He feels that his very indisposition renders his people increasingly dear to him, and in intervals of relief from suffering he sends them heart-epistles. These are succeeded by fervent prayer that, in the absence of the servant, the presence of the Master may be doubly realized in their midst. Anxiously he thinks of the supply of his pulpit; of the fidelity and affection of the officers of the church, the discharge of their several duties in their respective spheres; the budding and blossoming of the Sabbath school, that nursery of the church; the visitation of the sick, with whom he can have intercourse now only by letter; the Bible classes he has loved to conduct; the punctual oiling of the wheels of the different organizations so auxiliary to general prosperity; the impatient desire of some that he should resume his active labors without delay, contrasted with the affectionate solicitude felt by others lest a relapse should follow a premature return to work. Amid these and kindred sources of anxiety, what can he do but seek to realize the rich consolation of John Foster's remark? "I can *pray*, and *that* is a glorious thing."

Some ministerial brethren, compared with others, are signally blessed with wonderful immunity from physical suffering. A church whose pastor was not among the favorite ones felt they were by no means without compensation. At a ministerial and diaconal meeting the absence of this pastor was noted. One of his deacons said he was not well, but had preached with remarkable impressiveness on the preceding Sabbath. "I have noticed," he continued, "that ministers often preach best when they are poorly; have any of you ever observed this?" "Yes," replied another deacon, "I have frequently made the same remark." "What is that?" asked a stalwart ministerial brother, and an excellent preacher, but whose pulpit was seldom vacated because of illness; "what is that you are saying?" "Oh," responded a deacon, "we are just saying that ministers often preach best when they are poorly." "Oh," he rejoined, "Hah! that's it, all *my* best sermons are yet to come."

A question which a minister, during a protracted illness, is often constrained to put to himself is the following: "Am I ever to preach *again*?" While thus soliloquizing a passage of the holy writ seasonably occurs to him: "Be careful for nothing, but in everything, by prayer and supplication with thanksgiving, let your requests be made known unto God." He seeks to obey; he leaves himself, both as to his present and his future, in his hands who is "Light" and "Love," desirous, should he be spared, that the spiritual atmosphere he has breathed, and the solemn thoughts he has cherished in sickness, may be preserved in their purity and power, that he may always—even in the full bound of returned health and activity—have reason gratefully to repeat: "It was good for me that I was afflicted." Should he, on the other hand, have reason, from physical premonitions and medical testimony, to believe that "the sickness is unto death"—that the day is not far off when he shall "give an account of his stewardship," and enter the temple and the services of the skies—"long as he is in this tabernacle," it is his daily and devout solicitude that he may be *ready to go out at an hour's notice*.—*Tropkimus, in London Baptist Magazine.*

It is hard for the devil to counterfeit humility. People seem to think salvation is by doubts, instead of faith. If I had to keep myself satan would get my soul before dinner. There would be squirming in many fashionable churches if men were to interrupt the services with the Pentecostal cry, and yet the object of the churches is to win souls. No man who laid up treasure in heaven has ever been disappointed. From the cradle to the grave is the shortest part of life. There will be many crownless Christians in heaven. A man will does one thing is a terrible man. Paul's life has done more to upset infidelity than all the books that were ever written. Christ could have millions of followers if they didn't have to give up anything. Be sorry for your sins just long enough to give them up. If you want to find out about yourself study your children. The door of salvation hangs on the one hinge of the human will.—*Moody.*

HEART-BEATS OF A LIFETIME.—According to a French medical journal, Dr Guyot, after consulting the best authorities on the subject, and making the necessary calculations, has determined that the number of pulsations during the different ages of life are as follows: During the first year, 63 millions (in round numbers); during the first two years, 150 millions; during the first eight years, 435 millions; during the first twelve years, 614 millions; during the first fourteen years, 698 millions; during the first thirty six years (giving the figures in full,) 1 229 004 000; during a life of fifty years, 1,928,160,000; during a life of sixty years 2,208,800,000; and during a life of eighty years, 3,007,040,000.

Religious Intelligence.

—The Wesleyan Missionary Committee received and disbursed about $300,000, during the year ending May 1.

—The number of theological candidates for the Evangelical Church of Prussia has fallen off steadily for the past five years.

—A hundred Chinese have professed to believe in Christ as their Savior as the result of a recent revival at Peking, China.

—The number of native pastors connected with the Church Missionary Society is now about 180, having more than doubled during the last ten years.

—Seventy years ago there was but one Lutheran church in France, and that was in Paris. There are now 40 churches in that country, with 19 ministers.

—Several letters to the *Missionary Herald* from Eastern Turkey give startling details of the hopeless poverty which is settling down on the people, cursed with Turkish misrule. The debt, which since the Crimean war has steadily increased until it amounts to nearly $1,000,000,000, requires $75,000,000 annually for interest. Every possible device is used to increase the taxes, while the country yearly grows poorer. A low tariff has crushed out the little home industries, and foreign capitalists, afraid of the corruption of Turkish courts, will make no investments in manufactories or in mines. Mr. Parmlee gives several samples of what the people call good circumstances, in order that his readers may realize the utter poverty of the greater part of the population. A Protestant, regarded by his neighbors as being quite well off, after paying the government tithes, providing for the interest on his debts, and reserving food for his family, sold $25 worth of flour—the entire amount of his income for the year. Of this sum the government took in different forms of money-taxes $12, farm expenses required $3 more, leaving $8 with which to clothe a family of nine persons and meet all incidental expenses. Another man had sold $12 for the year, every penny of which had gone for taxes and the shoeing of oxen. And yet he would not be regarded by his neighbors as being poor. The primitive spinning machines are so slow and laborious that a mother with the utmost labor cannot clothe her children decently. Some of these go naked; others wear what a traveler called "rags worn out." The mortality among them is fearful; the deaths being one out of three. An appeal is made to American friends to furnish the mission with some simple machinery for carding, spinning and weaving. The missionaries desire in this way to furnish young men with their daily bread while studying for the ministry, and to relieve, to some degree at least, the nakedness of the people. "You might almost as appropriately speak of a poor-house supporting a school and church," says one of the missionaries, "as to develop self-support in the churches of these absolutely beggared people."—*Independent.*

—We spoke last week of the work of that tireless and fearless missionary, the Rev. G. L. MacKay, in Formosa. The March number of the *Presbyterian Record*, of Canada, has two letters from him, written in November (the second on November 28,) and neither mentions that his life was threatened. Both, however, are full of evidence of his ceaseless toil in his efforts to evangelize the island. In the first letter he writes an account of a week's work. On Monday he set out from An-po, with nine of his students, before dawn, wearing grass sandals. They traveled until dark, stopping at three places along the way to sing, preach and distribute medicines. At one station fifty teeth were extracted. On Tuesday morning the party left Ling-lek, and arrived in Tak Cham. Here Mr. MacKay had an attack of fever, and was not able to go out in the streets to preach; but he proceeded on his journey the next day, passing through "terrific sand-blasts, resembling great storms in America in winter." At Au-lang on Thursday he preached to a large and friendly crowd. Here his life was threatened four years ago. On Friday he ascended "lofty mountains" waded "rushing streams," preached and sung in numerous villages, and "halted within savage territory, near the spot where four Chinese were killed by the savages the day before." He lay down to rest that night after having walked forty miles under a burning sun. Saturday was spent at Sin-kang, in the examination of inquirers; and on Sunday fifteen converts were baptized, all of whom had been worshipers four years. In the second letter he says: "Last Sabbath I spent in our chapel at Pat-li-hun and had our usual services. As I intended to visit this place (Ang-mug-kang,) I arose very early in the morning, and started with several helpers and students. Proceeding in the dark along the sea-shore, we felt many times, when scrambling through weeds, tall, rough grass, and over sharp, pointed rocks. The sea roared furiously, lashed the rugged coast, and nearly carried us away. The rains descending, driven by the howling winds, beat against us and impeded our progress." Toiling along in this way, they had accomplished fifteen miles by sunrise. After breakfast they turned inland and traveled all day, stopping for the night's rest at dark. The next day six villages were visited. Thus does Mr. MacKay spend his time and strength. He is working in a very promising field, and we hope the Canada Presbyterians will speedily send out help to him. A letter from Mr. MacKay has just come to hand, showing that the report of his death, which the Associated Press gave, is happily untrue. He was assailed and the mission-house was burned; but he escaped with his life, and is doing as vigorous work as ever.—*Independent.*

The only industrious "loafers"—Bakers.

Our Young People.

LULLABY.

By, Baby, by, is over,
Bees are drowsing in the clover,
By, Baby, by,
Now the sun to bed is shilling,
All the pretty flowers are lilting,
By, Baby, by.

By, Baby, birds are peeping,
One by one the stars are peeping
By, Baby, by,
In the far off sky they twinkle,
While the cows come, tinkle tinkle
By, Baby, by.

By, Baby, mother holds thee,
Loving, tender care enfolds thee
By, Baby, by,
Angels in thy dreams caress thee,
Through the darkness guard and bless thee
By, Baby, by.

Sammie's Question.

"Mother, are you sick?" asked little Sammie one beautiful Sabbath morning. "No," said his devoted mother. "Often have you asked me that question," said his mother, "and I must tell my darling boy why I am so sad. You were too young to remember what occurred three years ago. That beautiful cottage you pass every day on your way to school—that 'sweet home' surrounded by evergreen trees—that home was once our home. But what an exchange! That beautiful cottage for this log hut; that gushing spring for this rain-water; those beautiful flowers for this weedy yard; my once happy smiles for my face of sadness! Our home was your father's home. You were to him a treasure. But there was an enemy in the world, and your father did not know it. He went too often to town. He drank with his friends; he played cards for drinks. In a few years the saloon-keeper (the enemy of mankind) and his wife moved into our home. *Your father had drank us out of home.* They are still living there. They never speak to your father. Your father is ruining, and I will finish the story some other time, my boy."

Sammie's other came in, and his mother told her husband she would like him to get her a calico dress for the quarterly meeting occasion. His father's reply was that he had no money and no credit. His mother told him she had a cow for him to mortgage and get her some few articles of clothing. His father consented to mortgage the cow, and went to town next morning and purchased the dress. But he could not leave town until he had his drink. He must have it; so, late in the evening, he goes into the saloon (satan's throne) and asks to get a drink on credit. He is refused. He tells the saloon-keeper that he has a calico dress he will give him for some liquor. He gets the poison, the saloon-keeper gets the dress, and Sammie's father goes home drunk, with no dress for his mother, and the cow mortgaged. When Sammie's mother finished her first story she told him what went with the calico dress. Sammie looked up into his dear mother's eyes and said: "When I get big as father I do not intend to drink, for it makes you, mother, look sick. I do not want you to look sick." "God help you to keep your vow, my boy," and, thus saying, she kissed him, and left one more tear of hope on her darling's cheek.

You are blessed, dear children, if your fathers don't drink. You are under a curse if they do. IOTA.

About Bees.

Here is something which the Professor once wrote for another class. Would you like to see it? Next week the Professor will write about some wild-bee hunters of whom he read the other day.

"Perhaps you don't like bees. That's because you are afraid of them, and probably have been stung. But you must remember that, after all, the stinging was your own fault, for no doubt you troubled the bees in some way, and their sting is the only thing they have with which to protect their precious store of honey and wax. This sting is so small you couldn't see it even with a magnifying-glass that made the point of a needle appear to be a quarter of an inch broad!—and yet how that sting can hurt!

"Every swarm of bees contained in these little bee houses, that many of you who live in the country have been so often, is composed of three different kinds—the queen, the workers and the drones. The queen is not the only female in the swarm, but she is the only perfect female. All the worker bees are females, but not perfect ones, and the drones, who never do any work at all, are the males.

"How busy the workers are! They gather all the honey and beeglue, feed the young and keep the hives clean, and after the close of the honey season they kill off all the drones!

"With the exception of the queen, all the bees in a hive die in about nine months, so every winter finds new bees in the swarm. The queen lays from 1,000 to 2,000 eggs a day, and a hive sometimes contains 20,000 bees!

"There is a very funny thing about these eggs, and that is that, while all of them are alike when they are laid, the workers feed the maggots with different kinds of food, to make the different kinds of bee—the drones, workers and queens. The queens deposit eggs first for the workers, and then for the drones and queens. The queen has a sting which she never uses except in fighting with other queen bees. After the bees have been hard at work all day they go to bed by clinging to each other by the feet, thus making long chains hanging from the roof of the hive. One bee clings close to the ceiling, and the rest cling with its fore-feet to the hind feet of the one above, and so on until the ends are fastened together. We shouldn't think that the top bee who has to hold all the strain would call it much of a rest.

"The bees, beside knowing a great many other things, know enough to go into the house when it rains. If a cloud comes up in the west they fly away home as fast as their wings will carry them.

"Let us see how the workers make the bee-bread with which the young bees are fed. The worker starts out on her travels, and comes to a big flower and lies into it. When she comes out she is covered from head to tail with pollen, which sticks to her legs and the hairs over her body. She takes her first pair of legs and dusts the pollen off them, passes this dust to the middle pair, and from them to her hind legs. With the last pair of legs she works the pollen into small bits of balls. This she does before going home, and sometimes she gets so heavily laden that when she reaches the hive she has to call other bees to help her unload into the pollen-cells. Then the bee works over the pellets until they become a soft paste, and then it is in a condition to give to the little bees or larvæ. When the larva gets so big with eating as to fill its cell the workers don't feed it any more, but cover the mouth of the cell with wax. Then the larva, who is a prisoner, begins to cover the inside of its cell with silk, which it spins just as the silk-worm does.

"Then wonderful changes take place in the chrysalis, and by and by out comes the perfect bee.

"Let us see how they build their cells. Thomas says:

"They generally begin at the top or roof of their chamber and build downward, at first working irregularly, and, as it were, pasting over the surface, and building horizontal cells of a more perfect form. These at length become so numerous that they extend downward in the form of a vertical wall, other combs in a collection of several inches in one mass of cells are formed in succession, until the whole mass assumes the form of a series of perpendicular plates of partition. Each plate consists of a double set of cells, the bottoms of which are applied to each other, and form the partitions between each set. The cells are not always of the same size, but a sufficient number of a given depth are reserved for receiving eggs, and which are necessarily adapted to the size of the future maggot; the smaller or shallower cells are those in which the honey is stored.

"The breathings and store cells are placed horizontally, but the mouth of the cell is sometimes a little raised, the better to retain the honey. The interspace between the vertical combs is generally about half an inch; these streets, as they may be termed, in this city of industry, being just wide enough to allow two bees busied upon the opposite cells to pass without incommoding each other. In addition to these interspaces, the combs are perforated in various places, so as to allow a passage for the bees from one street to another, thus saving them much time."

"Don't you call that wonderful?"—*Standard.*

The Power of Gentleness.

It is related that a belated stranger staid all night at a farmer's house. He noticed that a slender little girl, by her gentle ways, had a great influence in the house. She seemed to be a bringer of peace and good will to the rougher ones of the household.

She had power over animals also, as the following shows: The farmer was going to town next morning, and agreed to take the stranger with him. The family came out to see them start. The farmer gathered up the reins, and, with a jerk, said: "Dick, go 'long!" But Dick didn't "go 'long." The whip cracked about the pony's ear, and he shouted: "Dick, you rascal, get up!" It availed not. Then came down the whip with a heavy hand; but the stubborn beast only shook his head silently. A stout lad came out and seized the bridle, and pulled, and yanked, and kicked the rebellious pony, but not a step would he move. At this crisis a sweet voice said: "Willie, don't do so." The voice was quickly recognized. And now that magic hand was laid on the neck of the seemingly incorrigible animal, and a simple low word was spoken. Instantly the right muscles relaxed, and the air of stubbornness vanished. "Poor Dick," said the sweet voice, and she stroked and patted softly his neck with the child-like hand; "now go along, you naughty fellow!" in a half-chiding, but in a tender voice, as she drew lightly on the bridle. The pony turned and rubbed his head against her arm for a moment, and started off on a cheerful trot, and there was no further trouble that day.

The stranger remarked to the farmer: "What a wonderful power that hand possesses!" The reply was: "Oh, she's good." Everybody and everything loves her."—*Sunday School Advocate.*

Mr. Albert S. Gatschet says that probably all the Kalapuya tribes of the Willamette valley are accustomed to invoke the celestial powers by working themselves violently into a state of utter exhaustion. They roam about all night without eating, put themselves into profuse perspiration by throwing up with their hands mounds of earth from three to seven feet long, and from 12 to 18 inches high, and scale high mountains to see the sun rise. Whenever the sun is above the horizon they thus appeal to it: "Oh, I am poor. Make me rich. Make a thief of me." Sometimes the exertions of the performers are kept up for five days in succession, and the incoming appears to be practiced also during the day.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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Religion of the Tongue.

Much space in the inspired word is devoted to this subject. Isaiah, under the vision of the divine glory, confesses himself to be a man of unclean lips, and the people were also a people of unclean lips. David discloses the fact that he had fortified himself by special resolution and watchfulness: "I said, I will take heed to my ways that I sin not with my tongue; I will keep my mouth with a bridle while the wicked is before me." The admonition is in both Testaments: "Keep thy tongue from evil and thy lips from speaking guile." Christ solemnly warns against idle words. The character comes out in the words: "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." James makes the control of the tongue the test of the genuineness of religion. A man may seem to be religious, but if "he bridleth not his tongue" he deceives himself, and his religion is vain. This is a strong and comprehensive declaration: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Nothing but the grace of God, and this in its maturest experience, can overcome the lawlessness of the lips. "But the tongue can no man tame; it is an unruly evil, full of deadly poison."

The reasoning is clear and convincing: "Out of the fullness of the heart the mouth speaketh." "So can no fountain both yield salt water and fresh." Filthy communications cannot come from a clean heart. If the lips be polluted by sensual talk, the soul must be stained also by corrupt thoughts. The man who deals in dirty anecdotes, and in narratives larded with indelicacy, is not fit to expound the gospel of holiness, or to call sinners to repentance. The tongue that is given to tattle and uncharitable gossip is scarcely fit to utter the praises of a holy God. The lips that break out in anger and impatience cannot well be employed in sincere and acceptable prayer. Where patience has had her perfect work, so that the man is perfect and entire, wanting nothing, where perfect love that casteth out fear reigns in the heart, and wherever the perfect man is, there will be a bridled tongue. There will be no slander, no bitter and censorious words, no petulant expressions, no explosions of hatred, no uttered suspicions, no attempt to defame. The tongue will be kept from evil, and the lips from speaking guile.

The words are the outward signs of the inward state, and the most delicate and accurate of any. The deepest feelings and thoughts may find no expression in actions, while they may be most perfectly exhibited in word. As the vane tells to a hair's breadth the direction of the wind, and as the thermometer tells to the fraction of a degree the temperature, so accurately and truly does the tongue indicate the character and the work of grace in the heart. The tongue is in closer connection with the elements within than any other member, and is moved by the most subtle and secret influences which affect the heart. No barometer indicates the atmospheric pressure with greater nicety than does the tongue inform us of the mood of the spirit and the changes it is undergoing. There are times when no delicate instrument is needed to tell us of the atmospheric currents, and there are states of character in which the real condition is manifest to the most careless observer. A wicked life is apparent. But where men are honest in business, and free from the taint of licentiousness, and where there is the general seeming of sanctity, the tongue is the next thing to looking into the heart itself. If the tongue be not bridled, there is self-deception and an empty profession. The perfect man is he who offends not in word. He controls his appetites, he is honest, he is liberal, consecrated, zealous, benevolent, and, withal, he has a converted tongue. We never know people fully, until we know how they talk, and we judge of the Christian's profession by this infallible sign. It is not the only sign, but without this others may be misleading and insufficient.

That such prominence should be given in Scripture to the religion of the tongue is in itself suggestive. There is danger of being betrayed into sin of the lips. It is with too many the easily-besetting sin—that into which they may most easily be led, and that which requires most watchfulness and prayer to overcome. Like covetousness, it is a sin of which people are with difficulty convinced. There are many ways of extenuating idle words; sharp invective, unfavorable opinions and censure, so that an unbridled tongue is not seldom associated with the consciousness of exceptional inward purity. Sharp and wounding tongues are strangely at variance with the love that thinketh no evil; but these thistle-seeds are sometimes sown by the hands that of all others, should minister only peace. Then there is a closeness and intimacy in the Christian society that makes it peculiarly vulnerable to the abuse of the tongue. "Behold how great a matter a little fire kindleth!" Churches are set by the ears, and bitter envying and strife grow out of unadvised words. Nothing more fearfully affects the communion of saints, and in no other way is the Spirit more deeply grieved. Every society has its range of gossip, of personal talk, and the church is often afflicted with an evil that should be confined to the world. There are individuals whom the other members come to regard with a sort of terror because of their tongues. The pastor must be on his guard against this poison of asps that is under the tongues of some of his flock, and their fellow-members shrink from contact with them lest there should be occasion to set the unruly evil a-going. "I am afraid of his tongue," "I am afraid of her tongue," are expressions sometimes dropped by the more wary brother or sister. And there is reason. The most innocent things are warped and twisted into rumor, and rumor grows into scandal, and the authors of the trouble seem to enjoy the commotion they have stirred up.

Considering the evils of an unbridled tongue to the Christian community, and the deplorable spiritual condition of the individual which it indicates, we are not surprised that the inspired writers have so much to say about it. Nor are we at a loss to know why it is made a mark of the perfect man that he offends not in word. If grace has obtained the victory over evil-speaking, if love is triumphant at this point, we may well conclude that the bridled tongue assures that the whole nature is under the dominion of the Spirit. If the rein is not upon the tongue there is looseness everywhere, and the religion is seeming rather than real. If conversion has ever been experienced, declension has taken place, and there is need of renewed repentance and the sanctifying work of the Holy Ghost.

Report of the Publishing Committee.

The Publishing Committee of the CHRISTIAN ADVOCATE met at the Seashore camp ground on the twelfth instant, and held their last session on the sixteenth. It was a matter of deep regret that the venerable John G. Jones, so long and so fast a friend to the ADVOCATE, was absent from their deliberations. The very full and complete report of the publisher showed that, notwithstanding the financial distress of the country, about eight thousand copies of the paper were issued weekly, and that the receipts of the paper for the last year were, as compared with its expenses, in excess of any former year. There is yet a large amount due upon subscriptions; and, while right and justice demand payment, the liberality of the publisher is offering a favorable compromise.

Complaint is still made in some quarters of the character of a few of the advertisements, and the committee appreciate these complaints, but are satisfied to "let it be so now," with the confident belief that in a little while these will be excluded, and that nothing will appear in its columns that will excuse offense to the most refined and cultivated taste. It ought to be known by all that no paper is sustained by subscriptions alone, and that the most diligent carefulness will sometimes fail to keep a paper entirely free from terms or expressions amenable to fault-finding.

Of the mechanical execution of the paper no complaint is made. The paper, typography and press-work are equal, if not superior, to those of any of the family of *Advocates*.

The selections are discreetly made, with good taste, and calculated to furnish matter of general and profitable information. The news items, the commercial and agricultural departments bring the general reader into acquaintance with current events and facts of practical interest. The obituary columns keep before us bright examples of holy living and peaceful or triumphant dying. The editorials evince great ability. They flow out from a trained and thoughtful mind, are full of wholesome, godly suggestions, and shed an abundance of spiritual light and warmth upon the heart of the careful and devout reader. The published contributions are chosen from no redundant portfolio, and are not just to the talent and culture of the church. There are too few of them. Now and then a well-timed recurrence to doctrine and usage is commended, or a racy criticism stirs us; but there is too little of it. There are not wanting huge manuscripts ably treating subjects of science and polemic theology. These do for reviews, but not for a newspaper. It is here that we think the ADVOCATE can be improved. The cultured men and women of the church ought to contribute of their abundance to the intellectual and spiritual growth of our people, and the columns of the ADVOCATE furnish them ready and ample means of doing so.

The ADVOCATE must depend in great measure upon the preachers for collections, as well as for more general circulation. Every family ought to take it. Many only need to be applied to, and soon a generation of thorough Methodists would swell the enlarging triumphs of the church of Christ.

The committee, after a most patient and searching inquiry into the financial interests of the ADVOCATE, were satisfied that the publisher, with diligence and economy, would be able to continue his contract in its publication. Some fears had been expressed that the disaster which had befallen the Publishing House in Nashville and the Depository here would so embarrass the publisher that the interests, if not the very existence, of the ADVOCATE would be put in peril. We think that there is no ground of fear. The paper has no complication whatever with the Publishing House. The steady increase of subscribers from 3,500 in 1870 to 8,000 at the present time is proof of the fidelity of the publisher, the talent of the editor, and the appreciation of the public.

Our people having been educated into the belief that such a paper is a necessity to the church in the district of country it is intended to serve, are confidently expected to foster it with their material and moral aid.

W. H. WATKINS,
For the Committee.

JACKSON, MISS., July 22, 1878.

"Supreme Impudence."

Under the above title the New York *Christian Advocate* of July 18 has a rabid editorial. The following is the introductory sentence, and a fair sample of the entire article:

Jefferson Davis, an outlaw, an unpardoned traitor and rebel, the bloody dregs and *debris* of the "*lost cause*," ventures to instruct the American people on States rights, and talk about the cruelty and devastations of the government, whose greatest cruelty and crime consists in not having hung him long ago.

And all this from one who has felt called of God to preach a gospel of peace and good will to men! The late editor confesses his humiliation at "the weakness of a government that makes such impudence possible." Rather a candid confession. From editorial observations of months past we supposed him quite satisfied with the government. He thought that Providence appointed the electoral commission, manipulated its proceedings and ordered its decisions. He looked forward upon an era of greater prosperity and sectional harmony under the providential leadership of the new chief magistrate. Now he is humiliated at the weakness of the government. Its "*greatest* cruelty and crime" has been the sparing of human life.

I am neither the advocate nor the apologist of Mr. Davis. He needs neither advocacy nor apology from pen or tongue. His words and deeds have passed into history, and by them he will stand or fall, as he is judged by friends or enemies. But what word or sentiment his speech at Mississippi City contained to provoke such wrath and naughty language from the "great official" I have not been able to discover after an interested and careful reading. The reassertion of his profound belief in the doctrine of States rights, as taught by the constitution, is creditable both to his head and heart. It is but another evidence of uncorrupted honesty of purpose and opinion. Had he avowed a contrary sentiment it would have impeached his record in the past, and given occasion to be denounced as "an outlaw, an unpardoned traitor and rebel." Now the wisdom and truth of his *opinions* may be questioned, but none, unless a purblind partisan, can doubt his honesty and sincerity. Though mistaken, he felt his course to be right. Then why this wrathful froth and foam? Does the autocratic New York editor deny the doctrine of a free press and free speech? Shall a man be denounced and charged with "brazen audacity" because he ventures to express an honest opinion?

There are thousands in the South and many in the North who believed as honestly as Mr. Davis in his political doctrines. Like him, they have accepted the arbitrament of arms and "the logic of events." But to deny their belief would belie their course.

But why should Mr. Davis be hung? And why the editor's mourning that he could not officiate as chaplain, invoking the divine blessing upon the executioners? Was he the chief of Southern sinners? Here our brilliant editor is as illogical as his language is unchristian. Mr. Davis was made the leader of the "lost cause" by the free suffrages of his countrymen. They were with him in opinion and sympathy. If sinners, they were alike culpable, and should suffer a like condemnation. I do not champion the cause of Mr. Davis, nor wish to revive the "dead issues" of the past. I express no opinion upon the political doctrine which has ceased to be a question. This has been referred to simply to illustrate the inquisitorial vigilance and malignant spleen of our brother "across the Tweed."

I also confessed to being shocked not so much at the supreme impudence as brazen impiety of the *Advocate* editorial. For charity's sake I would hope the language exaggerated the editor's calm and honest sentiments. How a minister of the gospel, whose sacred office is to save men—to make alive, and not to kill—can sigh, because a human life has not been cut off, when at *least* there is *doubt* of his criminality, is beyond possible solution. So anxious is he for his execution that his salvation is considered the government's "greatest *cruelty* and *crime*." Cruel to spare life! A crime not to stain hands with a brother's blood! Surely in this section we have not so learned Christ. For the benefit of those who may not know who controls the columns of the New York *Christian Advocate*, I will say he is the Rev. Charles H. Fowler, D. D., LL. D., who delivered the eloquent fraternal address before the General Conference at Louisville. Alas! he must have fallen from the grace of fraternity.

C. B. G.

Wesley on Sleep.

Our founder was an early riser on principle, and the pioneer Methodist preachers, following his example and precept, usually rose at four o'clock. Preaching at five o'clock in the morning was also regarded by Mr. Wesley as very wholesome for preachers and hearers. In these degenerate days what Methodist is such a stickler for "old Methodism" as to rise at four, or to preach or hear preaching at five in the morning! But our founder lived in the bracing climate of the British Isles, and perhaps even he would have granted indulgence in these matters to those of us who live in this relaxing latitude.

Mr. Wesley went to bed regularly at ten o'clock, and we believe he was in the habit of taking a noonday siesta. Here is what he wrote to one of his nieces, a young lady of probably twenty summers, on the subject:

NEW ORLEANS, July 6, 1781.

MY DEAR SALLY: Without an *endeavor* to please God, and to give up our own will, we never shall attain his favor. But till we have attained it, till we have the spirit of adoption, we cannot actually give up our own wills to him. Shall I tell you freely what I judge to be the grand hindrance to your attaining it? yea, to your attaining more health both of body and mind than you have ever had, or at least for a long season? I believe it is, what very few people are aware of, intemperance in sleep. All are intemperate in sleep who sleep more than nature requires; and how much it does require is easily known. There is, indeed, no universal rule—none that will suit all constitutions. But, after all the observations and experience I have been able to make for upward of fifty years, I am fully persuaded that men in general need between six and seven hours' sleep in twenty-four; and women in general a little more—namely, between seven and eight.

But what ill consequences are there in lying longer in bed—suppose nine hours in four-and-twenty?

1. It hurts the body. Whether you sleep or no (and, indeed, it commonly prevents sound sleep,) it, as it were, soddens and parboils the flesh and sows the seed of numerous disorders, of all nervous diseases in particular, as weakness, faintness, lowness of spirits, nervous headaches, and consequent weakness of sight.

2. It hurts the mind. It weakens the understanding, it blunts the imagination, it weakens the memory, it dulls all the nobler affections. It takes off the edge of the soul, impairs its vigor and firmness, and infuses a wrong softness, quite inconsistent with the character of a good soldier of Jesus Christ. It grieves the Holy Spirit of God, and prevents, or at least lessens, those blessed influences which tend to make you not almost, but altogether, a Christian.

I advise you, therefore, from this day forward, not trusting in yourself, but in him that raiseth the dead, to take exactly so much sleep as nature requires. If you need between seven and eight hours, then, in the name of God, begin this very night, in spite of all temptations to the contrary. Lie down at ten o'clock, and rise between five and six, whether you sleep or no. If your head aches in the day, bear it. In a week you will sleep sound. If you can take this advice you may receive more from, my dear Sally,

Yours most affectionately,

JOHN WESLEY.

The Yellow Fever.

For the twenty-four hours ending at 12 M. on Monday, July 29, there were five deaths from yellow fever. Up to that date there had been in all eighty cases and thirty-three deaths. It will be seen from these figures, which are carefully and accurately reported by the Board of Health, that the disease has as yet assumed small proportions. The first cases, because not recognized as yellow fever, are nearly always most fatal. Physicians are sent for when it is too late, and the sick, by their own imprudence, have made recovery almost impossible. Treated promptly, the disease nearly always yields; but where getting out of bed, changing the clothing or nourishment taken too soon brings on fatal results, it is not wonderful that many die through sheer ignorance of the necessary precautions. The real cause of alarm at present is not in the amount of fever we have here, for it is really inconsiderable, but in the fear that it will spread until it reaches an epidemic form. There are some grounds for this apprehension, but disinfectants are being used liberally, and the next week or two will show with what effect. We have no reason to believe that what fever we have is of a very virulent type. We know of numbers of cases that have been light, and that have yielded readily to judicious treatment. Reports abroad are generally greatly exaggerated, and the rumors that fly about us here in the city must be largely discounted. Thousands of people have left the city within the past week, but there are many thousands of the unacclimated who are compelled to remain. Our settled and permanent people are calm, and prepared to meet the emergency, if it comes, with a good heart. Let those get away who can; but for the rest let there be no flurry and no panic.

We notice that the Rev. W. H. Milburn, after an absence of over two years, has returned to his native land, and is again at his home in Jacksonville, Ill., where he may be addressed for the future. Mr. Milburn's sojourn abroad has been chiefly in Great Britain and Ireland. He has traveled all over those countries, in all more than thirty thousand miles, lectured and preached about six hundred times, and has made himself thoroughly acquainted with the people. We understand that he proposes to embody the results of his observations and experience in new lectures on Scotland, Ireland and England; and will have, in addition, a course on health, strength, beauty and length of days, and the means of securing them. We doubt not that the eloquent blind preacher has gathered materials for lectures of surpassing interest, and that he will again enter the lecture-field in America better equipped than ever to entertain and instruct those whose fortune it may be to hear him.

In the Nashville *Christian Advocate* of July 27 Dr. Fitzgerald sends out a graceful and appropriate salutatory, and enters upon his editorial duties. We would extend to him a hearty welcome. The doctor is one of the born editors, and loves the work. He will give the church a fresh paper, bright, attractive and tasteful, and one that will worthily advocate the doctrines of Christianity as held by Methodists. While we part with regret with the learned and industrious scholar and writer who has so long occupied the tripod of our Nashville cotemporary, we congratulate him on having so able a successor, and the whole church on the new editor which the General Conference has given us.

"Time out of mind" is the oldest fanatic on record.

We—that is, wife and boys—a nearly everybody else were beg ning to have a good time in seei the eclipse. Exactly at the min announced a dark convex line beg to invade the rim of the sun fr the direction of the North Star, gr ually increasing until it became half globe, and covering about or third of the sun's disk. At this poi in our observation dark clouds, th had been massing for some tim covered all, eclipsing the eclipse, a putting an end to all further view this rare and beautiful phenomeno The movements of the heaven bodies are wonderfully adjusted. chronometer is so accurate as t stupendous machinery. The pred tions of science seem to be marv ous, but they are possible becau there is no variableness nor shad of turning in the laws which reg late the mechanism of the mater universe. Some time in the ye 1900 there will be another to eclipse of the sun. It is certain come; but another shadow will ha come over nearly all spectacled ey by that time. Not one-half of t witnesses of this eclipse will loo upon that. There is a bright forev For us may there be no cloud shadow upon it.

It is not very probable, th Beaconsfield is looking to the uni of the Papal and Anglican Churche and to the establishment of t united hierarchy at Jerusalem. A yet it is possible that he contemplat something of the kind. Under t British protectorate Jerusalem m yet regain much of former beau and grandeur, and become a cent of ecclesiastical power and influenc There is much of the Jew in t British premier; and, although Christian in faith, he doubtless tak a peculiar interest in the fortun and glory of his race. The results the Berlin Congress on the welfa and advancement of Christiani may exceed all that has been co jectured.

The *Christian Intelligencer* sa very truly:

We might go no further than t editorial and business-rooms of a r ligious newspaper to prove what w say. In times like these, when su scriptions are more uncertain an advertisements are far less remune ative than formerly, nearly all reli ious newspapers are published at loss, or barely make expenses. B what right has a Christian denom ination to expect a few private ge tlemen to publish its periodicals a loss to themselves? A churc paper is not a charity. Yet for lac of adequate support by its own co munion, it may practically becom such to hundreds of people wh would scorn to ask a penny for an purpose. A church paper that worthy the name, even though may be private property, is really a incle an institution of the church which it represents as any of its be nevolent agencies. We make bol to say that any one of our leadin Protestant denominations could be ter afford to lose one of its organize boards of missions, education o publication than the church pape which speaks gratuitously and con stantly for them all, and for all th ecclesiastical interests of the church

Herein we find the highest reaso for the existence and full support o the denominational newspaper. It fills a place and does a specific wor which no other religious paper ca do or proposes to do. It is the prope organ of information, opinion an influence in the branch of the church which it represents. The union, un denominational and general religiou newspapers cannot and will not do this service. But the papers which are organized for it are not charities and they should be so supported a to maintain their independence an usefulness upon all subjects of which they treat.

The editor of the *Pacific Methodist*, writing of things about Atlanta says:

With Bishop McTyeire and Dr. Haygood I visited Oxford, the seat of Emory College, and spent a Sabbath. It is a delightful spot, redolent of Christian graces and beautiful in physical charms. The "academic grove" was full of poetic beauty, the halls were commodious and tasteful, and the *total ensemble* just what a lover of Christian education would desire. I was told that for forty years no one had died in the village who was not a professor of religion. Revivals of religion are chronic. They call for mourners on any occasion—at Sunday school, class meetings, prayer meetings, anywhere—and usually with success. We noted an answer to a question from Dr. Winfield to the Sunday-school which indicated a high degree of orthodoxy. The doctor was drawing the school through a catechetical labyrinth from "the first man" to "regeneration," and at the question: "What do you do when you are converted?" a little chap cried out: "We shout!" That's Oxford. With such an atmosphere it is no wonder that noble men come out from the walls of Emory College.

Rev. Dr. Tudor, of our church, says the Baltimore *Episcopal Methodist* of July 20, has been making a brief visit to Baltimore. He preached with his usual ability at Fayette Street Methodist Episcopal Church on Sabbath morning last, and at St. Paul's Methodist Episcopal Church South at night. The doctor is a native of our city, and has still a number of kindred residing among us. It was quite a gratification to his many friends in Baltimore to have the opportunity of seeing and hearing him again.

California must be a good country. We wish we could summer it in San Francisco. We are sweltering here in our editorial garret, with the thermometer at ninety and something, and there they have cool weather in abundance. The *Pacific Methodist* draws the contrast as follows:

The accounts of hot weather, with such fatal results as have occurred during the last two weeks in the valley of the Mississippi, read strangely to our people. In San Francisco during the same period the highest maximum thermometer was 72° and the lowest minimum 51°. Last Wednesday, while men and horses were dropping in the streets of Eastern cities, overpowered with heat, we were standing with a friend in one of the hotel saloons of this city and observed gentlemen closely gathered around a bright fire burning in a grate. A well-authenticated case of sunstroke has never been recorded in this country. While the thermometer frequently reaches 100° to 105° in the shade in our interior valleys, men continue their work in the harvest fields without much discomfort, and no fear. The clear, pure atmosphere is never stagnant with malaria. During the past season fearful storms of wind and rain have devastated whole sections of the Mississippi valley, from the Rocky mountains to the Atlantic. Lives are frequently lost during these cyclones and by lightning. Nothing of the kind occurs here. We have never heard of a wind strong enough to destroy the most ordinary frame. Lightning-holes are a rare phenomena.

The Sunday School Assembly at Round Lake, New York, convened July 6, Joseph Hillman, president of the association, made a speech of welcome, and introduced Rev. J. H. Vincent, D. D., who made a reply. Bishop Clarke, in charge of the assembly. A correspondent says: "Round Lake was constant progress as the main feature of its history. Ten years ago it was a desolate grove, chosen by a camp-meeting association as a convenient place to pitch tents and enjoy a week of Christian fellowship. Last year it had become a village of tents and cottages, with well-laid avenues, springs of fresh and mineral waters, gas and drainage, and opened, not improperly, to be a national religious resort, attracting visitors from all parts of the country. This year it has added unto itself a hotel and a tunnel, new avenues and cottages, a miniature park and city. It is named by an enthusiastic clergyman the Christian Saratoga of America. And yet the active and energetic management are not content, but have plans for the construction of an extensive and expensive hotel on the hill which confronts the grounds on the west, to say nothing of a dozen lesser projects. Nearly $50,000 have been expended in improvements here since last season."—*Central Christian Advocate.*

Private advices from the Rev. W. H. Patterson, city of Mexico, July 2, to the *Western Methodist*, convey the happy news that the little daughter Bessie, whom we reported dangerously ill some weeks ago, is again in the enjoyment of good health, and at last advices the United States circus was preparing for a week's engagement on the Fourth of July, and they had the promise of delightful weather on the occasion. The temperature was quite moderate—nights cool—while hereabouts have been for weeks and are still, melting day and night by heats almost beyond endurance. We are surprised to learn that the Patterson family are delighted with the climate of Mexico, also with the country, a small and select circle of refined people. Our good brother will work heartily and faithfully, and with a strong hope of success. Let us pray for his success, and help him in every way possible.

Good Notion.—The *United Kingdom* says:

An English gentleman who was some years expecting to become a foreign missionary, but was providentially prevented, finds himself able to give a considerable amount of money to the Church Missionary Society, and he offers to it $1,250 a year for ten years to be for a *substitute*. That is an idea which commend itself to some rich Christians, who find it impossible to engage themselves in missionary work.

Every Christian ought to be represented in the foreign field. If not able to support a whole missionary, could help to maintain one. If cannot go ourselves, let us have substitutes in the great Christian army of invasion and conquest.

Cattle were greatly shocked, says the *Western Methodist* of July 20, when they received the news of the sudden and untimely apoplexy, of the Rev. J. L. Nelson, of the Memphis Conference Sunday school agent. The preached us through the Rev. J. Walker, and a little later in the (Tuesday last) we received the following note from the Rev. S. H. Lake:

"The Rev. J. C. Acton, after a brief illness, died at his residence in Bolivar, Tenn., yesterday (Monday, July 15, at 5:30 P. M."

The *Southern Christian Advocate* resumes publication at Charleston, S. C., August 1. It will be published by Walker, Evans & Cogswell, with the Rev. F. M. Kennedy, D. D., as old, place as editor, and the Rev. S. A. Weber as associate editor.

Rev. J. S. Woods, of the West Texas Conference, and in charge of the San Antonio City Mission, is dead.

The total length of all the railways in the world, according to a German journal, is sufficient to go seven times around the earth at the equator.

Books and Periodicals.

THE DESTINY OF RUSSIA. By Theta. Chicago: Thomas Wilson, 1878.

The subject of the work, more fully stated, is: Russia in prophecy. What God's prophets have foretold concerning the destiny of that great empire, together with an outline of the future movements and destiny of England, Germany, Persia, Africa, and the Jews. About all these things the author knows no more than any other man who may choose to hazard conjectures concerning them. His application of prophecy to the nations mentioned is very unsatisfactory, and of little value to the reader. He has, however, chosen a good time to issue his book. The volume is a 12mo of 118 pages, handsomely bound, with a colored map.

—We have received a copy of the new Discipline. It contains the pastoral address of the Bishops of 1874 the boundaries of the Annual Conferences, and the plan of conducting our publishing interests, besides the Articles of Religion, General Rules, Ritual, and all other matters relating to the laws and discipline of the church. Orders for it can be sent at once to the Publishing House at Nashville. The prices are as follows: Single copies 40 cents; to preachers, when sent by express at the expense of the purchaser, per dozen $3 60; when sent by mail, $4. Terms—Cash, or its equivalent.

—Scribner's Monthly for August has: Portrait of William Cullen Bryant; A Seaport on the Pacific, illustrated; Sharp Eyes, illustrated; William Cullen Bryant, illustrated; Glimpses of New England Farm Life, Illustrated; Longstaff's Marriage; To South Africa for Diamonds, illustrated; Old Robin, illustrated; Midsummer, and other articles. A very superior number of this popular magazine.

—Blackwood's Edinburg Magazine for July, American edition—the Leonard Scott Publishing Company, New York—has the following articles: John Cablegate, part 4; Apples—A Comedy; Translations from Heine; Gordon Baldwin, part 1; Gaelic Lore and Modern Slang; Our Kentish Parish; The Two Muses; The South African Question; The Congress.

—The National Repository for August has: Mount Desert, Illustrated; Tears; Swiss Lakes and Mountains, Illustrated; Henry Rogers, Illustrated; Winding Tangled Skeins; Last Days of Mary Queen of Scots; Thou Loveist Me; Among the Thorns; About Witnesses; Heavenly Anticipations; Three Era's in a Woman's Life; Death of Gustavus Adolphus; Editorial Miscellany.

—The Complete Premium for July has: Oration at the Funeral of William Cullen Bryant, by Henry W. Bellows, D. D.; The Body of Christ, by Dennis Kenley, D. D.; The Prodigal Son, by Joseph Parker, D. D.; Catholicity in its Relationship to Protestantism and Romanism, by F. C. Ewer, S. T. D.; Fidelity and its Recompense, by W. M. Punshon, LL. D.

—We have received the catalogue of the Yazoo District High School for the session of 1877–78. This school is located at Blackhawk, Miss., and is under the care of the Yazoo district, Methodist Episcopal Church South. Such schools ought to be established and patronized in many sections of our country. This school is doing well.

Lippincott's Magazine for August has: Along the Danube, Illustrated; The Paris Exposition of 1878, Illustrated; A Welsh Watering-Place; A Sea-Sound; The British Soldier; A Saxon God; Sambo—A Man and a Brother; The Empress Eugenie, and other articles.

—We have received an International Sunday school wall map, series C, of Palestine at the time of Christ, and a map of the city of Jerusalem. The map is 40 by 60 inches, colored, and on cloth. M. A. Condy, publisher, St. Louis. Price, $2.50.

—Our Sunday school periodicals for August are to hand. We are glad to see that a supplemental lesson from the catechism is given each week. This number of the Magazine is unusually full and satisfactory in expository notes.

—Golden Hours for August is one of the best numbers of this excellent periodical. Children will be delighted with it. It will entertain and instruct them, and contribute to make them wiser, better and happier.

—The American Agricultural for August is an excellent number of this superior periodical. The fine portrait of the recently-deceased poet, William Cullen Bryant, is the best we have seen.

—Wide Awake for August has the usual number of beautiful illustrations, and is brimful of the choicest reading matter for the young people.

The price of Bishop McTyeire's Catechism on Church Government is 10 cents in cloth; half bound, 5 cents.

John B. Gough, says the *Independent*, sailed for Europe, with his wife, on the tenth, to be absent two years. The lecturer's friends and neighbors at Worcester, Mass., gave him a most pleasant farewell banquet just before he left them, and many capital things were said on the occasion. Mr. Gough's own reminiscences were, of course, very interesting, and he told them with much feeling. "I first came to Worcester," he said, "in 1840, with a diorama of the Battle of Bunker Hill. My business was to turn the crank and to sing songs in the pauses of the exhibition. It was but a poor life for a man to be engaged in. I always disliked it, and while here I went to Mr. Hutchinson and asked him to give me work as a book-binder. He said: 'Are you the young man who made me laugh so last night?' I answered: 'Yes. I can make others laugh, but I am very sad myself.' He gave me work and wages." Passing to his public life, he recalled his first speech in the old Worcester Town Hall. All he said there was: "What are you laughing at?"—"At the next meeting," Mr. Gough continued:

"I made my second speech. The chairman said: 'I see here the young man who signed the pledge last night. We would like to hear how he feels.' I replied that I felt pretty well—much better than I did a week ago. I have spoken often enough since then; but I have never endeavored to be an orator. I only just let what is in me spill over. All these reminiscences come before me today."

But, while he could now speak on temperance, Mr Gough declared that he couldn't say much on other subjects, as when, for instance, he once tore his coat while speaking hard on his favorite topic. "The mayor," he said, "sent a tailor to measure me for another. When it was done he came with a party of gentlemen to present the coat. What could I say about a coat? What do you suppose I did say? Why, I said: 'Gentlemen, if I'd known this was to be the result of my tearing my coat, I'd have torn my trousers too!' But, speaking in a more sober mood, he dwelt something of his struggles and trials, and of the great temperance cause. He expects to speak in England first in Spurgeon's Tabernacle, in London, the night before Christmas, when Canon Farrar will preside. Among those who were present or spoke at the Worcester banquet were Ex Gov. Claflin, Judge Aldrich, Hon. Emery Twichell, Rev. Dr. Gould, Congressman Rice, and a large number of prominent citizens.

MARRIED.

TAYLOR—VANN.—At the residence of Mr. Moore, in Vicksburg, Miss., by Rev. W. E. Hall, June 13, 1878, Mr. W. S. Taylor and Miss C. M. Vann.

HOEY—REDD.—By the same, at the Methodist church in Yazoo City, Miss., June 20, 1878, Mr. J. Hoey to Miss Sallie E. Redd.

Publisher's Department.

THE QUICKEST TIME EAST.—The great Jackson Railroad is making the quickest time to New York ever known, leaving New Orleans daily at 6 P. M. and arriving at New York at 7 A. M. Allowing for the difference in time between the two cities, the run is made in the unprecedented time of fifty-nine and three-quarter hours. This record is made only by the great Jackson Route, and is the result of its enterprise in equipping its track with steel rails, and new engines, at heavy expense, and the thorough system of bracing that has been undergone. This fast time will be of great advantage to the people of Mississippi, which it is hoped they will show their appreciation of by their patronage. Only one change of cars, which is made at Columbus, Ohio, where breakfast is taken in the splendid dining hall at that place at 8 A. M.

The route also makes the quickest time to Boston, arriving at 10 P. M. Actual running time, 54 hours and 30 minutes. This makes it the most desirable route for all New England points. The time to all intermediate points is correspondingly low, thus making this the quickest and best route to the north and Eastern cities.

For tickets to Waukesha, Oconomowoc, and all the Northwestern summer resorts, to Niagara Falls, Put-in-Bay, etc., are on sale at the lowest rates, with the quickest time made by any line, and only one change of cars.

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A CORRESPONDENT, writing from New York, says: "I am writing this up at one of the grandest and best of European plan hotels when you visit New York, do not fail to come to this grand. It is centrally and conveniently located, has one of the best ventilation perfect, the best delightful, and everything about the house betokens home comfort, elegance and refinement."

WE REFER parties needing steam engines, boilers, mills, gins, presses, etc., to the advertisement of H. Dudley Coleman & Bro., No. 42 Union street, New Orleans, La., they being manufacturers and dealers of well-established reputation.

MR E. E. ROSS, one of the staff of this paper, leaves this evening for the West and East on business connected with the Advocate. Any attention shown him will be appreciated.

TOKEN OF RESPECT.

Among the nations of antiquity an olive or a palm was regarded as a token of the most pleasant and most loving. At the present time a present of a box of Dr. Price's Cream Baking Powder would not only be regarded as a token of respect, but as a token of the highest and most valuable kind.

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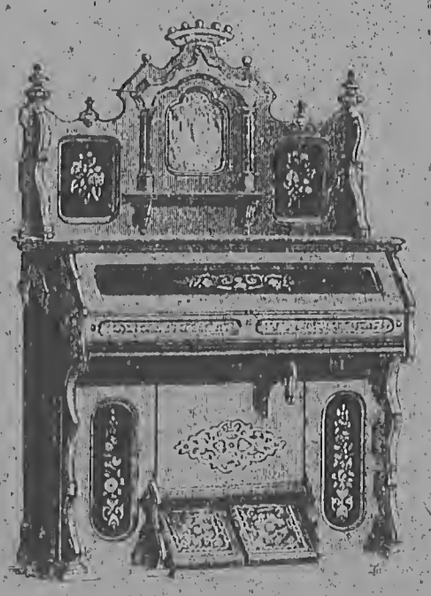

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THE UTILITY OF SOOT.

How disagreeable it is to be covered with soot; and what a quantity of the filthy stuff is yearly dumped into out-of-the way corners and holes. The writer has spent four fifths of his life in and about gardens. During these years he has been compelled to fight insects—many of them very small and others large—and this "nasty soot," has been one of the best aids in overcoming the myriads of insects that attack plants in a state of cultivation. He once lived on a place that lay on the edge of a marsh, or large tract of bog-land; and such a location is always favorable for insects. Nothing in the way of cabbage could be grown there successfully without the aid of soot; no densely-grained heads of snowy-white cauliflower would have graced the owner's table if soot had not been freely used. All the stirring of the soil and manuring that could be done would not avail to produce a fair crop. Soot was first sprinkled over the ground before the seeds were sown, then worked into the soil; and after the seedlings had made their second or proper leaves advantage was taken of a dewy morning to cover them with a light sprinkling of soot. Then when the young plants were transplanted they were dipped into a paint composed of equal parts of soot and soil, mixed up with water, or, what is better still, soapsuds, until the whole was like thin paint. Into this handsful of plants were placed, so that they were covered up to their first leaves, and even partly covering them. After doing this there was little or no trouble in producing cabbage, cauliflowers, or any of their brothers—such as Savoys, Brussels sprouts, or the curled kale of Aberdeen—fit for any piece of humanity, from a prince to a beggar.

Soot is one of the best friends that a gardener or farmer has, and if he permits an ounce of it to be thrown away he is casting away his own wealth. It will not kill the wire-worm or annihilate troublesome insects—but it will make it very annoying for them to be compelled to eat through it before they can get at the nice, succulent vegetables. If soot is first sown pretty thickly over the soil where onions, carrots and other root crops are to be grown, and then worked in, so as not to come in contact with the seed when it is sown, there is no fear of losing a crop by the ravages of wire worms, and other pests. Here in western America we complain of insects, while we throw away that which would drive them to seek their food in some other place. The cutter fly or moth comes regularly every May to disfigure our rose-bushes, often making them appear as if they had been burned by a hot sun; when, if the bushes had been dusted and soot-pinned on them in the first weeks in May, say once a week, the cutter fly would have been missing. Should any leaves have missed a coat of soot, look them over about five or six o'clock in the evening, and this insect may be easily seen on the top of the leaf, where it has gone to feed during the night; while in the day-time it lays quietly, underneath, to shade itself from the sun.

The farmers in England are great soot-peers, and it is no uncommon thing to see a whole train of soot bearing the towns for the farms and gardens at a distance. The turnip crop of England would be a failure each year were it not for soot, and this is a very important crop in many districts. After they get into the second leaf the soot begins to fly; or, if not, a small fly takes possession of the young, tender leaves, and leaves the farmer nothing for his labor.

Soot is not only a good thing to drive away insects, but is also a powerful stimulant. The ammonia it contains readily mixes with whatever moisture comes in contact with it, and makes the plants feel good, so to speak. The carbon and sulphurous gases in it also add their share to the health of the plants. Therefore, kind friends, don't waste your soot. Store it as you would gold, for it is quite as valuable in the economy of life.—*An Old Gardener, in Vick's Illustrated Magazine.*

RAISIN-MAKING.—Raisin-making has been shown long time to time to be much more profitable and respectable than wine making. While grapes for wine have this year sold for $10 per ton, raisin grapes pay a profit on $50 per ton or coring into raisins. And still there are grape-growers who pretend to despise the *California Agriculturist* for daring to call into question either the profit or the morality of wine making. The fact that their vineyards are generally mortgaged, and they cannot sell wine for enough to pay the cost of the casks in which it is stored, is as nothing compared to the delusion of phantom wealth they expect to see metamorphosed into a reality. They also often spoil their manhood trying to save their wine by drinking it. We pity the poor wine bibber who cannot see or will not listen to fruitful advice. And, however much enmity we incur, we propose to continue to give expression to our honest convictions.—*California Agriculturist.*

WATERING POULTRY.—It is the belief of the writer that many diseases incident to poultry are due to neglect to provide them with pure water. Particularly do we believe such to be the case, in the majority of instances, where chicken cholera prevails. The omission to furnish fowls with suitable drinking water is one of the worst features to be guilty of in animals. It is a neglect that is decidedly adverse to success, and hence tends to diminish individual and flock profits, and works detriment to poultry interests. Those whom we occasionally hear say that "there is no profit in poultry," are not qualified to have the management of a chicken, and their utterances may be classed with the thriftless and negligent parties who keep fowls but get drink when it rains.—*Fancier's Journal.*

A TULIP MANIA.—A magazine writer tells us of the tulip mania which broke out in Holland many years ago. The sturdy burghers took the tulip mania so badly that a single bulb that would not flower until another year sold for $2,000. A trader at Haarlem was actually known to pay half his fortune for a single root, not from any expectation of profit in its propagation, but to keep it in his conservatory for the admiration of his acquaintances. Wealthy burghers of Amsterdam sent direct to Constantinople for the precious bulbs, and paid extravagant prices for them.

BOSTON CREAM PIE.—*Cream Part.*—One pint of new milk, two eggs, three tablespoonfuls of sifted flour, five tablespoonfuls of sugar. Put two-thirds of the milk on to boil, and stir the sugar and flour in what is left. When the rest boils put in the whole and stir until it cooks thoroughly. When cool flavor with vanilla or lemon. *Crust Part.*—Three eggs, beaten separately, one cup of granulated sugar, one and a half cups of sifted flour, one teaspoonful of baking powder. Divide in half, put in two pie-tins, and bake in a quick oven to a straw color. When taken out, split in halves and spread the cream between.

EXTRACTED HONEY.—A correspondent of the *Bee Keepers' Magazine* says: I used to take any surplus honey in boxes, but since I have commenced the use of the extractor I have no notion of going back to the use of boxes again. I think I can make a home market for all my surplus in time. I keep my extracted honey from candying by letting it stand a few days after throwing out, when I heat it to 150 and seal in cans. This does not injure the flavor. Have some now, that is perfectly clear, and it stands in a cold room.

A worthy farmer, not a hundred miles from Lochgoilhead, was greatly exercised regarding the safety of his hay crop. The weather, though often threatening, favored his efforts till he succeeded in getting it safely gathered in—being in this respect more fortunate than several of his neighbors. After seeing the last wisp of straw tied round his stacks he exclaimed, with a self-satisfied air: "Now, sin' I hae gotten my hay a' safe in, I think the world wunld be greately the better o' a guid shower."

The Lost Atlantis.

BY PROF. E. T. NELSON, PH. D.

According to a tradition current in Egypt at the time of Plato, an island, larger than the then known worlds of Asia and Africa, had formerly existed in the Atlantic Ocean, stretching itself westward from the mouth of the Mediterranean perhaps as far as to the two Americas. Centuries before this date it had been the seat of a powerful empire, whose sway extended as far as Egypt on the south, and to Italy on the north. Other traditionary tales represent this island as of remarkable fertility, and covered by widespread forests of luxuriant pasture lands. It produced wine, the grains and the most exquisite fruits. The people, directly descended from Neptune, inherited a love for commerce and naval warfare. The seas were covered by their fleets, and their onward conquests were only checked by the united forces of all Greece. At last a submarine earthquake, ordered by Jupiter on account of the sins of the people, caused the island to sink beneath the ocean's level. For centuries its site was marked by shallow seas, and extensive banks and bars of sand.

This fabled "Atlantis" was allowed to sleep quietly in the bed of the sea until some twenty years since, when a German botanist suggested it as the bridge by which the flora of the early tertiary of America crossed the ocean, in order to reproduce itself in the middle tertiary of Europe.

America, during the early tertiary, was a world in itself, with a flora peculiar and unique. Maples, oaks, willows, hickories, poplars, dogwoods and magnolias had, to a large extent, driven out the palms and cycads of the preceding age and had clothed the land with a foliage similar to the types of the present day. The climate was warm temperate. Europe, on the other hand, was a land of palms and tropical plants with a vegetation on the whole closely resembling that of Australia. But in the middle tertiary these tropical species gave place to the oaks and other deciduous-leaved trees which had first appeared in America. The problem was, and is still, to account for this strange migration. Was it eastward by means of the Atlantic currents and this fabled island, or westward by way of Behring Straits and Asia?

Interest in the first supposition has revived on account of the return of the British ship Challenger, and the publication of the gifted record of travel and discovery. In a recent lectures at the South Kensington Museum Mr. W. S. Mitchell presented a chart of soundings from the North Atlantic. From the published abstract we learn that an elevated ridge of land rises from the bottom of the sea, starting north of the Azores, including in its sweep, besides that group of islands, St. Paul's, Ascension and Tristan de Acunha. This ridge, less than one thousand fathoms beneath the ocean, rises at the four points just named to the sea-level, or indeed some distance higher. The main ridge is connected with South America by a subordinate one, while it is separated from North America by a comparatively narrow channel. On either side of this ridge the water is from 1000 to 2,000 fathoms in depth. A change of level in the earth's crust, no greater than has several times occurred with the continents, might bring this elevated line to the condition of dry land. It would still be surrounded by water from two to three miles deep. The migrations of plant-life would then follow the ordinary method of dissemination of seed. The great agencies for scattering seeds over the world are the currents in the ocean and the movements in the atmosphere. Many seeds are furnished with winged appendages, or with a covering of soft downy hairs, which enable them to float in the air and to be carried about by the lightest breeze. Species of plants known to be natives of Florida and the West Indies have been discovered in Ireland, and even in Norway. The seeds of these species have been carried across the ocean with the Gulf Stream. Birds in their flight from island to island have often taken with them seeds of many different kinds of plants, which in some way become entangled in their feathers, or which formed part of their daily food. Animals in swimming from shore to shore have, in the same way, been unconscious agents in the dissemination of plant-life from one region to another. Hundreds of species of plants owe their present geographical distribution to these extraneous agencies. After the mingling of the flora of America and Europe, a subsidence of the island would again break off the connection between the two continents, and allow each to determine the life of the future, according to climatic laws. Some species might not be able to endure the cooler climate of Europe, and hence would give way to others.

While it would not be safe to assert that the island, the "Atlantis," has ever existed, we are authorized by the facts to claim that the interesting fable handed down to us from the time of Plato, and only revived by the modern naturalist, has at least a "figure" for a foundation.—*Western Christian Advocate.*

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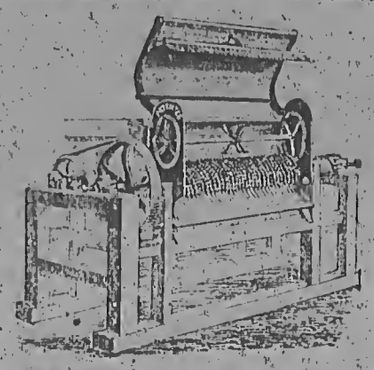

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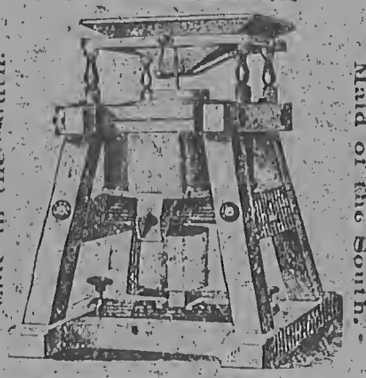

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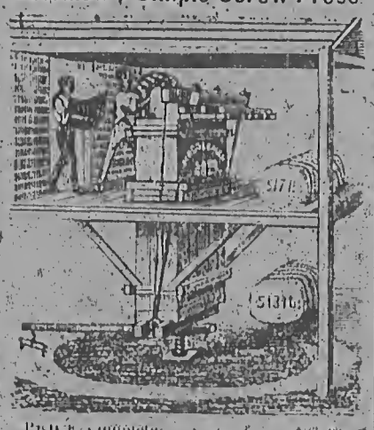

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he new lunar crater excites interest. It is suggested by an that it is not a true crater, osed by subsidence.

n a paper read before the French emy of Sciences, M. Constè e that the daily oscillation of rometer is due to variations, in the quantity of aqueous nt- heric vapor, and, second, In- al ascending currents, formed by the dilated air, but more e water-vapor developed by the the low and middle layers e atmosphere, and condensed in the upper layers.

he "setz," a fresh-water fish of is about to be introduced into e. It feeds upon aquatic plants, a very short time it attains a t of forty pounds. A few speci- in the Jardin d'Acclimatation, where they have been kept the past three years, have very kindly to the locality. ere seems no reason to doubt e setz will be, by and by, an ant article of diet in Europe, haps America.

nd now steel is rapidly super- the use of iron in naval archi- a fact which should not be t of in endeavors to revive ilding in this country. Last Great Britain, not less than g of sailing vessels and 18- s of steamers were covered istration and classification at. Mr. B. Martell, chief sur- of Lloyd's Register, in a re- rt on steel in ship-building, al, while the properties of s are in every respect Supe- for the rest, having regard ed weight required, will the ship over iron, from a com- ial point of view, in adopting ber and stronger material. nda and Mr. Reed are also inion.

e builder habits of ants has en the attention of Rev. H. C. who finds that the ant is the first of creatures in ther habits. They issue from rrows, after the most active even when the earth is without being perceptibly ach minute particles of dirt to the body are carefully re- Indeed he says, the whole frequently and thoroughly a duty which is habitually, invariably attended to after and feeding. They assist each- king each other's legs from to the body, then the neck, e proboscis, and then the and her instance the ant in ed licked the face, mandi- ax, thorax, and first leg, second and third around in omen, and thence up the e of the ant to the head, the undergoing the cleansing seeming to enjoy it highly.

HELP!
THE WEAK,
ERVOUS AND
DEBILITATED!
ERMACHER'S
CTRIC BELTS
AND BANDS
R, ARE YOU AFFLICTED?
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COTTON FACTORS
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Home-Made Shoes, hand-sewed.....$4 00
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City-made Boots and Shoes of all kinds and styles, made of the very best material and workmanship, and at less prices than any other store in this city. Keeps all Kinds for Gent's, Boys', Ladies' and Children's wear. Employs from 75 to 100 workmen constantly.

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Dealer in Country Produce,
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Specialties—Hides, Wool, Poultry, Eggs, and all the products of the Farm, Garden and Orchard. Consignments solicited.

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We are selling the WATCHES of the above Factory at the very lowest prices.
Silver Watches at $10 and upward.
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THIS college and quality of board and tuition will compare favorably with other colleges while the peculiar constitution of the college and the habits of the surrounding render it in every way desirable for boys to be placed under the best and safest influences for boys and young men, at a certain stage of culture, which exists in the Methodist Church South.—Rev. E. H. Grace, A. M., of Baltimore.
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Dentistry in all its branches. Irregularities of the teeth corrected. Artificial Palates with the latest improvements. Teeth extracted without pain under the influence of Nitrous Oxide Gas. Established in 1870.

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Our Brochure of 200 pages, which contains the fullest statement of principles, the most brilliant record of cures, and all the information necessary to an intelligent Spanish and intelligent action, will be mailed FREE.
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THE finest and most durable paints in the world for street and all purposes. Send for samples and references.
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With no [illegible] of coating, for steep or flat roofs. The only reliable substitute for tin.
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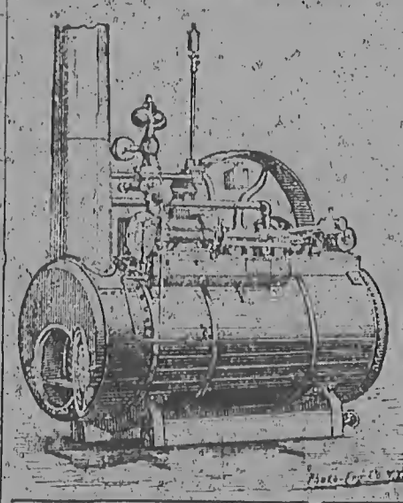

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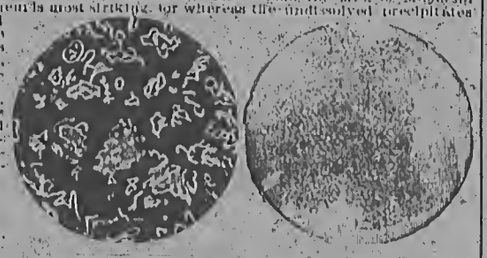
The pleasant texture and bulk like smoothness of this preparation renders it very valuable for infants, requiring no persuasion to induce them to take it. It positively prevents food souring on the stomach, and will act as a laxative when used as directed. It is also peculiarly adapted for females. The smoothness of this preparation and its perfect solubility are made fully apparent in the following Illustrations. They represent a triturated part of a single drop of acidified 25 diameters. The first the calcined Magnesia as taken with water. The second the Milk of Magnesia now offered. The difference between them is most striking, for whereas the undissolved precipitates and particles in the drop of calcined Magnesia are exhibited with terrible distinctness, the Milk of Magnesia has all the appearance of a cloudy vapor, entirely free from the objectionable precipitates, in fact, is perfectly dissolved.



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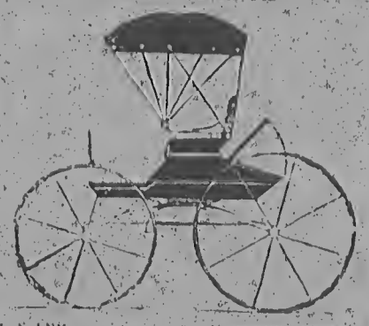

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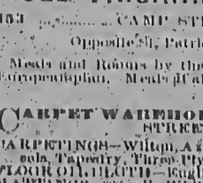

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CARPETINGS—Wilton, Axminster, Velvet, Brussels, Tapestry, Three-Ply, etc.
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Important Special Notice.
The AMERICAN COTTON TIE COMPANY (LIMITED) having fixed the price of the celebrated
ARROW COTTON TIE
at $2.50 per bundle, less 2½ per cent. discount for cash, the General Agents hereby authorize their Sub-Agents in this city (dealers in Bailing Stuffs) to sell to and contract with Factors and Country Merchants, for future delivery, on the above-named price and terms, in quantities from time to time, as may be required, settlements being made on delivery.
The Company having a large stock now on hand and having contracted for an abundant supply to meet the entire demand for Cotton Ties throughout the Cotton States, the celebrated ARROW TIE will be placed upon the market generally, and sold by their numerous Agents at the price and terms above stated, it being the object and purpose of the Company to merit the continued patronage of the planting community.
R. W. RAYNE & CO.,
GENERAL AGENTS.

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THE UNEQUALLED JAS. LEFFEL DOUBLE
TURBINE WATER WHEEL.
PORTABLE AND STATIONARY
STEAM ENGINES, STEAM BOILERS,
SAW, FLOUR AND GRIST MILLS.
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BELL FOUNDERS, TROY, N. Y.,
Manufacture superior quality of Bells.
Special attention given to CHURCH BELLS.
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BUCKEYE BELL FOUNDRY.
Established in 1837.

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BREECH-LOADERS.
WE take this opportunity of informing customers and friends that the first installment of our fall Stock of these goods (unexpectedly delayed a few weeks) has arrived and is ready for inspection. In Breech Loading Shot Guns alone our assortment in stock comprises upward of 50 different styles and patterns, ranging through every desirable grade. These fresh importations can be profitably adjusted lower than ever before, owing to present low cost of gold and sterling exchange, while all our old stock has been marked down to meet the shrinkage in value from decline in gold. Don't take our word for it but call and see for yourselves, whether you wish to buy now or not. FOLSOM BROS.
If Derringer Old Lever Shot, Rifle, Pistol, Guns, Pistols and Ammunition at wholesale and retail.

Regular U. S. Mail Packet.
Leaves EVERY TUESDAY at 2 P. M.
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H. H. Brooks, Master, Thos. Jones, Clerk,
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P. S.—Connect at Simsport with Packet Mollie for Bayou des Glaises.

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TEAS, COFFEE, SUGAR, BUTTER STARCH, Soaps and everything appertaining to a FIRST CLASS GROCERY,
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Goods delivered free to all parts of the city.

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BOOTS AND SHOES
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FARE.....10 CENTS for the Round Trip.
No extra charge for refreshments on board.

NEW ENGLAND CONSERVATORY OF MUSIC. Largest in the world. 17,000 students since 1867. 70 eminent professors. 15 lessons for $18. E. TOURJEE, Music Hall, Boston.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, July 30, 1878.

COTTON.

The following report of the cotton market is taken from the New Orleans *Democrat*:

The sales to day aggregated 1,100 bales. The tone of the market firm, under influence of fair inquiry and favorable telegraphic communications from foreign ports.

The following is the official closing of the Cotton Exchange:

	To-Day.	Yesterday.
Low ordinary	9	9
Ordinary	9¼	9¼
Good ordinary	10¼	10¼
Low middling	10¾	10¾
Middling	11¼	11¼
Good middling	12	12
Middling fair	comm.	comm.

Sales to-day, 1,100 bales. Market strong.

COTTON STATEMENT.

In store and on shipboard, Sept. 1, 1877	21,356
Gross receipts since Saturday	339
Gross receipts previously	1,666,102—1,666,741
Excess in actual stock made from planters' loose etc., since September 1	12,825
Total supply	1,701,922
Exported to-day	none.
Exported previously	1,684,573—1,684,573
Total stock this day	17,349
Total stock this day last year	12,671

There were no exports to-day.

Net receipts since Saturday	702
Receipts from other ports	141
Net receipts last Monday	103
Net receipts same time last year	399
Net receipts since Friday	301
Net receipts same time last week	2,277
Net receipts same time last year	2,277
Net receipts since September 1	1,369,516
Net receipts same time last year	1,179,356

COTTON ON SHIPBOARD.

The amount of cotton on shipboard, as per account of the Cotton Exchange, is as follows:

Liverpool	1,450
Havre	
Bremen	
Mexico	
Spain	
Mediterranean	
Coastwise	71
Total	1,521

This, taken from the stock at noon, as noted at the Exchange, leaves in presses 8,325 bales.

The receipts at all ports, consolidated, as per telegrams to the Cotton Exchange, show totals from noon on Saturday to noon to-day of 502 bales, against 772 bales on last Sunday and Monday, 666 last year, and —— the year before.

MOVEMENT AT PORTS.

The movement at ports for three days, up to twelve M. to-day, is given below:

	Received Same time since Friday, this week.	Same time last year.	Same time
New Orleans	301	267	224
Galveston	103	113	40
Mobile	0	53	53
Savanah	208	281	182
Charleston	1	137	187
Wilmington	4	17	27
Norfolk	48	253	61
Baltimore			10
New York	91	39	
Boston	44		
Philadelphia			
Other ports		15	4
Total	900	1,324	800
Receipts at ports since September 1			4,230,272
Receipts same time last year			3,953,259
Receipts same time year before			

EXPORTS.

The consolidated report for three days gives exports to

	G. B.	France.	Cont.	Chan.	Stocks.
This week	1,859				98,325
Last week	1,250		525		124,179
This week last year	5,400	6,262	995		178,268

DO NOT WAIT FOR FEELING.—While you cannot feel too keenly, do not wait for feeling. No sorrow for the past can be too poignant; but do not wait for sorrow. If the prodigal had not arisen till he was satisfied with his own repentance he would have died in the far country. The tears which do not flow from the gaunt eyes of famine will come unbidden at the feast of fat things; and the fountains of the great deep, which freeze in the winter of remoteness and estrangement, will break up and brim over in the sunshine of mercy. The word which you take, be it what it may: "Father, I have sinned, and am no more worthy to be called thy son;" or "Take away mine iniquity, and receive me graciously"—whatever the word may be, let it be at once, and swifter than your return will be the footsteps of forthcoming pardon; and great as may be your own joy in weeping and restoring grace, far less will be the joy in Heaven over your repentance.

CHRIST THE SUN OF OUR SOULS.—Christ is to the souls of men what the sun is to the world. He is the center and source of all spiritual light, warmth, life, health, growth, beauty and fertility. Like the sun, he shines for the common benefit of all mankind—for high and for low, for rich and for poor, for Jew and for Greek. Like the sun, he is free to all. All may look at him, and drink health out of his light. If millions of mankind were mad enough to dwell in caves under ground, or to bandage their eyes, their darkness would be their own fault and not the fault of the sun. So, likewise if millions of men and women love spiritual "darkness rather than light," the blame must be laid on their blind hearts, and not on Christ. "The foolish hearts are darkened." John iii. 19. Romans i. 21. But whether men will see or not, Christ is the true sun, and the light of the world. There is no light for sinners except in the Lord Jesus. *Ex.*

INSUBORDINATION IN TRIAL.—A lady who had been deeply bereaved was found one day by a venerable Christian friend sitting in the deepest grief. "So, friend," said the visitor with deep solemnity, "thou hast not yet forgiven God." This timely reproof disclosed the real spirit of the mourner, and led her to a peaceful trust.

The *Moniteur Universel* of Paris is to send an exploring expedition to equatorial Africa, under the leadership of M. P. Soleillet. One of the chief objects of the expedition is to ascertain what facilities the region offers for commerce with France.

Each step that you take in holiness here will add new luster to that unfading crown of glory that awaits you in heaven.—*Darling.*

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	$4 00	4 60
Cotton sweeps	4 00	— —
Cultivators, Diam. and shovel-tooth	6 25	7 00
Cultivators, riding and walking	20 00	40 00
Shovels and spades	15 00	12 00
Axes	7 00	11 50
Shovel plows	4 50	5 50
Half do., with cutters	6 00	8 00
Double-shovel plow	4 00	5 25
Straub's corn mills	— —	— —
Corn mills, Coleman's	120 00	425 00
B. J. West's corn mill	200 00	— —
Tunnard's corn and pea planter	— —	— —
Cotton planter	15 00	— —
Wagons, Carts, Etc.		
Wagon, two-horse	85 00	70 00
Wagon, four-horse	85 00	100 00
Wagon, two-horse, thimbleskein	60 00	70 00
Wagon, four-horse	90 00	90 00
Cane wagon	190 00	210 00
Ox wagon	75 00	115 00
Ox cart, complete	— —	— —
Cane cart	110 00	115 00
Tongue cart, complete	— —	120 00
Plantation cart	45 00	60 00
Bagasse cart	66 00	75 00
Iron, ₩ lb.:		
Hoop	3¾	5
Sheet	3½	5
Horse shoe	3½	4½

BUILDING MATERIAL.

Bricks, ₩ 1,000:		
Lake	9 00	11 00
Country	— —	8 00
English fire	36 00	38 00
Lime, ₩ bbl.:		
Western	— —	— —
Cement	2 00	2 25
Plaster Paris	2 25	2 50
Lumber, ₩ 1,000 feet:		
Flooring, dressed	15 00	35 00
Flooring, rough	15 00	18 00
Ceiling, dressed	14 00	25 00
Weatherboards, dressed	14 00	18 00
Weatherboards, rough	— —	14 00
Scantling	14 00	18 00
Shingles, ₩ 1,000	2 50	3 50
Nails, best brands	3 20	— —
Smaller sizes proportionately higher	— —	— —
Glass, ₩ box of 50 feet:		
French, 8 by 10	— —	3 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
White Lead, best, ₩ lb	10½	12½
Paris Green, ₩ lb	35	40
Pat. Dryer, ₩ lb	10	13
Whiting, ₩ lb	1½	3
Putty, bladders, ₩ lb	3	5
Linseed Oil, ₩ gal	70	80

SASH, BLINDS AND DOORS.

Window Sash, 12 lights:

Size of lights.	Sash per pair: Unglazed.	Glazed.	Blinds per pair.
8x10	35	$1 50	$1 75
10x12	55	1 70	2 00
10x16	80	2 75	2 70

Sash Doors:	Single.	Double.
3 feet x 7 feet	$3 40	$3 70
3 feet x 8 feet	4 00	— —
3 feet x 7 feet 6 inches	— —	3 80
Panel Doors:		
3x8 and 1¾ inch thick	— —	$2 20
2x7 and 1¾ inch thick	— —	2 25
3x7 and 1¾ inch thick	— —	2 30
4x1—6 inch and 1¾ inch thick	— —	4 00

GROCERIES.

Butter, ₩ lb.:		
Western	18	20
New York good to creamy	25	27
Coffee, ₩ lb.		
Rio, fair	15¾	16¾
Rio, good	16¾	16¾
Rio, prime	17	17¾
Java, choice O. G.	28	30
Candles, ₩ lb:		
Star, best brands	12	13
Corn Meal, ₩ bbl.		
Best, K. D.	— —	2 50
Cheese, ₩ lb.:		
Factory	9½	10
N. Y. cream and English dairy	15	15½
Fish:		
Mackerel, extra No. 1, in bbls	— —	23 00
Mackerel, extra No. 1, in kits	— —	1 90
Sardines, quarter boxes	13	13½
Flour, ₩ bbl.:		
Superfine	— —	4 25
XX	4 75	5 00
XXX	— —	— —
Choice XXX	5 00	5 50
Choice family	6 00	6 25
Fruits:		
Dried apples, ₩ lb	3	4
Dried peaches, ₩ lb	— —	— —
Raisins, ₩ quarter box	50	55
Raisins, ₩ half box	— —	1 00
Raisins, ₩ whole box	1 80	1 85
Bananas, ₩ bunch	1 00	2 00
Crackers, ₩ lb.:		
Soda	5	6
Butter	6	7
Sugar	8	9
Gingernuts	9	17½
Oil:		
Coal, in cases, best	40	45
Coal, in barrels, best	30	35
Insurance, in cases	— —	40
Insurance, in barrels	— —	35
Lard, in barrels best	70	80
Molasses, in barrels		
Common	22	25
Fair	25	28
Prime to choice	30	42
Golden and Roquet syrups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	4½	5
Ordinary	6	6½
Fair	6¾	7
Prime to choice	7¼	7½
Soap, in boxes, ₩ lb.:		
XXX Palm	6½	— —
Keller's magnolia	4½	— —
Keller's olive	5	— —
Starch, ₩ lb	3	3½
Salt, in sacks:		
Fine	1 00	1 05
Coarse	85	90
Sugar:		
Good fair	6¼	6¾
Prime	7¼	7½
Extra C	— —	— —
Yellow clarified	8	8½
White clarified	— —	9
Crushed	— —	— —
Powdered	— —	— —
Spices, ₩ lb.:		
Allspice	15	— —
Pepper	13	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Black Oolong	75	1 10
Green imperial	— —	90
Tobacco, manufactured, ₩ lb.:		
Chewing, common	40	45
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, choice	65	70
Smoking	— —	— —

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	— —	53
White	— —	— —
Mixed	— —	— —
Oats, ₩ bushel		
St. Louis	— —	35
Texas	— —	— —
Onions	— —	— —
Grass, choice, ₩ bale	— —	65
Hay, ₩ 100 lbs	— —	— —
Corn Peas:		
Whippoorwill	— —	1 75
Mixed	— —	— —
Clay	1 00	1 10

PROVISIONS.

Bacon, ₩ lb:		
Breakfast	— —	8½
Rib middles	— —	8½
Sides, clear rib	— —	8½
Sides, clear	— —	8½
Hams, sugar-cured	— —	10½
Mess Pork, ₩ bbl	10 50	10 75
Dry Salted Meat:		
Shoulders	— —	4½
Lard, ₩ lb.		
Choice, in kegs and pails	— —	8
Choice, in tierces and barrels	7½	7¾

EXCLENTS.

Potatoes, ₩ bbl	80	1 25
Onions, ₩ bbl	2 50	3 00
Apples, ₩ bbl	— —	— —
Cabbages, ₩ hdr	— —	— —

WOOL.

Burry	9	10
Louisiana, clear	20	21
Texas, clear	24	28½

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	10½	11½
Ties, Arrow first, per bundle, 30 ties and buckles	— —	2 60
Twine, hemp	13½	14

POETRY AND EGGS.

Poultry, ₩ dozen		
Old chicken	$ 75	1 00
Young	1 75	2 50
Ducks	2 10	2 50
Geese	3 00	4 00
Turkeys	9 00	10 00
Eggs, ₩ dozen		
Western	10	13
Louisiana	13	17½

MODERN CHEMISTRY.

By the chemical skill of Dr. Price we have now for our ices, creams and pastry the most delicious fruit-flavors. Those who wish to make their delicacies enjoyable will make use of Dr. Price's Special Flavoring Extracts on account of their nice flavor and safety.

Religious Notices.

CHINA GROVE CAMP GROUND NEAR OZARK, DALE COUNTY, ALA.—The camp meeting at the above camp ground will commence on Friday night before the first Sunday in October next, and continue until Wednesday morning following. There will be ample arrangements made to accommodate ministers and ministerial aid is respectfully and earnestly solicited. There is a hotel and public lot on the ground sufficient to accommodate all visitors who may desire to attend said meeting, at very reasonable prices.

E. M. TURNER, P. C.

THE Delhi District Conference will convene at Waterproof on Thursday morning, August 15. We have made arrangements with the captain of the steamer Yazoo Valley to bring members of the Conference from Delta to Waterproof and return them for $5, and from other points in proportion. The boat leaves Delta on Tuesday evening and arrives at Waterproof at twelve o'clock A. M. on Wednesday.

J. T. GRAHAM, P. C.

THE annual camp meeting at Lake, Miss., will embrace the first Sunday in September, beginning on Thursday night before—August 29. A general invitation is hereby extended to ministers of the gospel to attend. The Quarterly Conference has appointed Friday, before the camp meeting, August 23, as a day of fasting and prayer, to be observed by the church in the bounds of Lake circuit.

WILL. H. LEITH.

CAMP MEETING NOTICE.—The Union camp meeting for the Wayne circuit, Mississippi Conference, will begin on Friday night before the fifth Sunday in September next, and will be conducted on the self-sustaining plan. Preachers are cordially invited to attend.

L. G. W. PERRY, P. C.

THE camp meeting for Ratcliff's Hill camp ground, Springville circuit, Shreveport district, Louisiana Conference, will commence on Friday, the sixth day of September, 1878. Ministers of the gospel are invited and will be provided for. Others will come prepared to take care of themselves, as the meeting is to be held on the self-sustaining plan.

W. D. STAYTON.

THERE will be a camp meeting at Lockwood camp ground, Spring Hill circuit, Meridian district, Mississippi Conference, beginning on Friday night before the fourth Sunday in August, 1878. Ministers living a distance will be met at Meridian on Friday.

D. A. LITTLE, P. C.

CRYSTAL SPRINGS CAMP MEETING.—The seventh annual camp meeting at Crystal Springs, under the auspices of the Hedington Camp Meeting Association, will begin on Thursday, August 8, and continue not less than eight days.

Reduced fare on the railroad will be granted from all points on the road between New Orleans and Canton to Crystal Springs during the meeting.

Board and lodging can be had on the ground, as usual, at moderate rates.

Preachers are especially invited. Ample arrangements are made for their accommodation.

The services will be under the direction of Rev. W. E. M. Linfield, D. D., presiding elder of the district.

W. C. WILKINSON,
Secretary of Association.

THE delegates to the Prattville District Conference of the Alabama Conference will buy round-trip tickets on the Mobile and Montgomery, the Western and Selma, and Gulf railroads. Those who fail to buy round trip tickets will be denied the benefit of reduced rates. The steamer Billie Collins leaves Montgomery on Thursday evenings, and will bring delegates to Autauga Landing for $1. Arrangements will be made to meet the brethren at White Hall, on the Westerly road, on Wednesday evening at five o'clock, and on Thursday morning at eight o'clock.

NEIL GILLIS, P. C.

AT SMITH CAMP GROUND, Gaston circuit, Choctaw county, Ala., there will be a camp meeting, embracing the first Sunday in September, 1878—beginning on Friday night before. For this meeting we most earnestly solicit the cordial support of the entire circuit and adjacent communities. To ministers of the gospel we say: "Come over and help us."

ALEX. HOOD, P. C.

HEALING SPRINGS CAMP MEETING will begin on Thursday evening, August 22, and continue several days. The encampment is located near the mineral springs, and is a delightful summer resort. Ministers in delicate health will find this a good opportunity to visit the springs and recruit their strength. Hacks leave Hackatunnia station, Mobile and Ohio railroad, on Tuesdays, Thursdays and Saturdays; distance, thirteen miles. Ministers will be taken from the station to the camp ground and returned there free of charge. Those who design coming will please inform me what day they will be at the station. Meals can be obtained at the hotel at forty cents. Lodging, fifty cents.

W. H. WILD, P. C.

Appointments for Quarterly Meetings.

ACADIA CONFERENCE.

MONTGOMERY DIST.—THIRD ROUND.

Tuskegee	July 20, 21
Uniontown	27, 28
Crawford circuit, at Mount Zion	Aug. 3, 4
Salem circuit, at Marvin	10, 11
Rhoden circuit, at New Prospect	17, 18
Union camp meeting, six miles	24, 25
Hurtville circuit, at Andrew chapel	31, Sept. 1
Tallassee circuit, at Tallapoosa chapel	Sept. 7, 8
Auburn	14, 15
Tuskegee circuit, at Creek Stand	21, 22
Loachapoka circuit, at Rocky Mount	28, 29
Montgomery	Oct. 5, 6
Wetumpka	12, 13
Sodaville	19, 20

The District Conference will begin at nine A. M. on Friday, July 26, at Opelika. Bishop Keener will preside. There will be a session on Thursday night preceding.

M. S. ANDREWS, P. E.

MISSISIPPI CONFERENCE.

BRANDON DIST.—FOURTH ROUND.

Newton, at S. Matthew's camp ground	Sept. 7, 8
Preston, at French camp ground	14, 15
Raleigh, at Trinity	21, 22
Hinkwood, at Hinkwood	24
Union, at Bibbyan's spring camp ground	28, 29
Morton and Forest, at Forest	Oct. 5, 6
Prairie	12, 13
Rankin	26, 27
Car Inge	Nov. 2, 3
Wilkin Grove, at Scotland	9, 10
Fannin	23, 24
Brandon station	30, Dec. 1
Lake, at Lake	Dec. 14, 15

Lake camp meeting will commence August 29, to continue about eight days.

WILL. H. LEITH, P. E.

BROOKHAVEN DIS.—THIRD ROUND.

Summit, at McComb City	Aug. 3
Crystal Springs, at Camp Ground	10
Brandywine, at Bufe Gaines	17
Meadville, at Mount Carmel	24
Scotland, at Union Church	30
Bogue Chitto, at Hebron	Sept. 14

W. E. M. LINFIELD, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIS.—THIRD ROUND.

Algiers	July 27
Commercial Place	28
Morgan Street	29
Felicity Street	30
Carondelet street	Aug. 1
Jackson Ch. at Tigerville	10, 11
Louisiana Avenue	18
St. Charles Avenue	25
Plaquemine and Grosse Tete, at False River	Sept. 1
Baton Rouge	15

LINUS PARKER, P. E.

MISCELLANEOUS.

THE TRIUMPH
Steam COTTON BAND PULLER
AND BUCKLER.

THE ATTENTION of the Compress owners in the United States is called to this

NEW AND IMPORTANT INVENTION.

This STEAM PULLER has been thoroughly tested, and has demonstrated the fact that we can apply to Cotton Bands any required tensil strain and BUCKLE THEM AT EXACTLY THE HIGHEST POINT REACHED, and no slipping of the bands through the buckle, all the bands being drawn taut and buckled at the same instant, turning out a perfect bale, and without regard to the size, weight or shape of the bale.

THE BUCKLE is simply perfect; it is cheap and strong, and can be furnished on the order of a day by the million. The old bands are used as they come off the bales, and NOTHING is lost.

THE PULLER can be attached to any size or style of press, and at an expense that is slight compared to the benefit to be derived by the Compress. It is simple, and can be operated by regular compressmen without danger of getting out of order. The speed is equal or greater than ordinary hand-tying.

For terms and cost of the machine apply to

LEWIS JOHNSON, Builder,
Corner Julia and Delta streets,
NEW ORLEANS, LA.,
OR TO
JOHN A. KLEIN, E-Q.,
MISSISSIPPI VALLEY BANK,
VICKSBURG, MISS.

Country Orders for Millinery
AND FANCY GOODS.

Parties in the country, who are unable to visit the city, can have orders filled promptly by giving the price and style of goods they desire, and the form and complexion of the wearer.

V. R. HARDON,
Dealer in Millinery and Fancy Goods,
27 and 29 Charires st., New Orleans.
Second door above Customhouse.

W. C. SHEPARD & Co.,

NO. 29 CAMP AND 116 COMMON ST.,

NEW ORLEANS, LA.

$15.00 will buy an elegant Porcelain DeTerre (nearly equal to French China in appearance, and far more durable) DINNER SET, comprising 124 pieces, to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes.

Semi-China DINNER SETS
Stone China TEA SETS
Decorated CHAMBER SETS
Real French China DINNER SETS
Gold Band China TEA SETS
Table TUMBLERS
Table GOBLETS

WRITE FOR PRICES

W. C. SHEPARD & CO.

New Orleans City Railroad.

FROM LEVY STATION TO THE LAKE WITHOUT CHANGE OF CARS.

Fare for the round trip to the Lake and return

TWENTY CENTS.

TRAINS WILL LEAVE AS FOLLOWS:

Levy Station.		Lake.	
6 o'clock	A. M.	7 o'clock	A. M.
7	A. M.	8	A. M.
8	A. M.	9	A. M.
9	A. M.	10	A. M.
10	A. M.	11	A. M.
11	A. M.	12	M.
12	M.	1	P. M.
1	P. M.	2	P. M.
2	P. M.	3	P. M.
3	P. M.	3.45	P. M.
3.30	P. M.	4.15	P. M.
4	P. M.	4.45	P. M.
4.30	P. M.	5.15	P. M.
5	P. M.	5.45	P. M.
5.30	P. M.	6.15	P. M.
6	P. M.	6.45	P. M.
6.30	P. M.	7.15	P. M.
7	P. M.	7.45	P. M.
7.30	P. M.	8.20	P. M.
8	P. M.	9	P. M.
8.30	P. M.	10	P. M.

J. THOMSON & BROS.,
IMPORTERS AND DEALERS
IN
CARRIAGE, WAGON
AND
CART-MAKERS' MATERIAL,
And Manufacturers of
Light Carriages and Spring Wagons,
All at Reasonable Prices.
68 AND 70 SOUTH RAMPART ST.,
Between Common and Gravier,
NEW ORLEANS.

$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & Co., Portland, Maine.

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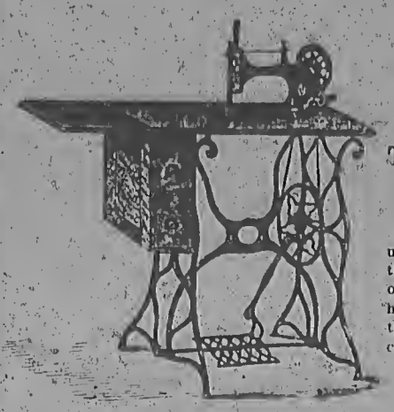
Great Reduction in the Prices
OF THE
WORLD-RENOWNED SINGER FAMILY SEWI MACHINE



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Worthless Imitation Machi

The Singer Will Last a Lifet

The fact that the only Sewing Machine unscrupulous men have attempted to imi the Singer is sufficient evidence of its supe over all others. There is no longer any exc buying any of the cheap Machines hawked the country, with no claim to merit but cheapness.

SEND FOR CIRCULAR.

ADDRESS,
THE SINGER MANUFACTURING CO.,
No. 85 Canal Street, New Orleans, La.

PRICE LIST OF J. J. MARTIN'S
GREAT T DEPOT
NO. 5 CAMP STREET, NEW ORLEANS.

TEAS.

OOLONG, Black—35c., 40c., 50c., 60c., 75c. Best at $1 per lb.
ENGLISH BREAKFAST, Black—35c., 40c., 50c., 75c., $1. Best at $1 25 per lb.
IMPERIAL GREEN TEA—35c., 40c., 50c., 60c., 75c., $1, $1 25. Best at $1 50 per lb.
MIXED TEAS—35c., 40c., 50c., 60c., 75c. Very choice, $1. Extra choice $1 25.

Also a choice assortment of Young Hyson, Gunpowder, Orange Pekoe, Flowery Pekoe, Assam, Mandarin and Caper Teas.

COFFEES.

GOOD RIO, parched or ground ..... per lb.
CHOICE RIO ..... "
CHOICE CORDOVA ..... "
REAL OLD GOVERNMENT JAVA ..... "

NOTICE.—We will ship $5 worth or more of our goods, if prepaid, to any Express station in Mobile or Jackson Railroad, *free of freight*. Parties ordering less than $5 worth, must send 2 cents extra for expressage. Packages of 1 lb. or less can be sent by mail for 1 cent per ounce. Remittances should be made payable to J. J. MARTIN, Great Tea Depot, 5 Camp street, New Orleans.

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AMERICAN
$15 WATCH

The extraordinary favor with which our $15 Watch h ceived by the public, has encouraged us to greatly impro it. We have been enabled to do this, owing to our incre ties, without advancing the price. Having the exclusive co Watch, (except the celebrated Dueber,) made by any other factory, NEW and improved Silver Hunting American Lever W warranted as to quality and as a correct time keeper, by m address, AT OUR RISK, on receipt of fifteen dollars for and fifty cents for postage; or by express, with bill to co livery of watch, subject to examination if desired before Money may be sent safely by registered letter, postoffice der, or by express. Our New Illustrated Price List of Go ver Watches and Chains for Ladies, Gentlemen, or Boys, postage, to any address.

C. P. BARNES & BRO., Jewe
224 Main Street, bet. 6th and 7th, L

A KEY THAT WILL WIND ANY WATCH

DR. PRICE'S
Cream Baking Powder

Special Flavoring Extract

Eminent Chemists and Physicians certify that these goo are free from adulteration, richer, more effective, produce be ter results than any others, and that they use them in the own families.

DR. PRICE'S Unique Perfumes are the Gems of all Toilet Toothene, an exquisite Liquid Dentifrice.

USE STEELE & PRICE'S LUPULIN YEAST GEMS.

STEELE & PRICE, Mfrs., Chicago, St. Louis & Cincinna

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TRADE MARK
BLANCHARD
FOOD CURE CO.,
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The FOOD CURE SYSTEM is founded in FACT and COMMON SENSE.
A 24 page Pamphlet, explanatory of the system, sent post paid to any address.

THE BLANCHAR
BLOOD AND NERVE FO
Or Tonic Extract of Whe
CURES NERVOUSNESS, DEBILITY, M PROSTRATION, LOSS OF SLEE DYSPEPSIA, CONSUMPTION, CATARRH, NEURALGIA, RHEU TISM AND LOSS OF VITAL ENE The only reliable Grain Tonic $1 PER BOTTLE, sent by Express your Druggist for it. Circulars sent free.

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, AUGUST 8, 1878. NO. 32.

MIDSUMMER.

already round the circle of the year
There is a single perfect day that lies
Supremely fair, before our careless eyes,
After the spathe-sent floral bloom appear
Before is found the first dead leaf and sere,
It comes, precursor of the autumn skies,
And crown of spring's endeavor. Until dies
I do not dream the flawless day is here.
And thus, as on the way of life we speed,
Mindful but of the joys we hope to see,
We never think: "These present hours exceed
All that have been or that shall ever be;"
Somewhere on our journey we shall stay
Awhile to gaze on our midsummer day.

Scribner.

News of the Week.

DOMESTIC.

CINNATI, July 30.—William ..., of New Orleans, arrived here Saturday with his family, on ... way East. Not feeling well, stopped at a hotel, and to-day removed to the hospital, his disease being yellow fever.

... health officer will establish quarantine regulations for boats coming from New Orleans, to gather isolated cases that may reach city from the South. Physicians ... that yellow fever cannot exist ... in this temperature and ... level above the sea.

... July 30.—This city established quarantine from to-... against freight and travel from ... Orleans.

... July 30.—Quarantine has been declared against per... and dry goods from New Orleans to take effect August 1.

J. L. BURKE, Mayor.

SAVANNAH, July 30.—The first ... of cotton of the new crop received here was classed as low middling and sold for fifteen cents.

GALVESTON, Aug. 1.—The *News* Brownsville special says: On July 29, Lieut. Kelley, with a detachment of United States cavalry, crossed the Rio Grande, near the mouth of Santa Rosa creek, to recover stolen stock. On the trail of the raiders he passed through the town of Las Vacas, where he was joined by the alcalde of the town and other Mexicans, who assisted in the recovery of seventeen head of stock and one horse. The Mexicans rendered every possible assistance.

... Aug. 1.—Astronomers from Rawlins and other points met yesterday for the comparison of notes and the discussion of observations. Prof. Watson feels certain he has discovered Vulcan southwest of the sun, about two degrees distant. Prof. Draper succeeded in getting a photograph of the spectrum of the corona, thus proving that most of the light of the corona is reflected light from the sun, and is not due to ... gas.

MEMPHIS, Aug. 1.—Quarantine against freight and travelers from New Orleans and Vicksburg is being strictly enforced, freights by rail detained ten days at White ..., Miss., and by river at President's Island quarantine.

LOUISVILLE, Aug. 2.—The *News* has intelligence of a most terrific wind and rain-storm that visited a portion of southern Indiana ... afternoon. Its extreme ... edge reached within about ... miles of this city. Gentlemen ... were in Bloomington, Ind., ... very large quantity of fine timber blown down; fences prostrated, ... leveled or uprooted, and ... buildings damaged. ... corn was torn, twisted and laid flat on the ground, and ... orchards destroyed on the line of the Ohio and Mississippi railroad. From Lexington northward ... damage was done to crops, ... and forests. The rain poured ... in broad sheets, fairly flooding the country, and, swelling the ... to an unusual height, washing away fences and grain stacks, ... hundreds of acres of corn. The ... of the storm was wide, extending across the State of Indiana.

... Aug. 2.—The ... all one way, the Democratic ticket having no opposition. Both houses of the Legislature ... to the Democrats ... majority.

CINCINNATI, Aug. 2.—A man from Orleans was sent to the hospital with yellow fever. A negro ... from the same place, died ... at the hospital yesterday.

... Aug. 2.—The Russian consul general at York, died last night at the Sulphur Springs, Va.

... Aug. 2.—A heavy ... hail storm prevailed this ... Trees were uprooted and ... houses in the northern portion of the city were unroofed.

... Aug. 3.—The *Tribune* ... publishes crop reports from ... county in Michigan in which ... is raised to any extent. The ... yield is placed at 30,000,000 ... the crop is beyond all precedent in this State, and places Michigan among the foremost wheat producing States of the Union.

ST. LOUIS, Aug. 4.—In the district from Texas there are quite a number of railroad towns and cities ... that they are thoroughly quarantined against New Orleans, and it is their determination to keep ... fever out of Texas, if possible. ... International and Great Western Railway Company refuse to take passengers, freight, express matter ... from New Orleans over the ...

SAN FRANCISCO, Aug. 5.—A Silver ... dispatch reports that the Indians have devastated the country in all ... directions.

CAIRO, Aug. 6.—Six hundred ... Egyptian shoemakers of this city ... struck for an advance ... from $10 to $12. They refused an offer of the employers to compromise for $10 50 per week. The employers declare it is the best they can offer, and if not accepted they will get the work done in the East at a less price. The strike includes all the leading wholesale houses.

MEMPHIS Aug. 6.—Willie Warren, aged seventeen years, admitted to the quarantine hospital August 3, died yesterday. The deceased came from New Orleans, and is the only case of yellow fever that has reached Memphis.

FOREIGN.

VIENNA, July 30.—A special from Constantinople announces that the Sultan has ratified the treaty of Berlin.

LONDON, Aug. 1.—A dispatch to the *Times* from Frankfort confirms the report that the papal nuncio has had several interviews with Bismarck at Kissengen. The correspondent says he is in a position to state that direct negotiations between Germany and the Vatican will soon be opened. The German government is apparently bent on effecting a reconciliation, though it is impossible to say whether it is sincere.

BELGRADE, Aug. 1.—It is stated that the Austrians were fired at two hours after crossing the river Save, by united Mohammedan and Christian bands. It is also said that these will fall back and concentrate in the defiles leading to Herzegovina as the Austrians advance.

ROME, Aug. 1.—Cardinal Alessandro Franchi, pontifical secretary of State and Archbishop of Thessalonica, died at one o'clock this morning. He was a native of Italy, born in 1819, and nominated cardinal in 1877.

ROME, Aug. 2.—It is stated in clerical circles that Monsignor C. Alolsi Masselli, papal nuncio at Munich, has arrived at an understanding with Bismarck relative to the *modus vivendi* between Germany and the Vatican.

PARIS, Aug. 2.—The French government, at the request of the United States, has formally invited foreign powers to an international monetary congress, to begin in Paris, August 15.

KISSENGEN, Aug. 2.—Prince Bismarck to day visited the papal nuncio.

BERLIN, Aug. 3.—Ratifications of the treaty of Berlin have been exchanged between all the powers except Turkey; the Sultan, however, has signified that he recognizes the validity of the treaty.

BUCHAREST, Aug. 3.—The Russian troops are returning to Russia to the number of five thousand daily.

The Roumanian army is expected to make a triumphal entry into Bucharest, accompanied by Bulgarian trophies.

CITY OF MEXICO, July 30, via Havana, Aug. 5.—The revolutionary spirit has developed into action. The revolutionary Gen. Pedro Martinez, on July 25, with three hundred men, attacked a rich mining town called Catorles, and, it is reported, was badly repulsed. Later intelligence from revolutionary sources, however, states that Catorles was taken, with a large amount of bullion and specie falling into revolutionists' hands.

The telegraph line is cut, and there is no communication beyond Malyuhua.

A revolution is reported as going on in San Luis Potosi. It is assuming serious proportions. Communication throughout the interior is becoming difficult. Business is consequently depressed.

Elections for senators and representatives to Congress and three judges of the Supreme Court resulted favorably to the administration of Diaz. The political situation is developing, and when Congress meets both chambers will be pretty equally divided between the adherents of Vattarle and Justo Benitz the two prominent aspirants for the presidential succession.

LONDON, Aug. 3.—A Reuter dispatch from Belgrade says: The revolutionary excitement throughout Rosnia and Herzegovina is rapidly increasing as the Austrians advance, and bands of the inhabitants are collecting. Considerable uneasiness prevails in Servia at the aspect of affairs in the neighboring provinces. The Austrians were expected to enter Serajavo to-day.

ROME, Aug. 3.—It is stated in clerical circles that Bismarck and the papal nuncio have arrived at an arrangement, on the basis of amnesty for all offenses against the Falk laws, and the re establishment of the condition existing before the rupture. The Vatican will promptly give a formal reply to these propositions.

PARIS, Aug. 3.—The cab strike is spreading; there are hardly any cabs in the streets.

The strikes in the north of France are recommencing. All the coal-pits at Denain, in the Department of Nord, are deserted.

A LITTLE EVERY DAY.—A little helpfulness every day. We live for the good of others, if our living be in any sense true living. It is not in great deeds that the only blessing is found. In "little deeds of kindness," repeated every day, we find true happiness. At home, at school, in the street, in the neighbor's house, on the play-ground, we shall find opportunity every day for usefulness.

A little look into the Bible every day. One chapter a day! What a treasure of Bible knowledge one may acquire in ten years! Every day a verse committed to memory. What a volume in the mind at the end of twenty five years!

A little knowledge every day. One fact in a day. How small a fact is one fact! Only one! Ten years pass by. Three thousand six hundred and fifty facts are not a small thing.

About Methodism—Its Work and Its Aspersers.

NUMBER I.

Although Sydney Smith was a clergyman in the Church of England, he confessedly possessed a larger measure of wit and sarcasm than of personal piety and religious zeal. His wit, *bon mots*, piquancy of conversation, and his free and easy manners caused his presence to be sought for at every fashionable dinner, as much as vegetables out of season are hunted out. He was much more noted as a critic, a politician and a wit than as a minister of the gospel, intent upon the conversion of men and the salvation of souls. He was worldly-minded—fond of society, proud of his gift of wit and sarcasm, prone to launch into ridicule of whatsoever ran counter to his opinions; but his life and his actions plainly showed that his system of religion did not comprehend *practical godliness*. He adapted himself to the church to which he belonged. Now the rule of the Church of England appears to be *[illegible]*—to hate all innovation, to avoid all excitement, to abhor enthusiasm, to confound zeal for religion with fanaticism, to lay more stress on ritualism than on personal piety, and to make religion interfere as little as possible with the pursuits and pleasures of the world. It pays all possible deference and homage to wealth, and is on the best terms with fashion. It never shocks a titled sinner, nor quarrels with respectability, however immoral it happens to be.

Dignity, decorum and respectability seem to be far more deeply thought of than the "temperance, righteousness, and judgment to come," respecting which the apostle Paul preached with so much earnestness as to cause Felix to tremble even on his judgment-seat. A line of Tennyson's aptly paints the Christian religion as cast in the mold of the Church of England:

"Half-sweet, half-sour, with scarce enough to drink."

Forms and ceremonies are made of more consequence than personal piety and active zeal for religion.

Sydney Smith regarded religion as being a dignified, decorous, philosophical *rationalism*. It was morality, but considerably softened down and ingeniously dulcified; in fact put up in a capsule, like medicine, to avoid offending the palate. So one who was outwardly dignified and respectable, and generally moral in his life, the Church of England saw no particular harm in his being worldly-minded and covetous, in his getting drunk, keeping a mistress, and being immersed in the pleasures of the world. Preaching was to be marked by much dignity, but, above all things, was to be free from the vulgarity of enthusiasm and zeal; sermons were merely dissertations on morals, graced with all the graces of rhetoric and embellished with moral sentiments, but every manifestation of zeal and enthusiasm was voted vulgar and fanatical.

Such was the church to which Sydney Smith belonged, and for which he was so well adapted. It is certainly not meant to be insinuated that there are not good Christians in the Church of England. Good Christians are to be found in all sects; they exist independently of creeds; but the alliance of Church and State, existing in England, is immensely corrupting and benumbing to the church. Holding the views which he did, it was natural for Sydney Smith to look with disfavor and dislike on any divergence from the Church of England, which was established by law, which possessed most of the wealth and culture of the kingdom, and which was patronized by fashionable people. This is not, by any means, a caricature. Experience proves that mankind are prone to connect themselves with the sect that happens to be most affluent and fashionable. It requires a high degree of moral courage to join the "little church around the corner," where the poor and humble assemble to worship God. To join it causes a fashionable family to lose its social *caste*, and to be voted *vulgar*. There are thousands of people who, as they merely use the church as a stalking horse, join the wealthiest and most fashionable church in their town or city. There is a large class of professed Christians who expect to go prancing into heaven in diamonds, satin and broadcloth, and to gain admittance solely through these appendages of wealth; and, as a matter of course, this class hunts out the most wealthy and fashionable church. If the church they join chances, from any cause, to lose its pre-eminence in wealth, this class makes haste to quit its pale and to unite with the most wealthy sect. Dives feels an invincible repugnance to kneeling at the same altar with Lazarus, as it would not be *respectable* or *decent*. His "purple and linen" might be befouled by the rags that flutter about Lazarus, and compel his fashionable associates to put him in quarantine. Wealth is not religion, nor is it the key to unlock the gate at the end of the "straight and narrow way;" yet this notion seems to be quite prevalent, both among persons blessed with wealth and with the churches.

Methodism shocked and disgusted Sydney Smith, and aroused all the bile of his sub acid temper. Its earnestness brought into greater prominence the torpidity of his own most dignified and respectable church; its zeal boded no good to drowsy rectors and half starved curates. It was immensely vulgar and undignified in George Whitefield to preach in the open air, from a hillock, to the savage and ignorant miners near Bristol, who had never heard of the gospel. Why could they not come to the parish church, that had been duly consecrated, and where a clergyman, in gown and cassock, read a beautiful lecture about morality and virtue, of just fifteen minutes' duration? If these miners would not come to the parish church, why should they have any "inheritance in the house of Jesse?" It was vulgar and fanatical in Whitefield to hunt out these poor outcasts, and to preach to them wherever they would assemble! It was a symptom of madness in John Wesley to preach in barns, in the streets, and on the highways, to crowds of ignorant and rude men and women. What business had he to be preaching at five o'clock in the morning, at an hour when the rector was sleeping off the effects of the claret which he had drunk at Lord Noodle's dinner-table the day before? A sermon preached at five o'clock in the morning, in the open air, to accommodate laborers and servants, who could only attend at that hour, outraged the dignity of the Church of England. It was making religion too common and too cheap. Well-bred people would soon grow ashamed of this vulgar religion, thus hawked about the country.

The very zeal and earnestness shown by the Methodists in preaching to the poor and ignorant was vulgar and fanatical.

Sydney Smith poured out ridicule, sarcasm, invective and aspersion on the Methodists. He denounced them bitterly; he treated them most unfairly, as well as contemptuously. Voltaire says: *Les bons mots sont souvent des mauvaises raisons.* With much greater truth may it be said: Arguments against sects reappear periodically, like the ague. Aspersions and misrepresentations, like scum, are prone to rise to the top of the pot. Sects and men gotten mere ridicule and abuse. Ridicule, as it cannot be stereotyped, soon goes out of date. The sunlight causes it to fade and disappear. The term "Methodists," the nickname applied, by way of derision and contempt, to John Wesley and his friends—is now borne by a powerful and numerous sect of active and zealous Christians, not as a reproach, but as an honor. The ridicule could not be stereotyped.

As the accusations brought against Methodism by Sydney Smith in 1808 are still frequently urged at this day, it may not be altogether amiss to show that they are without any shadow of foundation in truth, as well as to show that Methodism has not only aroused all other sects from the torpor into which they had fallen, but has pioneered all other sects in the frontier States of the Union. Methodism, traveling afoot and on horseback, along paths scarcely discernible, entered the wilderness along with the settlers; the other churches waited until highways and roads permitted them to come in their coaches and carriages. Methodism sowed the seed; too often other sects reaped the harvest by proselytism rather than conversion. There is not a county or a neighborhood in the Union which has not been visited by the ill paid and overworked Methodist "circuit-rider;" there are hundreds of counties and thousands of neighborhoods in which an Episcopal preacher was never seen nor heard. This is a notorious fact.

A. W. DILLARD.

DEMOPOLIS, Alabama.

Yellow Fever Treatment.

The following treatment, to our personal knowledge, has been used with great success. Mr. Notlee has been known to us for many years, and we can testify to his success in treating and nursing yellow fever. Several times during the last twenty-five years this has been published in the ADVOCATE:

MR. EDITOR: For thirty years I have used, with unfailing success, the following in yellow fever:

FIRST SYMPTOMS.

Violent pain in the forehead, with a chill or chilly sensations, quick pulse, eyes red and sparkling, hot, dry skin, perhaps a sick stomach, and pain in the back. Delirium soon follows if not quickly attended to, but will soon subside when perspiration takes place. A quick discernment of their condition and a mustard bath at once are of the utmost importance. If these symptoms are felt soon after eating, take an emetic of mustard and warm water.

TREATMENT.

Give a hot mustard foot-bath in a water bucket, while sitting; draw a blanket closely over all, with only space for breathing. Let the bucket be nearly full. Remain fifteen minutes, or until a free perspiration takes place. Drink a cup of hot elder-bloom or orange-leaf tea while in the bath, or soon after. Don't wipe the feet on getting into bed. Cover with two blankets; tuck closely round the neck. No medicine is necessary—only a simple purgative soon after going to bed. Give oil, salts or magnesia for two operations. A thick folded ice cloth or towel to be kept on the forehead; have two of these; place one in a bowl, with a lump of ice on it, without water. Change them every five minutes during the first stage of fever. This keeps the head cool and prevents delirium. Eat freely small lumps of ice. Drink ice lemonade, with cream of tartar or tamarind. Give a cup of hot elder-bloom or orange-leaf tea three or four times in the first thirty hours. If there is no ice, use cold water. A gentle perspiration must be kept up all the time till the fever passes away. If at any time it seems to dry in, or a rush of blood to the head, give a hot foot-bath for five or ten minutes; draw up the feet, place the bucket in bed, and draw the cover over all; use the first bath-water every time by adding now a handful of salt and a tumblerful of vinegar; use this bath once a day, more or less, as may be necessary. If after thirty hours the skin feels dry, sponge generally with tepid vinegar and water.

There are cases (but rarely) where there is difficulty in urinating. Give a wineglass, three or four times a day, of strong tea made of the inner bark of the young elder-tree.

Let the room be well ventilated, but no current of air near the patient. If on the second or third day there should be a soreness or burning sensation in the breast or stomach, apply a large, hot, ground flaxseed poultice. Sprinkle it with thirty or forty drops of landanum; repeat every four or five hours till relieved. If the fever has not run over five or six hours before being placed in the bath, and the proper attention thus been given, the fever will pass away in from thirty-six to fifty hours.

The third day is one of anxiety, and requires close attention, especially if there was any neglect or loss of time at first. As the fever gradually passes away the nervous forces are more or less unstrung. With some there may be nausea and vomiting. Then apply a plaster, made of equal parts of mustard and flour, to the chest. If apparently weak, faint and exhausted, with an oppression—a nervous sighing—pulse not over seventy-five, skin cooler than your own, give a teaspoonful of the best whisky, ale or porter, in the same quantity of crushed ice, with sugar, every fifteen minutes. If the feet and legs get too cold, rub gently with dry mustard, to keep up a good action on the skin. Sponge all over with tepid whisky, or warm vinegar and water. When a natural heat is restored, let the patient sleep. The third day well over, the critical moment has passed. Let the patient remain quiet three more days, without any change of bed or clothing. Let the cover be comfortable, with the room at an even temperature all the time, if possible. With sudden changes at night a fire is sometimes necessary.

On the fourth day take three spoonfuls of corn meal gruel or beef tea every two or three hours, and increase slowly. On the sixth or seventh day, if good weather, close the room, and change their clothes and bed. Do it carefully, as they do not know till now how weak and prostrate they are.

From this time, by the good judgment of nurse and patient, all will be well. They may try to sit up a few minutes several times a day. Be careful of a relapse from eating too much, or a cold, chilly room. Give chicken broth, tea and toast—a little at a time—two or three oysters, and increase the quantity slowly, with a little Scotch ale or porter, if desired.

With the first appearance of yellow fever the excitement is often increased by the statement of its being a very malignant type. It may have that appearance, as the first cases are often too far developed before its true character is known, and is therefore beyond recovery. I have never known this treatment, if taken in time for over thirty years—fail to be successful. The mildest form will always prove fatal if neglected.

It is often a saying with the nonacclimated: "I am not afraid of it." This is all *talk*. The way of wisdom is to make all necessary arrangements as to who shall be your *nurse and medical adviser* for the time, that with the first symptoms you can meet the enemy fully prepared. And any one who has never seen yellow fever before, and may know nothing of the disease or its proper treatment, but will determine to stand to their *post*, and, with a praying heart, nerve themselves to the fact that they are assuming the responsibility of a human life, where everything depends on their prompt attention—which in this is of the utmost importance—they may then with confidence claim for themselves the satisfaction of certain success.

E. NOTLEE.

CARROLLTON, Miss.

The correspondents at Paris, describing the proceedings of the Literary Congress, all have much to say about Victor Hugo's opening address, on June 17, as being a fine effort, even for Hugo. This famous Frenchman is now quite old. He is short and bulky, and still shows some of his former energy of movement. Thick, snow-white hair crowns a noble head. His voice is powerful and sonorous, and he speaks like an orator. His address was written, and read from the manuscript. "And what a manuscript!" says one correspondent. "Sheets of paper two feet square, covered with writing so large and free that you could almost read it from the balcony, fifty feet off; full, of corrections, of erasures, done as if with a painter's brush, or with the pen of a giant, as he is." His sight being poor, he had to have plenty of light; but when he was well agoing, everybody forgot incidents, and was carried off by the magnetic thoughts of the speaker. At the close he was applauded as "magnificent." The individual who proved the life and soul of the Congress was M. Edmond About, remarkable for his good sense and wit. Whether international copyright is nearer now than ever, after so much discussion and brilliancy, remains to be seen. *Talk is talk.*

STATISTICS OF THE MISSIONS OF THE M. E. CHURCH IN MEXICO.—Missionaries, male, 7; missionaries, female, 10; missionaries of the Women's Foreign Missionary Society, 3; Bible women, Women's Foreign Missionary Society, 2; native preachers, 10; local preachers, 2; theological students, 2; mission press, staff 6; day school teachers, 12; Sunday school teachers, 30; total agents employed, 92; members in full connection, 273; probationers, 91; average attendance on worship, 1,121; baptisms, male 19, female, 14; 33; day scholars, 224; Sabbath scholars, 664; regular churches owned by the society, 5; preaching halls, hired or gratuitously provided, 16; parsonages owned by the society, 2; mission press: issues during 1877, of books, tracts, "Almanacs," etc., copies, 88,300, being equal to 707,264 pages; mission press: value of stock at this date, $2,211.80; contributions raised in Mexico during the year for church building, the poor, the orphans and the press, $1,120.30; value of property owned by the Missionary Society in Mexico October, 1877, $78,591.

The New England Methodist Conference, lately in session at Westfield, Mass., passed a unanimous vote "discouraging" the holding of more than three regular services in any church on the Sabbath, namely a sermon, a Bible service or Sabbath school, and a prayer meeting.

So abundant are the grasshoppers in the Echachepi Mountain that it is difficult for the Central Pacific trains to ascend the grade coming down which, too, the trains sometimes fail to accomplish their purpose.

Happy are they who think seriously of the truths of religion; but far more happy are they who feel and love them.—*Fenelon.*

The Christian Advocate.

THURSDAY, AUGUST 8, 1878.

THE ALPINE CROSS.

BY CHARLES T. FIELDS.

Remote and cold where Alpine storms
Have heaped their wastes of snowy forms
Rising with fear into the blue
While peak to peak the avalanches pulse,
Spouts out a desolating [illegible]

The savage sun with sullen [illegible]
The howling winds came fierce and free
Shrouding in such a dismal scene
No form of man whereon to lean.
Thank you what is now to [illegible]

We looked and there amid the [illegible]
A simple cross of wood it [illegible]
Firm in the ice-post's awful wrath
It stood to guide the traveler's path
And point where the valley and
Serene beyond the summit [illegible]

One dear companion of the [illegible]
Has passed away from mortal [illegible]
Here reached her home to [illegible]
And left with us her loving [illegible]
But as [illegible] I took
Before he gave his last [illegible]
He whispered [illegible]
The [illegible]
Then [illegible]
Upon his weeping [illegible]

Perfection. No. 2.

In our last we promised that our next step would be an effort to show that man, under the gospel, might so answer the end of his being as to be denominated perfect. In conducting this inquiry we shall not consider the various sources of his physical powers and the ends to be accomplished by them; although in this branch of the subject we would find, in a most convincing point of light, man perfectly qualified to answer the design upon him. Neither is it our intention to analyze his moral powers further than they are concerned in accomplishing the end of his being as a servant of God. It is only by an abuse, willful abuse, of those powers that the gracious designs of Heaven are frustrated, and man the artificer of his own misery and ruin.

While we are compelled, by the irresistible force of evidence, to admit the track of man's apostasy from the condition in which he was at first placed, yet we shall find, upon candid investigation, that he may so answer his destination as to be pronounced perfect. To be as brief as the subject will allow, we say that one of the principal designs of God was, when he made man, that he should yield *holy obedience* to the will of his Maker; or, in other words, that he should live without sin. If the intention of the Almighty may be understood from what he actually did, and from his direct commands, then the position we have taken is unquestionable; for if made man pure, and commanded him to remain so.

From this fact, and from another, no less indisputable—namely, that he did sin, and by that act became unholy, and that, until entirely renovated by divine grace, he continues to sin—we are led to this conclusion: that man is now in an imperfect state; and from this conclusion another as infallibly certain follows: that all who live to sin contravene the constitution of their nature, and thereby fail to accomplish the object of their being.

We have so far reasoned from the original purpose of God in giving man a being. Now if it be equally clear that the design of God in redemption was that man should be holy—and of this who can entertain the smallest doubt?—by emancipating from the thraldom of sin, and restoring him to the image of his God, we shall arrive at the same result by proving that man, under the gospel, may yet be perfect. This was the very end for which Christ came into the world—suffered, died and rose—and is demonstrable from the most express declaration of holy writ: "Thou shalt call his name Jesus, for he shall save his people from their sins." "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." "For this purpose was the Son of God manifested, that he might destroy the works of the devil." "That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life." The above are but a little of the passages that might be quoted in proof of the fact that the atonement saves to the uttermost all that come unto God by him, and that they are saved from all iniquity. All the works of the devil in their hearts are destroyed, and being washed in the blood of the Lamb, are perfectly pure, and the man is now perfectly qualified to perfectly love and perfectly obey God. Now if this gracious design is accomplished in any one, that individual is perfect, and it would be shocking impiety to say that the very object for which the Son of God came into the world is never accomplished, merely on account of the inveteracy of the disease he came to cure, or the stubbornness of the heart he came to change and purify, and impeach both his goodness and power by saying that the whole scheme of redemption failed for want of power on the part of its blessed Author to carry it into complete effect. All of God's works are perfect. When he justifies or regenerates the sinner the work is perfect, and then man is qualified to obey God perfectly, and therefore may be denominated perfect.

Now comes a question of great importance: Can this perfectly justified, regenerated and sanctified soul, by a life of perfect obedience, maintain its relation unbroken with God? If so, then Christian perfection is *attainable now*; and this I shall endeavor to show in my next.

J. W. HEARN.

ATLANTA, Louisiana.

Alabama Conference Female College.

According to appointment and invitation as a member of the visiting committee, we were at our post during all the commencement exercises of the Alabama Conference Female College, at Tuskegee, Ala., June 16-19. With the honors of a most cordial reception, we may truly say, as a son and brother, we were made a happy member, during our stay there, of the good and polite family residing in that grand scholastic palace. Therefore what we have to say is not the result of enchantment lent by distant view, but a voice from within, of one who has "walked about this stronghold of Mount Zion," and acquainted with curious eye the several nooks from the deep basement, where the *base* inclinations and foul impulses of the inner man, and the groans of burdened tables reciprocate sweet satiety, to the lofty dome, where a "panorama" of art and nature, bounded only by the distant meeting and blending of the green earth and blue heavens, feasts man's higher capacities on scenes of the beautiful and the sublime. We have "told the towers thereof, marked well her bulwarks, and considered her palaces," that we might "tell it to this generation;" for, in answer to our inquiry at first, we were informed by the master of ceremonies there that our duty was "to take notice of everything, and to go away and tell it." With this instruction as our charge, we took the catalogue of 1877-78, as the case to be tried, and, after considering an abundance of the very best testimony, we are prepared to report in confirmation of the statements in that paper. We are satisfied that all the specifications are true. There is nothing in the catalogue that is not in the school—a very peculiar and praiseworthy circumstance. We recommend and insist that all who have daughters should read this catalogue. If you have not seen it, send to the president, Prof. Massey, at once and get it. New ones will soon be out.

The board of trustees will perhaps soon publish a report on the financial condition and management of the institution, in which it will be seen that the college is *out of debt, self-supporting*, prosperous and permanent.

The faculty possess every element of competency and success. We congratulate the church on its good fortune in having this essential interest in such worthy and able hands. The president possesses the rare combination of superior scholarship and business capacity. While he gives all necessary diligence to teaching, and reproduces a high order of education in his pupils, he lives well and *keeps out of debt*, and thus demonstrates both capacity and character, which command for his school the respect, confidence and patronage of the public.

For many reasons, which we will not now mention, we are persuaded that God calls and qualifies men to teach his schools. For all these reasons we believe that Brother Massey is this a man come from God. He, with his teachers, belongs to that small number of teachers for whom, as such, we have any regret; for they are not only *learned*, but wise. The value of this institution to the world, and especially to the church, is incalculably great; and if we, who make loud professions of appreciation and preference for such education as it offers, do not sustain it, we must own our insincerity and cease to hope for prosperity again. This college enjoys many local advantages and attractions. It is accessible by railroad, and the distances to the different parts of the State are justly divided. Tuskegee is the commercial center of a densely populated, fertile, wealthy and prosperous region. It lives upon its own resources, and not upon the college students, at exorbitant charges. The climate is temperate and salubrious, as will appear from the fact that there was no need of a physician in the college during the whole of last session. Through the industry and economy of the president, an abundance and variety of wholesome food—vegetables, fruits and meats—is produced on the college lot. All the comforts, attractions and safety of a well-provided home are there, and the school constitutes a lovely, happy and contented family, in itself ignorant of and shut out from all outside, except in cases of a few well-guarded and prudent privileges. The citizens are refined and intelligent, religious, and friendly to the school, identifying themselves with its interests. There are churches of the different persuasions, and their spiritual status is good, commanding respect and confidence toward the church, and exercising a conservative and progressive influence upon the community.

We entreat all who read this article to turn their attention to the consideration of the merits of this institution, and satisfy themselves that so great benefits can be secured to their daughters nowhere else, and at the same cost.

Send for a catalogue if you fail to get one without sending.

C. H. KELLEY.

Port Gibson Collegiate Academy.

MR. EDITOR: It was my privilege to visit Port Gibson Collegiate Academy twice during the last session, and spend several days on each visit—first in January, when it was in full working order, and again during the closing exercises of the session. The building, though not finished, is sufficiently commodious, and the rooms are large and well ventilated. The grounds are beautiful, water good, and the location healthy; and it is a fact easily observed that the pupils are all pleased, contented and happy. This is easily accounted for. The moment you enter the college you feel as if you were in the midst of a well-regulated family, where love presides. There is but one rule for the government of the college, and that is: "Do right." With Brother Jones presiding in the chapel, and that truly "elect lady," his wife, at the table, Miss M. Jones at the head of the literary, and Miss Hopkins of the music department, each pupil seems to strive, in the spirit of a laudable rivalry, to keep that one rule best. I feel fully justified in saying that they are watched over with the kindest parental solicitude, and are in safe hands.

The examination was an honest one, and gave evidence of faithfulness both on the part of the teachers and pupils. The musical entertainment, under the direction of Miss Hopkins, was highly creditable. The essays, recitations, etc., of the young ladies were unexceptionally good. On Wednesday we were favored with an excellent address on education, by Rev. W. L. C. Hunnicutt, in which his utterances gave no uncertain sound touching the vital issues of the day. This was followed by an address from the writer on the "Moral and Religious Influence of Woman on Society." The whole was closed with an appropriate and happy address by Rev. E. H. Monnger, on delivering medals to two young ladies who had distinguished themselves during the session. Though this institution has suffered from the larpecuniosity that has pressed so heavily on every Southern enterprise, it is gradually growing in public favor and deserves increased patronage. Our people, especially from a section whence it has a right to expect patronage, should rally to its support. Here they will find a healthy location, good society, and thorough teaching, where strong church influences prevail. Here the strictest economy in dress, compatible with neatness, is practiced, and all superfluity and needless extravagance discouraged.

R. S. WOODWARD.

NATCHEZ, Mississippi.

From the Works.

UNION SPRINGS DISTRICT, ALABAMA CONFERENCE.—*Mr. Editor:* The Union Springs District Conference, Alabama Conference, was held at Union Springs, commencing July 18, 1878, O. R. Blue presiding. The spiritual condition of the church was reported to be much better than at the last District Conference. In some charges the church is growing rapidly, even in the absence of that wonderful means of grace, class meeting. Quite a number of prayer meetings well attended; others poorly attended, which clearly exhibits a sad want of religious zeal. The financial interest is decidedly in advance of last year. The assessment plan seems to be the most popular, as also the most successful, for raising money for the support of the gospel. Other plans were suggested. The Sabbath school reports were a considerable improvement over last year, the majority of them being our own literature. I must not fail to mention two *remarkable* Sabbath schools on the district, one of which has in it *all* of the children of the church, the other having in it all the children of the church save *one*. One other school was reported as having all the members of the church in the Sabbath school. From the various Sabbath school reports it was very clear that the only reason why our Sabbath schools are not a success is a failure on the part of the parents to co-operate with the superintendents and teachers. There is some interest manifested on the parsonage subject, and a probability of two or three new parsonages during this year. The following resolutions were adopted:

Whereas, It is very evident, from the reports that have come from different parts of the work, especially where our District Conferences have been held, that our District Conferences are proving to be a great means of grace, resulting in advancing the spiritual interests of the church; *And whereas*, The non-attendance, on the part of some of our preachers, is calculated, to a great extent, to weaken its efficacy, as well as produce a carelessness on the part of lay delegates to attend the District Conference; therefore,

Resolved, That it is the sense of this District Conference that hereafter our beloved preachers use all possible means to avoid clashing their protracted services with the District Conference, and make it a point to be in attendance, as also to urge a prompt and full attendance on the part of lay delegates.

Resolved, That in the event the preacher in charge fails, from sickness or some other providential cause, to attend the District Conference, said preacher be requested to send up a written report, formal, full and explicit, stating all the facts under their respective heads.

The following were elected delegates to the next Annual Conference: E. B. Wilkerson, J. B. Stanly, J. R. Rogers and E. C. Henry. Alternates—F. Law, William Gilmer, J. A. Giddens and I. H. Park. Our next District Conference is to be held at Fort Deposit, on the Mobile and Montgomery railroad.

J. A. GIDDENS, Ass't Sec.

Holiness Meetings.

MR. EDITOR: On the twenty-eighth of June, 1878, there was a meeting commenced for the promotion of Christian holiness at Atlanta, La., on the Montgomery circuit, Louisiana Annual Conference. There were people in attendance from various parts of the Alexandria district professing entire sanctification—preachers and laymen and women. Our first service was a prayer meeting, and we had only one or two regular sermons during the meeting. The services were exhortations, and pointed experience, related by men and women, and the result was a powerful baptism of the Holy Ghost. Sinners sought pardon and peace through faith in Christ's blood, and those who had been pardoned sought pure hearts through faith in the same precious fountain.

The gracious and blessed state of regeneration was not lowered or ignored, and those who had been before and those who were converted at the meeting were exhorted to go on to seek and enjoy, as a special grace, perfect love. Several of them did so, there being eight or ten professing regeneration and twenty in the sanctification. Those who were in the enjoyment of holiness were baptized with greater power to live and work for Christ. Nine were added to the church. Similar meetings were appointed: God willing, to be held at Holloway's Prairie, to commence on Friday, July 19, 1878, to include the third Sunday; and at Columbia, La., to commence on Friday, the ninth of August, to include the second Sunday.

I am your brother in Christ,

PHILIP ALLEN.

A BIT OF ENGLISH ROMANCE.—Once upon a time, many years ago, there was an Indian prince who visited these shores in search of adventures. Among others he made the acquaintance of an English lady, to whom he became devoted. At last he was forced to leave for his native land, and on parting—like other princes in fairy stories—he gave his "only friend" a ring, saying: "Whatever the bearer of this bids me do I will do." Years rolled on, and the ring lay unused in the lady's jewel-box until the Indian mutiny broke out. And then the aforesaid Indian potentate having joined the rebels, it became a matter of great moment to the English government of the day to recover his allegiance. Somehow the romantic story of the gift of the ring leaked out, and a cabinet minister (or was this wonderful tale set afloat in a great hurry from Downing street to seek our heroine's residence in Grosvenor square, let us say. The ring was obtained, the promise was kept, and the English troops saved at a most critical juncture. Now it is said, the lady by whose means this desirable conversion was brought about obtains the new order of the Crown of India as her reward.

If we have grace whereby we can live near to God, as we think, one day in the week, we should be glad; but should we be satisfied without at least trying to live equally near to God on all the other days?

Acorn in the woods is worth ten on the feet.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient, if, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

MRS. MARY MORRIS was born in Jasper county, Ga., October 7, 1800, and died in Butler county, Ala., April 7, 1878. Her maiden name was Kendall, daughter of Isaac Kendall. She was twice married—first to a Mr. Sessions, by whom she had four children. Her second husband was Isham Morris, and she bore him eight children. All these children, by both marriages, lived to be grown before any of them died, and the youngest attained to the age of thirty-one years before the mother's death.

This worthy matriarch was in every sense more than an ordinary woman. Indeed she possessed in a remarkable degree all the elements that constitute the highest type of true womanhood. In person she was above the medium size, and had very marked features, and was endowed with a vigorous and well balanced mind, and [illegible] with these such amiability and kindness as gave her a prominent place in the esteem and regard of all with whom she associated. To the claims and demands of the domestic and social relations of life she ever [illegible] the most loyally and faithfully, [illegible] industry enabled her to [illegible] a long and eventful life. [illegible] death of her last husband some [illegible] years.

The writer is not informed as to when she first became religious, but it was [illegible] in early childhood. Her religious [illegible] the most decided and positive [illegible] Hers was the most exemplary [illegible] vation. In her faith she took [illegible] redemption and grace and [illegible] impressed it on her children by [illegible] to give to the Lord, and give them [illegible] to his service and trust him for [illegible] and protection. Her youngest son [illegible] that if he misses heaven, [illegible] be to blame, and that she [illegible] calling upon his mind that [illegible] through life, and that was [illegible] will provide [illegible] trust from a mother to [illegible] above the price of rubies.

She lived to see all her [illegible] and members of the Methodist [illegible] church of her own choice, and [illegible] three of her sons [illegible] Rev. J. V. M. Morris, of the [illegible] Conference; the Rev. W. [illegible] the Alabama Conference, and [illegible] Z. T. Morris, of the Texas [illegible] whom to live, the church, and [illegible] vineyard of the Master.

The author of Mrs. Felton's book, Morris about fifteen years [illegible] of [illegible] line was her presiding [illegible] loved the hospitality of her home, [illegible] well her love for the [illegible] and her devotion to its interests. [illegible] participation in its services. [illegible] the preaching of the word was [illegible] rare and a high privilege. [illegible] the love-feast and the prayer [illegible] loved and enjoyed. She would [illegible] and was ready to give God [illegible] cause of his people. She was never [illegible] busy, and it was never a [illegible] for her to attend the [illegible] the Lord's sanctuary. And then [illegible] was an [illegible] ly Christian, exhibiting in the [illegible] and works of Beaconsfield [illegible] which should [illegible] whenever she went. She was [illegible] the last moment to speak of her prospects [illegible] beyond, as stated suddenly. After eating a hearty dinner she left [illegible] her chair, and [illegible] back. Her night [illegible] death, to awake in the last day, and have part in the resurrection of the [illegible] Children feel keenly the bereavement [illegible] separation, but she does not speak [illegible] by the example of a pure and holy life, [illegible] ing them in the high and heavenly way to the celestial clime. The ministers who knew her, and while she loved and entertained and supported, as well as many others, will cherish her memory in their affection, and receive encouragement to follow her as she followed Christ.

W. SHOWS.

MRS. H. L. JOHNSTON, wife of Rev. P. A. Johnston, of the Mississippi Conference, and daughter of A. H. and M. M. Sistare, died in Greenville, April 11, 1878. She was born January 15, 1844, and was thus called home on earth at the early age of thirty-three. During the year 1860 she became a member of the Methodist Episcopal Church South, and to the present closing of her beautiful life was a Christian of pure and heavenly type. On the twelfth of July, 1865, she married the Rev. P. A. Johnston, whose heart is now crushed and bereaved of one of its most sacred love. As a wife she was faithful to all wifely duties. The frequent changes consequent upon a Methodist itinerant preacher's life never provoked murmur or opposition. She was happiest when her husband was doing heaviest service for the Master. She shared the joys of his successes, and he with tenderest sympathy all his discouragements and disappointments. Whether by land or sea she went up to pray. In her home she presided with cheerful contentment. Five children are left without a mother's love and watchful care. Of late she had the Christian's profoundest solicitude. As the loss of their little physician was one also thoughtful and watchful of their moral and spiritual training. That thing might grow up the children of the church, polished after the similitude of a palace, was her constant care and earnest prayer.

As a Christian she was characterized by a quiet beauty of faith and sweet serenity of spirit. Her trust was unwavering to the last. Her experience was vivid, and her spiritual life progressive, constantly growing, going on to perfection. For every one, high and low, she had a kind word and a cheerful smile. As an example of Christian charity and sympathy she is worthy of all emulation. Though fixed in her opinions, and firm in her advocacy of the highest standard of moral conduct, she was never harsh in her judgments. She was singularly free from all cussing and criticising the frailties and follies of others. Wherever known, she was affectionately esteemed, and, when the sad news of her death is heard, will be greatly lamented. At camp-meetings, where her hospitality was unbounded, she will miss the happy Christian face.

Her death was a fitting close to a noble life—the golden setting of a glorious day. The waters were neither bitter nor chilly. She passed over in triumph, welcomed by the songs of the redeemed, and is set down upon a throne of light. Dear ones were escorted to meet her in the [illegible] bright forever. The last words distinctly [illegible] articulated the faith of her life [illegible]

"Simply to thy [illegible]

May her lovely Christian example [illegible] many imitators, whose faith shall win a like victory over death and a crown of rejoicing on high.

C. B. GALLOWAY.

MARY PRISOE, whose maiden name was Richardson, was born in Newberry district, S. C., October [illegible] 1812; was married to Adam Prisoe in [illegible] and after removed with her husband to [illegible] county, Ala. She was a member of the Methodist Episcopal Church South under the ministry of Rev. Caleb Mc[illegible] and led a pious life to the close of her course. May [illegible] 1878, she departed this life [illegible] six months and twenty-two days.

Sister Prisoe was of a meek and quiet spirit. Her faith in God was strong, and she was strong in the Lord and in the power of his might. She was a member of the church for [illegible] years, and was never absent from her class-meeting when [illegible] was in the city. She was a kind and affectionate mother and [illegible] friend, and as such will be long remembered by her children and friends. For several years she was afflicted with [illegible] which finally terminated in [illegible] death. She was ever faithful to [illegible] Many of the servants [illegible] remember the mother kindly. [illegible] Although her death [illegible] many years, and she suffered [illegible] intervals before her decease, [illegible] was sure of the presence of [illegible] Master in her dying hour. [illegible] peace in her dying [illegible] a sweet [illegible] Rest [illegible] were [illegible] available. She [illegible] twenty-six days.

The subject of this [illegible] many respects a [illegible] pertaining as a [illegible] seldom found in [illegible] religious, and [illegible] refinement [illegible] pain, was [illegible] child, who has [illegible] the angel throng. At night [illegible] eyes in slumber, was [illegible] knelt at his father's knee and [illegible] apparent reverence the Lord's Prayer. [illegible] the Temple was blessed in having [illegible] parents, both of whom are worthy [illegible] of the church of God, and who [illegible] their little flock the way to [illegible] school; and it was only on the [illegible] calling his final illness that [illegible] friend was found in his seat [illegible] God, holding his writhing [illegible] were learning infant [illegible] said: "Suffer little children [illegible] me, and forbid them not, for [illegible] Kingdom of heaven."

MRS. MARGARET EMILY WALKER, daughter of Henry H. and Rebecca [illegible] Cain, was born November [illegible] 1858, and married to Henry C. Walker, February [illegible] 1878. She was brought up by [illegible] and at an early age professed [illegible] joined the Methodist Episcopal [illegible] South, and subsequently united with [illegible] Methodist Church, with which she [illegible] until taken to her reward above. [illegible] greatly for about seven weeks, and [illegible] died at home, Montgomery, La., [illegible] o'clock P. M., June [illegible] 1878. She was unconscious during her entire illness, yet her Christian walk and [illegible] death [illegible] she was not [illegible] walked during a period of more than twenty-four years before taking flight to the spirit-land. The church and whole community [illegible] with the bereft husband the loss of his beloved companion, and our dear friend and Christian sister.

H. M. RAGAN, Pastor.

The Christian Advocate.

THURSDAY, AUGUST 8, 1878.

ANATOMY.

BY WM. ALLEN BRYANT.

[illegible]

A Visit from Dr. Gervase Smith.

Rev. Gervase Smith, D. D., ex-president of the British Wesleyan Methodist Conference, spent last week in this city, New York, and on Saturday left by the City of Berlin for England. On reaching home he will have completed, with Mrs. Smith, his constant companion in travel, a tour "round the world," which nearly a year ago, under appointment from his Conference, on an official visit to the Wesleyan churches and Conferences of Australasia, surveying thither by way of the Suez Canal and the Indian Ocean. After a thorough visitation of the various departments of the Australian work, including that of the Fiji Islands, he returned by way of the Pacific Ocean, San Francisco, and the Pacific Railway, and New York, having spent nearly a year in interesting tours.

We need not say that Dr. Smith was everywhere most cordially welcomed, and, owing as he himself is wont to say, to the influence of the British Conference rather than to the qualities of the first preacher who was sent forward with singing and shouting, to prepare the way and open the door for the ministry to enter, the gospel has spread through the length and breadth of the land, and the grandeur of their magnificent cathedrals, the beauty of their churches and parsonages, and the liberality of the missionary contributions, are the result of the labors of the early Methodist preachers. They then retired, making room for the next school and the next class, of seven or eight times as many lessons in reading, in history, and another in religion.

The scene was intensely exciting. The young Fijians appeared at their best. Many of them had nibbed themselves with cocoanut oil to such an extent that, under the brilliant sun, they appeared very shining characters. The girls were clad in every variety of style. Some were decked with flowers and scented evergreens, others were content with more quiet attire, while a few, clothed in rich native cloths, were dressed with exquisite taste. A large number of offerings were brought by the teachers and children, and presented to Dr. Smith as the British representative. He counted among the gifts eight chickens, a hundred yams, and many sugar-canes. It became a serious question what he should do with some of the presents. At last a thought struck him: that, as the native preacher was to be married that afternoon, they might be given to him toward his wedding breakfast. Dr. Smith pleasantly says he hopes his "Conference will sanction that appropriation." Before the exercises closed Dr. Smith gave an address, and the whole assembly sang heartily the national anthem, "God Save the Queen."

Before leaving Fiji Dr. Smith had an interview with the English Governor, at the special request of the latter, who wished to say a few things to him before his return to England. First, he desired to assure him, *in the strongest terms*, of his sense of the worth to Fiji of the Wesleyan missions. Secondly, to state his conviction of the prudence and sagacity of the Wesleyan Missionary Society in not forcing upon the natives a change in their *harmless* customs, such as dress, sitting at worship, etc. He believed that this liberty had been most wise and beneficial. Thirdly, he desired to say how much he admired the character and work of the British Wesleyan missionaries, and that he had confidence in their ability and integrity. He wished, at the same time, to intimate that, as time wore on and the government of the colony developed, care would be required on the part of the missionaries and assistant missionaries to prevent clashing between the colonial and church authorities.—*New York Christian Advocate.*

Nazareth.

FROM HANNA'S LIFE OF CHRIST.

After a description of the eastern part of the plain of Esdraelon, passing northward past Mount Gilboa and Jezreel, by Shunem, and over Little Hermon and through the village of Nain, Dr. Hanna makes the following description of Nazareth:

The third plain passed, a steep ascent carried us to the summit of that range of hills which forms the north-eastern boundary of the plain of Esdraelon. Descending, we came upon a circular, basin-shaped depression, girdled all around by a dozen or more swelling hill-tops, that rise from three to four hundred feet above the valley they inclose. Near to the foot of the highest of these surrounding hills, nestled in a secluded upland hollow, lies the village of Nazareth. No village in Palestine is like what it was in the days of Jesus Christ, and none more fitting to have been his residence during the greater part of his life on earth. The seclusion is perfect—greater than that of Bethany, which, on one side looks out openly on the country that stretches away to the shore of the Dead Sea. Nazareth is closed in on every side, offering to us an emblem of the seclusion of those thirty years which were passed there so quietly. Pure hill breezes play over the village and temper the summer heat. The soil around is rich, and yields the fairest flowers and richest fruits of Palestine. You seem shut out from the world, and yet you have but to climb a few hundred feet to the top of the overlooking hill, and one of the widest, finest prospects in all the Holy Land bursts upon your view. Away in the west a sparkling light plays upon the waters of the Mediterranean, revealing a portion of the great sea that formed the highway to the isles of the Gentiles. The ridge of Carmel runs out into the waters closing the bold promontory on the top of which Elijah stood and discomfited the prophets of Baal. Southward, below your feet, stretches the great battle plain of Palestine, behind which rises the hilly district of Samaria, through the opening between which and the mountains of Gilboa the eye wanders away eastward across the whole breadth of the Holy Land till it rests upon that range, the everlasting eastern background of every Syrian prospect—the mountain range of Bashan and Gilead and Moab. Turning northward, the whole hill country of Galilee lies spread out before us, the Sea of Gennesaret hidden, but a glimpse of Safed obtained, the city set upon a hill, above and beyond which there rise the snowy heights of Hermon, called by the Arabs the Shelkh of the Mountains.

Up to the hill-top, which commands this magnificent prospect, how often in childhood, youth and early manhood must Jesus have ascended to gaze—who shall tell us with what thoughts!—upon the chosen scenes of his earthly ministry, and upon that sea over whose waters the glad tidings of salvation were to be borne to so many lands. It pleases us to think that so many years of our Lord's life were spent in such a home as that which Nazareth supplied—one so tented, so rich in natural beauty, with glimpses of the wide world around for the morning or evening hours.

THE LARGEST WORKSHOP IN THE WORLD.—We have received the annual report of the establishment of Krupp, of Essen, Germany, just published, and translate an extract, which is a valuable addition to what we have before communicated to our readers respecting this famous workshop. The manufacture of cast steel and rolled steel alone employs 2,938 men, and 509 men. It turns out daily 14 miles of rails, with a corresponding amount of wheels, springs, axles, and all the complete materials for the railroad carriages. This is Krupp's contribution to the arts of peace; what he does for the art of war is shown by the fact that he completes 30 large cannon every month, and since 1847 he has turned out over 1,000 cannon. The establishment is lighted up every night with 2,000 gas burners; its different parts are connected with 37 miles of railway, employing 21 locomotives and 500 cars, while the various offices are connected by 61 telegraph stations. In the mineral works and coal mines outside, belonging to the firm, they employ 5,300 workmen; for the forges, 700 workmen; they have built 3,277 dwelling-houses, which are occupied by the workmen and their families, which number 16,000 persons, and form a small town, with 22 stores for groceries, meat, clothes, shoes, furniture, and similar daily needs. Messrs. Krupp have provided for the education of the children of their workmen by 4 primary schools, divided into 21 classes, an industrial school for girls, and a school for adult women, all attended by thousands of learners, and provided with the best kind of teachers, who, according to the German system, teach the things to be known and understood, and not merely lessons from books.—*Manufacturer and Builder.*

When you lie down, close your eyes with a short prayer, commit yourself into the hands of your faithful Creator, and when you have done, trust him with yourself, as you must do when you are dying.—*Jeremy Taylor.*

Religious Intelligence.

—The Bombay *Guardian* says that there are now 116 lady missionaries in India, not including missionaries' wives.

—Miss Whately's mission at Cairo employs a head native missionary, six male and six female teachers, and a Bible-woman. There are 150 boys and 130 girls in her schools.

—Buddhism is said to be rapidly declining in Japan. In a single district or ken, 71 temples have since 1873 been converted into dwelling-houses or used for other secular purposes. During the last six years upward of 600 temples have thus been diverted from their orighal object.

—The *Moravian* announces the death, at Bertheldorf, June 19, of Bishop Ernst Frederick Reichel, in the seventy-second year of his life. This is the third bishop of that church who has been called recently from labor to reward. Bishop Reichel served the church for over fifty years, and for twenty-eight years as bishop.

—Bishop Merrill has been holding the annual meeting of the Methodist mission in the city of Mexico. Twenty-six preachers were present. The Bishop called upon President Diaz, who expressed the belief that freedom of worship was essential to true religion, and he thought competition among churches was as salutary as competition in politics or trade.

—Efforts are making to resist the establishment of the Roman Catholic hierarchy in Scotland. A conference of Protestant delegates met recently in Edinburg and took measures for a vigorous agitation of the country. Arrangements are made for public meetings in all the principal Scotch cities. One Scotchman has subscribed £5,000 to a fund which is to be raised to defray the expenses of a legal resistance.

—A missionary at Osaka writes that a year ago a huge preaching-place was built close to the mission chapel, with the avowed purpose of preaching down the "Jesus" religion. For a time it was thronged day and night by hundreds of Japanese. After awhile the interest subsided and the building was offered to the missionary as a place of Christian worship. The offer was declined, and the long-closed edifice has now been torn down.

—After two years of untiring and careful search, the successor of the Dahi Lama, the Pope of Buddhism, has been discovered and crowned. The Grand Lama, who resides at Lhasa, Tibet, died two years ago, and it devolved on a Council of Lamas to ascertain on whom the spirit of the Dalai had passed and to crown him. The sessions of the council are secret, and the manner of making a selection is shrouded in mystery. The choice, it is known, has fallen on a child, as is usually the case, who becomes the potent ruler of some millions of people.

—The Bible Christians of Canada, a Methodist body closely resembling the Primitive Methodists, have been holding their twenty-fourth Annual Conference at Mitchell. The Rev. J. J. Rice was chosen president. The business of the Conference, according to the English custom, had been prepared by committees. The stationing of the preachers is also done by committee. It appears from the list of appointments that there are 9 districts, each of which has a superintendent and secretary, and 50 stations. Of the districts, 2 the Wisconsin and the Cleveland, are in the United States. The statistical report showed that there are 7,714 members, a decrease of 49 during the year. The church property is valued at $125,000. The missionary secretary reported 38 ministers and 2,807 members in connection with that department, and receipts of $18,221. Correspondence is kept up with the body in England, which is about four times as large as the Canada church.

—The name Amish or Omish quite frequently appears on the press of the country; but few who see it know much about it, except that it belongs to a religious body of German origin, whose members wear hooks on their clothes, instead of buttons, and hence are often called "Hookers." The Amish, who number only about ten thousand, in the United States and Canada, meet annually in Conference, which is their most important ecclesiastical event. They are a branch of the Mennonites, originating in Germany, and derive their name from Jacob Amen, a rigid Mennonite preacher of the seventeenth century, though it was first applied to them in this country. The Amish adhere to the Mennonite Confession of Faith, and differ but little from the regular Mennonites. The Amish Conference this year was held in or near Eureka, Ill., in June. On the first day some four hundred or five hundred people met together in a chapel which is four miles from any town, or rather in a large shed, for the church proper was occupied by women and babies. As there are many Amish families in the surrounding country, the delegates from a distance were taken to and from the place of meeting morning and night by the farmers who became their hosts. This was their sixteenth Annual Conference, and it continued in session four days. Notwithstanding the unfavorable weather and the almost impassable roads, the attendance was good. The meeting-house being too small to accommodate the people, a large shed, covered with fencing boards, was erected at one side; and in the center of this was a platform, occupied by the preachers and a few of the elder and elect ladies. The listeners were carefully separated. The women and girls, with heads covered by tidy black silk caps or stiffly starched sunbonnets none of them wear hats, meekly and modestly looked up to the preacher from the rough board seats on one side of the platform; while the men and boys, with coats and vests fastened with hooks and eyes, occupied the seats on the other side, and with honest and attentive faces gave heed to the spoken word.—*Independent.*

Our Young People.

SEEING THE WORLD.

John Leap Frog sighed to see the world.
"They never are in luck
Who spend their lives in a single pond,"
Piped Jack Johnnie, with a croak.

So he sailed away in a mushroom boat
And soon was lost to view;
But what awaited him, out in the world,
John Leap Frog little knew.

Yet only a day, and back he comes,
Racing with all his might
Back to the dreggie home he had left,
Panting and pale with fright.

For what do you think? A dragon fly
They brought him for his meal!
A dish of [illegible] he digressed!
"How ever I made him feel!

"I've lost my appetite," he gasped,
And crouched in sudden pain.
"I've had enough of seeing the world.
Guess I'll go home again."

And when at last he reached the pond
He cried: "Now I'm in luck
And flinging his hind legs high in the air
Quite jumping Leap Frog [illegible]

Meaning of Names.

The evening shadows were lengthening on the hills, and the air began to grow cool and balmy, and the tired children gathered in a group under the great walnut-tree, where Mrs. Hope sat at her work watching their sports, with the pleasant smile that made them all love her so dearly.

"Where is Patience Rose?" asked Mrs. Hope. "I do not see her among you."

"Mamma," said Emma, "she is seeking for Johnnie Irving under all the haycocks in the little corner meadow; and while she was at the other end, we have got Johnnie away, and here he is beside me, so she will hunt in vain. But I know she will not give up till she has tried every one of the haycocks, for she has patience enough for anything."

"Patient by name and patience by nature," said her mother, smiling.

"Did Patience Rose's mamma call her Patience because she knew she would be patient little girls?" asked Amy Leigh, who was only seven years old. The children laughed.

"How could her mother know what sort of a child she would be," said Gertrude Scott, "but I only wish I was half as patient as she is; mamma is always telling me of being hasty and careless."

"Your name seems hasty, perhaps," suggested her brother Frank, a merry boy of twelve; "if names really do mean anything."

"No, my dear; you are wrong there," said Mrs. Hope. "Your sister's name means 'Truth,' a beautiful and noble name. I trust it will be her aim to deserve it, and live up to its meaning through life."

"Oh, mamma, can you tell the meaning of names, really?" cried Emma, eagerly; "and will you tell us all ours? Do, dear mamma, please!" And here comes Patience—ah! she has caught sight of Johnnie, and is shaking her finger at him. Come, Patience darling, the game is up now, and mamma is going to tell us the meanings of all our names; won't it be nice?" and Emma made room for her little friend on the grass beside her, with a kiss and a hug, and gave a droll little imperative nod for the rest to listen.

"Mamma, may mine be the next?" she asked.

"Your name is a very old Saxon one, dear, and means 'a nurse.'"

"Oh, how odd," cried the little ones.

"I like the meaning," went on Mrs. Hope; "it sounds so helpful and womanly, and full of the sweet power to soothe and comfort in weakness or pain. I hope my Emma will gladly take up that blessed duty, if it should come to her in after-life, as it does to most of us sooner or later."

"That is pretty, mamma; and now for wee Johnnie. What can his name mean, I wonder?"

"John and Jane also," said Mrs. Hope, "have a very lovely meaning. Your names, little brother and sister, in this happy group," pointing to Johnnie Irving and his twin sister, "your names are one, and mean 'the grace of God.' A blessed thing for you, dear little ones, if that divine grace abide with you, on your way through this world, unto the life eternal. Pray God it may be so with us all." The children looked thoughtful, and kept silence for a little.

"Has my name any meaning, ma'ma?" asked Sarah Gwynne, a gentle girl about Emma's age.

"Surely, my love; yours is a Bible name, and to most of these very significant meanings were attached, thus: Noah means 'comfort;' Isaac, 'laughter;' Naomi, 'pleasant;' Mara, 'bitterness;' and Samuel, 'asked of God;' Peter, 'a rock' or stone; Barnabas, 'the son of consolation,' and many others. Your name of Sarah means 'a princess.'"

"Oh, how grand!" cried Emma.

"Now, Sarah, you will feel quite proud, as if you were a king's daughter. Princesses are king's daughters, are they not, mamma?"

"The king's daughter is all glorious *within*," said Mrs. Hope, softly. "There is a royalty which all may share by God's good grace. I trust dear Sarah will try and cultivate those royal graces which make our poor nature truly noble and lovely in the sight of God—Faith, Truth, Purity, Meekness, Charity."

"Who can find a meaning to my name?" asked Frank, presently.

"That is very easy, my dear boy. It is from the German, like your sister's, and means just what it says; frankness, ingenuousness, bold simplicity. I think it is a pleasant name to bear; one could not, even in fancy, associate fraud or deceit of any sort with the honest name of Frank."

Frank blushed a little at these words, and then looked rather grave. I do not know what he was thinking about, but I think some wholesome, though humbling, thoughts were passing through his mind.

"Now, Amy Leigh," said Gertrude, stroking back the soft curls from a very fair, winsome little face and nestled her shoulder.

"That, too, is easy to guess," said Mrs. Hope, with a smile. "Any tolerable boy or girl, as well as many a little Patience, can read for itself, like 'Mercy,' 'Comfort,' 'Charity,' and many others, derived from our Puritan ancestors, who loved these quaint, expressive names. And now, dears," Mrs. Hope went on more gravely, "let us think of one name more, the name above all others, even our dear Savior's, who was called 'Jesus,' because he came to save his people from their sins. Ah, my children, a little matters if our earthly names are sweet of sound, or noble of meaning, if only they are written in the Book of Life above! Pray, each of you, to that dear Lord to write and keep yours there. He is the Good Shepherd, who knows his sheep by their names, and hearkens with loving ear to the cry of the feeblest little lamb in his fold. May his blessed name grow dearer to us all day by day, as long as we live. And now let us sing, before parting, that lovely hymn, 'How sweet the name of Jesus sounds.' You all know it well."

Then the children all stood up and sang softly and clearly, and their voices sounded very sweetly on the still evening air.

The silver stars were peeping in the sky, and the twilight was gathering peacefully after the long, bright summer day. And so the little party kissed and wished each other good night, and the birthday treat was over.

How Sunnyhair Went Fishing.

Sunnyhair had been out for an hour with her butterfly-net after the butterflies, but had caught none. She wondered what had become of them all. There were hundreds of the bright things flitting about in the sunshine only yesterday. Looking up and around her, she saw that the sky was white with clouds; there was no sunshine, and, of course, no butterflies. They must have flown away with yesterday's sun.

Running into the house, she exclaimed: "This is not the right kind of a day to go fishing, and I must go."

So her hat was tied over the soft fluffy locks, and with her small fishing-rod over her shoulder off she went, with a faraway neighbor's child to keep her company.

They had a basket containing their luncheon, and they walked along over the green fields, with the sweet country air blowing the red into their cheeks, till they reached just the right spot, a mossy bank under big trees, on the edge of a pretty brook. The water was so clear that the children could see the bright pebbles on the bottom in many places.

There they threw out their lines and waited patiently for a bite.

They were not fishing just for the sake of it, for they were getting their breakfast for the next day, these two small people.

Perhaps you exclaim: "As if such a midget as she could catch any real fish." Well, you should have seen her when she came home, tugging three big ones, the smallest fourteen inches long and the largest seventeen inches.

We looked at them and at her in amazement. She tossed back her hair from her face, and, with a funny shake of her little head, said with a laugh: "This big one 'most pulled me into the brook; I had to tug and tug, but I got him at last, you see. I thought he'd get me though once."

What a queer little fishwoman she was, to be sure! and we shuddered to think: "What if she had gone into the brook!"

She never seems to meet with any serious accident, however. I sometimes think she is just the one of the fairy folk who slip through life unharmed by anything in earth, or air, or water.

She is not a fairy though; she is only our own dear baby, but she is guarded in all sorts of ways by a loving care that goes to make little, small as she is, and is kept from harm by day and by night.

What Mary Did.—Mary Lyon used to say that character grew. That is not something to fall on ready-made, with womanhood or manhood; but day by day, here a little and there a little, grows with the growth and strengthens with the strength until a girl or boy, it becomes almost a coat of mail. Look at a man of business, prompt, reliable, conscientious, yet clear-headed and energetic. When do you suppose he developed all these admirable qualities? When he was a boy.

Let us see the way in which a boy of ten years gets up in the morning, works, plays, studies, and we will tell you just what kind of a man he will make. The boy who is late at breakfast, and late at school, stands a poor chance to be a prompt man. The boy who neglects his duties, be they ever so small, and then excuses himself by saying, "I forgot" "I didn't think!" will never be a reliable man. And the boy who finds pleasure in the suffering of weaker things will never be a noble, generous, kindly man—a gentleman.

An uncle recently found his nephew playing the violin, and the following dialogue took place: "I fear, nephew, you lose a great deal of time with this fiddling." "Sir, I endeavor to keep time." "Your object, rather, to kill time?" "No, I only beat time."

Priest—Well, Pat, and what did the landlord say to ye about the farm? Pat—Shure, yer Riverence, he told me I could have immediate possession in six months time."

A pretty girl once said to Leigh Hunt: "I am very *sad*, sir, to see you here." Whereupon, he replied: "Oh, no! you belong to the other Jewish sect: you are very *fair*, I see."

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How the Blood of Christ Cleanses.

Let us remember that the blood of Christ usually stands for his death. "Being now justified by his blood," may be explained: Having now received pardon through faith in his death as an atoning sacrifice. Christ died for us. He, as our substitute, died for us. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus." The statement, at least, is clear that the death of Christ was such a vindication of the divine justice, and such an exhibition of the righteousness of God, that sin could be forgiven consistently with the authority and maintenance of the universal government. With the exact extent and amount of the sufferings of Christ we have no further concern than this: that they were such as to satisfy the demand, and to make the sinner's pardon, on the condition of faith, possible. Besides its end as a judicial expedient, the moral effect of the death of Christ, as manifesting the love of God, was contemplated. On the minds of angels and of men nothing else could so impress the wonderful tenderness and compassion of God. By the love exhibited in the death of Christ for sinners all men are drawn most powerfully, and the heavenly intelligences by it are filled with surprise and adoration.

Faith in Christ's death as the atonement for sin is the condition of forgiveness, and it is because of this death that the Holy Spirit is given and the heart is regenerated at the same time. The vicarious death of Christ is a satisfactory provision to the divine wisdom and holiness; but in order to secure its benefits the faith of the sinner is required. He must believe this specific thing: that Christ died for him, and that upon this ground only God forgives his sins. The sum of it is: "Who loved me and gave himself for me." To believe in the Lord Jesus Christ is to believe these special declarations: "Who bore our sins in his own body on the tree;" "that he, by the grace of God, should taste death for every man." To say that the blood cleanses is to say that Christ has been "set forth to be a propitiation through faith in his blood." The death of Christ is the meritorious cause, and faith in that death the condition of salvation. The provisions of salvation must be accepted by us, and they are accepted in the act of faith.

There is no more mystery in all this than there is in anything else with which we have to do. The principles of redemption are as lucid and comprehensible as are the principles of human government, or those which control the relations between man and man, and the plan itself could not be more clearly stated. Christ washes us from our sins in his own blood when we believe in him as an atoning sacrifice. There is something figurative in the expression, but nothing that is either mystical or mysterious. Forgiveness is through faith in the blood—in the death of Christ—but the inward purification is wrought by the Holy Spirit. And yet the cleansing is ascribed to the blood, because it is through Christ that the regenerating and sanctifying spirit is given. We are complete in Christ—pardon, regeneration and the maturest sanctification are all through him, although the last are wrought in us by the Spirit. There may be something inexplicable in the work of the Spirit in the heart, but there is no mystery in the connection between the blood and the gracious operations which faith in the blood secures. And as to the mystery of spiritual operations and of the supernatural in general, it is really no greater than the mystery that inheres in the remote causes and real essence of everything in the world.

We are yielding too much when we concede that we do not know how the blood of Christ cleanses, and that the atonement is inexplicable. This is the cant of the world, and the refrain of infidelity. It is also the theme of the broad and so-called liberal school. It is a fault of the modern preaching that doctrinal statements in reference to the plan of redemption, the atonement and faith are not more common. In the attempt to please and entertain, the people are left in ignorance of the vital truths. Vague notions there are that a great mystery lies behind the more superficial and obvious teachings of repentance and morality. If a man takes Christ it is enough; but how he is to take Christ, and what he is to take him for, are not explained. We tell sinners to believe in the Lord Jesus Christ, and they may still be ignorant of what they are to believe. They still do not know precisely what they are to believe. We may talk of the blood in an indefinite way, and we may tell men that it cleanses, but the penitent inquirer is left in the dark. How does it cleanse? what is its relation to all the plan of redemption? and how is the cleansing to be secured? are pertinent and vital questions. Less of random allusions, and more definite, accurate and scriptural statements of the plan of salvation are needed. Paul explained the atonement and reasoned about it as one who felt that it could be understood, and that it must be sharply apprehended if men would be saved by it.

The Solution.

The labor problem seems to admit of but one solution. There are millions and millions of acres of unoccupied land in the United States. The necessaries of life can be produced from the soil. If the unemployed in the older sections and in the large cities can be transferred to the country, and put to cultivating the ground, they can live in comparative comfort. This abundance of land, cheap and accessible, is the real safety-valve. The European nations have found relief in emigration. Their surplus population has been and is being distributed upon nearly every island and continent in the world.

There is an indisposition on the part of the masses of laboring people, mechanics and artisans to leave the great centers, and to change their pursuits and habits of life. Nothing but stern necessity will move them. The world may owe them a living, but when they find that they can get it only by the field, they will go thither to seek it. The lack of means to move is in the way of thousands. They are ignorant of agriculture, of the country, and they have nothing with which to make a beginning. Philanthropists, political economists and capitalists would do well to turn their attention to this subject, and endeavor to devise plans by which the unemployed can be placed upon the uncultivated lands.

The use of labor-saving machinery has not only thrown the people out of employment in the manufacturing districts, but it has in most sections reduced the demand for agricultural laborers. The grain and hay of the North and West require not a tenth part of the labor that would be needed if sowers, reapers, binders, threshers and mowing machines were not in use. In the cultivation of our cotton no labor-saving implements have as yet been introduced. It is only in the separation of the lint from the seed by the use of the cotton gin, that machinery has come to the aid of the cotton-grower. We have heard old people tell of the time when this process was done by hand, and when, during the autumn and winter evenings, servants and children were kept busily at work in doing slowly and tediously, and on a very small scale, what the gin now accomplishes so rapidly and in such vast quantities. The human fingers, however, are the only implements that have thus far been found adapted to picking cotton. Every single boll that goes to make up the millions of bales produced yearly is gathered by hand. There have been improvements in the machinery of the sugar-house, but the labor of planting, cultivating and cutting cane is about the same as it was a hundred years ago. Implements for cultivating are, of course, much improved, and there is some saving of labor in this direction, but it is comparatively inconsiderable. In the culture of these Southern staples more laborers are needed by twenty-fold than in Northern and Western farming. And this demand is likely to increase with the improvement and adequate protection of our alluvial lands. These facts would seem to point to the South as the region where the most agricultural labor will be in demand, and where labor-saving inventions are least likely to come in competition with it.

The country, whether for people North or South, is the true refuge from enforced idleness and starvation, and from those commotions and riots which threaten to shake the foundations of society. There is as yet plenty of elbow-room in this country, and its capacity to sustain population has scarcely been touched. If the people will only expand, move out from the centers, and till the soil, there need be no straitness here for centuries to come. The land-owners and cultivators will be the rich and permanently prosperous people in this country within the lifetime of the young man of to-day. As between a profession, the hazards of commercial pursuits, or a trade, and a moderately good farm, we should choose the last. It is true there may be a temporary excess in agricultural products, but people can be housed, fed and clothed on the land they cultivate, with a very small expenditure of money. Farming at the very worst is better than riot, destitution and crime in the large cities.

This, so far as we can see, is the only solution of the great problem. The cities that are burdened with surplus population must distribute that surplus, and send it to the fields. There is to be no retrograde in the use of labor-saving machinery. When the limit of consumption is reached the idle operative must turn to something else. If the workshops, factories, and even the fields of the older sections have a surplus of labor, the ground is the last and best resource. It would be a mercy and a kindness to thousands and thousands of the people in the large cities if they could be thrust out of their pinched and unwholesome tenements, and set down somewhere in the open country, where cheap and productive lands are waiting to respond generously to the hand of industry.

After all the land on the earth is taken up and occupied, the end of the world may then come, and the problem will need no further study.

The New Orleans Depository.

We infer from inquiries and statements made in various quarters that there is considerable misunderstanding in reference to the New Orleans Depository.

1. The Depository building, No. 112 Camp street, is the property of the Louisiana Annual Conference of the Methodist Episcopal Church South, and is held by a board of nine trustees, appointed by the Conference. By the provisions of the act of incorporation the property was purchased and is held for the purposes of conducting therein a Methodist book depository, for the use of the NEW-ORLEANS CHRISTIAN ADVOCATE, and for such other purposes as the Conference may direct.

2. From soon after the purchase of the building a portion of it has been occupied by the agent of the Publishing House at Nashville in conducting the business of a depository. This business for the last twelve years has been in charge of an agent or employee appointed by and under the control, supervision and direction of the agent of the Publishing House at Nashville. Neither the trustees of the building, nor any other persons in New Orleans, except the agent who was appointed by the book agent, and who holds his power of attorney, has had anything to do, advisory or otherwise, with the business of the Depository. It has always been exclusively under the control and management of the book agent.

3. Some time during the latter part of June of this year the stock of the Depository was seized and sold by the sheriff. The stock was appraised at $20,000, and was sold for something less than $6,000—a sum probably not more than sufficient to meet one-fourth of the liabilities, and for the balance of which the Publishing House is liable.

4. We know not what action, if any, the book agent has taken, but we suppose the Depository here, as to the supply and sale of books, is closed. Mr. G. T. Lathrop, formerly book-keeper for Mr. Harp, bought the most of the Methodist books, and for the present occupies the first floor of the Depository building, and keeps our publications, general stationery and school-books on sale. This is his own private business, and the room which he occupies is rented from the trustees.

The Christian life is not knowing, nor hearing, but doing.

The Southern University, Greensboro, Ala.

The commencement at Greensboro this year was unusually interesting—so, at least, to the writer and many others whom he heard speaking of it.

There was a decided improvement in the appearance of the campus and buildings. The newly-graded walks and well-trimmed trees, and white fences and tall grass, and clover freed from every noxious weed, gave an aspect of freshness and life that made one feel pleasant as soon as he mounted the steps and looked at the imposing structure across the beautiful plane. On entering the building the effects of work and taste were evident there also in the freshly-whitewashed walls, and the newly-painted columns and seats. No spot from which the plaster had fallen, no charcoal sketch, not even a pencil-mark, was to be seen. The cost of this work, so important, had been paid by the faculty—a fact that manifests the interest they feel in everything pertaining to the culture of the young men committed to their training.

The sermon by Dr. McCarty, of the Alabama Conference, I did not hear, but learned, from those who did, that it was excellent, both in thought and style. Nor did I hear the declamation of the contestants for the sophomore prizes. On the delivery of the prizes, however, it was stated by Col. Reeves, to whom was assigned that pleasure, that the declamation was good.

The original speeches of the older students, on Monday night, Tuesday night and Wednesday, were very much to my liking, because they were rich enough in thought and in expression to show that the young men had been well taught and had studied hard, but were not *so rich* as to force one to believe that the young men had stolen from books, or (what is the same thing to them) had gotten somebody else to write them. Next to a stolen sermon, a stolen commencement speech or composition is *the biggest theft* in all the catalogue; and any school, male or female, that countenances such a fraud should be denounced as a school of ignorance and vice. *Humbug* is too mild a term to define such an institution. The college at Greensboro gives no encouragement to so vile a practice. It would be a disgrace.

The address of Maj. F. G. Ferguson, of Montgomery, the commencement orator, was thoughtful, strong and chaste, and was delivered with that peculiar grace and dignity so proper to such an occasion, but so seldom seen. I believe it satisfied every one.

Next came Rev. J. McCrews, of the Alabama Conference, the alumni orator, in a speech full of common sense, wit and pathos. He made us laugh and cry, and resolve to work and await results in uncomplaining patience.

After him Dr. L. M. Smith delivered the baccalaureate. This address was a masterly exposure of high-cut roads to diplomas of gradination and collegiate honors, and also a defense of the old method of college government by moral and religious principles, as against the method of military discipline, so much in favor at present. It was a brave speech, fearlessly spoken, and marked by some passages of great eloquence. And for one I was glad to hear those sentiments from that rostrum. The standard should be kept high, and honors, if they ought to be given to such as have worthily won them, *should not* be given to those who have not done so. Titles conferred on dignity command our admiration. Titles conferred on mediocrity compel our contempt, both for the colleges that ignorantly award them, and for the men who pusillanimously receive them. And as to the military system, all I have to say is that we may well fear for the future of the church and the country if the youth are to be educated under the club of the policeman and the bayonet of the soldier, rather than under the simple principles of the gospel of Christ. To put physical force in the place of religious truth *here* may—nay, does—charm some minds with its uniform pomp and parade; but the time will inevitably come when the evils of the system upon the characters of those thus trained will be seen in many ways.

The exercises closed with a pleasant reunion of the friends in the society halls at night.

The meetings of the trustees, in comparison with those we used to have when the horrible incubus of debt was upon us, were simply delightful. Thank the Lord, we have no longer any trouble on that score. The reports of the agent, Rev. W. I. Powers, contributed much, *very much*, to our delight. He has traveled much and reports the college growing in favor with the people. *He has received $4,200 in cash and good subscriptions for endowment.* There is no reason in sight why, if he has done this much up to the present, he may not run up to $10,000 by Conference. May it be so! It ought to be, certainly. He also reported the prospect and promise of quite an addition to the list of pupils next session, and that he had secured an excellent member of our church to take charge of the boarding hall, who will feed and lodge young men at $10 per month.

The college work will be resumed at its regular time—the first Monday of October—under the same faculty, with brighter prospects, we think, than it has had in a long time.

The number of students has not been large, but *really larger than we could expect with such a tide of State influence against us.* Let us hope that the Methodists will sustain their own schools, especially when they are just as good, if not better than those of the State, and that the next session of the Southern University will be one of largely increased prosperity and usefulness.

J. W. RUSH.

Deficits and Inefficiency.

The allowance of the preachers in a certain Conference was $18,000, but their receipts showed a deficit of $10,412. "Observer," in the *Texas Christian Advocate*, writing to laymen on the suggestive theme, closes as follows:

"This deficit represents, in our honest judgment, *just that much unavoidable* inefficiency on the part of your ministers. They represent just so many fetters which hold them down from rising upward to their proper ideal. Your minister cannot be the cultured gentleman, the spiritual teacher, the devoted pastor that you demand, when you allow worldly cares to sap his strength, waste his time, and blunt and secularize his spirit. There is a deep philosophy, a divine wisdom, in that sentence of our Savior where he says that not only the deceitfulness of riches, but "the cares of the world choke the word and render it unfruitful." There is a worldliness which comes from bitter poverty. There is cowardly shrinking and timid trembling at disasters. There is wearing and earking care which makes it impossible for many a pastor to rise to the height of spiritual thought and life. He cannot rise, because the mean, petty, degrading cares of the world are dragging him down to the very earth. It is comparatively easy for you laymen, and perhaps for those of us to whom "the lines have fallen in pleasant places," to set before some poor, hard-worked pastor a high ideal of study, and literary culture and brave self-denial, but too often he is utterly unable to approximate the ideal, because he is crushed into utter helplessness by the grinding pressure of daily care.

How is he to go in and out among his people as "a son of consolation," when he is bearing in his own heart a fiercer fire of suffering and of trial than the very man he goes forth to sustain? How is he to have the leisure and the heart for study when brain and heart are absorbed in the thought of how he shall find bread for his children? You may think these utterances rash. You may call the picture overdrawn, and insist that few are reduced to such extremity. But believe us, brethren, these things weigh heavily upon the heart of many a pastor, who does not, will not, show them to you.

That man who meets you as your friend, who is cheerful at your fireside, who listens to the story of your sorrows, and counsels you in difficulties—that man goes home and shuts the door of his closet, and pours out to his Father in heaven what for the world he would not tell you nor the dearest friend he has—the sorrows and cares that are breaking his heart, and hindering his ministry in the church.

And now for all this we say you are to the measure of your ability responsible. You are not slow to set a high standard before your ministers—to make upon them a large demand: You want them to be men of culture, men of spirituality, severed by that very spirituality from the errors and infirmities of the world. You want them to be kindly, companionable, polished—men prepared to clasp in love the hand of the lowest, while they stand as peers of the highest in the land. You set before them a high standard—and we pray God that you may set before them a still higher standard—of their duty to you as ministers of Christ, and stewards of the mysteries of God; but how far, permit us to ask, do your help them to attain it? How earnestly have you striven to help them to be all that you say and believe they ought to be? *Let that $10,412 deficit answer.*

The Rev. T. A. S. Adams, pastor at Columbus, Miss., says the *Western Methodist*, has been elected president of Soule Female College, Murfreesboro, Tenn., and will take charge at the opening of the fall session. President Adams, in leaving the North Mississippi Conference, will leave a host of brethren and friends, who highly esteem and dearly love him. We bespeak for him a hearty welcome from the brethren of the Tennessee Conference. Our old mother has sent off to the South and West so many sons, who have been received as brethren indeed, that it is but right for the South and West, now growing stronger, to repay her, part literally with a first-class transfer now and then.

At the late commencement of Emory College, Georgia, the degree of Doctor of Divinity was conferred on Rev. E. R. Hendrix, president of Central College, Missouri; also on Rev. A. P. W. McKenzie, of the North Texas Conference.

If a word spoken in time is worth one piece of money, silence in its time is worth two.—*Talmud.*

Yellow Fever.

The deaths from this disease the twenty-four hours ending twelve M. on Tuesday, August were 5. Number of new cases the same period, 35. There is a considerable decrease in the number deaths, while the number of cases is about what it has been several days. The total number deaths from yellow fever, up Tuesday noon, was 88. The average mortality since the first appearance of the disease—say one month ago would be less than three a day. The prospects at present are that fever will not become epidemic. Physicians inform us that the is generally mild and easily managed. The use of disinfectants seems to have repressed and checked the progress of the disease. It will, however, continue as a prevalent disease in our midst for some time and may possibly become much more serious than at present. Unacclimated persons should be careful, and avoid all unnecessary exposure. Southern Methodist preachers are at their posts, and thus far in excellent health, although several of them have never had the fever. The pastors of the other denominations also nearly all in their places. The services are held as usual, and people are about their business as in other times. The scare and excitement are at a distance. There is no panic here. The weather has been cooler for the past few days, and this has brought a sense of relief and strength after a heated term of unusual duration and severity.

A Want of the Church.

To come to the point at once, the Richmond *Christian Advocate* says a great want of the church is stewards—men who will feel the importance of the office and fulfill its duties. There are stewards who could make any assessment made upon their charge, but they can serve only in one place. The work of their station or circuits they do; but they cannot be transported to supply lack of service elsewhere. These men do not approach persons with complaints that the assessment is too heavy, and then give the original information that the times are hard. They do not defer collections till the day before the quarterly meeting, or wait until Sunday morning in the hope that the persons they wish to see will come to church, and give them a chance to collect. And they take time to collect what is due them personally, so they take time to do this part of the Lord's work. The system is admirable, but it needs to be worked more diligently. If the stewards fail in their office, either the preacher's family must suffer, or he must obtrude his wants upon the church, beg the money due, and fasten upon himself the stigma that he is a sordid man.

Let the stewards be prompt and faithful; this will relieve the preachers of a burden, and leave them at liberty to attend more fully to their proper work. They will still have care enough, if without any regard to the necessaries of life. The people should have the tithes ready, and the stewards should bring them into the storehouse; then a blessing may be expected, which there will not be room enough to receive.

We extremely regret to learn that Rev. Dr. McAnally, editor of the St. Louis *Christian Advocate*, and his family have been greatly afflicted of late. We pray that God may restore them all to health speedily. The St. Louis *Christian Advocate* of July 31 says:

"The editor of this paper prepared most or all of the matter it contains, but did it at his home in South St. Louis, where he has been and still is closely confined by the sore affliction of his family; and while he offers sincere thanks for the many kind words of sympathy and condolence from persons in various parts of the country, he also asks for the prayers of all Christian people that God may be gracious to him and his." At the time every member of the family, including himself, were in a critical condition. He is now glad we can say that other members of his family are very sorely afflicted indeed. His burden is heavy; but his trust is in God. For ten days past he has not been away from his home, but watching and waiting, by day and by night. Only those who have had a like experience can fully appreciate his condition.

In our obituary columns this week will be found a notice of the character and death of the venerable Mrs. Mary Morris, who died in Hale county, Ala., in April last. Three of her sons are in the traveling ministry—one in the South Georgia Conference—Rev. J. V. M. Morris—one in the Alabama Conference—Rev. William H. Morris; and one in the Texas Conference—Rev. Isaac Z. Morris. Sister Morris was a model of Christian excellence, revered and loved by all who knew her. Her children rise up and call her blessed.

The *Southern Christian Advocate* comes to us from its old home in Charleston, S. C., in the number of August 6. Dr. Kennedy will not enter on his editorial duties before January. In the meantime the associate editor, Rev. Samuel A. Webb, has exclusive possession of the tripod. We wish the *Southern* a long and prosperous career.

An Appeal to Subscribers.

There never has been a time in the history of the CHRISTIAN ADVOCATE when we needed your prompt remittances as we need them now. We are in the midst of the season of the year when collections from our advertising patrons are always difficult; but at present it is impossible. Business, dull enough before the city was quarantined from all its trade, is now suspended, the merchants not being able to ship goods, or even send their accounts through the mails to a large number of their customers for collection. Our Northern customers, too, have ceased to remit; we cannot tell why, unless they think we will all be dead before it could reach us, and we would not need it. But we hope our subscribers will consider that the horrors of a death from starvation are as great as from any other curse. We have not a doubt that more persons die in this city from want of *money* to get proper nourishment, medicine, clothing and fuel than die from yellow fever; and if any of our force working to supply you with the ADVOCATE—from the editor to the printer boy—were taken with the yellow fever, or any other disease, we could not furnish them the amount they would require to procure the necessaries in such cases; yet we have thousands of dollars due *to the* [illegible] in small amounts, which they have earned by hard work, and which the subscribers could pay in most instances if they would. They are faithful, patient, good men and boys, quiet, industrious and temperate, and on the continent has a better set. If they should take sick and for want of the money to get the medicine and nourishment they need, who would be the [illegible]?

We suppose you have not viewed [illegible] that light, but the publisher is [illegible] of money, and has no other means of getting it. Unless subscribers remit we must suffer. *To pass through this great trial we* [illegible] *any subscriber who has paid* [illegible] *and to do it soon.* SEND AT ONCE by registered letter or post-office money order. Can't that many of our readers help us by procuring a few subscribers? Some have done nobly in past years. Try it again. Let all help. If you cannot send all, send part.

ROBT. J. HAIRE, Publisher.

Our Own Schools.

The subject is now being canvassed: Where shall our daughters be educated? The question is truly an important one. The claims of a few colleges are before us, each claiming superior advantages. To the Methodists in the bounds of the Mississippi Conference there is no reason why they should bestow a thought on any institution beyond the limits of our own Conference. Whitworth College, East Mississippi Female College, and Port Gibson Collegiate Academy are all conducted under the presidency of members of our own Conference, fully indorsed not only as Christian ministers of unblemished character, but as men of unquestioned scholarship and experienced educators. I know of no preferences that can boast of three centuries to the "manor born." All of these institutions are situated in healthy localities, with well-selected teachers in every department. What we want is a healthy location, accessibility, faithful, but not rigid discipline, thorough instruction and a high grade of scholarship, combined with refined society, and moral and religious influences. All these our schools can compare favorably with any in the South. Then, should our people be at the needless expense of sending their daughters to Virginia, Tennessee or elsewhere, when equal if not better facilities are offered at home. By it we do themselves injustice and injure our own schools. There are persons who do not even discountenance of our own church [illegible] patronize those that offer [illegible] passport to a diploma; [illegible] also, yield to the caprices of their children, even [illegible] them into the nunnery [illegible] final. Oh! that the [illegible] and bitter regrets [illegible] by such a sinful [illegible] have come to the knowledge of some of us, were known to all our people, and that they would profit thereby. We cannot afford to commit the molding of our children's characters to any other, much less to Romanism. Our people ought to patronize our own schools in preference to all others. Every girl or boy who goes from the Methodist Church to other institutions weakens so much the institutions of the church by giving others the patronage that should build up and strengthen our own. But more especially should we patronize our own because they are better adapted to the wants of our Methodist children. Let us keep our children in our own church by sending them to our own schools, where they will be educated into the church. There is nothing narrow or illiberal toward others in this. I love my neighbors and mingle with them freely, socially and religiously, and bid them God-speed in all their laudable enterprises; but they do not claim from this that I am to commit to them the training of my children. The college years of our children cover the most important period of their lives. During these years their religious opinions generally become settled, and their religious characters formed for life. Can it, then, be a matter of small moment with religious parents as to where their children shall be educated? Dollars and cents, in name nor anything else should be allowed for a moment to come in competition with the vast interests of the soul.

R. S. WOODWARD.

Books and Periodicals.

MRS. PETER CRAWFORD'S NOVELS.

These two works are by the author of "That Husband of Mine," "That Wife of Mine," "Rothmell," etc. Lee & Shepard, Boston; Charles T. Dillingham, New York, publishers.

The volumes are 12mo, paper, binding, good type. The author's other works have a popular run. We know nothing of the character or merits of any of them. They are adequate fictions, sometimes pathetic. Probably suited to the dog-days.

THE CREW OF THE SAN WELLER.

A story of adventure, spiced with some very graphic characterizations, and containing hints that may be useful to religious people.

The British Quarterly Review, July. American edition—the Leonard Scott Publishing Company, New York—has the following articles: 1. Taine's Philosophy of Art. 2. Ethics of Evolution. 3. Bryan Walker Printer. 4. The Russian and Turkish War. 5. Future Punishments. 6. Recent History of the Burmese Question. 7. The Later Greek Nation. 8. The Congregational View of Religious Examination. Contemporary Literature.

Frank Leslie's Sunday Magazine is the first of the monthlies for September to reach us. It is, as usual, wonderful for the variety and excellence of its articles, and for the profusion of its illustrations. Each number is a volume of superior merit. Only $4 a year—the cheapest of all the magazines when we consider the amount of entertaining and instructive reading matter given.

The Farm Journal for August has been received. This is an excellent agricultural monthly. W. H. Chambers, editor, Owichee, Ala. Terms, $2 a year. Published by the Herald and Times Steam Print, Union Springs, Ala.

—The Southern Cultivator for August has been received. W. L. Jones, editor and proprietor, Athens, Ga. Price, $2 a year.

—Vick's Illustrated Monthly Magazine for August is filled with matters of interest to gardeners and florists.

The following notice speaks well for the vigorous administration of President Johnson, and for the prosperous condition, present and prospective, of Whitworth. We believe Brookhaven has not yet established a quarantine.

The earth for the new college building was publicly broken, on the thirty-first ultimo, by Judge J. B. Chrisman. The corner stone will be laid on the twenty first instant, with Masonic ceremonies, Dr. Murphy, grand master of the Grand Lodge of the State of Mississippi, presiding.

Hons. Jefferson Davis and Hon. L. Q. C. Lamar have been invited to deliver addresses.

You are respectfully invited to honor us with your presence, and participate in the festivities.

H. F. JOHNSON,
President of the College.

How idle a hand, after all, is the immortality of a name! The idol of to-day pushes the hero of yesterday out of our recollection; and will, in turn, be supplanted by the successor of to-morrow.—*Irving.*

That which could break a proud man's heart will not break a humble man's sleep.—*Epictetus.*

The Order of the Garter.

The Order of the Garter, with which Earl Beaconsfield and Lord Salisbury have been invested by the Queen of Great Britain, is one of the oldest and most famous of the orders of knighthood that remain in Europe. The exact date of its foundation is not known. One authority ascribes it to 1192, when, in a battle with the Saracens on St. George's day, Richard Cœur de Lion commanded twenty-six of his knights to wear around their legs thongs of blue leather. But most writers agree that it dates from Edward the Third, though the precise date is in dispute, Froissart giving 1344 and Stow 1350. General tournaments in that time were held at Windsor. At one of them, says the familiar story, the Countess of Salisbury let fall her garter when dancing with the King, and the King, picking it up, tied it round his own leg. There were smiles from the company and jealous glances from the Queen; noticing which, Edward restored the garter to the Countess, saying, "*Honi soit qui mal y pense*," and added that those who smiled would shortly see the garter advanced to such honor and renown as to account themselves happy to wear it. There have been writers to ridicule this story, but none to suggest a more probable theory. The order was founded in honor of the Holy Trinity, the Virgin Mary, St. Edward the Confessor, and St. George, the latter of whom had then become the guardian saint of England, and was considered the special patron of the order. It has always borne the title of "The Order of St. George," as well as of "The Garter."

It has been claimed that, though founded in 1344, the order was not fully organized nor were its knight companions chosen until 1350. The companions were twenty-five in number, the sovereign making twenty-six, and having authority to nominate the others.

The original dress of knights was a blue mantle, tunic and capuchin, embroidered with garters of gold and blue silk, the largest of which was worn on the left shoulder of the mantle. As now used, it consists of a dark-blue velvet garter, edged with gold and bearing the motto in letters of gold, and worn below the knee on the left leg; a mantle of blue velvet, lined with white taffeta; a hood of crimson velvet; a surcoat, also of crimson velvet and lined with white taffeta; a hat of black velvet, lined with taffeta and bearing a plume of ostrich and heron feathers, fastened by a band of diamonds. The collar is of gold, being composed of twenty-six pieces, each in the form of a garter, and has appended to it a figure of St. George on horseback. A lesser St. George is enameled, on gold and set with diamonds, being suspended over the left shoulder by a dark blue ribbon. The star has eight points and is of silver, having the cross of St. George in the center and being embroidered on the left breast.

Of the eagerness with which the honor has been sought, a writer in *Belgravia* says: "For five centuries it may almost be said to have been the last infirmity of noble minds in England, and since 1603 in Scotland too. Probably, indeed, a good deal of the social bitterness with which North Britons were long regarded in London was due to the fact that they obtained from the Stuart kings far more than their share of honors, and notably an undue proportion of blue ribbons. James the First, by the way, while as yet only the Sixth of Scotland, was generally understood to have accepted the garter from Queen Elizabeth by way of compensation for his mother's loss of her head. But the English Queen judiciously supplemented the gift of George with a pension of £5,000 a year. One of William the Third's allies among the German princes thought money could hardly be weighed in the scale with a garter. His serene highness had long and persistently demanded a subsidy of £100,000, but cheerfully agreed to accept £100,000, plus the blue ribbon."—*New York Tribune.*

The missionary cause in Turkey has come out of the war with improved prospects. The services which the missionaries have been able to perform to the distressed people have greatly commended them to popular favor. Dr. Dwight, in writing to the *Missionary Herald* from Constantinople, says: "Long-closed doors are opening, and opportunities of seed-sowing are multiplying. I think all missionaries are finding that the events of these days are giving them constantly new lines of influence. Messrs. Locke and Jenny, at Samokov, binding up wounds of Turkish soldiers in the hospital, have become known and respected by the Turks as never before; and the escape of the city from destruction, which had been ordered, is perhaps due, under God, to their presence in it. At the same time leading Bulgarians of Samokov, who have never before recognized the missionaries, called repeatedly at their houses for comfort and counsel. Everywhere the people look up to the missionaries in just that way. Even the Imam of the mosque near us comes into the Bible-house several times a week to ask 'the truth' as to what is to be next. All these people are drawn to the missionaries for political information, it is true; but missionaries keenly alive to the opportunities of the crisis, will not readily let them fall back into the old feeling of suspicion." *Advance.*

The famine in northern China is abated, and it is affirmed that over 9,000,000 of lives have already perished. The region lies north of the great mountain range, and is accessible only by camels and donkeys, laden with provisions.

A Frenchman, intending to compliment a young lady by calling her a gentle lamb, said: "She is one mutton as is small."

A ship ought not to be held by one anchor nor life by a single hope.—*Selections from Epictetus.*

MARRIED.

EMERY—CASE.—At the residence of the bride's father, in Ocean Springs, Miss., on the morning of July 29, 1878, at three o'clock A. M., by Rev. W. W. Hopper, Mr. Charles F. Emery to Miss Mamie J. Case, daughter of Dr. Case, late of New Orleans, La.

CARTER—THARP.—June 12, 1878, in the Methodist church, by Rev. P. H. Lightfoot, Mr. J. T. Carter, to Miss Alice M. Tharp, all of Pensacola, Fla.

FIELDS—MARTIN.—July 17, 1878, in the Methodist church, by Rev. P. H. Lightfoot, Mr. John C. Fields to Mrs. Carlotta C. Martin, all of Pensacola, Fla.

NICHOLAS—McCLASKEY.—July 21, 1878, by Rev. P. H. Lightfoot, Mr. Gardner Nichols to Miss Josephine M. McClaskey, all of Pensacola, Fla.

WENTWORTH—HEDGEPETH.—July 25, 1878, by Rev. P. H. Lightfoot, Mr. C. M. Wentworth to Mrs. R. G. Hedgepeth, all of Pensacola, Fla.

Publisher's Department.

THE QUICKEST TIME EAST.—The Great Jackson Route is now making the quickest time to New York ever known, leaving New Orleans daily at 3:45 P. M., and arriving at New York at 8:35 A. M. Allowing for the difference in time between the two cities, the run is made in the unprecedented time of fifty-nine and three-quarter hours. This quick time is made only by the Great Jackson Route, and is the result of its enterprise in rebuilding its track with steel rails and new ties at heavy expense, and the thorough system of ballasting that has been undertaken. This fast train will be of great advantage to the people of this city, which it is hoped they will show their appreciation of by their patronage. Only one change of cars, which is made at Rojum Junction, where breakfast is taken in the splendid dining hall at that place at 8 A. M.

This route also makes the quickest time to Boston, arriving at 2:40 P. M. Actual running time, sixty-seven and one-half hours. This makes it the most desirable route for all New England points. The time to all intermediate points is correspondingly less, thus making this *the quickest and best route to all the Northern and Eastern cities.*

Excursion tickets to Waukesha, Oconomowoc and all the Northwestern summer resorts, to Niagara Falls, Put-in-Bay, etc., are on sale at the lowest rates, with the quickest time made by any line, and only one change of cars.

VANDALIA LINE.—The attention of our readers and the traveling public is called to the merits of the above line. For parties going East by way of St. Louis there is no better route. Comfortable, roomy coaches and elegant palace sleepers gliding noiselessly, swiftly and safely along over a track so smooth that meals might be served on both sides the cars without the change in look out of the window, other for the time a home magnified in splendor and luxurious ease by anything the most fastidious traveler of the past generation ever dreamed of. The popularity of this cool and reliable road is constantly and steadily on the increase. The efforts of the well-known and jolly-rotund old general manager, Col. Simpson, are fully appreciated by the traveling public.

THE proprietors of the Grand Hotel, New York—Broadway and Thirty-First street—attend personally to every detail connected with the management of their great hotel. All parts of the hotel exhibit unremitting care. It is bright as a fresh-blown flower, and clean as a new pin.—*Newark Daily Gazette.*

WE REFER parties needing steam engines, boilers, mills, gins, presses, etc., to the advertisement of H. Dudley Coleman & Bro., No. 12 Union street, New Orleans, La., they being manufacturers and dealers of well-established reputation.

MR. E. E. F. ROSS, one of the staff of this paper, leaves this evening for the West and East on business connected with the ADVOCATE. Any favors shown him will be appreciated.

LASTING.

So lasting is the odor of Dr. Price's Pet Rose, Violet, Ylang, Flibert Musk, Alpha Ionique and other scents, that a handkerchief being perfumed with them will still retain the odor after being washed. No one who has used Dr. Price's Celebrated Perfumes can have failed to notice their rich, fresh fragrance.

BUSINESS NOTICES.

DR. WILHOFT'S ANTI PERIODIC OR FEVER AND AGUE TONIC.—Wilhoft's Tonic has established itself as the real infallible chill cure. It is universally admitted to be the only reliable and harmless Chill medicine now in use. Its efficacy is confirmed by thousands of certificates of the very best people from all parts of the country. All other malarious diseases of every type, from the snarling agues of the lakes and valleys to the roaring fevers of the Caribbean Zone, Try it. It has never been known to fail. WHEELOCK, FINLAY & Co., proprietors, New Orleans. For sale by all druggists.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, cause blister, or leave black spots in the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price 50 cents and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St. Louis (Citadel Hotel.)

HEARING RESTORED.—Great invention by one who was deaf for twenty years. Send stamp for particulars. KERRY & HARPER, Lock Box 50, Madison, Ind.

FOR particulars regarding Electric Belts address PULVERMACHER GALVANIC COMPANY, Cincinnati, Ohio. ——— NOW

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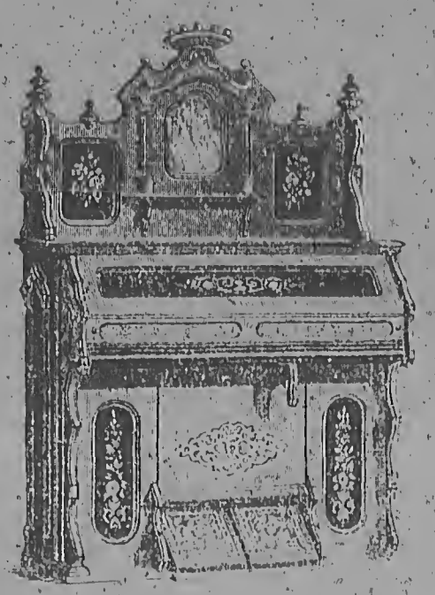

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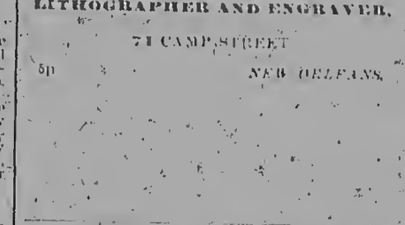

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THOUGHTS FOR THE MONTH.

After a short breathing spell, the farmer must again gird up his loins, and prepare for autumn and winter crops. These include turnips, grass, clover, oats, rye, barley and wheat—quite a formidable array. The management of a turnip crop has been pretty fully discussed on former occasions, and we will only add here that, while very rich ground and thorough tilth are essential to all turnips, they become more and more important the later the sowings are made. As the sun's heat declines, and what may be termed the "growing forces" of nature diminish, increased supplies of food, and better facilities for getting it, must make up for these deficiencies. Acting upon this, and selecting quickly-maturing varieties, sowings may be made, with good prospects of success, as late as the middle of September. Always plant in drills far enough apart to admit good cultivation—plowing as well as hoeing—as this also contributes greatly to rapid growth. A hint about the method of securing a stand may not be out of place. Open shallow drills the latter half of the afternoon, sow seed, and with the edge of a plank press them into the soil, and then cover lightly with loose earth. Two hands, using a narrow plank sixteen or twenty feet long, can do the work quite rapidly. Thin out early and bring to a final stand—one plant every ten or twelve inches—as fast as soon as can be done with safety.

GRASSES.

Accustomed to see grass grow anywhere and everywhere, and knowing from experience how hard it often is to kill it, the majority of Southern farmers do not appreciate the wants of what are known as the cultivated grasses. These all require very rich land and specific manuring. Like corn and cotton, and other cultivated crops, they cannot contend successfully with weeds and plants, of little value, if unaided by man. It is perfectly useless to plant any of the grasses. Bermuda excepted, on poor land and leave them to themselves—it is a waste of time and labor. The [illegible] manure needed by the grasses is one in which nitrogen predominates; give abundance of this substance, together with moderate quantities of the others, as phosphates and potash, and the grasses will not only grow vigorously, but will in due time drive out intruders, bushes and briars excepted.

As no after-cultivation is possible, the land should be most thoroughly broken and pulverized, as well as enriched, before the seed are sown, and the vigor of the plants must be kept up by annual top-dressings afterward. If not willing to take this trouble, our advice is: Let the grasses alone. Supposing one willing to take the requisite trouble, let the ground be ready, as above, by the middle of September, which is a most excellent time to sow the seed, if extreme drouth does not prevail. Do not sow with small grain—give the land up entirely to the grass. The soil being thoroughly pulverized, sow seed, brush in very lightly and then roll the land. The latter is very important; if not done the seed will not come up well.

COMBINATIONS OF VARIETIES.

Where pasture is the object, sow a mixture of every variety which will grow in our climate—orchard, tall meadow oat, herds, blue, the fescues and white clover. On another page will be found some of the combinations used in Great Britain. They are not adapted to our country, but are given to illustrate the value attached to sowing *mixtures*, and as furnishing some guidance to the proportions of different kinds. On the other hand, where *hay* is the consideration, only those maturing at the *same time* should be sown together as orchard and tall oat, or timothy together with red clover. Stiff clay soils are best adapted to the grasses. The tall oat, however, succeeds quite well on light soils.

RYE.

may be sown at September of in March, using clay land, rich in mineral elements, suits it best. Heavy applications of stable manure will insure a good "catch." In our own experience, two hundred to three hundred pounds of superphosphate has done the same. The land ought to be clean and in good tilth, the seed almost less than twelve pounds per acre sown, and very lightly brushed in. Some have reported good success by sowing in cotton-bolls after the crop is laid by. If these really get seed in once, and test their vitality a count one hundred, and spread on damp cotton in a dark place and see how many germinate. Old clover seed do not come up well.

LUCERNE.

September is the best time to sow lucerne as the young plants can then get a much better start of its great enemy grass than they can if sown in spring. Select rather light loamy soils, or such as have a subsoil easily penetrated by the long tap-roots. Some admixture of clay is not objectionable, on the contrary, it is highly desirable. Make the land excessively rich, and, by successive plowings and harrowings, as clean and mellow as it can be made. Then sow seed twelve pounds per acre in drills twelve inches apart, covering not more than half to one inch in depth. When up, cultivate carefully till frost arrests the growth of grass and weeds.

OATS.

The value of fall-sown oats is so general as to appreciated as hardly to require to be given more than the attention of our readers. Oats may be sown from now till cotton and upon cotton-stubble. The time assuming up of testimony based upon experience, is that plowing in is better than harrowing in on cotton land. Run a furrow close to the cotton before sowing. This prevents the seed from rolling down into the middles, as they will do if the ground has been impacted by rain since the last plowing. Sow at least two bushels of seed (rust-proof) per acre—a smaller quantity will not give a good stand.

RYE.

A rye patch will be found very convenient and useful for early spring grazing. Sow early—by the middle of September at farthest—and only *Southern-raised* seed. Rye will grow on poorer land than barley; that may commend it to some, but it is decidedly the best policy to have the ground extremely rich, even for rye, that it may come forward *early*; and spring up rapidly after being cut.

BARLEY

excels rye as a forage plant; indeed we do not know anything superior to barley when sown on rich land, and it is useless to sow on any other. Sow early in September, four bushels seed per acre; and if the ground is rich enough, there is no such thing as failure. No grass lots will equal it.

WHEAT.

Preparations for this crop may be very profitably begun now by sowing down the land intended for it in peas, if it is stubble or rested land. It is better to sow in drills and cultivate the peas, with a view to securing good tilth. This cannot be done *after* the wheat crop is sown, (if broadcasted,) and should by all means be done before. It is better, however, to drill the wheat and cultivate it in the spring. Where that plan is adopted the peas might be sown broadcast.—*Southern Cultivator.*

TO CURE BIRD-SKINS.

The following directions were communicated by Mr. O. W. Fowler to a Melbourne paper:

Birds, such as pelican, musk-duck, and especially sea-birds, as they contain so much oil, can be cured to last for years by the following process: In skinning the bird cut the fat off the skin close to the end of the quills, care being taken not to cut the root of the quills, which will appear in little ridges—that is, break through the epidermis, and leave it on the body of the bird. Take spirits of turpentine or benzine and a soft cloth, and rub the skin till the fat dissolves; take brown paper and lay on the skin, and iron it with a hot iron till all the oil is extracted, which will be seen when there is no oil on the paper; then wash the skin with a half ounce of oil of vitriol (pure,) and a quarter pint of salt dissolved in two pints of water; apply with a soft cloth. Watch the skin till it appears like a number of matted white threads, when it will be ready to fill and sew up. It may require the solution three or four times, according to the thickness of the skin. Take starch and a little violet powder, mix into a paste; wash the feathers that are soiled in cold spring water, and then cover the feathers with the paste. Let it dry; when dry, tap with the fingers, and shake the skin, when it will fall off, and the feathers will have a bright, healthy gloss. The above process is better than scraping and using chalk, as you do not cut the roots of the quills and destroy the life in the feathers. An amateur may not be successful at first.

THE CELERY CROP.—This is the month to set out celery plants, and we advise that the entire crop be set out by the twentieth. For early use it should be set out at once. We have long thought that the failure of celery is more frequently to be ascribed to late planting than to any other cause. The ground in the trenches, which should be about six inches deep, should be well pulverized and made as rich as possible. For this purpose cow manure mixed with mold is excellent. An application of this mixture, to form the first "hilling up," cannot be surpassed in effect. Guano water or liquid manure from the dung-yard is excellent. Care must be taken, in hilling up, that the "leaders" of the celery are not buried, that the soil be made fine and that the mingling of it among the plants be done with *the hands*. It is a good plan to plant celery between alternate rows of corn. The corn stalks are excellent protection against the hot July and August suns; the corn-stalks to be removed as soon as the corn has been consumed, and the plants have attained sufficient size and strength to take care of themselves.

The best soil for celery should be rich and moist. Celery cannot be too highly manured.

Where there is no other protection to the young plants, boards should be laid over the trenches every clear day from ten to four o'clock.—*Germantown Telegraph.*

FLOWER GARDEN.—To all who love beautiful flowers the arrangement of the beds in tasteful forms to show well, as well as the placing of plants relative to color, is a work of considerable thought, and too often results in failure, because of too great haste and want of consideration. Do not get the beds larger than your plants will fully fill. A small form well filled is better than more breadth and with a bold show of naked soil. Place your brightest colors—as crimsons, scarlets, etc.—in the center, and surround with lighter shades. An edging of dark purple or rich shades of pink and white is also sometimes effective, especially with beds of quite small size. It is important to have the plants well hardened before placing them in the beds, by careful exposure to the weather—at the first by day only, but in the end by night also. Choose dull, dry weather for planting, if possible, and have the plants rather dry; for, if recently watered they will not turn out as nicely. Water them freely when set, and cover the surface with a light mulch. The Variegated or Striped Japan Maize forms one of the most showy and desirable plants for the center of large beds, or for creating a bold, attractive point in the distance.—*Horticulturist.*

RAISINS.—According to Sir William Gull, Queen Victoria's physician, and, of course, eminent in his profession, it is better, in case of fatigue from overwork, to eat raisins than to resort to alcohol. In his testimony before the Lord's Commission in London, a few months ago, he affirmed "that instead of flying to alcohol, as many people do when exhausted, they might very well drink water, or that they might very well take food, and they would be very much better without the alcohol." He added, as to the form of food he himself resorts to: "In case of fatigue from overwork, I would say that if I am thus fatigued my food is very simple; I eat the raisins, instead of drinking the wine. For thirty years I have had large experience in this practice. I have recommended it to my personal friends. It is a limited experience; but I believe it is a very good and true experience." We commend this testimony in favor of raisins as better than wine to the thoughtful consideration of all those who are in the habit, with or without professional prescription, of resorting to "a little wine for the stomach's sake and thine often infirmities." And raisins, we believe, have never been known to intoxicate.

BRUNSWIGIA.—The gigantic bulbs of that splendid amaryllis, the Brunswigia, are frequently imported into this country, but are rarely seen in bloom. Many of them are rotted by impatient efforts to force them into growth. These bulbs are dug from their native habitat by European plant collectors, and are usually of great age. On being received they should be potted in good strong loam, and kept dry until they show signs of growth.

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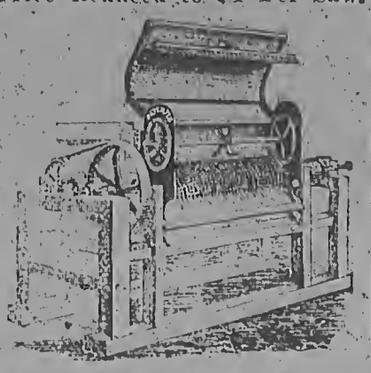

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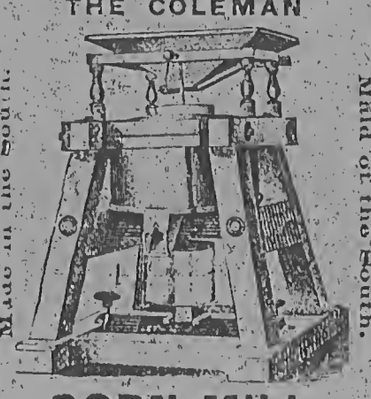

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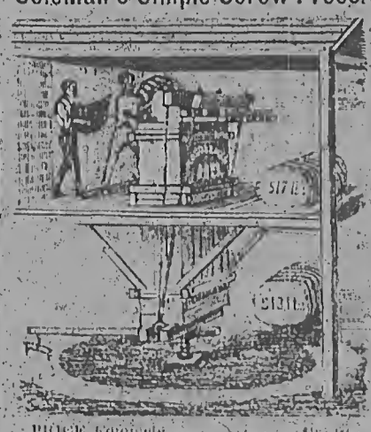

PITCH, Composite [illegible]

Wrought Iron screw [illegible] in diameter. Platform [illegible] deep. Side [illegible] strong, durable and guaranteed to [illegible] Estimates sent on application. Manufactured by H. DUDLEY COLEMAN & BRO., New Orleans, La.

We make [illegible] Portable Power [illegible]

STRAUB MILL COMPANY, CINCINNATI.

MILL MACHINERY FOR WHEAT, CORN AND FEED.

SHELLERS, SMUTTERS, GERMINATORS, SCOURERS, SCALPING REELS, PURIFIERS.

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THE HIGHEST GRADE OF FLOUR

by the NEW PROCESS, specially adapted for City Trade and Export.

GRAHAM FLOUR constantly on hand, fresh ground daily.

Flour delivered to all parts of the city.

CHOICE BRAN, Shorts and Corn Feed, constantly on hand at lowest cash prices.

Highest market price paid for WHEAT.

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WHOLESALE AND RETAIL.

FAMILY SUPPLIED AT [illegible]

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WILLIAM MYERS,

SIXTH DISTRICT.

A. LIPSCOMB, [illegible] MEMPHIS, TENN. Wrecker and Steamboat [illegible] Price, First Land and Water Power [illegible] Building Steamboats, Flats, Coal Boats, Ferry Boats, Flats, Scows, Flats, Coal Boats, Ferry Boats, for sale at all times. Prompt attention given to all orders and [illegible] which are first class in every respect.

EDUCATIONAL.

WHITWORTH

FEMALE COLLEGE,

BROOKHAVEN, MISS.

Will Reopen September 25 1878.

Pupil's last term 263

Boarders 133

Music class 154

Graduating class 35

Board and tuition in English for collegiate year (see catalogue) $180 00

Scholarship for ten years, board and tuition in English 1,000 00

Scholarship for four years, board and full college course 400 00

Same, and Instrumental Music 440 00

Same, Instrumental Music and Drawing or Painting 500 00

The object of the scholarship is to assist in erecting the new college building.

The unprecedented success of the college is its best recommendation.

Bishop McTyeire writes in the Nashville Christian Advocate: "Several days spent in the delightful college family at Brookhaven left me in no doubt as to how this success has been achieved. The location is good, and the [illegible] better. Long will I remember the morning hymns of chapel prayers. Another fact not to be overlooked was the plainness of dressing—neat, tasteful but plain."

The health record is as good as that of any school in Kentucky, Virginia or Tennessee.

The corner stone of the new college building will be laid in August.

Patronize this school and send classes in further development of an institution which has been rapidly growing for eleven years, and for a noble purpose.

H. F. JOHNSON, D. D., President.

Jackson District High School,

MONTEZUMA, McNAIRY CO., TENN.

REV. J. S. WHITE, B. A., and REV. H. F. BLACKMAN, Principals. PROF. J. M. FREEMAN, Assistant. MISS [illegible] WHITE, Teacher of Instrumental and Vocal Music.

An unusually patronage for the last term, and the coming session promises to be the most successful in the history of the school. The second year with a [illegible] attendance.

The [illegible] of the school has been unusually successful. The pupils that only with one or perhaps two exceptions they have been over all, and have remained to [illegible] and consist of members of the church. The highest credits of [illegible] have been [illegible] to the pupils of the school, and those best acquainted with the [illegible] of the school accredit its present standard of scholarship as being higher than at any time in its past history.

Montezuma is a pleasant village four miles from Hollow Rock Station on the Memphis and Ohio railroad, and ten miles from Medina on the Mississippi central, and is noted for the excellent morals and intelligence of its citizens. Students brought free of charge from either of these stations upon application to the principals of the Principal.

Board and tuition for five months in the [illegible] books, washing, fuel and everything needed except books, from $65 to $75.

The next session opens on the first Monday in September.

VANDERBILT UNIVERSITY.

FACULTY, [illegible] SESSION opens September [illegible] and closes June [illegible]

Tuition and other fees: Literary and Scientific Department, $75; Law, $40; Medicine, $—. Theology $15.

Board and lodging per month, $12 to $20.

Cost of grounds, building and apparatus, $500,000. Permanent endowment, $——; Professors, 27; Assistant Instructors, 5; Students last year, 95, representing nineteen States.

For catalogues address

A. C. GARLAND, Chancellor, Nashville, Tenn.

THE LOCQUET-LEROY

N. O. Female Collegiate Institute,

THE eighth [illegible] year of this first class and well known institute of New Orleans with a complete and able corps of teachers will commence on Monday, the third of September [illegible]

Terms for the scholastic year ten months, including board, English and French tuition, washing, fuel and lights, complete, $180.

For catalogues, containing full explanations apply to MRS. S. LOCQUET LEROY, Principal, Bayou St. John, New Orleans.

COLLEGIATE INSTITUTE,

BATON ROUGE, LA.

THE [illegible] session of this well known school will begin on the [illegible] September, 1878. The [illegible] of this institution [illegible] to the public [illegible] Parents who desire to place their children [illegible] Terms [illegible] For further particulars address

WM. S. McCLELLAND, Principal.

NORWOOD

HIGH SCHOOL AND COLLEGE.

Session 1878 Opens Sept. 25, 1878.

TRUSTEES OF INSTRUCTION.

[illegible]

For catalogues address W. F. ALLEN, Clerk of Faculty, New York City.

BETHEL CLASSICAL & MILITARY ACADEMY,

NEAR WARRENTON, VA.

Prepares for College, University or Business. Reopens 1878 to [illegible] Terms: Board and [illegible] per session. For catalogues address

MAJ. A. M. SMITH, Supt.

Bethel Academy P. O., Fauquier Co., Va.

CENTENARY COLLEGE

WILL resume its exercises on the first Monday in October, with a competent force of professors. All branches of preparatory and collegiate schools and first class collegiate courses fully taught. Unrivaled preparatory school; full collegiate course; two sessions of forty weeks. Boarding in Stewart's Hall, $140 per annum; and by private families at correspondingly low rates. For particulars and catalogue address

C. O. ANDREWS, President, Jackson, La.

Memphis Conference Female Institute,

JACKSON, TENNESSEE.

Great Reduction in Charges.

THIS is the oldest Female College in the South-west. Favorably located, easy of access, and unrivaled for its healthfulness. Thoroughly conducted in a full [illegible] and supplied with a full corps of competent teachers. Fall session begins Monday, Sept. [illegible] 1878. Apply for catalogue or special information to the President.

A. D. JONES, Jackson, Tenn.

UNIVERSITY OF VIRGINIA.—Session [illegible] on the [illegible] October, and continues nine months. The institution is organized on the elective system, giving the student free choice in [illegible] with full courses in the schools of the Academic Department, and in the Schools of Law, Medicine, Engineering and Agriculture. For catalogues apply to the Secretary of the Faculty, P. O. University of Virginia.

JAMES F. HARRISON, M. D., Chairman of the Faculty.

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NEW MUSIC-BOOK

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HARVEST

—OF—

SONG!

—BY—

C. C. Case and Jas. McGran

Following the short [illegible] elementary department [illegible] more than [illegible] pieces of bright, tuneful duets, quartets, glees and [illegible] songs, which must insure for the book a wide popularity. It [illegible] a selection of [illegible] Tunes, which is followed by a collection of [illegible] anthems, which is special notice for their variety and real merit.

Teachers are respectfully [illegible]

Price, 75 cents, by mail; $7.50 a [illegible] by express. Specimen pages free.

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Will receive [illegible]

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ELKIN & CO.

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In WHITE, CHECK and FANCY PATTERNS, in various qualities and sizes. Also, we have a large stock of CARPETS—Three Ply and Ingrain. Also, Oil Cloths, Rugs, Mats, Mattings, Curtains, Shades, Cornices, Lambrequins, Oil Cloths, Linoleums. New Patterns of WINDOW SHADES.

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GOLDING [illegible]

Ladies' Jet Chains, with Charms, colored [illegible]

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GUARANA

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Have the latest and most [illegible] Foundry in the West. [illegible] Chromo Cards, [illegible] near quality of metal. [illegible] on application. [illegible] Complete outfits [illegible]

GOLD! Any worker can make $12 a [illegible] home. Costly outfit free. Address [illegible] & Co., Augusta, Maine.

SCIENTIFIC.

A glass ball castor has been invented which will roll equally well in any direction, an improvement on the present style greatly to be desired.

Nature remarks that among the most remarkable indications of scientific progress to be noted in our time is the extent to which scientific works circulate in the United States, and of which circulation *Nature* itself has so large a share.

The Hon. J. D. Cox contributes to the *American Naturalist* an illustrated account of the smallest insect known (*Pteratomus Putnamii.*) It is a mite of an icheumon which attacks the common leaf-cutter bee, usually described by Packard from an incomplete specimen. Mr. Cox gives a carefully-prepared figure of the perfect specimen which he dissected, and clears up some unknown points in its structure. This hymenopterous insect, with the wings long and narrow, linear and beautifully ciliated—not being distinct as erroneously supposed by Packard. The winged atom is one-sixtieth of an inch long, and bears the palm among all known insects for extreme exiguity.

The *Journal of Chemistry* says: "Many persons suffer nowadays from sleeplessness that every contribution to the literature of the subject is interesting. Dr. Alfred Hollis, of London, *Practitioner*, maintains that, although the quantity of blood in the brain is diminished during sleep, this diminution is not the cause of slumber, for we may have the former without the latter. One of the most efficient means of producing natural sleep is the application of mustard plasters to the soles of the feet. Prayer, of Jena, advocates the administration of a carefully-made solution of lactate of soda, or of some other salt, on the hypothesis that sleep may be induced by the injection of the foreign products of decay. Where the insomnia depends upon brain exhaustion, Dr. Hollis recommends the administration, just before bed-time, of a tumbler of hot claret and water, with a little nutmeg. The alkalies and alkaline earths are useful when dyspepsia is associated with the insomnia. Electricity has been used in cases of the vaso-motor paresis of the worn-out brain. In hot weather, sprinkling the floor of the sleeping apartment with water, the irritant properties of the evaporating much to the comfort of sleepers, possibly the quantity of oxygen at the same time increased, sleep is broken by severe pain, or morphia is of value, not by relieving the pain, but by its power in producing anæmia of cerebral vessels. In the wakefulness due to neuralgia, it is often useful to inject a small dose of morphia hypodermically near the branch of affected nerve than to administer by the mouth. It is doubtful if the bromides possess hypnotic properties, although they usually act as sedatives of the nervous system, and as such may occasionally induce sleep."

"When I hear it said that anybody can learn to sing if he tries, I do not strictly believe it. There are people who are absolutely deaf to musical notes, as there are to colors. Indeed, notwithstanding the frequency of such deafness, it is probably a lack of attention or training in the hearing of each one of these sorts of combinations, according to Helmholtz's theory, better than to refer it to any particular act of inaudibility, that is, it is capable of being sympathetically with air-vibrations of its own natural rate of oscillation. In this case we may say that each one of the Creator's organs is tuned, so that it will answer to a large number of tones, or with various degrees of loudness to a considerable range of pitch. Different wave rates will then excite the same fibers, producing the same sensation. It would, however, be possible that nerve centers, and the fibers connected with them, might be so differentiated that separate sensations would result from the action of the separate fibers, only cause which is necessary for a rare phenomenon called *diplacusis*, in which a note of a different tone is perceived respectively by the right and left ear with the consciousness of the difference. To all noises, sounds as sound only, he was insensitive, thus making up for deafness to tone. The cause of the deafness

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, Aug. 6, 1878.

COTTON.

The following report of the cotton market is taken from the New Orleans *Democrat*:

The supply on sale is limited, and it is difficult for buyers to find such quality as their orders call for. The movement to-day was confined to 150 bales at strong prices.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday.
Low ordinary	—	—
Ordinary	—	—
Good ordinary	—	—
Low middling	—	—
Middling	—	—
Good middling	—	—
Middling fair	none.	none.

Sales to-day, 150 bales. Market strong.

COTTON STATEMENT.

In store and on shipboard, Sept. 1, 1877	21,256
Gross receipts since Saturday	91
Gross receipts previously	1,667,362—1,667,453
Excess in actual stock made from linters, loose, etc., since September 1	1,825
Total supply	1,691,534
Exported to-day	none.
Exported previously	1,667,453—1,667,453
Total stock this day	24,081
Total stock this day last year	29,256

There were no exports to-day.

Net receipts since Saturday	—
Receipts from other ports	—
Net receipts last Sunday and Monday	—
Net receipts same time last year	—
Net receipts since Friday	1
Net receipts same time last week	91
Net receipts same time last year	—
Net receipts since September 1	1,667,453
Net receipts same time last year	1,667,453

COTTON ON SHIPBOARD.

The amount of cotton on shipboard, as per account of the Cotton Exchange, is as follows:

Liverpool	—
Havre	—
Bremen	—
Mexico	—
Spain	—
Mediterranean	—
Coastwise	—
Total	—

This, taken from the stock at noon, as noted at the Exchange, leaves in presses 4,277 bales.

The receipts, at all ports, consolidated, as per telegrams to the Cotton Exchange, show totals from noon on Saturday to noon to-day of [illegible] bales, against [illegible] bales on last Sunday and Monday, [illegible] last year, and [illegible] the year before.

MOVEMENT AT PORTS.

The movement at ports for three days, up to twelve M. to-day, is given below:

	Net receipts since Saturday noon.	Net receipts same time last year.
New Orleans	—	—
Galveston	—	—
Mobile	—	—
Savannah	—	—
Charleston	—	—
Wilmington	—	—
Norfolk	—	—
Baltimore	—	—
New York	—	—
Boston	—	—
Philadelphia	—	—
Other ports	—	—
Total	—	—

Receipts at ports since September 1	[illegible]
Receipts same time last year	[illegible]
Receipts same time year before	[illegible]

EXPORTS.

The consolidated report for three days gives exports to

	G. B.	France.	Cont.	Ports.	Stock.
This week	[illegible]				
Last week	[illegible]				
This week last year	[illegible]				

A MURDEROUS SEA-FLOWER.—One of the exquisite wonders of the sea is called the opelet, and is about as large as the German aster, looking indeed very much like one. Imagine a very large double aster, with a great many long petals of a light green color, glossy satin, and each one tipped with rose color. These lovely petals do not lie quietly in their places, but wave about in the water, while the opelet clings to a rock. How innocent and lovely it looks on its rocky bed! Who should suspect that it would eat anything grosser than dew and sunlight? But those beautiful waving arms, as you call them, have use besides looking pretty. They have to provide for a large, open mouth, which is hidden down deep among them—so hidden that one can scarcely find it. Well do they perform their duty, for the instant a foolish little fish touches one of the rosy tips he is stuck with poison as fatal to him as lightning. He immediately becomes numb, and in a moment stops struggling, and then the other arms wrap themselves around him, and he is drawn into the huge, greedy mouth, and is seen no more. Then the lovely arms unclose, and wave again in the water.

THE MICROPHONE IN THE PULPIT.—The Halifax *Englishman* gives the following account of an interesting experiment with the microphone: A microphone was placed in the pulpit of a chapel in this town on a recent Sunday, and connected by a private telegraph line with the residence of a gentleman over a mile distant. Every part of the service was distinctly heard at the gentleman's house, with the exception of a few words rendered indistinct by the preacher's becoming a little excited and shaking the microphone. So faithfully did the instrument do its work that the chapel-keeper was heard to close the doors after service, walk up the aisle, and up the pulpit steps, in conversation with some one else. The idea is about to be put to practical use, the gentleman already referred to having given instructions that his house should be connected with another in the neighborhood, in order that an invalid may hear the service from one of the churches in the town.

"God made the soul to correspond with truth. Truth is its own evidence, as the lightning flash is, as the blessed sunshine is.—*N. Y. Ledger*.

"What would you do without a mother?" asked a fond parent of her little boy. "Do as I liked," was the reply of the young hopeful.

Our ancestors, the monkeys, could not have been so ignorant, after all. They were all educated in the high branches.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	$4 00	$4 00
Cotton sweeps	4 00	— —
Cultivators, Diam. and shovel-tooth	6 25	7 00
Cultivators, riding and walking	20 00	40 00
Shovels and spades	5 00	12 00
Axes	7 00	11 50
Shovel plows	4 50	5 50
Half do. with cutters	6 00	8 00
Double-shovel plow	4 60	5 25
Straub's corn mills	— —	— —
Cora mills, Coleman's	125 00	425 00
B. J. West's corn mill	200 00	— —
Tuttnard's corn and pea planter	— —	— —
Cotton planter	15 00	— —
Wagons, Carts, Etc.:		
Wagon, two-horse	65 00	70 00
Wagon, four-horse	85 00	100 00
Wagon, two-horse, thim. axels	60 00	70 00
Wagon, four-horse	80 00	90 00
Cane wagon	190 00	210 00
Ox wagon	75 00	115 00
Ox cart, complete	— —	— —
Cane cart	110 00	115 00
Tongue cart, complete	— —	120 00
Plantation cart	45 00	60 00
Bagasse cart	65 00	75 00
Iron, ₩ lb.:		
Hoop	3¾	5
Sheet	3¾	5
Horse Shoe	3¾	4¾

BUILDING MATERIAL.

Bricks, ₩ 1,000:		
Lake	9 00	11 00
Country	— —	8 00
English fire	36 00	37 00
Lime, ₩ bbl.:		
Western	— —	— —
Cement	2 00	2 25
Plaster Paris	2 25	2 50
Lumber, ₩ 1,000 feet:		
Flooring, dressed	15 00	35 00
Flooring, rough	15 00	18 00
Ceiling, dressed	14 00	25 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	14 00
Scantling	14 00	18 00
Shingles, ₩ 1,000	2 50	3 50
Nails, best brands	3 20	— —
Sporting sizes proportionately higher	— —	— —
Glass, ₩ box of 50 feet:		
French, 8 by 10	— —	3 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 24	4 25	4 75
White Lead, best, ₩ lb.	10½	12½
Paris Green, ₩ lb.	30	40
Pat. Dryer, ₩ lb.	10c	13
Whiting, ₩ lb.	1½	3
Putty, in bladders, ₩ lb.	4	5
Linseed Oil, ₩ gal.	70	80

SASH, BLINDS AND DOORS.

Window Sash, 12 lights:	Size of lights.	Sash, per pair. Unpainted.	Painted.	Blinds per pair.
	8x10	60	$1 00	$1 50
	10x12	85	1 70	2 00
	10x14	80	2 75	2 70
Sash Doors:			Single.	Double.
	6 feet 6 inches	$3 00	$3 75	
	7 feet 3 inches	4 00	— —	
	8 feet 2 inches	— —	— —	3 50
Panel Doors:				
	2½ inch thick	— —	$2 20	
	2¾ inch thick	— —	2 25	
	3 inch thick	— —	2 30	
	4x4 inch and 1¾ inch thick	— —	4 00	

GROCERIES.

Butter, ₩ lb.:		
Western	18	20
New York, gold, to fancy	25	27
Coffee, ₩ lb.:		
Rio, fair	15	16¾
Rio, good	17	17½
Rio, prime	17	18
Java, choice O. G.	25	30
Candles, ₩ lb.:		
Star, best brands	12	13
Corn Meal, ₩ bbl.:		
Best K D	2 65	2 75
Cheese, ₩ lb.:		
Factory	9½	10
N. Y. cream and English dairy	15	15½
Fish:		
Mackerel, extra No. 1, in bbls.	— —	23 00
Mackerel, extra No. 1, in kits	— —	1 90
Sardines, quarter boxes	13	13½
Flour, ₩ bbl.:		
Superfine	3 50	3 60
XX	4 00	4 50
XXX	— —	— —
Choice XXX	5 50	5 75
Choice family	5 75	6 25
Fruits:		
Dried apples, ₩ lb.	3	4
Dried peaches, ₩ lb.	— —	— —
Raisins, ₩ quarter box	1 50	1 55
Raisins, ₩ half box	— —	1 00
Raisins, ₩ whole box	1 80	1 85
Bananas, ₩ bunch	1 00	2 00
Crackers, ₩ lb.:		
Soda	6	6
Butter	6	7
Sugar	8	9
Gingersnaps	9	12½
Oil:		
Coal, in cases, best	45	48
Coal, in barrels, best	30	35
Sperm, in cases	— —	40
Sperm, in barrels	— —	35
Lard, in barrels, best	70	80
Molasses, in barrels		
Common	22½	25
Fair	25	35
Prime to choice	35	42
Golden and Rohnet strips	— —	— —
Hogsheads 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	4½	5
Ordinary	6	7
Fair	6½	7
Prime to choice	7	7½
Soap, in boxes, ₩ lb.:		
XXX Palm	6½	— —
Kerley's magnolia	4½	— —
Keller's alyce	6	— —
Starch, ₩ lb.	— —	5½
Salt, in sacks		
Fine	1 00	1 05
Coarse	85	90
Sugar:		
Good fair	— —	— —
Prime	— —	— —
Choice	— —	— —
Yellow clarified	— —	— —
White clarified	— —	— —
Crushed	— —	— —
Powdered	— —	— —
Spices, ₩ lb.:		
Allspice	15	17
Pepper	13	14
Cloves	40	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Black, Oolong	75	1 10
Green Imperial	70	90
Tobacco, manufactured, ₩ lb.:		
Chewing, common	40	45
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, choice	85	90
Plug	— —	— —

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	— —	70
White	— —	— —
Mixed	— —	— —
Oats, ₩ bushel:		
Rust proof	— —	— —
Texas	— —	— —
Okolona	— —	— —
Bran, choice, ₩ ton	— —	— —
Hay, ₩ ton:		
Prime	17 00	17 50
Ordinary	— —	— —
Cow Peas:		
Whippoorwill	— —	— —
Mixed	— —	— —
Clay	— —	— —

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	— —	— —
Shoulders	— —	— —
Sides, clear ribs	— —	— —
Sides, plain	— —	— —
Hams, sugar-cured	— —	14½
Mess Pork, ₩ bbl.	11 00	11 50
Dry Salted Meats:		
Shoulders	— —	— —
Lard, ₩ lb.:		
Choice, in kegs and pails	— —	— —
Choice, in firkins and barrels	— —	— —

ESCULENTS.

Potatoes, ₩ bbl.	1 10	1 75
Onions, ₩ bbl.	1 50	1 75
Apples, ₩ bbl.	— —	— —
Cabbages, ₩ doz.	— —	— —

WOOL.

Burry	— —	10
Low American clothing	— —	21
Lake clothing	— —	35

BALING STUFFS.

Bagging:		
Jute	11½	11½
Jute	— —	— —
Ties, Arrow tape, per bundle, 80 lbs and buckled	— —	2 50
Twine, hemp	13½	14

POULTRY AND EGGS.

Poultry, per piece:		
Old Cocks	— —	— —
Young	— —	— —
Ducks	— —	— —
Turkeys	— —	— —
Eggs, ₩ dozen:		
Western	8	12
Louisiana	25	28

THE DIFFERENCE.

Dr. Price's Extract of Vanilla is made from the true Mexican Vanilla bean, while most of the so-called extract of vanilla in the market is but an imitation, made from the tonqua, or snuff bean. Dr. Price's Extract of Vanilla has the true, delicate flavor of the fruit.

Religious Notices.

THE camp meeting for Spring Creek will commence on Friday, October 11, and continue until Thursday night following. The camp meeting is to be self-sustaining—by which we mean that all persons are expected to arrange for their own comfort. There will be a public tent on the ground, at which board and lodging may be had on reasonable terms. There will be a daily (except Sunday) market on the ground, at which corn, fodder, fresh beef, pork, mutton, etc., may be had on reasonable terms. Ministers are specially invited. Ample arrangements will be made for them and their families.

8 J. W. HEARN, P. C.

THE camp meeting on the Union circuit, Brandon district, Mississippi Conference, will embrace the fifth Sunday in September, commencing on Thursday night before. This meeting will be on the self-sustaining plan. The ministers of the Meridian and Brandon districts are invited to attend; also all others who can come. There will be conveyance for ministers at Hickory station on Friday morning. Provision will be made for the preachers and their horses.

5 J. H. HOLLAND, P. C.

PROVIDENCE CAMP MEETING will begin on Tuesday, September 3, and continue one week. The camp ground is situated fifteen miles east of Hazlehurst. Commodious public tents will be in readiness to accommodate visitors at moderate prices. The services will be under the direction of Rev. W. E. M. Linfield, D. D., presiding elder of the district. Provision is made for the transportation of preachers, landing at Hazlehurst, free of charge. Come, brethren! Do not wait for special invitations.

8 C. C. BRALLIER, Pastor.

WILLIAMS' CAMP GROUND is located on the Pensacola railroad, thirty-five miles from Pensacola. The time for holding the meeting will embrace the second Sunday in September commencing on Thursday night. Ample arrangements are made for ministers. All are cordially invited. Arrangements are made for visitors. The meeting will be on the self-sustaining plan.

W. L. WILLIAMS, President.
W. W. RICHARDS, Secretary. 8

CRYSTAL SPRINGS CAMP MEETING.—The seventeenth annual camp meeting at Crystal Springs, under the auspices of the Bethlehem Camp Meeting Association, will begin on Tuesday, August 6, and continue not less than eight days.

Reduced fare on the railroad will be granted from all points on the road between New Orleans and Canton to Crystal Springs during the meeting.

Board and lodging can be had on the ground, as usual, at moderate rates.

Preachers are especially invited. Ample arrangements are made for their accommodation.

The services will be under the direction of Rev. W. E. M. Linfield, D. D., presiding elder of the district.

W. C. WILKINSON,
Secretary of Association. 25

THE delegates to the Prattville District Conference of the Alabama Conference will buy round-trip tickets on the Mobile and Montgomery, the Western and Selma, and Gulf railroads. Those who fail to buy round-trip tickets will be denied the benefit of reduced rates. The steamer Billie Collins leaves Montgomery on Thursday evening, and will bring delegates to Autaugaville for $1. Arrangements will be made to meet the brethren at White Hall; on the Western road, on Wednesday evening at five o'clock, and on Thursday morning at eight o'clock.

25 NEIL GILLIS, P. C.

CHINA GROVE CAMP GROUND, NEAR OZARK, DALE COUNTY, ALA.—The camp meeting at the above camp ground will commence on Friday night before the first Sunday in October next, and continue until Wednesday morning following. There will be ample arrangements made to accommodate ministers, and ministerial aid is respectfully and earnestly solicited. There is a hotel and public lot on the ground sufficient to accommodate all visitors who may desire to attend said meeting, at very reasonable prices.

1 E. M. TURNER, P. C.

THE Delhi District Conference will convene at Waterproof on Thursday morning, August 15. We have made arrangements with the captain of the steamer Yazoo Valley to bring members of the Conference from Delta to Waterproof and return them for $5, and from other points in proportion. The boat leaves Delhi on Tuesday evening, and arrives at Waterproof at twelve o'clock A. M. on Wednesday.

1 J. T. GRAHAM, P. C.

THE annual camp meeting at Lake, Miss., will embrace the first Sunday in September, beginning on Thursday night before—August 29. A general invitation is hereby extended to ministers of the gospel to attend. The quarterly Conference has appointed Friday before the camp meeting (August 29) as a day of fasting and prayer, to be observed by the church in the bounds of Lake circuit.

WILL H. LEITH.

CAMP MEETING NOTICE.—The Pearl camp meeting for the Wayne circuit, Mississippi Conference, will begin on Friday night before the fifth Sunday in September next, and will be conducted on the self-sustaining plan. Preachers are cordially invited to attend.

D. G. W. ELLIS, P. C.

THE camp meeting for Ratcliff's Hill camp ground, Springville circuit, Shreveport district, Louisiana Conference, will commence on Friday, the sixth day of September, 1878. Ministers of the gospel are invited, and will be provided for. Cabins will come prepared to take care of themselves as the meeting is to be held on the self-sustaining plan.

W. D. STAYTON.

THERE will be a camp meeting at Lewisville Camp ground, Spring Hill circuit, Mississippi district, Mississippi Conference, beginning on Friday night before the fourth Sunday in August next. Ministers from adjacent will be met at Meridian on Friday.

D. A. TEEL, P. C.

AT SMITH CAMP GROUND, Gaston circuit, Choctaw county, Ala., there will be a camp meeting, embracing the first Sunday in September, 1878, beginning on Friday night before. For this meeting we most earnestly solicit the cordial support of the entire circuit and adjacent communities. To ministers of the gospel we say "Come over and help us."

ALEX. HIGGS, P. C.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

Annie Clyo	Sept. 14, 15
Covington	21, 22
Pearlington	28, 29
Columbia	Oct. 5, 6
Pearl	12, 13
Westville	19, 20
Mount Carmel	26, 27
China Grove	Nov. 2, 3
Hogansboro	16, 17
Ocean Springs	23, 24
West Pascagoula	30, Dec. 1
East Pascagoula and Chickasaw	Dec. 7, 8
Moss Point	14, 15

8 THOS. O. PEAKE, P. E.

BROOKHAVEN DIS.—THIRD ROUND.

Summit, at McComb City	Aug. 3
Crystal Springs, at camp ground	10
Brandywine, at Hurtenbon	17
Meadville, at Mount Calmel	24
Scotland, at Union Church	31
Hazlehurst, at Bethel	Sept. 14

25 W. E. M. LINFIELD, P. E.

BRANDON DIST.—FOURTH ROUND.

Newton, at St. Matthew's camp ground	Sept. 7, 8
Trenton, at Trenton camp ground	14, 15
Raleigh, at Trinity	21, 22
Homewood, at Homewood	24
Union, at Binny's Spring camp ground	28, 29
Morton and Forest, at Forest	Oct. 5, 6
Prairie	12, 13
Rankin	26, 27
Carthage	Nov. 2, 3
Wilson Grove, at Scotland	9, 10
Farmin	23, 24
Brandon station	30, Dec. 1
Lake, at Lake	Dec. 14, 15

Lake camp meeting will commence August 29, to continue about eight days.

1 WILL H. LEITH, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIS.—THIRD ROUND.

Algiers	July 7
Camp meeting	14
Morgan Street	21
Felicity Street	28
Chrondelet Street	Aug. 4
Lafourche, at Tigerville	10, 11
Louisiana Avenue	18
St. Charles Avenue	25
Plaquemine and Grosse Tete, at False River	Sept. 1
Baton Rouge	15

1 LINUS PARKER, P. E.

MISCELLANEOUS.

THE TRIUMPH

Steam COTTON BAND PULLER

AND BUCKLER.

THE ATTENTION of the Cotton Planters in the United States is called to this

NEW AND IMPORTANT INVENTION.

This STEAM PULLER has been thoroughly tested, and has demonstrated the fact that we can apply to Cotton Bands any required tensile strain and BUCKLE THEM AT EXACTLY THE HIGHEST POINT REACHED, and no slipping of the bands through the buckle, all the bands being drawn taut and buckled at the same instant, turning out a perfect bale, and without regard to the size, weight or shape of the bale.

THE BUCKLE is simply perfect; it is cheap and strong, and can be furnished on the order of a day by the million. The old bands are used over and over again, and NOTHING is lost.

THE PULLER can be attached to any size or style of press, and at an expense that is slight compared to the benefit to be derived by the cotton planter. It is simple, and can be operated by regular compressmen without danger of getting out of order. The speed is applied greater than ordinary hand-tying.

For terms and cost of the machine apply to

LEWIS JOHNSON, Builder,
Corner Julia and Delta streets,
NEW ORLEANS, LA.

OR TO

JOHN A. KLEIN, E-Q.,
MISSISSIPPI VALLEY BANK,
VICKSBURG, MISS.

Country Orders for Millinery

AND FANCY GOODS.

Parties in the country, who are unable to visit the city, can have orders filled promptly by giving the price and style of goods they desire, and the form and complexion of the wearer.

P. H. HAIDON,
Dealer in Millinery and Fancy Goods,
27 and 29 Chartres St., New Orleans,
Second door above Customhouse.

W. C. SHEPARD & Co.,

NO 29 CAMP AND 116 COMMON ST.,

NEW ORLEANS, LA.

Have with they an elegant Porcelain DeTerre (nearly equal to French China in appearance, and far more durable) DINNER SET, comprising 124 pieces, to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee cups and Saucers,	1 Pickle Dishes.

Stone China DINNER SETS	WRITE
Stone China TEA SETS	FOR
Decorated CHAMBER SETS	PRICES
Real French China DINNER SETS	
Gold Band China TEA SETS	
Table TUMBLERS	
Table GOBLETS	

8p W. C. SHEPARD & CO.

J. THOMSON & BROS.,

IMPORTERS AND DEALERS

IN

CARRIAGE, WAGON

AND

CART-MAKERS' MATERIAL,

And Manufacturers of

Light Carriages and Spring Wagons,

At as Reasonable Prices

68 AND 70 SOUTH RAMPART ST.,

Between Common and Gravier,

NEW ORLEANS.

$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & Co., Portland, Maine.

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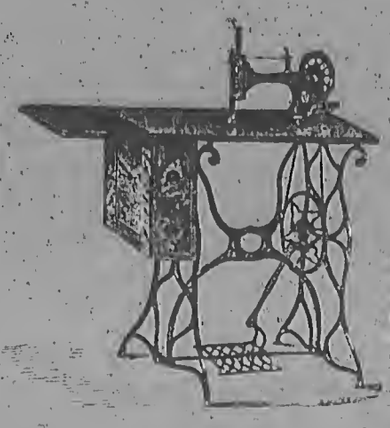
OF THE

WORLD-RENOWNED **SINGER** FAMILY SEWING MACHINE!



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The Singer Will Last a Lifetime

The fact that the only Sewing Machine which unscrupulous men have attempted to imitate is the Singer is sufficient evidence of its superiority over all others. There is no excuse for any one buying any of the cheap Machines hawked about the country, with no claim for patronage but cheapness.

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GREAT T DEPOT

NO. 5 CAMP STREET, NEW ORLEANS.

TEAS.

OOLONG, Black—[illegible]

ENGLISH BREAKFAST, Black—[illegible]

IMPERIAL GREEN TEA—[illegible]

MIXED TEAS—[illegible] Very choice [illegible]

Also a choice assortment of YOUNG HYSON, GUNPOWDER ORANGE [illegible] Assam, Macha and Ceylon Teas.

COFFEES.

GOOD [illegible]

CHOICE [illegible]

CHOICE OLD GOVERNMENT JAVA [illegible]

NOTICE.—We will ship $5 worth or more of our goods, if prepaid, to any Express station in Mobile or Jackson Railroad, free of freight. Parties ordering less than $5 worth will send extra for expressage. Packages of 5 lbs. or less can be sent by mail for 1 cent per ounce. Remittances should be made payable to J. J. MARTIN, Great Tea Depot, 5 Camp street, New Orleans.

SOLID GOLD RINGS.

Our New Illustrated Catalogue, showing sizes and prices of a large variety of solid Plain Gold Rings; also, Amethyst, Garnet, Cameo, Onyx, and Imitation Diamond Gold Set Rings, with full directions for ordering, will be sent free by mail, to any address. We warrant every ring to be as represented. We give particular attention to the manufacture of Engagement and Wedding Rings. Rings can be sent safely by mail.

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EVERY RING WARRANTED.

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Cream Baking Powder

Special Flavoring Extracts

Eminent Chemists and Physicians certify that these goods are free from adulteration, richer, more effective, produce better results than any others, and that they use them in their own families.

DR. PRICE'S Unique Perfumes, the Long Toothache, an [illegible] Liquid Dentifrice.

USE STEELE & PRICE'S LUPULIN YEAST GEMS.

STEELE & PRICE, Mfrs., Chicago, St. Louis & Cincinnati.

These above goods are sold by Messrs. Plaut, Lawton & Co., Isaac I. Adams & Co., [illegible] Burke & Pitkin, New Orleans.

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BLANCHARD

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BLOOD AND NERVE FOOD

Or Tonic Extract of Wheat,

CURES NERVOUS DEBILITY, MENTAL PROSTRATION, LOSS OF VITALITY, PHYSICAL CONSUMPTION, SICK HEADACHE, CATARRH, NEURALGIA, RHEUMATISM, DYSPEPSIA AND LOSS OF VITAL ENERGY.

The only reliable Brain Invigorator.

$1 PER BOTTLE, sent by Express. Ask your Druggist for it.

Circulars sent free.

SAM'L E. MOORE, Agt., Cor. Canal and Royal Sts., New Orleans.

$8. $10. $15 EACH.

WASHBURN'S

PHOTOGRAPHIC ART

GALLERY,

[illegible]

A PERFECT LIKENESS TAKEN and [illegible] manner as guaranteed by any others in the [illegible]

[illegible] at WASHBURN'S NEW GALLERY.

EXCURSION TO GRETNA,

Jackson Street Ferry.

FARE [illegible] 10 CENTS for the Round Trip.

No [illegible] for [illegible] an hour.

$5 to $20 per day at home. Samples, worth $5, free. Address STINSON & Co., Portland, Maine.

IMPORTANT NOTICE.

Are You Troubled With Rats and Mice?

EVERYBODY ANSWERS "NO."

Mitchell's Poisoned Wheat

A NEW DISCOVERY. Is the only reliable remedy. Simple when fed to the whole grain (ground poisons quickly), poisonous to vermin, and clears Nature's remedy for the complete and thorough extermination of rats, mice, and other vermin. One trial will prove its efficiency. It will at once relieve you from those noisome and destructive pests. Price, only 25 cents. Sold by all druggists. Principal depot for the United States at

M. T. CREAMER & CO.,
Manufacturing Chemists,
[illegible] Philadelphia, Pa.

Also at Messrs. FINLAY & THOMSON'S, [illegible] Magazine street.

OSCAR A. FOLSE, COMMISSION MERCHANT, and dealer in Western Produce. Solicits consignments of Cotton, Sugar, Rice, Potatoes, etc. 93 DEFEATURE ST. (Rue Des) New Orleans, La.

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, AUGUST 15, 1878. NO. 33.

"Praised be the mosses soft
In thy forest pathways dim,
And the thorns which make us think
Of the thornless river brink
Where the ransomed tread.

"Praised be thy sunny gleams,
And the starry that worketh dreams
Of calm unfinished,

"Praised be thine active days,
And thy night-time's solemn rest,
When in God's dear book we read
No night shall be therein."

Father, we Christians praise thee thus
For every change that comes;
With grief from thee to us
Or thy cradles and thy tombs;
For the pleasant corn and wine,
The summer heat; and also for
The frost, and the sycamore,
And the vine.

News of the Week.

DOMESTIC.

NEW ORLEANS, Aug. 7.—The fast line of the Pittsburg, Cincinnati and St. Louis railroad, which left this city last night, met with a terrible accident at a point one and a half miles west of Mingo Junction, Ohio. The train was composed of two sleepers, one hotel car, one baggage, two postal cars and two coaches, the latter being occupied by emigrants. At Mingo, at the point named, the engine, which was twenty minutes behind time, running at the rate of forty miles an hour, collided with a freight train, and the entire train, except the hotel car and sleepers, was thrown from the track and fearfully wrecked. Eleven or twelve persons were killed, and fifteen to twenty more severely wounded.

All the passengers in the sleepers and hotel car without serious injury, the latter being confined to those in the forward cars, occupied by postal clerks and emigrants.

NEW YORK, Aug. 7.—A Washington dispatch to Bismarck's *D. T.* says: Major Walsh, of the Dominion mounted police, reports sitting Bull and his destitute of food, and the very for American occupation is daily and in their camps. He thinks fast approaching, and the allies must either starve it or ...

WALLINGFORD, Aug. ...—A terrific tornado passed over Wallingford six o'clock this evening, and blew ... houses, uprooted trees and caused the greatest devastation. It is estimated that the killed will number twenty, while the wounded will reach twice that number.

The tornado was confined to a belt about half a mile wide. It came up almost a second and seemed to last only a moment. By actual count forty dwelling-houses and fifty barns were demolished.

WASHINGTON, Aug. 9.—Mexican affairs were again discussed in the Cabinet to-day. The result was instructions to the Secretary of War to issue an order reiterating the provisions of that already existing, requiring our forces to protect the property of Americans on the Rio Grande at all hazards. If necessary to pursue raiders into Mexican territory, it is to be done, no matter what show of resistance is made.

HARTFORD, Aug. 10.—The Chinese embassy arrived here at noon by special car, and were escorted to the building owned by their government in this city.

MEMPHIS, Aug. 11.—Yellow fever is reported at Grenada, Miss., the past two days. Telegrams from reliable sources announce the existence of fifty or sixty cases, and five deaths are reported to-day. Gen. Smith and Col. B. F. Anderson left for that place to-day with a number of nurses and physicians. There is considerable excitement here over the news.

GRENADA, MISS., Aug. 8.—*To Col. Howard, Secretary Howard Association, Memphis:* Our people are suffering fearfully. Please send us fifteen or twenty nurses and one or two physicians.

JOHN L. MILTON, Mayor.

I will take care of the nurses.

BRIGHT P. ANDERSON.

The Howard Association promptly called for nurses and physicians, and saw them dispatched by the next train.

The latest news we have from Grenada indicates a sad condition of affairs. Eighteen deaths have occurred and sixty-two cases of fever. It appears that new cases manifested themselves yesterday.

The Howard Association sent four nurses there by last evening's train, and the instance asked for will leave to-day.

Dr. Stone was telegraphed to at Fort Eads, and in response Dr. William Mandeville, who had gone there to assist Dr. Stone, left immediately on a tug and was expected to reach the city in time to take this morning's train for Grenada.

GRENADA, Aug. 12.—One hundred cases of yellow fever here up to twelve M. Ten deaths within the last twenty-four hours.

ST. LOUIS, Aug. 12.—There being no statement of the yellow fever in New Orleans, the health officers have decided to put the quarantine hospital, situated on the river, fourteen miles below here, in condition for occupation, and keep a certain degree of surveillance upon steamers and trains arriving from infected points below.

MEMPHIS, Aug. 12.—There was ... shot out of town yesterday ... himself by a fatal case of ... originating here. Although doctors disagree, the ... quieted. Three other ... reported at the city hospital ... reported to-day.

Aug. 13.—Up to the ... only the one case of ... reported to-day, has been found in the city. The square in which this case occurred was thoroughly fumigated, disinfected, and quarantined against all outside communication.

The most stringent measures have been resorted to to keep the disease from spreading. Some excitement prevails, and people are leaving the city.

Yellow fever is reported at Winona and Canton, Miss.

VICKSBURG, Aug. 13.—The health officer reports that no new case of yellow fever has appeared in the city up to noon to-day. No case now in the city.

GRENADA, Miss., Aug. 13.—Seven fever deaths and eight new cases in the last twenty-four hours. There are at least one hundred down with the fever. The weather is cloudy, with threatening rains. The indications are bad for the patients. Four cases of black vomit are reported by Dr. Hughes, which he says cannot recover. Business is entirely suspended, and trains pass by without noticing the place. The distress is truly fearful.

FOREIGN.

HAVANA, Aug. 7.—A meeting of Cuban merchants and planters was held to-day for the purpose of framing an address to the King of Spain regarding the injury suffered by this island and by Spanish ... owners, by reason of the high import duty levied on sugars in Spain.

The official report shows that ... deaths from yellow fever and ... from small-pox occurred in Havana during the month of July.

ST. PETERSBURG, Aug. 8.—The *Official Messenger* to-day dwells upon the smallness of the material advantages which, it says, have accrued to Russia through the disregard by the Berlin Congress of considerations of fairness in fixing frontiers. It says the task of Russia is now to secure the conclusions reached are carried into execution to the smallest point, and that if the Porte does not observe strictly the conditions of the treaty, it signs its own sentence.

LONDON, Aug. 9.—Rev. Mr. Mackonochie, of St. Alban's, Holborn, having been suspended from his clerical functions for three years by sentence of Lord Penzance, Dean of Arches, for contempt of court in refusing to obey a decree prohibiting his ritualistic practices, appealed his case from the Court of Arches to the High Court of Justice. The appeal was heard this week, and a decision rendered yesterday in favor of appellant. The court issued a writ of prohibition directed against the sentence of suspension.

MANCHESTER, Aug. 9.—A dispatch from Constantinople to the Manchester *Guardian* says that letters received from a person on board her British majesty's steamship Swiftsure, in the Gulf of Saros, declare that the Russians are still busily engaged in fortifying the coast, and do not expect peace to be permanent.

PARIS, Aug. 10.—The session of the International Monetary Conference opened here to-day. M. Leon Say was elected president, on motion of Hon. Reuben E. Fenton.

After the nomination of secretaries and the delivery of a short address of welcome by the president, Mr. Fenton briefly explained the objects of the conference. He thanked the powers who responded to the appeal of the United States, and hoped the distinguished men taking part in the conference would facilitate the accomplishment of a work which would further the pacific interests of the world. Several members not having arrived, the conference adjourned for a few days.

LONDON, Aug. 10.—A dispatch from Alexandria to the *Daily Standard* says: The river Nile is rising favorably, and is now higher than at any time last year, and the prospects for crops are excellent. It is estimated the cotton crop will yield 12,000,000 pounds.

VIENNA, Aug. 11.—Official intelligence has been received fully confirming the report of a battle on the eighth instant, along the line from Maglai to Sheptsche, as telegraphed by the correspondent of the London *Daily News*.

Official reports place the number of insurgents at considerably over 6,000, with four cannon and a rocket battery. Fighting lasted eight hours. The Bosnians lost 400 killed and wounded, and 700 prisoners.

On Friday the Austrians advanced against Vrandek.

RUSTSCHUK, Aug. 11.—News from insurgent sources is to the effect that the opponents to Austrian occupation, consisting of Bosnians, Turkish troops, Arnautes and Albanians, number over 100,000 men, well armed. All strategic points on the road to Serajavo are occupied and intrenched, both insurgents and Austrians being reinforced daily.

LONDON, Aug. 12.—A Calcutta dispatch says: The heavy rains have caused universal floods throughout India. Much damage done in Scinde, Patna and elsewhere. The dam of the Vetna is in danger of bursting which would stop the water supply of Bombay.

The *Times'* Calcutta dispatch says: The rains have been abnormally heavy. Great damage has been done to crops.

VIENNA, Aug. 13.—Gen. Philippovich telegraphed that he would effect a junction with the army of the Grand Duke of Wurtemburg, near Vitez, to-day. The twentieth Austrian division has not yet been able to reach Seworanik.

The outposts fought a battle with the insurgents near Gratschanitza on the fourth instant. A division was also engaged on the eighth, ninth and tenth. It advanced close to Tusla, but in consequence of the scarcity of supplies and the exhaustion of draught animals was obliged to fall back on Gratschanitza to secure its communications, though not because compelled to do so by the enemy.

LONDON, Aug. 13.—In reference to the Porte's more pliant attitude on the Batoum and Bosnian question, the *Standard's* Berlin dispatch says: Bismarck has instructed the German attache at Constantinople to inform the Porte that continuance of an ambiguous policy would risk the existence of Turkey in Europe.

The *Standard's* Vienna dispatch says: Riots continue at Odessa, and the proclamation of a state of siege is expected to be issued.

PARIS, Aug. 13.—It is rumored the Western powers agreed to a French protectorate over Tunis.

About Methodism—Its Work and Its Aspersers.

NUMBER II.

I shall briefly glance at the moral condition of England, before and at the beginning of the career of John Wesley, in order to show the largest need of a religious reform which existed, and what manner of man was wrought by Wesley and the Methodists.

Religion, during the seventeenth century, had received two fatal blows, sinking it to a state of prostration, by which morality and virtue were overwhelmed as a flood. The Church of England, as the depository of religion, was little better than a mere organized hypocrisy. Sir Robert Walpole, the prime minister, said openly and proudly of it, "Why, because it was a popular thing and most of us were of it, everybody could not be wrong." His political creed was that "every man had his price," and he acted up to this immoral creed by openly buying the votes of members of Parliament. George the First not only had his mistresses, but he consulted his wife respecting his quarrels with these coarse, greedy German women. The mistresses lived openly at court; they were made peeresses, and enriched by grants and pensions. But what more forcibly illustrates the moral deadness of the age is the fact that the nobility and the dignitaries of the church—the men of culture and wealth—courted and flattered these minions of the king with shameless abjectness. They "fawned and bent the pregnant hinges of the knee" to these mistresses of the king, that, "thrift might follow fawning." Mitered bishops courting and fawning upon the strumpets of a king is a sorry sight. The Church of England furnished no Nathan to tell the English Ahab to "Thou art the man."

"They played high at court" George the Second promoting the amusement. Sunday was the great day for their amusements. Their religion consisted in ostentatiously showing themselves at church, and their wit found vent in indelicate innuendoes.

"Among men, and especially men of fashion, to be profligate, drunken, given to play, and profane, was not only not discreditable, but quite correct. The club-houses and especially Brookes'—were the scenes, night after night, of orgies which would not now be tolerated in the worst-conducted gin-shop in London. He who could boast of having betrayed the largest number of women was received with the greatest favor in all circles.

"Nor were the manners and morals of the aristocracy, and even the clergy, much more elevated. Drunkenness was regarded as a necessary incident on hospitality. The country gentleman who allowed his guests to leave the dinner-table except in a state of elevation would have been despised as a screw. He was the best fellow who saw them all first gorged with meat and wine, and then put to bed. As to the clergy, their habits continued to be pretty much what they learned to make them when students at Oxford or Cambridge. Even the fellows' common room, and not unfrequently the master's lodge, taught them anything rather than the graces of sobriety. In a word, the age was a drunken age, a profligate age—an age either of daring profanity or of indifference to religion—of course dark, coarse manners, and the worst possible morals."—*Blackwood's Magazine for August, 1865.*

This is the judgment given by the great organ of English Toryism, the staunch champion of the Established Church.

Again, speaking of the age in which John Wesley was born, *Blackwood's Magazine* for October, 1867, says: "It was one of the moments in which the world had fallen out of the thought of God. Other ages may have been as wicked, but we doubt whether any age had learned so entirely to forget its connection with higher things, or the fact that a soul which did not die—an immortal being akin to other spheres—was within its clay. The good men were inoperative—the bad men were dauntless; the vast crowd between the two, which forms the bulk of humanity, felt no stimulus toward religion, and drowsed in comfortable content. Even the sentiment of cleanness, purity and honor was lost to the generation. Its soul was good for nothing but to point an oath. The name of God was still used in public documents as giving victories and confounding enemies, and such like; and in private very freely, as the most round syllable to clinch the perpetual curse; but was of no more significance than the name of George or James, and not half so much external weight." In 1743 Bishop Burnet said: "I have observed the clergy in all the places through which I have passed—Papists, Calvinists, Lutherans and Dissenters—but, of them all, our clergy is much the most remiss in their labors in private, and the least severe in their lives." Bishop Warburton wrote to Hurd: "Reckon upon it that Durham goes to some methodistical enthusiastic." "Tis a misery for them, Dear Grandees, he added, "have not at last found their way back into the church. I only wonder they have been so long about it." "But be sure of that nothing but a new religious revolution, to sweep away the fragments that Henry the Eighth left after banqueting his courtiers, will drive them out again." Both Burnet and Warburton were bishops in the Anglican church, and not prejudiced against it.

We have thus shown, by the most unexceptionable witnesses, the moral deadness that prevailed at the moment that John Wesley came to the front as a religious reformer.

But what occasion was there for a religious reformer? Did not the Church of England still exist in all its splendor and wealth, and all its ritualistic amplitude? Did it not enjoy a monopoly of the Universities of Oxford and Cambridge, and comprehend within its pale the men of education and culture? Very true; and it had existed for centuries, yet vice, immorality and profanity had become general and rampant in spite of the "savor of the salt" of the Anglican Church. The devil had glided into the fold, and fallen foul of the lambs, while the Church of England—the shepherd—dozed and drowsed at the door which it undertook to guard. This circumstance of sleeping while standing guard was of no consequence at all. All people had to do was to join the Church of England, and to leave it to transport them to heaven as a railroad train transports passengers from New Orleans to Boston, without the least bother to the passengers. The notion that the Anglican church, not religion, was to carry persons to heaven in a sleeping-car was the true cause of the moral paralysis and religious deadness which had afflicted England; but the gross fallacy of this theory had not been discovered by the Established Church. Orthodoxy was still wrapped up in self-complacency—still thanking God it was not like other men—publicans, extortioners and whoremongers.

There was no need of John Wesley, or any other religious reformer, so long as the Church of England was in existence. Such was the belief of the Anglican Church. Its actions corresponded with this belief. There was both truth and sarcasm in the language put into the mouth of the Anglican Church by Carlyle: "You incendiary brudels, and emotional, enthusiastic Christians, hold! say the orthodox. You should be quiet. Haven't we a church? Haven't we kept a church this long while—best-behaved of churches, which meddles with nobody—assiduously grinding its organs, reading its liturgies, homilies, and excellent old moral horn-books; so patiently as never church did? Can't we doff our hats to it—even look into it occasionally on a wet Sunday, and so serve both God and the devil?"

A. W. HUTTON.

Demopolis, Alabama.

Did the prophet Isaiah ever eat at a railroad station? It certainly looks so, for how could he have described it so literally if he had not? "And he shall snatch on the right hand and be hungry; and he shall eat on the left hand, and they shall not be satisfied."

Status of Little Children.

A perplexed "correspondent" entreats Dr. S. to reconcile David and the Master in reference to the condition of children. David having represented them as "shapen in iniquity and conceived in sin," while the Master said, "Of such is the kingdom of heaven;" and, lest some doubt of his meaning should be suggested, he adds: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."—*Nashville Christian Advocate, June 8.*

The confident theologian does not hesitate to encounter the contradictions utterances, and at the end seems persuaded that by the help of "our commentary," he has eased an anxious mind and brought the teachings into accord.

Now this question is not new, nor is it to be set at rest by the *ad captandum* style of the venerable editor. What does he mean, for instance, when he says: "They are subjects of natural depravity," and "in a gracious state of acceptance with God"? Does he mean that they are *actually depraved*, or that they may become "depraved"? Is the former, are they "in a state of gracious acceptance with God"? If the latter, will it not require some personal act to order that they become *depraved*? Is there anything in the Scriptures, I exclaim this belief that more is needed in order to salvation than to be in a state of gracious acceptance with God? We ask again by what authority Dr. S. says that, "whosoever babes" of such is the kingdom of heaven," he does not refer to their moral character, he simply means: "To them the kingdom of heaven—that is, the Christian dispensation or church—belongs;" and that when he adds: "Except ye be converted and become as a little child ye shall not enter into the kingdom of heaven," he had no reference to their spiritual state? Will the doctor tell us at what time the redemptive economy began to take effect? All of our text-books teach us that faith in the Messiah was the ground of acceptance from the date of the first promise, and that the merit of the atonement operated not less surely before than after the final act of crucifixion. Children were embraced in the promises made to the patriarchs, and as such were "in a gracious state of acceptance" then, and the actual sacrifice of Jesus does not place them in any new relation to the divine economy. Certainly we shall not be told that under the gospel or Christian dispensation a new church was established, and more ample spiritual benefits were conferred upon the involuntary recipients of recovering grace. In the eternal *now-ness* of the divine nature redemption was as perfectly consummated back of the boundary of our thought as it will be to us when all things shall be accomplished, and the Son himself shall be subject to the Father. No system is developed in the divine mind; succession is only known to the finite, and hence Judaism is Christianity incarnated, and Christianity is Judaism transfigured before us. That is a very narrow and material view of the atonement which finds in it motives by which the divine favor is inclined toward man, or regards it as operating less certainly or extensively upon its passive beneficiaries than did the ruin of the fall. That the Savior, as Dr. S. says, intended to rebuke the ambition of his hearers is evident, and yet the rebuke would have been pointless unless actual character was contrasted; and the language would have obviously misled his hearers if he had only intended them to understand that "children had a chartered right" to a place in the visible church. They had enjoyed this from the first, and by virtue of this charter they were entitled to receive the sign of circumcision. I can but think that it is a strange perversion of language and design to attribute so little significance to the words of Jesus. Are we to understand him as meaning nothing when he tells his disciples that unless they be *converted* and become *as a little child* they cannot enter the kingdom of heaven? We are willing to give respectful heed to all the commentaries, but we are not willing to have a venerable dogma or venerable dogma-makers thrust between us and the oracles of God.—W. H. W.

Jackson, Mississippi.

It has been decided that Moody shall spend next fall and winter in Baltimore, preaching on the Sabbath and once or twice in the week, under the auspices of the Young Men's Christian Association of that city.

The Quarterly Review

The late General Conference, as may be seen by its published proceedings, considered the question of publishing a *Quarterly Review* for the Methodist Episcopal Church South.

Not being in a condition to assume any financial responsibilities, owing to the embarrassments of the Publishing House, the whole matter was placed in the hands of the following select committee:

B. Craven, D. D., North Carolina; T. M. Finney, D. D., Missouri; R. A. Young, D. D., Tennessee; A. W. Wilson, D. D., Maryland; J. W. Hinton, D. D., Georgia; N. E. Lupton, LL. D., Alabama; H. Starke, LL. D., of Tennessee; C. W. Miller, D. D., Kentucky; C. K. Andrews, D. D., Mississippi; and E. A. Mood, D. D., Texas.

These gentlemen were deemed safe custodians of the great interest involved, and, being warm friends of the project, they are trying to meet the demands and expectations of their high trust. A unanimity of action was had in pursuance of the design of their appointment. The managers now call on the friends of the higher literature to assist the enterprise. The promoters and educated people of our church want such a periodical, for them such work will be provided. We will not do more ministry and intelligent membership in advance by indicating their desire for a review of the highest grade, and the managers will only seek a point as will be attainable to the most of the ministry.

We wish to say that the number in October or November of the year, if things clear from Washington, will not appear before the ... of January. Only ... thousand will be a guarantee of success. Subscriptions must be paid always in advance, and those will be no financial risk or failure. The terms will be moderate, certainly not over ... much under the price of similar periodicals generally. It will be about such a ... in size and style as the *Southern Review*, one of the oldest and ablest periodicals in America. It will be in bulk of nearly two hundred pages; each number will contain eight or ten original articles, besides the usual appendages of book notices, etc.

We need only a fair number of subscribers to make success certain.

The literary character of the *Review* can be sustained, for its managers are all charged with the duty of furnishing or obtaining contributions of the best grade. Their own reputation is involved in its character. We do not deem it egotistic or presumptuous to promise from our own ranks, and from our personal friends, articles which will meet the exactions of cultivated and critical minds.

Now we have nothing but gratitude to give for literary favors, but our plan contemplates payment for accepted articles when our enterprise is fully established.

Volunteer contributions are not sought even now, but will not be refused if they possess decided merit and are adapted to the *Review*. We are organizing a corps of writers, and will not depend upon impromptu and inferior articles.

There are two ways of sustaining such a periodical as we propose. The literary matter must be sought, or it must come from able writers, pre-pledged, who write *con amore*. Abundant culture exists within our bounds, and some of it we hope can be employed in this scheme.

The place of publication will be announced hereafter. Negotiations are now on hand and very favorable terms are offered for publishing.

The managers elected the undersigned editor, and assigned to him Georgia, South Carolina and Alabama as the field he is expected to canvass. This can only be done through the press and by letter, and by visiting the Annual Conference sessions.

The duty of the managing editor will be chiefly to superintend the presswork. In other respects he will be as the other managers and contributors. He is willing to do his share of the writing, and no more, unless the finances should justify the devotion of his entire attention to the *Review*. This is not expected.

We call on our brethren in the ministry, itinerant and local, to rally to this movement, so essential to our character and literary culture as a church. Send us your names at once, and as many of your friends as you can induce to help in this matter.

There are preachers enough in our connection to sustain handsomely a periodical of the highest rank. And where are all our graduates and cultured people? Effort at once and vigorously made will solve the problem now on hand. Payment will not be demanded until the time for the first issue arrives. We want the names of subscribers at once, that the preparation may be made for publication. We mean to prosecute this enterprise with energy, and to deserve, if not demand, success.

J. W. HINTON.

Macon, Ga.

The twelfth annual convention of the Baltimore Conference Sunday School Society of the Methodist Church South lately met in Baltimore. Mr. Thomas J. Magruder, of Baltimore, was president of the convention. Over 200 delegates were present from Maryland, Virginia and West Virginia. The organization embraces 429 schools, 4,041 teachers and 32,656 scholars.

The Christian Advocate.

THURSDAY, AUGUST 15, 1878.

SONNETS ON PRAYER.

Lord what a change will in one short hour
Spent in thy presence, can avail to make
What heavy burdens from our hearts take
What parched fields refresh as with a shower
We rise, and all around us seems new-born
We rise, and all the distant and the near
Stands forth in sunny outline, bright and clear.
We kneel, how weak—we rise, how full of power!
Why, therefore, should we do ourselves this wrong
Or others—that we are not always strong—
That we are ever overborne with care—
That we should ever weak or heartless be
Anxious or troubled—when with us is prayer,
And joy and strength, and courage are with thee?

Why are our hearts so full of yearning tenderness
For the loved ones from whom we can for such
By deeds or looks or gesture of kind speech
The spirit's inmost feelings to express?
When hearts are full of unexpressed distress
And love is reckoned inactive by
Watching the soul's or body's agony,
Which human efforts fail to put to flight
(When I, as a cup, can receive to contain),
The overflowings of the heart is prayer.
Thy comforting the soul is sanctified—
The purest darts of sympathy do utter
And teach we cannot cease—Love and grace
Are with us—earth's picture to adorn

Living by the Gospel.

Having been requested by the stewards of my pastoral charge to preach a sermon on the duty of the church to support the ministry, I propose doing so on the present occasion. But in the performance of this duty I shall say nothing abusive or offensive; for the poorest way to get people to do right is to abuse them for doing wrong. People need encouragement often, admonition occasionally, but abuse never—as dense they are never benefited by abuse. They may sometimes deserve it.

I. In discoursing upon this subject to-day we will first consider *the law of ministerial support.*

The text is a clear statement of this law under the Christian dispensation.

The phrase "Even so" refers us to the thirteenth verse of this chapter: "Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar?" Here is a statement of the same law under the Jewish dispensation. The reasonableness of this law in its application both to the Jewish priesthood and to the Christian ministry, is seen in the seventh and eleventh verses: "Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?" "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

The statement of the text is that this law, in its application to the Christian ministry, was *ordained* by Jesus Christ. In other words, he appointed that this law of ministerial support, which he found in operation in the church, should be perpetuated under the Christian dispensation.

When Jesus sent out his twelve apostles to preach the gospel of the kingdom he said unto them: "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat."—Matthew x, 9, 10. Or, as Luke has it x, 7: "The laborer is worthy of his hire."

This is the principle upon which all just debts should be paid. The mechanic, the farm laborer, the teacher, the merchant, the doctor, the lawyer, the statesman—all classes of men should be compensated for their labors. The gospel minister is not an exception to this rule. His claim for support, while in the discharge of his duties, rests upon the same foundation. This is the *law ordained* by Christ, the great Head of the church.

2. We notice, in the second place, that *the law is founded upon the principles of the case.*

The commission to preach the gospel runs thus: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."—Matthew xxviii, 19, 20. No man can perform these duties efficiently and follow a secular vocation. To preach the gospel intelligently and intelligibly, one must "give attention to reading, to exhortation, to doctrine." He must "neglect not the gift that is in him," but must "meditate upon these things, and give himself wholly to them, that his profiting may appear to all."—First Timothy iv, 13-15.

The apostles acted upon the presumption that their whole time should be given to the duties of their calling. When "there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration, the twelve called the multitude of the disciples unto them and said, *It is not reason that we should leave the word of God, and serve tables.* Wherefore look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. *But we will give ourselves continually to prayer, and to the ministry of the word.*"—Acts vi, 1-4.

It is in view of this same principle that Paul, in his Epistle to the Galatians (vi, 6) directs: "Let him that is taught in the word communicate unto him that teacheth in all good things." And this was authoritative, for he was divinely inspired to set things in order in the churches.

Paul several times resorted to tent-making for a livelihood; but this was necessary; and the waste of time and energy, while thus employed, was chargeable not to him upon whom the necessity was laid, but to those who laid the necessity upon him. So with modern ministers who are compelled to turn in whole or in part from their calling.

3. In the third place let us remember that the money needed for the support of the Christian ministry is *for value received.*

No nation of people, ancient or modern, has been known to be without some form of religion. No form of religion can exist without the expenditure of money in its support. The Christian religion is the cheapest as well as the purest form of religion that ever prevailed in human society. All the interests of man—national, social, domestic and personal—are subserved by the Christian religion. It advances him financially, intellectually and morally. These propositions are demonstrated by the history of the world. Besides, the gospel of Jesus Christ brings to the believing soul the forgiveness of sins, the washing of regeneration, and the renewing of the Holy Ghost. This is salvation. It results in the witness of the Spirit, the peace of God that passeth all understanding, and the hope of heaven.

But to procure such blessings for humanity as are vouchsafed in the gospel it was necessary that a tremendous price should be paid. We are "bought with a price;" and that not "with corruptible things, as silver and gold, * * * but with the precious blood of Christ."—First Corinthians vi, 20; First Peter i, 18, 19. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—Second Corinthians viii, 9.

It is conclusive, therefore, that this religion is worth all it costs us to maintain it, and ten thousand times more. Moreover, since it came from God, and is designed to promote the glory of God in the salvation of man, every dollar contributed to its support and propagation is a contribution to the welfare of humanity and to the glory of our heavenly Father. This is a test of our loyalty to the kingdom of heaven—a proof of our love for the Lord of life and glory.

4. But, we beg you to remember, finally, that *God had an indisputable right to ordain this law, and to require us to comply with its provisions.*

The earth is the Lord's, and the fullness thereof. It is he that giveth us power to get wealth. We do not hold an irresponsible right to anything we possess. God has a right to levy a tax upon the property of the citizens of the world to support the institutions of his kingdom. He says to the church: "The nation and kingdom that will not serve thee shall perish."—Isaiah lx, 12. And he is able to make good his word.

Every good citizen concedes to the government under which he lives the right to tax his property to support itself. If a man fails to pay his taxes the State proceeds to collect by force, with damages. It is difficult to circumvent a vigilant human government in the matter of taxes. It is more difficult to circumvent God. Let him try it who may. In some way or other God will cause his peculiarities and injustice to redound to his gain. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself."—Proverbs xi, 24, 25.

God sometimes teaches by mercies, sometimes by judgments. Misfortunes overtake us, property is wasted, reverses come upon us. The King's deputies are out. In these several forms, collecting delinquent taxes, *with damages*. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In the tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."—Malachi iii, 8-12. This passage clearly teaches the utility of obedience to the law of ministerial support, ordained by Jesus Christ. And yet this law of God is ignored by many who call themselves Christians. Times are hard; but they might be worse, and perhaps will be if we do not "bring the tithes into the storehouse, as God commands us to do." Besides, the shortest and surest way out of all our troubles is here marked out for us.

There are perhaps few among us who do not annually consume on their lusts more than they are expected to pay into the treasury of the Lord. Retrenchment may be necessary, and doubtless is, *but let us take care how we begin it in the house of God.*

Old Paths—Again.

Mr. Editor: Besides "sky-scraping and buncombe" sermons, there is another evil habit into which our modern Methodist ministers are falling very rapidly—the laying aside of our grand hymn-book, and the taking up of that abominable mixture of nonsense and trash denominated "Gospel Hymns." It is true this cheap little affair contains some of our old hymns, but they are not used: they must give way to songs of mawkish sentimentality and incorrect construction.

A short time ago I attended a District Conference where a sentimental preacher began one of Sankey's jingling songs, and forthwith the other eight or ten preachers drew from their pockets each a copy of "Gospel Hymns." Very rarely during that District Conference was an old familiar hymn sung, and seldom was the hymn-book of the Methodist Episcopal Church South used. I think the preachers had left their copies at home. That District Conference was a *failure*. Not a good sermon was preached. The texts were all right, and were ably handled. *But the hearts of the people were not touched.* The sermons were all addressed, apparently, to *sanctified* hearers. Not a word of warning to sinners, but all of hope to those grounded and established in the faith. Is it any wonder that that District Conference was a failure, since none of the sanctified were there?

Go to a prayer meeting, and your ears are assailed with the poor poetry and vapid religion of "Gospel Hymns," *so called*. The old hymns, endeared to our hearts by a thousand sweet and holy associations; the hymns our mothers sang to us when we were children, or in their hours of anguish; the hymns our mothers sang in days of sorrow and gloom; the hymns we heard in days of "auld lang syne," when Methodism *was* "Christianity in earnest;" the hymns that we heard sung by the congregation as we knelt at the altar seeking pardon of the God we had so deeply wronged—these, all these, inspired and consecrated hymns are relegated to the past, and made to give place to such modern effusions as "Sweet Hour of Prayer," and "O to be Nothing" and other songs of even less merit. Occasionally a choir will condescend to give us the benefit of one of their choice selections, where all the parts are mixed and jumbled in the highest style of art, but without any *soul* or feeling whatever. Sense is made subservient to sound, and singing ceases to be praise to God most high. The worship is executed, as well as the music.

It used to be said that the Methodists sang their theology into the hearts of their converts. Such cannot be truthfully said of them now. Little by little they are yielding to the demands of worldly-minded people. Soon naught will be left of the old landmarks—the distinctive doctrines and usages of Methodism. Our Methodism is rapidly exchanging "the power" of godliness for "the form" thereof—and a sham form it is, too! A few more years of coldness, indifference, "respectability," and backsliding, without an adulutration of the discipline, and the change will be complete. We may have a million members then, but they will be poorly prepared for heaven. Numbers, not converts, seems to be what some modern Methodist preachers want. So they sing "Gospel Hymns," *so called*, and preach pretty sermons. And the church drifts along and drifts downward, dangerously near the cataract over which it must go unless there be a speedy change.

Let us return to the old paths. They lead to heaven.

LAYMAN.

Thy friend has a friend, and thy friend's friend has a friend; be discreet.—*Talmud.*

From the Work.

Clover Hill Station, Mississippi Conference.—*Mr. Editor:* I have purposed frequently to give some account of the work of God in my charge, but have deferred it from time to time, hoping and praying that I might be able to write something that would be of more general interest. Feeling, however, that there is cause for thankfulness to God for what he has done, and for the prospect of still greater blessings if we are faithful, I beg leave to present at least a brief statistical account of this interesting field: 1. It is located in Issaquena county, Miss., fronting on the Mississippi river. 2. We have one church-building—a very neat and comfortable edifice; a parsonage—not the finest, but as comfortable as most of the houses of my parishioners. 3. We have one organized society (forty-six members;) one Sunday school, well attended; a Bible class in connection with the Sunday school. Two members have removed by letter this year; five have been added to the church. I have now three appointments, each well attended. We have made sundry valuable improvements upon the church and parsonage this year. The people are kind to the preacher. We have a pleasant field, and earnestly hope to be useful. This is the garden-spot of Mississippi—this swamp country. May it prove the garden of the Lord. Pray for us.

Your brother,

H. J. Harris.

Montgomery District Conference.—*Mr. Editor:* The District Conference for the Montgomery district, Alabama Conference, was held in Opelika, Ala., July 26 and 27, 1878. Bishop Keener presided. J. H. Harris was elected secretary. A pretty full attendance. The condition of some of the charges shows signs of improvement; others give evidence of no change for the better.

Every station in the district but one has a good, comfortable house in which to worship God. Sad, sad, but true, that one station in the Montgomery district should have an inferior church.

E. T. Glenn, B. M. Washburne, J. H. Harris and Rev. W. M. Boswell were elected delegates to the Annual Conference. R. T. Davis and Isaac Hill, alternates. Tuskegee was selected as the place for holding the next district Conference.

J. H. Harris, Sec.

Note.—The editor is truly obliged to the secretary for the above model report.

Ranges Circuit, Louisiana Conference.—*Mr. Editor:* The Lord has powerfully blessed us on this circuit during this year, and especially during the last month has his power been manifest to convict, convert and sanctify. We have just closed a series of meetings, which have resulted in about fifteen conversions, and about twenty have entered into the experience of perfect love during these exercises. At these meetings we made holiness a specialty, and the power of God was manifest in every service. The work is still progressing. May God speed the day when holiness shall be the theme of every tongue.

Your brother in Christ,

J. L. P. Shepard.

Mr. Editor: On Friday night before the third Sabbath in July we commenced a meeting at Spring Creek camp ground, which resulted in great good to the church. The Lord was present in sanctifying power, and many witnesses rose up to testify that the blood of Jesus Christ cleanseth us from all sin. Bro. S. H. Cooper was with us, and preached Jesus as a complete Savior, able to save to the uttermost now, with more power than usual. Bros. McPhatter and Warner were with us. Holiness was the theme in the pulpit and out of it.

J. W. Hearn, P. C.

It is not luck but labor that makes men. "Luck," says an able writer, "is ever waiting for something to turn up; labor, with keen eye and strong will, always turns up something." Luck hears a bell and wishes the postman would bring him news of a legacy; labor turns out at six, and with busy pen or ringing hammer lays the foundation of a competence. Luck whines; labor whistles. Luck relies on chance; labor on character. Luck slips downward to self-indulgence; labor strikes boldly upward, and aspires to independence."

Maxims of Success.—The celebrated Dr. James Syme used to give his students the following rules to insure success in practice: 1. Never look surprised at anything. 2. Before stating your opinion of a case on your second visit, ascertain whether your previous directions have been complied with. 3. Never ask the same question twice.

An American lady was heard to express her dissatisfaction at the female portraits in this year's London Academy. "I shall wait," was her decision, "until I go to Rome. I guess I'll have my picture done by one of the old masters."

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as 'mourn their loss,' etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

MRS. LUCY M. TISDALE.

Died, near Omega, Upshur county, Texas, in the fifty-fourth year of her age, Mrs. Lucy M. Tisdale, consort of Samuel Tisdale, Esq., late of Alabama.

For sixteen months she had been confined to her bed of suffering, yet she bore her afflictions with that patience and resignation which so eminently adorned her character throughout life. From her girlhood her progress in piety and in all the Christian graces was conspicuous. She had sounded all the depths and knew the trials of a Christian's warfare on earth, and was well acquainted with the weaknesses of our frail humanity, and, if possible, she grew wiser and more intelligent as she grew older. Out of the wounds of her own experience gushed a tide of sympathy and Christian charity that thinketh no evil. To her the tears of penitence washed away the stains of error. A sequel to so faultless and walk so blameless made her beloved by all who knew her, and a shining light in the sphere in which she moved. All could bear witness with what patience, earnestness, consistency and diligence she labored to make them better. To the young of her own sex in particular was she forgiving and motherly, a teacher and an example.

Her faith was simple, practical, rested upon the rock.

For many years to the writer of this tribute she was a friend [illegible] being her physician, it was [illegible] privilege to be intimate with her [illegible] tions of social, religious and [illegible] all of which I ever found her to be the same pure-minded, devoted, loving and Christian friend, yet in the midst of her family and around her fireside the beauty and loveliness of her character shone the most brightly. Her habitual cheerfulness and reasonableness, her hospitality and [illegible] added a charm and grace that ever made her house the home to [illegible] tarry.

For several days before her death she suffered but little pain [illegible] rational, frequently [illegible] not converse. To her surviving friends this was a great [illegible].

For many years she had expressed a wish that God would take her [illegible] at her death, [illegible] God granted her desire. Eighteen years ago I left her in Alabama, [illegible] to see her again in this life, but God knew all things for us, and I was [illegible] friend's cherished wish [illegible] letter. About six months ago her husband came to Texas with a hope that [illegible] life might be prolonged, and nearly her [illegible] words, upon our meeting, were, "We [illegible] have come to Texas in time to [illegible] die." And what a [illegible] commenced and the [illegible] No tears to [illegible] anxieties [illegible] of her mind [illegible] hope a blessed hope, [illegible] heard her so often [illegible] rejoice and sing over. Death [illegible] her features, [illegible] an [illegible] into a sweet slumber, her [illegible] spirit passed away.

A few moments before she [illegible] her last breath she [illegible] as if [illegible] of [illegible] surprise, as [illegible] thing was being revealed to her, or as if she [illegible] of something that astonished her. It was [illegible] a few moments, when it [illegible] into a [illegible] seraphic smile of joy and [illegible] which death left upon her face, [illegible] to greet us with in the better world. [illegible] king and sublime was this manifestation of a heavenly vision that all who surrounded her bed were struck with solemn awe and astonishment.

J. B. C.

Jesse C. Melton was born in Chesterfield district, S. C., June [illegible], 1818. When he was quite young his parents moved to Union county, N. C., where he was raised to manhood. He joined the Methodist Church in early boyhood, and continued a member of the same until his death, which occurred at his home, in Hillsboro county, Miss., July [illegible], 1878. Bro. Melton was married to Miss Theressa Durlin, of Henry county, Ga., November 22, [illegible]. He moved to Mississippi in 1841, and settled in Holmes county, near Sweetwater church, where he held membership as long as he lived. He was prominent in the church, filling the offices of steward and class-leader as long as his health and age would justify. He was able to attend church but little for several years before he died, having been stricken with paralysis. But when he was able to be among his brethren at church he was looked upon as a spiritual Chester. He not only enjoyed the comforts of religion himself, but had strong desires for others to enjoy the same. He was at all times willing to work for the church, and give of his means to support for institutions. He loved the church, her sweet communion, solemn vows, her hymns of love and praise. And oh! what prayers. He was gifted in prayer as few men are. Humble, fervent, spiritual earnest, he had confidence with God. The hard sinner would bow and tear under his powerful appeals at a throne of grace, and the good that has been done through his prayers eternity alone will reveal. His religion was not of a gloomy character, though, like other Christians, he had his dark hours, but he was firm in the principles of religion steadfast, immovable. His disease was of a nature sometimes to cloud his mind, and in fact impair it; but when spoken to on the subject of religion he understood it all. The only he never gave up until his mind was so impaired that he could not perform it, that was family prayer. He believed that something was wrong with a man's religion if he did not keep up a family altar. I have been with him in his afflictions, and seen him happy. Religion supported him under the trials of life, and grandly sustained him in death, and caused him to triumph.

Being unconscious for several days [illegible] his decease, he said nothing about [illegible] But when the time came he was found [illegible] pared. As he went down in death [illegible] shone for a little path. The light of [illegible] broke in upon his happy spirit; and [illegible] he could not say, "Wife and children [illegible] going home, to die no more," yet he [illegible] his finger and pointed up to heaven [illegible] home of the soul: "Meet me there." [illegible] thus, in bright hope of heaven, this [illegible] God died, leaving behind him a bright [illegible] mony that it is not vain to serve God.

K. A. Jo[illegible]

Miss Alabama Moore was [illegible] in Marengo county, Ala., January [illegible] and died June 23, 1878.

This gifted and interesting young la[illegible] a graduate of Centenary Female C[illegible] and during the most of her life a mem[illegible] the Methodist Church. The writer was [illegible] ent when she was converted, at [illegible] Pencilree camp meeting; and so the [illegible] was the change that she could say, [illegible] swer to the question, "Do you [illegible] been converted?" "I know it." The[illegible] no outburst of joy. Here were the [illegible] whisperings of love from a forgiv[illegible] reconciled Father. There were love, [illegible] peace most happily blended with [illegible] tranquillity. When called to her bed [illegible] found her in the last stages of consu[illegible] She had entire submission to the will [illegible] and experienced lasting grace. [illegible] plored the absence of religious joy. [illegible] time before she died this lack was su[illegible] She was not only resigned, but happ[illegible] had for months been a great [illegible] her triumph over both sin and [illegible] was complete. She possessed [illegible] six hundred and eighty-fifth hymn [illegible] sung at her grave [illegible] then feel responsive to [illegible] congregation was [illegible] the [illegible] sed words [illegible] expression of her bodily pain.

[illegible] P.

Goodness is a rare quality [illegible] there are some characters [illegible] most beautifully. By contrast with [illegible] beauty of the human [illegible] The sunbeam that plays upon [illegible] not tarnished thereby. It [illegible] combination of cloud and rain-[illegible] sunshine that creates the rainbow. So [illegible] seen better in contrast with [illegible] adversities is never more [illegible] than when [illegible] seen striding the cares and troubles of [illegible] day life. This attribute of [illegible] exemplification in the life of [illegible] Mary Howard, who died [illegible] July [illegible].

She was reared in Florida, [illegible] a maiden of fourteen years, she connected [illegible] with the Methodist Church. She was [illegible] married, and lived to the age of [illegible] years. Her religion was of the [illegible] type—possessing consistency [illegible] unpretending intelligence without [illegible] Her piety was that quiet character which [illegible] the [illegible] her own heart. Her [illegible] eye, her words, even the tone of her [illegible] were points of the Christian's [illegible] [illegible] she professed. These [illegible] traits of character always found [illegible] [illegible] heart from her [illegible] and [illegible] affections of [illegible] heart. [illegible] delay, and [illegible] [illegible] Death [illegible]

To know that the good and [illegible] among us no more is painful [illegible] that they have entered [illegible] is a [illegible] of unspeakable satisfaction.

Some of God's people are [illegible] lives are [illegible] exciting scenes of [illegible] life required to wait [illegible] and trial the coming of the Lord, [illegible] servant that is faithful until death, [illegible] such he has said, "I will give [illegible] of life."

H. M. P[illegible]

Mrs. Martha Burnside, [illegible] ter of Gibson and Sarah Dav[illegible] to Edgefield district, S. C., [illegible] and died at the residence of Harrison [illegible] ker, in Tallahassa county, Ala., [illegible] She professed religion and joined the Methodist church in early life, in [illegible] Co., and was a consistent and faithful [illegible] ber until her death. She was [illegible] and feebleness extreme for some time before death, yet she bore her afflictions and infirmities with marked Christian patience [illegible] resignation. She said but little in [illegible] moments in reference to the [illegible] peels, but previously she spoke often, [illegible] expressing an unfaltering [illegible] in [illegible] through her blessed Savior. It was the privilege of the writer to converse with her [illegible] short time, some weeks before her death, [illegible] and we were impressed with her Christian [illegible] and sincerity—so quiet, so gentle, so unassuming. She has passed from the [illegible] and sorrows of this life to the home of [illegible] blessed. "Blessed are the dead who die in the Lord."

H. H. Reynolds.

Died, near Shubuta, Miss., Ju[illegible] 2, 1878, little Edna Rutherford, only surviving daughter of W. H. and M. J. Rather. Edna was an amiable child—so much so that she gained the love and affection of all whom she met or was associated with. Her parents, who are truly devoted to her, and upon her the affections centered. Edna was but seven years old, yet she possessed all the traits of character which are required to lay the foundation of a virtuous and womanly life. Still it pleased our heavenly Father to remove her to a better world before the beauties were stained by sin and corruption.

G. M. Gilmore, P. C.

he Christian Advocate.

THURSDAY, AUGUST 15, 1878.

IN THE NEST.

...r them close to your loving heart—
...le them in your breast;
...will soon enough leave your brooding care,
...enough mount youth's topmost stair—
...ades in the west.

...not that the children's hearts are coy,
...their restless feet will run;
...may come a time in the by and by
...you'll sit in your lonely room and sigh
...a sound of childish fun.

...you'll long for a repetition sweet
...ringing through each room,
...Mother," "Mother," the dear love calls
...ill echo long in the silent halls,
...add to their stately gloom.

...may come a time when you'll long to hear
...eager, boyish tread,
...aneless while the clear, shrill shout,
...ay, laughter and feet,
...pattering overhead.

...the boys and girls are all grown up,
...scattered far and wide,
...e to the ends of each severed shore,
...ever and ever gone nevermore,
...all of them from your side.

...ather them close to your loving heart,
...the dear love calls
...leave your brooding care
...youth's topmost stair—
...ades in the west.

...olicism in South America.

...arro and Almagro over...
...the Portuguese occupied
...and Bolton and others sub...
...Central America, Catholicism
...the only religion of Central
...South America. Pizarro, al...
...es of a missionary than was
...Mexico, prepared the way
...introduction of priests who
...rely less enterprising under
...ter of the church than were
...pioneers in their search for
...fame. It was rather an old
...ion that the Christian religi...
...ding those countries; but
...religious did not hesitate
...accept the religion of their
...s. It is doubtful if the
...ver knew of so rapid a con...
...sion as that of the Mexicans, a
...ively small force of priests
...g subjects fifteen millions of
...the church so Spanish
...ders us, in the space of a

...ish emigrants in...x of
...and the amalgamation of
...ians fastened the Catholic
...on these countries and
...them knew, and the Pope
...more blind and unreason...
...ers than the Catholics of
...th America. It is
...rely more difficult for mis...
...to teach the natives of India
...nvert them to Protestantism
...America. Several mission...
...Bible societies have had their
...work in Colombia, Brazil
...States; and it must be con...
...the results have not been
...ge or encouraging. We re...
...tioned in our mission edi...
...the Southern Presbyterian
...had been compelled to with...
...missionaries from the United
...of Colombia, because, after
...of labor, they had failed to
...an impression on the people.
...ionary who made a tour re...
...from Bogota writes that he
...able to accomplish anything,
...only were the people held by
...rifle." It appears to be an
...task to awaken the people
...their indifference to every...
...ligion and politics.

...indifferent to the claims of
...ion, the South Americans
...in an attentive mood as
...tinued sway in civil affairs.
...In Brazil the enlightened
...has taken an important
...the interests of religious
...and it will be seen that the
...Catholicism does not run
...her countries. There
...a very lively struggle in the R...
...of Colombia between the gov...
...and the Ultramontanes.
...Trujillo, in a message to
...ss, April 1st, explains
...and course of the con...
...He points out that the
...between ignorant and modern
...ideas in the republic
...favor of the latter; and the
...feeling itself to...
...this transformation, which
...ete in the way of moral
...and culture than will be
...ed that religious instruc...
...not a part of the duty of
...but belonged to the
...communities. This infer...
...by the government, he says,
...the persistent and system...
...position of a large part of the
...clergy of Colombia against
...public authority that sustained
...The government of Congress
...they were not accepted, and
...the result, in which the na...
...and triumphed." While
...was going on the Congress of...
...some laws that bear heav...
...the prejudices of the Catholic
...the promoters of the revolu...
...restoration, in a general way,
...ty of that religion and sub...
...the civil authority; and
...caused the revenues that eccle...
...communities and congrega...
...derived from the public treas...
...through the desamortization of
...property made in 1861." Now
...war is over and the country
...state of tranquillity, the Presi...
...commends Congress to abate
...of the ecclesiastical laws
...in time of danger for the
...of the State. Among these
...are providing for a censor...
...religious meetings. This,
...s, should be repealed, the
...ion securing full liberty to
...ions, and to all ministers to
...same. He also advised the
...to give him power to extend
...pleniary to the bishops.
...ests now in exile, or condi...
...they swear to support the
...ent and institutions of the
...Finally, he recommends
...church revenues seized in
...are returned to the church.
...ches of Congress passed reso...
...regretting that they could
...ct [illegible] to adopt at this
...legi... [illegible] asked for. No
one, we think, can read the President's message without recognizing its fairness to all concerned, and its statesmanlike qualities. A little interest on probably the Congress will accede to what appear to be only suggestions of common justice.

The smaller Republic of Bolivia appears to be following the lead of Colombia in asserting the supremacy of the civil over the ecclesiastical authority. The Bishop of La Paz has drawn up a protest against the action of the Bolivian Assembly, in which he states the provisions of the constitution now in force as follows: "The project of law has just been passed proclaiming religious toleration; the incompatibility of the sacerdotal character with the position of deputy or senator; the tacit suppression of ecclesiastical jurisdiction; the necessity of the exequatur for the validity and enforcement of acts emanating from the holy see; and, finally, that clause which makes bishops amenable to the Supreme Court of the republic. These reforms," he continues, "exceed the powers of a political assembly, and compromise the integrity of the Roman Catholic and apostolic religion, unanimously and always professed in Bolivia. Neither do they correspond with the Christian sentiments of the representatives of the nation, nor with the true interests of the country."

A similar state of affairs exists in both Ecuador and Venezuela, and if words mean anything, it would seem that the supremacy of the church in the governments of the countries of South America is becoming a thing of the past. Catholics should hail this as a blessing, but they either will not or cannot see that it is but a triumph of the principles of Free Masonry.—*Independent.*

England and Russia.

The treaty of Berlin is signed, says the *Independent*, and the signatory powers have divided the spoil. Russia has got what she at first demanded—Bessarabia to the Danube, and a good slice of Armenia; Bulgaria, Eastern Roumelia, Roumania, Servia, Montenegro, Herzegovina and Bosnia become independent, or semi-independent, under Christian governors, and have their boundaries rectified. Austria gets a bit of land and a protectorate besides; Greece is promised a little more territory; and, most surprising of all, England, which went into the Congress the champion of high moral ideas, comes out with Cyprus ceded to her and the virtual protectorate of Asiatic Turkey.

The result, for aught we can see, is as auspicious as could be expected. War is averted, the decent protection of Christians in Turkey is assured, and whether government of the country under Turkish rule seems to be assured. It will be impossible to persuade the British people that Beaconsfield has not done well for Great Britain and for humanity. He has given English diplomacy a prestige and England a confessed right of influence in the East which she has never had before.

It is this English side of the question, Turkey as Anglicized, that is of interest almost exclusively to us. Great Britain is the most beneficent power on the globe. With all her faults, with the most ex...ctions that can be made on her grasping character in India or Africa, wherever England plants her foot there follow civilization, good government, peace and plenty. It is England that colonizes what is now half the world that has been wrested from barbarism. Nearly all North America, Australia, South Africa are the trophies of her enterprise. India and Burmah were never so happy and peaceful as under her sway. By whatever means attained, England's predominance in the government of Turkey is a promise of honest government and renewed prosperity.

The government of Turkey has been the most blighting on the surface of the earth. In ancient times Asiatic Turkey teemed to overflowing with a rich population. Wide wastes now covered with danger of life by the traveler which astonish him with the frequent ruins of [illegible] wealthy cities, whose [illegible] colonnades and baths and [illegible] are haunted now only by wild [illegible] Under Ottoman [illegible] and [illegible] from [illegible] to [illegible] in the [illegible] which [illegible] to [illegible] [illegible] [illegible]

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Golden Vials Full of Odors.

In the gorgeous vision of the creation of the Apocalypse prayer is mentioned as connected with the opening of the book that was "written within and on the back side, and sealed with seven seals." None but the Lamb could open and read that book, and in the opening of it the prostrate and adoring living creatures, and the four-and-twenty elders, "have every one of them harps, and golden vials full of odors, which are the prayers of saints." The same lesson is presented in another scene representing the opening of the seventh seal, in which "another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." The symbolical import of incense was recognized by the worshipers in the olden time: "Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice."

In the vision it is the prayers of saints which the incense represents. We may well believe that no other prayers ever ascend before God so as to influence the arm of God, and so as to bring blessings down upon the world. The cry of penitence is heard, the prayer of the publican for mercy is answered, but as an intercessory power, and as a means of opening the gospel to the world, it is "the effectual, fervent prayer of the righteous man" that availeth much. The prayers of saints are in those golden vessels. They are diffused as an aroma about the throne, and are precious and acceptable to him who sits upon it. It is in the degree that men are holy that their prayers are recognized in heaven, and that they are interwoven with the dispensations of mercy and salvation. The prayers of saints are ever present, and are intimately connected with the opening of the book and the loosening of the seals, both in the sphere of providence and grace.

The value of prayer is exhibited in the preciousness of the incense made of the most expensive and fragrant materials, and in the costly golden vessels filled with odors. Prayer thus represented is no common or mean commodity. The opulence of the vessel indicates the richness of its contents. There is nothing about the throne, save the Lamb himself, that seems to be more esteemed. The harpers in the same hands with the golden vials, and yet the song must follow the answered prayer. "There was silence in heaven about the space of half an hour," and that silence seems not to have been broken until much incense with the prayers of all saints, was offered upon the golden altar. The seven angels, with trumpets ready, were waiting, but not one was sounded until "the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." We may not penetrate in detail the import of these stupendous events, the trumpets and the seals, but the connection of prayer with them is clear. God's praying saints on earth are among the most conspicuous and potent actors in these mighty movements which are directed from the throne of God. The book is not opened, the seals are not loosened, the trumpets are not sounded without prayer. God, angels, the living creatures, the symbolical elders, the elements, all seem to wait for the incense of prayer from the golden vials.

We might further gather from this imagery that the prayers of saints are carefully preserved, and their power is felt long after they are offered. They are treasured up in the golden vials, kept and not lost. These golden vials are so many depositories of life and mercy, vigilantly guarded by the golden-crowned elders. The precious vessels are full of odors, to be set free as burning incense when occasion calls. Prayer, in Heaven's charge, will keep. The answer may be long after the praying saint has passed to his reward. If the prayer of a saint, and according to the will of God, it must sooner or later ascend as incense, and be offered upon the golden altar. These golden vials are many—the prayers of every branch of Christ's church on the earth, and of the individual saints of every church—but they all reach their common destination, and blend in one cloud of incense before the throne. What a single saint has contributed to the grand result we may never know, but each prayer helps to open the book, and to break the seals of salvation to a lost world. As there are no individual discords in the song, and as the harps are touched by many hands with a perfect diapason, so there is oneness and accord in the prayers of saints. The precious gums may be gathered from a thousand different trees, and may be compounded by a thousand different hands, but all are blended in one cloud of burning fragrance.

These vials of prayer are vials of mercy. The same vision that tells us of the golden vials full of odors has also its vials of wrath. How much the world is indebted to the prayers of saints for God's forbearance and long suffering we cannot now tell. We do know that God heard Abraham's prayer, and that the presence of ten righteous men in Sodom would have saved it. But for the prayers of the saints that are in the world the divine judgments would be far less restrained than they are; and but for these prayers it is not unlikely that the day of wrath would have come long ago. The vials of wrath are filled by the wickedness of men. The ungodly are treasuring up wrath against the day of wrath. They are, by their unbelief and disobedience, tempting God, and inviting their own ruin. One of the same four living creatures, who at one time had a harp and a golden vial full of odors, is at last represented as delivering to the seven angels seven golden vials full of the wrath of God. When prayer has done its work for the world—its work of mercy—then wrath will come upon men to the uttermost. The vials full of the sweet odors of love and compassion, and freighted with the incense of life to the lost, give place at length to those of doom. If men do not repent, if prayer for them prove in vain, then the vials of wrath must be poured out.

Meanwhile the vials of mercy—the prayers of saints—are before the throne. These prayers bring blessings upon all. They stay the hand of justice, they prolong the sinner's space for repentance, they enrich the church with copious showers of grace, they open the gospel to those who are in the shadow of death. It is not a vain thing to wait on the Lord—for a whole church to unite in special prayer. The prayers of saints are in the golden vials full of odors; and the fragrant incense, rising from tens of thousands of pure hearts, ascends and fills the heavenly place. Doubtless the new song has swelled afresh from the hosts above on this account, and we may look confidently for the outpouring of mercy upon the fields of our earthly Zion.

Much Abused.

The late General Conference has been much abused, and also much vindicated. We have thus far published nothing on either side of the question beyond occasional notes during the session, and written in connection with the proceedings. We have not felt that there was occasion for strictures on the one hand, or for extravagant commendation on the other. We believe the Conference was generally wise in what it did, and also in what it declined to do. As time passes, it is probable that those who were most dissatisfied will form better opinions, and accord a just estimate to the Conference and its results. Dr. John E. Edwards, writing in the Richmond *Christian Advocate*, states the matter fairly. We quote as follows:

What ought the General Conference to have done that it did not do? Personally, I should have been gratified, for the sake of the highest efficiency of the pastorate, and for the sake of common sense, as it strikes my mind, to have seen the arbitrary limitation of the pastoral term abolished, and to have seen the proviso, limiting the number of appointments allowable in a presiding elder's district, stricken out; as also the four years' limitation to the term of service on the same district by the same presiding elder. It would suit my personal convictions of what, in my judgment, would promote the highest efficiency of our ministry and pastorate to allow our Bishops, year after year, to make such a distribution of the preachers of an Annual Conference to the several charges, circuits, stations, missions, districts, colleges, agencies, church papers, evangelistic labors, as in their godly judgment (by and with all the light and information they could acquire touching these several appointments) should be deemed wisest and best for the whole field of ministerial work under their annual review. But the General Conference, as a body, differed with me on these subjects.

If the talent and ability of the General Conference, in this particular instance, were in the keeping of the silent members; and if, as is asserted by some writers on the subject, the Conference was a failure, is not the failure as chargeable to the account of those timid, modest men, as to the blatant talkers who were every day on the floor? Then, after all, did not the thinking, quiet, modest men preside at the helm, and pilot the ship in the storm by their wise and considerate votes? Did they not prevent the Conference from making a new Discipline, out and out? Did they not prevent an entire change in our whole church polity and economy? Would matters have been materially different if those who *did not* speak *had* spoken?

It is time that some one should say a word in defense of this much-abused Conference. Its *disorder* has been immensely exaggerated. Some great and good men are very nervous and irritable, and consequently fault-finding. Some great and good men are not above their resentments when they cannot have things in their own way. It is hard sometimes for the best of men to brook disappointments. Disappointment sometimes vents itself in sporetic retaliation, in one way or another. I have been in a good many General Conferences, and I say it in good faith, that, take it all in all, the General Conference in May, 1878, held in Atlanta Ga., was one of the most pleasant, profitable and wisely conservative Conferences I have ever attended.

Is the church going to suffer greatly for the want of more Bishops? Was not an examination and readjustment of our publishing interests an indispensable necessity? Could this have been done without the General Conference? The interchange of fraternal greetings was a grand thing. Many verbal changes were made in our Discipline, which will be found of great advantage to us in our administration. *Outsiders* who criticise the Conference would have come to different conclusions, most probably, had they been in the body; and *insiders* have but little right to complain if they were great men and did not speak, or modest men and abashed into silence. It was a first-rate General Conference, albeit it *did not do* all that I personally would have been pleased to have seen done.

Weakness and Strength.

The Christian experience of the world is in perfect accord with the statement of the apostle: "For when I am *weak, then am I strong.*" This striking paradox contains the philosophy of all holy living and sublime Christian effort. The plan of salvation grounds upon the idea of human weakness. The gospel everywhere represents man as "lost," "dead," "corrupt" and "blind." Christ's coming and incarnation was Heaven's love accommodating itself to human helplessness. Every day of trial and night of solitude, every sorrow he bore and stripe received, every pang he suffered and groan uttered, were a divine tribute to man's pitiable weakness. This idea is fundamental in the plan of redemption. But there is another of absolute importance in the practical working of this plan—the *personal consciousness of spiritual weakness.* Man's moral frailty is a dreadful fact, but of it he may have little or no conscious realization. Disease may be in the system, secretly but surely producing physical decay and death, and the individual not be aware of it; nor until apprised of danger will he make application for medical counsel and treatment. So with our spiritual natures. Though it be a solemn fact that we are spiritually diseased and dying, without power or means of recovery, yet not until we become conscious of the dreadful reality will we apply to the great Physician to heal and save.

The consciousness of spiritual infirmity makes us prayerful; and as we pray so we live. Prayer means weakness, dependence. If we had no sense of helplessness we would never pray. And, further, our prayers, in earnestness and importunity, are in exact proportion to our felt weakness. Those who pray most feel weakest. Those who pray with the greatest earnestness have the most vivid realization of desperate spiritual necessity. On the contrary, dull, dry, spiritless, faithless prayers indicate how little is our appreciation of the soul's needs. The dying want of the church, in pulpit and pew, is an overwhelming sense of human helplessness. We are tempted to trust too much in man. Our strength is only weakness and failure, while our weakness is the source of strength and victory.

The inconsistencies and failings of Christians are infallibly traceable to an over-confidence in self. So long as there is distrust of self there will be trust in Christ. Whatever the sin that doth so easily beset us, we may avoid or conquer with "the victory that overcometh the world, even our faith." But, however fair our promises, and honest our purposes, and earnest our endeavors, if puffed up with our sufficiency of strength and decision of character, we will surely fall and fail. Strength is born of conscious weakness. The weakest are the most consistent, because most prayerful. The constant prayer of the watchful Christian is:

"Hold me—I'm weak, I fall!
Be thou mine all in all."

When Peter kept his eye upon Jesus, and trusted his strength, he walked upon the waves with a confident step; but when his own self-sufficiency was over-estimated he began to sink. Safe Christian walking is dependent upon divine support and guidance.

Our successes and achievements as personal workers for Christ are proportionate to our weakness. Spiritual victories are not to the strong. The God of battles gives triumph to the weak, that the glory may be his. He makes *one* to chase a thousand, and *two* put ten thousand to flight. This is the law of heroic spiritual conquest. If dependent upon their own strength, the apostles could never have planted successfully the gospel, nor would its glad acclaim ever have been heard beyond the limits of Judea. But out of their obscurity and weakness God ordained strength. The noblest representatives of the pulpit have illustrated this truth. Though learned and eloquent, they were esteemed utterly impotent without the Spirit's power. Genius unaided can never make a successful pulpit. But a few talents baptized with the Spirit will make it a throne of light. The story is told of a brilliant young minister preaching by appointment before some council of his church. His manner was self-important, but his genius failed him, and his mortification was extreme. A godly veteran of the ministry kindly said to him: "Oh! my young brother, had you ascended the pulpit with the spirit you descended, you might have descended as you ascended." Faith in human weakness which begets faith in divine strength is the grand leverage of the pulpit. Neither would ever stand before his congregation until he felt Christ with him to strengthen and enlighten. Like the apostle to the Gentiles, he felt: "When I am weak, then am I strong." So it must be with every child of grace.

E. B. C.

The Roman Catholics and the Freedmen.

The *Independent*, in an article on "The Church and the Negro," says:

A great deal has been said about what the Roman Catholics are doing among the freedmen, and the apprehension has been often expressed that they were going to lead the mass of the colored population away from the Protestant churches. The fear has been fed by the unbounded boastings of the Roman Catholics, and by some extravagant estimates which have been made of the conversions that have been effected under their preaching. One report fixes the amount spent upon the freedmen at $500,000, and obscurely estimates the number of scholars in the schools at from 150,000 to 500,000, with 10,000 young men in the higher schools and seminaries. Nothing approaching a confirmation of these estimates has been brought to our notice. We have carefully examined the Roman Catholic papers with reference to this subject for a year past, and have been able to glean from them only the most barren record of facts and isolated movements. Bishop English, of South Carolina, began operations among the negroes of his diocese soon after its erection, in 1820, and a school for free colored girls and the religious instruction of female slaves was begun there about 1830. Another mission was organized in Hutchinson's Island about 1850. Provision has existed in Maryland for the religious instruction of colored people in Roman Catholic churches from time immemorial. The Jesuits have taught the catechism at Frederick since 1810, and a colored sisterhood has existed in Baltimore since 1829. In Louisiana the Roman Catholic has enjoyed the prestige of being the popular church. No results have been perceived from these and similar isolated labors to extend outside of their immediate sphere of operations.

A formidable enterprise was begun seven years ago for the conversion of the colored population through the agency of an English training school, which was to fill the country with colored priests. This is the scheme concerning which the most nervous apprehension has been felt, and which it has been feared would revolutionize the religious condition of the greater part of the South. The last year's report of the training school is before us. It has had forty-two students, three of whom have come to labor in America and four in India, and returns now thirty-three students and six lay brothers. Of the four missionaries who were sent out in connection with the opening of the institution, three, of whom one has died, have been laboring in Charleston, S. C., for two years, and report for that time 196 baptisms, with ten persons under instruction for baptism, and about one hundred persons admitted to their first communion. This is the only mission opened in South Carolina; and this is the only report that this dreaded propagandist monster has to make of its work. What we have mentioned, with the notice of the reception of fifty colored Catholics at Providence, R. I., comprises all the facts and all the detailed statements bearing upon this subject that we have been able to discover. We believe that, if the Roman Catholics really had facts to prove that they have made the progress they claim to have made, they would not hesitate to publish them conspicuously. As they fail to produce them, we are contented to believe, for the present, that they are doing no more than their fair share of the work, if so much, and receiving no more than their share of the conversions.

The British Wesleyan Conference.

The Wesleyan Conference, says the New York *Christian Advocate*, was opened in Bradford, Yorkshire, England, on Tuesday morning, July 23. After filling up the Legal Hundred, Rev. Dr. Rigg was elected president by 361 out of 418 votes cast. In the evening the first open session was held for the reception of fraternal delegates. After impressive devotional exercises, Bishop Thomas Bowman, and Dr. E. O. Haven, chancellor of Syracuse University, were first introduced by Rev. M. C. Osborn, secretary, and most cordially received by the president, who heartily shook hands with them as he said, in true English and American style, and pronounced a high eulogy upon them personally as he introduced them to the Conference. The address of the General Conference was read and listened to with great interest, the statistical statements in it evidently producing a great impression upon the audience. Bishop Bowman and Dr. Haven then addressed the Conference, and in spite of earnest wishes that no time in applauding, the "Hear, hears," and other demonstrations of applause, were frequent throughout both speeches. Each speaker confined himself to half an hour, speaking without notes, and it is evident that they felt constrained to say but little of what they desired to say for want of time. Their reception was abundantly enthusiastic.

Rev. Dr. Clarke, of Savannah, Ga., was introduced as a representative of the General Conference of the Methodist Episcopal Church, South, and read a carefully prepared speech, highly eulogistic of England, her political institutions and her literature. He was cordially received.

Rev. W. McMullen then spoke in behalf of the Irish Conference. The address of the Conference having been read, he expressed great joy at the union of the Wesleyan and Primitive Methodists into one body, now known as the Methodist Church of Ireland.

After him Rev. Matthew Lelièvre, a representative from France, read an address in French, which was interpreted by Rev. James Heeart, sentence by sentence. It was full of encouragement, and particularly rejoiced in the republican government of France, which was securing a larger degree of religious liberty. This sentiment was applauded.

The devotional exercises of the Conference are well attended, and are very earnest, and the prospects of a profitable session were good.

The Difference.

Regeneration is the beginning of sanctification by the seed of the divine life dropped from the skies, the love of God shed abroad in the heart by the Holy Ghost. This new principle wars with the lingering remnants of the carnal nature till it is reinforced by the special energy of the Spirit, through faith in Christ, and is enabled to cast out all antagonisms to the love of God. "Perfect love casteth out all fear that hath torment." The beauty of this view is that, instead of making regeneration and sanctification two fundamentally different matters, it makes them differ not in nature, but in degree only.

Regeneration is a lower and mixed spiritual life, while entire sanctification is higher and unmixed. The principle—love to God—is the same in each, but in the latter is fills the entire being, to the exclusion of every opposite feeling. Hence love is the principle and element of holiness. Love inspired is holiness begun; and love perfected is holiness completed. Love is perfect where it engrosses all the soul's present powers and casts out all that is contrary to its nature. A soul made perfect in love may have a larger capacity for love to-morrow than to-day, and thus with each succeeding day forever. There is no limit to the degree of love.

"O love of Jesus! blessed love!
So will it ever be,
Time cannot bedim thy wondrous gross,
No, nor eternity."

The spiritual life consists of two parts—a death unto sin and a life unto God. The first is destructive, the second is constructive. The first goes on till there is nothing antagonizable to love to be destroyed. When that point is reached, then, in the language of John, is the believer "made perfect in love." To the positive or constructive work there is no limit in this world nor in the world to come. Hence Faber truthfully sings:

"And those who love God cannot love him by measure,
For their love is an hunger to love him still further."

Dr. Boardman's Studies in Christ's Memoir.

The Rev. George Muller, who has just returned to England, has traveled about 19,000 miles in his American tour, lasting ten and a half months. In that period he preached 207 times, leaving 108 invitations unaccepted for want of time. In September he leaves England for a tour on the Continent of Europe.

Anxiety is the poison of life—the parent of many sins, and of more miseries. Why, then, allow it, when we know that all the future is guided by a Father's hand?—*Blair.*

Rev. Father Chiniquy.

This gentleman, says the *Pacific Methodist* of August 2, preached in Calvary Presbyterian church on last Sunday night, and delivered a lecture in the Metropolitan Temple on Tuesday night. His Sunday night discourse was concerning his conversion and his trials after his conversion, and the Tuesday night lecture was a warning to Protestants against the wiles of Catholicism as opposed to the American system of education. We heard both addresses, and were profoundly impressed with the earnestness of the speaker and with the awful facts so authoritatively announced.

Monsieur Chiniquy is a Canadian Frenchman, and was bred a Catholic. In early manhood he was inducted into holy orders, and became a zealous and distinguished priest of the Roman Church. The story of his conversion, as told by himself, has a thrilling interest to all Christians who understand the working of the Holy Spirit. His experience had the Methodist class meeting in it. The voice of the Spirit of God to an earnest and honest soul is a mysterious and wonderful thing, and in his case there was almost as much to marvel at as in the conviction and conversion of St. Paul. He was for twenty-five years a priest, full of zeal for the welfare of the great church, pursuing all his energies and influence to propagate her doctrines and extend her power. Twenty-five years ago he was chosen to lead in a great movement looking to the destruction of American liberties of Church and State. In the prosecution of this work he organized a system of Catholic colonies in Illinois, which were to grow in volume, and in the course of years it was expected that they would occupy the great valley of the Mississippi, and finally dominate the whole government. This scheme has been interfered with by the conversion of Father Chiniquy to the Protestant way of thinking, and now he is as zealous for Christ as he was once for the church. He rejoices in the fact that through his efforts some twenty-five thousand of his countrymen, once Catholics, are now followers of Christ. He is a man of learning and powerful conviction, and in his native tongue is accounted an orator of high order. His charge that the Catholic Church is arrayed in deadly hostility to our free institutions is not new, but his intimacy with her insidious modes of attack and her persistency enables him to speak with authority, and gives weight to his utterances.

Yellow Fever.

The deaths in this city from yellow fever, for the twenty-four hours ending at twelve M. on Wednesday, August 14 were 24. New cases for the same period, 131. Total number cases to this date, [illegible]. Total number of deaths to this date, 1,[illegible]. With the past week there has been a considerable increase, but the mortality in proportion to the number of cases is no[illegible] less than it was a week or two ago. The Board of Health makes full reports daily; and while there may be occasional errors in reference to the number of cases, the report of deaths is as nearly accurate as possible. The condition is more likely to be over than understated, as experienced physicians are sometimes liable to mistake other types of disease for yellow fever.

Rev. John Hannon, pastor of St. Charles Avenue Methodist Episcopal Church South, was taken with yellow fever on Monday morning. At this writing Wednesday afternoon he is doing well, with every prospect of a speedy recovery.

Dr. S. E. Hale, with whom Brother Hannon is boarding, is also down with the fever. His has been a severe case, but he is better at this time with promise of a favorable result.

ATTACKED BY INDIANS.—The Missionary News Item of July 25, says the Texas Christian Advocate, tells of the recent escape of Rev. J. E. Tucker, of the Methodist Episcopal Church South, from the Indians. He was on his way to an appointment. When between Menardville and Brady City he discovered two Indians in the bushes about two hundred yards in advance, one mounted and the other on foot. Seeing they were discovered, the Indians fled. Promptly raising his Winchester, the preacher aimed at the Indian on horseback, who was leaning over the opposite side of his horse to evade the shot. The shot was a true one, and the Indian, with a yell, reeled on his horse. The other Indian handed him something, which the latter applied to the wound, and both then treated at a lively gait. Bro. Tucker went to the spot and found quite a pool of blood. The preacher then quietly proceeded to his appointment.

Is it a crime for a Methodist who settles in the South to join the Southern Methodist Church? Some solemn warnings are printed in official papers which imply crime. Our own impression is that the Southern branch is a part of the same Methodist Episcopal Church—no more another church than another Annual Conference is. Further, "a little flock" shut up by itself may be less influential than its members would be if they joined the more numerous body. A Northern Methodist who joins the Southern Methodist Church will have his fair share of influence. A dozen men set apart in a church by themselves—virtually protesting against the larger body as heretical—may have just no influence at all. Both the whole matter is one for private judgment and conscience.—*Methodist.*

As the error of a moment makes the sorrow of a life, so one good deed done is a joy forever.

Golden Wedding.

If the lives of our venerable brother and sister, Rev. J. G. Jones and wife, should be spared until the thirty-first of this month their family and friends propose to unite with them in celebrating the fiftieth anniversary of their marriage. Since the death of Rev. Barnabas Pipkin Bro. Jones is the oldest member of the Mississippi Conference, having been connected with it, without intermission, since December, 1821. He has filled all the offices in the itinerancy below that of Bishop with acceptability and usefulness, and in the prime of manhood was one of the leading revivalists of our Conference. His credentials as a minister have been preserved pure and unspotted for more than half a century. We are authorized to invite their friends of all classes to call on them at their home in Port Gibson, Miss., August 31, 1878, from ten A. M. to eight P. M., to bestow their congratulations and unite with them in thanksgiving to the Giver of all good for blessing them with such a long and happy married life. Those who cannot see them in person can express their congratulations and well-wishes by writing to them.

W. L. C. HENNINGER,
E. H. MORGNER,
Committee of Invitation.

Aug. 4.

Edison's Early Life.

This remarkable inventor, of whose public has recently heard so much, is still a young man, having been born in 1847, at Milan, Erie county, Ohio. His paternal ancestry has been in Massachusetts. She was finely educated, literary and ambitious, and had been a teacher in Canada. Young Edison's only schooling came from his mother, who taught him spelling, reading, writing and arithmetic. He lost his mother in 1868, but his father, a man of vigorous constitution, is still living, aged seventy-four. When he was seven years old his parents removed to Port Huron, Michigan. The boy disliked mathematics, but was fond of reading, and before he was twelve years old the had read the "Penny Cyclopedia," "Hume's History of England," and Gibbon's "Rome." He early took to the railroad, and became a newsboy on the Grand Trunk line, running into Detroit. Here he had access to a library, which he undertook to read through; but, after skimming over many hundred miscellaneous books, he adopted the plan of selecting subjects of interest to him. Becoming interested in chemistry, he bought some chemicals and fitted up a laboratory in one of the cars. An unfortunate combustion of phosphorus one day came near setting fire to the train, and the conductor kicked the whole thing out. He had obtained the exclusive right to sell papers on the road and employed four assistants; but, not satisfied with this, he bought a lot of second-hand type and printed on the cars a little paper of his own, called the *Grand Trunk Herald*. Getting acquainted with the telegraph operators along the road, he took a notion to become an operator himself. In his lack of means and opportunities he resorted to the expedient of making his own apparatus at home. A piece of telegraph wire, insulated by bottles, was made to subserve as the line-wire. The coil for his electro-magnets he wound with rags, and in a similar way persevered until he had the crude elements of a telegraph. But as electricity being wanting, and he could not buy a battery, he tried rubbing the fur of cats' backs. It says that electricity from this source was a failure for telegraphic purposes.—*Popular Science Monthly.*

AMERICAN BIBLE SOCIETY.—The annual meeting of the board of managers was held at the Bible House, Astor Place, New York, on Thursday, August 1. Secretary Gillman read a part of the one hundred and nineteenth psalm, and offered prayer. Five societies were recognized as auxiliary—one in Idaho Territory, and one in each of the States of Tennessee, Minnesota, Nebraska and Kansas.

A considerable number of Scriptures in foreign languages were presented for the library.

Many requests for books for sale and distribution, received from various sources at home and abroad, numerous grants and consignments were made by the board, amounting to about 25,000 volumes, including 15 for foreign circulation, and 15 volumes in raised letter for the blind. Among the letters submitted to the board were communications from the British and Foreign Bible Society, the Evangelical Association of Geneva, and the Bible Society of Smyrna; from the Western Turkey Mission and the Hawaiian Board; from Messrs. Kelsey and Wherry, reporting the publication of the Scriptures at Ladhia; from Rev. Albert Shaeli, respecting the Mpongwe Scriptures; and from the society's agents in Mexico, Brazil, Uruguay, Turkey and Japan.

The receipts for July were $11,181. Copies of Scriptures issued, 20,089.

We have received the annual catalogue of Valley Female College, Winchester, Va. We are glad to notice that this excellent institution, during the last session, was even more prosperous than heretofore. President Bogast has able assistants, and has himself one of our most experienced and competent educators. We call attention to his card in another column.

Plum blossoms, according to the New York *Mail*, make a toper's nose

Books and Periodicals.

THE REPUBLIC OF REPUBLICS. By one of the counsel in the case of Jefferson Davis. Third edition. Carefully revised and greatly amplified. Printed for the author. Philadelphia: William W. Harding, 1878.

This is an octavo of over 450 pages, besides a very voluminous appendix of fully 100 pages more. It seems to be a very thorough and exhaustive discussion and vindication of States rights, and the doctrine of State sovereignty. It is commended by competent critics and judges as a work of great ability. Subscriptions received for the work by F. E. Hansell, general agent, 50 Camp street, New Orleans. Price, in cloth, $3.50; in sheep, $4.50; in half calf, $5.50.

—The Edinburg Review, July, 1878, American edition—the Leonard Scott Publishing Company, New York—has the following table of contents: 1. The Marquess Wellesley's Indian Administration. 2. The Remains of Edmund J. Armstrong. 3. Lecky's England in the Eighteenth Century. 4. Origin and Wanderings of the Gipsies. 5. Primitive Property and Modern Socialism. 6. M. Daudet's Letters. 7. Russia and Roumania. 8. The Gold Mines of Midian. 9. Finlay's History of the Servitude of Greece. 10. The Constitution and the Crown. A very rich and entertaining number of this old and popular periodical.

The periodicals reprinted by the Leonard Scott Publishing Company, 41 Barclay street, New York, are as follows: The London quarterly, Edinburg, Westminster and British Quarterly Reviews, and Blackwood's Magazine. Price, $4 a year for any one, or only $17 for all, and the postage is prepaid by the publishers.

—The Magazine of Art for July has been received. The illustrations are very fine. Published by Cassell, Petter & Galpin, London, Paris and New York. Price, twenty-five cents a number.

Christian Perfection.

The friends of sudden sanctification, or of a separate step of experience with a distinct witness, called the second blessing, by the Holston *Methodist* seem to be growing fearful that the doctrine is declining in popularity and are making a strong effort to revive it.

On this question there is a great variety of opinions even among Methodists. Some believe that conversion leaves a man "dead in sin," and that he has nothing to do but persevere and grow. Others think that conversion only partially cures the disease of sin, and that it is left for parties, homeopathies and tonics and the like to operate a perfect cure.

Some think that perfection is reached by one stupendous act of faith, that brings a distinct witness. Others think the perfection is spiritual maturity, reached by processes of growth, without a distinct witness to the time or even the point of maturity of the graces of age. Some regard perfection as the lowest round of eternal activity, others think that when a man is converted he is in heaven, and that larger states of grace are only progress or run with more and more unity, and that they furnish the basis of degrees of happiness in the world to come. All these views are honestly held, and have always been. The majority of Methodists have, perhaps, never agreed upon any one theory. They all agree that the doctrine of perfection is taught in the word of God, and that it is the duty of all Christians to leave the "principles of the doctrine of Christ and to go on to perfection."

A CLOSELY GUARDED WEIGHT.—The conscience-keeper of the nation's financial faith is deposited at the mint in Philadelphia, in the form of a Troy pound-weight, which is kept under duplicate locks and seals. There is a curious history connected with this weight. By it is determined the standard to which the accuracy of the gold and silver coins of the United States must attain. The commission appointed by the President to test the coins and make the annual assay use this weight, and on these occasions it is taken from its carefully-guarded seclusion, and it shows the accuracy or inaccuracy of the productions of the various mints in this country. This little cylinder is copied from a Troy pound-weight preserved in the Tower of London, and on this latter the coinage of Great Britain rests for reliability. This exact witness of financial integrity is carefully preserved and guarded from tampering hands. At the conclusion of the assay commission's labor the weight is intrusted to the care of a judge of the United States District Court, the collector of the port, and the director of the mint, locked up and solemnly sealed for another year, only to appear twelve months after and show which mint has been derelict in its work.

"Got any cow-bells?" asked a customer from the country. "Yes, step this way." "Those are too small. Haven't you got any larger?" "No, sir. The large ones are all sold." Customer started off, and got as far as the door, when the clerk called after him: "Look here, stranger, take one of these small bells for your cow, and you won't have half the trouble in finding her; for when you hear your bell you will always know she can't be far off." The farmer bought the bell.

John says that Christ's is the light that lighted up the world. This is shown to be true in all the progress of Christianity since this was written. The enlightened nations of the earth are the gospel nations.

Wages, Past and Present.

From the most reliable sources of information, and as the result of patient inquiry, the Philadelphia *Press* publishes comparative tables of the prices of labor in 1860, 1870, 1871 and 1878. The result shows that in thirty-two pursuits wages have increased from 1860 to 1878 from 5 to 10 per cent., or an average of about 11 per cent.; and that in twenty-five avocations they have decreased from 1 to 5 per cent. From the tables referred to, the following is taken to show the changes which have occurred by giving the daily wages of mechanical and general out-door labor:

	1860.	1878.
Farm labor, with board	$ 1 00	$ 1 00
Ordinary labor, with board	1 00	1 00
Ordinary labor, without board	1 50	1 50
Bricklayers	3 00	3 00
Carpenters	2 50	2 00
Blacksmiths	2 00	2 00
	1871.	1878.
Farm labor, with board	$ 1 25	$ 1 00
Ordinary labor, with board	1 00	1 00
Ordinary labor, without board	1 40	1 25
Bricklayers	3 50	2 50
Carpenters	2 50	2 25
Blacksmiths	2 50	2 00

The table showing the wages of people employed in factory and mill labor indicates very much the same fluctuation, except that for no grade of operatives is the compensation less at the present time than in 1860.

These inquiries make no attempt to ascertain the relative amount of employment for the various grades of labor now as compared with the supply at other times. It is assumed that the supply regulates the wages—that a supply less than the demand would enhance the price of wages, and the reverse if the supply was greater than the demand—there would appear to be more employment now in proportion to those who want it than in 1871. Without reference to the ratio of the unemployed to the whole number of people desiring to be employed, it appears that with the prices of the staple articles of food and clothing rather cheaper now than in 1860, and with wages considerably higher on the average, those who have employment ought to live as comfortably as before the war.

One great cause of complaint arises from the fact that during the "flush times," as the war period is termed, all classes of people in this country felicitate extravagant modes of living. Now that the pinch comes, which all feel, alike, are now unwilling to go back to the more frugal practices. Should all classes practice the economy of 1860 in 1871, there would be less indigestion and much more contentment.

At the present time the above figures contain a lesson of practical value. It is that the increase in the price of wages which ruled from 1860 to 1873 was not proportionate to the increase of the prices of food and raiment. The price of labor in any department is the last to feel the effect of any rise in general prices.

The English Wesleyan conference, now in session at Bradford, says the *Methodist*, is regarded with unusual interest, because the lay representation plan comes in to full operation with it. The system adopted in England is unlike that of the church in this country. There the ministers meet first, elect members to fill vacancies in the Legal Hundred, the corporate body, and the reception of candidates for the ministry. The ministers also elect the president of the Conference, the choice this year falling on Dr. J. H. Rigg, who visited this country a few years ago, and is well known here.

St John's Methodist Episcopal Church South, corner of Canal street and Lee Circle, of which the Rev. J. G. Wilson is pastor, has been relieved during the last few months of its debt of $1,000.

They had the two attitudes at the church in Chantry, England, on a recent Sunday, and services were accordingly dispensed with. A swarm of bees took entire possession of the edifice.

MARRIED.

WATKINS—PATTON.—In the Chapel, Mississippi College, on the 24th inst., by Rev. J. M. Weathers, Mr. R. C. Watkins, of Meridian, Miss., to Miss A. E. Patton, of Claiborne county, Miss.

Publisher's Department.

THE QUICKEST TIME EAST.—The Great Jackson Route shows making the quickest time to New York ever known, leaving New Orleans daily at 4:15 P. M. and arriving at New York at 9:05 A. M., allowing for the difference in time between the two cities, the run is made in the unprecedented time of fifty-three and three quarter hours. This quick time is made only by the great Jackson Route, and in the meantime the enterprise in rebuilding its track with steel rails and new ties, at heavy expense, and the thorough system of ballasting that has been undertaken. This fast train will be of great advantage to the people of this city, which it is hoped they will show their appreciation of by their patronage. Only one change of cars, which is made at Cincinnati, Ohio, where breakfast is taken in the splendid dining hall of that place at 8 A. M.

The route also makes the quickest time to Memphis, arriving at 2 P. M. Actual running time only seven and one-half hours. This train is the only direct line to New England points. The Great Jackson Route is certainly to be congratulated on the success of its new enterprise, and the New Orleans public should patronize this line.

Excursion tickets to Washington, Omaha and all the Northwestern summer resorts, to Niagara Falls, Portland, etc., are on sale at the lowest rates, with the privilege of stop-over at any place, and only one change of cars.

IN OUR paper will be seen the card of Messrs. Duhr & Co., of Baltimore, who are importers of ornamental church work, in Harrison Chairs, railing, bell cages and other articles are made after the most approved patterns. We have had dealings with these gentlemen for years, and have always found them honorable and clever business men. We cordially recommend them to our friends throughout the South.

WE WOULD call the attention of schools or colleges who need the services of a teacher in the advertisement, on this page, of E. F. Powell, who has secured an important position in the Whitworth Female College, at Brookhaven, Miss.

PARTIES visiting Cincinnati should stop at the Crawford House, one of the most popular hotels in the West. It is centrally located, and convenient to all public places.

VANDALIA LINE.—The attention of our readers and the traveling public is called to the merits of the above line. For parties going Eastby way of St. Louis there is no better road. Comfortable, commodious and elegant palace cars, gliding noiselessly, swiftly and safely along over a track so smooth that one is almost unconscious of motion unless he chances to look out of the window, offer for the time a home unequaled in splendor and luxurious ease by anything the most fastidious traveler of the past generation ever dreamed of. The popularity of this old and reliable road is constantly and steadily on the increase. The efficient and well-known and highly respected general manager, Col. Simpson, are fully appreciated by the traveling public.

THE Grand Hotel has become the popular resort of travelers and summer visitors. It is finely located in the fashionable quarter, near the elevated railroad, and convenient to all parts of the city. Visitors are delighted to find all the quiet and luxury of a home at the Grand, at prices no higher than at other first-class hotels.—*New Era*, May 18th, 6 p. m.

WHERE parties needing steam engines, boilers, mills, gins, presses, etc., see the advertisement of H. Dudley Coleman & Bro., No. 12 Union street, New Orleans, La., they being manufacturers and dealers of well-established reputation.

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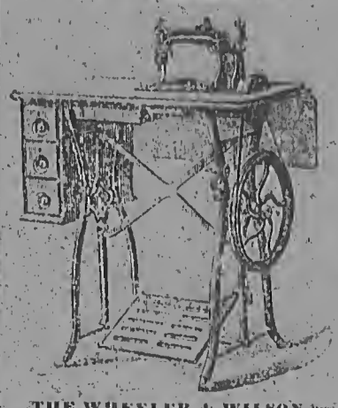

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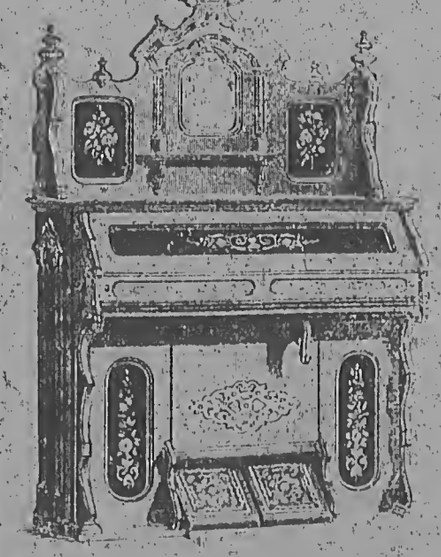

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THE CULTIVATION OF CELERY.

If I am fitted to instruct on the cultivation of any vegetable, it is this, as for many years I have cultivated immense quantities of roots annually, and this experience has resulted in greatly simplifying the operation. The seeds are sown in a well-prepared, rich border, as early in the season as ground can be worked. The bed is kept clear of weeds until July, until the plants are set out for the crop. But as the seedling plants are rather troublesome to raise, the plants can be purchased cheaper, unless when wanted in very large quantities. The European plan is to make a trench six or eight inches deep in which to plant celery, but our sudden rain-storms in summer soon showed us that this plan was not a good one here; so we set about planting on the level surface of the ground, just as we do with all vegetables. Celery is a "gross feeder," and requires an abundance of manure, which, as usual, must be well mixed and incorporated with the soil before the celery is set out.

When the ground is well prepared we stretch a line to the distance required and beat it slightly with a spade, so that it leaves a mark to show where to set the plants. These are placed at distances usually six inches between the plants, and four feet between the rows. Great care must be taken in putting out the celery to see that the plant is set to the depth of the roots—if much deeper the heart might be too much covered up, which would impede the growth. It is also important that the soil be well packed to the roots in planting, and if the operation can be done in the evening, and the plants copiously watered, no further attention will be required. If planted in July, nothing is to be done but to keep the crop clear of weeds until September, when the time the blanching process is to be begun, which consists in drawing the earth to each side of the celery and pressing it lightly to it, so as to cover the leaves and upward growth, preparatory to blanching, or preventing this from opening to the sun. This is done by the middle of September, by the first week in October is ready for banking up, which is done by drawing the soil on between the rows, and by laying or banking it close to each side of the row of celery. After being so banked up for a week it will be ready for use in three or four weeks, if wanted at that time, that is, as is usually the case, as needed for winter use only, unless to be put away in the cellar, all that it requires is the operation of handling. If the celery is to be left in the open ground where it was grown, a heavy bank must be made on each side of the rows, and, as cold weather approaches, say in this latitude by the middle of November—yet additional covering of at least a foot of leaves or litter must be closely packed against the bank to protect it from frost.—*Prof. Hedrick.*

MULCHES.

We visited lately an enthusiastic old friend, whose soil was profuse with weeds, and especially good sound purslane. These he had carefully pulled and buried. We said to him: "Your raspberries are blistered! Your young grapes are suffering from drouth. Your pear-trees are dried and parched. Your weeds would have served a capital purpose as a mulch about them." Indeed, amidst my heaps I would rather have creeping weeds growing than have the ground naked with heat. Weeds can always be utilized by cutting and carrying to the nearest tree. Then spread them and trample them well down. For summer they keep off the last possible moisture.

"They drive to your wood-shed" [illegible] the nearest sawmill, and scrape up a few loads of rotting sawdust and decayed chips. Large [illegible] are as boiling-places for weeds and slugs. If this sawdust is fresh cut it through pure water before using. It has the advantage of being free from seeds, and is specially adapted to your evergreens. [illegible] better for an arbor-vitæ, or for a bed of [illegible] than the richest soil. It is [illegible] apples.

The [illegible] called Ferns, [illegible]. They serve a valuable purpose where [illegible] is desired. They hasten the soil, [illegible] retain moisture, grass land. But, above all, they are valuable about trees and shrubs. The writer has seen them [illegible] fruit-trees which were [illegible] to destruction, but [illegible] stored vigor [illegible] application, we [illegible] apple-trees. [illegible] gooseberries and [illegible] raspberries.

Finally, a rapid [illegible] is providentially [illegible] the leaves [illegible] lives. Take [illegible] and [illegible] them for [illegible] which [illegible] to [illegible] burn them. They are intended to [illegible] protect [illegible] through the [illegible] are very [illegible] [illegible].

[illegible] the use of mulches. [illegible] of Almighty [illegible] the health of human beings is [illegible] good for trees.—*Rural Home.*

ENGLISH IVY.

[illegible] decorating [illegible] the [illegible] every year. [illegible] they commence [illegible] Being very strong, they will [illegible] any treatment, but [illegible] perfection, and [illegible] will grow [illegible] to grow them and they will grow without stint. Most [illegible] are too tall for them, as indeed they are for their wives. Neither plants nor people should have the temperature over sixty degrees Fahrenheit. Take care and not enfeeble your lyies by excessive watering or undue heat, and you will see they will not seem to mind whether the sun shines or not, or in what position or direction you train them. Indeed, so much will they do themselves to render a room charming, that we would rather have an unlimited number of them to draw upon than anything else in nature or art. Do you wish the ugly plain doors that shut off your tiny entry from your parlor to be arched or curved like those in the drawing-rooms of your richer neighbor? Buy a couple of brackets, such as lamps for the burning of kerosene are sometimes placed in, and screw them in the sides of the door. Put in each a plant of English ivy, the longer the better; then train the plants over the top, against the sides, indeed, any way your fancy dictates. You need not buy the beautiful but costly pots the flower dealers will advise; common glazed ones will answer every purpose, for, by placing in each two or three sprays of Coliseum ivy, in a month's time no vestige of the pot itself can be discerned through their thick screen. The English ivy growing over the walls of the building, instead of promoting dampness, as most persons would suppose, is said to be a remedy for it, and it is mentioned as a fact in the *Paper Hanger's Companion* that in a certain room where damp had prevailed for a length of time, the affected parts inside had become dry when ivy had grown up to cover the opposite exterior side. The close overhanging pendant leaves prevent the rain or moisture from penetrating to the wall. Beauty and utility in this case go hand in hand.—*Home Gardening.*

THE WAY TO RAISE TOMATOES.

There are a great many persons who cultivate the tomato in their gardens and have never yet learned the true secret of doing it well. I was formerly in this crowd myself. At first I left them grow as they liked, falling down and spreading over the ground like a vine. They never lasted through the season in this condition. The fruit that lay upon the earth rotted, or was preyed upon by slugs, worms and mice. Then I raised them above the ground by laying down posts or scantling, and covering with lath, old pickets or strips of board. This was better, but was not satisfactory. Somebody recommended that they should be trained on stakes, a stalk to a stake. This was still an improvement so far as the fruit was concerned, but it did not come up to the standard. Now I will tell you what this is:

Set your plants in a row or rows, if you have so many, say eighteen to twenty-four inches apart. Then put in two stout posts at the ends. Then train galvanized or other wire upon these posts so as to get about four of them one above another. If your posts are some distance apart, set stakes with a crow-bar along between, drive a nail at the level of the wire on which the wires should rest and fasten, and, as your plants come forward, tie them to your wires. If too luxuriant, trim off the superfluous branches. You will be astonished at the results of this treatment. Your fruit will be in profusion, large in size, and sound. Such a trellis makes a "sight to behold." What is more, your plants will continue to grow and produce until the frost interferes. It is the only true way of growing tomatoes, and when you have tried it once it will argue immense shiftlessness on your part ever to be satisfied with any other mode of cultivation.—*Country Gentleman.*

WATERING PLANTS IN SUMMER.—Plants growing in the open ground and fully exposed to the sun are frequently ruined by the very means taken to save them—by watering in hot, dry weather. Generally merely the surface of the ground is wet, and the moisture soon evaporates, leaving the soil dry and hard—almost impervious to air, as well as to the dews. But this is not the only nor the worst evil which results from the ordinary slight watering which plants get. The temporary, superficial moisture causes the roots to seek the surface, where, in the intervals between the waterings, the heat and drouth destroy them, and the plants become stunted or die outright. The remedy lies in more thorough irrigation and in a different mode of applying the water. In the case of young trees and large herbaceous plants, the best way is to carefully scrape away the soil around them in the depth of an inch or two, forming a shallow basin, into which sufficient water should be poured to moisten well the ground as deeply and as widely as the roots extend. When the water has soaked in, the dry earth should be returned, which will prevent a speedy evaporation. Among small plants, which cannot be treated in this way, make holes with an iron rod or a sharpened stake several inches in depth and fill them with water, which will thus reach the deepest roots.—*Rural World.*

PINEAPPLE MARMALADE.—Select the largest, ripest and most perfect pineapples that can be found; pare them and cut out all the blemishes; grate them on a large dish, using a coarse grater, and omitting the hard core which runs down to the center; weigh, or, in the absence of the grater, cut them into small bits. Add an equal weight of the best double-refined sugar in lumps; put them into a preserving kettle and mix them well together; set over a moderate fire and very slowly heat and skim well, stirring it after skimming. After the scum has ceased to appear stir the marmalade frequently until it is done, which will be in an hour and a half after it has come to a boil.

VALUE OF RICE AS A FOOD.—Rice is almost the only diet of the people in China, Asia and all Eastern countries. In those countries it is used as a substitute for potatoes. At the present low price of domestic rice, it is the cheapest food obtainable. Potatoes contain about 80 per cent. of water, and do not gain much in the process of cooking. Rice has no waste whatever, contains only 22 per cent. of water, and in boiling gains three times its original bulk. Hence one pound of rice, at 6¼ cents per pound, makes three times as much when cooked—equal to three pounds of potatoes at 2¼ cents per pound, or 7½ cents. Rice properly prepared should come upon the table dry, each grain unbroken, and served with the condiments used on potatoes, and be partaken of as a vegetable, with meats, and not as a dessert.—*Sanitarian.*

JAPAN MILLET.—A correspondent of the *New England Farmer* writes: Two years ago I received a package of seed labeled Japan millet, which I sowed in drills in my garden. In the course of the summer it grew to a height of about six feet, and the straw was more like corn in thickness of stock than common millet. It was rather hard-shelled and stiff, and I should not think it would be liable to lodge. It headed out early in September, and, though we had no frost before October, none of the seed matured. The heads were very large and of a greenish yellow. I fed it to the cows in October, and they liked it very much. I should think it would be an excellent fodder crop to feed green or dry, if sowed on rich ground.

William Crozer, the successful Long Island farmer, in speaking of roots, says: "As to the value of mangolds, turnips and carrots, my experience is that we can grow no roots which will produce so much good, solid food as Swede or ruta-baga (turnip). Horses, cattle and sheep will thrive on them. As for carrots, my experience has been against them as a general food for animals; they cause too much urine, and if fed in quantity will produce weak joints in animals, although they bring for the time being a beautiful coat of hair; but they will weaken the constitution, where Swede turnips will build it up."

SCRAPPLE.—Take two or three hogs' heads, hearts, a liver or two, and scraps of beef. Boil till tender in plenty of water. Then take out the meat, remove the bones, and rub the meat through a sausage grinder. Take the bones out of the soup, and skim off part of the grease. Then return the ground meat to the soup, add pepper and salt, and make it boil briskly. While boiling, stir in corn meal and buckwheat to the consistency of mush. Boil it about twenty minutes, and then dip it out into deep dishes. When cold, cut it into thin slices, and fry brown, like mush.—*Country Gentleman.*

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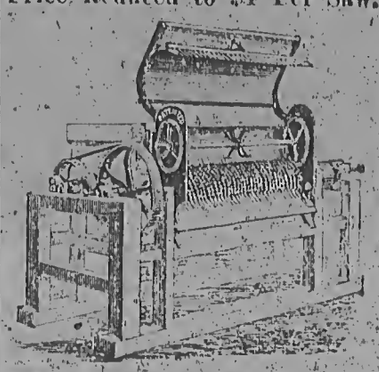

THIS GIN has been in use for the past five seasons, and several recent improvements have been added. It elevates all the lint from the seeds of the cotton fibre; prevents the cotton from breaking, and gives a Larger Yield of Lint from the same Amount of Seed than any other gin in use. The Revolving Head lightens the draft and causes the Gin to run faster with less driving power, thus doing a great deal more work within the same time while consuming a great deal of animal power than any other Gin. The seed being ginned very close, the length of the staple is increased producing cotton of the highest grade and market value. This improved gin is simple in detail of simple, with extra combination of last, added to increased value of work done more than covers the cost of the Gin in every bale ginned. Trial models cost by steamer.

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WE SOLICIT ORDERS for Portable or Stationary Mills, Gins, Presses, Engines and Machinery, Railroad and Plantation Supplies. Portable Engines for Cotton Gins.

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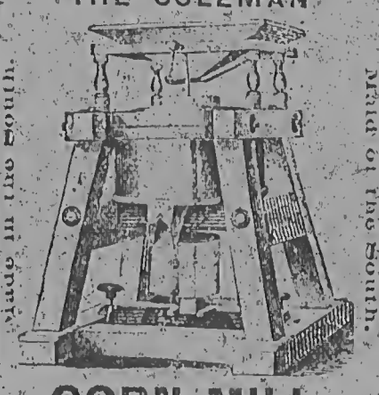

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VICTORIOUS at every State Fair in New York State, for Three Years, over Thirty Three different competitors, during the last Six Years.

Awarded the only Grand Medal for Corn Mill at any Corn Mill in the United States. Simple, strong, durable, and cheap; with Solid French Burr Stones. Send for Circular.

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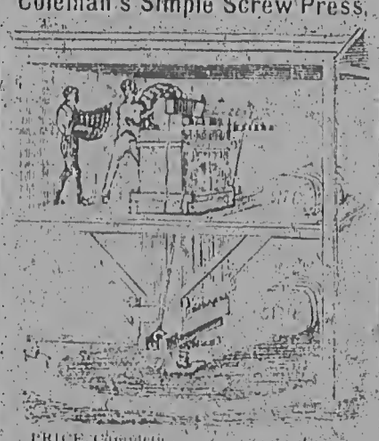

PRICE, Complete, $100.

Weight, 1600 lbs.

Packages for shipping, 60 cubic feet.

Will press 1000 lbs. of Cotton in 30 minutes.

Can be worked by two men.

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Grain Cleaners.

THE HIGHEST GRADE OF FLOUR.

by the NEW Process of Roller Milling.

City Trade and Export.

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Flour delivered to all parts of the city constantly.

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School-ship for ten years, board and tuition in English [illegible]
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Salaries of Instructors and Music Teachers [illegible]
Salaries, Instructors and Music Teachers, and Professors [illegible]

Jackson District High School.

R [illegible]

VANDERBILT UNIVERSITY.

F [illegible]

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N. O. Female Collegiate Institute.

T [illegible]

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—BY—

C. C. Case and Jas. McGranahan.

All who have seen it pronounce it equal to and in many respects better than will that have gone before.

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[illegible]

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THE GRAND NEW BOOK. A full history of

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Through [illegible] The Dark Continent. [illegible] Thousands [illegible] Terms liberal. For full particulars address HUBBARD BROS., Publishers, Philadelphia, Pa.

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SCIENTIFIC.

—Salicylate of sodium, properly administered, is found useful in cases of acute and inflammatory rheumatism.

—The story is familiar of Benjamin Franklin's speech after the conclusion of the labor of drafting the constitution, in which he said he had been in doubt whether the picture behind the President's desk represented sunrise or sunset. J. Norman Lockyer says in *Nature* that generally the clouds at sunrise are more orange, and more red at sunset. This must be due to a change in the number of molecules of aqueous vapor, or solid particles in the air.

—Prof. Helmholtz, who has done so much to explain the mechanism of sound, is applying similar principles to the phenomena of sight. In order to explain the curious phenomenon of color-blindness, which generally displays itself in an inability to distinguish red, he offers the hypothesis that the eye possesses three kinds of nerve elements, which, excited separately, cause the sensations of red, green of violet, these colors being the fundamental ones; and the colors of the spectrum, as well as compound colors, would accordingly have the property of exciting simultaneously, but in varying proportions, each one of these specific energies—red, for instance, only feebly affecting the violet and green elements, but strongly agitating the red ones, as is easily understood by those acquainted with the experiments made in this direction. It would follow that no natural color, however it may be, and even though it were one of the colors of the spectrum, which are the purest known, would create a truly simple sensation. The colors seen always comprise red, green or violet, although the true color may contain only one or two of them, showing color-blindness to be caused by the paralysis of one or two of these energies. Prof. Helmholtz thinks it is possible that with those who are color-blind the red elementals nerves are not entirely paralyzed, but that the green and violet simply predominate. If this supposition were correct, it would follow that, in placing between the eye of one color-blind and the light a transparent substance colored red, it would be possible to establish the equilibrium, because by such means a part of the green and violet rays is extinguished. The substance first used in this test was fuchsine, and the experiments were made with silk ribbons, chosen by a person who was color-blind. It is notably a bright red which he could not distinguish from a certain green, and a violet which made on him the same impression as blue. The result in all cases submitted to this experiment showed a remarkable effect produced by the interposition of the fuchsine prism in preventing colors from being confounded.

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NERVOUS AND

DEBILITATED!

VOLTAIC ELECTRIC BELTS

AND BANDS.

READER, ARE YOU AFFLICTED?

Have you received the sad news of your own and family's incurable disease? Are you afflicted with the horrors of dyspepsia, that most horrible of all diseases? Are you suffering ill, beset, timid, and wretched, and seeking relief? Are your nights made miserable by unrefreshing sleep, with frightful dreams, and your days by nervousness, debility, and lassitude? Are you troubled with pains in the head, back, or limbs? Have you a cough, with occasional bleeding of the lungs? Are you afflicted with rheumatism, neuralgia, or kidney complaints? Have you a disease of the throat, nervous, and pulmonary organs? Are you troubled with a multitude of gloomy feelings, such as fitful, nervous, and sometimes, continually dwelling on the mind, causing you to be low-spirited, and unfit for business or pleasure? Have you lost confidence in yourself? Are you bashful, timid, and unable to look a person straight in the face? Are you troubled with pimples on the face and back, and a sallow complexion? Have you a dull, heavy pain in the back part of the head, with frequent dizziness, weak eyes, and a general prostration of the system? Are you troubled with any of the following symptoms: Sick stomach, bad taste in the mouth, coated tongue, offensive breath, wind on the stomach, sour eructations, sinking or fluttering at the pit of the stomach, swimming of the head, hurried and difficult breathing, palpitation of the heart, headache over the eyes, pain in the back part of the head, dizziness, restless nights, highly colored urine, universal lassitude of the muscular system, pimples on the face, pains in the limbs, sudden flushes of heat over the body, with occasional chills, sharp pains shooting across the small of the back and chest, frequent desire to pass urine, which is pale and copious, constipation, alternate attacks of diarrhœa, drowsiness after meals, with restless nights and want of refreshing sleep, dry skin, hot hands, alternate chilliness and flushes of heat, sparks before the eyes, specks floating before the sight, pain in the eyeballs, with blurred vision, nervousness, sudden starting when spoken to unexpectedly, with a disinclination to converse on any subject for any length of time, lack of energy, hope, and confidence, with horrible dreams, and a thousand and one other symptoms that render life miserable and happiness impossible? Then you are laboring under the combined influence of Dyspepsia and Nervous Debility, and unless you procure relief by the use of VOLTAIC ELECTRIC BELTS AND BANDS, you will be a confirmed victim of disease, misery, and wretchedness, and will be unfitted for the duties of life, and a burden to yourself and friends.

READER, ARE YOU AFFLICTED?

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COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, Aug. 13, 1878.

COTTON.

The following report of the cotton market is taken from the New Orleans *Democrat*:

The market was quiet to-day, and the sales aggregated 1,2[illegible] bales at unchanged prices.

The following is the official closing of the Cotton Exchange:

	To-Day	Yesterday
Low ordinary		
Ordinary		
Good ordinary		
Low middling		
Middling		
Good middling		
Middling fair		

Sales to-day, [illegible] bales. Market quiet.

COTTON STATEMENT.

In store and afloat [illegible] Sept. 1, 18[illegible]	21,356
Gross receipts since yesterday	[illegible]
Gross receipts previously	1,[illegible]54—1,[illegible]47
Excess of [illegible]	[illegible]
Receipts from planters [illegible] since September 1	12,[illegible]28
Total supply	1,[illegible]67
Exported to-day	
Exported previously	1,[illegible]26—1,[illegible]75
Total stock [illegible] day	[illegible]
Total stock [illegible] day last year	[illegible]
Net receipts since yesterday	[illegible]
Receipts from other ports	[illegible]
Net receipts [illegible]	[illegible]
Net receipts same time last week	[illegible]
Net receipts same time last year	[illegible]
Net receipts since September 1	1,371,11[illegible]
Net receipts same time last year	1,18[illegible]

COTTON ON SHIPBOARD.

The amount of cotton on shipboard, as per account of the Cotton Exchange, is as follows:

Memphis	
Havre	
Bremen	
Mexico	
Coastwise	
Mobile and Texas	
Total	

This, taken from the stock at noon, as noted at the Exchange, leaves present [illegible] bales.

The receipts at all ports, consolidated, as per telegrams to the Cotton Exchange, show totals from [illegible] yesterday to noon to-day of 7[illegible] bales against [illegible] bales of last Tuesday, [illegible] last year and [illegible] days before.

MOVEMENT AT PORTS.

The movement at particular ports days, up to [illegible] M. to-day, is given below:

New Orleans	
Mobile	
Charleston	
Savannah	
Galveston	
Indianola	
Texas	
New York	
Boston	
Baltimore	
Philadelphia	
Total	
Receipts same time last year	
Receipts same time two years ago	

STOCKS.

The consolidated report for four days gives exports to—

	Great Britain	France	Continent	Total
This week				
Last week				
Two weeks ago				
Three weeks ago				
Four weeks ago				
Total this year				
Total last year				

The Destruction of Palestine.

BY THE "FUNNY MAN" OF THE NEW YORK TIMES.

When Palestine [illegible] Round Lake was closed the other day for repairs there was much speculation as to what accident had befallen it. The most generally accepted theory was that a large Methodist bishop was the active though involuntary cause of the temporary destruction of Jerusalem. It is said that on Monday evening last the bishop in question, who weighs about two hundred and fifty pounds, reached Round Lake late in the afternoon, preached for seven hours in the evening, and started at 11:45, under guidance of one of the worst small boys that ever lived, in search of the hotel. The small boy led him up by way of Damascus to the Hebrew frontier, and then maliciously told him that if he would climb the fence and keep straight on he would reach the hotel in five minutes. The unsuspecting bishop, with the aid of a stump and one or two large stones, succeeded in climbing the fence, and the small boy thereupon went away chuckling. In less than two minutes that unhappy divine stepped into the Dead Sea and wet both his feet. Filled with indignation at everything in general, he turned his footsteps northward, tripped over the Mount of Olives and fell heavily upon Jerusalem, completely flattening the temple and converting the Hills of Zion into one vast ruin. He was not seriously injured, however, and regaining his feet, he walked on with much caution. For all his caution, he could not help stepping on Bethlehem and kicking Nazareth into the Sea of Galilee. At this point he became somewhat confused, and wandered south, again laying waste the country, destroying towns and forests, and changing the course of rivers and brooks. Finally he reached the Mediterranean, and, skirting its shores in the direction of Egypt, gathered his shoes in safely. Of course Palestine had to be closed the next day, and two entire days were required to restore it to its former beauty. It always was an unhappy country, and the bishop was but the most recent of the innumerable destroyers, whether Assyrian, Egyptian, Roman or Arabian, who have taken upon it and trodden its cities under foot.

I am no farmer, I hope, as to Sundays; but I look abroad over the map of popular freedom in the world and it does not seem to me accidental that Switzerland, Scotland, England and the United States, the countries which best observe Sunday, constitute almost the entire map of safe popular government.

Professor—"Can you multiply to get the correct numbers?" Encl[illegible] are, to certain. Professor—"What will be the product of five apples multiplied by six potatoes?" Fo[illegible] many hardly. "Hash."

A great deal of time is consumed in opportunity. Wife is the flower of life.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	$4 00	4 60
Cotton sweeps	4 00	— —
Cultivators, Diam. and shovel-tooth	6 25	7 00
Cultivators, riding and walking	20 00	40 00
Shovels and spades	7 00	12 00
Axes	7 00	11 50
Shovel plows	4 50	5 50
Half do., with cutters	6 00	8 00
Double-shovel plow	4 60	5 25
Straub's corn mills	— —	— —
Corn mills, Coleman's	120 00	425 00
B. J. West's corn mill	200 00	— —
Tunnard's corn and pea planter	— —	— —
Cotton planter	15 00	— —
Wagons, Carts, Etc.:		
Wagon, two-horse	55 00	70 00
Wagon, four-horse	85 00	100 00
Wagon, two-horse, thim. skein	60 00	70 00
Wagon, four-horse	80 00	90 00
Cane wagon	190 00	210 00
Ox wagon	75 00	115 00
Ox cart, complete	— —	— —
Cane cart	110 00	115 00
Tongue cart, complete	— —	120 00
Plantation cart	45 00	60 00
Bagasse cart	65 00	75 00
Iron, ₱ lb.:		
Hoop	8¾	5
Sheet	3¾	5
Horse Shoe	3¾	4¾

BUILDING MATERIAL.

Bricks, ₱ 1,000:		
Lake	9 00	11 00
Country	— —	8 00
English fire	36 00	37 00
Lime, ₱ bbl.:		
Western	— —	— —
Common	2 00	2 25
Plaster Paris	2 25	2 50
Lumber, ₱ 1,000 feet:		
Flooring, dressed	15 00	35 00
Flooring, rough	18 00	18 00
Ceiling, dressed	14 00	25 00
Weather-boards, dressed	14 00	17 [illegible]
Weather-boards, rough	14 00	14 [illegible]
Scantling	14 00	— —
Shingles, ₱ bundle	2 50	3 50
Nails, best brands	3 20	— —
Smaller sizes proportionately	— —	— —
Glass, 7 by 9 to 10:		
Peoples, 8 by 10	— —	3 00
Prindle, 8 by 12	3 75	3 [illegible]
Lafcock, 10 by 12 to 14 by 20	4 50	4 [illegible]
Picket, 14 by 18 to 18 by 24	4 [illegible]	4 [illegible]
White Lead, best, ₱ lb	11	12
Paris Green, ₱ lb	25	30
Pat. Dryer, ₱ lb	10	13
Whiting, ₱ lb	1¾	2
Putty, in cullers, ₱ lb	3	5
Linseed Oil, ₱ gal	70	75

SASH, BLINDS AND DOORS.

Window Sash, 12x18:		
[illegible]	[illegible] per pair	[illegible] per pair
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
Sash Doors:		
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
Panel Doors:		
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]

GROCERIES.

Butter, ₱ lb:		
Western	[illegible]	[illegible]
New	[illegible]	[illegible]
Coffee, ₱ lb:		
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
Candles, ₱ lb:		
[illegible]	[illegible]	[illegible]
Sperm, best brands	12	13
Coal Oil, ₱ gal:		
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	2 75
Cheese, ₱ lb:		
Factory	[illegible]	[illegible]
N. Y. cream and English dairy	15	18
Fish, ₱ lb:		
Mackerel, extra No. 1, in bbls	— —	21 00
Mackerel, extra No. 1 in kits	— —	1 80
Sardines, quarter boxes	13	15
Flour, ₱ bbl:		
Superfine	[illegible]	[illegible]
XX	[illegible]	[illegible]
XXX	[illegible]	[illegible]
Choice XXX	[illegible]	[illegible]
Choice family	[illegible]	[illegible]
Fruits:		
Dried apples, ₱ lb	3	4
Dried peaches, ₱ lb	[illegible]	[illegible]
Raisins, ¼ quarter box	50	55
Raisins, ½ half box	— —	1 00
Raisins, ₱ whole box	1 50	1 85
Bananas, ₱ bunch	1 00	2 00
Crackers, ₱ lb:		
Soda	5	6
Butter	6	7
Sugar	8	9
Gingernuts	8	12½
Oil:		
Coal, in cases, best	40	48
Coal, in barrels, best	30	35
Lubricating, in cases	[illegible]	30
Lubricating, in barrels	[illegible]	25
Lard, in barrels, best	70	80
Molasses, in barrels:		
Common	[illegible]	25
Fair	[illegible]	[illegible]
Prime to choice	35	42½
Golden and Reboot strings	[illegible]	[illegible]
Half bbls. and kegs 10c. more.		
Rice, Louisiana, ₱ lb:		
No. 2	4¾	5
Ordinary	[illegible]	[illegible]
Fair	[illegible]	[illegible]
Prime to choice	[illegible]	[illegible]
Soap, ₱ lb:		
XX Palm	[illegible]	[illegible]
Modern magnolia	[illegible]	[illegible]
Kelly's olive	[illegible]	[illegible]
Starch, ₱ lb	[illegible]	[illegible]
Salt, in sacks:		
Fine	[illegible]	1 05
Coarse	85	90
Sugar:		
Good fair	7	8
Prime	[illegible]	8¾
Choice	[illegible]	[illegible]
Yellow clarified	[illegible]	[illegible]
White clarified	[illegible]	9
Crushed	[illegible]	[illegible]
Powdered	[illegible]	[illegible]
Spices, ₱ lb:		
Allspice	15	[illegible]
Pepper	[illegible]	14
Cloves	[illegible]	[illegible]
Cinnamon	[illegible]	[illegible]
Tea, ₱ lb:		
Black Oolong	75	1 10
Green Imperial	80	90
Tobacco, manufactured ₱ lb:		
Chewing, common	40	45
Chewing, fair	[illegible]	[illegible]
Chewing, prime	[illegible]	[illegible]
Chewing, choice	65	70
Smoking	[illegible]	[illegible]

GRAIN AND FEED.

Corn, ₱ bushel:		
Yellow	[illegible]	[illegible]
White	[illegible]	[illegible]
Mixed	[illegible]	[illegible]
Oats, ₱ bushel:		
Red Rustic	[illegible]	[illegible]
Texas	[illegible]	[illegible]
Acadia	[illegible]	[illegible]
Bran, ₱ 100 lbs	[illegible]	[illegible]
Hay, ₱ ton:		
Prime	[illegible]	[illegible]
Ordinary	[illegible]	[illegible]
Cow Peas:		
Whippoorwill	[illegible]	[illegible]
Mixed	[illegible]	[illegible]
Clay	[illegible]	[illegible]

PROVISIONS.

Bacon, ₱ lb:		
Breakfast	[illegible]	[illegible]
Shoulders	[illegible]	[illegible]
Sides, clear rib	[illegible]	[illegible]
Sides, clear	[illegible]	[illegible]
Hams, sugar cured	[illegible]	[illegible]
Mess Pork, ₱ bbl	[illegible]	[illegible]
Dry Salted Meats:		
Shoulders	[illegible]	[illegible]
Lard, ₱ lb:		
Choice, in kegs and pails	[illegible]	[illegible]
Choice, in tierces and barrels	[illegible]	[illegible]

ESCULENTS.

Potatoes, ₱ bbl	[illegible]	[illegible]
Onions, ₱ bbl	[illegible]	[illegible]
Apples, ₱ bbl	[illegible]	[illegible]
Cabbages, ₱ lb	[illegible]	[illegible]

WOOL.

Burry	[illegible]	[illegible]
Tallow and clean	[illegible]	[illegible]
Live sheep	[illegible]	[illegible]

BALING STUFFS.

Bagging:		
India	[illegible]	[illegible]
Jute	[illegible]	[illegible]
Ties, Xaxon best, per bundle, 80	[illegible]	[illegible]
Iron and buckles	[illegible]	[illegible]
Twine, hemp	[illegible]	[illegible]

POULTRY AND EGGS.

Poultry:		
Chickens, per [illegible]	[illegible]	[illegible]
Young	[illegible]	[illegible]
Ducks	[illegible]	[illegible]
Geese	[illegible]	[illegible]
Turkeys	[illegible]	[illegible]
Eggs, ₱ dozen:		
Western	[illegible]	[illegible]
Louisiana	[illegible]	[illegible]

ORIGINAL.

The process adopted by Dr. Price in making his Special Flavoring Extracts is original. By this new process he is enabled to produce flavorings of the finest quality, retaining the freshness of fruit, so concentrated that a small quantity produces each characteristic flavor.

Religious Notices.

THERE will be a camp meeting at China Grove, Pike county, Miss., beginning on the third of October next, known as the China Grove and Pearl River camp meeting. We have plenty of good water and camping ground, which we offer to the public free of charge, and cordially invite everybody to come, and prepare for their own accommodation, as it will be strictly self-sustaining. There will be a lot for horses, and a boarding tent, for those who prefer paying the money, on very reasonable terms. Ministers of the gospel are earnestly requested to attend—for whom, with their families, accommodations will be made.

P. HOWARD,
15 I. W. COOPER.

THE annual camp meeting at Asbury camp ground will embrace the fourth Sabbath in October, commencing on Thursday night before. The above-named camp ground is located in the bounds of the Sepulga circuit, Prattville district, Alabama Conference. The meeting will be conducted on the self-sustaining plan—that is all are expected to provide their own lodging and lunch. Ministers and their families will be provided for. (15) ROBERT SMILIE, P. C.

THE camp meeting at the Holland camp ground, Jasper county, Miss., will commence on Friday before the first Sunday in October next. It is fifteen miles south of Hickory station, Mobile and Meridian railroad, and ten miles west of Enterprise, Mobile and Ohio railroad. We invite all the preachers who can come to do so. We will take care of you.

D. R. BRADFORD, P. in C.

THE annual camp meeting at Mount Zion, Harrison county, Miss., will commence on the first Friday in October next, and continue one week. The camp ground is situated fifteen miles south of Gulfport, [illegible] on the Gulf Coast, and [illegible] Saturday before the first Sunday in October. Ministers of the gospel are invited to come and [illegible]

[illegible] P. C.

THE camp meeting at Silsam camp ground, in the [illegible] Conference, will commence on Friday before the first Sunday in October next, and continue [illegible] days. [illegible] Preachers expected to attend are requested to [illegible]

[illegible] P. C.

THE camp meeting at the Nelson camp ground, [illegible] county, Miss., will commence on Friday before the first Sunday in October next, and continue [illegible] days. [illegible] Preachers expected to attend are requested to [illegible]

[illegible] P. C.

THE New Hope camp meeting, near Lockhart, Pike county, Miss., will commence on Friday before the first Sunday in October next, and continue [illegible] days. [illegible] Preachers expected to attend are requested to [illegible]

[illegible] P. C.

THE camp meeting for Spring Hill will commence on Friday before the first Sunday in October next, and continue [illegible] days. [illegible] Preachers expected to attend are requested to [illegible]

[illegible] P. C.

THE camp meeting for Spring Hill camp ground, Springville circuit, Shreveport district, Louisiana Conference, will commence on Friday, the sixth day of September, 1878. Ministers of the gospel are particularly requested to attend—for whom, with their families, accommodations will be made.

P. HOWARD,
15 I. W. COOPER.

THE camp meeting on the Union circuit, Brandon district, Mississippi Conference, will embrace the fifth Sunday in September, commencing on Thursday night before. This meeting will be on the self-sustaining plan. The ministers of the Meridian and Brandon districts are invited to attend. Also all others who can come. There will be conveyance for ministers at Hickory station on Friday morning. Provision will be made for the preachers and their horses.

J. R. HOLLOWAY, P. C.

PROVIDENCE CAMP MEETING will begin on Tuesday, September 3, and continue one week. The camp ground is situated fifteen miles east of Hazlehurst. Commodious public tents will be in readiness to accommodate visitors at moderate prices. The services will be under the direction of Rev. W. E. M. Lathop, D. D., presiding elder of the district. Provision is made for the transportation of preachers coming at Hazlehurst, free of charge. Come, brethren! Do not wait for special invitations.

[illegible] P. C.

WILLIAMS' CAMP GROUND is located on the Pensacola Railroad, thirty-three miles from Pensacola. The time for holding the meeting will embrace the second Sunday in September, commencing on Thursday night. Ample arrangements are made for ministers. All are cordially invited. Arrangements are made for visitors. The meeting will be on the self-sustaining plan.

W. W. WILLIAMS, President.
W. W. BRAVERS, Secretary.

CHINA GROVE CAMP GROUND, near Ozark, Dale county, Ala.—The camp meeting at the above camp ground will commence on Friday night before the first Sunday in October next, and continue until Wednesday morning following. There will be ample arrangements made to accommodate all visitors, and ministerial and lay help respectfully and earnestly solicited. There is a lot and public lot on the ground sufficient to accommodate all visitors who may desire to attend said meeting. At very reasonable prices.

[illegible] P. C.

THE camp meeting on the Union circuit, Brandon district, Mississippi Conference, will embrace the fifth Sunday in September, commencing on Thursday night before. This meeting will be on the self-sustaining plan. The ministers of the Meridian and Brandon districts are invited to attend. Also all others who can come. There will be conveyance for ministers at Hickory station on Friday morning. Provision will be made for the preachers and their horses.

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[illegible] P. C.

THE annual camp meeting at Bake's Mills will embrace the first Sunday in September, beginning on Thursday night before. August 29. A general invitation is hereby extended to all preachers of the gospel to attend. The quarterly conference has appointed Friday before the camp meeting (August 23) as a day of fasting and prayer, to be observed by the church in the bounds of Lake circuit.

W. H. R. LITTLE.

CAMP MEETING NOTICE.—The Union camp meeting for the Wayne circuit, Mississippi Conference, will begin on Friday night before the fifth Sunday in September next, and will be conducted on the self-sustaining plan. Preachers are cordially invited to attend.

D. G. W. [illegible], P. C.

THE camp meeting for Ratcliff's Hill camp ground, Springville circuit, Shreveport district, Louisiana Conference, will commence on Friday, the sixth day of September, 1878. Ministers of the gospel are particularly requested to attend, and will be provided for. Others will come prepared to take care of themselves, as the meeting is to be held on the self-sustaining plan.

W. B. STAYTON.

THERE will be a camp meeting at Linwood camp ground, Spring Hill circuit, Meridian district, Mississippi Conference, beginning on Friday night before the fourth Sunday in August, 1878. Ministers of the gospel are invited to attend. Ample provision will be made for them.

[illegible] P. C.

AT SMITH CAMP GROUND, Gaston, Choctaw county, Ala., there will be a camp meeting, embracing the first Sunday in September, 1878, beginning on Friday night before. For this meeting we most earnestly solicit the cordial support of the entire circuit and adjacent communities. To ministers of the gospel we say, Come over and help us.

ALEX HEARD, P. C.

The annual camp meeting at Lake, Miss., will embrace the first Sunday in September, beginning on Thursday night before. August 29. A general invitation is hereby extended to all preachers of the gospel to attend. The quarterly conference has appointed Friday before the camp meeting (August 23) as a day of fasting and prayer, to be observed by the church in the bounds of Lake circuit.

W. H. R. LITTLE.

CAMP MEETING NOTICE.—The Union camp meeting for the Wayne circuit, Mississippi Conference, will begin on Friday night before the fifth Sunday in September next, and will be conducted on the self-sustaining plan. Preachers are cordially invited to attend.

D. G. W. [illegible], P. C.

THE camp meeting for Ratcliff's Hill camp ground, Springville circuit, Shreveport district, Louisiana Conference, will commence on Friday, the sixth day of September, 1878. Ministers of the gospel are particularly requested to attend, and will be provided for. Others will come prepared to take care of themselves, as the meeting is to be held on the self-sustaining plan.

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ALEX HEARD, P. C.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

Amite City	Sept. 14, 15
Covington	21, 22
Pearlington	28, 29
Caledonia	Oct. 5, 6
Enon	12, 13
Westville	19, 20
Mount Carmel	26, 27
China Grove	Nov. 2, 3
Handsboro	16, 17
Ocean Springs	23, 24
West Pascagoula	30, Dec. 1
East Pascagoula and Chickasaba	Dec. 7, 8
Moss Point	14, 15

8 THOMAS PRICE, P. E.

BRANDON DIST.—FOURTH ROUND.

Newton, at St. Mitchell's camp ground	Sept. 7, 8
Trenton, at Trenton camp ground	14, 15
Raleigh, at Trinity	21, 22
Homewood, at Homewood	28, 29
Philomel Bunyan's spring camp ground	28, 29
Morton and Forest, at Forest	Oct. 1
Prairie	12, 13
Rankin	19, 20
Carthage	Nov. 2, 3
Walnut Grove, at Scotland	9, 10
Farmhill	23, 24
Brandon Station	30, Dec. 1
Lake, at Lake	Dec. 14, 15

Lake camp meeting will commence August 29, [illegible] days.

1 WILL. H. LEIGH, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

Mansfield	Sept. 14, 15
Pleasant Hill, at Beulah	21, 22
Logansport	28, 29
South Bossier, at Elm Grove Valley	Oct. 5, 6
North Bossier, at Red Lands	12, 13
Mooringsport, at Mooringsport	19, 20
Springville	26, 27
Natchitoches	Nov. 2, 3
Natchitoches circuit	9, 10
Arcadia	16, 17
Dubach	23, 24
Shreveport	30, Dec. 1

The camp meeting at Beulah will commence on the Friday before the first Sunday in September. Ministers are invited to be present.

15 ROBERT RENTZ, P. C.

NEW ORLEANS DIS. THIRD ROUND.

Algiers	[illegible]
Carrollton	[illegible]
Morgan's Line	[illegible]
Felicity Street	[illegible]
Carondelet Street	[illegible]
Lafourche and Terry	[illegible]
Louisiana Avenue	[illegible]
St. Mary's	[illegible]
Fifth street and Crossman's Lane	[illegible]
Bayou Bridge	[illegible]
[illegible]	[illegible]

[illegible] JOHN POLLARD, P. E.

MISCELLANEOUS.

THE TRIUMPH

STEAM COTTON BAND PULLER

AND PICKER.

THE [illegible]

NEW AND IMPORTANT INVENTION.

THE STEAM PULLER has been [illegible] and has long existed [illegible] of the Cotton Gin. It is now in [illegible] of the Cotton Gin, [illegible] of the [illegible] of the [illegible] day by the million. The old hands are [illegible] they command the price, and NOT DO SO is [illegible].

THE PULLER can be attached to any [illegible] style of press, and at an expense that is [illegible] compared to the [illegible] to be derived from its use. It is simple, and can be operated by [illegible] compression without danger of getting out of order. The speed is equal to [illegible] cotton [illegible] any hands.

For terms and [illegible] address, [illegible]

LEWIS JOHNSON, Builder,

Corner Julia and Dorgenois streets,

NEW ORLEANS, LA.

Refer to

JOHN A. KLEIN, ESQ.,

MAGNOLIA VALLEY FARM,

JACKSON, MISS.

W. C. SHEPARD & Co.,

NO. 29 CAMP AND 116 COMMON ST.,

NEW ORLEANS, LA.

Have in store an elegant Porcelain Decorated (nearly equal to French China in appearance, and far more durable) DINNER SET, comprising 124 pieces, to wit:

12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes.

Stone China DINNER SETS,
Stone China TEA SETS,
Decorated CHAMBER SETS,
Real French China DINNER SETS,
Gold Band China TEA SETS,
Table TUMBLERS,
Table GOBLETS,

WRITE FOR PRICES

8p W. C. SHEPARD & CO.

J. THOMSON & BROS.,

IMPORTERS AND DEALERS

IN

CARRIAGE, WAGON

AND

CART-MAKERS' MATERIAL,

Axle Manufacturers.

Light Carriages and Spring Wagons,

At Lowest possible Prices,

68 AND 70 SOUTH RAMPART ST.,

Between Common and Gravier,

NEW ORLEANS.

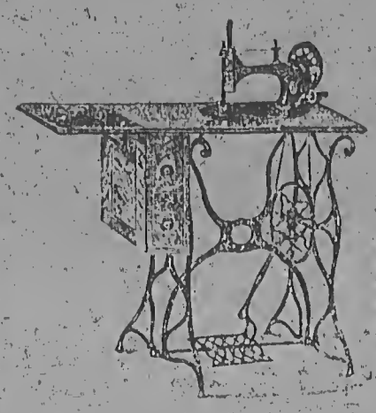
$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & Co., Portland, Maine.

MISCELLANEOUS.

Great Reduction in the Prices

OF THE

WORLD-RENOWNED SINGER FAMILY SEWING MACHINE



BEWARE OF

Worthless Imitation Machines

The Singer Will Last a Lifetime

The fact that the only Sewing Machine [illegible] unscrupulous men have attempted to imitate the Singer is sufficient evidence of its superiority over all others. There is no longer any excuse for buying any of the Cheap Machines hawked about the country, with no claim for patronage except cheapness.

SEND FOR CIRCULAR.

ADDRESS

THE SINGER MANUFACTURING CO.,

No. 185 Canal Street, New Orleans, La.

PRICE LIST OF J. J. MARTIN'S

GREAT DEPOT

NO. 5 CAMP STREET, NEW ORLEANS.

TEAS.

COLONG, [illegible]
ENGLISH BREAKFAST, [illegible]
IMPERIAL OR GUNPOWDER, [illegible]
MIXED TEAS, [illegible]

COFFEE.

[illegible]

C. P. BARNES & BRO., Jewelers,
Main St., bet. Fifth and Sixth, Louisville, Ky.

Gold Pens!

C. P. BARNES & BRO., Gold Pen Makers,
Main St., bet. Fifth and Seventh, Louisville, Ky.

C. P. BARNES & BRO., Jewelers,
[illegible] Main St., bet. Sixth and Seventh, Louisville, Ky.

POCKET KNIVES

C. P. BARNES & BRO., Jewelers,
[illegible] Main St., Louisville, Ky.

DR. PRICE'S

Cream Baking Powder

Special Flavoring Extracts

Eminent Chemists and Physicians certify that these goods are entirely free from adulteration, pure, strong, healthful, and far more reliable than any others, and that they use them in their own families.

DR. PRICE'S Exquisite Perfume for the Toilet, Handkerchief, Toothene, [illegible]

USE STEELE & PRICE'S EUPULIN YEAST GEMS.

STEELE & PRICE, Mfrs., Chicago, St. Louis & Cincinnati.

The above goods are sold by Messrs. Finale Lewis & Co., John I. Adams & Co., [illegible] bers, and Burke & Thompson, New Orleans.

FOOD CURE TRADE MARK

BLANCHARD FOOD CURE CO.,

27 UNION SQUARE, NEW YORK.

The FOOD CURE SYSTEM is founded in FACT and COMMON SENSE.

A 64 page Pamphlet explanatory of the system, and postpaid to any address.

THE BLANCHARD BLOOD AND NERVE FOOD

Or Tonic Extract of Wheat

CURES NERVOUS DEBILITY, MENTAL PROSTRATION, LOSS OF SLEEP, DYSPEPSIA, CONSUMPTION, SCROFULA, CATARRH, NEURALGIA, RHEUMATISM AND LOSS OF ANIMAL ENERGY.

The only reliable Brain Invigorant.

$1 PER BOTTLE, sent by express to your address at best.

Circulars sent free.

SAM'L E. MOORE, Agt., Cor. Canal and Royal Sts., New Orleans.

$8, $10, $15 EACH,

WASHBURN'S PHOTOGRAPHIC ART GALLERY,

(OR. CANAL ST. AND EXCHANGE PLACE.)

☞ The handsomest place of the kind in the city.

A PERFECT LIKENESS TAKEN and finished in a manner unequaled by any other establishment in this city.

Copying old Pictures a specialty. Remember WASHBURN'S, NEW GALLERY.

EXCURSION TO GRETNA.

Jackson Street Ferry.

FARE 10 CENTS for the Round Trip.

No extra charge for round-trip on band.

$5 to $20 per day at home. Samples, worth $5, free. Address STINSON & CO., Portland, Maine.

OUR NEW GOLD METAL WATCHES

[illegible]

METAL WATCH FACTORY, [illegible]

IMPORTANT NOTICE.

Are You Troubled With Rats and Mice?

EVERYBODY ANSWERS, YES!

Mitchell's Poisoned Wheat

A NEW DISCOVERY. It is the only reliable remedy. Simply wheat to the whole grain, dipped powerfully poisonous to animal, and deadly Nature's remedy for the complete and high extermination of rats, mice and other [illegible] pests. Price, only 25 cents.

The trial will prove its efficacy. It will also relieve you from those annoying and destructive pests. Sold by druggists generally throughout the United States and principal depots for the United States.

M. F. CREAMER & CO.,
Manufacturing Chemists,
[illegible]

Also at Messrs. FINLAY & THOMPSON'S, Magazine street.

OSCAR A. FOINE, COMMISSION MERCHANT, and dealer in Wood, 73 Front street, [illegible] consignments of Cotton, Sugar, Rice, Molasses, etc. 93 DECATUR ST. (Old Levee), New Orleans, La.

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, AUGUST 22, 1878. NO. 34.

AUGUST.

BY WILLIAM CULLEN BRYANT.

The quiet August noon is come;
A slumberous silence fills the sky;
The fields are still, the woods are dumb;
In glassy sleep the waters lie.

And mark you soft white clouds that rest
Above our vale, a moveless throng;
The cattle on the mountain's breast
Enjoy the grateful shadow long.

Oh, how unlike those merry hours
In sunny June, when earth laughs out,
When the fresh wind made love to flowers,
And woodlands sing and waters shout—

When in the grass sweet waters talk,
And strains of thy music swell
From every floss-cup of the rock,
From every nameless blossom's bell!

But now a joy too deep for sound,
A peace no other season knows,
Hushes the heavens and wraps the ground,
The blessing of supreme repose.

News of the Week.

DOMESTIC.

NEW ORLEANS, Aug. 14.—The fever seems to be gaining ground. Its origin has been traced to persons who came up from below on the steamboat Golden Crown, and ran the quarantine blockade two weeks ago to-day.

One person that came up on the boat has died, and several more are down with fever. Prof. Ducker, living next door to some of the parties that came up on the boat and had her was taken with it, suddenly died last night. His son is now down with it. George Bergmas, a prominent tobacconist, was taken sick last of the week, and will probably not live through the night. The fever seems to be well spread north on Jefferson street, its former locality. So far as can be learned, to the present time there have been 5 deaths and 17 cases reported in the last forty-eight hours. There are probably 50 or 75 cases in the city. The weather is favorable for spreading the disease, it being cold, damp and foggy.

GRENADA, Aug. 11.—Owing to the sickness of the mayor and councilmen, the undersigned have been appointed by the citizens of Grenada, at a general meeting, to receive and distribute whatever pecuniary aid may be obtained for those suffering with yellow fever in Grenada.

The disease is here in its most malignant form, and the sick are so numerous and destitute as to make it utterly impossible for Grenada, unaided, to relieve or move them. The assistance of the charitable is respectfully solicited, and the press is asked to copy this dispatch.

ROBT. MELLIN.
R. S. RINGGOLD, M. D.,
Health Officer.
THOMAS WALTON.

WASHINGTON, Aug 14.—The Auditor returns to the Department of Agriculture show the average condition of the cotton crop in ten cotton States as 95—a decline of four. North Carolina, 82—a gain of 1; South Carolina, 97—loss, 7; Georgia, 96—loss, 13; Florida, 99—loss, 1; Alabama, 98—loss, 4; Mississippi, 96—loss, 6; Louisiana, 99—loss, 5; Texas, 105—gain, 2; Arkansas, 98—loss, 7; Tennessee, 92—loss, 6. Of 299 counties reported 100; 83 above, 15 below.

The condition of the crops is somewhat better than in August, 1877.

MEMPHIS, Aug. 15.—Thirty-three cases of fever and six deaths reported from nine o'clock last night up to-night.

The Memphis and Grenada, and Memphis and Little Rock railroads have stopped running their trains.

Nearly all the towns in all directions are quarantined against us. Several of the largest business houses in the city will close to-morrow, and will remain closed until after frost.

The Gayoso and the Commercial Hotels closed to-day. The Howards have organized and sent out twenty nurses to-day. The Masons and Odd Fellows have gone to work and are doing much good. Considerable excitement prevails. Thousands have left the city, and every train is crowded down.

WASHINGTON, Aug. 15.—The following was received from Grenada,

GRENADA, MISS., August 11.—
[Mayor of Wilmington:] Help to pay nurses and bury the dead. Our town is a graveyard. We need help. The fever is dying and I am the only officer left.
E. A. MELTON,
Deputy Marshal and Acting Mayor."

Immediately on receipt of this the Board of Aldermen convened in special session and made an appropriation for the Grenada sufferers, appointed a committee of seven to solicit contributions from citizens, and thought a liberal sum will be raised.

MEMPHIS, Aug. 16.—The Board of Health raised the quarantine at this point this morning.

Twelve new cases and three deaths reported this morning.

At a mass meeting held at Greenwood Opera House this morning a committee of twenty-five citizens was appointed to take such action as may be deemed necessary for providing for the safety for such of our people as are peculiarly unable to do so without assistance. They requested Memphis to borrow $30,000 for the relief of the poor and needy.

James Speed, ticket agent of the Louisville and Louisville railroad, sold $60 worth of tickets since yesterday. Nearly half the population of the city ...

Aug 16 4 30 P. M.—
1. *Stevenson, New Orleans*: Quarantine is simply to take care of the sick if any arrive by boats—nothing else.

HENRY C. HAARSTICK,
Vice-President Miss. Valley T. Co.

It may be stated, in connection with the above, that St. Louis never detains any boats except to take charge of any sick passengers whenever there are such.

CHICAGO, Aug. 17.—The papers to-morrow will publish the particulars of the defalcation of Charles W. Angel, secretary of the Pullman Palace Car Company. The loss sustained is $120,000, partly cash, partly securities of the company. The money he drew out of the bank was on checks of $25,000 each. It is possible he has converted the securities, and with the proceeds and money gone to Europe.

BOSTON, Aug. 17.—Carefully prepared statistics of the State Bureau of Labor show there are 28,805 working people unemployed in Massachusetts.

FAIRPOINT, N. Y., Aug. 16.—Gov. Colquitt, of Georgia, who is to leave for home in the morning, was called upon to-night for a farewell address, and spoke with great feeling, eloquence and power, urging that Christian men of the North and South should meet each other face to face, and join hands in their efforts to bring permanent peace and good will to the country. In closing he invited all present to visit Georgia, in which State they would receive a glad and hearty welcome. The Governor's remarks were received with repeated and hearty demonstrations of applause.

GRENADA, Miss., Aug. 19.—The mortality is terrible. The scenes cannot be described. Dr. Mandeville, an experienced yellow fever physician, says he never saw anything that would begin to compare with it—that it is fearful beyond any description. Total deaths over seventy, and with no abatement and no hopeful cases reported. Several deaths have just been reported. It seems none are to be spared.

NASHVILLE, August 19.—Hon. Bailie Peyton died in Gallatin, yesterday afternoon, of effusion of the brain. He was a representative in Congress from 1823 to 1837; served on the staff of Gen. Taylor in the Mexican war, and was appointed minister to Chili by Fillmore. He was afterward United States district attorney for Louisiana, and later practiced law in San Francisco.

VICKSBURG, Aug. 19.—The health officer is unable to give official estimates, but there are at least 100 cases in the city, and increasing rapidly. Four interments to-day from yellow fever. There have been 18 deaths to date. The City Council abolished the quarantine this evening.

ST. LOUIS, Aug. 19.—The medical authorities say there is no yellow fever here, and no apprehension is felt that there will be.

MEMPHIS, August 20.—It is estimated that 200 cases of yellow fever are under treatment; and 12 deaths in the past twenty-four hours—among them R. H. Shelby, a lawyer. Among the new cases to-day are Dr. Balfour, health officer, and Dr. Robbins.

By authority of Most Worshipful Grand Master Murphy, an appeal is hereby made to all Masons, wheresoever dispersed, to contribute to the relief of the sick and destitute in this city.
N. H. PAXTON,
Grand Commander Knights Templar, and Chairman of Masonic Relief Committee.

RICHMOND, Aug. 20.—The City Council passed a resolution authorizing the president of the Board of Health, with the approval of the council, to instruct the committee on health to take measures for the protection of the health of the city. The precautionary measures of the Board of Health will only affect vessels from infected ports, the board being entirely opposed to any land quarantine.

BOSTON, Aug. 20.—Responding to the request for assistance from the mayor of Memphis, Mayor Pierce, of this city, authorizes the former to draw on him at sight for $1,500. The citizens will meet at noon to-morrow to take measures to relieve the distress in Memphis.

FOREIGN.

LONDON, Aug. 15.—Advices received by way of Constantinople say that Gen. Szapary's division of the Austrian army of occupation was defeated near Tuzla on the eleventh of August, after a battle which lasted twelve hours.

The *Times'* Constantinople dispatch says: Labaroff, the Russian ambassador, has handed to the Vizier a note announcing that a large portion of the Russian forces are about to be withdrawn. Embarkation will begin early next week. Russia has represented that the British fleet ought to retire simultaneously with the Russian troops, but as that suggestion is as yet unanswered, Russia has also hinted that the Porte ought to engage not to fortify the lines of Tchadmedje for some time. This proposal is unfavorably received.

LONDON, Aug 16.—The session of Parliament was prorogued to-day by the Queen until the second of November, 1878. In the royal speech, which was read on the occasion, the Queen congratulated Parliament on the conclusion of peace by the Berlin Congress, and the Cyprus treaty was referred to as a guarantee of Turkish independence and pledge of reform. The conduct of the troops was highly praised.

The Queen, in her speech proroguing Parliament, attributes the pacific solution of the difficulties in the East to the support of Parliament, and believes that the peace concluded by the Congress of Berlin will be satisfactory and durable.

BERLIN, Aug. 16.—Emil Hoedel, the tinsmith from Leipzig, who attempted to assassinate the Emperor William, May 11, has been executed. He was beheaded this morning at an early hour in the court-yard of the new prison. The Imperial warrant, decreeing that justice should take its course, was signed on the eighth of the present month. Hoedel was about twenty-one years of age.

GENEVA, Aug. 17.—The World's Convention of the Young Men's Christian Association is meeting with success highly satisfactory to its promoters. Average attendance at the conferences, one thousand. Delegates are present from America, Belgium, England, France, Holland, Spain, and the Protestant countries of Switzerland.

VIENNA, Aug. 20.—The official report of Gen. Philippovich shows that the capture of Serajevo was the result of the combined operations of his own force and Tegetboff's. The resistance to the Austrians' march was powerful. The troops were fired upon from every doorway and window; even women and sick and wounded insurgents in the military hospitals participated in the incredible scenes of the wildest fanaticism.

It was only owing to the good discipline of the troops that the town was not more seriously damaged. As it was some houses were plundered and burned. Our losses, unfortunately, were not inconsiderable. The insurgents fled in all directions, especially toward Goracla and Rogatica. At the close of the fighting the Imperial flag was hoisted and saluted amidst the cheers of the Christian population.

About Methodism—Its Work and Its Aspersers.

NUMBER III.

A religious reformer was demanded, and Providence raised up John Wesley for the work. He was a clergyman of the Anglican Church; had no wish to secede from it, although he desired to warm its moral tone, and make it a more effective worker for the renovation of religion.

After his return from Georgia, Wesley preached in London, from the text: "If any man be in Christ, he is a new creature." Whether the doctrines which he broached diverged from the orthodox standard, or his earnestness and zeal gave a shock to the contented, slumbering Anglican clergy, we know not; but the result of that sermon is known—it served to close against him the pulpit in which it was preached. In the next which he entered—St. Andrew's, Holborn—he met the same fate of exclusion. The Church of England thrust him out—attempted to silence him—aimed to stop his career as a reformer, although Wesley himself harbored no intention of attempting to found a separate sect, and meant only to revivify the Anglican Church, of which he was a member.

It is needless here to consume time in speaking of the great moral revolution which John Wesley wrought. History tells the story when it chronicles the great improvement in morals that followed his exertions. He brought religion forward as a *fact* of deep concern to every man, rather than a potted mummy, whose efficacy saved men in their own despite. He reinvested man with personality—broke the corporate fetters that shackled him—taught him that he was to be judged by the deeds done in his body, not to be saved by subscription to the creed of this or that church, by the sacraments, by reading liturgies and homilies, and keeping Lent. He made religion a thing of the heart rather than of the intellect, and taught that faith and good works would avail upright unless the heart was dedicated to God. "If any man be in Christ, he is a new creature," was the starting-point of Wesley; and if "a new creature," he must "keep himself unspotted from the world" and beat the fruits of a Christian—holiness, meekness, charity, humility and love. But he made religion emotional, and a matter of the heart—of feeling! The Bible preceded him in doing so.

I will now notice specifically the specifications of accusation brought against Methodism by Sydney Smith and men of like type. His first specification is as follows: "1. It is obvious that this description of Christians entertain very erroneous and dangerous notions of the present judgments of God. A belief that Providence interferes in all the little actions of our lives refers all merit to good and bad fortune." It sounds strangely to hear that a belief that God rewards good actions and punishes bad ones, even in this life, as well as the world to come, is a "dangerous notion." What belief can be more likely to restrain the vicious and immoral? Is a belief that operates as a check on the covetous and the vicious "dangerous?" Most certainly it is not. The Methodists have never asserted that the good are always prosperous in this world, and the wicked are always unprosperous, but they have rightly insisted that the good enjoy peace of conscience and of mind in the midst of poverty and affliction. No man at all conversant with the world believes that the goods of this life are distributed agreeably to the piety and moral worth of men, and no Methodist ever broached any such absurd doctrine. Sydney Smith admits that God does interfere occasionally in the affairs of this world, but asserts that "the doctrine of the immediate and perpetual interference of Divine Providence is not true." Did Sydney know every time and place of God's interference in the affairs of men? Why should he censure and denounce the Methodists for merely holding a doctrine which was held and preached by hundreds of clergymen of the Anglican Church.

Archdeacon Nares preached a sermon in which he said: "Though God interposes not by positive miracle, he influences by means unknown to all but himself, and directs the winds, the rain and glorious beams of heaven to execute his judgment, or fulfill his merciful designs." Sydney Smith criticised this identical sermon, and was bound to have known that many Episcopal clergymen held the very doctrine which he so vehemently condemned in the Methodists, and were never censured by their ecclesiastical superiors for entertaining it. Jeremy Taylor, a bishop in the Anglican Church, in a sermon on "The Mercy of the Divine Judgments," says: "Let, therefore, every one of us take the account of our lives and read over the sermons that God hath made us. What dangers have any of you escaped? Were you ever assaulted by the rudeness of an ill-natured man? Have you never had a dangerous fall, and escaped it? Did none of you ever escape drowning, and in a great danger saw the forbearance of God? Have you never been sick as you feared into death? Or suppose none of these things have happened—hath not God threatened you ill, and forborne to smite you, or smitten you, and forborne to kill you? That is evident. But if you had been of the cabinet council of your angel guardian, that you might have known from him how many dangers you have escaped; how often you have been near to ruin—so near that if you had seen your danger with a sober spirit, the fear of it would have killed you; if he had but told you how often God had sent out his warrants to the exterminating angel, and our blessed Savior, by his intercession, hath obtained a reprieve, that he might have the content of rejoicing at thy conversion and repentance: if you had known from him the secrets of that Providence which governs us in secret, and how many times the devil would have done thee hurt, and how often himself, as a ministering spirit of God's 'goodness and forbearance,' did interpose and abate or divert a mischief which was falling on thy head—it must needs cover thy head with a cloud of shame and blushing at that ingratitude and folly that will neither give God thanks nor secure thy own well being." I am quite sure no Methodist ever laid down, with greater emphasis, the doctrine of God's interference in the affairs of men than Jeremy Taylor has done in the preceding passage; and he was never censured for proclaiming this doctrine. Again, Jeremy Taylor says: "It may be thy sore eyes are the punishment of intemperance seven years ago; or God cuts thy days shorter, and thou shalt die in a florid age; or he raises up afflictions in thine own house, in thine own bowels; or hath sent a gangrene into thy estate, or with an arrow out of his quiver he can wound thee, and the arrow shall stick fast in thy flesh." Here the doctrine of God's perpetual interference in the affairs of men is clearly taught by a bishop of the Church of England.

Ridicule and sneer at it as much as men may, God's interference in the affairs of men is distinctly taught in the Bible. There are repeated instances of such interference long after the theocratic government had ceased.

But the superlative and burnished wisdom of the moderns has stripped God of his scepter, his lightnings and his thunder-bolts, and turned the government of the world over to the immutable laws of Nature. These laws of Nature are placed high above the omnipotence of their *Author*. God promised to send the "early rain and the latter rain in due season;" but our modern philosophical wiseacres tell us that the rain is regulated by the laws of Nature, and that God can neither withhold nor send rain. God has instructed us to ask for our "daily bread," and such things as we need, promising that we shall receive them, but our philosophers assure us that plenty and famine depend wholly on the laws of Nature, and that God no longer works miracles. These philosophers *dethrone* God, and enthrone what they term the immutable laws of Nature in his place. The omnipotence of God is thus restricted by the very laws which his will called into being, and which depend on his good pleasure for their vigor and continuance. If the Bible is of divine origin, then is the doctrine of God's interference in the affairs of this world and the fortunes of men true, since it is taught in the Bible clearly and explicitly. It is quite likely that the Rev. Sydney Smith was much more familiar with Homer, Horace, Rabelais, etc., than he was with the Scriptures! The effort of modern philosophers to limit and circumscribe the power of God, and to analyze his nature and attributes, just as they would dissect the carcass of an animal, or analyze a drop of water, recalls to mind the lines of Howell:

> "If of the smallest star in sky
> We know not the immensity
> Is there pure sparks that stars compose?
> The highest human wit [so] poises
> How, then, poor shallow man, apprehend
> The Maker of these glories know?"

Socrates declared that all his knowledge but served to convince him how very little he knew of even what was knowable. Our less modest philosophers take the length, breadth and depth of the power of God as confidently as they would take the dimensions of the Parthenon. The geologist, the botanist, the chemist, the physiologist, who have turned over but a few leaves in the great book of Nature, tell us the Bible is a fable, and that God is subordinated to the laws of Nature! Of a truth,

"The force of impudence could no further go."

A. W. DILLARD.
DEMOPOLIS, Alabama.

Edwards on the Will.

(SOUTHERN QUARTERLY.)

We are not emboldened to look searchingly into anything that Dr. Bledsoe has written; because he is not here to answer for himself. He was not infallible, and yet he stood so far in advance of our foremost men in the path of light that, now that its glory has hid him from our view, the church will wait long for one to take his place. His exalted ability may well make us hesitate to suggest the possibility of his being in error, but it need not prevent us from expressing an honest difference of opinion.

In his article on Edwards on the Will (*Southern Quarterly* for July, 1878) I think he has misapprehended Edwards, and has found occasion for saying much that is discreditable to him. I refer to his charge of ambiguity and indefiniteness in stating the "sense" in which Edwards uses the word "necessity," in the "Inquiry." Edwards had freely used the terms "natural *necessity*" and "moral *necessity*" without defining the "sense" of the terms. Possibly he had conceived this to be unnecessary, as they might take their positions under the more general definition he had given of philosophical and metaphysical necessity. He had said: "Philosophical necessity is really nothing else than the full and fixed connection between the things signified by the subject and predicate of a proposition which affirms something to be true. * * * When the subject and predicate of the proposition, which affirms the existence of anything, either substance, quality, act or circumstance, have a full and certain connection, then the existence or being of that thing is said to be necessary in a metaphysical sense; and in this sense I use the word necessity," etc. In what "sense?" is there any blundering indefiniteness in this? Philosophical necessity affirms something to be true; metaphysical necessity affirms something of the substance, act, quality or circumstance of the thing which is true; and the necessity is found in the full and fixed connection between the subject and predicate of the proposition which affirms it. After thus defining the term "necessity," and telling us that it is "in this sense" he uses it, he proceeds to show how the subject and predicat may have a full and perfect connection "*in and of themselves*." Dr. Bledsoe has confounded these methods "of connection" with the "sense" in which Edwards uses the word "necessity." The reply of Dr. Bledsoe to the "Inquiry" is not affected by this (as we conceive to a) misapprehension of Edwards, and we think that it would lose none of its convincing power by the elimination of this blemish. The article is a study. Edwards labored under the delusion that his theory maintained the "freedom of the will," although according to it the connection between the power, motion and influence of motive and the volition was as real and necessary as that between any cause and its effect; that if a man had power to "conduct" according to his choice, even though that choice had been produced by any influence, however acting or from whatever source, "the man is free." In one of his letters he says the liberty of "conducting as one pleases" includes the "liberty of choosing as he pleases," but instantly adds: "Without determining how he came by that pleasure." Again he says: "Let the person come by his choice anyhow, yet if he is able, and there is nothing in the way to hinder his pursuing and executing his will, the man is perfectly free according to the primary and common notion of freedom." And again: "If any imagine they desire, and that they can conceive of any higher liberty than this, they are deceived, and delude themselves with confused, ambiguous words, instead of ideas." We are astounded that a sophism lying upon the surface of his theory should have escaped detection. The question was not *Are men free when they "conduct" according to their choice?* but are they free in choosing? or is the mind free in willing? "A power to act must itself act, and not be made to act by any other power, or else it does not act at all." It is only acted upon, and acts o necessity.

Making some allowance for "opinions already formed," we are still puzzled to see how any thoughtful reader can, after the perusal of this paper, doubt the philosophical and scriptural orthodoxy of "free agency," as held by Arminians.

W. H. W.
JACKSON, MISS., July 31, 1878.

We exceedingly regret the occasion of the following slip from the *Western Methodist*. The suspension of the publication of that able paper will, of course, be temporary. We trust that the editor, publisher and all connected with it may be graciously shielded and preserved during the prevalence of the epidemic in Memphis.

TO THE SUBSCRIBERS AND READERS OF THE WESTERN METHODIST.

On account of the yellow fever in Memphis, and the panic caused by it, we find it wholly impracticable to issue a full sheet this week, and, besides, we are obliged to suspend publication for a season. Our type-setting force is diminished, and the steam press on which our paper is printed is about to be stopped, our quarters being within the infected district; and, besides, the carrying of the mails from Memphis is greatly impeded, and has for the present ceased on one of the principal routes—the Memphis and Little Rock railroad.

These reasons certainly are sufficient for temporary suspension. But besides, during the epidemic of 1873 we issued the paper regularly from week to week at a heavy loss, principally because the epidemic destroyed patronage from city advertisers, so that our receipts were very small, while expenses were as large as ever. Now *we cannot stand a loss of this kind—it would cripple us almost, if not quite, beyond recovery.*

We intend, if it please the Lord to spare us to resume publication just as soon as we can; and subscribers shall not lose a number ultimately on account of the suspension. We will "make up" the temporary loss in every instance.

TO THE PREACHERS AND OTHER AGENTS.

Agents who have money on hand for the office will confer a favor by remitting without delay. We need every dollar to meet engagements already made by us. Remit soon, if possible; and let no one fail to settle all, if not before, Conference.

TO EVERYBODY.

We earnestly solicit all our agents and friends everywhere to increase their efforts to obtain subscribers. This is the time of the paper's need, because we lose all our full patronage from advertising. Send names, and the money with names, if possible; if not, pay at Conference.

Address all letters, either for the editor or for the undersigned, as heretofore, to No. 227 Second street, Memphis, Penn.

R. W. BLEW & CO.,
Publishers Western Methodist.

The Christian Advocate.

THURSDAY, AUGUST 22, 1878.

Perfection—No. 3

Thus far we have seen that man in his estate of innocency was not so fully established as to be entirely proof against temptation, and that he was left to the free exercise of all his powers and opportunities in order to perpetuate those relations which are so profitable to himself and pleasing to God. "But," says objector, "they that are in the flesh cannot please God." I grant it. But the passage does not at all refer to the Christian; for the apostle adds in the next verse: "But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ he is none of his; and if Christ be in you the body is dead because of sin, but the spirit is life because of righteousness." Nor can any one deny that the awakened sinner, abandoning sin, and believing on the Lord Jesus as his Savior, and being freely forgiven for all past sins, and being regenerated and born of the Spirit, and by another such act of trust and obedience be cleansed by the blood of Jesus from all filthiness of the flesh and spirit, so that he may "perfect holiness in the fear of the Lord." Can any deny that this freely-forgiven and blood-washed soul may, not in this sinless state, continue to render a perfect obedience to the "perfect law of liberty." Is there any necessity for his going back to the weak and beggarly elements of the world, only that necessity is the result of his own willfulness and failure to obey God promptly? The provision of grace is complete, and equal to any emergency to prevent any moral disaster. Let us notice these blessed means:

1. The death of Christ effected the destruction of the works of the devil. He conquered every foe, destroyed every work, and pulled down the pillars of hell's empire in the dust, and, leading captivity captive, ascended to heaven amid the songs of angels who shout him welcome back to the skies. For what? That the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit.—Romans viii, 1. Again: "That we, being delivered from the hand of our enemies, might serve him without fear in holiness and righteousness *all the days of our life*."—Luke i, 74, 75. And again: "That ye may approve" (or *test*, as the original means) "things that are excellent; that ye may be sincere and without offense till the day of Christ."

Here, then, we have: 1. A risen Savior, able to save to the uttermost all that come unto him by faith. 2. The written word, the Bible, with every duty made so plain that the wayfaring man, though a fool, need not err therein. 3. We have direct access to the Father through Christ. "If any of you lack wisdom, let him ask of God, who giveth to all liberally, and upbraideth not, and it shall be given him."—James i, 5. Now he is ever ready to do right and proper things for me in order to please him. Let him ask of God in faith, and he receives instruction in heavenly language. In addition, we have the presence of the blessed Spirit, which Jesus tells us "shall be with us and in us." The offices of the Holy Spirit are many: 1. He convicts not only of sin, but of duties to be done. No man is required to go beyond his convictions. It is by this method that the Holy Spirit is to "guide us into all truth." That believers are not wholly sanctified, and walking in all the commandments and ordinances of the Lord blameless, is not for the want of proper information as to duty, for the Bible does reveal every duty in language which they cannot mistake, while deep down in their hearts lies this omnipotent Spirit, whether they will or no, and there is always a correspondence between the convictions wrought and the written word, so that men cannot possibly mistake the divine teaching. But his failure is owing to the fact that these convictions are resisted and the Spirit is quenched, which, if followed, would have led them to the fountain opened for sin and uncleanness, and then into every path of duty. And true it is that the poor and needy, and the unlearned, with no other guide than the Bible and the Holy Spirit, are led to the fountain of living waters before the "wise and the prudent," who must speculate before they obey. If that men would promptly obey, and use these blessed means, which are calculated to make us wise unto a full salvation—perfect men and women in Christ Jesus! Prompt obedience at all times and under all circumstances will soon give an energy to the will, capable not only of dismissing the doubts that now arise from a seeming want of more faith, but of urging the mind forward, and every act of life according to the command, and every moment drive the divine approval. In my next I shall briefly present some of the causes that always lead to failure, and then I am done with this subject.

J. W. HEARS.

ATLANTA, Louisiana.

A Few Thoughts for the Women of the Church.

We find St. Paul commending with tender care "those women who labored with him in the gospel." He styles Phebe and Priscilla "his helpers in Christ Jesus." These, along with First Timothy ii, 9, 10, and many other portions of the word of life, as presenting a type of the women of the apostolic church, compared with many who profess to be followers of the same meek and lowly Savior in these waning sands of the nineteenth century, and how the soul is stirred, the heart made to yearn, and the arms to incline out after those who have "the form of godliness, but deny the power thereof." Wherever the kingdom of God is set up there is power. The secret of the power is the presence of the Holy Spirit. The bestowal of the Holy Ghost is the act of God's setting his seal to that which is entirely his. When the Savior was on the earth, his enemies brought him a coin, wishing to condemn him, but he asked: "Whose is this image and superscription?" They answer: "Cesar's." "Render unto Cesar the things that are Cesar's, and to God the things that are God's," was the divine answer. "And shall the King of kings require less than he awards to the rulers of man?" "Oh, no, be not deceived. God is not mocked." Will he place his seal on coin bearing the image of Cesar? "He that taketh not his cross and followeth after me is not worthy of me." It is our privilege, mothers and daughters, in Israel, to constitute, in part, the Lord's treasury, and as pure gold, shining as brightly, doing the work of the kingdom as effectually in the hovel as in the palace, as a devoted man of God once said to the writer: "Were God to send an angel down to sweep the streets, it would be done in joy of the Holy Ghost." Ah! there is the secret. We must have "Christ formed within us." The temple at Jerusalem, in its completion, with all its vessels of costly material and beautiful workmanship, bears a striking resemblance to the Christian, with his or her attributes of mind and body. The temple, prepared as a dwelling-place for the Most High, was not acknowledged by him as such until the hour of its dedication. At the time it was consecrated wholly to a holy God did his Spirit so powerfully pervade the edifice that all felt his presence. "Know ye not that ye are the temple of the Holy Ghost?"—First Corinthians iii, 16. Yea, and far more precious in the sight of God, through the blood of his dear Son, than the splendid Jewish temple, made with hands, and which was only a type. If the professed followers of Christ who have not would consecrate themselves, in the spirit of the twelfth chapter of Romans, first and second verses, looking in faith to "our Head," even the Lord Jesus, who is able to turn about the whole body, for strength to glorify him in their lives, after the manner of the sixth and eighth chapters of the same epistle, trusting alone in his blood for cleansing from all sin, and in the power of his Spirit learn and suffer his holy will, we would have an outpouring of the Holy Spirit, and the "righteousness, peace and joy" of the baptized would no more allow them to be silent than could the full souls on the morning of Pentecost. Moses cried: "Would God all the Lord's people were prophets, and that the Lord would put his Spirit upon them." Centuries after St. Paul takes up the prophet's pious refrain.—First Corinthians xiv, 5. We live in the time of the promised blessing. (Joel ii, 28, 29), when the handmaids are promised the spirit of holiness. Would that one who, under peculiar suffering, was led to lay all on the altar of Christ—whose spiritual understanding was so enlightened at the sixth chapter of Romans, and whose heart so warmed with love for souls that she felt no sacrifice too great to save some—might persuade all who read these feeble lines to seek sanctification. It is the will of God, even your sanctification. It will make you "a new creature in Christ Jesus." It will enable you to be partakers of his sufferings. A holy life condemns the world; it will always take offense. Their suffering—the crucifixion of the flesh—often begins when called on, in faithfulness to Christ, to take a stand under the command: "Be not conformed to the world." The sanctifying power of the Holy Spirit will enable you, while in the world, to be "not of it"—will enable you to overcome, through the power of him who "overcame and opened up for us a fountain of cleansing" to all who come in faith. The Jew who applied the water of separation knew he was clean from the pollution of the "dead body." That water is Christ; that dead body is sin. We must *live* in order to *serve*. The power of the cleansing blood is infinite, and he who promises cannot lie.

Alabama Conference Female College, Tuskegee, Ala.

MR. EDITOR: It was my pleasure to attend the recent commencement of this institution, arriving too late, however, for the exercises of Friday evening, which, I am told, were very enjoyable.

On Sabbath, June 16, at the time for service, there was assembled in the spacious chapel a large and intelligent congregation to hear the Rev. Dr. Price, of Huntsville, Ala. Those of us who know the doctor were there expecting a feast of soul, and, indeed, we were not disappointed. "The entrance of thy words giveth light." Psalms cxix, 130, was dwelt upon in the doctor's most felicitous style.

The exercises of Monday and Tuesday evening following were of a most entertaining character. On Tuesday morning we were entertained with a literary address by Col. Calloway, of Selma, Ala., and a review of the pictures with which the walls of the chapel were so beautifully decorated, and which, though silent, were eloquent in the praise of the young ladies who executed them, and the very efficient teacher under whom they had attained such proficiency.

On Wednesday commencement day we had a rare feast in the essays read by the five young ladies of the graduating class, and the closing address, with delivery of diplomas, by the president, which, with the usual announcements, closed the exercises of this commencement, second to none it has ever been my pleasure to attend. Of the ninety young ladies in attendance we were informed that thirty-six were boarders in the institution, giving the president a family numbering forty or more. I at once focused myself on plans to know something of his management. More system and better order I have never found.

The religious sentiment of the institution is of the most salutary character—none better, I presume. As to the health of the institution, let the facts speak. I was informed, if I mistake not, that there had not been exceeding two professional calls by a physician during the term. The building and surroundings have undergone considerable repairs, and are kept in a style that may be called a model of neatness. We may justly feel that we have in this an institution second to none in the land, commending itself in every important consideration to every parent in the country. I give my honest conviction when I say to all who have daughters to be educated: You cannot better subserve the *social, intellectual, moral and religious interests* of your daughters than by sending them to the Alabama Conference Female College.—J. Massey, president.

P. H. LITTLEJOHN,
For Committee of Visitation.

PASS CHRISTIAN, Miss., June 17, 1878.

The Sabbath.

What a sweet, holy influence seems to reign on this blessed day, which the God that ruleth the universe hath set apart for his service! With what feelings of thankfulness and joy do we listen to the chimes of the Sabbath bells, calling the humble worshipers of God to his holy sanctuary! How pleasant is the softened murmur of the voices of the little ones as they repeat to their teachers, in sweetest accents, the story of the young child Jesus!

All nature seems to take part on this day, in the one grand theme—that of our Maker's praise. The little brook, wandering through dells, seems to ripple on with a smoother motion, and, as it ripples, murmurs: "God is good." The warblers of the woods unite their vocal powers into one softened melody; the very sun itself shines with a softer light on the Sabbath than on any other day.

How many of us can look back on our past lives and say we have kept holy this day from our youth up? Alas! I fear if we were counted we would be few in number. Oh! why should man, whom God hath made "a little lower than the angels," be so unmindful of the command he hath given in regard to the way his Sabbath should be kept? When we meditate on the goodness and mercies of God we are ready to exclaim with the psalmist: "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" for our rebellious and sinful natures are unworthy the tenderness with which God treats the smallest of his creatures.

The hallowed influence of this sweet day of rest also reminds us that there is a place of rest for the people of God; and when we pass through those "pearly gates, 'on golden hinges turning,'" and enter the celestial city, there we will spend one unbroken Sabbath of rest, at the feet of our blessed Savior, throughout all eternity.

FANNY M. GILMER.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names. Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

ROLAND DAY died at Tunica, La., June 16, 1878, aged eighty-one years. He was converted and joined the Methodist Episcopal church at a camp meeting held near Georgetown, Del., in 1835. He first being connected with the Methodist Episcopal Church South since its first organization, and was, for many years, identified with the society at Tunica. He served the church a long series of years as Sunday school superintendent, steward and class-leader, proving himself faithful and efficient in all these relations. He loved the church and his highest ambition was to labor for the advancement of her interests. His faith in the atonement was strong, securing to him abiding peace and power to do the will of God. His confidence in Christ was full. He believed with all his soul that "the blood of Christ cleanseth from all sin," and in the closing hours of his life ever contemplated Christ as a precious all-sufficient Savior from sin. He was a devoted lover of Methodism, and yet he was not a bigot. While he was clear in the doctrines that Methodism is Christianity, and is such as to meet the wants of mankind, he was a friend to all true religion, and was ever ready to encourage others, and to contribute to every institution that had for its object the good and welfare of mankind. [illegible]

The life of this good man was [illegible] beyond hours of vigor.

He had [illegible] stricken down in [illegible] and while [illegible] make strong application to the throne of grace, in order to give Thy will be done." He always had a strong desire to be useful to those around him, and [illegible] becoming a burden; and hoping that he could no longer go in and out among the people, and be of service to the church, was grateful that he might become [illegible] depart, and not with such [illegible] watch the Lord's time. [illegible] precious promise was verified to him: "My grace is sufficient for thee."

His sufferings were intense, but patience and resignation obtained during all of his illness. His sweetness of temper, his words of kindness, his strong, upshaken faith made ever-during impressions on all around him. But his sufferings were completed, he was fully ripened for the kingdom, and calmly fell asleep in Jesus on the sixteenth of June, "very early in the morning, the first day of the week," the holy Sabbath, the angel of death stilled forever the pulsations of that devoted heart. A smile passed over his face, "another moment his spirit is in paradise."

PASTOR.

MINERVA ANN, daughter of Ann Brosier and Ajax Graves Ramsey, was born in Chatham county, N. C., January 7, 1820, and died in Lauderdale county, Miss., May 7, 1878.

In 1834 her parents moved to Alabama and settled in Marengo county, where she was brought up, with the exception of about three years spent in Tuscaloosa, where she completed her education.

In March, 1845, she was married to William H. Smith, of Marengo county, with whom she lived happily for several years, and by his death was left with five children. She was afterward married to Col. John A. McQuarrie, of Lauderdale county, Miss., who, with three children, survives her.

During that remarkable revival which occurred in Demopolis, Ala., in 1851, under the ministry of the Rev. Dr. Jesse Boring and others, she was most powerfully converted, and connected herself with the Methodist Episcopal Church, of which she remained a consistent member to the day of her death.

I have often thought she came as near meeting all the requirements of the relation of daughter, wife, mother, sister, as any one I have ever known. She was the center of her own family circle. Husband and children clustered around her as their counselor, who was ever ready to sympathize with them in all their troubles.

She was endowed with a strong mind, with some degree of culture, which caused her to exert a large influence, and to command the respect and esteem of all with whom she came in contact.

Her Christian character was strongly developed, her faith was unwavering and her hope was steadfast.

During her last illness she was most of the time unconscious, but we have no fear for the fate of those who live as she did.

My only surviving sister writes: "I found her at one time awake and apparently conscious. I put a few questions to her, which she answered satisfactorily. She said she had an assurance of her acceptance, could fully trust her Savior, and only dreaded parting with her family. She died as she lived—a Christian. Thank God, we sorrow not as those who have no hope."

Thus has passed away, in holy triumph, one of the truest, noblest women I have ever known.

THOMAS V. RAMSEY.

HOWARD MCKAVEN DEFRANCE, son of P. W. and Eliza DeFrance, was born in Carroll parish, La., August 3, 1855, and died May 24, 1878.

Bro. DeFrance was dedicated to God in infancy, and was reared under that pious influence which develops true manhood, and which will be known in the fruit of life. The foundation was early laid for a life of usefulness, and the [illegible] of character was there upon based. Truthfulness, the [illegible] of his life, and [illegible] which was vicious or degrading, in the home circle, for such was marked by [illegible] dence to and tender regard for father and mother, gentleness and loving [illegible] for sisters, and kindness and respect for others. With great amiability and pleasing manners he had the esteem and respect of all who knew him, and a host of friends mourn him.

He was converted in the [illegible] camp ground in September, and [illegible] assigned the work of the Methodist Episcopal Church, South. A [illegible] had [illegible] the Lord was good to work on the [illegible] congregation, and brought [illegible] into the fold of God, many of whom were converted. I thought then, just a [illegible] of Christian devotion would [illegible] him; how sad it is [illegible] work after teaching [illegible] is taken from us, and the [illegible] while it is yet day! He suffered many months with a slow, lingering disease, and in the midst of intense [illegible] was perfectly resigned to God's will, and often expressed the desire to me to be with Christ, which was far better. His [illegible] was triumphant.

P. H. M.

JOHN W. HITCHMAN was born in Devonshire, England, June 6, 1827, emigrated to America in [illegible] and settled in New York; was married to Mary Lynn in 1847; came to Georgetown, S. C., in [illegible] thence to Columbia, [illegible] to Boston, Mass., from which place he [illegible] to Baltimore, Md., where he was [illegible] home on earth. He departed this life [illegible] after a brief illness of about [illegible] days. He professed [illegible] a year of seeking Christ. He united himself with the Methodist Episcopal Church, South, [illegible] and when it [illegible] departed and became [illegible] Christ. He served the Church [illegible] years in the [illegible] church [illegible] was [illegible] and [illegible] years in the [illegible] church [illegible] was [illegible] and [illegible] years in the [illegible] church [illegible] was [illegible] and

The Christian Advocate.

THURSDAY, AUGUST 22, 1878.

DELIVER US "DEVOTO GOD"

...author of this ode was a Russian, born in ... After serving some time in the army he was successively accountant of State, chamberlain of Senator, president of the College of Commerce, and, lastly, minister of justice. The poem ... translated into Japanese by order of the ... Temple of Jeddo. It has also been translated into the Chinese and Tartar languages, written ... of rich silk, and enshrined in the ... palace of Pekin.

...great God, whose presence bright
...space doth overspread with glory light,
...Who clothed Himself in Power and might,
...above, below, and round about,
...Unbounded Being! Mighty One!
...can comprehend, and none except
...with Thyself alone:
...Reigning—ruling o'er—
...God, and know no more!

...Philosophy
...ocean deeps may count
...rays; but, God! for Thee
...measure, none can
...Reason's brightest spark,
...light, to vain would try
...infinite and dark.
...thought can soar
...beams in eternity.
...righteousness that shall
...existence. Lord, on Thee
...all
...of light, ...her
...all infinity shine,
...and thy every
...Thy wisdom and Thy Word
...Thou spirit of the living God,
...Thy Spirit bring
...Thy will, O God, may be done.

A Higher Life.

...carnest and devoted Dr. John ... the British Wesleyan Conference, ... said at a public meeting ... original announcement in connection with Methodism by our ... was to spread scriptural holiness ... the land. It is far older ... Methodism. "True religion is the same under all dispensations, under the law of the commandments ... Thou shalt love the Lord thy God with all thy heart." ... as Mr. Wesley explained it, Christian perfection. Many stumbled at the presentation of Mr. Wesley, and thought the whole of his teaching to be repeating that, when he used the phrase "Christian perfection," he did not mean absolute perfection such as belonged to God or the angels, nor he mean angelic perfection, such as ... in Paradise; but such a perfection as the Christian believer may attain in this probationary life. ... what a blessed state that is! ... that the Lord would stimulate ... to seek it, to feel that my soul ... that it is not distracted ... by envy, pride or evil ... to feel that my soul lies ... the rock and on the ... of Jesus; that my will is fully ... to his will; and that, I can say ... Christ, my great exemplar: "I ... to do thy will, O God." Such ... been the experience of ... good men in all periods of the ... was the experience of ... "walked with God;" and ... with God came so closely ... world that he was drawn ... and soul together. See ... difference there is between a man entirely devoted to God on earth and a man received into glory—he walks with God on earth, and is with God in heaven. So with Abraham, who walked before God and was perfect; Daniel, greatly beloved of the Lord; Paul, who was crucified to the world, and to whom the world was crucified, so that the world had no more life and power over him than a dead malefactor, and he was as a dead malefactor to it. Oh, that we all were the subjects of this double crucifixion. "Amen!" Such, too, was the experience of holy Fenelon; and John Fletcher was so filled with God that he used to cry out: "Lord, withhold thy hand;" but afterward he learned a better prayer: "Lord, enlarge the vessel." And here is my hope for eternity: that the Lord can enlarge the vessel of the soul and fill it—enlarge it and fill it, and that evermore. So with Bramwell, Sloner, Smith, Hester Ann Rogers, Mary Burton and many more.

After expressing a wish that the meeting should take a love-feast form, the chairman gave some account of his own experience, making touching references to his sainted mother, who lived in the enjoyment of the blessing of perfect love, exemplified in a life of singular usefulness, and in a triumphant death. Let us be thankful, he added, that this good old Methodist doctrine is being revived and so openly avowed in our day. At Oxford even it had been publicly set forth with acceptance. What is wanted to lift us up and to fill our people up is the enjoyment of this perfect love, this walking in light. Then there will be fellowship with the Father and his Son, Jesus Christ; and then there will be fellowship one with another, and we shall experience moment by moment, and in all the perils and trials and enjoyments of life, that the blood of Jesus Christ, his Son, cleanses us from all sin. Yes, there is a region of light for the sanctified, in which there is no darkness; and there is a celestial and divine radiance flooding and surrounding the soul of the man wholly devoted to God not known by the half-hearted, who yield themselves to worldliness and evil tempers. There is the glory of God resting and burning upon the spirit of him who keeps himself unspotted from the world, that cold, covetous professors know nothing of. Mr. Dr. Jobson had been somewhat afraid that such glowing and blessed experience in this self-indulgent and luxurious times, in which we live was deteriorating; for the old phraseology in Methodism such as was familiar to our fathers of "the indwelling of Christ within the soul, the glory of God resting upon it"—was not so frequently used as aforetime; and if the phraseology failed, the thing represented by it failed. Language was the expression of what existed in this as in other things. But Christian holiness must not be allowed to fail. It must not fail in the pulpit, in the class meeting, in the love-feast or in daily life. It must be sought and made prominent in all ranks and classes of Methodism. Then Methodism would be a power greater than it had ever been. Then would the church of their fathers "arise and put on her beautiful garments." Then would she "arise and shine," and find that her light had come. Then would she be pure, powerful and triumphant. Then would she "go forth clear as the sun, fair as the moon, and terrible as an army with banners." He desired, as before said, that the meeting should partake as much of the love-feast character as practicable, and that ministers and laity should be free to speak their experience in relation to the object of the meeting. For himself, he could say his soul longed above all things for purity and divine fullness that as the hunted, hunted deer panted and cried aloud for the water-brooks, his soul thirsted and cried aloud for the living God, and that the great and constant inquiry within him was: When shall I come and appear before him?

The Poet.

Will young poets excuse me if I make use of a very homely image? They say that among the pea-fowl, the mother-bird, when she would rear her young, retires from fair and thoroughfare, and seeks the most silent places of the wood. There she sits days and weeks, unseen even by her mate. At length, when the brooding time is over, and her young are fully fledged, she walks forth some summer morning, followed by her brood, and displays them with pride before human homes. This, I take, truly represents the way that poetic genius instinctively takes. Vital poems, whether short or long, slight or serious, are born not amid literary talk, but in silence and solitude. Coleridge, I believe, said that he never could create anything if he told his purpose to any one before it was completed.

There may be some in this place to whom it will be given to shape the poetry of a new time. If criticism be needed, this generation has done that work to satiety. It has edited and re-edited every great poet, found out all that can be known about each, and a good deal that cannot be known, has counted and scheduled the percentage of light endings and of weak endings, of end-stopped and run-on verses in every play, has compared, corrected, annotated with most praiseworthy and sometimes wearisome exactness. It is surely time that this work should cease. For the coming generation we may hope some higher work remains to do—even the old and create the new—to use whatever valuable result has been achieved by the laborious processes, and to burn up the heaps of rubbish in a fresh flame of creative inspiration. The critic has had his day—it is time the poet once more should have his. And if the national life continues to beat strong, if the nation is fired with great, not with ignoble aims, then poets will rise to set to music the people's aspirations, and will "leave the critics well behind them."

And if any young spirit feels touched from within by the poetic breath, let him not be scared by the oft-heard saying that the day of poetry is past. Macaulay, indeed, has maintained that as "knowledge extends and as the reason develops itself" the imaginative arts decay. It is the literary creed of Mr. Carlyle, several times announced, that the poetic form now-a-days is an anachronism; that plain prose alone is welcome to him; that he grudges to see men of genius employ themselves in fiction and versifying, while reality stands in such need of interpreters. "Reality is, as I always say, God's unwritten poem, which it needs precisely that a human genius should write and make intelligible to his less gifted brothers."

To discuss these views fully would require several lectures, not the end of one. I can now but throw out a few suggestions. So far is it from being true that reason has put out imagination, that perhaps there never was a time when reason so called imagination to her aid, and when imagination entered so largely into all literary and even into scientific products. Imaginative thought, which formerly expressed itself but rarely except in verse, now enters into almost every form of prose except the barely statistical. Indeed the boundary lines between prose and poetry have become obliterated, as those between prose and verse have became more than ever rigid. Consider how wide is the range of thought over which imagination now travels, how vast is the work it is called upon to do.—*Principal Shairp.*

Voltaire's Mendacity.

Regarded as an individual and man of the world, Voltaire's great fault is not that he attacked Christianity or wrote immoral books, but that he was such an incorrigible and shameless liar. This side of his character is shown by the following incident: It was not to be supposed that a body of the learning and sincerity, and especially of the intellectual capacity, of the Geneva clergy of that day should allow his attacks to pass in silence; and, among others, a pastor Vernet had published a reply to one of them. Voltaire responded by a pamphlet which he called "A Christian Dialogue, or Preservative Against the Encyclopedie by Monsieur V., of Geneva" in which the said Monsieur V. gradually yields every position in regard to the miracles to his skeptical opponent, and concludes by acknowledging that his and his brother ministers' interest in preaching the word was a purely professional one. Some time after, Christ having meanwhile answered other treatises of the philosopher, the latter added a note to his "[illegible]." We have original letters of his Vernet's in which he requests M. de Voltaire kindly to intrust to his charge the publication of his "[illegible]" and to accept his services as proof-reader." This accusation caused much scandal, but the accused was soon able to right himself by producing letters proving that he had been requested by Voltaire, not Voltaire by him, to superintend the appearance of the "Histoire," as he had some time before superintended Montesquieu's "Esprit des Lois," and that, having discovered numerous errors in regard to Christianity, he had requested the author to accept his corrections; but, being refused, had declined further to have anything to do with the affair. "His Majesty's Gentleman in Waiting" was not, however, a man to be squelched by such proof as this; and set himself at work to manufacture letters of Vernet, which should substantiate his original assertion. These he read to those of his Genevese friends who visited him during the following days, until, one evening, Vernet himself appeared upon the scene. He was received with affected politeness, and then, in the presence of the large company which he found assembled, he drew forth the letters in question, and read one.

"Well," exclaimed Voltaire, "what does that prove?"

"It proves that you were wrong in asserting that I solicited permission to see your work through the press."

"All right; you are quite correct. We have all of us some lapses to reproach ourselves with, but let bygones be bygones; come and dine with us."

It is needless to add that this impudent invitation was not accepted.—*Sunday Afternoon.*

THE DIFFERENCE.—I saw a letter written by a young invalid who had been sent to Madeira to escape the rigor of a Scottish winter. It glowed all over with the praises of the place. The climate, the landscape, the friends, the food—all were of the best. Even in the matter of health there was neither sickness nor pain. But one plaint met bond but long, ran through the letter like its woof, the key-note of its melancholy cadence was: "I have no appetite. If the appetite should return I would be well." The next mail brought intelligence that she was dead and buried. In the midst of plenty she died of want, a want not of food, but of longer.

This is the ailment of which many souls are dying in the city and land to-day. Wells of salvation are flowing, and overflowing, and flooding the land. The proclamation everywhere resounds: "Ho, every one that thirsteth, come ye to the waters." Yet many perish perish for want of thirst. I know not any pleasure of sense more exquisite than a draught of cool, clear water when you are thirsty; but few things are more insipid than water when there is no thirst. It is thus that Christ, and his salvation are very sweet to one, and very tasteless to another.—*D. H., in Sacred Gleanings.*

Every true Christian should daily and hourly say to himself: "I am in the world that I may serve God, serving the most honorable thing of all—almost all are most ashamed. Every one desires only to rule and enjoy.

A young lady being asked where her native place was, replied: "I have none. I am the daughter of a Methodist preacher."

Religious Intelligence.

—The Presbyterians and Congregationalists have each paid off $1,000,000 of church debts.

—The association of Catholic youth of Catalunia, Spain, have decided in favor of a general pilgrimage to Rome on October 15. A large number of pilgrims are expected to join in the demonstration.

—A petition signed by the Patriarch of Venice and several Italian bishops has been presented to the Pope, asking him to introduce the cause of the beatification of "the glorious Pius the Ninth."

—The oldest church in New Jersey is the old Bergen Reformed Church, organized in 1660. Its three last pastors have occupied the pulpit for 120 years. The present pastor, Dr. B. C. Taylor, has served the church 50 years.

—It is said that within a fortnight eleven clergymen of the Church of England have withdrawn and joined the Church of Rome. Earl Percy and the Rev. C. R. Burrows are also said to be preparing to enter the Catholic communion.

—A Bible-reading community of eighty souls has been found in the town of Corato, in the Neapolitan province of Italy. It is the outgrowth of the present of a single Bible in 1850 to an image-maker of the place, who, being converted by its perusal, added the work of Bible distribution to his own trade.

The Procureur of the Holy Synod of Russia has published at this late day his statistics for 1875. In that year there were 59,791,000 Orthodox in Russia, excluding Uniate Greeks and the Orthodox inhabitants of Kamschatka, Tobolsk, Irskoutsk and Georgia, and all soldiers and sailors in active service. Rather defective statistics. Of the number given, 28,[illegible] were males and 28,486,563 were females. The converts to Orthodoxy in 1875 were reported to have been 12,[illegible].

It is announced that the Rev. J. L. Phillips, corresponding secretary of the Free-Will Baptist Foreign Mission Society and missionary in India, has succeeded in raising $25,000 for the endowment of a Bible school in India for the training of native helpers. Of whom the missions in that country have great need. He is to sail soon. The society has five mission stations in India—Midnapore, Balasore, Jellasore, Bhimpore and Santipore. Connected with these missions are [illegible] members, of whom [illegible] were added the past year by baptism. The society is trying hard to get means to reenforce the mission. The amount raised and expended last year was about $[illegible].

—The Church Missionary Society faithfully engaged in opening up Central Africa, undeterred by the sad misfortune at Lake Victoria. Four missionaries, well equipped and accompanied by a dragoman engaged, at Cairo, have started for Uganda by way of the Nile. They went by steamer from Suez to Suakim, the port of southern Egypt. Thence they were to take camels across the desert to Berber, on the Nile, whence a steamer will convey them up to Khartoum. There Col. Gordon has kindly undertaken to take charge of them, and we hope they may find no very serious difficulties in getting up to Gondokoro, and thence by the military outposts which now control that hitherto unsettled country, to the frontier of Uganda.

—The Central Turkey Mission of the American Board has held its annual meeting at Marash. The annual report contained many items of interest. It stated that the amount of money given by the people during the year for the support of their religious and educational institutions was very large when the circumstances under which the 10,816 piasters was raised were taken into consideration. There are in the mission 29 churches, which have 2,506 members. The number added on profession of faith was 174, and 24 unworthy members were excommunicated. In connection with the 29 churches there is preaching once a week to congregations aggregating 1,[illegible] souls. There are 57 Sabbath schools, with [illegible] scholars. In the 42 common schools there are 50 teachers, who are giving instruction to [illegible] scholars. The need of more laborers is represented as urgent.

—Dr. Mr. Mitchell writes to the *Monthly Record* of the Free Church of Scotland giving the result of the invasion of the Ahmednuggur Mission of the American Board by the Society for the Propagation of the Gospel, some of whose missionaries are extremely High Church and Ritualistic. Under the guidance of the late highly Ritualistic Bishop of Bombay, Dr. Douglas, the society above named went right into the region occupied, and well occupied, for more than fifty years, in the district of Ahmednuggur, by the American Mission. The intrusion was earnestly protested against in many quarters; but Bishop Douglas held all "sectaries," whether European of American, in utter scorn, and he paid not the slightest attention to the remonstrances. He gained converts, real or pretended, attracting not a few from the American Mission by rogues that scented to most wear in Western India altogether unattainable. These were put under "priests" of the highest sect of Anglican theology, among whom the Rev. Mr. Barker stood conspicuous. This gentleman led his people to the very gates of Rome, going even further than either the late or the present Bishop of Bombay. His conduct was so extraordinary that he was removed from his post. His flock, being left without a shepherd, advanced a single step and entered the Romish fold. The Roman Catholic bishop was eagerly waiting for them and beckoning to them to advance. Mr. Barker then reappeared. He asked the Romish bishop the reason of the conversion of the people, and ended by deriving his satisfaction that they had not fallen into the hands of the Americans, but had joined the Roman branch of the Church Catholic. The number is said to be nearly five hundred.

Our Young People.

THE GREAT FRENCH FAIR.

BY J. T. TROWBRIDGE.

At the great French Fair
Everything under the sun is there.
Whatever is made by the hand of man
Stuffs from China and Hindustan,
Grotesque bronzes from Japan;
Products of Iceland, Ireland, Scotland,
England, Finland, I know not what land—
North and south land, cold land, hot land—
From Siberia—
From Liberia—
Every article and invention,
From every country you can mention
From Algeria and Sardinia,
From Cuba and Virginia,
Egypt, Siam, Palestine—
Lands of the palm tree, lands of the pine
Lands of tobacco, cotton and rice,
Of iron, of ivory and of spice,
Of gold and silver and diamond—
From the farthest land and the land beyond
And everybody is there to see—
From Mexico and Mozambique
Spaniard, Yankee, heathen Chinee,
Modern Roman and modern Greek,
Frenchman and Prussian,
Turk and Russian—
Does that have been, or soon to be
Through miles of aisles
Of spacious aisles,
Man's wealth of the world in gorgeous display
Is spread under the endless tiers
Of lights.

St. Nicholas.

Homely Talks for Girls.

HOW TO TALK.

I want you all to try most earnestly to be good talkers.

That means a great deal. A woman who can charm by her conversation is always sought for. Of course some women have a gift of expression, but all can learn to talk agreeably if they will give their mind to the acquisition of the art.

How can you learn? Just begin. Talk about something. Nonsense is better than awkward pauses. Don't think of yourself, but start a subject. If it must be the weather, pull that to pieces, compare to-day with yesterday, and hope for a fair to-morrow; but never sit like a scared parrot or an automaton that has run down.

A great deal is said about the everlasting clack of a woman's tongue, and many poor jokes and a few good ones are made on our volubility and incoherent prattle. But scandal, or twaddle, or illogical, vapid chatter is not conversation.

To tell an anecdote successfully is one of the fine arts, and a very difficult thing to achieve. How many of you can do it without

Try it. Get together some evening half a dozen girl and boys, and each one tell an anecdote as concisely and as picturesquely as possible. Your experience will prove that you need practice.

Then select some one subject—anecdotes of children or traveling, legal wit, or repartees or bulls. Study one or two good jokes, as you would a lesson. Get the lights and shades, the right tone, the facial expression that adds so much to a story, and when you meet again notice the improvement. An amusing anecdote will often put a whole family in good humor or rouse a dinner-table from dullness.

But to talk too much, even if you do it admirably, is, if anything, worse than silence. A woman who really knows a good deal is apt to try to tell you all she knows in one interview. She is terribly oppressive. A gentleman assured me, the other day, that he had given up the acquaintance of a very brilliant woman because he had been trying two years to tell her something important, but never could get in a word! True conversation is an exchange of ideas, not a lecture or an essay.

Don't talk about yourself. No one wants to hear of your success or defeat, your joy or trials, except the few tried friends who are really interested in whatever concerns you.

Protruding egotism makes even a great and learned man ridiculous, and in a woman it is apt to degenerate into minute details, which are nauseating and a waste of time. Talk of things, events, books, others' interests, and, if people must be discussed, do it sparingly, and, above all, charitably.

If you have a tendency to sarcasm, try hard to restrain it. It makes you feared and suspected. A keen sense of the ludicrous is a great blessing, giving flavor and sparkle to every-day life; but don't make targets of your friends. Personalities are unlady-like and unchristian.

WHAT TO AVOID.

If I cannot inspire you all with a genius for conversation, I can at least point out some mistakes which are made every day, some habits which should be avoided, and some phrases which you must taboo if you desire to be agreeable.

I know a lady and her husband who would be delightful companions, but they have each a pet phrase, and it spoils all they say. The lady adds "To be sure" to everything you say, while the gentleman carries you along with a dreadful "You see? You see?" as a running refrain to his otherwise interesting conversation. They are charming people; they give such a warm welcome, such a good dinner; but their friends are wearied by those set, monotonous catchwords.

Once conquered by such a habit, and it gains as strong a hold as rum or opium. It requires an iron will and constant watchfulness to be rid of even three words.

Don't say "You know" to help out a scanty stock of ideas, especially when your hearers don't know a thing about it. Some people use "As I say," in an oracular way, when they have never expressed the thought before; others prefer the present tense while describing a past event, "he says" or "says she," when speaking about a conversation of perhaps a month ago. The mistake is reversed with the word expect. "I expect she did," or "I expect it is an interesting book," for, I suppose or think so.

"Will" is often wrongly used for "shall," even by persons of culture, and it is difficult to define the limits of these words though a trained ear can tell at once which is the proper word to use. "I shall" for what is in the future, "will" for determination and certainty. "Don't" does double duty for itself and "does not." "He don't think of going." "He *don't* think" is very bad, yet we hear the contraction daily.

Avoid the gelatinous but inane "padding," such as "Is that so?" as an unmeaning response to what your friend has squarely stated "*is so.*" A single sentence often reveals culture, or the lack of it. I paid a visit to a pretty, well-dressed lady the other day, and she said: "I used to be real slender, but some way I've *flesh'd up* terribly within the last few years."

If you fail to hear a question, never attempt to remedy the matter by a vacant "How?" or "Which?" It would be equally reasonable to use "Moreover?" or "Notwithstanding?" "I beg your pardon," or, "Excuse me, what did you say?" or, "Pardon me, I didn't hear," are suitable phrases.

It is very rude to interrupt any one, or anticipate the ideas of a slow talker, or to correct one who is laboring to get off a joke, be it never so poorly done. Don't fight for a point. It is much wiser and more graceful for a lady to yield, if not convinced, than to hold pugnaciously to her own notions of things, as a hungry dog hangs on to a bone.

Finally, try to draw out what is good, and bright, and loveable in those about you—a sure way to gain happiness and friends. And remember Dick Steele's witty advice: to always find out whether they would prefer to hear you or that you should hear them.

Henry Clay.

Here is a story which contains a hint for boys who hope some day to become eminent and influential men. No American probably ever possessed the secret of personal influence over men and knew so well how to use it, as did Henry Clay.

His secret lay in his warm heart and remarkable memory. He never forgot a favor or a face. His journeys to Washington were performed slowly on horseback, or in the leather-lined stages which crossed the mountains. Every stage-keeper and negro hostler on the way claimed "old Harry Clay" as his personal friend. An old gentleman gives us the following reminiscence of him:

"I lived in a little village on the National Road. One evening, when I was a boy of fourteen, I was closing my father's store for the night, when a tall, ungainly, keen-eyed man entered hurriedly. I had seen his picture. The blood fairly stopped in my veins.

"'Is Mr. Noel in?'

"'No, sir, he is out of town.'

"He turned away with great annoyance.

"'I am his son, Mr. Clay,' I said. 'What can I do for you? Anything to do the world.'

"He laughed. I put on my way home, and find myself out of money.

"'I hung open the desk.'

"'I would like to borrow a hundred dollars,' he said, making out a due bill to my father.

"In a day or two the money came back. Four years afterward I was in a town which was preparing to receive Clay as the candidate for President. There was to be a barbecue, an illumination, etc. A procession of citizens and soldiers went out to meet him. I was an awkward country lad, but I followed in the crowd. The leading politicians, all the great men of the town, were in front.

"On reaching the little roadside inn a muddy hack, outside showed that Mr. Clay had arrived. The next moment he came out on the porch. There was a deafening cheer. His eye swept over the crowd, and he singled me out. He held out his hand.

"'Like my friend Noel,' he said.

"That was the proudest moment of my life. Clay had his faults, but the man who could surrender to give pleasure to a boy, at such a time, had a noble humanity.

THE HAPPY MAN. The happy man was born in the city of Regeneration in the parish of Repentance unto Life. He was educated at the school of Obedience, and now lives in Perseverance. He works at the factory of Diligence, and is noted for his large estate in the county Christian Contentment, and does not a little business at Self-Denial. He wears the plain attire of Humility, but goes to the Court of the great King. The holiest of all, to a garment called the Robe of Christ's Righteousness. He often, at the close of the day, is found in the valley of Self-Abasement as he reviews his occurrences; and invariably climbs afterward the bright vision of Imputations of Spiritual Mindedness; he breakfasts every morning on Spiritual Prayer, and sups every evening on the same; has meat to eat the world knows not of; and his drink is the sincere Milk of the Word.

EARLY IN THE MORNING. A little child once said: "The people whom God sent with his messages always get up early." Of Abraham, Joshua, Job, and many others in the Bible it is written: "He rose up early in the morning;" and of the holy Jesus himself we read: "In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." Better for us if we copied his example in this as in all else.

"What's the matter, Sonny?" said a man to a youngster, who was tearfully rubbing his pantaloons as he walked along. "What's the matter? Got on the wrong track?" "Yes," was the reply. "Guess I did, way the old man switched me off just now."

THE touchstone by which charity is most often tried is whether it can endure [illegible].

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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An Effectual Quarantine.

The Bible tells us of one. Of the heavenly city it is written: "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." Sin, like earthly pestilence, must have had a spontaneous beginning. Cholera and yellow fever, and other mortal plagues, are indigenous somewhere, and then they spread along the lines of travel and commerce by their contagious nature. Wherever the conditions are favorable there they develop in an alarming degree, and sweep through communities as an epidemic. The first germ of sin was hatched in the will of some creature; how long ago and how far away we cannot tell. The beginning was among "the principalities and powers," and it spread until our earth was involved in the fearful calamity. As to us, sin is an imported disease, and yet it could have found no lodgment here if the human soul had not voluntarily opened the door for its admission. It is the peril—the necessary peril of probation, both with angels and with men, that sin may befall them. Doubtless God used all means consistent with his moral government, and the freedom of the creature, to keep sin out of the universe, but a moral quarantine could not guarantee absolute security. In order to holiness there must be freedom, and along with freedom in probation there must also be liability to evil. Whatever the barriers were, sin got in. It is abroad in the universe, and it is epidemic in our world. The law of God, the highest motives to obedience, the endowment of ability to stand, the walls of paradise did not suffice to keep it out.

As prevalent in the earth, it has never as yet been confined to any particular locality. It is found in every community. Notwithstanding the watchfulness of parents, the most careful training, the antidotes of prayer and precept, its traces are found in every family, and those who are most completely isolated and separated from the social infection are touched by it, and sometimes destroyed. It has become the study and care of the good to protect society from the influence of base and obscene literature, and yet these fly sheets of perdition and these pictorials of hell come through the lifeblood to contaminate the minds and to debase the imaginations of the young. In spite of efforts to lay an embargo on vice and to set on foot a blockade that shall keep out drunkenness and licentiousness, nearly every community is pervaded by crime and immorality. The agencies of churches to keep out sin have never been entirely successful. The vows required are strong enough. The terms and conditions are discriminating, applying to goods as well as persons. In some cases the applicants must linger for a season in a sort of probationary quarantine station, and in general they must give vouchers that they are free from contagion. There must be a clean bill of health. But there are some sinners in Zion notwithstanding. Here and there a goat is seen in the flock. There are some carnal persons among the spiritual, and sometimes these "roots of bitterness," smuggled in unawares, spring up and trouble the society of the elect.

Our moral quarantines are even as ineffectual as the most of those which are established to protect communities against the inroads of pestilence. Both are justifiable, and are productive of some good. In regard to the latter, we have our doubts. Some seasons, at any rate, the wasting disease seems to develop with wonderful spontaneity, and quarantines are no better than fences of straw. And at best there are so many avenues to guard, and the subtle germs may travel in so many ways—by sea, by land, and through the atmosphere—that no expedients can be regarded as absolutely effective. Sickness, death and sin will always blight this lower world. Neither individuals nor communities can escape them.

The celestial city is the only place where the inhabitants shall not say that they are sick, where tears shall be wiped away from all faces, and where there shall be no more curse and no more death. There the bar against sin will be absolute and effectual. There will be a blockade that cannot be run, a quarantine that cannot be evaded. Without will be the deadly plague of sin, for it is written: "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." There will be no intercourse between the outer universe of evil and the city of God. Non-intercourse will be the established law. There will be no coming and going. The separation will be complete and eternal. "And beside all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence." The good are thus shut in to their glorious and sinless home, while the wicked are shut out by an irrevocable decree of exclusion. Whether these restraints are of power, or only such as are self-imposed by the character of the holy and the sinful, the fact is still explicit and clear. There is a great gulf fixed, and this may be needed in order to the security of the redeemed. Besides the strength and perfection of virtue and holiness acquired in the probationary trials of the present life, and by the diligent improvement of the divine grace, it may be necessary further to guard the children of light by placing them beyond any possible contact with the wicked.

"Evil communications corrupt good manners," but across that "great gulf" no spores of infection can ever be wafted, and from the outer world of corruption no miasmatic exhalations can ever come. Security from sin is assured. And this is the assurance of all blessedness. There is this one obstruction that it cannot pass, this one inclosure it cannot enter. Along with a clearer understanding of how moral evil came into the universe, and how it obtained such disastrous sway in our world, will be the glad and rapturous assurance that sin can never touch us more. This sense of security will be one of the crowning elements of heavenly bliss. In spite of our quarantines here, we live in fear and trembling lest the fearful malady invade our homes, and make our firesides desolate. In heaven there will be no fear.

Bro. Trenhart, writing from Auburn, Ala., says: "We were sorry to hear of Bro. Brunson's sickness, and equally glad to hear of his convalescence. We remember you all daily in our prayers." Others also write us of their solicitude and sympathy. We are thankful that our friends remember us all at the throne of grace. There is considerable suffering here among the poor. The paralysis of trade, caused not by the fever, but by the quarantines, is producing more distress than the fevers.

If a stranger were to be dropped down in our midst he would notice nothing unusual. Business houses are open, the streets are lively with people about their accustomed occupations. Our shell roads and other drives are frequented in the afternoons, and the excursion trains to the lake are filled. On Sundays the church services go on as always, and the attendance is not very much less than usual at this season of the year. Bro. Mathews has the basement full on prayer meeting nights, and the other church prayer meetings are very well attended. Up town we notice the young people are playing croquet on the lawns, and in the cool of the evenings some of the thoroughfares are thronged with promenaders. There is, however, a great deal of sickness, and, as will be seen by our reports from the Board of Health, the mortality is between forty and fifty a day. Judging from the history of other epidemic years, the worst will be reached by the first of September. The increase and decline are generally uniform, and the prevalence is usually limited to ninety days, without much regard to frost or other conditions of weather.

One reason for the quiet and calmness of our people is the presence of a great many acclimated persons, and the further fact that we are well supplied with experienced physicians and nurses. There are thousands who have come here to make it their home, and who believe it best to have the fever and be done with it. It is not always convenient or possible to run, and sooner or later they are likely to be caught. Those who expect to live here, and do business in New Orleans and in the gulf region, do well to become acclimated. Under favorable circumstances and with judicious preparations for it, there is not much danger from the fever. Our friends abroad do not seem to understand that persons who have had yellow fever seldom have a second attack. As in smallpox, whooping cough, and the like diseases, there are exceptions to the rule, but those who have had yellow fever are in very little if any danger, even in the midst of the most severe epidemics. In an experience and observation in this city of more than thirty years we have not known a half dozen instances in which persons have had the fever twice.

The panicky feeling which prevails throughout the country is calculated to aggravate the disease. People convulsed with terror are in the worst possible condition to meet the attack. We blame none for avoiding it if they can consistently with their duty to God and to humanity, but under no circumstances ought people to give way to the wild and unreasoning consternation which seems to have seized upon some communities. Let the danger be avoided, so far as Christian principle and manhood will permit, but let all do their duty, trust in God, and be calm. God still lives, and his providence is over us.

Teachers' Meetings.

The success of a Sunday-school depends mostly upon the industry of officers and teachers. If punctual, studious and cheerful in their work, they will have interested and improving scholars. Like teacher, like pupil. That class will have least irregularity and make greatest progress whose teacher, by study and heart-preparation, throws most enthusiasm into the lesson. To secure this fitness, no agency is so helpful as teachers' meetings. Indeed the progressive efficiency and prosperity of any school is seriously questioned where this meeting is neglected. Hoping to stimulate and help those engaged in Sunday-school work who have not employed this measure, I will give the result of my observation and experience.

1. *Where* should the teachers' meeting be held? In a private house, either the home of the pastor or some member of the school. The *best* plan is to *itinerate*. Make a circuit of all the homes of officers and teachers, or at least those conveniently located for the largest number. The church is not best for the interest and success of the meeting. The room is too large, and in winter not sufficiently comfortable. The hospitality, cheerfulness and comfort of a family home promote social feeling, prevent formality, enliven discussion, and are in every respect helpful.

2. *When* should it be held? Weekly, and, if possible, at night. Then you have more time and less hurry. The largest attendance can generally be secured in the evening.

3. *Who* should compose the meeting? All the officers, teachers and senior pupils of the school. If practicable the pastor should always be present. Members of Bible classes should be encouraged to attend.

4. *How* should it be conducted? Here you may have great variety. Let the meeting always be opened and closed with devotional exercises. All should study carefully the lesson before the hour of meeting. This will make study together more profitable. The pastor, superintendent or some teacher appointed should be the leader, and propound questions in order, as to a class of pupils. When a difference of opinion or conclusion arises about any point let there be a free, cheerful interchange of views, without too much warmth, or being too long protracted. Persistent discussions inflame passion, but never convince the judgment. The danger generally is the other extreme, dullness, which precedes deadness. Each should be avoided. It would be well to have some authorities at hand for consultation on difficult and disputed points. All should have their own Bibles, and mark words and passages for use in the class. In addition, after the lesson-text shall have been carefully considered, kindred and special subjects may be discussed. Some one, appointed at the previous meeting, might read an essay on some special feature of the lesson. Another might write out the practical truths and suggestions. For instance, if the lesson be some passage in the history of Daniel, one should read a short paper on the life and character of the prophet; another could prepare something on the geography of the lesson, etc. This will give variety, and at the same time bring before the whole body of teachers information not at the command of all. This should not consume more than one hour and a half. If regularly held, and made interesting by faithful study, it will prove of incalculable benefit to the school. Here are some of the good results secured:

1. Teachers will be thoroughly prepared for their classes.

2. It will secure union and harmony of effort.

3. It will quicken interest in Bible-study.

4. Social feeling among Christian workers will be promoted.

5. The pastor is brought into closer sympathy with teachers.

C. B. G.

Methodist Oneness.

The *Methodist*, writing on this subject, says:

One of the overlooked provisions of the Cape May settlement is a recommendation that where the two churches are weak they shall unite. The recommendation contains the sort of organic unity that is needed—a unity that makes a good church out of two weak ones, not one that subjects one strong body to another which is stronger. The commissioners built better than they knew when they gave this wise counsel. A faithful observance of it would secure perfect peace through all our borders. The small churches that are competing with each other, the small churches that are hopelessly competing with large churches, should lay aside the passions and prejudices, the preferences and animosities of the last generation, and take up the spirit and unity of the Cape May peace. Concessions may be required all round; some matters of general management may need thorough revision; but if we cease to think the other body another church we shall easily concede when concession is needed, and revise when we need revision.

Individuals have already in considerable numbers acted upon the Cape May recommendation. We have seen a complaint that there are enough Methodists of Northern birth in Atlanta, Ga., *to make two good societies*. We see no reason to complain. These Methodists see no reason why the two jurisdictions of Methodism should be maintained in Atlanta; and so powerful has the peace policy of Cape May proved to be that "disintegration" has shifted and faced the other way. The truth is that the restoration of fraternal relations ought before now to have seriously modified *our* general policy in the farther South. We shall have to be more forward to use the general influence of our branch to secure the fusion of small churches and the abandonment of hopeless struggles to plant churches where good and sufficient Methodist churches already exist. We write deliberately, speaking for a large Methodist public, having waited long in the hope of being able to announce changes and not desiring to demand such changes. The General Missionary Committee and the bishops may profitably consider, when they meet in the autumn, the new South under the new relations. If these relations had existed in 1861 we should have saved for wiser investments a good deal of missionary money. We noted according to a set of circumstances which have disappeared. We are able now to consider our duty with better lights and under new conditions. The unity of the church having been formally declared, we ought to do what we can to lessen the friction between the jurisdictions. These jurisdictions cannot be geographically separated at present, the border societies need more time to coalesce—and in many places there is room for both societies being vigorous. But we need not maintain hopeless struggles which consume funds raised for the heathen, and we can show a desire to prevent the building of altar against altar on ground new to our jurisdiction, and well worked by another. We repeat that we are as organically one church as we ever can be; what we want is practical recognition of our organic unity. We will add that among our plain duties we reckon the use of our influence to consolidate and build up the colored jurisdiction—making, if need be, some sacrifices of ecclesiastical pride to the health and soundness of that branch.

The British Conference and the Ecumenical Conference.

The subject of an Ecumenical Conference was brought before the British Wesleyan Conference, July 31, by Dr. E. O. Haven, by invitation of the president. Dr. Haven presented the address of the committee of the General Conference of the Methodist Episcopal Church, which was read.

Dr. Haven then, in substance, said that this subject had been intrusted to him, and that he was anxious that it should be fairly understood. Two great churches had spoken definitely on this subject—the Methodist Episcopal Church and the Methodist Episcopal Church South. Their action was unanimous. He could not improve the statement of reasons presented in the paper just read, but he wished the Conference to observe that the American churches recommended an Ecumenical Conference not with any reference to a proposed fusion, nor with any reference to the ecclesiastical authority. Nor was their object mutual admiration. But they wished representatives of all the Methodist bodies in the world should come together, and devise means, through our common Methodism, the more to glorify God. He therefore respectfully asked this mother Conference to appoint a committee to consider the subject, and bring it to a successful result.

Rev. Dr. George O. Jones, one of the ex-presidents, inquired whether, should the Wesleyan Conference conclude it was not wise to call such a council, would the American Methodists still proceed in the matter?

President Rigg said Dr. Haven could answer. Dr. Haven said it was the deliberate conclusion of the M. E. Church that such an Ecumenical Conference would be profitable, and that, in his opinion, the branches of Methodism entertaining this view would be likely to hold such a meeting. ("Hear, hear.") but we desire, above all, that in mother Conference ("Hear, hear") should take the direction of the matter.

Dr. Osborn then remarked that the reply to the address of the Methodist Episcopal Church had been adopted by the committee the evening before, and requested that the paragraph relating to this subject be read. It was read, and in substance it recommended the spirit of the union, but expressed an uncertainty whether the time had yet arrived for the holding of a Pan-Methodistic Synod.

Dr. Haven then requested that a select committee be appointed to consider the matter thoroughly, and proceeded to urge the subject. On motion of Dr. George Osborn, seconded by several others, such a committee was ordered, with instructions to report at the next Conference.

The committee consists of the following persons: The president of the Conference, Dr. James H. Rigg; the secretary, M. C. Osborn; the ex-presidents, W. B. Pope, D. D., A. McAuley, Thomas Smith, D. D., W. M. Punshon, D. D., William Arthur, M. A., John H. James, D. D., George Osborn, D. D., John Farrar, John Rattenbury, John Bedford, E. J. Jobson, D. D.; also W. McMullen, of the Irish Conference, Hector Jenkins, M. A., Samuel Coley, Benjamin Hellier, Benjamin Gregory, W. T. Tweddle, R. N. Young, John Baker, M. A., T. B. Stephenson, B. A., H. W. Holland, and John Bond, Conveners.

This committee embraces the men holding the most responsible stations in the Conference, at the heads of departments, and of the highest forms of learning, and is altogether the strongest committee appointed for any purpose. It is well that this Conference should take suitable time to deliberate on so important a subject, and it is to be hoped that the committee will not only report favorably, but draft a plan, and after the approval of the Conference next year proceed to carry the enterprise into execution.—*New York Christian Advocate.*

Mission Prospects in Turkey.

Secretary Clarke writes to the *Advance*, that the American Board is very hopeful of the future of its missions in Turkey. He says:

Never before was the preparation so complete for the largest evangelical effort. It is only a few weeks since the translation of the Scriptures into the language of the Turks was finished. The scene that might have been witnessed seven weeks ago this very Saturday in an upper chamber in the Bible House at Stamboul, was one of profoundest interest to Christian civilization in the empire. A small company is gathered there, attracting little attention in comparison with the diplomats convened a little later at Berlin, yet a company on which we may imagine angels to have looked with profound interest. There was Elias Riggs after forty-five years of service, a man who is ready to preach in six languages and who reads fourteen. There was Dr. George E. Herrick, who has been his co-laborer in the translation of the Scriptures into Turkish. There was an English missionary of the Church Missionary Society, and there were three natives of the empire, one Armenian, since appointed professor in the Marash Theological Seminary, and two accomplished Turkish scholars. They have just finished translating the last line of the last chapter of the Scriptures into the Turkish language. They lay the translation on the table, kneel around it, render thanksgivings to God for the privilege they have enjoyed in doing this work and commend it to the divine blessing. In a few weeks this translation will be issued from the press. The way is thus open for immediate and efficient labor among the Moslems. Thus is the preparation complete for evangelical labors among the followers of Islam—for the *first time* complete, now that the way seems open for such labors. The Scriptures can now be offered to the people of all the principal nationalities in the empire.

In the next place, the preparation for high education is complete through the colleges organized—Robert College, at Constantinople; Syrian College, at Beirut; Central Turkey College, at Aintab; Armenia College, at Harput. A dozen seminaries have also been established for the education of young women. School-books have been prepared in large numbers and are now in press. In hundreds of towns and cities, scattered over the country from the Danube to the Euphrates, and round to the great river of Egypt, native preachers are joining with missionaries in proclaiming the gospel; and now, to add to all this, the last word is *religious freedom for all classes*, unhindered opportunities for the preaching of the word, and for educational enterprises which shall secure the social and moral transformation of this great empire. Never was prospect more hopeful. Never was there a time when more vigorous efforts were needed to improve the great opportunity.

Bishop Keener, through the *Western Methodist*, announces the following changes of appointments in the North Mississippi Conference:

Columbus station, Amos Kendall.

Sardis district, W. P. Barton, P. E.

Greenville district and station, Tilman Page.

I announce these changes first through your columns, that they may be in time for the fourth round of Quarterly Conferences; changes made necessary by the unexpected condition and exigencies of the whole work.

Support of the Preacher.

Are you supporting your preache

"Yes, his salary is fully paid u we don't owe him a dollar."

That don't fully answer t question. It takes something mo than money and provisions to su port a preacher. He does not li by bread alone; he requires mo support.

Support of the preacher mea that he shall be made to feel th you extend to him a genuine a tender sympathy. His work is o of peculiar difficulties and trials, o that imposes a constant tax upon t sensibilities. He needs intelligen and affectionate Christian sympath Don't let him starve for lack of it.

Support of the preacher mea that you shall cheer him by yo presence at the public services of t church. It is not supporting t preacher to absent yourself fro preaching, from the prayer meeti or other service of the sanctuar When, on ascending the pulpit a looking around on his congregation your preacher sees only empty pew he does not feel that he is supporte If sickness or any other actual d ability kept his people away, it would be a different thing; but wh he sees on Monday the very sam persons who were too much relax by the heat, or oppressed wi Sunday-sickness," to attend that the day previous, at their places business, and full of energy if pu suit of money, he is freed to dra conclusions that are by no mea encouraging—basis forget to feel th he is not supported as the origin by.

Support of the preacher mea that you shall be ready on pro occasion to defend him against u tions, criticism and unjust complai In every congregation there are the captious critics and chronic co plainers. The most absolute mi terial fidelity gives no exemptio from their bullets and stings. listen to these cavils in silence, or yield a pollite half-way sort of a sent to them, is not supporting yo preacher. The relation you hold your pastor makes you a guardi and defender of his good name as minister of Jesus Christ. He is s for the defense of the truth, and it your duty to defend him.

Support of the preacher mea all this, and more. It means th you shall take him with all his i firmities and limitations, and ma the best of him, and do the best yo can for him, while he is with yo It means that you shall esteem h very highly in love for his wor sake, and that this esteem shall e hibit itself not only by making d provision for his temporal suppo but also in all the offices of Christi friendship, and in hearty co-oper tion with him in his work and lab of love for the church.—*Nashvi Christian Advocate.*

Mortuary.

The following is the report of t Board of Health of New Orleans the week ending Sunday, August

During the week ending Sunda the eighteenth instant, there died reported from all causes of whi were of white persons and two died. Of yellow fever there we [illegible] cases, [illegible] white and [illegible] remained in a state of [illegible]. The remai ing [illegible] deaths were from the usu causes. This exhibit shows that the relative mortality for the wee over [illegible] per cent. was caused by y low fever.

For the twenty-four hours endi at twelve M. on Tuesday, August [illegible] cases.

For news about the fever in Me phis, Grenada and Vicksburg o readers are referred to the dispatch on the first page.

The following note from the s perintendent of our missions in Me ico will be read with interest, a we trust the suggestions which contains will be duly attended to. is of the first importance that o schools in Mexico be extended a well supported.

[illegible]

DEAR DR. PARKER: I have j received the first installment of mu furnished by the Woman's Missio ary Society of the Carondelet Stre and St. Charles Avenue church New Orleans, for our school in th city. Please make an editorial no of it, and call upon other societies join them. You can assure the that the support of our schools Mexico depends on the efforts of o Woman's Missionary Societies an the *Sunday schools*. Start the gi dren in the work. I will send you letter for the ADVOCATE by ne steamer. Prospect of our work very good.

Your brother in Christ,

W. M. PATTERSON.

We are gratified to report that Re John Hannon, pastor of the S Charles Avenue church, is to all a pearance a well man. His convale cence is rapid and satisfactory. No of our other Methodist pastors hav been attacked so far. All are at the posts and attending to their work.

Rev. Dr. Ahrens informs us th the German Mission camp meeti held near Covington, La., closed o Monday, August 12, and resulted i eleven conversions. It was a goo meeting, and the most of our Ge man preachers in New Orleans we in attendance.

Dedication of the New M. E. Church South at Morgan City.

MR. EDITOR: I am sure you and your readers will be ready to join me in the doxology at the news of our church dedication. On Sunday, August 11, 1878, we gave to the Lord and his service one of the most beautiful suburban churches in the Conferences of the Methodist Episcopal Church South. We were all elated, and up to the point of expectation of right royal entertainment when Bro. Mathews promised to be on hand; but the quarantine put an end to all; but with the aid of Rev. S. M. Atkinson, D. D., pastor of the Presbyterian church here, we managed to get through. The congregation in the morning was immense. After filling every available space with extra seats from the Presbyterian church, there were not gain admission. The Knights of Pythias, the Temperance Odd Fellows and Friends of Temperance were out in force. The sacrament of the Lord's Supper was administered on a raised platform. Nearly one hundred persons, of all known Episcopalian, Baptist, Presbyterian and Methodist creeds, came by letter and by profession. The church was filled to overflowing, side by side at the 8 o'clock hour. The collections and subscriptions were due to Bishop Wightman, Dr. Lee, Dr. Dyer, of Texas, and myself. The Morgan City Herald, of New Orleans, for the week, has a splendid shell, which was expressly for the occasion. Also Messrs. Bailey Bros., Fr. Conconi, for the donation of the nuts. We have received several other subscriptions since my visit. The ladies of the church formed themselves into a committee for the purpose of raising money to furnish the church with Bible and hymn-book, silver communion service, and organ, and, as might have been expected, succeeded. The church has a seating capacity for two hundred and seventy-five persons, and has cost about $4,000.

Through the Christian benevolence of one of my members this debt will be given in at the next annual Conference free of debt.

Brethren, let us all rise and sing Wesley's old long-meter doxology, commence again. Do come and see Bro. Parker, as soon as you get out of the city, and I assure you that Sister Clay will treat you kindly, and you shall preach in the church.

Success in the work,

ALFRED CLAY.

What We Ought to Do

MR. EDITOR: I have taken the NEW ORLEANS CHRISTIAN ADVOCATE from its establishment, and expect to continue to do so to the end, because it is the largest and best paper published in the South, is fully worth the money it costs, and it is a Methodist paper, and it is the organ of the Church in which I live. To support it truly

Local services in the Methodist Church wherever they are held are a credit to the Methodism of the station in which they are held, because the pastor is the best educated preacher in town, for no one would have to pay more for such services elsewhere, but he, being a Methodist, has pledged support to its institutions.

I send my sons to the Southern University, at Greensboro, not because it is the best college in the land, because the faculty is able to teach my boys all they are capable of learning, and because the students are less liable to neglect and forget religious obligations there than in a school under State control; and because the maintenance of the Southern University is very important to the future prosperity of the Methodist Church in Alabama. Does not every year send to the ranks of the itinerancy young men who, both pious and well educated, owe all of these might be educated where if the University were not; but how many? Few, comparatively.

Is the duty of the Methodists of Alabama to patronize this Methodist institution, just as it is their duty to patronize their Conference organ and support their pastors. *Duty* is the word.

LAYMAN.

We are pained to learn, says the Nashville *Christian Advocate* of August 15, that while on his way to Hopkinsville District Conference, which was to be held at New Middle River, Dr. R. A. Young met with serious accident. The mule attached to the buggy in which he was being conveyed at the seat of the difficulty became frightened, and, in his way, threw the doctor and companion from the vehicle with violence. The doctor sustained a fracture of one or more of his ribs, badly bruised, and at last accounts was suffering greatly.

CHANGE OF ADDRESS.—Please let correspondents know that my address is changed from Anite City, La., to Moss Point, Miss., care of W. Ellis.

G. F. THOMPSON.

Great souls have wills; others only wishes. *Chinese Proverb.*

Books and Periodicals.

FROM DIFFERENT STANDPOINTS. By Pansy and Ray Huntington. Boston: D. Lothrop & Co. 12mo, 375 pages.

Pansy is well known as the author of several very popular religious stories. This book has a double authorship, but it has much of Pansy in it, and the religious element is decided and dominant. The story is made up largely of letters and journals, but it is full of life, and exceedingly entertaining. Its aim is to improve and edify, and especially to inspire the Christian with noble conceptions of devoted and useful living.

—The National Repository for September has the following articles: Stoke Pogis, with scenes in and around the country church-yard, the subject of Gray's Elegy, illustrated; Elizabeth of Hungary, illustrated; Our Editor Three Days in a Woman's Life, Nos. 2 and 3; Empress and Widow; Bulgaria and Its People; Sonnet; Fables and Fabulists; Little Nell, by Dickens; Old Curiosity Shop; Harvest Hymn; Among the Thorns; Voices of Summer, illustrated; Editorials; Miscellany.

—Lippincott's Magazine for September has the following table of contents: Over Sea to the Desert, illustrated; Sir Jacob Astley, Bart., G. C. B.; The Boy Artist; Hill Farming; Sacred Shrines of Some English Cathedrals; A Day at Tantah; An English Family in the United States; and other articles.

—Sunday Afternoon for September has the following table of contents. We note especially: The Testimony of the Spirit; Our Mother's Meeting; Fishers of Men; No. 2; Religion in Colleges; Religious Rights of a Christian State; Adults and Infants, No. 1; After a Ball; Good Conversation.

—The Crystal Fountain is a collection of temperance songs by W. O. Perkins, C. D. Russell & Co., publishers, Boston. It contains 128 pages, of songs, hymns and music, adapted to the use of temperance meetings. Price 35 cents per dozen.

—Golden Hours for September is a very beautiful number of this excellent magazine for the young. Its articles and illustrations are well adapted to please and instruct the boys and girls, and the tone is always decidedly religious.

Literature for Boys.

The New York *Times* takes up the important subject of juvenile literature on the following sensible style:

We wonder whether parents know what an enormous mass of cheap sensational literature is printed in this city for boys. There are large publishing concerns which do a thriving business in the manufacture of story papers for the young. There are others which make fortunes by the issue of a full class of dime novels. The professors upon whom these people's children are at school, and boys employed in shops, offices and stores, they young lawyers, clergymen and physicians of to-morrow, are all of them more or less familiar with the fortunes of some favorite hero of the dime novel or story paper. Bold and reckless of consequences, they are also mischievous, their very faults endear them to a boy, and a pocket full of such trash would be an easy temptation to a boy's weakness. Yet they are bought in immense numbers not only by the poor, neglected children of the streets, but by boys who are supposed to be carefully brought up.

Once in a while we are shocked by the disclosure of some facts which seem to indicate an increase of crime among young boys. The police discover some secret lair where lads of a Dickensian taste play at envy, and bestow the proceeds of a course of petty pilfering; or a gang of young thieves is broken up, and the rascals prove to be half-grown children, or a party of shop boys rob a till and sail on a voyage to the Spanish main; or perhaps the budding hero indulges in the glory of a pistol and an homicide. Stealing in a small way is found to be common among boys. It is not long since the detectives arrested an extensive dealer in postage stamps who obtained all his supplies from errand boys; and most of the money he paid them, we have no doubt, found its way to the purveyors of pernicious literature. The superintendent of the House of Refuge on Randall's Island, who has given a great deal of attention to the philosophy of juvenile crime, mentioned a curious circumstance the other day in conversation with one of our reporters. There has been of late a most remarkable increase in the number of boy tramps. Vagrancy seems to have become with these lads almost a mania. The absence of restraint, the free life in the open air, the irregular and surreptitious meal, the variety of scene and incident, the chance of adventure, have irresistible charms for them; and it is easy enough to trace their wilful taste directly to indulgence in sensational literature.

The publications to which we refer are not usually so immoral in tone that there can be any security to suppress them by law. The evil can only be cured by parental supervision. The more sad that so many of the best and purest are born to prove that parents are shamefully reckless in not knowing what their children read. We are aware that it is the fashion with young people in these times to decry any supervision by their elders as an intolerable impertinence. The spirit of independence which leads to passion of the colleges some time ago has penetrated to the school-room, and probably will go down to the nursery, or may be to the cradle. Still we think it would be well for fathers and mothers to inform themselves a little more fully about the habits of their sons, even at the risk of being styled spies and tyrants by young America.

The Christian Faith in England.

REV. DR. J. H. RIGG.

Christianity, therefore, I conclude, is by no means losing its hold of England, nor of the world. Less protected by legal defenses than formerly, it possesses far more intrinsic strength and energy. It has taken a much larger and stronger hold than at any former period of the great body of the people, including the best educated classes. It has life and energy, a zeal and enthusiasm altogether unprecedented. In Parliament it counts far more illustrious and devoted adherents than in any former age. It maintains an array of philanthropic enterprises, and inspires and sustains an amount of practical beneficence, such as the world has never seen. All this is done in the face of an active infidel propagandism which is no longer fettered as in former times, but is free to do its worst. Let no one, then, fear for Christianity. Nearly one hundred and fifty years ago Butler, in an advertisement to his "Analogy," said: "It is come, I know not how, to be taken for granted by many persons that Christianity is not so much as a subject of inquiry, but that it is now at length discovered to be fictitious." Accordingly he goes on to say that these reputed to be "people of discernment" treated it as a subject only fit to provoke mirth and ridicule." And yet a few years later John Wesley was converted, and Methodism began its race. Butler's faith and Butler's argument survive, while the "people of discernment" and their superficial unbelief with them, have passed into oblivion. Writing some years earlier than Butler, the accomplished Berkely thus describes the infidelity of this day: "Noscheh," he says, "hath proved that man and beast are really of the same nature; consequently a man need only to indulge his senses and his appetites to be as happy as a brute. Georgias hath gone further, demonstrating man to be a piece of clock-work, or a machine; and that thought or reason is the same thing as the impulse of one ball against another. Cinoh hath made noble use of these discoveries, proving, as clearly as any proposition in mathematics, that conscience is a whim, and morality a prejudice; and that a man is no more accountable for his actions than a clock is for striking. But the masterpiece and finishing stroke is a learned anecdote of our great Diagoras, containing a demonstration against the being of God. I am assured that it is as clear as daylight, and will do a world of good, at one blow demolishing the whole system of religion."

Our philosopher, it is added, "are the best bred men of the age, men who know the world, men of pleasure, men of fashion, and fine gentlemen." The fashion of skepticism, indeed, one hundred and fifty years ago, was considered especially attractive and suitable in the case of well and cultivated young people. "You surely, now or nearly see," remarks one of the speakers in Berkely's dialogue, "what no former age ever saw, a young lady, of good [illegible] moulds a divine or an old-fashioned gentleman, who believed the Bible and a Greek and Latin author, and spent much time in hard methodical study."

So wrote Berkely in his "Minute Philosopher." But Christianity survival the fashion of unbelief which that exquisite dialogue so inimitably portrays, and with such serene and beneficent mercilessness reduces to its true order and character as a fashion of vanity and demoralizing, as contrary to the reason and well-being of man as to the majesty of God. The *spirits forts* were put to the rout. Christian faith not only rose superior to their impieties, but, what was far more, revived from the lethargy and formalism into which it had sunk. When we look back to the age in which Berkely and Butler lived we do not wonder that men should have been tempted to despair of Christianity. But how great and how unspeaking is the contrast now! If even in such an age Christianity asserted its divine character, and claims by the revival which followed, having first refuted and shaken off, even in that dark hour, the attacks of its cavilers and its foes, how unworthy would it be to doubt for a moment of the vitality of the advance, of the victory of Christianity in the present age!

Work is progressing rapidly on the extension of the Morgan railroad to Texas. In about sixty working days from the present time the constructors think they will have the road complete to Vermilionville, in the parish of Lafayette.

Should this early prediction of which the time expired, we will have direct railway communication with this part of the State, and heavy freights will be the consequence. At present the grade between Morgan City and Vermilionville is in perfect condition, with the exception of a few shallow ditches cut through it, and some trifling crossings and Baker's Swamp, where for a distance of one thousand feet there is no grade, though the space is filled.

The company are now filling the swamp, and have but two miles and a half of track to lay to Bayou Teche. They have a construction train, consisting of one engine and twelve cars. They will commence early in October on the swamp, and will complete it in about [illegible] days. There is a working force of [illegible] men employed. *New*

Missouri Pacific and Texas and Pacific officials are in conference at Pacific City, Mo., to arrange for the joint use of the Missouri Pacific bridge at Kansas City by the two roads. The Texas and Pacific has been unable to secure a bridge, and has been compelled to cross the river by ferry. The Missouri Pacific has been unwilling to grant the privilege, but it is supposed the conference will result in a satisfactory arrangement.

MARRIED.

MCCAULEY—BLUNT.—At the residence of the bride's father, in Selma, Ala., August 8, 1878, by Rev. J. M. Mason, Dr. Charles E. L. McCauley, of Clarksville, Tenn., and Miss Mary F. Blunt, of Selma, Ala.

Publisher's Department.

THE QUICKEST TIME EAST.—The Great Jackson Route is now making the quickest time to New York ever known, leaving New Orleans daily at 4.15 P. M. and arriving at New York at 6.3 A. M. Allowing for the difference in time between the two cities, the run is made in the unprecedented time of fifty-one and a half hours. This quick time is made only by the Great Jackson Route and is the result of its enterprise in rebuilding its track with steel rails and using its heavy engines and the through system of ballasting that has been inaugurated. This train will be a great accommodation to the people of this city, which it is hoped they will show their appreciation of by their patronage. Only one change of cars, which is made at Cincinnati, Ohio, where breakfast is taken in the splendid dining hall at the depot at 8 A. M.

This route also makes the quickest time to Boston, arriving at 2 P. M. Actual running time, fifty-seven and one half hours. This makes it the most desirable route for all New England points. The fine train for intermediate points is correspondingly [illegible] making this [illegible]

Excursion tickets to Waukesha, Mineral Springs and all the Northwestern summer resorts, Niagara Falls, Put-in-Bay, etc., are on sale at the low rates, with privilege to stop over at any point and visit the Great Jackson Route.

VANDALIA LINE.—The attention of our readers and the traveling public is called to the line of the above road, from Terre Haute East to Indianapolis, Columbus, Springfield, Xenia, Dayton and Cincinnati. Its cars are models of elegance and comfort, running daily, safely and speedily, along over a track of unsurpassed excellence, almost entirely of steel rails, and the passenger is almost oblivious of the fact that he is changing cars at the end of each division, unless he chances to look out of the window, other than this a change is rendered splendid by the various connections made by it, giving the most direct routes of the vast general public ever dreamed of. The popularity of this old and reliable road is increasing steadily and steadily for the better. The officers of the well-known and highly respected general manager, Col. Simpson, are fully appreciated by the traveling public.

THE Cora Bitters, which are advertised in this paper, are said to be very much esteemed by those who have used them in Europe and other parts.

FARMERS and others interested should read the following notice of Smith & Sons, who is a member of the firm of [illegible] which is known all over the country as a great [illegible] the best implements made to lighten the labor and shorten the hours of the farmer.

WE REFER parties needing steam engines, boilers, grates, pipes, etc., to the advertising card of Hoppe & Co., 19 Union Street, New Orleans, La. They are doing a large business and deserve well of the public.

THE Crawford House, of Cincinnati, [illegible] has been refitted and refurnished throughout. The [illegible] has been added. The [illegible] is the always excellent.

MAGIC INK PAPER.—Our readers will please take notice of the advertisement of C. T. Hilleyer, who is manufacturing Magic Ink Paper, in Mr. Hilleyer is a gentleman and will be pleased to attend to the orders as directed.

MR. E. E. E. ROSS, one of the staff of this paper, now traveling through the West and East on business connected with the Advocate. A warm welcome from him will be appreciated.

THE American House, Boston, is well managed, and very popular with the Southern people who travel through the North.

UNIVERSALLY ADMIRED.

Dr. Price's *Unique Perfumes* are now universally admired. It is truly remarkable to see how, like the freshly gathered flowers, are all of Dr. Price's odors for the handkerchief. They are the fashionable perfumes. They are the sweetest and most lasting odors in the market.

BUSINESS NOTICES.

DR. WILHOFT'S ANTI PERIODIC OR FEVER AND AGUE TONIC.—Wilhoft's Pills have established itself as the real infallible Chill cure. It is universally admitted to be the only reliable and harmless Chill medicine now in use. Its efficacy is confirmed by thousands of certificates of the very best people from all parts of the country. It cures malarious diseases of every type, from the shaking agues of the lakes and valleys to the fever lingering of the forest and mine. Try it. It has never been known to fail. Wholesale by FINLAY & CO., proprietors, New Orleans. For sale by all druggists.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies who use it daily, to be the only preparation that does not injure the skin, cause blotches or leave a black spots to the worst. Mothers can apply it to infants who become chafed with a purely [illegible] Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St. Louis. (Lindell Hotel.)

HEARING RESTORED.—Great sufferers by deafness who have been deaf for years, and [illegible] Dr. Clarke's Ear Drums. Call or send for circular. 1 Box St. Madison, Ind.

For particulars regarding Electric Batteries, Pen Electrometer Plates and Cures [illegible]

NEW ADVERTISEMENTS.

JOSEPH GILLOTT'S STEEL PENS.

LD BY ALL DEALER

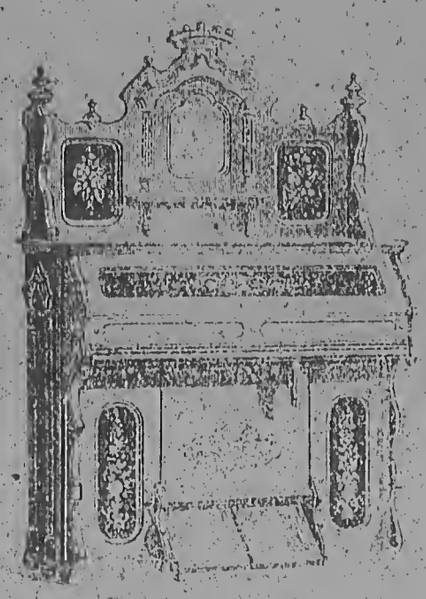
MANUFACTURERS' WAREHOUSE, No. 91 John Street, New York. JOSEPH GILLOTT & SONS.

BLYMYER M'F'G CO BELLS

Church, School, Fire Alarm, Chime and Plantation Bells, for prices, warrant, &c. Catalogue with 700 testimonials (free), sent free. Address Blymyer Manufacturing Co., Cincinnati, O.

NEW ADVERTISEMENTS.

PHILIP WERLEIN.



This Cut Represents MASON & HAMLIN'S $190 ORGAN. REDUCED TO $125.

$200 Organ Reduced to $125.

PHILIP WERLEIN.

ESTERBROOK'S STEEL PENS. Works Camden N. J. NEW YORK OFFICE 26 JOHN ST. ESTERBROOK & CO. FALCON PEN. Samples & Prices on application.

NOW

MAGIC INK PAPER!! INSTANTLY PRODUCES FIVE COLORS OF INK.

ALL OUT OF EMPLOYMENT.

BUENA SALUD.

COCA BITTERS.

THE GREAT

SOUTH AMERICAN

TONIC.

A SPECIFIC REMEDY FOR

Dyspepsia & all Disorders of Digestion,

CHILLS AND FEVER,

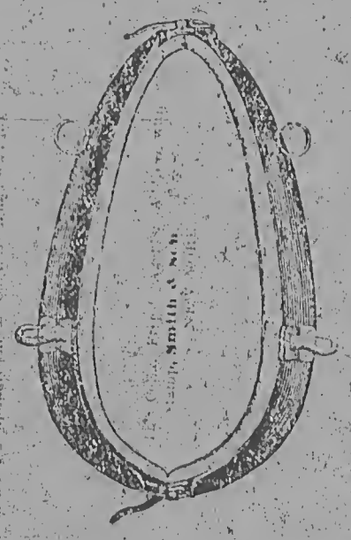
Diseases of the Liver, Debility of the Nervous System and Sick Headache.

This valuable remedy is made from the coca leaves, and is [illegible] one of Peruvian bark, highly recommended by the highest authorities in the world. The use of this herb is almost universal among the natives of Peru and Bolivia.

ASK YOUR DRUGGIST FOR IT.

QUICHUA COCA CO.

No. 72 William St. New York.



J. S. RIVERS,

STATIONER,

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LITHOGRAPHER AND ENGRAVER,

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NEW ORLEANS.

TO HAVE GOOD HEALTH THE LIVER MUST BE KEPT IN ORDER.

DR. SANFORD'S LIVER INVIGORATOR
GENERAL FAMILY MEDICINE
FOR DISEASES OF LIVER STOMACH & BOWELS
CATHARTIC & TONIC
CRAMPS PILES
HEART BURN DIARRHŒA CONSTIPATION SICK HEADACHE SUMMER COMPLAINTS BILIOUSNESS & DYSPEPSIA
PURELY VEGETABLE
NEVER DEBILITATES
TRADE MARK

For Pamphlet address Dr. Sanford, New York.

HOW TO BE YOUR OWN LAWYER AGENTS Wanted $5000 $125 a Month Anthropedia For business, Men, Merchants, Farmers, Property Owners, Females, everybody, every business. Saves many times its cost. Selling fast. Send for circular and outfit to-day. W. FHILER & CO., 214 Olive St., St. Louis, Mo.

NOTICE.

WANTED BY P. C. POWELL a cadet to the Southern University, and to the County Professorship, to which office he was elected by the PEACHES, Providence appointed by the Hon. H. P. Johnson, president of said college, Brookhaven, Miss. Address E. P. POWELL, Rocky Springs, Mississippi.

GOLD! Any worker can make $12 a day at home. Costly outfit free. Address Tuue & Co., Augusta, Maine.

DITSON & CO.'S HOME MUSICAL LIBRARY.

CONTAINS

$2.50 in Boards; $3 Cloth; $4 Gilt.

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OLIVER DITSON & CO., Boston.

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ARTICLES FOR FISHERMEN

PIANOS.

Dealers in Pianos and Music.

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BUDDING.

The only trustworthy rule as to the time for budding is: whenever the bark of the stock separates readily from the wood, or, in technical terms, "the sap runs," and when the shoot from which the buds are to be removed is sufficiently matured. Early in the season, some kinds of fruit-trees, as the peach, will be making an exceedingly vigorous growth, so much so as to endanger the success of the operation by the excess of sap. The latter may be checked by simply pinching off the tips of the growing shoots. Mahaleb cherry stocks are especially benefited by this treatment.

The operation consists merely in transferring the bud of some valuable variety to any good, healthy stock. Having selected a few partially-ripened scions from the variety we wish to perpetuate, trim off the leaves, leaving about one-fourth of an inch of the stem as a handle to force the bud into position. With a sharp, thin-bladed knife take off a bud with a portion of bark and wood attached, entering about one-half inch below, and emerging the same above the bud. Care must be taken to perform this operation very carefully, as too deep a cut gives us too much wood, and, if too near the bud, is liable to be injured. Some budders remove this thin piece of wood, although it is allowed to remain. The most extensive peach-tree growers use only the bark, with the bud unimpaired, and prepare it by making the usual cut, only deeper than by the old method—but in place of allowing the knife-blade to emerge at the lower end, they withdraw it, and simply cut through the bark at that point, when by the aid of the thumb-nail the bark and bud may be readily removed.

The insertion of the bud is the simplest part of the programme. It consists in making a T-shaped cut through the bark of the stock, and gently pushing the prepared bud into place; should the bark prove somewhat tough, however, the edges may be slightly raised, but stocks in this condition must be regarded with suspicion.

A great deal depends upon tying properly, as I have known very many failures from this cause alone, and it matters but little how carefully the bud is cut or inserted, should the strip be tied loosely or carelessly the bud will in the majority of cases, fail to take.

The wrapping should be of some soft, strong material, the inner bark of the linden-tree or basswood being preferred, of course, when generally. This is prepared by experienced persons during the summer and can be procured of any nurseryman in small quantities. These strings are stripped into narrow shreds and well dampened. In tying the bud into position, the string should always be drawn tightly and evenly, covering every portion of the cut in the stock, allowing only the bud to show, bringing it closely in contact with the stem below, and drawing it under the point of the bud above. In about two weeks the strings will begin to "cut in"—that is, the bark will form in ridges around the ligatures owing to the compression of the latter, when they should be slightly loosened, but not removed altogether; indeed they should remain in place until late in autumn, when they must be cut to prevent freezing beneath.

The ensuing spring will determine whether or not the operation has been successful, as frequently the bud will appear all right during winter, yet really have very little vitality. Head back the sticks to within three inches of the bud, and as soon as the latter grows tie it up to prevent the wind blowing it off. Some of our most careful nurserymen stake up their young yearling buds; and if at all rare, the practice is a good one. In private collections it should always receive attention. The subsequent pruning must be governed by the purpose for which they are intended. In any event the tips of the shoot should be cut off to induce side branches if for standard, cut slightly, at if for dwarfs, head back to eighteen or twenty inches. Peaches will require removal when one year old from the bud.

N. [illegible]

BEE CULTURE.

In order to become a successful apiarist, Mr. Hotchkiss says, three things are necessary:

1. A location abounding with honey-producing plants of the different varieties, both early and late. For early—such as willow, elm, soft maple, cherry, plum, apple, currant, gooseberry, raspberry, etc.

For summer—white clover, basswood, mustard, [illegible] buckwheat, golden rod, pumpkin, etc.

For fall—buckwheat, golden rod, wild sunflower, and all the many varieties of flowers that bloom in August and September, thus keeping one continuous swarming from early spring until the chilly frosts of autumn, when they must be left to winter quietly.

2. A good hive. [illegible] fathers used the old log gum, half keg, round-trough, etc. But we have that permits every comb to be taken out and examined, and all necessary operations performed with a little pains or exciting their anger. It should afford sufficient protection against extremes of heat or cold, sudden temperature, and be in all its effects of dampness. It should be capable of being adjusted to the wants of other large or small swarms, to allow the combs to be removed when any thing is wrong, and to be well ventilated. In fact, all needful security against the ravages of the bee-moth, the bottom-board should be removable, attached to the hive, for convenience in cleaning it and to prevent the depredations of moths and worms, and it should enable the apiarist who prefers natural swarming and wishes to multiply his colonies as fast as possible to make vigorous stocks of all his small after-swarms. Such swarms contain young queens, and, if they can be judiciously strengthened, usually make the best stock-hives.

3. In order to become a successful apiarist it is necessary that he should understand the internal economy of the bee-hive, to some degree at least; and, unless he is in possession of such knowledge he may be in possession of the best hive in the world, and be placed in the best locality that the country affords, he will be almost absolutely certain to make a failure.

I know a man who has two hundred colonies of bees, and his average amount of surplus honey per hive will not fall short of eighty pounds. He is the right man in the right place, and has the right bees in the right hive. With him it is bees first, and recreation and hunting afterward. Such a man will succeed in a greater or less degree in any locality where fortune may place him.

The enemies of bees are toads, spiders, woodpeckers, king birds, or bee martins, as some call them, the moth miller, and man. But the moth miller is the most destructive, if we except man.

POMACE AS A MANURE.—Some years ago I had a very large quince bush—in fact, over one dozen canes. It covered a large space. It never bore a good quince in three years. All knotty; could not peel them. I put up a grinder and press. Pressed the juice out of many bushels of currants, grapes, black and elderberries for myself and neighbors. Threw all the pomace under the quince bush, to get it out of the way, and for the hens to eat, if so disposed. It came up to the bottom limbs. There was a seedling pear-tree and peach-tree that received all the waste from the press at their roots, which was considerable. Through the summer I pressed for many neighbors. Next year I sold peaches from that tree for $1.50 per bushel, when they were selling on the street for twenty-five cents. The pear-tree never bore before that year was full, fit good for nothing. The quince-tree was loaded; bent to the ground. They were as good as it is possible for a quince to be. That is not very good I think. Last year I had six Champion strawberry vines in a bed. I covered the bed with pomace. They now cover a bed ten feet by six. I believe that the acid in pomace is just what acid fruit wants to do well. Let those who have pomace try it on vines. I had many seed cucumbers. Took the seed out, and threw them among my Naomi raspberry bushes and let rot. Never had finer berries than the next year.—*Correspondent of Tribune.*

MOWING STRAWBERRY-BEDS.—For several years past I have adopted the practice of mowing my strawberry-beds at the period that the plant ceases to put forth new leaves, and the old ones look dry and rusty. The treatment prevents the production of runners to any great extent, the bed being renewed by offshoots from the crowns of the old roots. Usually by fall the plantation will exhibit one mass of fresh-grown leaves. This treatment fails only when a dry and hot spell succeeds the mowing. I have never suffered but once in this way, when the beds were badly thinned out. I did not lose them, however, as they afterward revived, and, though five or six years old, look this season like new beds. I am so well satisfied with this system that I shall always continue it, taking the risk of having the operation defeated by a drouth, which, after all, only happens occasionally. With plenty of rain it succeeds perfectly.—*Horticulturist.*

CENTENNIAL BROWN BREAD.—Fill a large bowl one-third full of water, a little warmer than tepid; add half a teaspoonful of salt, and stir in Indian a little stiffer than pan-cake batter; cover, and set where it will keep warm without scalding till light; then turn into a large basin. Add a pint of lukewarm water, half a teaspoonful more salt, with two tablespoonfuls of good brown or coffee sugar, and stir in Graham flour till as stiff as it can be made, but as it can be *conveniently* made with a spoon. If made thin will the bread will be dry. Grease the tins, turn in the dough, smooth over the top with a knife or spoon; set to rise to rise and, when sufficiently light, bake in a tolerably hot oven an hour or more, according to the size of the loaves. This quantity will make two or three small loaves.

CHICKEN CHIPS AND BONE MEAL FOR FOWLS.—Burnt coal and crushed shells may be used perseveringly in feeding fowls, that is, if the crushed oyster-shells and granulated bones are mixed and placed in a box inside the henhouse, where the birds can have access to them. If they eat them freely they will eat of them no more than they need. If these are mixed with the food given either with the dry grains or in the soft mash, much of both is wasted, to say nothing of the additional trouble caused in protecting this. Fowls devour numbers of the oyster-shell particles that they naturally require to assist digestion and to help form the shells of eggs. If pounded bones they will eat no more than is left where they can always get them handy they will not eat near so much of them.

CHICKENS.—Every chicken which had the gape has been entirely cured by being made to inhale tobacco smoke. The treatment has done them no harm, and the trouble of smoking is but little if it is done when the chicks are in the coop. It takes but a moment to put them into a basket, and five minutes is as long as they should be subjected to the inhalation of the smoke; and not so long if it is strong enough to produce stupor. As soon as a chick is stupefied it should be taken from the basket and laid on the ground, when it will soon revive. Our chickens were nearly dead with the gapes when first treated, but got better with each treatment, and were cured after the seventh.—*Rural New Yorker.*

ROOTS AND STRAW.—We take the chaff cutter and the root-pulper to be the two bases of the stock-breeder's operations. The moisture which turnips contain, forms, when absorbed by the chaffed straw, hay, or pea haulm, a bulky food, on which a greater number of stock (of all kinds and ages) can be kept than by any other treatment; and this material may be used as the basis and vehicle for the profitable consumption of not only bulky, but of concentrated food. Whether for feeding or breeding, and whether for beasts or sheep, there is no form of food with which we are acquainted which will keep going so large a stock as pulped roots and chaffed straw combined.—*Agricultural Gazette.*

TOMATO FIGS.—Take pear-shaped or small single tomatoes, scald and skim them, then to half a peck or eight pounds take three pounds of brown sugar. Cook them with sugar over a fire without water, until the sugar penetrates and they are clarified. Take them out and spread on dishes, flatten them and dry in the sun. Sprinkle on them a little sirup while drying. When dry pack down in boxes, treating each layer with powdered sugar; the sirup that is left over may be boiled down and bottled for use. They will keep from year to year, and retain their flavor, which is very much like that of figs.

POTATO BLOSSOMS.—In the cultivation of potatoes to obtain the largest number of tubers the flowers should be plucked off, to prevent the formation of seed, while everything should be done to protect the leaves from injury.

A woman, hearing a great deal about "preserving autumn leaves," concluded to put up a few jars of them. She told a neighbor yesterday that she did n't think they would ever be fit to eat, and she might just as well have thrown her sugar away.

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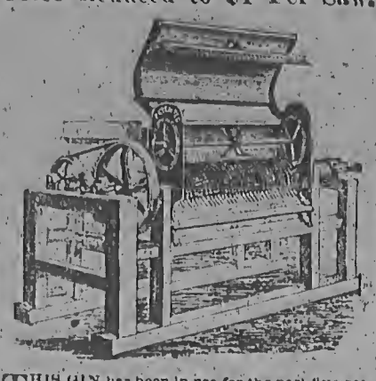

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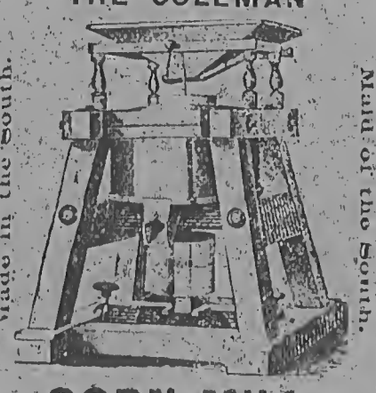

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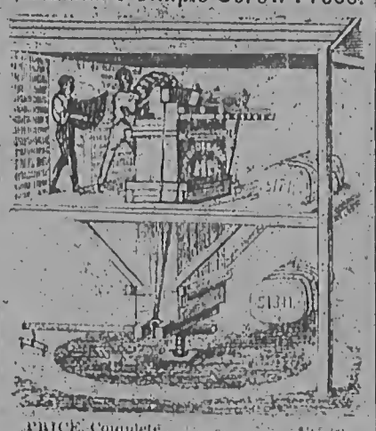

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—A filter, adapted to the most precise quantitative estimate of precipitates, has been lately made of a felt prepared from the fibers of anhydrous asbestos, treated with hydrochloric acid.

—Sir Thomas Watson, in the *Nineteenth Century*, advocates compulsory vaccination, and the frequent recurrence to the original source of the vaccine lymph, which he believes to deteriorate while passing through the human system.

—Microscopic examination of oleomargarine pronounces it unsafe for any other use than in cooking. As the fat is set free at a heat not above 98° Fahrenheit, any parasitic embryoes or germs of disease existing in the animal tissues are not destroyed, but may be transferred to the human system.

—The London *Chemical News* gives a careful review of the constitution of malt liquors, and their influence upon digestion and nutrition. Their supposed food value is, by a careful series of most exact experiments, referred entirely to the malt extract, a principle which has caused fermentation or subsequent conversion into alcohol; it is independent of the amount of alcohol in the ale, porter or beer, and lessened by its presence.

—Careful experimentation, physical and chemical, upon the diamond suggests its origin as due not to the action of heat, but to some obscure organic process. A crystal's one of the planes of cleavage in the diamond, the Dodecahedron and the Octahedron, and the reproduction of their forms, make it probable that they are the fragments of one immense gem, the original Mountain of Light, said in Indian tradition to have been worn by the hero King, five thousand years ago.

—In order to show the various forms of foldings, reflections and impressions on the crust of the earth, M. Daubree applied some adhesive matter to the surface of a model of volcano of volcanic rocks. When one of the air is permitted to escape the coating forms protuberances with regular and parallel wrinkles in certain directions, like those seen on the earth. This is an easy way of showing in the glass tube the phenomena produced by the entrance of the mass of our planet.

—Prof. R. Weber, of Berlin, has examined the pipes of the Berlin Aquarium Gewerbeschule for the investigation of the causes of mill fires. He shows that all sorts of flour in dust clouds are inflammable, and that some of the so-called fire-damp explosions of coal mines are really caused by the ignition of the coal dust floating in the atmosphere of mines. Free and steady ventilation will greatly diminish the danger of destructive explosions in mills, and those of "dry" mines can be rendered impossible by occasionally sprinkling the hangings and galleries with water conveyed in pipes from the pit mouth.

—The electric light bore testimony to the introduction of Paul Jablochkoff's improvements in its production, by being a very dangerous rival to the gas light. In Paris it has taken its place in the great weaving establishment of Fuhrye-Quartier, in the magasins de Magasin and Rabel, many depots, theatres, large cafés, and even in some streets. Avenue de l'Opera is lighted with electric light; and preparations are being made to employ it also in the Place de la Concorde. In Berlin it is used in the factories of Siemens & Halske. In Madrid, the Puerta del Sol is lighted by it. Everywhere it is found cheaper than gas, though decidedly more trying to the eyes.

—G. M. Dawson's last monograph is devoted to the surface geology of British Columbia, examining the traces of glacial action. The most important indications are in the conformation and grooving opposite Vancouver's Island; the remains of great moraines, the fiords opening into the gulfs of Georgia, and abrasions upon the mountain sides to the height of 1000 feet. The phenomena point to the recent submergence of the north western part of the continent to a depth of several thousand feet, during the Japan current through Behring's Strait and over Alaska, while the southward rush of the Arctic waters would account at once for the glaciation and for the origin of the Boulder clay.

FISH CULTURE.—The California fish commissioners are entirely satisfied with their experiments in importing young shad. Many of the first lots have been to the ocean, grown to maturity, escaped the seals and seines and nets of the fishermen, returned to the Sacramento and spawned. Hundreds of the young fish hatched in the Sacramento have been taken in San Francisco Bay this spring with the herring, and sold in the markets. Others, fully grown, weighing four and five pounds—in one instance over six pounds—have been caught at all points on the Sacramento river, from Vallejo to twelve miles above the mouth of the Pit. The shad are not yet sufficiently numerous to be fished for with profit, as less than 500,000 young shad have thus far been placed in the river, but enough have returned from the eggs hatched and spawned to insure their increase in the Sacramento. Prof. Baird intends to stock all the muddy-bottomed waters of the United States with carp, an excellent hardy fish, which always remains where raised. A few days ago about 50,000 young carp were put into Lake Balcomb, near Washington monument, Washington. They were hatched in Baltimore. Which will prove brought fish that, as a trifling exception, our lakes and streams may be filled with excellent fish, which may have for the catching, requires protective laws, and unity on the part of the people their enforcement.

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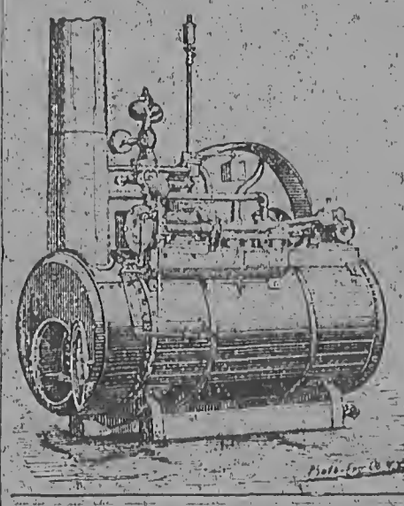

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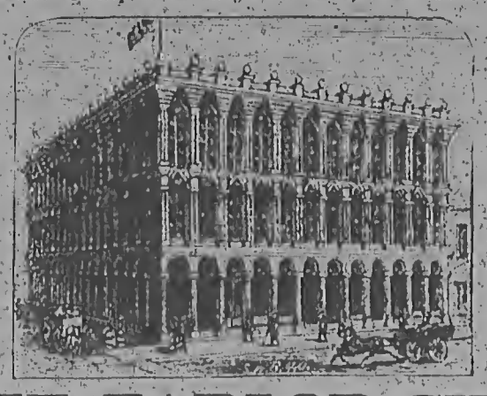

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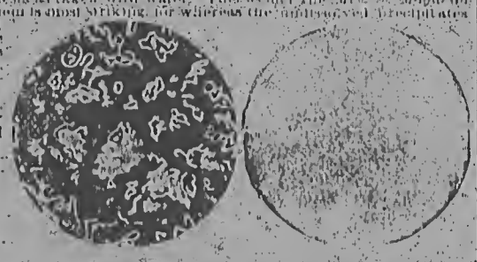

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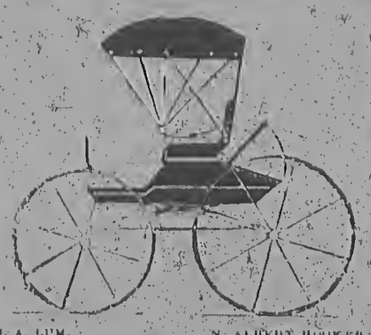

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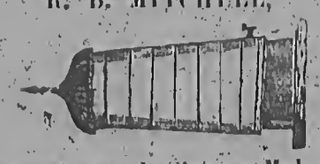

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COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Tuesday, Aug. 5, 1878.

COTTON.

The following report of the cotton market is taken from the New Orleans *Democrat*:

The supply is slight, and the market quiet and nominal, with sales of only 100 bales.

The following is the official closing of the Cotton Exchange:

	N. O.
Low ordinary	
Ordinary	
Good ordinary	
Low middling	11
Middling	11
Good middling	11¼
Middling fair	nom.

Sales to-day, 100 bales. Quotations nominal.

COTTON STATEMENT.

In store and on shipboard, Sept. 1, 1877	21,356
Gross receipts since yesterday	125
Gross receipts previously	1,600,190—1,600,315
Excess in actual stock made from linters, loose, etc., since September 1	12,929
Total supply	1,634,370
Exported to-day	0
Exported previously	1,501,815—1,501,815
Total stock this day	
Total stock this day last year	132,555

The exports to-day were 473 bales to Liverpool.

Net receipts since yesterday	1
Receipts from other ports	
Net receipts since Sunday and Monday	
Net receipts same time last year	
Net receipts since Friday	
Net receipts same time last week	70
Net receipts same time last year	0
Net receipts since September 1	1,551,815
Net receipts same time last year	1,181,255

COTTON ON SHIPBOARD.

The amount of cotton on shipboard, as per account of the Cotton Exchange, is as follows:

Liverpool	
Havre	
Bremen	
Mexico	
Spain	
Mediterranean	
Coastwise	
Total	

This, taken from the stock at noon as noted at the Exchange, leaves in presses 2,215 bales.

The receipts at all ports, consolidated, as per telegrams to the Cotton Exchange, show totals from noon on Saturday to noon to-day of 911 bales, against 712 on last Sunday and Monday, 811 last year, and 1,[illegible] the year before.

MOVEMENT AT PORTS.

The movement at ports for three days, up to twelve M. to-day, is given below:

	Received Since time Monday last week.	Same time last year.	Since time Sept. 1.	Same time last year.
New Orleans	24	65		
Galveston	1	126		10
Mobile				
Savannah	227			140
Charleston	61			
Wilmington	35			168
Norfolk	16	71		
Baltimore	12	5		
New York				
Boston				
Philadelphia				
Other ports				
Total	376	1,209		3,422
Receipts at ports since September 1			1,551,815	
Receipts same time last year			1,181,255	
Receipts same time year before			1,[illegible]	

EXPORTS.

The consolidated report for three days gives exports to

	U. K.	France	Cont.	Stocks.
This week	2,405			2,125
Last week	1,[illegible]			2,[illegible]
This week last year	70			137,125

A Short History of Petroleum.

The *Lumberman's Gazette* gives the following short history of petroleum: The production of petroleum as an article of trade dates from August 28, 1859, when Col. Drake, in a well 69½ feet deep, "struck oil," and coined a phrase that will last as long as the English language. From that beginning it has increased to an annual production of 11,000,000 barrels of crude oil. The first export was in 1861, of 27,000 barrels, valued at $1,000,000, and the export of petroleum in the year 1877 was, in round numbers, $62,000,000. The annual product of petroleum to-day—crude and refined—is greater in value than the entire production of iron, and is more than double that of the anthracite coal of the State of Pennsylvania, and exceeds the gold and silver product of the whole country. As an article of export it is fourth, and contests closely for the third rank. Our leading exports are relatively as follows: Cotton annually from $77,000,000 to $227,000,000; flour from $20,000,000 to $130,000,000; pork and its products (bacon, lard and ship) from $37,000,000 to $82,000,000; and petroleum from $18,000,000 to $62,000,000. The total export of petroleum from 1st to 11th inclusive 1877 (9 years) has been $442,000,000, unimaginable valuation. From the best sources of information there are at this time 10,000 oil wells, producing and drilling, which, at a cost of $5,000 per well, would make an investment of $50,000,000 in this branch of the business. Tankage now existing of a capacity of 3,000,000 barrels cost $7,000,000, and $7,000,000 has been invested in nearly 2,000 miles of pipe lines connected with the wells. The entire investment for the existing oil production, including purchase money of territory, is something over $100,000,000, which cannot be lessened much, if any, for as wells cease to produce new ones have been constantly drilled, to take their place.

ICE-WATER IN ENGLAND.—The possibility of having ice at all in Great Britain has overcome to some extent the inbred prejudice against iced water as an American barbarism. It has been introduced on the London and Brighton railway, and it is expected that other railways will follow the example. The *Medical Press* hails the introduction of the beverage as likely to diminish the consumption of intoxicating liquors by thirsty travelers. It takes exception, however, to warm the public against copious draughts while the body is overheated.

Sometimes unmerited strength is weakness. The power of a church is not spirituality, and the success of a church is to be measured by the number gone up from her communion to the land that has a setting sun.

PRICES CURRENT IN THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	$4 00	4 60
Cotton sweeps	4 00	— —
Cultivators, Diam. and shovel-tooth	6 25	7 00
Cultivators, riding and walking	20 00	40 00
Shovels and spades	5 00	12 00
Axes	7 00	11 50
Shovel plows	4 50	5 50
Half do. with cutters	6 00	8 00
Double-shovel plow	4 00	5 25
Straub's corn mills	— —	— —
Corn mills, Coleman's	120 00	125 00
B. J. West's corn mill	200 00	— —
Tunnard's corn and pea planter	— —	— —
Cotton planter	15 00	— —
Wagons, Carts, Etc.:		
Wagon, two-horse	55 00	70 00
Wagon, four-horse	85 00	100 00
Wagon, two-horse, thim. skein	60 00	70 00
Wagon, four-horse	80 00	90 00
Cane wagon	190 00	210 00
Ox wagon	75 00	115 00
Ox cart, complete	— —	— —
Cane cart	110 00	115 00
Tongue cart, complete	— —	120 00
Plantation cart	45 00	60 00
Bagasse cart	65 00	75 00
Iron, ₩ lb:		
Hoop	3½	5
Sheet	3½	5
Horse Shoe	3½	4½

BUILDING MATERIAL.

Bricks, ₩ 1,000:		
Lake	9 00	11 00
Country	— —	8 10
English fire	35 00	37 00
Lime, ₩ bbl:		
Western	— —	— —
Cement	2 00	2 25
Plaster Paris	2 25	2 50
Lumber, ₩ 1,000 feet:		
Flooring, dressed	15 00	35 00
Flooring, rough	15 00	18 00
Ceiling, dressed	14 00	25 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	14 00
Scantling	14 00	18 00
Shingles, ₩ 1,000	2 50	3 50
Nails: best brands	8 20	— —
Smaller sizes proportionately higher	— —	— —
Glass, ₩ box of 50 feet:		
French, 8 by 10	— —	3 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 75	5 75
White Lead, best, ₩ lb	10½	12½
Paris Green; ₩ lb	30	40
Pat. Dryer, ₩ lb	10	13
Whiting, ₩ lb	1½	3
Putty, in bladders, ₩ lb	3	5
Linseed Oil, ₩ gal	70	80

SASH, BLINDS AND DOORS.

Window Sash, 12 lights:

Size of lights.	Sash, per pair. Unglazed.	Glazed.	Blinds per pair.
8x10	35	$1 50	$1 50
8x12	55	1 70	2 00
10x16	80	2 75	2 70

Sash Doors;	Single.	Double.
3 feet x 7 feet	$3 50	$3 70
3 feet x 8 feet	4 00	— —
3 feet x 7 feet 6 inches	— —	3 80

Panel Doors:

1¾ and 1¾ inch thick	$2 20
2x7 and 1¾ inch thick	2 25
2x7 and 1¾ inch thick	2 30
4x7—6 inch and 1¾ inch thick	4 00

GROCERIES.

Butter, ₩ lb:		
Western	18	20
New York, good to creamy	25	27
Coffee, ₩ lb:		
Rio, fair	16	16¼
Rio, good	17	17½
Rio, prime	17¾	18
Java, Cho. & G. O	25	30
Candles, ₩ lb:		
Star, best brands	12	13
Corn Meal, ₩ bbl		
Best, K. D.	2 65	2 75
Cheese, ₩ lb:		
Factory	9½	10
N. Y. cream and English dairy	15	15½
Fish:		
Mackerel, extra No. 1, in bbls	— —	23 00
Mackerel, extra No. 1, in kits	— —	1 90
Sardines, quarter boxes	13	13½
Flour, ₩ bbl:		
Superfine	3 25	3 50
XX	4 00	4 50
XXX	— —	— —
Choice XXX	5 50	5 75
Choice family	5 75	6 25
Fruits:		
Dried apples, ₩ lb	3	4
Dried peaches, ₩ lb	— —	— —
Raisins, ₩ quarter-box	50	55
Raisins, ₩ half box	— —	1 00
Raisins, ₩ whole box	1 80	1 85
Bananas, ₩ bunch	1 00	2 00
Crackers, ₩ lb:		
Soda	5	6
Butter	6	7
Sugar	7	9
Gingernuts	9	12½
Oil:		
Coal, in cases, best	40	48
Coal, in barrels, best	30	35
Illuminating, in cases	— —	40
Benzine, in barrels	— —	35
Lard, in barrels, best	70	80
Molasses, in barrels		
Common	22	25
Fair	25	28
Prime to choice	35	42
Clarified and Reboiled Syrups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb:		
No. 2	4½	5
Ordinary	5½	6½
Fair	6½	7
Prime to choice	7½	7¾
Soap, in boxes, ₩ lb:		
XXX Patna	8½	— —
Keiler's oakmilla	4½	— —
Keiler's olive	5	— —
Starch, ₩ lb	5	8½
Salt, in sacks		
Elite	1 10	1 05
Pearl	85	90
Sugar:		
Good fair	7½	8
Prime	— —	8½
Choice	9	9½
Yellow clarified	9	9½
White clarified	9½	9¾
Crushed	— —	— —
Powdered	— —	— —
Spices, ₩ lb:		
Allspice	15	— —
Pepper	13½	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb:		
Black Congou	27½	1 10
Green Imperial	30	80
Tobacco, manufactured, ₩ lb:		
Chewing, medium	40	45
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, Choice	55	70
Smoking	— —	— —

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	— —	— —
White	— —	60
Mixed	— —	59
Oats, ₩ bushel:		
St. Louis	— —	— —
Texas	— —	— —
Gulden	— —	42
Bran, choice, ₩ 100 lbs	— —	0[illegible]
Hay, ₩ ton		
Prime	11 00	12 00
Ordinary	— —	— —
Cow Peas:		
Whippoorwill	— —	— —
Mixed	60	65
Clay	— —	1 00

PROVISIONS.

Bacon, ₩ lb		
Breakfast	— —	8½
Shoulders	— —	7½
Sides, clear rib	— —	7½
Sides, clear	— —	7½
Sides, sugar cured	10½	11½
Mess Pork, ₩ bbl	11 50	11 75
Dry Salted Meats		
Shoulders	5½	5¾
Lard, ₩ lb		
Choice, in kegs and pails	9½	10½
Choice, in tierces and barrels	9	9½

EXCLUSIVE.

Potatoes, ₩ bbl	1 50	1 75
Onions, ₩ bbl	1 50	1 75
Apples, ₩ bbl	— —	— —
Cabbages, ₩ 100	— —	— —

WOOL.

Burry	9	10
Beginning, clear	21	21
Lake, clear	23	23½

BALING STUFFS.

Bagging:		
Tows	— —	— —
Jute	11½	11½
Ties, Arrow best, per bundle, 30 lbs and buckle	— —	2 60
Twine, hemp	13½	14

POULTRY AND EGGS.

Poultry (gross)		
Chickens	3 00	3 75
Young	2 00	2 50
Hens	3 00	3 00
Roosters	3 00	3 00
Turkeys	3 00	3 00
Eggs (gross)		
Western	— —	12
Louisiana	25	25

SEWING MACHINES.

WHEELER AND WILSON

NEW NO. 8

Sewing Machine!

GOOD NEWS! GOOD NEWS!

Great Reduction for Cash.

The $100 Machine Reduced to					$60.
...	90	...	...	...	50.
...	85	...	...	...	45.
...	80	...	...	...	40.
...	75	...	...	...	35.
...	70	...	...	...	35.

Every Machine furnished with all the attachments.

THE WHEELER & WILSON has now been before the people for more than **Twenty-Five Years**, and upward of **1,500,000** of the **Family Favorite** are now in use in the families and workshops of the world. Our New No. 8 Machine is, without doubt, the best and most simple Sewing Machine in the world.

It has a *self setting* needle.
It never *cuts* the thread or goods.
It is a new machine, with *straight* needle.
It will not break the thread if the needle is allowed to run *off the goods when sewing.*
It has no *noisy cog wheels.*
It has no complicated *shuttle* to thread.
It allows the work to run back from the operator.

☞ **Send for our New Cash Price List.**
☞ CASH AGENTS wanted in every county and parish.

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M. A. PECK, Gen. Agent for La., Ala. and Miss.
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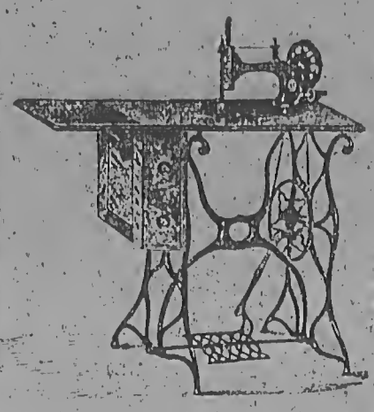
Great Reduction in the Prices

OF THE

WORLD-RENOWNED **SINGER** FAMILY SEWING MACHINE



BEWARE OF

Worthless Imitation Machi

The Singer Will Last a Lifet

The fact that the only Sewing Machine unscrupulous men have attempted to imitate is the Singer is sufficient evidence of its superiority over all others. There is no longer any excuse for buying any of the cheap Machines hawked about the country, with no earthly [illegible] at half-[illegible] cheapness.

SEND FOR A PAMPHLET.

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No. 85 Canal Street, New Orleans, La.

PRICE LIST OF J. J. MARTIN'S

GREAT T DEPOT

NO. 5 CAMP STREET, NEW ORLEANS.

TEAS.

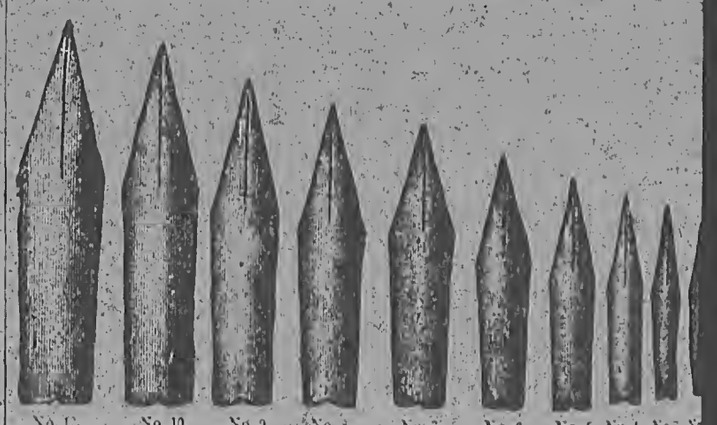
OOLONG, Black—30c., 40c., 50c., 60c., 75c. Best at $1 per lb.
ENGLISH BREAKFAST, Black—30c., 40c., 50c., 75c., $1. Best at $1 per lb.
IMPERIAL GREEN TEA—30c., 40c., 50c., 60c., 75c., $1, $1 20. Best at $1 per lb.
MIXED TEAS—30c., 40c., 50c., 60c., 75c. Very choice $1. Extra choice $1 25.

Also a choice assortment of Young Hyson, Gunpowder, Orange Pekoe, Flowery Pekoe, Assam, Mandarin and Caper Teas.

COFFEES.

GOOD RIO, parched by [illegible] per lb.
CHOICE RIO.
CHOICE CORDOVA.
REAL OLD GOVERNMENT JAVA 40c.

NOTICE.—We will ship $5 worth or more of our goods, if prepaid by any Express [illegible] Mobile or Jackson Railroad, free of charge. Parties ordering less than $5 worth must send 25c. extra for expressage. Packages of 25c. or less can be sent by mail, for which amount should be made payable to J. J. MARTIN, Great Tea Depot, 5 Camp street, New Orleans.



No. 12. No. 10. No. 9. No. 8. No. 7. No. 6. No. 6. No. 6. No. 5. No. 5.
$5. $1 50. $1. $2 50. $2. $2. $1 50. $2. $1. $1.

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CURES NERVOUS DEBILITY, MEN PROSTRATION, LOSS OF SLEEP, PARESIS, CONSUMPTION, SICK HEADACHE, CATARRH, NEURALGIA, RHEUMATISM AND LOSS OF VITAL ENERGY.
The only reliable Remedy for [illegible]
$1, PER BOTTLE, sent by Express [illegible] your Druggist for it.
☞ Circulars sent free.

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$2 $8. $10. $15 EACH.

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A PERFECT LIKENESS TAKEN and finished in a manner unsurpassed by any other establishment in this country.

Copying and Enlarging of old Pictures a specialty. Remember WASHBURN'S NEW GALLERY.

EXCURSION TO GRETNA.

Jackson Street Ferry.

FARE 10 CENTS for the Round Trip.

No extra charge for teams going on board.

IMPORTANT NOTICE.

Are You Troubled With Rats and M

EVERY BODY ANSWERS YES!

Mitchell's Poisoned Whe

A NEW DISCOVERY is [illegible] only [illegible] wheat in the whole [illegible] thereof powerfully poisoning to vermin and death. Nothing is [illegible] such extermination of rats, mice and other [illegible]

One trial will prove its efficacy. It will [illegible] believe it from these [illegible] and absurd [illegible] Price, only 25 cents. Sold by [illegible] Principal depot for the United [illegible]

M. F. CREAMER & CO'S.
Manufacturing Chemists,
97 [illegible] Street.

Also at Messrs. FINLAY & THOMPSON'S, Main [illegible] street.

LIKE TO OBTAIN.

No doubt the public would like to obtain what it requires at as cheap a rate as possible, and many times are induced to purchase cheap articles, which are in reality the dearest in the end. Dr. Price's Special Flavoring Extracts cost a few cents more, yet they are the cheapest, for they require much less in quantity.

Religious Notices.

THE Marvin chapel camp meeting will [illegible] the fifth Sunday in September, commencing on Friday night before. The camp ground is located nine miles from Brewton, M. and M. railroad, where ministers of the gospel will be met with conveyance to the camp ground. The meeting will be on the self-sustaining plan.

22 GEO. C. JOHNSON, P. C.

THE Clanton camp meeting will commence on Thursday night before the fourth Sunday in September. The camp ground is situated one mile south west of Clanton station, South and North Alabama railroad. Ministers are especially invited to attend.

22 JOHN D'SIMPSON, P. C.

THERE will be a camp meeting at China Grove, Pike county, Miss., beginning on the third of October next, known as the China Grove and Pearl River camp meeting. We have plenty of good water and camp ground, which we offer to the public free of charge, and cordially invite every body to come and prepare for their own accommodation, as it will be strictly self-sustaining. There will be a lot for horses, and a boarding tent, for those who prefer paying the money, on very reasonable terms. Ministers of the gospel are earnestly requested to attend—for whom with their families accommodations will be made.

15 P. HOWARD.
L. W. COOPER.

THE camp meeting for Spring Creek will commence on Friday, October 11, and continue until Thursday night following. The camp meeting is to be self-sustaining—by which we mean that all persons are expected to arrange for their own comfort. There will be a public table on the ground, at which board and lodging may be had on reasonable terms. There will be a daily (except Sunday) market on the ground, at which corn, fodder, fresh beef, pork, mutton, &c, may be had on reasonable terms. Ministers are specially invited. Ample arrangements will be made for them and their families.

8 J. W. HEARN, P. C.

PROVIDENCE CAMP MEETING will begin on Tuesday, September 1, and continue one week. The camp ground is situated fifteen miles west of Hazlehurst. Commodious public tents will be in readiness to accommodate visitors at moderate prices. The services will be under the direction of Rev. W. E. M. Linfield, D. D., presiding elder of the district. Provision is made for the transportation of preachers, landing at Hazlehurst, free of charge. Come, brethren! Do not wait for special invitations.

8 T. C. BRATTON, Pastor.

THE camp meeting on the Union circuit, Brandon district, Mississippi Conference, will embrace the fifth Sunday in September next. It is fifteen miles south of Hickory station, Vicksburg and Meridian railroad, and ten miles west of Enterprise, Mobile and Ohio railroad. We invite all the preachers who can come to do so. We will take care of you.

15 B. F. BRATTON, Pastor.

THE annual camp meeting at Mount Zion, Waynesville circuit, Homer district, Louisiana Conference, will commence on the nineteenth of September, 1878, embracing the fourth Sabbath, and will close on the following Wednesday morning. Ministerial brethren are invited to come and help us.

15 JOHN A. MILLER, Pastor.

THE camp meeting at Siloam camp ground, Rochester circuit, Louisiana Conference, will begin on the evening of Wednesday, October 9, 1878, and conclude with the services of the following Sunday night. All are invited to attend, preachers especially. 15t F. T. RAWSON.

THE camp meeting at the Nelson camp ground, on Cypress Bayou, Caddo circuit, Louisiana Conference, will commence on Friday before the fifth Sabbath in September, 1878. Ministers are cheerily invited.

15 J. M. JOHNSTON, P. C.

THE New Hope camp meeting, near DeKalb, Kemper county, DeKalb circuit, Meridian Conference, begins on Friday night before the second Sabbath in October. Ministers are invited. (15) F. Y. ARMSTRONG, P. C.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Meridian	Aug. 31, Sept. 1
Shubuta, at Quitman	Sept. 14, 15
Enterprise	21, 22
Wayne, at Union (camp meeting)	28, 29
Paulding, at Ho land (camp meeting)	Oct. 5, 6
DeKalb at New Hope (camp meeting)	12 14
Philadelphia, at Hester's	19, 20
Waynesboro, at Waynesboro	26, 27
Lauderdale mission, at Spring Hill	Nov. 2,
Marion, at Marion	9, 10
Scotlown, at Soule chapel	16, 17
Ellisville mission, at Rebron	23, 24
Enterprise circuit, at Chunky	30, Dec. 1
Spring Hill	7, 8
22	JOHN A. ELLIS, P. E.

SEASHORE DIST.—FOURTH ROUND.

Amite City	Sept. 14, 15
Covington	21, 22
Pearlington	28, 29
Columbia	Oct. 5, 6
Elton	12, 13
Westville	19, 20
Mount Carmel	26, 27
China Grove	Nov. 2, 3
Handsboro	9, 10
Ocean Springs	16, 17
West Pascagoula	23, 24
East Pascagoula and Chickasaha	Dec. 30, Dec. 1
Moss Point	7, 8
8	THOMAS PRICE, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FOURTH ROUND.

Liberty, at Liberty chapel	Sept.
Ziphin, at Wesley chapel	
Kosciusko, at Kosciusko	
Durant, at Center Grove	
Winona and Carrollton, at Carrollton	
Valdeo, at Darlington	
Winona circuit, at Columbiana	
Black Hawk, at Vienna	
Attala	
West station, at Embry	
Richland	Nov.
Redbottom	
Greenwood	
22	W. A. JONES, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

Jamestield	Sept. 14, 15
Pleasant Hill, at Beulah	21, 22
Logansport	28, 29
Smithville ter., at Pleasant Valley	Oct. 5, 6
North Bossier, at Red Landing	12, 13
Mooringsport, at Mooringsport	19, 20
Springville	26, 27
Natchitoches	Nov. 2, 3
Natchitoches circuit	9, 10
Anacoco	16, 17
Caddo	23, 24
Desoto	30, Dec. 1
Shreveport	7, 8

The camp meeting at Beulah will commence on the twentieth of September. Ministers are invited by Bro. Cassity, P. C.

15 ROBERT RANDLE, P. E.

MISCELLANEOUS.

Country Orders for Millinery AND FANCY GOODS.

Parties in the country, who are unable to visit the city, can have orders filled promptly by giving the price and style of goods they desire, and the form and complexion of the wearer.

F. R. HARRISON,
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The Christian Advocate.

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HOME-SICK.

O to be home again, home again, home again,
Under the apple-boughs, down by the mill;
Mother is calling me, father is calling me,
Calling me, calling me, calling me still.

O how I long to be wandering, wandering
Through the green meadows and over the hill;
Sisters are calling me, brothers are calling me;
Calling me, calling me, calling me still.

O once there to be home again, home again;
Dark grows my sight and the evening is chill;
Do you not hear how the voices are calling me,
Calling me, calling me, calling me still?

Youth's Companion.

News of the Week.

DOMESTIC.

MEMPHIS, Aug. 21.—A special to the *Avalanche* from W. J. Smith, vice-president of the Memphis Howard Association, at Grenada, Miss., says: Five per cent. of the whole population have died. Seventy-five negroes were taken down to-day.

The New Orleans doctors are dumbfounded at the malignity of the disease. Mr. Smith adds: Our efforts are paralyzed for want of proper remedies. We are short of lemons, ice, beef tea, and in fact all kinds of nourishment for the sick.

JACKSON, Miss., Aug. 21.—The panic produced by the yellow fever is unparalleled. People are fleeing from the pestilence in every direction. Jackson is almost deserted, business of all kinds suspended, and nothing thought of except escape from the scourge. The situation is truly horrible.

MEMPHIS, Aug. 22.—The fever is on the increase, 37 new cases being reported from five P. M. to noon to-day, but a fewer number of deaths than for the same period yesterday. Among the new cases this morning is Dr. John C. Rogers, and among the dead Henry Schultz and T. A. Lloyd. The reports from Senatobia, Miss., this morning are that five cases have been developed there, and the people are panic-stricken, sixty families moving out last evening.

HOLLY SPRINGS, Miss., Aug. 22.—The commissary here, by direction of the commissary general at Washington, will send to the sufferers at Grenada 3,000 rations each of flour, bacon, coffee and sugar, and 300 pounds each of bacon and pork.

Three cases of yellow fever here, refugees.

CINCINNATI, O., Aug. 22.—A bale of new cotton, the first of the season, from some point in Mississippi, was sold on 'Change to-day for $1,155, and the amount has been dispatched south to aid the fever-stricken cities.

NEW YORK, August 21.—A letter from Mexico says: The Mexican secretary of war has no apprehensions of trouble between his country and the United States. He thinks, however, the United States is unreasonable in insisting on Mexico to prevent Indians crossing into their territory, as the United States has shown their inability to prevent, or unwillfully careless in allowing Escobeda and his men to cross into Mexico, with the avowed purpose of meddling blood.

VICKSBURG, August 22.—Yellow fever continues increasing. Over 50 new cases in the past twenty-four hours, and 22 deaths, among them George E. Brown, son of Judge George E. Brown. J. P. Allen, city editor of the Vicksburg *Herald*, is down with the fever, also his wife and son. His daughter died this evening.

Trains on the Vicksburg and Meridian railroad have ceased running, owing to the quarantines along the road, and threats are made to fire into the trains and wreck them.

Vicksburg is cut off from all communication except by the Mississippi river. Two children of L. Reinhardt, who left here a week ago, died yesterday at Tuscaloosa, Ala., of yellow fever. Physicians and nurses from New Orleans reached here to night.

MEMPHIS, August 25.—The yellow fever record to-day shows a decrease in the number of new cases as compared with yesterday, there being 61 reported to six P. M. The death list, however, is the largest of any day since the fever made its appearance, undertakers reporting 26 interments. There is a scarcity of nurses, and the Howards and other relief organizations have telegraphed to Mobile and other points for them.

MEMPHIS, Aug. 26.—From six P. M. yesterday to noon to-day 76 new cases and 17 deaths were reported. Among the dead is W. H. Halstead with Wheeler, Pickers & Co., and among the sick Sisters Dimitrius and Veronica, of the LaSalette Academy, and Fred. Brennan, city editor of the *Appeal*. The fever is spreading to an alarming extent among the colored people. One case was brought from Camp Joe Williams this morning, and fears are entertained that it will break out among the refugees there. The work of depopulating the city continues.

PHILADELPHIA, August 26. The two cases of yellow fever which were discovered in this city on Saturday are now doing well. They are in the Municipal Hospital, together with other members of the family, who are all from Vicksburg. No other cases have been developed. There are rumors of several.

VICKSBURG, Aug. 25. One hundred and forty-new cases were reported to day. Twenty-two interments. Among the deaths is Miss Mary Lankin. The weather is very unfavorable to-day, and accounts for the great increase in the number of new cases.

PORTLAND, OREGON, August 26. Indian troubles are threatened. Sheepeater's Rapid, on Columbia river, several settlers have been killed. Troops will leave for that point on Wednesday.

VICKSBURG, August 27.—Heavy shower last night and this morning. One hundred and eighteen new cases of yellow fever in the past twenty-four hours, and 24 deaths, among them Dr. D. W. Booth.

BROOKHAVEN, Miss., Aug. 27.—*To the Editor of the Picayune, New-Orleans:* Not a case of yellow fever in or around Brookhaven. Cannot hear of a case of yellow fever in any town between Canton and New Orleans, over two hundred miles.

DANIEL DENNETT.

MEMPHIS, Aug. 28.—The condition of our city to-night surpasses the most somber imaginings of misery. For the twenty-four hours ending at six P. M. 62 deaths have occurred, of which only four were from other causes than yellow fever; of these, 47 were whites and 15 colored.

The new cases number 119. During the day our physicians were so worn out in attending sick calls that to-night, for self-preservation, they are resting, many in the country and others in unknown parts of the city, while the friends of the sick are searching in vain for medical attendants.

MEMPHIS, Aug. 29.—New cases to-day, 98; deaths, 70. At two P. M. to-day a drenching rain commenced falling and continued up to seven o'clock. The death-rate of to-day exceeds that of any day of 1873, but it is feared, owing to the wet weather to-night, it will in turn be exceeded by to-morrow's mortuary report. At Camp Joe Williams several deaths from fever occurred to-day.

GALVESTON, TEXAS, Aug. 29.—The Board of Health to-day declared quarantine against all ports on the east coast, between Sabine Pass and Pensacola. They declined to permit the Morgan steamships Morgan City and New York, and the Mallory steamship Western Texas to come into port.

No fever reported in Texas. Stringent quarantine regulations are enforced at all interior towns.

NEW YORK, Aug. 29.—The Southern relief committee has sent another $5,000 to yellow fever stricken cities. The total collected is $28,000. General Agent Jones, of the Louisville, Nashville and Great Southern railroad, sent a letter informing the committee he would transport supplies free of charge from Louisville to Memphis on his road.

FOREIGN.

HAVANA, Aug. 21.—The Captain General has issued a circular directing the governors of provinces to allow, in all parts of the island, meetings of persons for electoral purposes, with liberty of speech, but prohibiting attacks upon the integrity of the nation, and to allow newspapers ample liberty of discussion upon all subjects.

HAVRE, Aug. 22.—Queen Christiana died last night at Sainte Andresse, near this city.

VIENNA, Aug. 21.—The *Tagblatt* says: Gen. Pietrovics, with 8,000 Montenegrins, opened fire on Podgaritza with ten battalions.

The foreign consuls at Scutari have gone to endeavor to arrange a peaceful settlement.

CONSTANTINOPLE, Aug. 26. The British consul at Adrianople reports that the Bulgarians continue to plunder and outrage Mussulmans. The Greek archbishop has communicated to the consul the details of most horrible atrocities.

THE HAGUE, Aug. 29.—A new education law has been adopted by the Chambers and sanctioned by the King, which excludes the Bible and religious teaching from primary schools.

SICKNESS ABROAD.—The following is taken from the weekly report of the United States surgeon general for the week ending August 23:

Havana.—Ninety deaths from yellow fever and six from smallpox for the week ending the seventeenth instant.

Matanzas.—Deceased cases of yellow fever. Only five American vessels in port, August 19, and all of them have either had or were having cases of yellow fever on board.

Cardenas and Sagua La Grande, Cuba. No yellow fever. Advices to the sixteenth instant.

Bombay.—Thirty-three deaths from cholera and fifteen from smallpox for the week ending July 2.

Calcutta.—Nineteen deaths from cholera and thirty-six from smallpox for the week ending June 22.

There are pernicious good people; feeble good people; unwise good people; let us say it out—foolish good people, who lack wisdom, and do not know that they lack it. A certain sober judgment ought to mark Christians. They should be like the needle in the mariner's compass, not like the pendulum, which, within its limited range, is always going from one extreme to another. They should not startle people with paradoxes, nor banish all confidence in them by the willfulness with which they unfold their ideas to minds quite unprepared. *Dr. John Hall.*

God watches over all this busy world of ours, as the shepherds did over their flocks that night—only in a far deeper sense. Jesus calls himself "the Good Shepherd," "who putteth forth his own sheep, and goeth before them, and they follow him." John x, 4. While they remain under the Shepherd's care no evil can come nigh them; it is only when they leave him that they meet that "roaring lion" who will devour them.

About Methodism—Its Work and Its Aspersers.

NUMBER IV.

The second charge of Sydney Smith is the "doctrine of inward impulse and emotion." It is to be presumed he would have religion to consist in a tame rationalism—a speculative assent of the intellect to the truth of the fundamental doctrines of the Christian religion—a lifeless and perfunctory utterance of prayer and praise—a cold, formal and barren worship. There is abundance of this cold, dignified lip-worship, of God. It is the fashionable religion. It leaves men free to serve both God and mammon. But the religion taught in the Scriptures is a religion of "inward impulse and emotion." It is a matter of the heart—of feeling. God demands that we shall give him our hearts—nothing less will he be content with. If a man gives his heart to God must he not necessarily feel some inward impulse and emotion arising from his own consciousness of complying with the commands of his Creator? If he takes delight in religion must not the delight he experiences awaken "inward impulse and emotion." God is love—religion is love, and love is an emotion of the heart, not a dictate of the judgment. "Heartfelt religion is emotional—*is* warm, animated and fervent, full of gratitude, love and joy. Now gratitude, love and joy are inward impulses and emotions.

But the Methodists insist that every one that is converted feels an inward impulse and emotion that he is converted, and this is the doctrine condemned by Sydney Smith. Very well: we will "fight it out on that line." How will you prove this doctrine to be false and unscriptural? By your own individual experience? Then Wesley is just as good a witness *for* the doctrine as Sydney Smith is *against* it; and Wesley declared he was never converted until years after he became a priest. How can a person lay aside carnal-mindedness and become spiritually-minded without being conscious that he is "born again?" This consciousness is an "inward impulse and emotion" bearing testimony to the actuality of his conversion. The Scriptures give no account of the long, gradual and elaborate conversion of any man by dint of hammering. The conversions mentioned by the apostles were wrought at one heat, and the converts manifested an instantaneous conviction that they were forgiven. Sudden conversions would indeed be suspicious were they not followed by the sloughing off of the proud flesh of sin. To "become a new creature" by abandoning sin and vice is so radical a change as to give assurance of genuine conversion, if the Scriptures are silent on this point of the convert's feeling an inward impulse or emotion bearing witness to his conversion, all that can be said is that it is an open question. Wesley's doctrine is sound until it is shown to be inconsistent with the Scriptures. It is not irrational to say God will not leave us in doubt as to our conversion.

The third charge is that "the Methodists hate pleasure and amusement: no theater, no cards, no dancing, no punchinello; no dancing dogs, no blind fiddlers; all the amusements of the rich and the poor must disappear wherever these gloomy people get a footing." Methodists do not hate *all sorts* amusement. There is not one word in the Scriptures about the Savior and the apostles having attended a theater, sat down to a game of cards, borne a part in a dance, or at their having patronized punchinello, dancing dogs and blind fiddlers. Their lives have been foolishly thought to be very proper examples for Christians to follow; but the Rev. Sydney Smith has exploded that nonsense, and taught that Christians must love pleasure and amusement, theaters, cards, dancing, punchinello, dancing dogs and blind fiddlers. It is an insurmountable objection to any sect of Christians that it does not love these things! Why not revive the gladiatorial shows and the Olympic games, and introduce bull-fights and model artists for the patronage and delectation of Christians? It is true the wrestlers and runners at the Olympic games were *naked* athletes; but as our actors and actresses often appear on the stage in a semi-nude state, the revival of the Olympic games need not shock the modesty of the patrons of Lydia Thompson. It would be so praiseworthy in Christians to encourage the useful and noble art of teaching dogs to dance! There is something *edifying* in punchinello! Theaters are excellent schools for teaching modesty, virtue and piety, so sedulously are voluptuousness of dress and obscenity in allusion weeded out from the scenes! In Rome the ancient Christians only went to the theater when the savage mob, gluttonous of blood, raised the cry of *Christianos ad leones*. Then they were not spectators, but food for lions. Perhaps Protestants contracted a dislike to theaters from recollecting how the primitive Christians were torn and mangled by lions in the theater for the diversion of the mob!

The Methodists, of course, are much to blame for attaching any force and meaning to the scriptural injunctions: "Keep yourselves unspotted from the world;" "Be not conformed to the world;" "Be not carnally-minded;" "Avoid all appearance of evil;" "Self-denial, like the almanac of last year, is out of date."

These injunctions are nullities; but the Methodists foolishly regarded them as verities—as landmarks erected on purpose to warn them off from quicksands. It is but an affectation of singularity in a Christian sect to attempt to "keep itself unspotted from the world," and to draw a line between itself and the world by eschewing worldly pleasures and amusements. It is downright fanaticism! How a Christian can keep himself "unspotted from the world," if he partakes of all worldly pleasures and amusements, is something of a puzzle to plain men. And if he is carnally-minded and immersed in worldly pleasures he has ceased to be a Christian, since, according to the Scriptures, "the carnal mind is enmity against God." Sydney Smith should have picked a quarrel with Christ and his apostles for laying down the rule that Christians must not be "conformed to the world," and must "abstain from all appearance of evil," etc. It is difficult to treat this objection seriously, or to conceive that it was made seriously by a clergyman; yet to pass it by without notice might serve to give a handle to such as seek to bring about a compromise between religion and mammon, such as takes place between light and darkness at the hour of twilight.

Jeremy Taylor, in his sermon on "Righteousness Evangelical," lays down the correct rule respecting things that may be lawful, and yet should be abstained from by Christians out of a wise caution and a prudent fear. He says: "The Christian that resolves to do everything that is lawful will many times run into danger and inconvenience, because the utmost extremity of lawful is so near to that which is unlawful that he will often pass into unlawful undiscernibly. Virtues and vices have not, in all instances, a great landmark set between them, like warlike nations separated by prodigious walls, vast seas and portentous hills; but they are oftentimes like the bounds of a parish; men are fain to cut a cross on the turf, and make little marks and annual perambulations for memorials; so it is in lawful and unlawful: by a little mistake a man may be greatly ruined. He that drinks till his tongue is as full as a sponge, and his speech a little stammering and tripping, hasty and disorderly, though he be not gone as far as drunkenness, yet he is gone beyond the severity of a Christian.

2. "He that will do all that he thinks he may lawfully, had need have an infallible guide always by him, who should, without error, be able to answer all cases of conscience which will happen every day to be a life so careless and insecure as for if he should be mistaken, his error is his crime, and not his excuse. A man in this case had need be very sure of his proposition; which, because he cannot be, in clearity to himself, he will quickly find that *he is commanded to abstain from all things that are certainly good*, and from *all disputable evils*, from things which, though they may be in themselves lawful, yet accidentally, and from a thousand causes, may become unlawful. Saith Salvian: 'A Christian is afraid of every little thing; and he sometimes greatly fears that he hath sinned, even when he doth no other reason to be afraid but because he would not do so far all the world.'

3. "He that resolves to use all his liberty cannot be innocent so long as there are in the world so many bold temptations; so many scandals and so much ignorance in the things of God; so many things that are suspicious, and so many things that are of evil report, so many ill customs and disguises in the world, with which, if we resolve to comply in all that is supposed lawful, a man may be in the regions of death before he perceives his head to ache, and, instead of a staff in his hand, may have a splinter in his elbow.

4. "Besides all this, he that stands on his terms with God, and so carefully husbands his duty, and thinks to make so good a market of obedience that he will quit nothing which he thinks he may lawfully keep, shall never be an exemplar in his life, and shall never grow in grace, and therefore shall never enter into glory. He, therefore, that will be righteous by measures evangelical must consider not only what is lawful, but what is expedient; not only what is barely safe, but what is worthy."

Surely Jeremy Taylor has most effectually answered the objection brought against the Methodists by the Rev. Sydney Smith—the wit, the critic, the politician, the diner-out and the man of the world—that they "hate pleasure and amusement—theaters, cards, dancing, punchinello, dancing dogs," etc.

A. W. DILLARD.

DEMOPOLIS, Alabama.

A Departing "Something."

Dr. Edward Clark's book on "Visions, or False Sight," contains one interesting statement about the moment of death from his own experience watching by a bedside. It must be remembered that Dr. Clark was not given to overmuch faith, and was a very cautious observer. He says:

"It was night. The departing one was a lady of middle age. Her death, though momentarily expected from cardiac disease, was not announced or preceded by the usual anæsthesia of the dying. During the night, when awake, her mental action was perfect. She conversed a few minutes before dying as pleasantly and intelligently as ever. There was no stupor, delirium, strangeness, or mortuhnil symptom indicating cerebral disturbance. Her cardiac symptoms alone foreshadowed the great change. After saying a few words she turned her head upon her pillow as if to sleep; then, unexpectedly turning it back, a glow, brilliant and beautiful exceedingly, came into her features; her eyes, opening, sparkled with singular vivacity; at the same moment, with a tone of emphatic surprise and delight, she pronounced the name of the earthly being nearest and dearest to her; and then, dropping her head upon her pillow as unexpectedly as she had looked up, her spirit departed to God, who gave it. *The conviction forced upon my mind that something departed from her body*, at that instant rupturing the bonds of flesh, WAS STRONGER THAN LANGUAGE CAN EXPRESS."

This is impressive testimony. It comes from no credulous enthusiast, no wonder seeking swallower of all that savors of the marvelous; but from a cool, clear-headed, "hard-headed" skeptic in spiritual phenomenon—a man who, while accepting the Bible, failed, like so many others, to see the "spiritualism" of which the Bible is full. "With reference to the last case," says Dr. Holmes (who knew the lady,) "Dr. Clark mentioned a circumstance to me not alluded to in the essay. At the very instant of dissolution, it seemed to him, as he sat at the dying lady's bedside, that there arose 'something'—an undefined yet perfectly apprehended somewhat, to which he could give no name, but which *was like a departing presence*." It seems, moreover, that Dr. Clark was not the only one who became conscious of that "departing presence." Another witness saw or felt the fact of the spiritual ascension. Says Dr. Holmes:

"I should have listened to this story less receptively, it may be, but for the fact that I had heard the very same experience, almost in the very same words, from the lips of one whose evidence is eminently to be relied upon. With the last breath of the parent she was watching, she had the consciousness that 'something' arose, as if the 'spirit' had made itself cognizable at the moment of quitting its mortal tenement. The coincidence in every respect of these two experiences has seemed to me to justify their mention in this place."

Religious Life in College.

Into the life of the students also, religion is thoroughly ingrained. Almost one-half of the twenty thousand men who are pursuing regular college courses are Christians. The proportion of the number of Christians and of those not Christians varies much with the different colleges. The lowest extreme is probably that of one to five, as at Harvard, and the highest nine to ten, as at Oberlin and a few other colleges. At Dartmouth and Bowdoin it is estimated that one from every three students is a Christian; at Yale two from every five; at Michigan University and Western Reserve College one from every two; at Princeton, Brown, University, Marietta and Ripon, three from every five; at Amherst, Williams, Wesleyan University, Middlebury, Iowa and Berea, four from every five. About ten thousand, therefore, it may be inferred, of the college men in the country are Christians.

The increase in the proportion of Christian collegians in the course of the last twenty-five years is very marked. In 1853, at Harvard College, only one man in ten was a professor of religion; at Brown only one in five; at Yale, Dartmouth and Bowdoin only one in four; at Williams one in two; and at Amherst five in eight. At Middlebury the ratio was, as it now is, four in five.—(Prof. Tyler's "Prayer for Colleges," page 136.) In those seven representative colleges, selected at random, the proportion of Christian students has in a quarter of a century increased about forty per cent. But, as compared with the religious condition of the colleges at the opening of the century, the advance is still more noteworthy. At the close of the last and the beginning of the present century the flood of French philosophy and infidelity was sweeping over the land, and the effects it wrought in the colleges were most disastrous. At Harvard and Yale the number of Christian students was probably fewer than at any other period in their history. A considerable proportion of the first class which President Dwight taught at Yale "assumed the names of the principal English and French infidels, and were more familiarly known by them than by their own."—(Memoir of President Dwight, page 204.) In the first eight classes of Bowdoin College was "but one who may have been deemed at the time of admission hopefully pious;" and in the first four years of Dr. McKeen's presidency, 1802-1806, not one of the students, so far as can be known, "believed and hoped in Christ as a Savior."—Prof. Smyth's "Religious History of Bowdoin College," page 74.) Only one of all the students at Williams College, near the same period, was a church member.—(History of Williams College, page 111.) But in the course of two generations so thorough have been the religious changes that it is safe to say that at the present time at least one-half of the students in American colleges are Christian men. *C. F. Thwing, in Sunday Afternoon.*

A correspondent of the New Orleans *Picayune* from Water Valley gives the following account of the origin of the fever in Grenada, Miss.:

"The origin of the fever at Grenada is attributed to an old sewer that the authorities, scared at the announcement that the fever existed in New Orleans, determined to have cleaned. In it was found the decomposed body of an old hog. The day after it was opened a young lady, daughter of a Mrs. Fields, was prostrated, and then those in the vicinity of her residence, and then it became general, and confined itself to no particular quarter. At first the situation was horrible. The terror-stricken inhabitants who could get away did so—many with first symptoms of the fever plainly visible. Man behaved to his fellow-beings as wild beasts could only do. Every man of family turned away from all save his own flesh and blood. It was a veritable situation, where every man was for himself alone. The sick were left to die, and the dead were left unburied. Now, thanks to the brave and noble gentlemen of the Howard Association, there is system, and the wants of the stricken and helpless are being attended to. Our brave city of Holly Springs, in this State, has crowned herself with glory by refusing to pass quarantine measures, and not only extending a cordial welcome to all who come, but yesterday and the day before dispatched to chairs of prominent citizens necessities for the sufferers.

Men who ought to know, says the *Christian Intelligencer*, say that the Christian world is indebted in a large measure to Rev. Dr. J. P. Thompson for the clauses in the Berlin treaty securing religious toleration in the provinces of the late Turkish empire. He presented the petitions of the Evangelical Alliance and some of those of other Christian bodies, and supported them in a plea of special ability. Dr. Thompson, who was formerly the pastor of the Broadway Tabernacle, in this city, has been residing for some time in Berlin, and has acquired an enviable position among men of influence in the German capital. It is worthy of notice that the petition for religious freedom was sent by evangelical Christians. It did not proceed from scientists or Romanists, or skeptics of any class, or from any of our useless and talkative modern reformers, or from broad churchmen, or from the persons who are constantly advocating liberal views, as they are pleased to term them, but from Christians holding the doctrines of grace. The Jews were represented before the Congress, but they pleaded only for their own people. The event exhibits once more the superiority of evangelical Christianity, and may also be regarded as showing the importance given to it by such a company of astute men as that gathered at Berlin.

Never trust this heart of thine that it will be ordered and kept in good frame, if thou carry not always a strong hand and a narrow eye over it. If once thou let go the bridle of watchfulness it will run so far that it will be hard to bring it back again.—*Duke.*

The Christian Advocate.

THURSDAY, AUGUST 29, 1878.

FOR THE ADVOCATE.

LINES.

The bright golden sun of the summer is shining
Far in the west, for the day is declining
And I think of the beautiful land far away
Where they need not the sun through eternity's day

Is there [illegible] for [illegible] dying
So [illegible] heart with its [illegible] death the flowers lie lying
When my spirit, exultant, shall soar from this sod,
And ascend up to heaven, the city of God;

Where the streets are of gold, the gates purest pearls,
The army triumphant and God Supreme rules;
There pure living waters [illegible] the throne of the Lamb
And the waves o'er the gathering strand ever flow;

Bright [illegible] that will dawn on my vision
When [illegible] with the gowns are white
When I have washed the robes white in the Lamb's sprinkled blood,
That from that purest starry for all the world would

[illegible] I must [illegible] power
[illegible] spoken [illegible]
When [illegible] triumph I [illegible]
Grave where is thy victory? Oh death, where is thy sting?

Through life's [illegible] waves of Jordan, soon kissing my feet;
I soon [illegible] Canaan's fair [illegible]
Oh, [illegible] who from sad [illegible] Egypt
Hear not [illegible] with these words of comfort and

INVALID.

From the Work.

SUGARTOWN CALCASIEU CIRCUIT, LA.—*Mr. Editor:* Thinking that it would not be out of place, though it may be out of space, I send you these few lines to let you and the readers of our mutual friend, the ADVOCATE, know what the Lord has been doing for us so far this year. As regards temporal things we can say but little. Our country, at its best, is far from being a rich one, unless we take into consideration our never failing supply of pine-knots, and clear, sweet, rippling creeks; and in the winter season we find the pine-knots very useful indeed; for they not only help to tinge our cheeks by their friendly glow, but they also lend a helping hand to aid us in diving into the oftentimes misty ways of theology. In truth, we could not get on very well without them; and we intend, by the help of God, to make good use of them at our camp meeting this fall. Mr. Editor, if you will come out to our camp we will promise you a goodly share of our pine-knots, and a hearty welcome from our people. But enough on temporal matters.

In spiritual things we can truly say the Lord has been gracious unto us. His Holy Spirit has been with us in convicting and converting power, and thirty were added to the church; and we believe that God will yet give us more of these people. We are looking for a great outpouring of the Holy Ghost upon this country. In the bounds of this circuit there is a large number of Roman Catholics who speak English very well; and some of them, having heard me trying to speak for Jesus, invited me to go and preach for them. I did so, one of them giving me the use of his house for that purpose. The presence of the Lord was with us, and at their request I gave them a monthly appointment, which I believe will result in much good. They seem to be "more than willing to hear the gospel." They want it explained unto them. To some of them I have read portions of the Bible, and prayed with them at their homes, and others have brought their children to our church to be baptized. There is a good field among these people if we only had the means. Cannot some of the readers of the ADVOCATE send us a few Bibles and tracts to distribute among them? They need spiritual food, and they are looking to us for it. Can we refuse it? They want light. Shall we refuse to send it to them? Brethren, while you are stretching a helping hand over the sea to those who dwell in darkness, forget not the black spots in Louisiana. In this parish alone we have hundreds who never hear the gospel of Jesus preached in its purity—men and women who turn the Lord's day into a day of worldly and sinful pleasures; and many of them might be brought to Jesus if we only had the men and means. The men, I believe, can be found if the church would only give the means. O may God arouse the church to her duty. Here is work for every reader of the ADVOCATE. How many will help us? Hoping to hear a response from many warm hearts, I remain

Your brother in Christ,

P. GALVIN.

AUGUST 14, 1878.

CALHOUN CT., MARIANA DISTRICT, ALABAMA CONFERENCE.—*Mr. Editor:* We had several revivals on the circuit last year, which resulted in over one hundred additions to the church. The most of them are doing very well. We have had some thirty additions to the church this year. There seems to be a general interest taken in the church by the unconverted. We have nine Sunday schools organized in the circuit, which are proving a great blessing to the children. In some places in this country they have been destitute of the gospel for years. A lady told me last year that her children did not know what a preacher meant. There are grown people here in some places who have never heard a genuine gospel sermon.

I think that the Calhoun circuit will be all right in a few years if it continues to improve. We have several orange groves in the bounds of the circuit, which are very attractive. They draw people from Tennessee, Kentucky and various other parts of the United States. These groves are confined principally to what is known in this country as the Dead Lakes, at or near the mouth of the Chipola river. They are, I suppose, about sixteen miles in length and about three or four miles wide. They have some very fine fish in them, and a few alligators, which furnish fine sport for those who like it. Besides these lakes, there are other smaller ones scattered through the country, with fish and alligators in them. We have on the Dead Lakes some of the first citizens of the country. The most of them have seen better days, yet they seem to be cheerful and hopeful. They are planting out groves, and looking forward to the time when they shall enjoy the fruits of their labor. They have built a nice little log church, where they have service two months. I preach for them once a month when I am able. I organized a church there this year, which is doing very well. The people here are very much divided in creeds, but they unite in worship. Our field there is large, but laborers are few. We are needing more preachers in this country to help spread the gospel.

The prospect for an average crop this year is very favorable. The crops generally are very good this year all over my circuit. I think we will come out all right financially this year. We have collected our home mission assessment and some on the foreign.

Yours fraternally,

JOHN A. GREEN, P. C.

ARGUSTA, ARK.

ENTERPRISE CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* I must say it to the credit of my people and God's blessings that my family and horse have had the necessaries of life so far, and I have no reason to doubt but they will continue to do their duty in this regard. There are many noble spirits on the work. I must not forget in this the kindness of many mothers and sisters on the work, the remembrance of which is pleasant to the pastor.

We commenced a series of protracted meetings at Sageville. While there were no conversions that we are aware of, yet the meeting was a profitable one to the church, and trust that it will be as "bread cast upon the waters." At Zion Hill we had seven accessions to the church. God's power and love were manifested there. On the last day of the meeting the soul of my precious mother went to rest in the home of the good. She died suddenly, but in great peace. As her feet touched the edge of the river she waved her hand and exclaimed, "Jesus, receive my spirit." It was not my privilege to be with her and hear the sweet words she spoke to her kind friends were near her.

I have just closed another glorious meeting at Concord church. The power of God was among us, and greatly manifested. On the day of our experience meeting the good spirit was with us in gracious, heavenly influences. Many souls testified for Jesus. There were thirteen accessions, with happy experiences.

Bro. Warden, my worthy predecessor, rendered us valuable service at all three of the meetings. That old soldier, Rev. T. Y. Armstrong, rendered us good service at Zion Hill and Concord. We expect to hold six more protracted meetings. O Lord, revive thy work all over the circuit.

GEORGE BANCROFT.

GREENSBORO DISTRICT, ALABAMA CONFERENCE.—*Mr. Editor:* The Greensboro District Conference convened at Belmont, Ala., August 1, 1878.

Bishop Keener presided, and added much to the profit of the occasion by the ministry of the word, and the timely suggestions and practical advice given to the preachers of the district. The attendance on the part of preachers and laymen was good.

We gather from the reports that the district financially is doing well. The Sunday school interest is maintained with accustomed zeal, and decided results are being realized in some quarters.

We are sorry to have to note the fact that class meetings are so much neglected, and that family prayer is kept up by so few out of the number of families of the district.

The Conference offered resolutions of thanks and respect to our worthy presiding elder, Dr. A. H. Mitchell, and many prayerful hearts stand pledged to remember him in future fields of labor. With the close of this Conference year he will have completed four years of useful service on the district, and will leave behind him many hearts strongly endeared to him.

Rev. Dr. L. M. Smith, N. K. Ramsey, Richmond Allen, and A. W. Cockrell were elected delegates to the ensuing Annual Conference, with Prof. S. S. McPhen and Mr. Lee Terrell as alternates. Gainesville, Ala., was selected as the place for holding the next District Conference.

J. A. PETERSON, Sec.

ROCKY SPRINGS CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* We have had a protracted meeting at Center Grove, which closed yesterday. I will not attempt to give a full report of it. The Lord manifested his saving power among the people in convicting, converting and strengthening, and making glad many souls. It was a glorious time. Only a few of the older people in the congregation had ever seen such a move in a worshiping congregation as we had there on last Sunday evening. All that is implied in "intense respectability," was forgotten, and the shouts and praises of happy souls predominated. The good done by this meeting is incalculable. There were forty-eight applicants for membership in the church, thirty-five of whom have been received, and the others will be in due time. We could not get a full account of the conversions—about forty reported, and it is thought that some were converted who were absent when the count was taken. Some were still seeking when the meeting closed.

J. W. SANDELL.

DELTA DISTRICT, LOUISIANA ANNUAL CONFERENCE.—*Mr. Editor:* Our District Conference closed a harmonious and peaceful session, at this place, on Saturday last, the seventeenth instant, at six o'clock P. M. No bishop present. The attendance of preachers and laymen was small. The preaching was earnest, practical and experimental. We are protracting. Gracious accessions to date, the church happy; the community deeply interested, and we feel that "the Lord of hosts is with us, the God of Jacob is our refuge."

The following brethren were elected delegates to the next session of the Annual Conference, viz.: Dr. James Moore, Rev. A. S. Hemlock, Maj. James B. Cuker and Col. Thomas C. [illegible]. Alternates—F. E. Bowman, [illegible] B. Powell.

A. W. WARREN, P. E.

[illegible] MISSION CONFERENCE.—*Mr. Editor:* I have had sickness to contend with all this year, and recently nearly every member of the household was sick, quite or less, and two of the children were dangerously ill—but, thanks to our heavenly Father, all are better now. Mrs. Sloan's health is very poor indeed. Have lost some valuable members on my charge by death. I am in pretty good health myself, and hard at work, and doing as well as could be expected with the drawbacks I have had. Some additions to the church.

J. W. SLOAN, P. C.

FAYETTE, MISSISSIPPI CONFERENCE.—*Mr. Editor:* I have just closed a meeting at Shiloh, on the Fayette circuit, Mississippi Conference. On the second day of this month we commenced a protracted meeting there. The meeting resulted in seventeen conversions and twenty-one accessions, and the church wonderfully stirred. We were assisted by Bros. Morrow and Evans, and the local brethren.

Yours respectfully,

J. D. HAYS.

BAYOU SARA, MISSISSIPPI CONFERENCE.

MR. EDITOR: The Lord has revived his work at China Grove and at Sarth's, on the China Grove and Franklinton circuit, Mississippi Conference. At each place several found peace and were added to the church, and the people were made to rejoice "over sinners that repented." A large missionary society was formed at each place, and steps taken to build a camp ground at China Grove. To God be all the praise.

P. HOWARD.

AUGUST 7, 1878.

Regret in Heaven.

MR. EDITOR: Will some of your readers solve this problem? In how many ways can we think of anything? It seems to me in only three: with satisfaction, with indifference and with regret. I have sinned. I cannot think of this with satisfaction. Can I think of it with indifference? Must I not think of it with regret? Then, will there not be regret in heaven?

H. URQUHART.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as 'mourn their loss,' etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

MRS. KATE FLOWERS, wife of Mr. J. J. Flowers, of Greenville, Ala., was born in Macon county, Ga., on the first day of April, 1842, and passed in peace to the bosom of her Savior on the morning of July 11, 1878.

Such is the simple chronicle of the dawn and close of a beautiful life, which has lately passed beyond the sphere of time and sense to enter on the conditions of immortality—a life beautiful because it had caught a radiance from the cross, and had been steeped in the loveliness of the skies. In the pure bloom of early maidenhood, while her affections were fresh and earnest, while her habits, unformed, awaited the fashioning touch of some directing spirit, and her heart, buoyant with a hope which sprang elastic from depression, sought some unshaken firmness around which to twine its clasping tendrils, the Sun of Righteousness arose upon her soul, and in a complete surrender to Him in whom alone the human soul doth find its perfect satisfaction, her young life was consecrated, a fresh and glowing holocaust, on the altar of God; and being translated, as it were, from a world of sense to a world of spirit, where grander thoughts and feelings stir than can be voiced by earth's dull vocabularies, by that inevitable law of assimilation she grew gradually like unto the beauty that dwelt round her. Her affections, in early life, having taken conscious hold on God, her soul grew beneath his gentle discipline as naturally as the flower expands its grateful petals to the warm wooing of the morning sun. With her religion was a living principle, not the casual awakening of dormant emotions, or the sudden effort of a momentary deed of heroism: it was something that pervaded her life—that mainly kept her mind and heart in the knowledge and in the love of God; something that stamped her life with a uniform grace and loveliness, which were ever proof against the tragic possibilities of the passing years. She had sat at the feet of Jesus, and there learned great lessons of wisdom and love—lessons by which she unraveled the perplexities of the household, as well as solved the startling problems and deeper passages of life. She there learned—and well was the difficult lesson mastered—that a child's reliance upon the promised grace of the Savior in the small perfection, as well as the threatenings of a greater peril, was the only training that would prepare the soul to give its unflinching testimony for Christ in the rude appallings of life's fiercest tempest. The same faith that buoyed her up amid the chill swellings of the Jordan of her daily trials dates a labor of love and underlies strong and gentle rule over children, reckoned in their spiritual relations, were taught to reverence their Father in heaven.

The memory of this good woman's life will long linger in the community where she resided, and the influence of her consistent life in Christ in walk will remain among those who knew her a living testimony to its power and beauty. Strolled as she is among those who are "the glad heirs of a happy immortality," gently were the fetters unloosed that bound her here. Calmly and confidingly she awaited the summons that would open the gates that confined her aspiring spirit, and bid her enter and enjoy forever the presence and the glory. As the beams of the early morning were gathering the amber folds of the east, the sun of the immortal day, that was dawning on her soul—the silver cord was gently loosed, and the weary spirit was at rest.

A. [illegible].

VICKSBURG, ALABAMA.

MRS. MELORA A. MARTIN [illegible] Hartman was born in Pike county, Miss., October 3, 1850, and died at Bogue Chitto, Lincoln county, Miss., August 7, 1878, after a brief but painful illness of three days. At home Dora was ever an affectionate and obedient daughter, and a kind, gentle and affectionate sister, always ready to yield her will to that of her brothers and sisters, and thinking of the welfare of others rather than of her own. She was thoughtful, too, beyond her years, and her early life betokened a bright and useful womanhood.

She was married, December 28, 1876, to Mr. John G. Martin.

At the early age of eleven Dora united herself with the Baptist Church, and she lived a consistent member of the same until her death. As a wife she was all that could be desired—loving and devoted, and ever solicitous concerning the welfare of her husband.

Young, beautiful and talented, surrounded by everything to render life desirable, we might suppose that death would have been an unwelcome guest. Not so, however. For some time before she was taken ill, while in the bloom of youth, and nothing to indicate that she might not live to a ripe old age, she told her friends that she knew she was not long for this world. She was, she said, prepared to die, and she hoped God would make her perfectly resigned to his will when the summons came.

On August 1 she became the happy mother of a son, whom, in the fullness of her joy, she named John—for his father. She seemed to be doing well until next day, when she was taken with a congestive chill, from which she never recovered. During her illness she talked but little, and said nothing concerning death, except to charge them to take good care of her sweet babe. Her sufferings were intense, and death was truly a relief to the poor tortured body; but we have reason to hope that her pure spirit is now mingling with the thousands around the throne of him she so earnestly strove to follow while in the flesh.

MINNIE E. BERRY.

LATE in the evening of May 30 last a cloud of sorrow, intermingled with tears and deep-heaving sighs, brooded over every household in Lower Peachtree, when "his boys" returned from the river, and with intense feeling announced to every one they met: "Mr. MCLAUGHLIN is dead." He had gone to the Alabama river with his pupils to bathe, according to his custom, and after some amusement in swimming he discovered that one of the little fellows, Ira C., had accidentally got beyond his depth, and was about to drown. With a full sense of honor, duty and sympathy, he sprang to the boy's relief. The boy was saved; but, alas! Mr. McLaughlin sank to rise more gloriously in the great resurrection.

On the third of June, by request of M. D. Thomason, principal of Montgomery Institute, the trustees and school assembled, and the following preamble and resolutions were adopted:

Whereas, It has pleased an all-wise Providence to remove from our midst Mr. A. McLaughlin, who had been principal of Lower Peachtree Academy for a score of years; therefore, be it

Resolved, That we deeply deplore the loss of so good and useful a man, yet we recognize the hand of God, and bow in submission to his will.

Resolved, That in the death of Mr. McLaughlin the community in which he lived has lost one of its best citizens, the cause of education an able teacher, and the church, especially the Presbyterian Church, one of its strongest pillars.

Resolved, That we extend our heartfelt sympathy to the sorrow-stricken widow and children, and devoutly pray that they may be sustained by him "who heareth the ravens when they cry."

Resolved, That a copy of these resolutions be sent to the *Southwestern Presbyterian*, the NEW ORLEANS CHRISTIAN ADVOCATE and the *Baptist Record* for publication, and also to his family.

R. H. G. GUNN,
M. D. THOMASON,
Committee.

MONTGOMERY INSTITUTE,
Wilcox Co., Ala., July [illegible], 1878.

MRS. REBECCA R. BANCROFT was born April 22, 1810, in Mobile county, Ala., and died at Sageville, Miss., near Meridian, Miss., August 7, 1878.

Her death was very sudden, yet she calmly and sweetly fell asleep with the precious words, "Jesus, receive me," lingering in accents sweet and heavenly upon her lips. She breathed her last just after dinner, and in the dining-room of her eldest son, Rev. George Bancroft, now preacher in charge of Enterprise circuit, Mississippi Conference.

Her last illness is supposed to have been paralysis of the heart, having previously suffered a stroke of that disease, which crippled the entire left side. Her mother was permitted to see all her children, four in number, grown and married. She had also the honor and pleasure of hearing two of her sons preach the gospel, and seeing her daughter wife to a Methodist preacher. Two of her three sons were called of God to the work of the Christian ministry, and the only daughter joined herself in marriage to a faithful and beloved herald of the cross.

At the time of her death there were points often and with feelings of the deepest gratitude to the consistent and pious life of the mother as the most powerful instrumentality of his awakening and conversion to God. Her life, and indeed her [illegible] were pleaded as a willing and perpetual offering upon the altar of her home, so that both [illegible] and [illegible] ever bore testimony that self was lost sight of in securing the comfort of her household. In temperament our mother was mild and gentle, ever possessing that charity which "thinketh no evil," and is not easily provoked," while she is endued with those superadded grace and industry that she was never known to "eat the bread of idleness." Her children and her grandchildren rise up and call her blessed. "My brother, Rev. George Bancroft, writes: 'We never knew when we did not have a pious mother. Our loss in heaven is great gaining. Her sun had a great setting. No cloud was there.'"

JOSEPH BANCROFT.

MRS. ANN M. ROSE [illegible] Shultz was born in Pike county, Ala., June 14, 1836, and died near the home of her birth, on Sunday, August 11, 1878, having just completed her twenty-second year. She was married last December, but after eight brief months of wedded happiness she has gone down to the brink of death, exchanging the marriage robe for the habiliments of the grave. She had been united with the Methodist Episcopal Church South since the autumn of 1874, and in all the relations of life had beautifully exemplified the Christian virtues. The day of her death was overshadowed by a deep sorrow, and so she left no death-bed expression of triumphing faith; but the gentle purity of her life, her love of God's church and his people, needed no dying confirmation. The writer had known her well from her childhood, and takes a sorrowful pleasure in recording her virtues, and adding his belief to that of all who knew her well: that she will shine as a star in that day when the Lord God shall come to make up his jewels.

F. J. GOWART.

DIED, in St. Tammany parish, La., May 18, 1878, Mr. STERLING DIXON, in the seventy-sixth year of his age.

The subject of this notice was a native of North Carolina; from whence he emigrated at an early day, and settled on West Pearl river, in this parish, and was married to his pious wife, who still survives him.

Mr. Dixon was an industrious, steady, uniform gentleman of unflinching principles and integrity; and though his house was long the home of the weary itinerant, where he always met a hearty welcome, yet he never formally united with the church, though there is no doubt but he was a firm believer in all her truths.

In his affliction, being paralyzed, he exhibited great patience, and was especially instant in prayer, that he might be ready for the change which he saw was so soon to come. His prayer was heard, and God graciously bestowed upon him a clear way and a perfect willingness to die.

G. T. VICKERS.

LITTLE MARY MOORE, daughter of Robert S. and Julia Moore, was born in New Site, Tallapoosa county, Ala., October 26, 1871, and departed this life near Douglas, Lincoln parish, La., July 31, 1878. A brief life, but full of beauty, did little Mary [illegible] on earth; yet this fair little flower [illegible] abiding promise of a love unfeigned [illegible] God came and took the sweet little [illegible] into heaven, there to bloom in all its [illegible] and loveliness—never to wither. Little [illegible] was the light and joy of the household [illegible] very picture of innocence and purity. [illegible] tle heart ever pouring forth love and [illegible] fulness in a sparkling stream, that [illegible] every one happy about her. She [illegible] ling very much. She would ask her [illegible] to sing for her. A little while before [illegible] breath left her she called for little [illegible] and kissed him. To-day little Mary [illegible] bright ministering spirit in heaven, [illegible] would find her we must look where [illegible] reigns and angels dwell.

Lagrange *Reporter* please copy.

DIED, at Colita, Polk Co., [illegible] on the sixth of August, 1878, Mrs. [illegible] POWELL, wife of Dr. H. C. Powe[illegible].

Deceased was the daughter of Rev. [illegible] Tharp, a minister of the Methodist [illegible] Church. She was born in Copiah [illegible] Miss., September 21, 1827. In early [illegible] became a member of the Methodist C[illegible] for which she ever maintained a [illegible]ment. On the twenty-first of No[illegible] 1848, she was married to Dr. [illegible]. The first years of her married life were [illegible] near Shreveport, La. After the death of her husband, she came to Texas, and [illegible] different points in the State, came [illegible] our people the fortunes of those who [illegible] nobly sustaining, with her [illegible] the severer fortunes which [illegible] fell the lawless, [illegible] western counties.

Eight years ago she [illegible] our community, [illegible] parent good health [illegible] fever, which was [illegible] the following day [illegible] sixth, while [illegible] to a basin of water [illegible] attack of apoplexy. [illegible] her husband and [illegible] in the house. [illegible] doubt he, but in twenty [illegible] ceased to breathe.

She was a great [illegible] choice collection of [illegible] pains in their culture. By [illegible] children she was fortunate [illegible] the fragrance of her life [illegible] over her grave. Her [illegible] decorated with flowers [illegible].

She leaves, [illegible] pathway she cheered and [illegible] thirty years, the most [illegible] grown. The heartfelt [illegible] the community are extended [illegible] family, who [illegible] deeply to pass through [illegible] affliction.

Life has its dark [illegible] and cloud; but over [illegible] mingling of light [illegible] day. The grave is [illegible] when light and [illegible] reveals a better [illegible] changeless land, where [illegible] to our embraces, [illegible] more.

[illegible]

JEHTHARS BRYAN died [illegible] wards, Miss., Hinds [illegible] miles from where he [illegible] born in Southampton [illegible] 1827, and was [illegible] months and twenty [illegible] a consistent member of the M[illegible] for seven years, when [illegible] the Church militant [illegible] triumphant; and, I am [illegible] could have spoken he would [illegible] prepared, through [illegible] Christ, to depart [illegible] a young lady twenty [illegible] side [illegible] when he [illegible] desire, begging him [illegible] thing to [illegible] her and [illegible] the blessing of [illegible] here evidenced [illegible] sorrow.

A friend.

SISTER HEBER H[illegible] wife of the [illegible] born in Georgia, March [illegible] Clark county, Miss., A[illegible] a member of the M[illegible] seventy years. To [illegible] seventy years ago [illegible] and deeps, weal and [illegible] years and ten! Having [illegible] half of her [illegible] dren, [illegible] vision on the verge of [illegible] claimed: "Bless the Lord, [illegible] forget not all his benefits." [illegible] constant words of her last [illegible] her sons were ministers [illegible] all her children had the [illegible] mother's training upon [illegible] characters. This [illegible] passed away in peace.

T. S. W.

REV. THOMAS CHAPMAN died [illegible] Paulding, Miss., February [illegible] born in Wayne county, Miss., [illegible] and was converted in [illegible] try of Rev. J. D. Cameron. He was [illegible] to preach about 1865, and was ordained deacon in 1873. He married Miss M. McDonald, of Noxubee county, Miss. [illegible] She departed this life a few years in advance of him. Bro. Chapman was an active local preacher, giving a large share of attention to Sunday schools. He [illegible] to make any reasonable sacrifice for the church he loved. He was consistent in daily walk. He said but little of his hopes in the future. We [illegible] what he is now by what he was here, believe he has a blessed home. [illegible]

T. S. W.

JOHN FLETCHER was born [illegible] Wayne county, N. C., April [illegible] and died August 10, 1878, in Clark county, Miss. He was for fifty years a member of the Methodist Church. During these years he was a devoted, godly man, closing up his earthly career with prospects for eternal joy beaming before him. His aged partner and four children are left to mourn his loss. They, too, are stepping heavenward. A deep grief presses upon their hearts, but sorrow not as those who have no hope.

T. S. W.

Falsehood always endeavors to copy the mien and attitude of truth.—*Johnson.*

The Christian Advocate.

THURSDAY, AUGUST 29, 1878.

TWO VOICES.

...came down from the far white hills,
...crept like a thought along;
...awoke up from its dream of snow
...the song of the blue-bird's song.

...lost coral in the wind-blown sky,
...lost flower by the snow;
...a wandering bring or two set free
...where the violets grow.

...fresh with the breath of the mountain breeze,
...of the mountain rills,
...on through the city ways
...the sunlit hills.

...as it went the pulse of life
...a dream of change beat high;
...over a changeless stars
...in the watchful sky.

...with toil the labor so all;
...reach of all the crown;
...for the hopes and the bright-winged
...
...

...from the forest,
...have birth,
...of rivers,
...to earth.

...still before it,
...hand,
...of the maple
...through the land.

...life set deeper
...of the year;
...weeks were slee...ing
...a fear.

...the hills went southward
...in its bosom
...
...dreams.

...is for endless
...
...grown?
...
...visions
...went down.

New York Evangelist.

Letters from My Library.

WAYS OF WORK.

...is a perpetual surprise ... He does a most amazing ... of work. He rarely, ... rarely preaches what any ... ns an old sermon; ... of his teachers' meet... what amounts to a lecture ... week; knows every family ... every child in his parish; ... ready at Sunday school ... and Young Men's Christ... tions; has a carpenter's ... shed and does all sorts of ... about his house, from ... work-box for his wife, or ... for the parlor, or wainscot... kitchen; and is engaged be... literary work of consider... proportions. And his neighbor, ...llard, of Newtown, can barely ...ugh his one sermon a week, ... or preaches an old sermon ... second service, knows noth... but his Sunday school, finds ... time to call, and is always ...dy" to do any work outside ...parish. He can not even serve ...County Bible Society.

...him with the parson at the dea... the other day, and, the oppor... offering, I asked him a ques... I had long wanted to ask. "Par... said I, "how is it you get ...gh so much work? You do not ... extra vigorous. I remember ... when you settled here some of ...people were afraid you would ... down and be sick on our ... And you seem to get fat on ...

...," said the parson; "I don't ... I have not changed five ... in as many years. Besides, ... know that I do any more ...than most men."

"More than Dr. Dullard?" said I, ...gatively.

"Well, yes," said the parson, ...what rather, more than Dr. Dullard, ...e admit."

"How do you do it?" said I.

"Are you an interviewer?" said he.

"Yes," said I. "And I am going ...port your answer to the readers ...*Sunday-School Union*."

"Well," said the parson, "I sup... I must submit to be interviewed, ...ugh there really very little to ...nothing that is not quite famil... In the first place, my father ...ched me in the text: Whatsoever ...hand findeth to do, do it with ...th. He was willing I should ...as much as I wanted; but he ...did not suffer a lazy worker. He ...a great contempt for logy horses ...for logy men. He never drove ...ger, but he never would drive ...thing but a willing horse. He ...to say, he would rather walk, ...ld is full of men that only ...e the displays. I am going to ...ch a sermon some time on the ...: Sir, up the life that is in thee, ...w an inherited contempt for the ...le exercise that I have so much ...mended. If I walk I want to ...my body in a perspiration; if I ...y I want to get my mind in a ...piration.

"Then, as a means of bringing the ...ple of myself into my work, I have ...ually adopted another principle, ...ely: to rest before work, as a ...paration for it, not after work as ...ans of recuperation from it. ...people, I observe, work till they ...used up, and then rest to recover ...selves. I am persuaded that ...true principle for an energetic ...n is to rest before he gets tired, as ...paration for labor. The mind ...ought to rest on Saturday, and go ...the pulpit full of vigor. The ...ther ought to go to bed before she ...thoroughly tired out." At this ...t the deacon's wife shook her ...gently, "and accumulate en... for the morning. For this rea... the morning hours are generally ...best hours, because they are the ...hest. If the pond has a full head ...water on, the machinery runs ...ily enough and vigorously. If the ...er is low the machinery drags. ...rule, though I sometimes violate ...is never to work except when I ...e so much steam in me that it is ...ier to work than to keep still. ...ere is the same difference between ...orker who has a great reserve of ...to draw on and one who can ...ly keep himself to his work by ...conscience that there is between ...der who has a large capital be...hind him and one who is on the edge of bankruptcy.

"Next to these principles I put one that I learned of Lord Brougham years ago: that variety in work serves the purpose of recreation. A change of occupation is often just as good as stopping work altogether. I do not believe that Mr. Barnes was any way inferior as a pastor or preacher because he wrote an hour or two every morning on his commentary. I suspect Mr. Beecher's winter lectures have been just as good a vacation as going to Europe for a year would have been. I am sure that my systematic Bible studies have not hindered, but have helped me in my work. I can sit down to my sermon after breakfast just as fresh after two hours' work on my book, before breakfast, as if I had lain abed. An afternoon of social calling is often as good a rest as a ride or a row on the river. On the same principle a horse will travel further with less fatigue in a hilly than in a level country. The change of muscles is a rest."

"Is that the way you get so much carpentry work done?" asked the deacon's wife.

"Exactly," replied the parson. "My tool-shop is my recreation. And it is the best kind of recreation. It gives me just enough to think about to prevent my thinking about my sermon or my parish.

"I should add some other principles to these," said the deacon's wife; for the parson had paused, as though he were through.

"What are they?" said I; for the deacon's wife's opinions on this subject are well worth having. My friend, Mrs. Wheaton, has a nurse for each of her three little children, and yet finds no time to read, or take part in the work of the church, or help in the entertainment for the Lyceum; and, my friend, the deacon's wife, with no nurse at all, is always up in the latest magazines, can instruct her own children in the news of the day, has a class in the Sunday school, and is in the foreground of every church sociable and village entertainment."

"One is, to use all your fragments of time. Be careful not to cut your day to waste. Save the pieces and work them up into a useful patch-work. Some of my friends wonder how I get my time to read. One way is this: the deacon has put up a little shelf over the baby's cradle. I always keep a magazine lying there, and there is a kind of agreement in the house that it shall not be carried off from that shelf. When I rock the baby to sleep at noon, and when I arrange my hair at night, I take up that magazine. And I always get through Harper's and Scribner's every month in these fragments of time."

"A good principle," said the parson. "I saw the other day on the steamboat three young collegians. Two were flirting and talking nonsense with Miss Wheaton. The third was young Elmo; presently he dropped out of their company, and half an hour later I found him, book in hand, reading Lecky's History of England. And I thought I could readily understand why Elmo graduated second or third in his class this spring."

"Then," continued the deacon's wife, "I should emphasize the first half of the parson's text. 'Whatsoever thy hand findeth to do, do it with all thy might.' I am rather tired with the moralists' praises of system. It seems to me that I know a great many people who are slaves to their systems; they spend so much time in planning, arranging and fussing and talking over what they are going to do that they have no time to do it."

"There are lots of human hens," said the deacon, sententiously, "who cackle so much about the egg they mean to lay that they never lay any egg at all."

"You do not believe in laying plans, then?" said I, interrogatively.

"I did not say that," said the deacon's wife. "But I believe in putting plans for the sake of work. I suppose that is rather a wrong rule, though," she continued. "A minister can lay out his work and do everything with a system. But the best way for a woman is to work as she can, and do the work that comes to her when it comes."

"Well," said the parson, "I do not know but there is sufficient truth in what you both say to make it sure that this will be interesting enough to induce me to defer what I shall prepare to say about it a full month. If what you have said is not enough, I shall call on you both for more."

"Oh!" said the deacon's wife, energetically. "It is something anything but all and what I have said is a question that will not exhaust itself in a single conversation. It does not come to you, as do other work, simply asking, begging, urging anything. *Do* something! Come to work on the crying wants of the school rooms."

And suppose it does not come, said the parson.

Then preach, and the deacon's wife, the sermon that lies in the silence, patience and tenderness of God, who gives it to those who ask it. It is given them——

I shall have to leave you here, said the parson.

Yours, etc.,

The Adjutant

This grotesque bird is peculiarly ... ...ology of Calcutta, and ... ...cinity of ... and ... ...objects of public ... ...grown up, a fowl or ... ...being regarded with ... ...dill pity.

The adjutant is a most useful bird ... the scavengers which ... ...and it is protected with the ... ...wise, as it thoroughly cleans the ... ...streets of offal which would be ... ...to putrefy but for the constant ... ...bers of the adjutant and its ... ...of similar habits.

The attitudes assumed by the adjutant are varied and grotesque. It has a curious habit of sitting for a hot day by standing with its long beak dropping toward the ground and its wings stuck out straight from the body. Sometimes it squats in the sun, with its legs tucked under its body, and sits with an air of dignity. Sometimes it stalks menacingly along, with its neck stretched to the utmost, its head thrust forward, and its huge bill open, looking a most formidable creature; but it is a cowardly bird, as it will run away from a child if boldly faced. It will, however, attack snakes, knocking them over before they can strike, and after battering them to death swallows them whole. During inundations the adjutant follows the course of the rising waters, and makes prey of the reptiles that are driven from their holes.

The capacity of the adjutant's stomach is enormous. It has the power of dissolving the soft and digestible parts, and rejecting the indigestible, such as shells and bones. It is easily tamed, but it is an incorrigible thief.

The exquisitely flowing plumes, the "marabou feathers," are obtained from the adjutant and a kindred species, the marabou of Africa. The general color of the adjutant is a delicate ashen gray above, and white beneath. The great head and proportionately large neck are almost bare of covering, having only a scanty supply of down, instead of feathers. From the lower part of the neck hangs a kind of dewlap, which can be inflated at the will of the bird, but it generally hangs loose and dabby.

Dancing.

The chief of police of New York says that three-fourths of the abandoned girls in that city were ruined by dancing. Young ladies allow gentlemen privileges in dancing which, if taken under any other circumstances, these gentlemen would be reported as improper persons. I have a sister who has passed away. On a marble block is written: "Willing to be absent from the body and to be present with the Lord." I had rather go there with my sighs, tears, flowers and prayers, and visit that little grave as a shrine, than have her present in the body, and see her one night in the dizzy and promiscuous hall-room. It requires neither brains, good morals nor religion to be a good dancer. It leads to bad society. I never saw such a vicious crowd of young men at our college as on a night when there was to be a ball. It won't mix with religion any more than oil and water will mix. As the love of one increases the love of the other decreases. How many eminent Christians are distinguished dancers? As certain as the atmosphere around the thermometer at zero will freeze things, as certain as the wind that is bellying the sail will drive the boat, so certain will dancing freeze the religious sentiments out of the soul; it will drive its devotee away from the church; it is a wind that blows in that direction. No dancing is spoken of in the Bible that was done by divine authority. In ancient times the sexes danced separately.

Alcohol is the "spirit" of beverages; take it out and the young men of the land would as soon seek a beverage in the swill-tub as in the saloon. So sex is the spirit of the dance. Take it away and let the sexes dance separately, and dancing would shortly be out of fashion. Parlor dancing is dangerous. Tippling leads to drunkenness, and parlor dancing leads to ungodly halls. Tipping and parlor dancing sow to the wind, and both reap the whirlwind. Put dancing in the crucible, apply the acids, weigh it, and the verdict of reason, morality and religion is: "Weighed in the balances and found wanting." *Rev. S. T. Hamilton, in Indian Witness Journal.*

Money Value of Life.

The *Pall Mall Gazette* gives place to a curious calculation of the pecuniary value of a human life. Rigid economists, it says, will do well to keep an eye on sanitary reformers. ... to a considerable extent by Dr. Farr, in a letter to the registrar general on the mortality in the registration districts of England during the last year, 1875, which has just been printed, that the prolongation of human life by avoidable causes of death is a question of pounds ... Dr. Farr points out that the average ... of a laborer, ... pay of the ... and the time ... of professional men. At first it ... and a certain decrease ... to the end, ... life in being even when its ... are negative. The ... any case of death is determined ... at 45th or at ... the cost of future produce; ... Dr. Farr ... the value of a Norfolk agricultural laborer who died at the age ... leaving the child only 10½ ... ...ly ... birth, ... the age of five, at the age of ... the youth ... at the age ... twenty the man ... at the age ... would have ... at the age of ... when the value goes on the ... of the age of sixty-five, ... at the age of seventy. ... gradually afterward ... the earnings there ... be ... ...eighty the value ... of maintenance exceeds ... of the earnings by no less ...

... diminished a fatality ... where the accounts were ... and between," dispatched ... among them forty-one of beef. ... a long time the lad returned, ... placed it before the lord and ... ...ation, was asked: "Are ... the lad who took away my plate ... Yes, sir." "Hees ... ...marked the hungry wit, ... you have grown."

... states the infinite variety ... of life for mind. Whoever would ... keep even youth must fight the ab... ...ing demons of care and business, ... which are ever at work to reduce us ... to arts and machines.

Religious Intelligence.

—A Chinese Tract Society, organized on the principles of the American Tract Society, has been formed at Shanghai. Its board of managers is to be half of foreign missionaries and half of native Christians.

—Father Hyacinthe, in his closing lecture in Paris, advocated a reform of Roman Catholicism by the abolition of papal supremacy, popular election of priests, vernacular liturgies, and liberty of marriage for priests.

—The Reformed Episcopal Church in England has been strengthened by the admission, by Bishop Gregg, of seven candidates to deacon's orders. Several presbyters have also been ordained, and will labor at watering-places. A number of clergymen have applied for admission into the church.

—The Bishop of Madras, who is attending the Pan-Anglican Synod, announces that, according to a telegram he has just received, the number of Hindoos in his diocese who have renounced heathenism and accepted Christianity is 20,000. All these converts have been gained in less than a year.

—A day of thanksgiving has been ordered by the Bishop of Madras for the religious movement in Tinnevelly, where 18,000 since that time increased to nearly 20,000 natives are under instruction for baptism. We have seen in some English papers a pretense that there were no such conversions; but there can be no doubt that this large number of converts have lately been won over from heathenism by the missionaries of the Society for the Propagation of the Gospel.

—The United Free Gospel (Independent Methodist) Churches of Great Britain have held their seventy-third annual assembly in Glasgow. Fifty representatives were in attendance, chiefly from Lancashire and Yorkshire. The Rev. A. Donovan, of Glasgow, who is eighty years old, was chosen president. The Union rests on an evangelical basis as to its doctrinal system, is Methodistic in forms and worship, and holds to the independence of each church in the transaction of its local affairs.

—The Southern Presbyterians are having serious difficulty this year in the publishing of the proceedings of the General Assembly. Enterprising men undertook to establish a daily ... its issue has more nearly corresponded with that of a weekly or monthly. Not all the proceedings are yet published. The statistics which are given in the Louisville ... show that there are 72 synods; 65 presbyteries—an increase of 2; 1,117 ministers and licentiates—an increase of 27; 145 candidates—a decrease of 41; 1,873 churches—an increase of 14; and 144,578 members—an increase of 2,098. The total of contributions was $[illegible]—a falling off of $80,000.

—No missionary society has been more enterprising than the London Missionary Society in opening new fields of labor. We have spoken of its new venture in Central Africa, and of that at Lake Ngami. The New Guinea Mission has been greatly extended by the addition of new stations on portions of the island previously unvisited. Accounts of the exploring trips of the missionaries have appeared, not in the missionary periodicals alone, but also in scientific journals. The peculiar character and habits of the people of New Guinea, who are lower in the scale of being than almost any other people known, are of great importance in the study of the archæology of the human family. Some tribes live on the highest hills, and build their huts in the branches of the highest trees they can find; others build their huts on the beach, below high-water mark, on piles driven into the sand and mud, like the lake dwellers of Switzerland. A picture of one of their villages in the Chronicle of the London Society shows fifty houses, looking like long thatched barns, open at the ends and stuck up on stilts. About six feet from the water is a large platform, which forms a sort of veranda to the house. From this a short ladder of two or three steps leads up to the house proper, the eating and sleeping-place of the family. This is covered in at top and sides by palm leaves or grass. All the houses are well floored with the sides of old canoes adzed down with stone adzes (for New Guinea is in the stone age until they are pretty flat. From the sea the houses present a very irregular, tumbledown appearance; but they are really well and strongly built. The London Society for a few years has had a station or two in the island on the southern point of the main portion of the island, by Torres Straits. Last October a missionary party, consisting of two English missionaries, with the wife of one of them, six native teachers from Raratonga, and four from the Loyalty Islands, started on an exploring trip to the east, and went a distance of six hundred miles, as far as the East Cape, at the extreme southeast end of the island. It must be remembered that New Guinea is a small continent, fifteen hundred miles long, and an immense field for missionary effort. The missionaries were received with the greatest enthusiasm by the natives, who were anxious to trade food, implements, stone hatchets, anything, for pieces of iron hoop. They also sold land for the ... of the native teachers who were to be left behind: the Raratongans, with Mr. and Mrs. Chalmers, according the south shore and the Loyalty Islands teachers the north shore of the southeastern peninsula. The mission opens under the most favorable auspices. The location is the most healthy yet occupied in New Guinea, and all are very hopeful. The region is so new to geography that the ... do not contain the names of the places visited. Thus the South Cape, near the end of the peninsula, was supposed to be on the mainland until, two years ago, the missionaries discovered that it was on an island, which they called Stacey Island.

Our Young People.

HAPPY FIELDS OF SUMMER.

BY LEAH BACON.

Happy fields of summer, all your airy grasses
Whispering and bowing when the west wind passes,
Happy birds and insects, hid beneath the growing,
How sweet music are you, to the white clouds growing.

Happy fields of summer softly billowed over
With the feathery red-top and the rosy clover—
Happy little children seek your shady places,
Lark sings in their bosoms, sunshine on their faces.

Happy little children, skies are bright above you,
Trees bend down to kiss you, breeze and blossom love you.

And we bless you playing in the field-paths mazy,
Swinging with the harebell, dancing with the daisy.

Happy fields of summer, tangled with deeper beauty
As your tall grass rippling tell the children duty
Is as sweet as pleasure; tell them both are blended
In the text this story well begins and ended.

St. Nicholas.

JACKSON, LA., Aug. 13, 1878.

DEAR DR. PARKER: I sold my missionary eggs, and now send you $1. This is so small a sum that I first thought of waiting to add to it; then remembered that even one dollar will send the ADVOCATE to some good preacher, who is now denied the blessing of such a pleasant weekly visitor. May our Father in heaven protect you and Bro. Harp from yellow fever. Your little friend,

MARTHA ANDREWS.

Note from the Editor.—Money duly received, and will be appropriated in accordance with the wish of the donor.

The Tortoise and the Deer.

FROM THE GERMAN OF GRIMM.

BY T. OSBORNE.

One day in the long ago, when animals and their ways were better understood and appreciated than they are now, an idle, low-bred tortoise, in his wanderings through the wood, found himself in the neighborhood of a beautiful high-toned deer. Now the deer could spring farther on his slender legs in a minute than the clumsy tortoise on his short, fat paddles could waddle in a day. It would seem as if the tortoise ought to have remembered his own shortcomings sufficiently to have bowed himself in the grass, and kept silence until the noble deer passed by. But that is not the way of the ignorant and low-lived. They are always forcing themselves in a frozen way into the company of their betters.

"Eh, deer," said the tortoise, impudently and familiarly, "what are you hunting for here?"

The deer, paying no heed to the rudeness of little Hard-Shell, answered politely:

"I am seeking something to eat. But, Tortoise, whither do you travel?"

"I go a little in all directions," said the tortoise, tossing his head, "and seek water when I am thirsty."

The deer looked down upon the little animal, who had to work so hard in his coat of mail to drag himself even a short distance, and his heart was filled with compassion for the toiler.

"How long may it be," said he, in a sympathetic tone, "before you will find water?"

This question and its tone vexed the pride of the tortoise, and he was not sufficiently well-bred to conceal it.

"Why do you ask such a question?" demanded he, in a snarling manner.

"Because," said the deer, smiling benevolently upon the indignant one, "you have such short little trotters."

With this open-hearted explanation the deer just knocked the bottom out of the tub, as people say. The tortoise was so angry he nearly moped out of his armor.

"My legs are quite short," said he, sharply, "but I can run as fast with them as you with your long ones."

This greatly amused the deer. He threw back his head and laughed heartily. As soon as he could speak he said to the tortoise:

"If it be true that you are so swift-footed, I suppose it wouldn't be unfair to propose that we try a race together, just for a little friendly sport."

"Suit me to a T," said the brazen tortoise. "When will we run?"

"To-morrow," said the deer.

"At what time?" asked Chimsy.

"In the early morning," replied his grace.

"Eng, eng" (yes, yes), snapped the tortoise, and waddled off to the wood without even as much as a parting nod to the deer, who good-naturedly stepped aside to let him pass.

Once in the wood, the tortoise called on all his relatives, a hundred or more, and collected them together. They were not a little surprised as he, in the most excited tones, gave vent to the following words:

"The deer, who lives in the forest not a mile from here, that stuck up, hateful beast, has got to die. I myself will kill him!"

Such a bold design from such a little fellow made the relatives tremble for his fate, and, shaking their heads disapprovingly, they murmured: "How will you bring it about?"

"Pay attention now," said the crafty creature. "The deer and I met together, and he at once picked a quarrel with me, as he does with every one. He passed remarks on the shortness of my legs, and treated me with great scorn. The upshot of the business was I offered to run a race with him."

"To run a race with the deer!" broke in his companions, excitedly.

"Hear! hear!"

The tortoise strutted before them for a minute or two, filled to the top of his shell with vanity. Then, looking down upon his little black propellers, he said, loftily:

"My legs, it is true, are much shorter than the deer's, but what does that signify? If fair means won't win the day for me, then I will resort to trickery."

And he gave a wicked, cackling, significant laugh.

"To trickery, Eng! eng!" "yes, yes," applauded the whole tribe of tortoises, spitting excitedly on their fore paws and rubbing them together. "To trickery. Eng! eng!" (good, good).

Elated by their comments, the tortoise proceeded to unfold his plan.

"Come to-morrow morning early," said he, "and place yourselves on the outskirts of the woods close to the open field, but sufficiently concealed. Don't stand too near together—a certain number of yards apart; and don't crawl about—remain quietly in your places; and don't whistle or sing, or even dare to catch flies. But when the deer passes by, and asks, 'Where are you, Tortoise?' the one that stands just ahead of him in the woods must then answer for me: 'I am already here.'"

Then all the tortoises broke out into a coarse laugh, threw hard springs for very joy, and looked wickedly into each others' eyes.

"Already here; already here, Eng! eng!" yes, yes, said they, and thrust their noses in the mud, another way they had of expressing their delight.

Punctually in the early morning the deer came bounding toward the tortoise, who had just returned from stationing his friends on the edge of the woods, according to his plan of the day before.

"Good morning, Tortoise."

"Good-morning, Deer."

"Are you still willing to race," said the latter.

"I am," replied the runner, "quite ready," giving the deer an evil look. "And what is more," he continued, "I will not only race with you, but I will let you run in the open fields along the border of the woods, while I travel just inside through brier and brush."

This offer created no suspicion in the mind of the honest deer, but nearly took his breath away for a minute, it so surprised him.

"What!" said he, "you little short-legged fellow, will you undertake to run through the wood?"

"Certainly; that's nothing," said the tortoise, carelessly. "I'm used to the woods. I like to keep my shell cool in the shade of the trees. I'll run in the field though, if you wish."

"Oh, no; suit yourself," said the deer; "I was only thinking of your welfare."

"You'll think of your own," muttered the tortoise to himself, "before you get through." Then aloud he cried: "Time's up. Let us start."

The deer took an easy pace; he did not wish to discourage the tortoise at the outset. But that tortoise, far from being disheartened, was sitting still in the dewy grass, and laughing contemptuously at his companion in the distance.

"Run to your heart's desire," said he; "you'll have a hard enough time before you get through."

When the deer had run a hundred yards or more, he called out:

"Tortoise, where are you?"

"Already here," sounded the voice of a tortoise, just ahead.

This surprised the deer. He took a little faster gait, but still did not exert himself. He did not want the tortoise to make too painful an effort. After running another stretch, he called pleasantly again:

"Tortoise, brave fellow, where are you?"

"Already here," sounded the answer, the same as before.

"Well, well," said the deer to himself.

"I shall have to bestir myself or lose the day." And the next hundred yards he traveled like the wind. Stopping for breath, again he questioned: "Tortoise, how is it now?"

"Already here," said the tortoise's substitute.

The deer could scarcely credit his senses.

"Never yet was a deer beaten by a tortoise," said he, excitedly; and he ran and ran, the foam flew from his mouth, his head grew dizzy, and he could no longer see. With full force he bounded against a tree, and, staggering for a few yards, fell lifeless to the ground, hearing in his dying moment the voice of the last tortoise on the line, who waddled forth and, croaking, cried: "Already here."

Thus a noble, honest, fleet-footed deer became the victim of the low-bred, deceitful, snail-paced tortoise. The deer could tell no lie, it is true. But any one can see at a glance that his life would have been spared had he kept out of bad company. *Children's Hours.*

THE CATTLE MISSIONARY. On the Sabbath, on an island in the Indian Ocean, a missionary was studying a sermon to preach in the language of the people. A little boy, about half clad, came in and said: "O I do so love my Jesus! May I do something for his house?" "And what can you do?" said the missionary. Blushing and stammering, as if afraid to say anything, he replied: "I will be always there; I will do it, look! Please let me ring the bell." While he was a boy he rang the bell that invited the people to church, and when he became a man he preached to his people the same glad news that he commenced calling the people to hear when he rang the Sabbath bell. Little boys, begin while you are young to call the people by bell, or mouth, or tract, or inviting children to a Sabbath school; and as you grow up you will be trained servants and soldiers to serve Christ anywhere.

A new theory of Polynesian ethnology is advanced by Mr. Fornander, an English official on the Island of Nami. He refers the people to the Aryan race, but separated from it in pre-Vedic times, their language being the oldest extant found upon the globe. He traces their ancestry to the shores of the Persian Gulf, and believes that he detects indentical ... of contact with Cushite civilization, modifying the character of the race.

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The Voice of God.

God is speaking to the country in the prevailing pestilence. Death in the world is not only a testimony against sin and a fruit of it, but it is also a disciplinary dispensation. It has a moral end. Its purpose is to awaken sinners, to lead men to repentance, and to remind believers that they must be ready. "Thou turnest man to destruction, and sayest, Return, ye children of men." This is what God is saying through the appointment of death, and what he says with *emphasis* in times of special visitations. The inevitableness of death, and that it is no respecter of persons, coming alike to the rich and the poor, the old and the young, ought to suffice. But it does not. Men grow careless, indifferent, worldly. Even believers sometimes let their armor become rusty. They do not watch unto prayer. It is needful that God should sometimes speak in the sweeping pestilence, and that death should come even nearer and in forms more terrible than usual.

The admonition is pertinent to the times: "To-day, if ye will hear his voice, harden not your hearts." Many, no doubt, will hear; some have already heeded the warning. But there is a disposition to harden the heart when God says in the destruction that is abroad: "Return, ye children of men." It is a chance that has happened to us. The natural causes are manifest. Sanitary measures have been neglected. The lines of approach have not been adequately guarded. The communities scourged are not worse than those that have escaped. God is not in the matter at all. Thus men think, and dispose of the subject. Then in times of peculiar peril people get used to the situation, and serious impressions, if ever made, gradually wear off, and they move about among the dying and the dead with little feeling of any sort. The recovered and the spared have made vows. Will these promises of amendment be kept? When the trouble is over, and health and prosperity smile upon us again, will there be a faithful performance? The thousands who have been bereaved, and whose homes have been made desolate—how is it with them? Some of them are impenitent, wicked, worldly. They have forgotten God, neglected his word, and lived only for the present world. Will they hear the voice of God, repent, and begin a new life? Some of them are negligent and lukewarm Christians. Will they arouse themselves, and return to their first love, and be more faithful?

The faithful and consecrated followers of Christ well know how to interpret the voice as it speaks to them. They have not escaped. Their children and other kindred have fallen. Some of the most devoted have been sorely touched. The vine has been pruned, that it may bring forth more fruit. "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"

And the lesson should not be lost upon the ministry. As never before the preacher realizes that he stands between the living and the dead. It is always so, but the preacher does not always feel it. In ordinary times every sermon may be the last to the preacher himself or to some of his hearers. The tone and spirit which an epidemic inspires may very well be kept up always. Earnestness and directness in warning, instructing and in declaring the whole counsel of God are always in order. The school is a good one in which to learn how to preach. To minister through an epidemic is an experience and training invaluable to the preacher.

Sunday Diet.

A writer in the *Watchman*, Boston, strongly and earnestly objects to baked beans for Sunday diet, and for the sufficient reason that they are more soporific than other food. We had supposed that codfish was the chief end and food of man in Boston, and it may be still, except on Sundays. The reason why beans are eaten on Sundays is thus given:

"But," says one, "you know the reason why this food is eaten on Sundays is because no time is required for its preparation; and you certainly would not have the holy Sabbath desecrated by cooking a dinner?" I grant that the custom originated in the extreme piety of the inhabitants of New England, which is also the reason, I presume, why baked beans are such a favorite dish at church fairs in this vicinity. All honor to the worthy motive.

Notwithstanding the pious origin of bean-eating, it turns out to have been one of the devil's own tricks. It explains the Yankee phase of original sin, and we now know why the gospel has had so little effect at the "Hub" and throughout the Yankee-speaking section. The fact and philosophy of it are thus explained:

What shall we eat on Sundays? Not baked beans, certainly; although in this part of the country they are so universally consumed on the first day of the week that they may almost be said to constitute the New England Sunday *menu*. Why not? Because their tendency is to produce, in the great majority of people, a general stupefaction of the mental faculties, in many constitutions drowsiness, and in not a few actual sleepiness. It is exceedingly trying to a good minister, after he has labored and prayed over a sermon all of the week, to see his words fall upon nodding heads and stupid hearts. Not that his vanity is wounded, as in the case of a lecturer or singer, but his pious soul is grieved that his warning voice should not be heard by his people, and he deplores the depravity of human nature that closes the eyes and ears of his parishioners, and thereby dooms them to perdition. The fact is, *originalsin resides in the bean-pot*. Does not the devil laugh and chuckle with glee as he sees every Sunday morning in this village of mine, and in many other towns and villages, the people thronging the streets on their way to and from the bakery, with their baskets of beans?

But *why* are they more soporific than other food? Because all leguminous seeds, after they have attained maturity, are difficult of digestion. Baked beans are rendered more so by being saturated with fat, by reason of the pork which is cooked with them. In this condition they form an exceedingly rich, nutritious article of diet, well suited to repair the wear and tear of hard manual labor; for they abound in food for the muscles, but not for the brain, being very nitrogenous, but only slightly phosphatic. On any one of the other six days of the week, laboring people, and those of active habits with strong stomachs, can safely eat them. But on the first day, when the body should be at rest, and the mind should be active, they are not suitable ailment; for, being so long and difficult of digestion, the fullest amount of energy that can be given is required to enable the stomach to get through its work; and so much strength and vitality of the whole system is concentrated upon that organ that an indisposition and even incapacity for vigorous and sustained mental exertion is induced, and there ensues the stupefaction, and the drowsiness, and the sleepiness that sadden the hearts of so many of our good ministers of a Sunday.

It would seem to be bad enough for a clear-headed and lively preacher to be compelled to preach to a congregation stuffed with beans baked in fat; but what must not be the fearful climax of stupidity when the preacher and his hearers are alike weighed down with this drowsy pabulum? The people feed on beans from motives of piety, but with the clergymen it is an enforced consumption.

And now what shall I say of the *enforced* consumption of baked beans by clergymen? There are some healthy ministers; but there are so many who are suffering from some form of gastric trouble that it is safe to say the average ministerial stomach cannot well digest this article of food. At his own table one can avoid it. But a dyspeptic minister, who is enjoying the delights of "candidating," is at the mercy, dietetically speaking, of his entertainers. And as it is a lamentable fact that the majority of families who "take in" the minister "breakfast or dine on baked beans and brown bread, he is pretty sure to come to grief.

From this particular standpoint not much has been said or written on the subject of Sunday diet. The next Yale lecture might take up the subject. Something ought to be done. Probably much of New England fanaticism, her miscegenation notions, women's rights agitation, and her manifold erratic and heterodox ways and singular characters are due to gastric troubles engendered by baked beans. The head and heart are in vital connection and close sympathy with the stomach. In this latitude the favorite Boston dish is not in vogue—indeed it is rarely seen—but on this question of Sunday diet there is food for reflection.

The Howard Association of New Orleans is a benevolent organization that has been in existence for more than thirty years, and is devoted exclusively to the relief of the needy sick in epidemics. Its members give their time and personal attention to visiting the sick, and see that they are supplied with nurses, medicines and medical attendance. In other epidemic seasons their services have been given without stint, and the good done is beyond estimate. As in other days, they are now organized and at work, and are ministering to hundreds daily. Owing to the obstruction to business by the quarantines, and to the protracted prostration of trade, there is more poverty and destitution than heretofore, and the demand for help is greater in proportion to the amount of sickness than in previous epidemics. Up to this writing we notice that the association has received about $70,000 in money, donated by our own citizens and by people at a distance.

The Young Men's Christian Association is also organized for relief, and is doing much good in hunting out the destitute sick and having them supplied with things needful. Funds have been contributed to this association by other associations in other parts of the country, and by our own people. They need, however, more money, and funds intrusted to them will be faithfully applied.

In the midst of the sickness here and the large demands upon our local resources, the Howards and others have generously responded to the calls made upon them from Grenada, Vicksburg and Memphis, and have sent nurses and physicians to these and other points.

The liberal responses to the cry of distress by the West and North, and by all sections, speak well for human nature. "Blood is thicker than water," and in these exhibitions of benevolence there is the earnest of a true fraternity. Beneath the surface of so much selfish commercial rivalry, and so much sectional antipathy, there is a warm and generous current of sympathy and good will. The cloud has this more than silver lining, this more than golden compensation. The benevolent deeds which this distress calls out will do more to strengthen the ties of national brotherhood and to unify the sections than all other means.

We are at some loss to account for the fact that the yellow fever seems to be of a much more fatal type at every point where it prevails outside of New Orleans. Within about four squares of our residence there have been not less than sixty cases, and of these only six have died. Is it worse in Grenada, Memphis and Vicksburg because of the general alarm, or is the milder type here owing to our proximity to the gulf? Would it not be well for the people throughout the Southwest to acquaint themselves with the nature and treatment of the disease, and thus prepare themselves to meet it in a rational and sensible way? Yellow fever is always critical—the slightest neglect or imprudence may bring about fatal results—and yet the treatment is more simple than that of almost any other fever. We heard of a convalescent patient recently who ate a small piece of apple, and died in a few hours; of another whose clothes were changed on the third day, and in another day he was dead. Too much medicine is worse than none at all. The most successful treatment is to give scarcely anything beyond a single dose to act on the bowels. Complications sometimes arise requiring special remedies; but as a rule our most successful physicians give little medicine. They watch the patient closely, and see that a competent nurse is always at the bedside. It is unfortunately true that thousands cannot have the requisite care, and that thousands more, from ignorance, bring on fatal results by their imprudence. The yellow fever will occasionally invade this country, in spite of all quarantine regulations; and one of the best means of conquering its terrors and of resisting its ravages is for doctors and people to familiarize themselves with its character and treatment. With prudence on the part of the patients and their friends, with judicious medical attention, and with good nursing, not one in twenty would die.

The *Weekly Clarion*, Jackson, Miss., says:

The example of Rev. Dr. Palmer, of New Orleans, who was on his summer vacation in the mountains of Virginia, returning to New Orleans when he learned that the yellow fever had broken out there, is an example of rare self-sacrifice and Christian virtue.

All the objection we have to the above is that the instance mentioned is described as "an example of rare self-sacrifice and Christian virtue." It is the rule here that our pastors remain with their people during epidemics. We know of several who were away when the fever broke out, and who promptly returned. We had supposed that this was the case everywhere. A good soldier will not ask for a furlough on the eve of battle, and if absent he will hasten to the front and share the peril with his comrades in arms. Dr. Palmer is a faithful Christian minister, and has done as we hope all Christian ministers will do, and are doing, in these times of trial. There may be circumstances that justify a pastor in leaving his charge in epidemic visitations, but as a rule he ought to stay. We have thought that the church and Christianity could better afford that a dozen ministers die at the post of duty than that one should desert it. However this may be, we take sincere pleasure in saying that ministers in New Orleans, both Protestant and Catholic, with few exceptions, are at home and in the performance of their duties. We are not informed how it is at other points where the fever prevails, but we have no reason to think that there is any general disposition in the Christian ministry of the South to evade their manifest responsibilities. We believe the *Clarion*, in paying a just tribute to an eminent and everywhere revered pastor, has unintentionally reflected upon the Christian ministry of the country.

From Jackson, Miss.

We are glad to learn of the convalescence of Rev. C. B. Galloway, pastor of the Methodist Episcopal Church South at Vicksburg, and that the pastors in Jackson have not left. May God bless them all and be their shield. The following note from Rev. Dr. Watkins, pastor of our church at Jackson, will be read with interest:

JACKSON, MISS., Aug. 24, 1878.

Rev. L. Parker, D. D., New Orleans, La.

DEAR BROTHER—I write mainly to say that our Bro. Galloway is in a fair way to recover from a sharp attack of yellow fever. He is now in the fifth day, with no unfavorable symptom. We are thankful for the preservation of a life so dear to us.

Jackson is almost deserted. I now count forty-six Methodist families, and there may be others, who have fled, and I think the same can be said by other pastors. None of the pastors have left.

We have organized a Howard Association, and have already received liberal contributions for the relief of our citizens in case the fever should occur. Every precaution has been employed, and at this writing the city is unusually healthy.

The news from Grenada, Vicksburg and Port Gibson awakens our sympathy and calls on us for help. May you and yours be preserved.

Your brother,

W. H. WATKINS.

P. S.—If we live to see the end of this sad history we hope to see the ADVOCATE again. I assure you that I miss it.

Maj. John Edward Austin, only son of Dr. W. G. Austin, died in New Orleans, of apoplexy, August 21. Maj. Austin was in the prime of life—thirty-eight years of age—and a lawyer of prominence at the New Orleans bar. He was among the first to enter the service in the late war in defense of his native South, and won distinction as a brave and capable soldier. He had also served with ability in the legislature of Louisiana. He was a man of generous and kindly feelings, warm personal attachments, and noble and tender impulses. His sun has gone down while it is yet day, and the last sleep has overtaken him at the meridian of life. We knew him in his boyhood, and cherish many pleasant memories in connection with his early years. A large audience was in attendance at the funeral services in the Carondelet Street church. We tender our sympathies to the bereaved family.

We regret to learn that David W. Jones, assistant editor of the *Southwestern Christian Advocate*, died in this city, of yellow fever, August 19. He was a Christian gentleman of great worth, highly esteemed by a large circle of friends in the community. The acting editor of the *Southwestern*, in announcing his death, says:

"Bro. Jones has been connected with the *Southwestern Advocate* for the past three years as associate editor. He was a devout member of the Methodist Episcopal Church, and a noble, kind-hearted gentleman. It is sad to have to chronicle any death, but when we are called upon to record the demise of a true and faithful friend, a beloved brother, it is a painful duty indeed. For many years the writer of this has been intimately acquainted with the deceased, and has always found him to be a true friend, a good man and a devout Christian. Quiet, unassuming, true and brave, ever ready to help the poor and friendless, always foremost in any good work, he won the respect and friendship of all who knew him.

The editor, Rev. J. C. Hartzell, and Rev. Dr. McCarty, pastor of Ames Methodist Episcopal Church, are absent in the North.

How Stands the Account?

We are approaching the time of the third quarter, and are about to enter the fourth. The last stretch is before us. How stands the account with you and your obligations to the church of God? Stop right here and think for one moment, and ask yourself the question: Have I met my obligations to my pastor and his family? Have I met the responsibility that is upon me to support the institutions of the church? Ponder these questions prayerfully, and it will do you good. If you can say Yes, a joy will spring up in your heart. If No has to be the answer, it will do you good to be arrested and brought to the bar of conscience, and made to answer honestly for the neglect of a duty, the performance of which should have been the first and most sacred of all the obligations resting upon you. We are aware that there is a widespread disregard of these obligations, and a disposition to evade them upon the part of Christian people. Much of this is the result of imperfect teaching, and much arises from innate depravity, showing itself in the love of money. We know that the preacher has to pay for many losses occurring among his people, and frequently their subscriptions to other purposes. Very many say: "I will give five or ten dollars to aid this enterprise, but this is all I can give this year." This money was intended to pay the preacher, or for missions, but as it has been given to build a church or parsonage the preacher and missions must suffer the loss. We think we know a preacher who had to pay not less than two hundred dollars in this way by his salary being diverted to unneeded church work. This state of things is existing all round us. The conscience seems to be asleep. The missionaries in foreign lands are cramped and suffering. Our home evangelization is crippled. The pastor you love, and who is instant in season and out of season, laboring for your good, is crippled and cramped in his holy and high calling because the stewards of the church and the people of God, holding in their hands the purse of the world, will not loose him and let him go, but make him to serve tables, in that he is constantly concerned about: "What shall I eat, and what shall my family have when I am away about my Master's work?" A brother said to us a few days ago: "When I got home from a protracted meeting there was no flour, sugar, coffee or meat in my house. I had nothing to feed my horse or cow, and I had but sixteen cents in my pocket. If I had not a little private means I believe I should starve." Brethren, how stands the account? Are you up with your obligations to the cause of God? Many, very many of our noble people can meet this question here and hereafter with pleasure. But a large, very large number of our people shirk it here to meet it in all of its fearful consequences hereafter. Let every man, every woman, resolve that the stain of the past shall be wiped out, as far as possible, by the faithful performance of duty this year. Deny yourself, take up the cross, and it will become pleasant. What you now think a yoke will become a light and easy duty. May the mercy of God so rest upon the church that she may have grace to meet these solemn obligations. These things are sad facts to thousands of our people who do their duty; they are sad for us to write. In many instances they occur for want of thought, and in others for want of a proper appreciation of duty. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."—*Richmond Christian Advocate*.

MEETING OF THE BOOK COMMITTEE.—The Book Committee, says the Nashville *Christian Advocate*, met in Nashville on Tuesday, the thirteenth instant, and held a three days' session. Present: Judge James Whitworth, chairman; Judge E. H. East, Dempsey Weaver, N. Baxter, Jr., Dr. William Morrow, Dr. W. H. Morgan, Rev. R. K. Hargrove, D. D., Rev. A. S. Andrews, D. D., and Rev. A. G. Haygood, D. D.

The important matters before them were patiently considered by the committee. A basis of settlement with the former agent was adopted, after a laborious and thorough investigation. The details will be laid before the Annual Conferences and the church in due form and in due time. The reduction in the subscription price of the Nashville *Christian Advocate* was made after a full canvass of the facts. The committee speak to the church on this subject in another column.

Rev. R. B. Crawford, writing from Opelika, Ala., says:

We have been engaged for some time in a protracted meeting at this place (Opelika, Ala.) Results: thirty-five additions to the church and about as many conversions. This is the only item of news I have to send. We sympathize very greatly with you in your present isolated condition, and pray that the fever may not be so destructive of life as some seem to apprehend.

The St. Louis *Christian Advocate* has recently come out in a handsome new dress. It is a great improvement on the old. It is now about the best-looking member of the *Advocate* family. We are glad to see this evidence of prosperity.

We regret to notice that Mr. O. V. Shearer, city editor of the New Orleans *Times*, died in this city on Monday, August 26, of yellow fever. He was a brave soldier in the Confederate army, a good citizen and an able journalist.

The Fever Report.

The report of the New Orle Board of Health, August 30, is follows:

Deaths from 12 M. yesterday to 12 M. to-day	
New cases	
Total cases to date	
Total deaths to date	
New cases reported by Board of Health	
New cases reported by Howard Association	
Christian Association	
Total	
Total cases to date by Board of Health	
Total cases to date by Howard Association	
Total cases	

The greatest mortality for any day is in the above report for twenty-four hours ending at 12 Friday, August 30. The fever but recently manifested itself in Third District and in Algiers. several weeks it was confined to few centers or infected localities. is now nearly everywhere, and most equally diffused throughout corporate limits of the city. It be seen from our dispatches that ravages of the fever in Memphis Vicksburg are truly fearful, and several other places, hitherto empt, have it. With us the mortal is greatest among the children.

A. H. Stephens to the Children

Hon. Alexander H. Stephens dressed the children of St. Jam Sunday school, Augusta, Ga., at c siderable length on Sunday afterno last, and gave them some excelle advice. In concluding he told boys if they had aspirations for pub position they should seek it only do good to others; that they sho have no other object than to con blessings upon their neighbors, a that they should never seek to greater than they are good. In course of his remarks he said: "No children, I want the humblest a youngest, and every one to unde stand that there is a spirit goi abroad in this age, inculcating in minds of the philosophers, so calle the idea that man, after all, is o made up of matter. They are call materialists. These teachers—I m be pardoned for calling the names some of them: Spencer and Huxley their whole philosophy is that the is no difference between a man a horse or a dog, and that all is m ter, and when a man dies his exi ence, life, passes away, becomes e tinct forever, and that he passes in the grave just as an inferior anim What I want to impress upon yo children, is that the oracles of G as given by Moses and handed do by time immemorial, teach no su doctrine. Little girls, little boy never entertain the idea that there no difference between you and t dog, or a horse, or the animal that ation you. Recollect that in t first chapters of the Bible you a taught that into man was breathe a living soul, an immortal spir that is to live hereafter. These p losophers that I speak of are at t time doing more mischief, more ha to the world than any other clas men ever did. They do not unde stand this doctrine that I wish impress upon these teachers s upon this age: the mistake th make is between the organization nature and the creation of man—th he was the highest type of creatio and that into him was breathed living soul that stamps upon hi immortality. It is the doctri taught in the Scriptures that it is t work of the Sunday school to e pound."

The many thousand readers "Stepping Heavenward" will ha heard with sincere regret, says t *Independent*, of the death of favorite and gifted authoress, M Elizabeth Payson Prentiss, of N York. She died on the thirteen instant, at her summer residence Dorset, Vt., in her fifty-fifth ye Her husband, it is well known, the Rev. George L. Prentiss, D. formerly pastor in this city, and no professor in Union Theological Se inary. The deceased wrote a la number of children's books, whi have found their way into ma homes. "Stepping Heavenward alone has had a sale of fifty thou copies in this country, and there hardly a Sunday school library th is not supplied with nearly all t other books of Mrs. Prentiss. H writings were fresh, attractive, a most wholesome in their influence.

Mrs. Matilda S. Page, widow of Re Henry Page, deceased, of the Loui ana Conference, died in New Orlea August 22. While on her way this city in 1848, on the steambo Yallabousha, the boat was burne and her husband and two childr were lost. Since that time she h made her home in New Orlea She was a woman of remarkab strength of character, of great intel gence and of deep piety. She di of paralysis, and fell asleep in Jes trusting in her Savior.

We deeply sympathize with Re R. A. Davis and his wife in th death of their infant son, Percy E win, who died in Moorings port, La August 8, aged seventeen month and fourteen days.

Rev. J. T. Graham, pastor of ou church at Waterproof, La., write August 21, that he has had a fin meeting—fourteen accessions, and deep interest pervading the whol church.

Love is not altogether a delirium yet it has many points in common I call it rather a discerning of th infinite in the finite—of the idea made real.—*Sartor Resartus.*

The flower which we do not pluck is the only one which never loses its beauty or its fragrance.—*Alger.*

Letter from Texas.

HILLSBORO, TEXAS, Aug. 5, 1878.

MR. EDITOR: After a long silence we "communicate" again, hoping it will be pleasant to you and to friends of days now gone by. We would have written oftener, but succeeding our former letters came lots of letters from different persons inquiring about Texas. As we were not in an emigration agency we could not undertake so arduous a task as that of answering letters from people we never saw, nor ever expect to see. We have had letters all the way from Nova Scotia, Canada, Pennsylvania, Georgia, Missis sippi and Louisiana asking about Texas. One thing curious about these corresponding friends: they are considerate, and give you credit for omniscience. One invariable question: "Do you think Texas will suit me?" Ah, friend, how can I tell? How came I to know your disposition, your temperament, your affinities? You must do like every man or woman who has ever come to Texas—try it just once. If you are well-to-do, or can come overland, and bring your teams, wagons, feather-beds, dogs and cats, and other little indispensables, and will buy and stock, you will be sure to like it well enough to stay. But if you sell out everything for a song, come by rail and are with only a little money, go in debt for supplies, and *don't like it*, you might as well like it, for you will be poor to ever get away. This is exactly the case of thousands to day throughout Texas. People who came here with even a little means are doing well, and those who did not are not doing at all, and never will, I fear. Renting land is the great curse of agriculture in Texas. In some places it is rapidly passing away, but in other localities it will be years before the baneful system is extinct. Strange infatuation, too, we know men who have paid rent enough in the past six years to have bought the lands they worked, a dozen times over. As to "settling" in Texas, that is a consideration to be taken in hand after you arrive. It depends on your finding "a good place."

"Better country out West!" rings in your ears until you must go "to look at the country." You go—are pleased, perhaps, with many things you saw; there are many things you did not see, did not hear, did not know. So you move. One year you spend in "learning." Then you move again, and on the way meet a man who has land to rent—houses and water. You fall in and stay a year, and it is that while the great tide of emigration, like clouds of pigeons flocking to the great roost, is rolling into Texas, in Texas there is, living in horse and cow-hunting, removing than there is out of it, country does not call for this of idlers. Nearly any of it is enough for a man who was in the piny woods of Alabama, and Louisiana. It is better than the uplands of either of those, and many of the lands are better than their best creek bottoms, while the best class of lands equal to the Mississippi, Red and Teche bottoms, while they much greater extent and much per in price. There is however, that makes the people love. We often think of what old friend told us just before we home: "The blood in Texas will fever in thirty years." When Western States were settled they settled by colonies from New land and the Middle States, and were simply a reproduction of home society. On the contrary, as is cosmopolitan. New York or London are not more so. are right houses in our row, every Southern State is represented in those houses, and one or Northern States besides. But people out of Texas, especially in Alabama and Mississippi, have any of the growing power and importance of this *great* State. In 1860 counties of Washington, Smith, and Harrison contained one-fifth of the population of Texas. In the largest of them are far below, in spite of their increase, fifty counties, while a hundred other cities still have reached their dignity of 1860. She has two cities of fifty, fifty thousand inhabitants, and of twelve to twenty thousand, a hundred or more towns from a hundred to three thousand, has over two thousand miles of road, and others in course of construction and projected. She will a crop of cotton, grain, cattle hides worth in the aggregate $40,000, with abundance for home. Why New Orleans has been so blind to this trade as to be sleeping sing is more than we can solve. why she is putting forth all her gies to build a railroad to touch a little corner of the State, and in its most unproductive portion is another thing we cannot see. did they not strike boldly the Sabine from Alexandria, and reach out the iron arms to the Brazos between Fort Worth and Waco, and thence onward northwest to the immense cattle region, instead of crawling slowly along the backbone of western Louisiana for fear they would slip off. As it is, St. Louis and Galveston control the commercial interests of this country, while New Orleans is occasionally spoken of by some man in a joke or in half earnest.

We have five Annual Conferences in Texas, sending thirty-eight votes to the General Conference. Our Northwest Texas Conference is nearly double the strength of the Louisiana, has four times the territory, nearly twice as many members, a much richer country and several railroads; and yet, strange to say, the church east of the river seems oblivious to these facts. We have a bishop to see us when Conference comes round, but when Conference adjourns *sine die*, so does he, and the next we hear of him he is east of the river attending District Conferences, college commencements and other ovations, until Texas is almost accustomed to the idea that, as for bishops, *we* don't have any; and as to presidents of our Conferences, we can get them at home without paying anything for them—only *the honor*. Yet we are all certain the bishops will want to know of our elders: "Is he *a good pastor*?" Let us make a suggestive answer: "Yes, sir; he is on Bro. B.'s circuit; but on his own they never see him only on Sunday at eleven o'clock." No objection; his character passes. "We suggest one reflection of the famous Josh Billings to the church East: Treat your poor kin right, for they might get rich some day, and then things would be difficult to explain." Tell Bishop Keener if he will come out and visit around overland we will engage that he gets a better pair of ponies than those famous fossils he drove over the western department during the war.

There have been many interesting times religiously over Texas. Our District Conference, Rev. W. G. Veal, presiding elder, has just closed at this place. It was a time of great revival in the church and gospel power among the people. Bros. Shaw, Brown, Davis, Armstrong, and John R. Allen, of Mississippi, ministered with great zeal and power. Bro. Veal is one of the founders of Methodism in Texas, and is universally popular and beloved in these parts of the connection. Bro. Allen is the newly-elected president of Marvin College, and we affectionately thank the North Mississippi and Alabama people for letting him come, and we will not object to a few more. Our Waco Female College is under the presidency of Rev. Samuel P. Wright, and is doing an excellent work in the education of young ladies. Many of our girls go to Virginia, but they return satisfied, and their parents and guardians are ever after dissatisfied. Well they may be. We have always thought that Brookhaven, Centenary, Mansfield—and we now add Waco, Marvin and Southwestern University—were as good as Staunton or Emory and Henry; we will not offend Bishop Doggett by saying Randolph-Macon, nor the rest of the world by uttering—Vanderbilt.

We were much pleased with a letter in your paper of August 1, from Bro. W. P. Andrews, of Silver Creek, Miss., upon the "Seventh-Day Adventists." It is just six miles from here to Peoria, one of the main points they have gained in this part of Texas. The leader, Mr. Kilgore, came there and spread his tent, and collected crowds of people to hear him. He was attacked at various times, but succeeded in turning each one to some advantage, until he had gained a sufficient following to disturb the public mind, and to establish a church. While the other denominations were doing nothing but disintegrating, they have built a neat little church. Bro. Andrews has a very correct idea of them, whether theoretical or practical. This man sold more literature in three months than all our preachers in the district did in a year.

We are preparing to start to our protracted meetings, to be gone several weeks. When we return we will give you a short account of our trip. While we think of it, the doctrine of entire sanctification is exciting a great deal of interest, up and down, in Texas just now. Much fanaticism has prevailed on one side, and on the other side many hard things have been said. One side claims a separate and distinct work after regeneration; the other that it is only "a growth in grace," "a going on to perfection," commencing at the moment of conversion. It is a vital question to-day in Texas.

We have written at greater length than we intended, but "our heart is enlarged," and we know by past experience that, whatever you allow other men, you never allowed us to commit a public indiscretion since we have been contributing to your columns. With great regard,

Your brother,

RICHARD H. ADAIR.

DELAY OF OUR ISSUE.

The issue of the ADVOCATE has been delayed several times in the few weeks past. First, when the streets were being flushed from the waterworks above us, we had not water in the hydrant to run the engine; then the failure of paper to reach us in time; and lastly the sickness of part of our force and the family of the pressman. One of our writers on the mails is in Grenada nursing the sick; another is prostrated with the fever here. We found it difficult this week to get pressmen. If our friends will indulge us a little while, we trust that we shall be in time thereafter.

Periodicals.

—The Westminster Review, July 1878, American edition—the Leonard Scott Publishing Company, New York—contains the following articles: 1. The House of Lords. 2. The Mythology and Religious Worship of the Ancient Japanese. 3. The Saracenes in Italy. 4. The Late Yakoob Bey Kashgar. 5. George Eliot as a Novelist. 6. The Peasants of our Indian Empire. 7. Russia Abroad and at Home. 8. Cotemporary Literature. 9. India and our Colonial Empire.

—Scribner's Monthly for September has: Ready for the Ride, with an engraving; Hunting the Mule-Deer in Colorado, illustrated; Mercedes; College Fellowships; To South Africa for Diamonds, second paper, illustrated; Glimpses of Western Farm Life, illustrated; The Transportation Question; A Spool of Thread, illustrated; Days and Nights in Concord, and other articles.

—Wide Awake for September is to hand, fresh and beaming with good humor and beauty. Nothing could well be finer than this number. Some of the pictures are exquisite, and the articles are of the most readable kind. Our boys always wait impatiently for the monthly visits of Wide Awake, and thousands of others do the same thing.

—Blackwood's Edinburg Magazine for August, American edition—Leouard Scott Publishing Company—contains the following articles: Prince Bismarck; John Caldegate, part 5; Miss Cushman; Gordon Baldwin, part 3; Half Way to Arcady; Summer in the Hills; Englishmen and Frenchmen; Sheathing the Sword; The Treaties of Peace.

—St. Nicholas for September is a capital number. Besides the many fine and spirited engravings there is a wonderful array of articles calculated to delight and entertain our young folks. St. Nicholas still maintains primacy among magazines for the special edification of the girls and boys.

—We have received a copy of the annual catalogue of Emory College, Oxford, Ga., 1877-78. The last session was a prosperous one, and we are glad to learn that the number of applicants for admission, October 1, is greater than ever before in the history of the college.

—Appleton's Journal for September has: The New York Postoffice, illustrated; In Paraguay; Voices of Westminster Abbey; A Voyage with the Voyagers; Otsego Leaves; French Writers and Artists, and other articles.

—The Sanitarian, and organ of the Medico-Legal Society, for September, is filled with valuable matter—medical, scientific and literary.

—The Farm Journal for September has been received. W. H. Chambers, editor, Oswichee, Ala.

EAST MISSISSIPPI FEMALE COLLEGE.—*Time of Opening Postponed.*—In view of the panic-stricken condition of the surrounding country, predisposed by the prevalence of yellow fever, it is thought best to postpone the opening of the college until Tuesday, October 1, 1878. Up to this date Meridian has kept clear of the plague, and we have but little apprehension of its appearance here as an epidemic.

J. W. ADKISSON.

AUGUST 26, 1878.

NOTICE.—*To the Preachers of the Woodville District, Mississippi Conference:* Owing to the excited condition of the country, arising from the yellow fever reports, the time of holding the District Conference has been postponed. Due notice will be given in the future as to the time of its holding.

JAS. A. GODFREY, P. E.

WOODVILLE, Miss., Aug. 21, 1878.

A thick-headed squire, after being worsted by Sydney Smith in an argument, took his revenge by exclaiming: "If I had a son who was an idiot, by Jove, I'd make him a parson." "Very probably," replied Sydney, "but I see your father was of a different opinion."

Life, like a dome of many-colored glass, stains the white radiance of eternity.—*Shelley.*

MARRIED.

SARRA—WATTS.—August 18, 1878, at the residence of the bride's father, in Warrington, Fla., by the Rev. J. B. James, Mr. Lyman Sarra to Miss Martha V. Watts, all of Warrington, Fla.

QUINE—LOWDEN.—At the residence of Mr. Wilmer Young, in East Baton Rouge parish, La., on the 15th of June, by Rev. Ruffin T. Davis, Mr. William Quine and Miss Alice Lowden.

FRIDGE—GREENWELL.—At the residence of the bride's father, in East Baton Rouge parish, La., on the fifteenth of July, 1878, by Rev. R. T. Davis, Mr. Benjamin F. Fridge and Miss Mary Greenwell.

A Christian should be on the watch that, in the daily discourse of life and in its hours of relaxation, all do not run to waste and emptiness, but that there be ever a mixture of words wherewith one may edify another and of sound speech that cannot be condemned. It is well to go into society with a recollected frame, and a mental prayer that God would keep the door of our lips.

Men are apt to censure sharply in others what they practice themselves without scruple. Plutarch tells of a wolf, who, peeping into a hut where a company of shepherds were regaling themselves with a joint of mutton, exclaimed: "What a clamor would they have raised if they had caught me at such a banquet!"

Be thyself blameless of what thou rebukest. He that cleanses a blot with blotted fingers makes a greater blot.—*Quarles.*

Publisher's Department.

THE QUICKEST TIME EAST.—The Great Jackson Route is now making the quickest time to New York ever known, leaving New Orleans daily at 5:45 P. M., and arriving at New York at 8:35 A. M. Allowing for the difference in time between the two cities, the run is made in the unprecedented time of fifty-nine and three-quarter hours. This quick time is made only by the Great Jackson Route, and is the result of its enterprise in rebuilding its track with steel rails and new ties; at heavy expense, and the thorough system of ballasting that has been undertaken. This fast train will be of great advantage to the people in this city, which it is hoped they will show their appreciation of by their patronage. Only one change of cars, which is made at Columbus, Ohio, where breakfast is taken in the splendid dining hall at that place at 8 A. M.

This route also makes the quickest time to Boston, arriving at 2:10 P. M. Actual running time, sixty-seven and one-half hours. This makes it the most desirable route for all New England points. The fine local interchange points is correspondingly less. Bigs making this the favorite route of the Northern and Eastern cities.

Excursion tickets to Waukesha, Oconomowoc and all the Northwestern summer resorts, to Niagara Falls, Put-in-Bay, etc., are on sale at the lowest rates, with the quickest time made to any line, and only one change of cars.

VANDALIA LINE.—The attention of our readers and the travelling publicis called to the merits of the above line. For parties going East by way of St. Louis there is no better road. Comfortable, commodious and elegant palace cars; gliding noiselessly, swiftly and safely along over a track so smooth that one is almost unconscious of motion unless he chance to look out of the window, offer for the time a home unequaled in splendor and luxurious ease by anything the most fastidious traveler of the past generation ever dreamed of. The popularity of this old and reliable road is constantly and steadily on the increase. The efforts of the well known and highly respected general manager, Col. Simpson, are fully appreciated by the travelling public.

THE New England Organ Company, the advertisement of which will be seen on this page, is one of the most reliable of music houses to the North. The quality of their instruments is unexcelled in any respect. Our well-known and energetic fellow-citizen, Philip Werlein, is the agent of the company for this section, and will fill all orders satisfactorily. Churches and private parties needing organs should examine into the merits of the New England organs.

TRAVELERS who stop once at the Grand Hotel, Broadway and Thirty-First street, always make it their New York hotel in subsequent visits. The reason is plain. It is one of the finest and best of hotels; the location is convenient and the accommodations are unrivaled while the rates of charges are as moderate as in other first-class houses.

THE Ludlow-Saylor Wire Company, of St. Louis, advertise their Centennial Tie for our paper. These ties are suitable for cotton, hay, moss and other goods put up in bundles or bales. Being wire, they are much lighter than the hand ties, and should receive attention from cotton and moss shippers.

GILLOTT'S STEEL PENS are known the world over as being the best made. It is only necessary for us to call attention to the fact that they have achieved another triumph at the great Exposition in Paris. Dealers can order from the agency in New York or through any jobbing house.

THE OXYGEN TREATMENT of Drs. Starkey & Palen, of Philadelphia, is becoming better known and is increasing in popularity. Those who are troubled with any of the diseases mentioned in their advertisement should send 50c for pamphlets, giving full information.

H. A. CASSEBEER'S Hair Tonic, which is advertised in our paper to-day, is highly spoken of by those who have used it. Most druggists keep it for sale, and where this is not the case orders can be sent to Mr. Cassebeer in New York.

CRAWFORD HOUSE, CINCINNATI. This hotel, under the management of Lewis Vandegrift, is one of the most popular in the West. Parties going to Cincinnati should not fail to stop there. The terms are only $2 a day.

MESSRS. POOLE & HUNT, of Baltimore, dealers in machinery of all kinds, are reliable and clever men, and we can unhesitatingly recommend them to any one wishing to buy machinery.

WE REFER parties needing steam engines, boilers, mills, gins, presses, etc., to the advertisement of H. Dudley Coleman & Bro., No. 12 Union street, New Orleans, La., they being manufacturers and dealers of well-established reputation.

MR. E. E. F. ROSS, one of the staff of this paper, is now travelling through the West and East on business connected with the ADVOCATE. Any attention shown him will be appreciated.

FASCINATING.

When a delightful odor surrounds the person by the use of Dr. Price's exquisite Perfumes, then it is that the utmost fascinations of beauty come in play and captivate its admirers. Dr. Price's *Unique Perfumes* are appreciated for their peculiar delicate fragrance.

HEARING RESTORED.—Great invention by one who was deaf for twenty years. Send stamp for particulars. NICHOLSON & HARPER, Lock Box 80, Madison, Ind.

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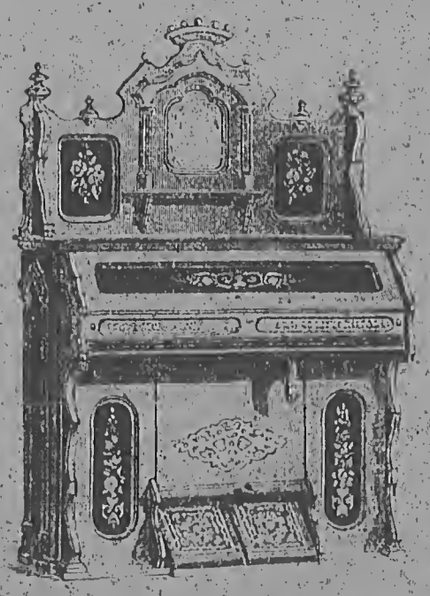
CONTAIN all modern improvements, and are furnished in a variety of styles and musical combinations, adapted to **Church** and **Home** use. Every instrument fully warranted. Illustrated catalogue sent free upon application to the **NEW ENGLAND ORGAN CO., 129 Washington St., Boston, Mass.** PHILIP WERLEIN, Sole Agent, New Orleans, La. 39w

PHILIP WERLEIN.



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NEW ENGLAND ORGAN CO'S.

☞ Liberal discount for cash.

Persons at a distance may order with the assurance of receiving what as good instruments as the organ present to select for themselves. If not found satisfactory they may be returned at my expense.

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BUSINESS NOTICES.

DR. WILLIOFT'S ANTI-PERIODIC OR FEVER AND AGUE TONIC.—Willioft's Tonic has established itself as the real infallible Chill cure. It is universally admitted to be the only reliable and harmless Chill medicine now in use. Its efficacy is confirmed by thousands of corroborative of the very best people from all parts of the country. It cures imitations diseases of every style, from the shaking agues of the lakes and valleys to the raging fevers of the torrid zone. Try it. It has never been known to fail. WILLIOFT & FINCAS & CO., proprietors, New Orleans. For sale by all druggists.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, chap, blister, or leave black spots in the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St. Louis (Lindell Hotel.)

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AND FANCY GOODS,

Parties in the country, who are unable to visit the city, can have orders filled promptly by giving the price and style of goods they desire and the form and complexion of the wearer.

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For mitigating coughs, colds, tickling in the throat, dry throat, etc., and facilitating expectoration. Price, 25 cents, sent by mail.

Both excellent preparations are for sale by all druggists, or by the proprietor, H. A. CASSEBEER, Apothecary, 57 Fourth avenue and 467 Sixth avenue, New York.

THE MARVELOUS PEN! NO INK Required. Writes with WATER Perfectly any color and holder, ten cents. Agents wanted. J. T. HILLYER, 18 Nassau street, New York. now

30 Mixed Cards, Snow flake, Damask, etc., no 2 alike, with name, 10 cts. J. MINGLER & Co., Nassau, N. Y.

$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & Co., Portland, Maine.

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The first number to appear September 7.

It will be under the able editorial management of Mr. WM. H. CLARKE, and will be a true musical Newspaper in its treatment. Appreciating it to give the latest news from all parts of the country and of the world, with reports of Conventions, Musical Schools, Festivals, etc., and with lucid, clear, interesting articles on all subjects pertaining to musical progress.

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will be an impartial paper. The firm publish for all composers, and have no motive to favor one at the expense of another. All music teachers and musical amateurs are invited to support this, which is to be a special sense, their paper, and to send on all interesting items of information to their respective addresses.

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We invite visitors from the country to look at our stock. We keep *good goods*, sell at *one price*, and mark it in *plain figures*. Clergymen's Goods selected, and a liberal deduction made to them. Wholesale department up stairs.

COUGHS, COLDS, ASTHMA.

Remember that for all Affections of the THROAT AND LUNGS, Dr. Piper's Indian Tarrup Pectoral Balm is the surest remedy, combining efficiency at nothing with a most palatable syrup. Give it a trial. Price, $1. Sold at all well assorted drug stores, and by the proprietor, 93 and 95 Elysian Fields street, Mobile depot DuBose & Co., 20 Water St., St. Louis depot—Richardson & Co., 207 N. Main St.

NOTICE.

WANTED BY E. T. POWELL, graduate of the Southern University, and for six years Professor in Wentworth College, a position as TEACHER. For references apply to Rev. H. F. Johnson, President of said college, Brookhaven, Miss. Address E. T. POWELL, Rocky Springs, Mississippi.

Thousands of Endorsement. Dr. PALMER. AGENTS WANTED FOR DR. MARCH'S NEW BOOK, FROM DARK TO DAWN

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18 ELEGANT New Style Chromo Cards, with name, 10c, postpaid. Ugly, J. REED & Co., Nassau, N. Y.

Farm, Garden and Household.

THE CHEMISTRY OF TOBACCO.

The juice of fresh tobacco leaves contain ammoniacal salts. The existence of the volatile alkali in cured tobacco is shown by the action of the smoke of a cigar upon blue vegetable flowers, or vegetable colors, turning the reds to purple, and the purples to green.

When the leaves of the tobacco plant are subjected to distillation with water a weak ammoniacal liquid is obtained upon which a white, fatty, crystalline solid substance swims, which does not contain nitrogen, and is quite destitute of smell. But when the same plant, after being dried, is moistened with water, tied together in small bundles and placed in heaps, a peculiar process of decomposition takes place. Fermentation commences, and is accompanied by the absorption of oxygen; the leaves now become warm, and emit the characteristic smell of prepared tobacco and snuff. When the fermentation is carefully promoted, and too high a heat avoided, this smell increases and becomes more delicate; and after the fermentation is completed, an oily, exotized, volatile matter called nicotine is found in the leaves. This substance, nicotine, which possesses all the properties of a base, was not present before the fermentations. The different kinds of tobacco are distinguished from one another, like wines, by having very different odoriferous substances, which are generated along with the nicotine.

On a soil which contains potash, both wheat and tobacco may be reared in succession, because the latter plant does not require phosphates (salts which are invariably present in wheat,) but requires only alkalies and food containing nitrogen.

According to the analysis of Posselt and Reimann, 10,000 parts of the leaves of the tobacco plant contain 16 parts of phosphate of lime, 8.8 parts of silica; and no magnesia; while an equal quantity of wheat straw contains 47.3 parts, and the same quantity of the grain of wheat 99.15 parts of phosphates.

Now, if we suppose that the grain of wheat is equal to half the weight of its straw, then the quantity of phosphates extracted from a soil by the same weights of wheat and tobacco must be as 97.3 to 16. This difference is very considerable. The roots of tobacco, as well as those of wheat, extract the phosphates contained in the soil, but they restore them again, because they are not essentially necessary to the development of the plant.—*Liebig's Organic Chemistry.*

WALKING HORSES.

Walking is the most important gait for useful horses, yet little attention is paid to developing this most valuable quality. The fast walking gait is of immensely more importance than the fast trotting gait. An increase of one mile per hour in the walking gait of all the farm-horses of the country would represent hundreds of millions in the economy of labor for a single year. Yet this might much more easily be accomplished than what has already been done in increasing the trotting speed. The ordinary walking gait of a horse on the road is three miles, and on the plow two and a quarter to two and a half miles. Supposing this could be increased one mile per hour in each case—it would represent thirty-three per cent. extra travel or ten miles per day on the road, and about the same on the farm. The money value of this for the 5,000,000 working-teams would be enormous, yet it is perfectly capable of accomplishment. If the attention could be turned to this practical improvement as it has been to the pleasurable and fanciful one of trotting, it would in ten years add more than a hundred millions to the annual productive industry of the country.

In England the draft horse is not permitted to be driven faster than a walk on the public road. Heavy draft and steady movement go together, and any attempt to mix up trotting action with work must result in failure. But the useful horse should be trained with the same care and zeal for the special purpose to which he is devoted as is the trotting or running horse; and could the same enthusiasm be infused into the breeders of these faithful servants as the sporting fraternity give to the rearing and training of their pets, it would soon produce almost a revolution in the motive power of the farm and local commerce. The walking gait is the working gait, and the work of the world is more important than the pleasure; therefore let not breeders ignore the useful horse, that is connected with the highest progress of mankind.—*Live Stock Journal.*

WHAT RUINS COTTON GINS.

Thousands of cotton gins are heedlessly injured, if not entirely ruined, by one simple cause. That cause is permitting meat or lint cotton, that is, cotton that has been once ginned—to be mixed with seed-cotton and passed through the saws the second time. Such lint cotton catches in the teeth, clogs the saws, dulls the teeth, and bends or breaks the ribs, wears the boxes, and strains the whole gin so as to make it produce a bad sample, and readily becomes almost worthless. It likewise increases the draft so as to distress the mules propelling the gin, and creates so much friction as often to set the gin-house on fire. This can be explained the burning of many a gin-house by the supposed spontaneous combustion of cotton.

Hence every owner of a gin-house should be careful about where his meat cotton is placed, also about permitting the "flyings," or "hanglings" to fall on his seed cotton. Above all should he be particular in preventing the ginner or his assistant, when returning from the hat-room after "packing the cotton back," as it is called, from having any lint on his clothing. The usual assistant at a gin to hand seed-cotton and "pack back" is a playful urchin, who delights first to wallow in the lint-room, and then, without divesting himself of the lint adhering to his clothes, next to roll on the seed cotton. Oftentimes every boy, black and white, on a large plantation, after a general frolic in a lint-room, will immediately emerge therefrom and continue their wrestling, rolling and romping over the seed cotton, with a half pound of lint sticking to each one's ragged apparel. Such play is of course delightful to the boys, but it is dear sport to the owners of the gin. In many gin-houses, too, while packing cotton for market, much lint is mixed with the seed cotton either by carelessness or by the wind.

A gin is a costly machine, but it is not a delicate one, or put out of order if previously ginned lint is kept out of the saws. In fact a good gin, rightly managed, should, with little sharpening and small repairs pick fifty bales per year, and last a planter of average longevity his lifetime; whereas most gins become useless, or nearly so, in perhaps five years, from the single cause I have indicated. No child ever ought to be allowed to enter a lint-room where it can well be prevented.—*North Carolina Farmer.*

THE FUCHSIA.

PROPAGATING BY SLIPS.

For natural elegance and beauty I know of no flower which equals the fuchsia. In propagation, take your slips off with a heel—that is, pull them out where they branch out from the main stem, slipping, not cutting, them off. Have ready a box of very fine, nice soil, composed of sand, garden soil, and manure well rotted, or leaf mold, which is better; have it well mixed, plant the slips with two or more leaf joints under ground; water them with lukewarm water; never let the soil get dry, and nearly every slip will grow. From April to October is the best time to slip. Many people complain that fuchsias are hard to start from slips; this is owing to cutting off slips without a heel; they should never be cut, but slipped off with a heel attached. Having started them, they will need attention as to training, which can be done in any manner to suit the fancy. A neat little trellis may be made or bought, over which it may be trained, or they may be made into neat little bushes by nipping out the center shoot when about a foot high, which causes side shoots to start, which should have their tops nipped out again when of proper height. If a window or greenhouse is not convenient for saving the plants over winter, in October they may be taken up, the soil shaken off, and placed in a box of dry sawdust over winter.—W. *C. L. Drew, in the Congregationalist.*

CURE FOR SNAKE BITES.

Seeing several accounts of snake bites lately, I will give you a cure for all snake or any other poisonous bites—as sure a cure as Moses' brazen serpent was for the bite of the flying serpents in the wilderness. There is no place but what a part of the people use it. It is nothing but tobacco. I will give three cases. The first was my brother, bitten by a copperhead. Green growing tobacco was applied in that case. Beat to a jelly, put on the bite, and as soon as it gets dry and warm replace it with a fresh supply. The second case was a little grandchild too small to tell what hurt it. It cried from about four o'clock till about midnight before we knew what was the matter, and its father felt a lump on its leg above the ankle, and it was as hard as a green apple, and was swollen to its body. Manufactured tobacco was wet until perfectly soft, and applied on the bite as the other, and before day it effected a perfect cure. The third case was a young horse bit on the leg, and it swelled to its body, so that it could not walk. Leaf tobacco was boiled, and bathed it with the ooze from the body down, and repeated the application a few times, and in a few days it was well.—*S. in the Central Methodist.*

FRENCH TOAST.—For a family of five, take five slices of bread, the longer the bread has been baked the better, and have ready a bowl of water, into which a pinch of salt has been dropped. Take a piece of butter the size of a walnut, and thoroughly grease the bottom of a frying-pan. Then beat five eggs to a froth; dip each slice of bread into the water, then into the egg, and place it flat on the bottom of the frying-pan; pour over the bread the remaining egg which was left in the bowl; set the frying-pan over the fire, carefully turning the bread over when it becomes a light brown. Pepper and salt to taste, and rest assured that as often as it is brought on the table, just so often will your dinner be praised.—*T. F. Humphrey, in Country Gentleman.*

PROPER WAY TO COOK EGGS.—Butter a tin plate and break in your eggs; set in a steamer; place over a kettle of boiling water, and steam until the whites are cooked. They are more ornamental when broken into patty tins, as they keep their form better. The whites of the eggs, when cooked in this manner, are tender and light, and not tough and leathery, as if cooked by any other process; they can be eaten by invalids, and they certainly are very much richer than by any other method. If cooked in the shell they taste of the lime contained in them, and if broken into boiling water it destroys their flavor.—*Country Gentleman.*

KEEPING THE HANDS SMOOTH.—A writer in the *American Grocer* says that glycerine is not used in the right way. She says that to preserve the smoothness and softness of the hands you should keep a small bottle of glycerine near the place where you habitually wash them, and whenever you have finished washing them, and before wiping them, put one or two drops of the glycerine on the wet palm, and rub the hands thoroughly with it, as if it were soap, then dry lightly with a towel. Household work and bad weather will not prevent your skin from being smooth and soft if this plan of using glycerine is followed.

CURE FOR IVY POISONING.—Many persons are poisoned by contact with the wild ivy, and in some cases the poisoning is very severe. To such it may be of interest to know that Dr. Brown, of the United States navy, claims to have discovered a certain remedy for such poisoning. It is bromine dissolved in olive oil, cosmoline or glycerine. He used twenty drops of bromine to an ounce of oil, rubbing it on the affected parts three or four times a day, and washing it off occasionally with castile soap.

GERMAN PEA SOUP.—Prepare a thickening by gradually mixing in a stewpan three ounces of sifted flour with one quart of chicken broth. In another stewpan boil up two quarts of chicken broth, into which stir the thickening; add a little salt and sugar, and one quart of fresh-shelled peas previously well washed; continue stirring with a spoon till the soup boils, then simmer till the peas are done; skim, pour the soup in a tureen, and stir in an ounce and a half of butter.—*Western Rural.*

FRIED APPLES.—This is the season now for this wholesome and palatable dish. Don't fry them after the pork—they will taste too porky. Just drop a little lump of butter in the spider, heat it hot, and then pour in the dish of sliced apples. Add a half teacup of boiling water, put on the cover, and let them cook until so't without stirring. Give the spider an occasional shake, then take off the cover and let them fry until they begin to brown.

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CANNING TOMATOES.—To can tomatoes, pour boiling water over them, and in a moment or two the peeling will come off easily. Slice and stew in the shortest time possible. As soon as soft and done, fill your jars have them warm, to prevent breaking; while the tomatoes are boiling; fill them so full that they will bow over when the cover is pressed on. The quicker the tomatoes are cooked for the table the better.

Duty is a power which rises with us in the morning, and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.—*Gladstone.*

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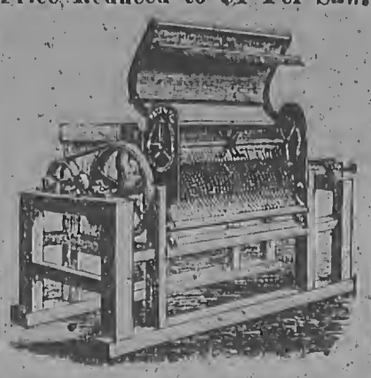

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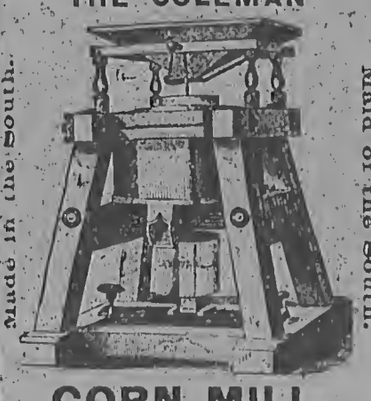

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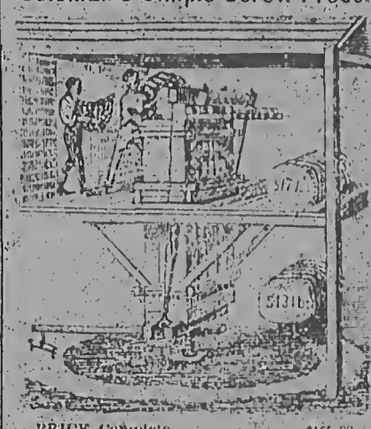

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SCIENTIFIC.

—The size which the Bengal tiger reaches is a matter of some discussion; but in *Nature* J. Fayrer mentions cases in which a tiger has reached the size of eleven feet nine inches, or even twelve feet measured from the nose to the tip of the tail, before skinning. Still a tiger is large that reaches ten feet.

—A very interesting contribution to American botany has been made, through the July number of the *American Naturalist*, by Mr. Edward Potts. It refers to the yellow dog-tooth violet (*Erythronium Americanum*). As it is generally known, many bulbs increase by offsets from the parent. Sometimes the bulb seems simply to divide; at other times as in some lilies, a short, thick rhizome is produced, the thickened point of which is the bulb for next year; and again there are some which, instead of a thickened rhizome, push the young bulb out from the parent by a horizontal slender thread. Mr. Potts finds in a locality in Fairmount Park, where he has had the Erythronium under his observation, that as soon as the leaves of this plant are formed several stolons are sent upward from the parent bulb, extending several inches above the ground, then curve over and penetrate the earth, the little bulb finally forming at the end. In this way little thready loops are seen on the ground where the plants grow. It was not known before that the plant had this singular habit.

THE TURKISH BATH.—Dr. Fleming, of Glasgow, has presented to the British Medical Association an account of some experiments made by the author upon himself, with a view to ascertain the effect of the Turkish bath, at the temperatures of from 100° to 170° Fahrenheit upon the weight, temperature, pulse, respiration and secretions. The results showed that the immersion of the body in hot, dry air produced loss of weight to an extent considerably greater than normal, amounting, on the average, to the rate of about forty ounces an hour. This was accompanied by an increase in the temperature of the body and a rise in the pulse rate, with at first a fall and then a rise in the rapidity of respiration. The amount of solids secreted by the kidneys was increased, and coincidently the amount of urea. The sweat contained a quantity of solid matter in solution, and, among other things, a considerable amount of urea. The most important effect of the bath, however, is the stimulation of the excretory action of the skin. By this means the tissues could, as it were, be washed by passing water through them from within out. The increased temperature and pulse rate pointed out the necessity of caution in the use of the bath when the circulatory system was diseased.—*Scientific American*.

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DENTISTS,
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One door from Canal, New Orleans.
Dentistry in all its branches. Irregularities of the teeth corrected. Artificial Palates with the latest improvements. Teeth extracted without pain under the influence of Nitrous Oxide Gas. Established in 1850.

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All orders from the country will be satisfactorily attended to.

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Between Julia and St. Joseph,
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THE
WONDER DOCTOR'S
HEADQUARTERS
ARE AT
No. 105 BOURBON St.,
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All the medical preparations are put up from native growing herbs gathered fresh from the soil the year as they are wanted.
He treats all diseases and complaints, whether of the Afflicted of both males or females, and gives a youthful satisfaction, generally in two weeks' treatment.
Especial attention is called to

The Wonder Doctor's Indian Acclimating Bitters.

This Bitters is manufactured only from one of the herbs that grows plentifully in the material districts of the South. I have the two or three different kinds of herbs at one time. This Bitters will give a wonderful satisfaction to all humans suffering of general complaints, and it will be found to be the only safe remedy against YELLOW FEVER. Remember that the Indians never suffer of that dreadful disease. My Bitters will cure all such diseases as malarious complaints, such as Swamp Fever, Bone Fever, Chills and Fever, Typhoid, etc.
If nothing can be found in a drug store to give relief, or a cure in case of Dyspepsia, Yellow Jaundice, Liver complaints, Colic or Spleen, Heart and Kidney Complaints, Sick Headache, Enfeebled Nervous Debility, Loss of Appetite, Dizziness or Coldness in the Bowels, the use of my INDIAN ACCLIMATING BITTERS will give satisfaction. It is especially a wonderful satisfactory healing remedy for Female Complaints, such as Fluxing of the Womb, general weakness and periodical disorders.
This Bitters should be used in every family as a safe but prudent against complaints and diseases. It purifies the air before it penetrates the lungs, and gives refreshment.
If only one bottle of my INDIAN ACCLIMATING BITTERS, and I am will be satisfied to buy in a little supply for home use.

Jenkin's ANNIHILATOR
The Great Southern Remedy for
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GOUT and NEURALGIA
IS PURELY VEGETABLE, and can be taken without fear of any injurious result by the delicate as well as the robust in constitution. It purifies the *Blood*, stimulates the *Liver and Kidneys*, and eradicates every vestige of the above diseases. *Price*, $1. Sold by all druggists. Pamphlets, containing testimonials and valuable advice, sent, *free* to any address.
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COMPOUND OXYGEN.
A NEW TREATMENT for the cure of chronic diseases by a true process of re-vitalization.
REMARKABLE CURES have been made in Consumption, Bronchitis, Neuralgia, Rheumatism, Catarrh, Headache, Prostration, Nervousness, and the like class of ailments which are the result of perversion.
LOSS OF VITALITY is restored to every one to whom the Compound Oxygen is administered, and especially in the case of children, and especially in such diseases as Scrofula, Consumption, Bronchitis, Asthma, Neuralgia, Rheumatism, Catarrh, Headache, Prostration, Nervousness, and the like class of ailments which are the result of perversion.
IN SOUTHERN LATITUDES it is a perfect success in such diseases as Consumption, Bronchitis, Asthma, Neuralgia, Rheumatism, Catarrh, Headache, Prostration, Nervousness, and the like class of ailments which are the result of perversion.
STRONGLY ENDORSED by the Hon. JUDGE KELLEY, Hon. SAMUEL ARTHER, Hon. MONTGOMERY BLAIR, Governor BOREMAN, of West Virginia, and others who have used the New Treatment.
FREE! A Treatise (200 pages) on COMPOUND OXYGEN, with many testimonials to these remarkable cures, sent free. Address
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DR. W. S. WORTMAN & CO., 36 Pine street, St. Louis, positively cure Piles without knife, ligature or pain. Patients can attend to business. No charge unless cured; pay all expenses if they fail; guarantee five years. Refer to Dr. F. H. Mayhean, known all over the United States and Europe; Jers. McKellops and Eames, leading dentists of St. Louis; James Lapp, M. A. Wolff, Frank Shapleigh, wholesale hardware, Main street; Hon. J. B. Henderson, Ex-United States Senator; J. H. Shockle, Agt. N. W. Jas Co., St. Louis; John Bentley, Agt. Ill. C. R. R.; Edw. Mead, Jr., Jeweler, Fourth street; L. Bitsch, Wiggins Ferry Co.; Capt. Jerry Wood, steamer Minnehaha; and others.

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Homœopathic Medicines, Books, Cases and all other articles used in Homœopathic practice.

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Cotton Factor, Commission Merchant and Forwarding Agent,
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ASBESTOS
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THE finest and most durable paints in the world for structural purposes. Send for samples and references.
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With *white fire-proof coating*, for steep or flat roofs. The only reliable substitute for tin.
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All these materials are prepared ready for use, and can be easily applied by any one. We guarantee the quality of our goods to be second to none in the world. From 1 to 25 per cent. of customary outlays can be saved by their use.
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From the Rev. [illegible], Jackson, Mississippi.
Mr. C. H. Mansfield, of Jackson, one of the best painters in the State and a gentleman of great intelligence and worth, says in reference to these Paints:
"I have tested them fully, and am prepared to say that the Paints which are of all colors and shades, are not only the cheapest, but the best I have used. We used one hundred gallons for the past fifty years, and the certificates in my possession [illegible] testimonial all bear on the subject.
C. H. MANSFIELD."
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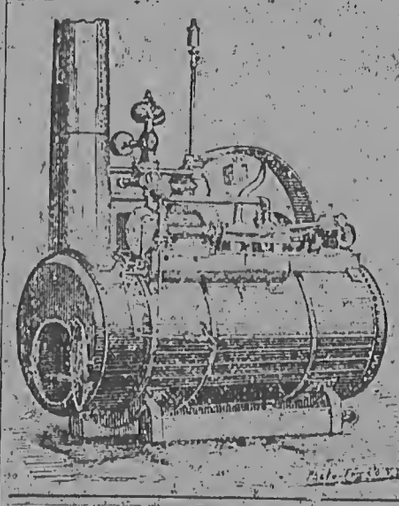

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5 TO 15 HORSE POWER.
Strong, Simple and Durable.
1 1/2 PLANTATION ENGINE MADE.
SEND FOR SPECIAL PRICE LIST, ETC.
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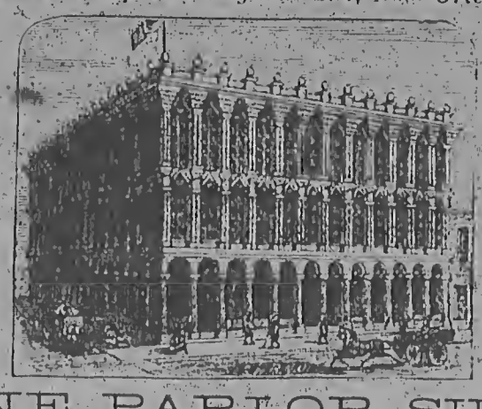

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FINE PARLOR SUITS,
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FINE BED-ROOM SUITS! IN WALNUT, MAHOGANY AND ROSEWOOD WITH FRENCH PLATE IN ARMOIRS AND Cheval Glasses.
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MILK OF MAGNESIA
IS THE best preparation known for all disturbed conditions of the stomach. It immediately and certainly cures DYSPEPSIA, INDIGESTION, HEARTBURN, SOUR STOMACH and HEADACHES caused by acidity of the stomach. The pure white and milk like smoothness of this preparation renders it very valuable for infants, requiring no per cent of carbonic acid to produce them. It effectively prevents food souring on the stomach, and will act as a laxative when used as directed. It is also peculiarly adapted to females. The smoothness of this preparation and its perfect solubility are made fully apparent in the following illustrations. They represent a fractional part of a single drop magnified 22 diameters. The first one shows Magnesia as taken with water. The second the Milk of Magnesia and particles in the drop of calcined Magnesia are exhibited with terrible distinctness, the Milk of Magnesia has all the appearance of a cloudy vapor, entirely free from the objectionable precipitates in fact perfectly dissolved.
Be sure to get MILK OF MAGNESIA. Ask your druggist for it and take none other. It is entirely different from all other preparations of Magnesia. Physicians and others get already acquainted with this preparation can obtain explanatory circular by addressing
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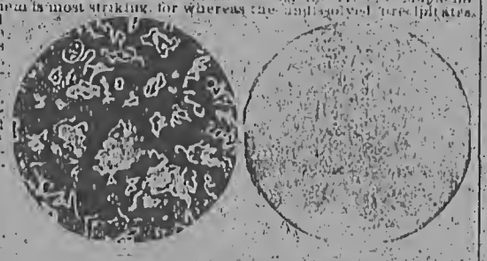
P. O. Box 457. NEW YORK.



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And all points East,
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HIS LIFE AND LABORS, with *Incidents*, estimates of character, Characteristic selections from his *Writings*, addresses and sketches of sermons, including his *Travels at Home and Abroad*, together with his views of the *Doctrines and Polity of Methodism*. Authorized by the family, and approved by the Bishops. Edited by Rev. T. M. Finney, D. D. *Illustrated*, and contributed to by ministers and laymen throughout the country. *Agents wanted*. For terms and circulars address J. B. HAMMERS & CO., St. Louis, Mo., and Atlanta, Ga.

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WATERS' Orchestrion chimes ORGANS

is the most beautiful musical instrument in the world, and perfect in tone and mechanism. It has the celebrated Concerto stop, which is the nearest imitation of the Human Voice, and with a half Octave of bells, tuned to perfect harmony with the reeds, is pronounced by musicians and critics to be unequaled in CHURCHES, CHAPELS, CONCERT ROOMS, and COTTAGE ORGANS. A Unique French Case and Pure Tone. Prices reasonable. Terms easy. Warerooms, 124 Fifth Avenue, New York.
AGENTS WANTED. Special inducements to the trade. Illustrated Catalogues Mailed. Second-hand Instruments at Great Bargains. HORACE WATERS & SONS, Manufacturers & Dealers,
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STEAM FACTORY,
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DUFUR & CO., No. 188 Howard St., Baltimore, manufacture WIRE RAILING for Cemeteries, Balconies, etc., Fire Screens, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc.

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CARPETINGS—Wilton, Axminster, Velvet, Brussels, Tapestry, Three-Ply, etc.
FLOOR OIL CLOTH—English and American.
MATTINGS—800 rolls White, Check and Fancy.
WINDOW SHADES, Table and Piano Covers.
FURNITURE and CURTAIN GOODS in great variety.
BURLAPS Table and Enamel OIL CLOTHS.
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STRONGEST AND CHEAPEST TIE IN THE MARKET.
INCREASING IN POPULARITY.
Number of ties used in 1872.....1,750,000
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TIES OF
Iron Ties, including freight.....cents per bale.
Centennial, including freight.....cents per bale.
Canvassers wanted to solicit orders for a commission.
Ludlow-Saylor Wire Co., St. Louis, Mo.
Manufacturers of Wire and Wire Goods.

WATER WHEELS.
THE UNEQUALLED JAS. LEFFEL DOUBLE
TURBINE WATER WHEEL,
PORTABLE AND STATIONARY
STEAM ENGINES, STEAM BOILERS,
SAW, FLOUR AND GRIST MILLS,
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SHAFTING, PULLEYS AND HANGERS
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Address, POOLE & HUNT,
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BELL FOUNDERS, TROY, N. Y.,
Manufacture a superior quality of Bells.
Special attention given to CHURCH BELLS.
Illustrated catalogue sent free.

BUCKEYE BELL FOUNDRY.
Established in 1837.

MISCELLANEOUS.

BREECH-LOADERS.
WE take this opportunity of informing customers and friends that the first installment of our full stock of these goods (unavoidably delayed a few weeks) has arrived and is ready for inspection. The Breech-Loading Shot Guns alone left assortment in store comprises upward of 9 different styles, and patterns, ranging through every desirable grade. These fresh importations can be profitably afforded lower than ever before, owing to present low rate of gold and sterling exchange, while all our stock of last season marked down to meet the shrinkage in value from decline in gold. Don't take our word for it, but call and see for yourselves, whether you wish to buy now or not.
FOLSOM BROS.,
9 Decatur (Old Levee) St., opp. Postoffice.
Guns, Pistols and Ammunition at wholesale and retail.

NEW CHINA MATTINGS.
ELKIN & CO.,
168.....CANAL STREET.....168
ARE RECEIVING
NEW CANTON MATTING,
WHITE, CHECK and FANCY PATTERNS.
In addition to their usual stock of CARPETS—Brussels, Three Ply and Ingrains. A full line of OIL CLOTHS, in all widths. New Patterns in WINDOW SHADES.

Regular U. S. Mail Packet.
Leaves EVERY TUESDAY, 3 P. M.
For Washington, Opelousas, Port Barre, Grand Coteau, Carencro, Lafayette and all landings on the Teche, Atchafalaya River and Bayou Courtableau. The new and light-draft Steamer
FANCHON,
H. H. Rudolf, Master. Tony Jones, Clerk.
For freight or passage apply on board, or to
BRETON & EPPLER, 7 Gravier St.
R. W. ADAMS, 7 Commercial Place.
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P. S.—Connect at Opelousas with Texas Mail Packet Bagou des Glaises.

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COMMISSION MERCHANT,
OFFICE—48 Carondelet St., Cor. Union,
NEW ORLEANS.
LUMBER, TIMBER, STAVES, NAVAL STORES and Country Produce. Liberal advances made on consignments. Purchases made for this market, or the use of any friends.
Agent and Broker for D. Robinson & McMillan and McMillan & Son celebrated Stockton Cypress Mills. Lumber for Plantation use filled to order.

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TEMPERANCE LUNCH-HOUSE
56 AND 58 CAMP STREET
PURE MILKS
FROZEN DELICACIES
ICE CREAM,
CREAM ICES, ETC.
FRUITS IN THEIR SEASON.
Open for Customers Both Day and Night.

Pontchartrain Cheap Store.
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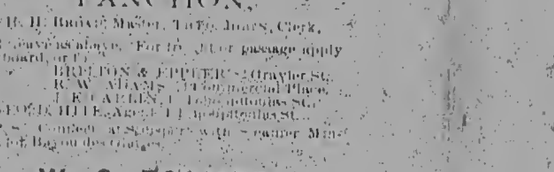
CORNER FRENCHMEN AND DRYADES STS.
LADIES', GENTS', MISSES' AND CHILDREN'S
BOOTS AND SHOES
OF ALL DESCRIPTIONS.
Always on hand a full assortment of first class goods, at prices which defy competition. Call and examine my stock before purchasing elsewhere.
MY MOTTO: Quick Sales and Small Profits!
The Pontchartrain Rail Road cars pass in front of the store.

R. B. MITCHELL,



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Orders from the city and country promptly attended to.

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THE course of preparation for the University of Virginia and other Colleges. Highly commended by Faculty of University. Location healthy. Buildings roomy and recently refitted. For catalogue address
W. GORDON McCABE, Principal.
$105. $105.

Huntsville Female College,
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ONE HUNDRED AND FIVE DOLLARS for one term of five months, with full course of study in all departments. Session begins September 2nd. Catalogues on application.
REV. GEO. W. F. PRICE, D. D., Prest.
$105. $105.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Saturday, Aug. 31, 1878.

COTTON.

The following report of the cotton market is taken from the New Orleans *Democrat*:

The cotton market to-day assumed a steadier tone, and the inquiry throughout was moderate, the transactions at the close aggregating 225 bales.

The movement for the week, although small, is fair for this season of the year, the sales amounting to 1 4?5 bales. Prices this week for middling and the lower grades show an advance of an ?c. as compared with last week.

The following is the official closing of the Cotton Exchange:

	To-Day.	Yesterday.
Low ordinary	...	...
Ordinary	...	10?
Good ordinary	10?	10?
Low middling	10?	10?
Middling	11?	11?
Good middling	11?	11?
Middling fair	...	...

Sales to-day, 225 bales. Market steady.

COTTON STATEMENT.

In store and on shipboard, Sept. 1, 1877		21,356
Gross receipts since yesterday	340	
Gross receipts previously	1,671,227	
Excess in actual stock, made from 110-ters, loose, etc., since September 1	18,350	
Total supply		1,710,912
Exported to-day	40	
Exported previously	1,704,529	1,706,292
Total stock this day		4,620
Total stock this day last year		20,225

The exports to-day were 40 bales to Rockford, Illinois.

Exports for the week, 638 bales to Great Britain and 692 coastwise.

Net receipts since yesterday	340	
Receipts from other ports	172	
Net receipts last Friday	131	
Net receipts same time last year	1,091	
Net receipts this week	4,620	
Net receipts same time last week	4,620	
Net receipts same time last year	7,??	
Net receipts since September 1	1,372,871	
Net receipts same time last year	1,152,???	

COTTON ON SHIPBOARD.

The amount of cotton on shipboard, as per account of the Cotton Exchange, is as follows:

Liverpool	281
Havre	...
Bremen	...
Mexico	...
Spain	...
Mediterranean	...
Coastwise	70
Total	351

This, taken from the stock at noon, as noted at the Exchange, leaves in presses 3,799 bales.

The exports since September 1 to date from New Orleans have been as follows: Great Britain, 822,467 bales, against 660,329 last year; France, 325,406, against 333,325 last year; other foreign ports, 305,070, against 179,937 last year; and coastwise, 251,-629, against 192,301 last year—making a total foreign and coastwise of 1,704,569, against 1,396,892.

The receipts at all ports, consolidated, as per telegrams to the Cotton Exchange, show totals from noon yesterday to noon to-day, of 5,871 bales, against 1,367 last Friday, 735 last year, and 2,178 the year before.

MOVEMENT AT PORTS.

The movement at ports for this week, up to twelve M. to-day, is given below:

	Received This week.	Same time last week.	Same time last year.
New Orleans	13,91	499	749
Galveston	5,904	2,065	941
Mobile	453	276	140
Savannah	5,800	1,181	393
Charleston	1,?06	412	139
Wilmington	54	128	20
Norfolk	1	311	311
Baltimore	178	?12	...
New York	341	62	3
Boston	173	176	183
Philadelphia	317	62	91
Other ports	178	270	67
Total	15,703	5,373	2,998

Receipts at ports since September 1	4,252,244
Receipts same time last year	3,944,359
Receipts same time year before	4,125,396

EXPORTS.

The consolidated report for this week gives exports to

	G. B.	France.	Cont.	Chan.	Stocks.
This week	8,251	54	.....	.....	3,?05
Last week	4,?04	.....	.....	.....	4,?04
This week last year	4,?07	.....	.....	248	4,9?0

On Preaching in a Vacuum.

Whatever space internal architectural rules may demand between the congregation and the chancel or "choir," the preacher when he preaches should stand close to his audience. The pulpit or preaching-stand should always be advanced as near as possible to the front seats. To compel the voice and the magnetic current to travel across a vacant area before they reach the first hearer is not only a waste of power, but it lowers the whole emotional tone and affatus of the discourse. In part it is so with the prayers and singing. Physical nearness is a means of sympathy and of success. Pack people together if you would have animated worship and a glow of feeling. Distance cools and hinders. Interposed space is a non-conductor of emotion. When Chrysostom preached in Constantinople, the Bema was so near the congregation that he could reach the first man with his hand. Probably the best effects of public speech are never attained when the speaker is far removed from those he addresses, whether he is before them or above them. The prevalent habit, where the seats are but partially occupied, of filling those farthest back near the door or on the sides first, leaving the minister to face a gaping vacuum, is injurious to religion. The regulation should be—and a resolute sexton should create the habit—for those arriving first suppose the occasion is one when the attendants can choose their seats, to go forward and begin to fill at the front, and so backward. No false modesty should be suffered to interfere with this wholesome arrangement. Those who have not tried the experiment have no idea of the difference to the service and to him who conducts it. Twenty persons close to him are, for the purpose of inspiration or encouraging suggestion, worth sixty by the door, or forty half way down the aisles.—*Bishop Huntington.*

Whoever thinks of life as something that could be without religion is yet in deadly ignorance of both. Life and religion are one, or neither is anything.—*Macdonald.*

PRICES CURRENT
IN THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	$4 00	4 60
Cotton sweeps	4 00	— —
Cultivators, Diam. and shovel-tooth	6 25	7 00
Cultivators, riding and walking	20 00	40 00
Shovels and spades	6 00	12 00
Axes	7 00	11 50
Shovel plows	4 50	5 50
Half do., with cutters	6 00	8 00
Double-shovel plow	4 00	6 25
Straub's corn mills	— —	— —
Cora mills, Coleman's	120 00	425 00
B. J. West's corn mill	200 00	— —
Tunoard's corn and pea planter	— —	— —
Cotton planter	15 00	— —
Wagons, Carts, Etc.		
Wagon, two-horse	55 00	70 00
Wagon, four-horse	85 00	100 00
Wagon, two-horse, thim. skein	60 00	70 00
Wagon, four-horse	80 00	90 00
Cane wagon	190 00	210 00
Ox wagon	75 00	115 00
Ox wagon	— —	— —
Ox cart, complete	116 00	115 00
Cane cart	— —	120.00
Tongue cart, complete	45 00	60 00
Plantation cart	65 00	76 00
Bagasse cart		
Iron, ₱ lb.:		
Hoop	3¼	5
Sheet	3½	5
Horse Shoe	3½	4½

BUILDING MATERIAL.

Bricks, ₱ 1,000:		
Lake	9 00	11 00
Country	— —	8 00
English fire	36 00	37 00
Lime, ₱ bbl.:		
Western	— —	— —
Cement	2 00	2 25
Plaster Paris	2 25	2 50
Lumber, ₱ 1,000 feet:		
Flooring, dressed	15 00	35 00
Flooring, rough	15 00	18 00
Ceiling, dressed	14 00	25 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	14 00
Scantling	14 00	18 00
Shingles, ₱ 1,000	2 50	3 50
Nails, best brands	3 20	— —
Smaller sizes proportionately higher	— —	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	— —	3 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 15 to 18 by 20	4 25	4 75
White Lead, best, ₱ lb	10½	12½
Paris Green, ₱ lb	20	40
Pat. Dryer, ₱ lb	10	14
Whiting, ₱ lb	1¼	3
Putty, in bladders, ₱ lb	3	5
Linseed Oil, ₱ gal	70	80

SASH, BLINDS AND DOORS.

Window Sash, 12 lights: Size of lights.	Sash, per pair. Unglazed.	Glazed.	Blinds, per pair.
8x10	85	$1 50	$1 50
10x12	85	1 70	2 00
10x16	80	2 75	2 70
Sash Doors:		Single.	Double.
3 feet x 7 feet		$3 60	$3 70
3 feet x 8 feet		4 00	— —
3 feet x 7 feet 6 inches		— —	3 80
Panel Doors:			
2x8 and 1¾ inch thick		— —	$2 20
2x7 and 1¾ inch thick		— —	2 25
3x8 and 1¾ inch thick		— —	2 30
4x7—6 inch and 1¾ inch thick		— —	4 00

GROCERIES.

Butter, ₱ lb.:		
Western	18	20
New York, good to creamy	25	27
Coffee, ₱ lb.:		
Rio, fair	15	16¼
Rio, good	17	17½
Rio, prime	17½	18
Java, choice O&G	28	30
Candles, ₱ lb.:		
Star, best brands	12	13
Corn Meal, ₱ bbl.:		
Best, K. D.	2 65	2 75
Cheese, ₱ lb.:		
Factory	9¾	10
N. Y. cream and English dairy	15	15½
Fish:		
Mackerel, extra No. 1, in bbls	— —	23 00
Mackerel, extra No. 1, in kits	— —	1 90
Sardines, quarter boxes	13	13?
Flour, ₱ bbl.:		
Superfine	3 25	3 50
XX	4 00	4 50
XXX	— —	— —
Choice XXX	5 50	5 75
Choice family	5 75	6 25
Fruits:		
Dried apples, ₱ lb	3	4
Dried peaches, ₱ lb	— —	— —
Raisins, ₱ quarter box	50	55
Raisins, ₱ half box	— —	1 00
Raisins, ₱ whole box	1 80	1 85
Bananas, ₱ bunch	1 00	2 00
Crackers, ₱ lb.:		
Soda	5	6
Butter	6	7
Sugar	8	9
Gingernuts	9	12½
Oils:		
Coal, in cases, best	40	48
Coal, in barrels, best	30	35
Insurance, in cases	— —	40
Insurance, in barrels	— —	35
Lard, in barrels, best	70	80
Molasses, in barrels:		
Common	22	25
Fair	25	28
Prime to choice	34	42
Golden and Roquet sirups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₱ lb.:		
No. 2	4¾	5?
Ordinary	6	6?
Fair	6¾	7
Prime to choice	7¾	7?
Soap, in boxes, ₱ lb.:		
XXX Palm	6¾	— —
Keller's magnolia	4¾	— —
Keller's olive	5	— —
Starch, ₱ lb	3	3½
Salt, in sacks:		
Fine	1 00	1 05
Coarse	85	90
Sugar:		
Good fair	7?	8
Prime	— —	8?
Choice	— —	— —
Yellow clarified	8	9
White clarified	9?	9?
Crushed	— —	— —
Powdered	— —	— —
Spices, ₱ lb.:		
Allspice	15¾	— —
Pepper	13?	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₱ lb:		
Black Oolong	27½	1 10
Green Imperial	80	90
Tobacco, manufactured, ₱ lb.:		
Chewing, common	40	45
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, choice	65	70
Smoking	— —	— —

GRAIN AND FEED.

Corn, ₱ bushel:		
Yellow	— —	— —
White	— —	56
Mixed	— —	50
Oats, ₱ bushel:		
St. Louis	— —	— —
Texas	— —	— —
Galena	— —	42
Bran, choice, ₱ 100 lbs	— —	62½
Hay, ₱ ton:		
Prime	11 00	12 00
Ordinary	— —	— —
Cow Peas:		
Whippoorwill	— —	— —
Mixed	44	65
Clay	75	1 00

PROVISIONS.

Bacon, ₱ lb.:		
Breakfast	7?	8?
Shoulders	— —	5?
Sides, clear rib	— —	7?
Sides, clear	— —	7?
Hams, sugar cured	10?	11?
Mess Pork, ₱ bbl	11 50	11 75
Dry Salted Meats:		
Shoulders	5?	5?
Lard, ₱ lb:		
Choice, in kegs and pails	9?	9?
Choice, in tierces and barrels	9	9?

ESCULENTS.

Potatoes, ₱ bbl	1 50	1 75
Onions, ₱ bbl	1 50	1 75
Apples, ₱ bbl	— —	— —
Cabbages, ₱ 100	— —	— —

WOOL.

Burry	9	10
Louisiana, clear	20	21
Lake, clear	23	23?

BALING STUFFS.

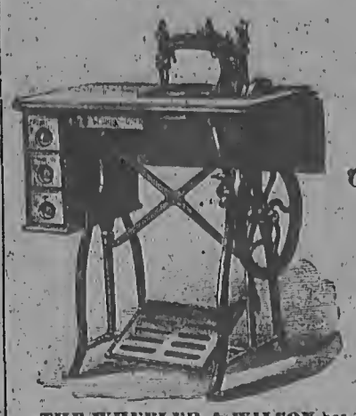
Bagging:		
India	— —	— —
Jute	11?	11?
Ties, Arrow best, per bundle, 30 ties and buckles	— —	2 50
Twine, hemp	13?	14

POULTRY AND EGGS.

Poultry, ₱ dozen:		
Old chickens	$2 50	3 75
Young	2 10	2 50
Ducks	2 00	3 00
Geese	3 00	4 00
Turkeys	6 00	9 00
Eggs, ₱ dozen:		
Western	8	12
Louisiana	25	28

SEWING MACHINES.

WHEELER AND WILSON



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... 75	35.
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It never cuts the thread or goods.
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It has no *noisy cog wheels.*
It has no complicated *shuttle* to thread.
It allows the work to run back from the operator.

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Religious Notices.

THE camp meeting at George's Bethel will embrace the second Sabbath in October—beginning October 11. Preachers will be met at Chunchula on the Mobile and Ohio railroad, and conveyed to the camp ground. There will be arrangements made for the conveyance of other visitors from the railroad at moderate rates. The meeting will be conducted on the self-sustaining plan. All preachers are invited, and ample accommodations will be provided for them.

29 G. M. ROPER, P. C.

THERE will be a camp meeting at China Grove, Pike county, Miss., beginning on the third of October next, known as the China Grove and Pearl River camp meeting. We have plenty of good water and camping ground, which we offer to the public free of charge, and cordially invite everybody to come, and prepare for their own accommodation, as it will be strictly self-sustaining. There will be a lot for horses, and a boarding tent, for those who prefer paying the money on very reasonable terms. Ministers of the gospel are earnestly requested to attend—for whom, with their families, accommodations will be made.

P. HOWARD,
15 I. W. COOPER.

THE camp meeting for Spring Creek will commence on Friday, October 11, and continue until Thursday night following. The camp meeting is to be self-sustaining—by which we mean that all persons are expected to arrange for their own comfort. There will be a public tent on the ground, at which board and lodging may be had on reasonable terms. There will be a daily (except Sunday) market on the ground, at which corn, fodder, fresh beef, pork, mutton, etc., may be had on reasonable terms. Ministers are specially invited. Ample arrangements will be made for them and their families.

5 J. W. HEARN, P. C.

THE annual camp meeting at Asbury camp ground will embrace the fourth Sabbath in October, commencing on Thursday night before. The above-named camp ground is located in the bounds of the Sepulga circuit, Prattville district, Alabama Conference. The meeting will be conducted on the self-sustaining plan—that is, all are expected to provide their own lodging and lunch. Ministers and their families will be provided for. (15) ROBERT SMILIE, P. C.

WILLIAMS' CAMP GROUND is located on the Pensacola railroad—thirty-four miles from Pensacola. The time for holding the meeting will embrace the second Sunday in September, commencing on Thursday night. Ample arrangements are made for ministers. All are cordially invited. Arrangements are made for visitors. The meeting will be on the self-sustaining plan.

W. L. WILLIAMS, President.
W. W. RICHARDS, Secretary. 8

THE Marvin chapel camp meeting will embrace the fifth Sunday in September, commencing on Friday night before. The camp ground is located nine miles from Brewton, M. and M. railroad, where ministers of the gospel will be met with conveyance to the camp ground. The meeting will be on the self-sustaining plan.

22 JOS. C. JOHNSON, P. C.

THE Clanton camp meeting will commence on Thursday night before the fourth Sunday in September. The camp ground is situated one mile southwest of Clanton station, South and North Alabama railroad. Ministers are especially invited to attend.

22 JOHN D. SIMPSON, P. C.

THE camp meeting at the Holland camp ground, Jasper county, Miss., will commence on Friday before the first Sunday in October next. It is fifteen miles south of Hickory station, Vicksburg and Meridian railroad, and ten miles west of Enterprise, Mobile and Ohio railroad. We invite all the preachers who can come to do so. We will take care of you.

15 D. P. BRADFORD, Pastor.

THE annual camp meeting at Mount Zion, Haynesville circuit, Homer district, Louisiana Conference, will commence on the nineteenth of September, 1878, embracing the fourth Sabbath, and will close on the following Wednesday morning. Ministerial brethren are invited to come and help us.

15 JOHN A. MILLER, Pastor.

THE camp meeting at Siloam camp ground, Rochester circuit, Louisiana Conference, will begin on the evening of Wednesday, October 9, 1878, and conclude with the services of the following Sunday night. All are invited to attend, preachers especially. (15) F. T. RAWSON.

THE camp meeting at the Nelson camp ground, on Cypress Bayou, Caddo circuit, Louisiana Conference, will commence on Friday before the fifth Sabbath in September, 1878. Ministers are cordially invited.

15 J. M. JOHNSTON, P. C.

THE New Hope camp meeting, near DeKalb, Kemper county, DeKalb circuit, Mississippi Conference, begins on Friday night before the second Sabbath in October. Ministers are invited. (15) T. Y. ARMSTRONG, P. C.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FOURTH ROUND.

Liberty, at Liberty chapel	Sept. 7, 8
Ziffalin, at Wesley chapel	14, 15
Koschusko, at Koschusko	20
Durant, at Center Grove	21, 22
Winona and Carrollton, at Carrollton	27
Walden, at Derlington	28, 29
Winona circuit, at Columbiana	Oct. 5, 6
Black Hawk, at Acona	12, 13
Attala	19, 20
West station, at Emory	26, 27
Richland	Nov. 2, 3
Bellefontaine	9, 10
Greenwood	16, 17

22 K. A. JONES, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FOURTH ROUND.

Spring Ridge and Forest Hill	Sep. 14, 15
Oak Hill	21, 22
Raymond	28, 29
Madison circuit	Oct. 5, 6
Sharon circuit	12, 13
Camden circuit	19, 20
Brownsville circuit	26, 27
Jackson circuit	Nov. 2, 3
Yazoo circuit	9, 10
Tranquil circuit	16, 17
Silver Creek circuit	23, 24
Yazoo City station	30, Dec. 1
Canton station	Dec. 7, 8
Jackson station	14, 15

29 F. M. FEATHERSTUN, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Port Gibson	Sep. 14, 15
Fayette, at Ebenezer	21, 22
Kingston	28, 29
Natchez	Oct. 5, 6
Rocky Springs, at Center Grove	12, 13
Cayuga, at Reeves' chapel	19, 20
Warren, at Beechland	26, 27
Dover, at Fletcher's chapel	Nov. 2, 3
Mount Olivet, at Mount Olivet	9, 10
Rolling Fork	16, 17
Clover Hill and Choiard	23, 24
Vicksburg	30, Dec. 1

29 W. L. C. HUNNICUTT, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Meridian	Aug. 31, Sept 1
Struhuta, at Quitman	Sept. 14, 15
Enterprise	21, 22
Wayne, at Union (camp meeting)	28, 29
Paulding, at Ho land (camp meeting)	Oct. 5, 6
DeKalb, at New Hope (camp meeting)	12-14
Philadelphia, at Hester's	19, 20
Waynesboro, at Waynesboro	26, 27
Lauderdale mission, at Spring Hill	Nov. 2,
Marion, at Marion	9, 10
McGowan, at Soule chapel	16, 17
Enterprise mission, at Hebron	23, 24
Enterprise circuit, at Chunky	30, Dec. 1
Spring Hill	Dec. 7, 8

22 JOHN A. ELLIS, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

Mansfield	Sept 14, 15
Pleasant Hill, at Beulah	21, 22
Logansport	28, 29
South Rossier, at Pleasant Valley	Oct. 5, 6
North Rossier, at Red Lands	12, 13
Mooringsport, at Mooringsport	19, 20
Sparta ville	26, 27
Natchitoches	Nov. 2, 3
Natchitoches circuit	5, 6
Anacoco	9, 10
Caddo	16, 17
DeSoto	23, 24
Shreveport	30, Dec. 1

The camp meeting at Beulah will commence on the twentieth of September. Ministers are invited by Bro. Cassity, P. C.

15 ROBERT HANDLE, P. E.

MISCELLANEOUS.

BUENA SALUD.

COCA BITTERS.

THE GREAT

SOUTH AMERICAN

TONIC.

A SOVEREIGN REMEDY FOR

Dyspepsia & all Disorders of Digestion,

CHILLS AND FEVER,

Diseases of the Liver, Debility of the Nervous System and SICK HEADACHE.

This unequaled remedy is made from the celebrated Coca leaf (*erythroxylon coca*), and is recommended by the highest authorities in the medical world. The use of this leaf is almost universal among the natives of Peru and Bolivia.

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12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes.

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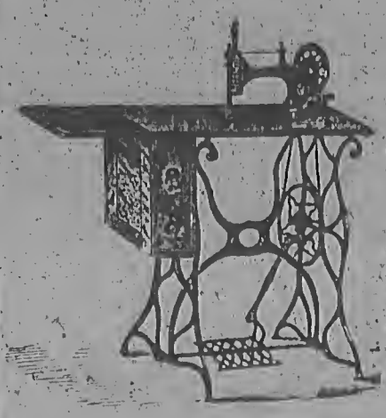

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TEAS.

OOLONG, Black—35c., 40c., 50c., 60c., 75c. Best at $1 per lb.
ENGLISH BREAKFAST, Black—35c., 40c., 50c., 75c., $1. Best at $1.25 per lb.
IMPERIAL GREEN TEA—35c., 40c., 50c., 60c., 75c., $1, $1.25. Best at $1.50 per lb.
MIXED TEAS—35c., 40c., 50c., 60c., 75c. Very choice, $1. Extra choice $1.25.

Also, a choice assortment of Young Hyson, Gunpowder, Orange Pekoe, Flowery Pekoe, Assam, Mandarin and Caper Teas.

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GOOD RIO, parched or ground ..... 25c. per lb.
CHOICE RIO ..... 30c. per lb.
CHOICE CORDOVA ..... 35c. per lb.
REAL OLD GOVERNMENT JAVA ..... 40c. per lb.

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ideal improvements at the above prices. They

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A GOOD LIVE BUSINESS MEN to sell the Excelsior Improved Letter Copying Book. No press, brush or water used. Copies instantly. Agent's outfit, $2.50. Agents make from $10 to $15 per day. Address EXCELSIOR MANUFACTURING CO., 147 La Salle street, Chicago, Ill. Incorporated February 10, 1877. Capital, $100,000. Exclusive territory given.

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EVERYBODY ANSWERS: YE

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One trial will prove its efficacy. It will relieve you from those noxious and pests. Price, only 25 cents. Sold by all Principal depot for the United States at M. T. CREAMER & C Manufacturing Ch 94 Tchoupitoulas

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, SEPTEMBER 5, 1878. NO. 36.

THE REST IN STORE.

BY ANNIE PROCTOR.

Thanks be to God, that thou hast kept
The best in store,
We have enough, yet not too much
To long for more;
A yearning for a deeper peace
Not known before.

Thanks be to God, that here our souls,
Though amply blest,
Can testify, although they seek,
A perfect rest;
Nor find it fully
Till they leap
On Jesus' breast.

News of the Week.

DOMESTIC.

MEMPHIS, Aug. 30.—The wet, cool weather has doubtless created many new cases, but how many it is impossible to say, as only two physicians have reported. The death-rate, however, will equal if not exceed that of yesterday, when 78 interments were reported. Up to noon to-day the undertakers reported 46 yellow fever interments. Fathers Quinn and Meagher are dead. Two brothers and two brothers at the Franciscan Monastery are down; also Rev. Dr. Thomas, pastor of the Free German Protestant Church. The fever is prevailing to an alarming extent among the negroes, many of whom have had no medical attendance for days.

VICKSBURG, Aug. 30.—One hundred and sixty new cases in the past twenty-four hours. Thirteen deaths from yellow fever, and four from other diseases.

Additional generous contributions have been received from Philadelphia, New York, Boston and other cities. Liverpool also sends $1,000.

JACKSON, Aug. 31.—The board of supervisors of Hinds county met at Raymond this morning to consider the suggestions which had been made to that body to so quarantine the county as to effectually stop all persons passing through it. Earnest protests and influential delegations from Jackson, Byram, Terry, Bolton, Clinton and Raymond remonstrated against such action, when the board unanimously resolved that it was not the wish of the people of the county that there should be any further interference with the railroads than exists under the present efficient quarantine regulations in the several towns.

The board further assured the people of New Orleans, Port Gibson, Vicksburg, Canton, Grenada and Memphis that no action shall be taken by it that will interfere with the rapid transit of relief to those afflicted communities. The proposition to stop trains aroused the deepest indignation in Jackson, and the governor and other influential citizens proceeded to Raymond this morning, with the result as stated. Since the action of the county authorities there has been one death from yellow fever in Jackson county, and a new exodus of its inhabitants.

MEMPHIS, Sept. 1.—The new cases reported to-day are 101, and deaths from yellow fever 76. Undertakers are pressed to bury the dead, and at last accounts good to-day dozens of coffined bodies were lying on top of ground awaiting for interment, it being a difficult matter to procure even colored gravediggers.

Information from Camp Joe. Wheeler is to the effect that six deaths have occurred there of persons recently removed into camp. The hospital contains about fifteen sick.

Reports from along the line of the Memphis and Louisville railroad state that there have been three deaths at Brownsville, and there are 17 cases there. At Millan 20 cases and four deaths; at Withe one case, at Mason one death.

VICKSBURG, Sept. 1.—Eight physicians report 98 new cases and 25 interments to-day.

Among new cases are Drs. Whitehead and Birchett, George Buena, Southern Express agent, and W. L. Lambridge, acting mayor.

Further telegrams confirm reports about yellow fever at Greenville, Miss. Twenty cases are reported.

GRENADA, Miss., Sept. 2.—There are eight new cases to-day and six deaths—three whites and three colored. The whites were Col. Butler Anderson, of the Memphis Howard, Postmaster Cole, and a young man name unknown. Anderson's arrived here at midnight on a special train for Memphis. Like nearly all the other cases, he appeared to be getting along nicely until very short time before his death.

BATON ROUGE, LA., Sept. 2.—*To the Agent of the Associated Press:* Seven deaths from yellow fever have occurred here; four in the last twenty-four hours. Many are down sick, and all business is stopped. Our financial resources are insufficient to relieve the distress, and we are compelled to ask the country to aid us. Our people are meeting the situation with great firmness.

LEON JASTREMSKI, Mayor.

PORT GIBSON, Miss., Sept. 2.—Four hundred cases, and 55 deaths out of 550 persons remaining in town. About 1,200 have fled. The distress very great—many dying with no one to give them a drink of water. Three nurses are on the way from New Orleans and Chicago. Help and funds needed.

JAS. A. GAGE,
President Howard Association.

WASHINGTON, Sept. 3.—The Secretary of War to-day responded to the call for relief from Federal citizens in New Orleans by ordering rations for twenty days, to be issued to one thousand of the suffering poor of that city. If there is not sufficient rations there for that purpose, a special train with such supplies will be sent from Chicago.

While the secretary, in responding to the appeal, acts under the law of charity alone, he has no doubt that the act will meet the full approval of Congress. This relief to New Orleans, and that heretofore to Memphis, are, as he said this morning, exceptional cases, justified, it seemed, by the strongest appeals of humanity for all possible relief in that plague-stricken locality; and as the government cannot be depended on for continued supplies, he expressed the hope that private charity would continue to be exerted in that direction.

CHICAGO, Sept. 3.—Everything was favorable for the reception of the President and the firemen's parade this morning. At an early hour the principal streets were thronged. Toward noon the crush along the line of the procession became almost painful. The train in which the presidential party arrived was met at Kingston by a delegation of eminent business men, and reached here at eight o'clock.

The reception was brilliant. A salute from the battery at the Exposition greeted the arrival of the train, and an immense concourse of enthusiastic citizens greeted the President. The presidential party proper was composed of the President and Mrs. Hayes, Attorney General Devens, and Birchard, Webb C. and Reed Hayes.

VICKSBURG, Sept. 3.—Weather clear and warm. Thermometer, 93°. The city sexton reports 36 deaths in the past twenty-four hours. One physician reports 50 new cases. It is thought the number of new cases will go far ahead of any other day since the fever appeared.

Among the deaths to-day is John D. Roach, paying teller of the Vicksburg Bank. The Rev. Mr. Galloway, of the Methodist Church, is sinking rapidly, and no hopes are entertained of his recovery. Dr. Whitehead is also in a dying condition, all hope given up.

The fever at Greenville continues to increase rapidly. Seventy-five cases are reported there, and 11 deaths.

Twenty-six cases and six deaths are reported at Delhi. They call for medicines and medical aid.

NEW YORK, Sept. 3.—The House of Bishops adjourned *sine die* this evening. They unanimously resolved to depose Bishop McCoskery, of Michigan, from the ministry. No action has been taken, toward appointing a successor to the deposed bishop.

No action was taken in regard to the vacancy in New Mexico.

A special prayer was prepared by the assembled bishops regarding yellow fever, and was ordered to be read in all churches.

CAIRO, Sept. 3.—A telegram from Hickman, Ky., forty miles below here, reports forty odd persons sick and ten or twelve deaths from what is supposed to be yellow fever. None here yet.

MEMPHIS, Sept. 3.—Only two physicians had made reports of new cases up to noon to-day. They report 18 cases. Undertakers report 31 yellow fever interments up to noon.

A special dispatch to the *Appeal* from Brownsville, Tenn., says: Three physicians report thirteen new cases and four deaths.

DELHI, LA., Sept. 4.—*To the Associated Press, Vicksburg:* Our little town has been stricken with yellow fever. Almost every one is down with it—one out of two doctors. It is a terrible blight. Let the fact be known through the press that we are badly in need of assistance. Those who are up yet are nearly on the point of starvation. If any funds can be raised, let them be sent to Lewis D. Allen, Jr., Monroe, La., subject to the order of the relief committee.

J. M. BERRY.

MOBILE, Sept. 4.—Notwithstanding the case of yellow fever reported by Dr. Gaines last Saturday, there has been no spread of the disease. The city is enjoying excellent health.

GREENVILLE, Miss., Sept. 4.—Yellow fever cases to date, 901; deaths, 19. Many of the poor are in a destitute condition. Nurses and physicians are needed.

MEMPHIS, Sept. 5.—Only 39 new cases were reported to the Board of Health to day. Very few physicians making reports. There were 42 interments—whites, 61; colored, 41. Yellow fever deaths, 89.

Information from Hickman, Ky., reports 60 cases of yellow fever and 20 deaths to date.

CANTON, Miss., Sept. 5.—Total number of cases of yellow fever to date, 151.

Total number of deaths, 1. Sixteen new cases and six deaths have occurred in the last twenty-four hours. Weather cloudy, with some rain. ROBT. POWELL, Mayor.

BATON ROUGE, Sept. 5.—The official statement of the cases of yellow fever reported in Baton Rouge are as follows:

Number of cases to date, 503; number of deaths, 15; number convalescent and under treatment, 118; number taken sick during the last twelve hours, 10.

Many cases are so mild in character that physicians have declined to report them as yellow fever.

J. W. DUPREE, M. D.,
Health Officer.

GRENADA, Sept. 5.—Six deaths to-day and five new cases. The fever is extremely malignant. The greater proportion of deaths occurs from suppression of urine. Will. Ayres, a heroic citizen, died to-day. Dr. Woolfolk, of Paducah, is sick.

VICKSBURG, September 6.—Thirty-seven deaths—25 white and 12 colored. Among the deaths are George Burns, agent of the Southern Express Company; James C. Fitzpatrick, of Fitzpatrick Bros.; Sister Mary Regis Grant, of the Convent of Mercy; J. R. Levy, merchant. Estimated, 136 new cases during the past twenty-four hours. Rev. Mr. Galloway's condition is more favorable.

A telegram to-day from Greenville, Miss., reports 127 cases and 36 deaths to date. Fifteen or twenty new cases and ten deaths in the last twenty-four hours. Nurses and doctors are wanted badly. A suspicious fever has broken out at Lake, Miss., on the Vicksburg, Ohio and Mobile railroad, east of Jackson, Miss.

MEMPHIS, Sept. 6, noon.—Fifty-three deaths have been reported from six P. M. yesterday to noon to-day, making 105 for the last twenty-four hours.

FOREIGN.

CITY OF MEXICO, Aug. 20.—The reports of revolutions in Mexico, published in Texas papers, are untrue. The country never was freer from anarchy than now, and no President has been so universally popular or so strong as Porfirio Diaz.

The reported rising at Jalapa was the work of a band of robbers under a pretext of restoring ex-President Lerdo. They took the garrison by surprise, robbed the town and fled to the mountains. They were subsequently pursued and the booty was recovered.

The government has sent a considerable number of troops to the Rio Grande frontier. The troops will first see that all revolutionary bands are broken up, and then proceed to the Rio Grande to suppress Indian raiding, and, if possible, capture the leaders.

President Diaz has issued two decrees for the suppression of smuggling on the Rio Grande. One decree authorizes any citizen to arrest smugglers, and seize the smuggled goods; the other closes the frontier ports of Mier and Camargo.

The yellow fever is very fatal in Vera Cruz.

VIENNA, Sept. 1.—Later accounts from Miskalcz, Hungary, show that the disaster by storm exceeds the worst that was feared. Over 400 corpses are already recovered, and 200 persons are still missing. At Erlau, the capital of the county of Heves, Hungary, situated on the River Eger, and about 67 miles from Pesth, the river rose during the storm and broke through the walls of the town. Whole rows of houses were demolished by the flood, and many persons drowned.

LONDON, Sept. 3.—The excursion steamer Princess Alice, returning from Gravesend to London this evening, with about 800 passengers on board, was run down off Barking, about eight o'clock, by a screw steamer. It is reported that between 400 and 500 were drowned.

HAVANA, Sept. 4.—The Board of Health of this city has been transferred from the control of the municipal corporation to the civil government. This is expected to result in great benefit to the health of Havana, as the Governor will personally supervise the acts of the board. Means of reducing the causes of yellow fever are being investigated.

About Methodism—Its Work and Its Aspersers

NUMBER V.

His next objection is that "the Methodists lay very little stress upon practical righteousness. They do not say to their people: Do not be deceitful; do not lie idle; get rid of your bad passions; or at least, if they do say these things, they say them very seldom." It is very unlikely that Sydney Smith ever listened to a sermon that was preached by a Methodist, or read half a dozen printed Methodist sermons, yet he condemns them before they are arraigned at the bar. Had he attended the preaching of a Methodist his own church would have shown its displeasure. But it is useless to dwell on his fourth objection, as given above, since he himself has refuted it by his fifth objection, which is that "the Methodists are always desirous of making men *more* religious than it is possible, from the constitution of human nature, to make them." This is a most frightful accusation. It is likely this "desire of the Methodists "to make men *more* religious" was precisely the thing that aroused the wrath of Sydney Smith. If those around him became "*more* religious," he himself would be forced by shame to lop off the pleasant vices which rendered his society so highly prized by fashionable circles—a self-denial he had no relish for. It is seldom a sect is accused of setting up too broad and conspicuous a landmark between itself and the world, and of raising the religious standard so high as to put it above the constitution of human nature. This is a tribute to the Methodist sect that ought to counterbalance a thousand envenomed aspersions.

Another accusation is that "there is not a mad-house in England where a considerable part of the patients have not been driven to insanity by the extravagance of these people." Of course the Rev. Sydney Smith, before launching this charge, had personally visited the mad-houses and satisfied himself that the patients had been crazed "by the extravagance of these people," and were free from all taint and tinge of hereditary insanity, or that mental weakness that on any great excitement is apt to run into insanity. No Christian should present an indictment against a large body of men without having the most indubitable proofs to sustain it. "Thou shalt not bear false witness" is not restricted to false swearing, but comprehends loose accusations, scandalous reports, disparaging and depreciatory statements, unjust railing and undeserved imputations. We might with equal fairness assert that the Church of England led men to commit forgery, because Dr. Dodd, one of its clergymen, was tried and hung for forgery; that it made men disingenuous and untruthful, because Bishop Atterbury acted disingenuously and untruthfully as to his connection with the Pretender; that it made men dissolute, because Lawrence Sterne and Charles Churchill were a disgrace to their cloth; that it led to insanity, because Dean Swift, as well as many of its clergy and laity, had gone crazy; that it promoted drunkenness, because many of its clergy and laity have been addicted to this vice.

But preachers are not to "declare the whole counsel of God," lest, peradventure, some person of ill-balanced minds in the audience may have their brains turned—that is the conclusion from Sydney Smith's premises. The fire-bell must not ring out an alarm in the night for fear it might throw persons of weak nerves into spasms; you must not proclaim that a disease is endemic, lest it frighten the weak-minded to death; you must not preach to men "temperance, righteousness and the judgment to come," lest the already tottering senses of men predisposed to monomania should lose their balance and perpendicular. But it is the "extravagance of these people" that is censured. They are too fervid and earnest—they appear to be terribly in earnest, and "are always desirous of making men more religious than it is possible, from the constitution of human nature, to make them." Extravagance is a relative term, about the definition of which no dozen men would agree. No doubt the scribes and Pharisees regarded the apostolic manner and style of preaching as detestable "extravagance," and cited the sermon on the day of Pentecost as proof of it. No doubt Luther and the early reformers were charged with "extravagance" by the vendors of indulgences to commit theft, rape and murder. At the outset all reform is dubbed "extravagance." The dominant sect is sure to claim a monopoly of orthodoxy, and to brand any divergence from it as "extravagance," as with lazy and weak minds this charge answers all the purposes of the best argument. The Methodists preached with warmth of language and earnestness of manner; they showed deep concern for the conversion of sinners; they used a style the people could comprehend, and this was termed "extravagance" by the Church of England men, who read their sermons, and are studious of dignity, as well as of fine writing. Intemperance of language is not the worst thing in this ruling. Its falsehood is plain. In no country has Methodism sowed, nourished and cultivated so baleful a crop as "meanness, prevarication and fraud;" nor have its doctrines, its institutions or its machinery of government the least tendency to promote the decay of "boldness and a rough honesty," and to stimulate the growth of "meanness, prevarication and fraud."

This specimen of the kind of attacks formerly made on Methodism will set in a more conspicuous light the great work which it has wrought in the face of the most envenomed hostility and the most elaborate misrepresentation. Well might John Wesley cry out, when he came to the front as a religious reformer: "Oh, what a work has God begun! Such a one as shall never come to an end till heaven and earth pass away."

The activity, zeal and earnestness of Wesley, Whitefield and their brethren gave an *impulse* to the human mind, and aroused all other religious sects from the state of torpor into which they had fallen. Earnestness is contagious—there is a charm in enthusiasm—zeal possesses a strange power. "I could scarce reconcile myself at first to this strange way (field-preaching,) having been all my life, till very lately, so timorous of every point relating to decency and order that I should have thought the saving of souls almost a sin if it had not been done in a church," was the feeling expressed by Wesley upon throwing off the conventional shackles and putting his hand to the work set apart to him by Providence.

The feeling that it was indecent and undignified—almost a sin—to save souls anywhere but in a church, was the sentiment of the Anglican Church. Thousands of poor and ignorant people never had heard the gospel—never had been inside of a church; indeed scarcely a parish church in England was capable of holding the adult population of the parish, had it been near enough for attendance. Few clergymen did more than to perform their parochial duties by proxy, or in a perfunctory manner, and in their occasional intercourse with the middling and poor classes repelled them—unintentionally, no doubt—by an air of dignity and patronage. Wesley was a missionary to these benighted people. His preaching stirred the public mind of England in a way that it had not been stirred since the days of Henry the Eighth. We see signs of this intellectual and moral upheaval in the occasional allusions in plays, poems, novels, and letters to the Wesleyans. Smollett pays them a compliment by representing Humphrey Clinker as a Wesleyan.

But to the American Union Methodism has been a blessing. It entered the wilderness along with the settlers, and stood in the place of law among wild scenes of lawlessness. It entered California with the hordes of gold-seekers, not to delve for "filthy lucre," but to toil for the salvation of souls. The itinerant and local Methodist preachers were in every settlement on the frontiers. They were often ill-educated, hard-visted men; but personal piety and zeal made them effective preachers to the rude frontiersmen by whom they were surrounded, and enabled them to act as moderators of the passions of the settlers at a time when no courts were in operation among them. The influence thus happily exerted was most beneficial on the first settlers and their children, as it kept them from plunging into barbarism. The present generation hardly realizes the great work wrought by the Methodists as pioneers of the gospel in all the new States. Many of the seed sown by them have been reaped by other sects, that came in at the "eleventh hour." The Methodists have never burnt incense on the altar of fashion; hence many have strayed off in quest of a more fashionable church and a higher round in the social ladder. Methodism has labored more for converts than for proselytes, and has converted many members for other churches at her derided camp meetings and revivals. Her ministers are integral parts of the population, mingling with them freely and sympathizing with them. The system of itineracy is not only a kind of missionary system, but it serves to smooth the angles of ministers and to relieve them of parsonical stiffness of manners. Thrown continually with strangers, constantly traveling over the country on horseback as circuit-riders, Methodist ministers have necessarily acquired no small knowledge of human nature, along with easy and affable manners. They are pilgrims and sojourners. This year they ride a circuit in the mountains far away from railroads and telegraphs, and preach to ill-educated and laboring people, who, but for them would be shut out from religion. The next year finds them stationed a hundred miles away in some flourishing town. Poorly paid and hard worked, often pressed by want, they seem never to be disheartened, never to slacken in their zeal, but push on their work till disease disables or death cuts them off in the midst of the harvest. This system prevents their contracting the prevailing love of money, and preaching as "hirelings" for large salaries. Education is a necessity in this age, yet no collegiate or theological *curriculum* can impart common, every-day sense and knowledge of human nature, without which no minister can be a good pastor. These qualities are picked up by Methodist ministers in their intercourse with the world. A minister may be too highly educated for his audience, and so may dress up his thoughts as to render them unintelligible to illiterate men. This is a fact which is often ignored. A razor is not so good as an ax for felling a tree.

Itineracy is the great leverage of Methodism, and its bond of union with the people.

A. W. DILLARD.

DEMOPOLIS, Alabama.

A Doctor's Views.

Dr. W. C. Austin, of New Orleans is known to many of our readers as one of our most skillful and successful physicians. If not unprofessional, we should be glad if the doctor would furnish us with a synopsis of his treatment. In such times as these many, especially in the country, cannot obtain safe medical attendance. Dr. Austin's views were recently given to a reporter of the New Orleans *Picayune*, as follows:

A reporter of the *Picayune* yesterday met Dr. Austin, the veteran yellow fever physician, and obtained an expression of his views on the prevailing topic, which are presented below:

In reply to a question by the reporter the doctor said:

Dr. A.—It is the same identical yellow fever that we have had in every epidemic that has prevailed in New Orleans for the last thirty-five years. Yellow fever is a poison of the blood—a hemorrhagic disease. It is a disease *sempor idem* and *sui generis*, always the same poison and peculiar to itself. No other fever is like it, and no other fever will acclimate you to it. There may be a different type, but the poison is the same in every case of yellow fever. In the treatment there can be but one object, and that is to eliminate the poison as soon as possible, and with as little prostration to the patient. Now there are many ways to do this; every physician has his own way of doing it, and many of our best yellow fever physicians are equally successful.

Reporter—Then, doctor, you believe that it can be easily cured if taken in time?

Dr. A.—Most assuredly I do. Where there is no organic disease, I would rather treat yellow fever than any other class of fevers, and my experience is that there should not be as many deaths as there are from congestive, bilious, remittent, typhoid or scarlet fevers.

The reporter asked Dr. Austin's opinion as to the origin of yellow fever. He answered at length, ascribing the disease to a germ which is indigenous to the tropics. He believes that the germ may be brought here as early as May, and lie dormant until the conditions favorable for its development arise.

Reporter—Do you think that physicians who have had long experience with the yellow fever know as much about it as they do of other fevers?

Dr. A.—Certainly I do. I would rather treat it, so far as success is concerned, than any other fever. The percentage of deaths is much less if the patients are well cared for and nursed properly than in other fevers.

Reporter—Then the remarks made at the Board of Health last Thursday should not give the impression that the doctors do not understand the disease?

Dr. A.—By no means. They were talking about the germ that none of us knows anything about. Neither do we know what malaria is; but one thing we do know, and that is how to cure fevers. As to the origin of yellow fever, it does not originate here. It remains for the micro-scope to tell what it is—whether it is an animal or vegetable germ. Why trouble ourselves as to what it is? We have it among us. Let us fight it manfully, and cure all that can be cured. Use good common sense. Buckle on our armor and fight the dreaded monster in a brave, calm and devoted manner, doing our duty and leaving the results with God. I have fought this same terrible scourge for thirty five years, and I feel that I am fighting my last battle, for it cannot be expected that I should go through many more struggles such as I have been called upon to pass through this year. The people should follow your advice given in Monday morning's paper: "Be calm and resolute; there is no longer any fear of a panic." Let there be action everywhere—"determination which confronts the inevitable, and quails not." There are, as Dr. Choppin said, too many deaths. This death-rate has been increased by the large number of cases. If all the cases had been reported the death-rate would be found to be less than ten per cent., and that even is too large for this fever. It is, without a single exception, the easiest fever managed that I have ever seen in any of our former epidemics. Many die for the want of proper care and treatment. Some are walking cases, afraid to go to bed, fearing they will die. When one feels a little unwell, how easy it is to go quietly home, and remain there until we are satisfied of our actual condition. If one is sick send for a physician, and all will end well. I am satisfied that fear has had a great deal to do with killing our people off, and necessarily increased the death-rate.

Reporter—Speaking of your affliction in the loss of your son, Maj. Austin—did he have any symptoms of yellow fever?

Dr. A.—None whatever. He had the yellow fever in 1867. He had been sick with intermittent fever a week before. He was perfectly well two hours before he died. This was the third attack of congestion of the brain which he had had. I am glad you asked the question, as I wished to correct the impression which prevailed that he died of yellow fever.

The critic praises from the eye; the mother praises from the heart. With one it is a tribute to the judgment; with the other it is a gift from the soul.—*Thomas Moore.*

The Christian Advocate.

THURSDAY, SEPTEMBER 5, 1878.

LOST AND FOUND.

I lost the brook as it wound its way
Like a thread of silver hue
Through greenwood and valley, through mead-
ows gay,
'Twas hidden away from view.
But I found it again a noble river,
Sparkling and broad and free,
Wider and fairer, growing ever,
Till it reached the boundless sea.

I lost the tiny seed that I sowed
With many a sigh and fear,
And vainly waited through sunshine and cold
For the young green to appear.
But surely, after many long days
The blossom and fruit will come,
And the reapers on high the sheaves will rise
For a joyful harvest home.

I lost the life that grew by my own
For one short summer day,
And then it left me to wander alone,
And silently passed away.
But I know I shall find it further on,
Though not as I left it here,
For the shadows and mists will have passed and
gone,
I see it fair and clear.

I lost the notes of the heavenly chime
That once came floating by
I have listened and waited many a time
For the echo, though distantly.
But I know in the hall of glory it thrills,
Ever by day and night,
I shall hear it complete when its harmony fills
My soul with great delight.

I lost the love that made my life
A love that was all for me
Oh! vainly I sought it amid the strife
Of the stormy, raging sea.
But deeper and purer I know it waits
Beyond my wistful eyes,
I shall find it again within the gates
Of the garden of paradise.

I shall lose this life! It will disappear,
With its wonderful mystery
Some day it will move no longer here,
But will vanish silently.
But I know I shall find it again once more,
In a beauty no song hath told,
It will meet with me at the golden door,
And round me forever fold.

Godey's Lady's Book.

Go to the Prayer Meeting.

If your faith is weak, go. If your love is chilled, go. If hope be clouded, go. If joy and peace fail to rise in your soul, go. Every professed Christian, be sure, if possible, to go, that the activities of the soul may be stirred up and drawn out in the service of Christ. If you have for a long time stayed away, and the Christian armor has got rusty, go. "Prayer makes it bright," burnishes the shield, the sword, the helmet and the breastplate of righteousness. Go, if only a few are expected to be there, for if you stay away the number will be less. Go, as did the good brother to a certain place, year after year, and often alone; and, like him, you may by and by find the place filled with anxious worshipers, and see souls converted. Go, expecting the presence and refreshing of the Holy Spirit, and expecting to meet Christ there, agreeably to his promise that where two or three are gathered in his name he will be in the midst of them. Be sure to go—always to go—to the prayer meeting, when possible, even at the sacrifice of ease and profit in worldly things, and you will find a rich reward in it to your own soul, and see blessings descend upon the church of Christ. Go—all go—and carry out these suggestions, and God's blessing will be to you, like his promises, sure. How sadly prayer meetings are neglected! Here is the reason why there are so many cold, formal Christians in the world: because they do not pray as they ought. A man who loves God will pray and attend prayer meetings; for when we preach we speak of God, when we sing we praise God in song, but when we pray we *talk with* God. Therefore we plead with all to go to the prayer meeting.

We organized a prayer meeting once under much opposition. We could get but one Methodist and one Baptist brother to help us pray in public; and the result was that in less than three months we had eleven young men on our roll who would pray in public, anywhere and under any circumstances. We need young, praying men in the church, and the prayer meeting is the place to train them up. It is painful to know that there are so many churches with not a man who will pray in public.

Men of God, go to the prayer meeting. Professed Christians, go. Sinners, go. May God help us all to go to the prayer meeting!

J. B. ANDERSON.

Hazlehurst, Alabama.

Pen Pictures.

FOR THE GIRLS.

First, we will take the "girl of the period." It is she who would *die* rather than be out of fashion. She carefully avoids doing anything which is not laid down in books on etiquette as the proper thing to do. She has some eight or ten French words, and a few Spanish, as well as Italian, which she drags in and mispronounces, without regard for anything but what she looks upon as an urgent necessity for saying them; and they more than once have condemned her as being "horrid silly."

She is often the reflector of opinions she hears, without much regard or reference to their soundness. She wishes to be bright and vivacious, and echoes whatshe thinks "smart," without thought or even care for its correctness. Her nights are spent in heated rooms; her mornings in bed, and her afternoons on the street, parading the last cut of polonaise or the latest freak of fashion. She looks with a shrug and a curl of the lip at the hair and style of dress of the beauties of an age past; but are these more absurd than the "pin-backs," "tilting hoops," "frizzes" and "bangs" of the present age, all of which she eagerly adopts and wears? Now, girls, we'll look at

ANOTHER PICTURE.

Ah! how different is that pure and noble minded girl, who is ever gentle-mannered and helpful! She exerts an influence over the family like that of an early, beautiful morning—sweetening, refreshing, soothing, yet strengthening. Her presence, her attentions, the charm of her youth and the promise of her future womanhood comfort and console her mother and father for what they have lost in hope and gained in care, as nothing else ever could. She revives in her mother something of the old grace and attractiveness, and wins her father to gallantry and lover-like devotion.

She helps her younger brothers and sisters over their rough places, and is the "good angel" of the guests of the house, who find their wants anticipated by her ministering hands; and fills, in fine, a most useful and ornamental, as well as beneficient, position in social and domestic life.

Now, girls, I want you to study each of my pen pictures *well*, and decide *wisely* which you will take as a model through life. LEON.

Prattville District Conference.

MR. EDITOR: The Prattville District Conference convened at Autaugaville, Ala., August 8, 1878, Rev. T. F. Mangum presiding. J. S. Hansberger was elected secretary, and Rev. J. B. Anderson assistant.

Reports from the various charges on the spiritual condition of the church, when considered as a whole, indicate improvement.

Houses of worship are mostly in good repair.

The educational interest of the church was ably and earnestly represented.

A Sunday school meeting of great interest was held on Sunday afternoon, the religious training of children being the prominent topic of the hour. Much prominence was given to religious exercises. The word was preached with great power and effect, to large and attentive congregations, many penitents presenting themselves at the altar, asking the prayers of God's people.

On Sunday the house was filled with attentive hearers, and at the close of the morning service the sacrament of the Lord's Supper was administered to ninety-eight communicants, eighteen of whom were preachers.

The following resolutions were unanimously adopted, and by vote of the Conference the secretary was instructed to forward the same to the NEW ORLEANS ADVOCATE for publication:

Resolved, That our sense of duty to the church, as well as our love of country and State, unite to commend to our attention and efforts our Conference colleges, and that this District Conference will strive to maintain and intensify a confidence in their ability to furnish all the advantages of education that are afforded by other institutions of learning in the South.

C. M. HOWARD.
J. B. ANDERSON.

Resolved, That we commend the institutions of the church in the bounds of the Alabama Conference to the patronage of the public.

W. A. MCCARTY.
NEIL GILLIS.

J. S. Hansberger, Moses Padget, C. M. Howard and H. F. DeBardeleben were elected delegates to the Annual Conference. R. W. Russell and W. H. Lloyd, alternates. Clanton was selected as the place for holding the next District Conference.

J. S. HANSBERGER, Sec.

In view of the fact that special favors have been shown to the members of this body by both railroads and steamboats in the way of reduced fare; therefore, be it

Resolved, That this District Conference tender to them our hearty thanks for the same.

Resolved, That we tender our sincere thanks to the people of Autaugaville and vicinity for the kind and hospitable manner in which they have entertained us while we were with them during the sittings of this Conference.

W. H. LLOYD,
R. W. RUSSELL,
A. C. HUNDLEY.

Things are saturated with the moral law. There is no escape from it. Violets and grass preach it; rain and snow, wind and tides, every change, every course in nature, is nothing but a disguised missionary. *Emerson.*

From the Work.

PLEASANT HILL CIRCUIT, LOUISIANA CONFERENCE.—*Mr. Editor:* After some observation we have come to the conclusion that religion is on the increase throughout this work. The Quarterly Conference at Prospect resulted in a good meeting and twelve accessions to the church. On our way to this Conference we were struck with the awfulness of the mighty pines. We have never been filled with such feelings of awe as these mighty, mighty pines produced as we rode through them, while the winds sadly sighed through their majestic crowns. Here in the midst of these Sabine pines we turned aside to see in a deep defile a natural falling spring. The huge projecting rocks had caves beneath, the home of wolves. The gospel is now proclaimed almost within hearing of these dismal dens. A hickory log was pointed out to us, said to be petrified, but split and broken.

This circuit had the largest representation at the District Conference held at Keachie. There were more communicants on Sunday than we ever saw at any one time. May God bless the kind and hospitable people of Keachie and vicinity.

Bro. J. B. Cassity's four days' services at New Hope resulted in the unconditional surrender of ten. His first circuit Sunday school convention was held at New Hope. A flourishing Sabbath school was the result. We are rejoiced to see Bro. Cassity manifesting so much interest in the children of the church. His next meeting will be at Rocky Mount, and so on through his eight appointments. September 27 will be the grand religious rally at Beulah camp ground.

It was only a few years back since the forest was felled to make room for this village. Undoubtedly this forest grew over the graves of a departed people. On the hillsides the washing rains have exposed human bones regularly laid out. They crumble when touched. Numerous beads are gathered by the little negroes from the gullies after rains.

As we write, our seat is in the cool shade of sweet gum and pecan trees. A spring of cool, sparkling water gurgles up at our feet. Here the red man in days of yore, on his return from the chase, threw down his game and slaked his thirst. Here he excitedly related to his children the adventures of the hunt, and here on the hill above crumble their bones.

LAYMAN.

ATHENS, ALA., Aug. 26, 1878.

MR. EDITOR: Notwithstanding panics and stampedes on account of yellow fever in several cities, and dread and consternation in parts of the country from the same cause, the people in many places are seeking the Lord, and many are being added to the church, such as we hope will be saved. All around this district protracted or basket meetings are being held with more or less of success, and almost every church has received some accessions. Sickness has been quite common, but not generally fatal. Where meetings are discontinued at one place on account of sickness, they are at once resumed in an adjoining neighborhood, the forces, ministerial and lay, adjourning thither; and so the work goes hopefully on. Fifteen applied for membership here at Wesley chapel yesterday. We expect more to-day. All our preachers are at their posts. Fraternally,

W. L. C. HUNNICUTT.

PRENTISS, VAZOO CO., MISS., Aug. 20, 1878.

MR. EDITOR: I closed at Soule's chapel, Gainesville circuit, Alabama Conference, on the twenty-first of this month, a most interesting meeting of thirteen days' length. The Spirit was present in convicting and converting power through the whole meeting. The membership of the church was greatly blessed and refreshed. Twenty-two were "born of the Spirit;" thirty-two united with the Methodist Church. Rejoice with us and pray for us.

C. B. DE BOSE.

GAINESVILLE, ALA., Aug. 26, 1878.

There is a test-point about you somewhere. Perhaps it is pride; you cannot bear an affront; you will not confess a fault. Perhaps it is personal vanity, ready to sacrifice everything to display. Perhaps it is a sharp tongue. Perhaps it is some sensual appetite, bent on its unclean gratification. Then you are to gather up your moral forces just here, and, till that darling sin is brought under the practical law of Christ, you are shut out from Christ's kingdom.—*Bishop Huntington.*

An old man was on his knees at the roadside breaking stones. The minister, who was considered not over-devout, addressed him: "Ah, John, I wish I could break the stony hearts of my hearers as easily as you break those stones." "Ye should try the plan, sir," said John—"gang to your knees."

The brave man is not he who feels no fear, for that were stupid and irrational, but he whose noble soul its fear subdues, and bravely dares the danger which it shrinks from.—*Joanna Baillie.*

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as 'mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

JESSE M. WARREN was born in Baldwin county, Ga., April 27, 1811, and died at his residence in Coffee county, Ala., June 10, 1878.

Bro. Warren was converted at the Flat Woods camp ground, in Greene county, Ala., and joined the Methodist Episcopal Church in the year 1837. Naturally diffident, he never was known, but in a few instances, to lead in public or social prayer until near the close of his life. As he ripened in Christian experience and under the influence of the baptism of the Holy Spirit, he was enabled to overcome his timidity, and pray and exhort with wondrous effect upon the church and people. He was an ardent lover of the church of his choice. He loved and read her book and periodical literature. Her ministers found their way to his warm and generous heart on sight. At his home the weary itinerant met with a hearty welcome. Bishop Marvin was his ideal of a minister, and he loved to read his book of sermons and travel. For many years he served the church as a steward, and only stepped aside as age and disease disqualified him to serve the cause he loved so well. He gave proof of his faith by his works, responding with liberality to the demands made upon him by the church and the poor. He enjoyed the confidence of the church and the world. Just and upright as a citizen, faithful and ardent as a Christian, and affectionate and tender as a husband and father, his loss is widely and keenly felt. His impress is felt deeply upon the family; and, though dead, he yet speaks. He was permitted to live to see them all in the church, honored with official recognition, and giving promise of faithful, efficient service. Oh, that the faithfulness of our ascended father may prove such an inspiration to them as that they may do valiant service in the cause of the Master.

His last illness was long and painful. In the early part of the past winter he found himself suffering with heart disease, and at times his sufferings were intense. The writer visited him frequently during his illness, and always found him trusting in Jesus, and desiring perfect resignation to his will, whether it were for life or death. On one occasion we asked him what were his prospects for heaven, and he replied: "I think I am ready for my change. If I can't in some degree recover my health, if it is God's will I prefer to die." When last we saw him he had somewhat rallied, and we all hoped that he would be spared to us for a little longer space; but, alas! the next intelligence we had from him was a summons to attend his funeral. On the twelfth of June, with Masonic ceremonies of which order he was an honored member, often bodily a large concourse of weeping friends, we laid him away in the church cemetery to await the resurrection of the just. We mourn not as those who have no hope. We expect to greet him in the home of the blessed. He leaves a widow and five children to mourn their loss. We tender the afflicted widow and children our sincere sympathy, and pray that God may so bind them by his Spirit and grace that they may meet together in the world above, where disease and death never come.

E. M. TUCKER.

MRS. MATILDA S. PAGE, the subject of this notice, was a native of the State of Pennsylvania—Pittsburg, we think. We do not know her age—sixty-five, we suppose. She had been a resident of this city since 1818. In December of that year she was called to experience the appalling loss, in a single hour, of her husband and two children. The Rev. Henry Page, her husband, was a member of the Louisiana Conference, a man of singular goodness and consecration. She bore this appalling, threefold bereavement with wonderful resignation and unmurmuring patience. For many years she filled with signal ability and success important positions in the public schools of our city. She was intellectual, cultivated and read far above the average. It was, however, the spirituality and saintliness of Sister Page's character that made her most interesting to the church and her pastors. No one could be in her company and listen to her happy flow of conversation without feeling that she was one who was often saying in her heart: "Nearer, my God, to thee." There are some people that we visit who make us stay longer in their company than we intended. Sister Page was one of these. She was an excellent biblical student, and always talked pleasingly and instructively of the things of God.

For four years and more she has been confined, for the most part, to her room from a severe paralytic stroke. But she could and did read often, especially holding converse with the greatest Author in the greatest book. In all she was unmurmuring and cheerfully resigned. Some months since she received another paralytic stroke. From this she never rallied, but steadily and surely faded until the Master said: "It is enough; come up higher. Enter thou into the joy of thy Lord." We doubt not she has joined the loved, the first and wept for here in the immortal embraces of indissoluble love. Aside her death there is nothing to regret, save that the church and the world can ill spare such consecrated souls. We expect to meet her among the glorified. She died August 2, 1878. Her pastor, J. H. WALKER.

DIED, at Bls residence near New Iberia, La., May 12, 1878, JEREMIAH F. HOLLINGSWORTH. Bro. Hollingsworth was born in Todd county, Ky., August 30, 1807, and lived a consistent member of the Methodist Episcopal Church for forty years. He was educated at Elkton, Ky., and read law there, was admitted to the bar, but declined the practice and turned his attention to mercantile pursuits, which proved not only remunerative, but was the means of amassing much of this world's goods.

In 1832 he married Miss Sarah H. McCauley, only daughter of the Rev. John McCauley, by whom he has four surviving daughters. He moved to Madison county, Miss., in 1834, where he lived until the surrender, at which time he, with many others of the South, determined to seek a home without the limits of the United States, but was dissuaded from his purpose by friends who induced him to settle in south Louisiana, where he has lived up to his death.

From his wife's diary we learn that he joined the church in 1838 as a seeker of religion, and in 1837 he professed religion at a camp meeting held at Pleasant Grove, and became at once an active member of the church, being appointed class-leader. From that time he ever remained an unwavering member of the Methodist Church.

As a husband he was loving and kind, nourishing and cherishing his wife even as his own body. As a father tender and affectionate, which affection and complete possession of the hearts of his children; but he ruled his own house well, having his children in subjection under him. In this respect many households would be greatly improved and bettered, in electually and religiously, were his example imitated. As a neighbor he was generous, hospitable and obliging so much so as to make his death felt and much regretted. As a friend constant and sincere, but without hypocrisy.

In his business transactions of life he strictly adhered to the apostle's injunction: Owe no man anything, but to love one another. Hence at his death no administrator was necessary to arrange his business, settle with creditors, or lift mortgages on real estate. His death, though sudden, found his house in order.

Our brother is no more with us, his voice will no more be heard around our congregational altar in New Iberia; but, thank God, through our Lord Jesus, we sorrow not as those who have no hope of immortal union beyond the river with the sainted saved. With these words let us comfort one another, and feel that our loss is his eternal gain.

M. C. MANLY.

BRO. AMASA ELLIS PALMER was born in Green county, Ga., June 24, 1813, and was in the sixty-sixth year of his age at the time of his death, which was on the fourteenth of July, 1878.

He professed religion and joined the Methodist Episcopal Church when quite young. He married Miss Sarah E. McCoy January 17, 1839, who still survives him. In 1860 the fall he removed to this portion of Louisiana, and reconnected himself with the church of his early choice. He was a class-leader and trustee of the Pine Grove Methodist Episcopal Church South at the time of his death. He was true and faithful, so far as the writer knows. He was, it seems, ever at his post of duty unless prevented by sickness or absence from home. He was always ready to sing or pray at any of the services held for God's worship. On Saturday, July 13, he was at church, also on the next day, in which he attended the Sunday school in the morning; was at the eleven-o'clock service, and at its close took the sacrament of the Lord's Supper for the last time, though he knew it not. He went home and dined, after which he and his now afflicted widow sung several hymns. They retired, as usual, to sleep. Toward midnight she was aroused by his efforts to breathe. She arose hastily, and struck a light and went to his side, but he had ceased to live. The swift messenger could not tarry a single moment longer, but bore him hence without a parting word from her whom he had loved through a long married life.

Hoping that he had lived right, his death was doubtless right, and we have hope that he rests well.

JAS. E. BOOTHE.

MRS. ANNIE MONZIOD, wife of John W. Hanks, was born on the fourth of September, 1815, in Houston county, Ga., and died in Caddo parish, La., of typhoid pneumonia, on the eighteenth of June, 1878, after an illness of twenty days.

It is with mixed feelings of pain and joy that we record the death, or rather the new life, of our much-esteemed friend; for while we deeply sympathize with the sorely afflicted husband and five motherless little children, yet we cannot but rejoice in the knowledge that she triumphed over death, and is now reaping the reward of a long and faithful devotion to the cause of our Savior. At the tender age of eleven years she became a member of the M. E. Church South, and, never faltering, never wavering, she found the cross sweet to bear; and when the earthly shackles released her heaven-bound spirit, truly could she exclaim: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Always gentle, ever kind, with a heart full of sympathy and prayer for the afflicted, she stood as a beacon-light in the church, and a guide to the erring who were enthralled by the darkness of impiety. Her devotion to her beloved husband and little ones was such as only a Christian wife and mother can experience, and second only to her love for Christ. Responding, while yet a child, to the call of the Savior, after a brief trial she was summoned by the loving Father to receive her eternal crown. T. A. R.

H. B. WAYNICK was born in Guilford county, N. C., in 1824; attended medical lectures at Cincinnati, O.; located at Brookhaven, Lawrence county, Miss., in 1851; moved to Copiah county in 1852; thence to Williamsburg, Covington county, Miss., in 1854; thence to Copiah county, Miss., in 1861, and in 1865 to north Mississippi, where he married and remained until 1867, when, like many others, he was totally broken up by the war. He again went to Covington county, Miss., where he remained nearly ten years, and where he engaged in the ministry. In July, 1877, he again moved to Copiah county, where he ended his earthly pilgrimage, June 17, 1878. During his ten months' stay at my house he appeared to be very much concerned about religion and his future reward. He was engaged in the practice of medicine, and he was very charitable. Cash or no difference with him who came to him for assistance he sent none away empty, whether he ever expected to get pay for it or not. E. M. ASHLEY.

SISTER MARIARET O. CONNERLY, wife of W. W. Connerly, and daughter of Price and Mary Connerly, died of paralysis, at her home in Tylertown, Pike county, Miss., June 5, and was buried June 6, 1878—her sixty-seventh birthday. For nearly fifty years Sister Connerly had been a faithful and devoted member of the M. Episcopal Church South. Next to the she loved the ADVOCATE—these two her constant companions. The h God was an dear and sacred place to whys taking great pleasure in lis being able in prayer, she was often lead in prayer meetings, which greatly to the edification of the chur joy was often ecstatic and overflow her were blended those ennobling woman—modesty and Christian for ever ready to testify to the truth wit lenst appearance of ostentation. years she was able to attend chu little, yet it was a real to meet her We always felt as though we were presence, and craved to be more h selves. For some weeks before h she seemed to be admonished of approach, and talked calmly of her though "he came as a thief in the eternally "at midnight"—he, fo "ready, her lamp trimmed and burn

As a wife, a mother, a stepmot neighbor she was faithful and true.

T. H.

MISS MARY W. EDWARD born in Chambers county, Ala., Feb 1834, embraced religion in 1850, and Elmore county, July 11, 1878. She profession of religion through faith, life, and her religion was of that that sought to add to faith, vir knowledge, and all of the Christian and truly did she adorn the doctrin Master with a well-ordered life and conversation, having been associat the Sabbath school as pupil and tea was always present when her healt admit. She seemed to have a pres of her approaching end, and would it in the family circle as being near and expressed her resignation to the Father. She gave directions as burial, and seemed to wait with pat summons of the Master. An ap tribute was paid by the Sabbath sc entered on the church record. And we mourn our loss, we have the a that our sister has passed over the r now sits under the shade of the tree.

J. S. C.

MRS. EMMA BROOKS was and loved friend of more than thirt During all this time and how lon we know not she was a faithful and ent Christian, and a member of the Episcopal Church South. Her husb old friend, Capt. Brooks, was al engaged in steamboating, or keep boarding houses—position taxing strength and patience; yet as a Sister Brooks was found equal to t the faithful wife, loving mother friend. She was most hospitable an ous, a transparent and real character just what she seemed. Many of our who shared her hospitalities kn bear with a sigh that she is no member of the church militant. from her labors, and we doubt not the sanctified and saved. She di city, August 18, 1878, of cancer of t

J. B. W.

J. H. CARR, of Lincoln Miss., died on the twenty-third of 1878, after a painful illness of thirty aged forty-four years, eight months day. Bro. Carr had been a member Baptist Church for about twenty-f It was the privilege of the writer him several times during his talk with him about his future h said he was ready to go at any death had no terrors to him. On visit I said to him: "My brother still have that strong hold of faith countenance lit up with unusual b he said: "My faith in Jesus is as rocky." He told his wife whom he preach his funeral sermon, and fro text. The Lord gave and the Lo taken away. Blessed be the na Lord.

DIED, of diphtheria, at ches, La., August 14, ANN H Horner, youngest daughter of H. B. Bonlit, aged four years, eight mo fifteen days.

Little Katie was one of our brigh day school scholars, never missed school, and always had perfect less was loved by all who knew her. her greatly. A short while before d prayed that sweet child's prayer

Now I lay me down to sleep,
I pray the Lord my soul to keep
And should I die before I wake,
I pray the Lord my soul to take.

Thus she placed her soul in the the Lord, gently went to sleep, and took her soul before she awaked.

Her pastor, T. J. H.

DIED, in St. Stephen's, Ala., 15, 1878, ALBERT SYDNEY FELIX, Rev. James A. and Mary Pelham, bert Sydney lived on the earth seven months, but in that time he e great deal of suffering. His grand said, as she imprinted the last kiss beautiful forehead: "You are a little now." How true! How consoling!

DIED, in Pattersonville, St. parish, La., June 25, 1878, after lingering several months, AGNES GLENN, infant ter of William and Lavinia Torian, teen months. Oh, that this bereave may draw the parents still nearer to in whose bosom their sweet little Ag rest.

DIED, August 2, 1878, in parish, La., little HOMER, only child ney and Martha Miles. Scarcely months of sunshine and shadow ha Homer gladdened his mamma's and heart when he left them and went Father in heaven. H. K. B.

DIED, at Randolph, Ala., on day, August 4, 1878, SUSAN LEON daughter of Dr. J. W. and Nattie L "Suffer little children to come unto forbid them not, for of such is the k of heaven." J. H. ANDE

DIED, on the eighth of A 1878, at Mooringsport, La., PRICE, son of Rev. R. A. Davis (of the L Conference) and Lizzie A. Davis seventeen months and fourteen days.

R. A. D.

The Christian Advocate.

THURSDAY, SEPTEMBER 5, 1878.

A PROMISE FOR WEARY DAYS.

BY MARIANNE FARNINGHAM.

"My people shall dwell in quiet resting-places."

A message finds us at our work
In the sultry hour of noon,
And bears our thoughts to a shady spot
With many a green festoon;
And we can but ask,
While we toil at our task:
Is the rest-hour coming soon?

Through the streets and houses the undertones
Of the anthems among the trees
Come softly near into weary ears,
Brought by the truant breeze,
And we dream we see,
Though far they be,
The butterflies and bees.

In a vision the hours pass by,
Till the soft sounds hither reach,
The surging laughter of the waves
As they fall upon the beach,
And we can but deem
That the pleasant dream
Has earnest truths to teach.

Shall the promise of what shall be,
In our day of joy's increase,
Then sin and sorrow shall flee away
And we from toil may cease,
Has greater power
Than tree or flower
To bring to our spirits peace.

We thank thee, Giver of sun and shade,
For the mirth of the early morn,
For the silver light on the gladsome sea,
And the wealth of the ripening corn;
Excuse thank thee more
For the heaven in store
For such that have been forlorn.

For people are lifting up their eyes to thee,
Our Father, who lov'st us all;
We know that thy promise is meant to cheer
Thy children great and small;
And it is our creed
That we come to plead
At the summer festival.

We have patience to wait and to labor still;
And at last, in thy tender grace,
Give us the summer for which we long
In our far-reaching places,
Where the work is done,
And the crown is won,
And the light of the Master's face.

Oriental Heathendom.

BY REV. FRANKLIN NOBLE.

Several years ago the venerable Perkins, of Persia, gave the students of the Union Theological Seminary a vivid description of the beauty of the cultivated plains and valleys of that country, and the refined apathy of the people, whose courtesy is the most extreme and Oriental. At the same time he bore witness to the fierce barbarity of character underlying the forms of gentle and civilization. Illustrating the latter fact, he said that an English lady visiting the harem of the Shah, led by her guide through a room where a number of children of the royal family were engaged in a singular play. It was like our "blind man's buff" with this exception: that *all* the children were blindfolded. Asking what the children called their play, she was puzzled with the answer that they were "practicing." She was afterward horrified with the explanation that when a new Shah came to the throne he always blinds his brothers, as a necessary precaution of State security; and this custom was so well known that the unfortunate children fully understood, in their childish familiarity even with the basis of one of their plays, "practicing" in preparation for the blindness which they knew was the inevitable destiny of the victim.

One might suppose that some Oriental Mark Twain had been *practicing* upon the credulity of the English. But Dr. Perkins was then an old resident of Persia, where he has since ended his life, and the story had no improbability to him, and he declared that the then reigning Shah was the same who lately made so brilliant a tour in Europe—had actually, as that English lady told her incredible story, signalized his accession to the throne by this very atrocious taking exactly this infamous precaution against any usurpation or conspiracy by his own brothers.

Against such "wickedness in high places," and in such "habitations of cruelty," is the Christian warfare waged.

Dr. Perkins had known and studied the language under the teacher who had taught Henry Martyn when he was translating the New Testament. After their hours of study and translating they would mount their horses and ride, for exercise, to the exploration of some ancient ruin; and as they put his foot in the stirrup he would say to his Persian companion: "Now shall we discuss the question whether 'darkness was created?'" Often did at Tokat, on his journey through Asia Minor; but his translation of the New Testament is still shining as a light in a dark place, and that light it diffuses may not be measured, but may be imagined from a story which we heard from the lips of the Rev. Dr. Hamlin, of Robert College.

Among the mountains which look down over those Persian valleys and where dwell the tribes of Kurdistan, a wild shepherd race, of rough manners, living by herding horses and cattle from the lowlands, and struggling with their traffic not a little with stealing. A Kurdish chief, who had been selling for his tribe, and who had far more than usual intelligence and education, in one of his lowland visits came into possession of an old copy of the New Testament which he was able to read.

He knew of Christians by hearsay, but knew that they kept the first day of the week as their Sabbath. Otherwise he knew nothing of Christianity or the book he had secured. He read the gospel story; and, with no other instructor, became convinced that Jesus Christ was worthy of his love and service, and that Christianity ought to be the religion of all men. He at once embraced it in his heart, and began to preach his new faith, according to the light that he had. He taught his people the sanctity of the Christian Sabbath and the iniquity of stealing; and, using his authority as chieftain, he compelled his people to live honestly, and on Sundays to listen to his preaching. They became as famous for these practices as they had been famous for thieving raids upon unprotected horses; and a real reformation was actually carried out in that mountain region, without the aid of any missionary, and with no teacher of better things except that old copy of the New Testament and the superintending Spirit of God.

One matter troubled the converted Kurd. He read the command to "believe and be baptized," and while he could see that baptism was with water, he failed to find explicit directions as to the mode of application. Unwilling, however, to neglect the commandment because he found it imperfect in explicitness, he summoned his people to witness his baptism.

They gathered on one of the gentle green slopes of a mountain-side, looking out over a wide reach of country; while back of the place rose, almost vertically, a succession of steep cliffs, over which came tumbling, in three cascades, a mountain brook, pure and sparkling in the Sabbath morning sun, the last fall springing clear from the cliff at such a height that it reached the level broken almost wholly into spray. The Kurdish chief explained to his people, as well as he could, the meaning of the Christian profession and of the Christian baptism he was now about to assume, and then, folding his arms and meekly bending his head, he walked under the cascade and was baptized from the hand of the mountain crag, in the sparkling, iris-tinted drops of the falling stream.

New York Observer.

The Bible and Skepticism.

BY PRESIDENT TUTTLE.

There is good reason to believe that the careful study of the Bible is the best means of meeting skepticism.

Dr. Nelson, the author of the "Cause and Cure of Infidelity," was wont to assert, as a rule, that no person can carefully read the Bible through without coming to the conclusion that it is from God. He added that usually such a reader would be led to Christ before he had completed the perusal of the wonderful book.

Dr. Allen, of Lane, once related the incident of a young skeptic who, to relieve the tedium of a long voyage with a skeptical companion, began to read the Bible his mother had placed in his trunk. At random—as the world would say, but divinely directed, as a better authority would teach—he began to read the Evangelist John's account of the last discourses and scenes in the life of the Master. As he read aloud both he and his companion became deeply affected. At last the young invalid, for whose benefit the voyage was taken, burst into tears with the exclamation: "Is not this wonderful?" And the captain coming in the cabin just then, the young man said to him: "Just hear this! It is wonderful!"

Before the voyage was finished the power of God so accompanied "the reading of the word" that every soul on the vessel professed to have found "the Savior, who is Christ the Lord."

If a thrifty Western city resbles a lawyer of no mean gifts and learning. He once admitted that he had been a skeptic as to the claims of "the book" and of its central Person, while he was really ignorant as to both. To remove a condition so little creditable to his own reason, he resolved to examine the claims of Christianity as set forth in the character and life of its central Person, its Christ. For two years all his leisure hours were devoted to this business. The four gospels were his only text-book, and, as Coe he says, he "read between the lines." Every word and incident were carefully examined: "When done, he said to a friend: "If there were no other proof but that contained in these four gospels, I know that Jesus Christ is what he claims to be—the Son of God!"

The result was not merely the abandonment of his skepticism, but his personal conversion.

This may seem a long preface to two brief remarks, and yet I hope the preface and the remarks may be found of some service.

The first remark is that it is a matter of supreme importance for the church to assume once more its function as a learner and a teacher of "the word." Do I bring a railing accusation in expressing the conviction that ignorance of the word is a main source of skepticism as to its divine authority, and that the church is largely to be blamed for this?

If we who preach would more rigidly make "the word," "the web and woof" of our preaching, the infinitely full and divinely authenticated "major premise" of our arguments and appeals, would not our power to educate and win men to Christ be increased perhaps a hundred-fold?

The second remark is a special one that really ranges itself under the first. Inasmuch as the chief attack of skepticism is made on Christ, the author and central Person of Christianity is a matter of the greatest importance to learn who and what Christ is, and what he has taught.

It is very pretty to show our literary culture by quoting the "fine sayings" of infidel scholars, and thus "make them do service in the pulpit;" but we have a wiser than Solomon, or Emerson, or Goethe, speaking in the four gospels. Of him his enemies said: "Never man spake like this man." And surely one cannot afford to "trade off" his words for the sayings of men whose culture seeks to supplant the words of Jesus in the convictions of mankind.—*Interior.*

An old lady living in Stratford, Conn., who had never been on the cars before, recently rode by rail to New Haven. On her return, being asked what she thought of it, she exclaimed: "It's the most u-n-c-o-m-m-o-n nicest thing! Why, I believe coming back they went through the identical places they did when they went down."

FAIRY TALES OF REAL LIFE.—Queen Victoria does many gentle, womanly things. "I was never more delighted in my life," says Col. Henderson, "than at one of those charming actions of the Queen in which her kindliness of nature and good sense were admirably exemplified. I had had the honor of showing her majesty over Parkhurst Prison. Among the women there several had had children born during their term of imprisonment. Two days later I received an enormous box of toys for the little prison-born children." It sounds like a fairy tale: "And so the King set out to be married in a rose-wood coach, lined with embroidered satin, and drawn by eight horses with trappings worked in gold; and the chariot of the princess was of ebony and gold, and lined with brocade satin; and she wore a white satin, broidered with white roses." But it is all true of the young King and Queen of Spain. May they carry out the fairy tale, and "live ever after." The Spanish ladies, all in white lace mantillas, must have been good to look at. Nothing is more becoming to brunettes than white lace, especially if it has become invested with the tinge of age. Roses are admittedly the emblem of love. An old tradition says that a rose gathered upon midsummer eve, and kept in a clean sheet of paper until Christmas day, will be fresh enough for a maiden to wear in her bosom when he who is to be her husband will come and take it out. In Thuringia the rose holds a similar position as a love-charm; a maid who has several lovers will name a rose-leaf after each, and then scatter them upon the water, that which sinks the last representing her future husband. In some parts of Germany it is customary to throw leaves on a coal fire as a means of insuring good luck. In Germany, as well as in France and Italy, it is believed that if a drop of one's blood be buried under a rose-tree it will insure rosy cheeks.

PROGRESS OF TOTAL ABSTINENCE IN ENGLAND.—In England, where the theory and practice of total abstinence have always been scoffed at by the cultivated majority, the awful prevalence of drunkenness is leading to the formation of a public sentiment against drinking as strong as any that ever existed in this country. The clergy have hitherto maintained drinking practices, but now many of the ministers of the Establishment, as well as all the Dissenting bodies, with a large section of the medical profession and distinguished men from every walk in life, have united in a vigorous movement for the suppression of drunkenness. Canon Farrar, in a sermon preached a few Sundays since in Westminster Abbey, "declared alcoholic drinking and drunkenness to be the one glaring, disgraceful and perilious national vice, by which the nation stands enviably distinguished and seriously endangered." So strong a feeling of the evils of drunkenness as that which now prevails in respectable circles in England naturally leads to the adoption of the Christian rule of total abstinence. It does not require the *imposition* of total abstinence upon others as a rule; it only leads a man to say: "Because this evil is so great, and because I wish to save those who are ruining themselves by drink, and because I cannot very effectively urge them to abstain without abstaining myself, I therefore relinquish a luxury which I have not abused, and to which I deem myself entitled, that I may the more successfully persuade those to abandon it to whom it is proving a curse." It begins to be evident in England that this course of conduct is something very different from fanaticism; and the same truth ought to be equally evident on this side of the ocean.—*Editor's Table, in Sunday Afternoon.*

The Indian correspondent of the London *Times* calls attention to a tribe in Afghanistan, just over the Kashmir border, which would doubtless afford a fine field for missionary effort. On the border of Kashmir the Kafirs inhabit the slopes of the Hindoo Kush, west of the Cabul valley and down to the Cabul river. They number about a million souls and are independent of the Afghans. No Englishman has been allowed to explore this country, and the government has also restrained missionaries from occupying the field, for fear of giving offense to the clans of the Swat. The Kafirs "have never been subdued by the Afghans, but have supplied them with some of their best soldiers and generals. Their language has no affinity with the Persian, or Turkish, or Arabic, but with the Sanskrit, and they are thought to be the remains of the primitive Aryan race. They are remarkable for their fair complexions and blue eyes, for the strength and courage of their men and the great beauty of their women, and for their drunken and dissolute lives. But they are jovial, hospitable, law-abiding, and famous among all the tribes around for their truthfulness and the good faith with which they keep every compact they enter into. They are gross idolaters; but their idolatry, while closely allied to Hindooism, is not exactly the Hindooism of India. They are always at deadly and irreconcilable feud with their Mohammedan neighbors. In the Swat valley, and a young Kafir cannot marry until he has slain a Mohammedan."—*Independent.*

FIRE KINDLERS.—Take a quart of tar and three pounds of resin, melt them, bring to a cooling temperature, mix with as much coarse saw-dust, with a little charcoal added, as can be worked in; spread out while hot upon a board. When cold break up into lumps of the size of a walnut, and you have, at a small expense, kindling enough for a household for perhaps a year. They will easily ignite from a match, and burn with a strong blaze, long enough to start any wood that is fit to burn.—*Correspondent of Germantown Telegraph.*

Then comes reaction—this cold gray hour of moral indignation—the breaking of a new day.—*Jet.*

Religious Intelligence.

—The May elections in the old Prussian provinces of delegates to the General Synod of the State Church have been carried, with only two exceptions, by the Orthodox parties. The Middle party elected not a single delegate, but with their help the Liberals secured two delegates.

—The Association of General Baptists, one of the smaller Baptist bodies of England, has held its one hundred and ninth annual meeting, in London. A membership of 24,943 was reported, showing a net increase of about 250. The mission churches at Orissa, India, reported an additional increase of 73.

—An unprecedented movement toward Christianity has taken place among the natives of India east of Tinnevelly. Sixteen thousand have given their names to the English Bishop Caldwell, and have asked for instruction. The Bishop writes that "village after village is laying aside its heathenism and seeking admission into the fold of Christ." One reason assigned for this change of feeling is gratitude to the English for succor during the famine.

—The excitement raised over the Reformed Episcopal Church by the Bishops of the English Church has served to quicken the progress of the schism, as it is called. Several clergymen are said to have given in their adhesion to the church, and Bishop Gregg has admitted seven candidates to deacon's orders and ordained several presbyters, who are to labor at the watering-places. The Pan-Anglican Synod is considering a protest against the growing body.

—The clergymen of the Reformed Episcopal Church in England have held their first anniversary meeting at Newman Hall's church in London. The *Rock* thinks the selection of the church was an excellent one, and that no more suitable place could have been found for the introduction of the new denomination into the metropolis. Bishop Gregg conducted the services, assisted by a number of clergymen. He preached the sermon, in which he said the church now had congregations in nine dioceses in England.

—The London *Watchman*, in a review of the Wesleyan missionfield, congratulates its readers on the large number of converts reported for the last Conference year, and the many hopeful indications in nearly all the stations. It says also: "Some new fields are engaging the attention of the parent society: Japan, with its teeming millions, is open and asks help; Zululand, with three hundred thousand inhabitants, implores missionaries; the tribes which surround the Transvaal, and which are giving President Burgers so much trouble, would welcome the gospel; groups of people on the Gambia, Niger, and farther north in the direction of Timbuctoo, are accessible to Christian labor."

—From "Summary View of the Foreign Missions of the Presbyterian Church," May 1, 1878, we glean the following facts: The oldest mission, that to the Seneca Indians, was begun in 1811; the newest, that in Mexico, was begun in 1872. There are ten principal missions—the North American Indian, the Mexican, the South American, the African, the Indian, the Siamese, the Chinese, the Japanese, the Persian and the Syrian. These missions have about 80 stations, with many outstations. There are 124 American and 55 native missionaries employed, besides 109 native licentiates. Some 484 persons are working as lay missionaries, of whom 190 are Americans. 181 of the 190 are women. There are in all 10,391 communicants, distributed among the missions as follows: North American Indian, 1,348; Mexican, 2,619; South American, 977; African, 621; Indian, 802; Siamese, 182; Japanese, 477; Chinese, 1,623; Persian, 1,134; Syrian, 664. In the day and boarding schools there are 15,900 scholars, of whom more than half, or 8,136, are in India.

—The Methodist Conferences across the water are held in the summer. Three of them have been in session—the Irish Wesleyan, the Primitive Methodist, and the Methodist New Connection—and one, the British Wesleyan, is to meet soon at Bradford. The Irish Wesleyan Conference of this year, held in Dublin, will be remembered for two reasons: it admitted lay delegates and consummated the long-desired union with the Irish Primitive Methodists. President Pope, of the British Wesleyan Conference, presided, for the Irish Church is subordinate to the former. The first business of the Conference was transacted by the ministers, and then the laymen were admitted. They were welcomed by the president. This change in the government of the church having been accomplished, the chief obstacle to union with the Primitive Methodists was removed, and the debate on the subject was on the simple question whether the union should be consummated at once or delayed a year. Finally the motion to postpone was withdrawn, and it was resolved unanimously to carry out the project for union immediately. A delegation was appointed to declare the result to the Primitive Methodist Conference. The Primitive Methodists of England are a much larger body. It met at Manchester, and chose the Rev. Henry Phillips for president. The profits of the Publishing House were reported at $8,500, and the missionary committee stated that there would probably be a deficiency of $60,000 by the end of September. Greetings were received from the Methodist New Connection Conference, in session at Ashton-under-Lyne, and returned. Fifty-two candidates for the ministry were reported, of whom fifteen were rejected.—*Independent.*

It is a mistake to accept clouds for things, and appearances for realities.—*Miscricordia.*

When I gaze upon the tomb of the great, every emotion of envy dies within me.

Our Young People.

RAIN.

BY EDGAR FAWCETT.

Oh, the rain has many lithe moods
Ere the merry summer closes,
From the first chirp of the robin broods
To the ruin of the roses.

Through the sunshine's gold her glitter steals,
In the doubtful April weather,
When the world seems trying how it feels
To be sad and glad together.

Now and then, on quiet sultry eves,
From her low persistent patter,
She would seem confiding to the leaves
An extremely solemn matter.

Then, again, you see her from the sky
Such a mighty flood unfolding,
That you wonder if old Earth knows why
It receives so hard a scolding.

Yet we learn in fancy, day by day,
As we watch her softly shining,
That she has no cloud, however gray,
But it wears a silver lining.

For in autumn, though with tears she tells
How the lands grow sad and darken,
Yet in spring her drops are thrilling bells
For the sleeping flowers to hearken.

And her tinted bow seems Love's own proof,
As it gleams with colors seven,
Like a stately dome upon the roof
Of her palace high in heaven.

St. Nicholas.

From Our Little Friends.

GOODMAN, MISS., May 10, 1878.

DEAR MR. EDITOR: Mamma takes your paper, and I thought I would write you a little letter. I go to school. I am a member of the Methodist Church. I joined the church when I was eleven years old. I go to Sunday school. Mr. Consert is our superintendent. Mr. Bachman is our pastor. We like him very much. I will close by asking two questions: Who sold the righteous for silver and the poor for a pair of shoes? What king's bones were burned to lime. Hoping to see this published, I am

Your little friend,

MINNIE MITCHELL.

LAKE CHARLES, LA., May 3, 1878.

DEAR MR. EDITOR: I am a Methodist boy, and live far away in the country. We have no preaching of any kind here now. There was once a Methodist society here, but the members have all died and moved off. We use the church-house for a school-house.

"God made a garden eastward in Eden."—Genesis xi, 8. Snuff-dishes are mentioned in Exodus xxxvii, 23. Parched corn is mentioned in First Samuel xxv, 18. I will now ask a question: What king was driven from men and ate grass like oxen?

From your friend,

EDWARD FAIRCHILD.

OAK HILL, MISS., May 21, 1878.

MR. EDITOR: Papa has been taking the ADVOCATE nearly two years, and I am very fond of reading it, especially the column for the little folks. We have Sabbath school every Sunday. My uncle, Dr. T. C. Austin, is superintendent. We have preaching twice a month. Mr. John Lusk is our preacher. Where is "misused" mentioned in the Bible? As this is my first letter to the ADVOCATE, I hope it will not go in the waste-basket. Your little friend,

HALLIE SUSAN AUSTIN.

CANTON, ALA., July 20, 1878.

DEAR MR. EDITOR: As you were so good as to publish my first letter, I will write another to the dear old ADVOCATE. We have a very good minister this year. His name is Mr. Jones. He preaches for us once a month. I will ask the children a question: Where was Moses buried, and who buried him?

Ever your friend,

VIRGINIA MARSH.

Boys and Their Mothers.

I am sure you would have liked the two things that Royal Lowrie did next—things that he was accustomed to do every morning of his life.

First, he went to the bureau and took up a picture that stood there upon an easel-frame—the portrait of his mother.

"Good-morning, my dear mother," he said gayly, and kissed the picture several times, tenderly and reverently, just as, a few years later, he might do that of some other woman whom he hoped to make his wife. Indeed Royal Lowrie was very much in love with the beautiful mother; so that no woman was fairer or dearer, or more worthy of knightly service than she.

O my dear boys—for it is you especially for whom I am writing this story—no matter how big you get, or how busy you become, or how manly you fancy you are growing, don't ever get too big, or too busy, or too manly, to be in love with your mother! She who loves you as no other woman ever can; she who would gladly die a thousand deaths for you—O never, so long as you live, turn her out of the first place in your heart. Never, so long as you live, let there be a time when, in the slightest attention ever—the quick offer of an arm or the stooping to save a step—you will prefer another to her.

I don't mean to moralize to-day, or preach to you very much in this story, but I can't help saying this: for I know too well how surely will come a time when you will thank me for it. You do not think very much about it now, as you go about the house with hearts singing, and feet that keep time to the home music. And when the day comes for you to go out from the home-life you will run lightly down the steps and ride away, scarcely looking for the last look at the loving mother who stands there in the door-way, with eyes that till so fast they can scarcely follow you as you go. And when you come back at Christmas, or Easter, or at midsummer, though you may notice perhaps that some little change has taken place in your absence—the dear mother-face has grown thinner, the step slower, or, may be, the gray hairs have become more frequent—yet still you will laugh and turn away and forget; until some time—late, I trust, but surely sooner or later—there will come a change which you will not laugh away or forget. Some time when you are far away, perhaps at school, or college, or in a distant city, while you study or sport or carouse, there will come tidings and a summons least expected, that will kill the laugh upon your lips in an instant and strike your joy dead.

And then, when you have hurried home again, aunt, standing once more by the hearth that can never again be as it once has been, you begin to realize, as you cannot at first, how very different everything is, and how empty and desolate home and the world, and life itself is, with that presence, that has made it all so beautiful, gone out of it forever; when you stand, later still, beside the sacred mound in the church-yard, and weep such hot tears as boys and men do weep over their mothers' graves—then it is that every little care and thoughtfulness and attention that you have paid her, and all the larger sacrifices you have made for her sake, will come back to you like ministering spirits, and bring you a comfort and a consolation that you cannot now understand; just as the remembrance of every sorrow you have caused her will be very bitter.

And if these words I am saying will only make you think of this now, and if the thought shall make you in any way more careful and considerate and affectionate now to the mother whom I am sure you love very much, I shall be glad, indeed, that I have said them; and some time you will be glad too, however dull and prosy you may think them now.

And as for your mother's picture, boys (for I want to say a word about that, too), never go away from her without it. Keep it by you always; not in your trunk or drawer, but on your bureau, or wall, or shelf, where you can see it constantly, and where it can see you. You will lead truer lives for it, believe me. For it is in the privacy of our own chambers, perhaps, that we think our meanest thoughts and do our meanest acts; and you will hardly care to think or act unworthily with those eyes following you about the room.

And the other of the two things that Royal did this morning? Well, with the thought of his earthly parent sobering and purifying his heart, he knelt beside the bed and poured out his soul to his heavenly Father. A simple, honest, straightforward prayer, whose words I would not repeat here, since they were meant for God's ear alone. Only I hope in this second thing also every boy who reads this will think Royal Lowrie worthy of imitation.—*Wide Awake.*

BIRDS AND FISHERMEN.—In a certain lake region of Lapland there is a very curious joint company, consisting of men and birds. They have organized for fishing purposes. Every morning early the hungry birds come out and sing, so to speak, though a more correct term might perhaps be come out and scream at the fishermen, telling them plainly enough that it is time to get up. The sleepy fishers leave their huts at the summons of these faithful servants, and they need no other alarm clocks. The boats are unmoored, and then the swallows "strike out." The men guide their movements entirely by the course of the swallows, who very likely have been out scenting early that morning. When they pause and hover over a spot, redoubling their cries, then the fishermen know that this is the place for them. They hasten forward and cast in their nets, and are well rewarded by finding them well filled.

When the game begins to get thin the birds hasten on to a new fishing spot. It would be a churlish fellow who did not reward such faithful service. Many a fish is tossed up in the air which the birds swoop down upon and catch with an easy grace. After they are so tame they do not stand on such little ceremony, but just step aboard and help themselves.

As evening comes both men and birds make for the shore, and after the best fish are taken out, they have only to leave the inferior ones in the boat, and they will be cleaned out for them in short order.

"What have my class done for Jesus since last we met?" asked the teacher of a large infant class one Sabbath morning.

One after another told, in a half-bashful, half-exultant way, of the little activities and self-denials of the week. At last a little four-year-old hand was stretched up, and moved hastily to and fro to attract the teacher's attention.

"Well, my dear, what are *you* doing to please Jesus?"

The little finger face flushed with excitement as the unexpected reply came: "I scrubs."

"She had done what she could" is the highest praise that can be spoken of any one.—*Parish Visitor.*

"I fear," said a country minister to his flock, "when I explained to you in my last charity sermon that philanthropy is the love of our species, you must have understood me to say 'speele,' which may account for the smallness of the collection. You will observe, I hope, by your present contribution that you are no longer laboring under the same mistake."

Heaven's canopy resounds not with the piercing cry of mortals only; angels fall prostrate before their Lord; archangels kneel before their God.—*Thomas Moore.*

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Balm in Gilead.

The adequacy and power of the gospel to heal the sin-sick soul are attested by the experience of all true believers. The very worst cases have been cured by the grace of God. The guiltiest sinners have found pardon through faith in Christ, and the most corrupt and enslaved have been purified and made free. The presence of sin in the world is manifested in multifarious aspects, it is found as a deadly malady in persons of all ages and of all classes, and the divine remedy has saved some out of every class. In no race has the gospel proved an utter failure. Circumstances may make the application more or less difficult, but everywhere in this world of sin, and in whatever condition the sinner is placed, it is still true that there is balm in Gilead, and that a Physician is there.

The provisions of redemption are coextensive with the human family. If there is truth in the inspired declarations, Christ died for all, and "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." The provision has been made, and the offer of life is tendered to all. Every good man desires the salvation of all, and does what he can to bring about the result. Of God, our Savior, it is written: "Who will have all men to be saved, and to come unto the knowledge of the truth." He who will have all men to be saved doubtless does what he can to save them, and to bring them to the knowledge of the truth. Christ, as the true light, lighteth every man that cometh into the world. The Holy Spirit has a broad and universal ministry. He is given to every man to profit withal. In Bible lands the remedy is well advertised. Men are urged and warned. They have line upon line and precept upon precept. It is difficult, however, for them to realize that the plague is in their blood, and that unless speedily arrested it worketh death.

This is one reason why the hurt is not healed. A well man in these days is impressed with the apparent purity of the atmosphere, and feels the sense of a perfect health. But the subtle poison is in his system. When the fever begins there may be nothing serious in the earlier symptoms, and the patient concludes that there is nothing grave in the attack. But a few hours or days mark the developments of a fatal disease. Conviction and sense of sin must exist before the soul can realize its need of the great Physician. But for whatever reason the gospel is rejected, the cause of ruin is in the failure to accept the remedy. "Ye will not come unto me, that ye might have life." There is balm in Gilead, but the sick refuse the healing gift.

There is in this, as in physical disease, a fatal procrastination. Prompt treatment is everything. Delay is not only dangerous—it is usually death. "While there is life there is hope." So the doctors are telling us daily concerning some of their patients. But in such cases they nearly always die. There may be some hope for the sinner who puts off the work of repentance. On the death-bed he may be saved. But where there is such delay the case is desperate. Men are not healed because they refuse the balm of salvation—because they will not come to the divine Healer, the great Physician. The world is not saved, and people die in the midst of gospel opportunities not saved, because they have rejected the mercy of God, and because they have neglected the great salvation.

It is a privilege to point the sinner in the dying hour to one who is able to save to the uttermost, but it is a solemn duty to warn the living against the forlorn hope of a death-bed repentance.

Literal Fire and Brimstone.

With the British Wesleyans the preachers are required to subscribe to Wesley's Notes and Sermons as their doctrinal standard and creed. In his sermon on Hell Mr. Wesley affirms that the fire of torment is literal fire. The Wesleyan minister is therefore required to believe and teach, according to their catechism, that "hell is a dark and bottomless pit, full of fire and brimstone, in which the wicked will be punished forever and ever by having their bodies tormented by the fire, and their souls by a sense of the wrath of God." From the account given below by the *Independent*, of the case of Rev. William Impey, it will be seen that he was compelled to withdraw from the connection because he could not accept the doctrine of the church concerning the literal nature of hell fire. It does not appear that Mr Impey was unsound in his views respecting the future eternal punishment of the wicked. We suppose he regarded the expressions of Scripture on the subject as figurative, and designed to describe sufferings of the most awful and terrific character. Mr. Wesley's view may be right that material fire is meant, but if a man believes that it is a figurative expression, and means something as bad or even worse than literal fire, it looks like a hardship that he should be cut off as heterodox. The doctrine of future punishment certainly may be held and is held by thousands who reject the notion of literal fire and brimstone. And yet, with its standards so clear on the point, we do not see that the British Conference could well do otherwise than insist upon Mr. Impey's retirement. Neither the *Independent* nor the *Nonconformist* may be free from bias, but we give the matter as we find it in the *Independent*:

We noticed last year that several Wesleyan ministers in England resigned, because they could not accept the doctrine that hell is a place of literal fire and brimstone. Some members of the Conference made an appeal for toleration, but the Conference took Dr Osborn's advice: "Let us have no open questions that were not open questions to John Wesley." This year the question has come up again, and in a form to attract more attention. The Rev. William Impey, a name known to every friend of missions, has been compelled to resign on account of being unable to accept with a good conscience the doctrine held by the church. Mr. Impey has been forty years in the missionary field. For the last twenty-five years he has been general superintendent of Wesleyan missions in the Grahamstown district, eastern Africa. He represented the authority of the Wesleyan Conference in matters of discipline, examined and ordained candidates for the ministry, and, on behalf of the society, selected mission stations in his province and distributed the funds. He was also chief of the Training Institution. "From this eminent position" (we quote from the *Nonconformist*) "and from the Wesleyan ministry itself, Mr. Impey, at sixty years of age, and with a character held in high repute, has been compelled by his conscience to retire, in consequence of inability any longer to enforce on his brethren, or on the Kaffir converts of the mission, the 'plain grammatical sense' of the words in the Methodist standards, which require it to be taught that 'hell is a dark and bottomless pit, full of fire and brimstone, in which the wicked will be punished forever and ever, by having their bodies tormented by the fire, and their souls by a sense of the wrath of God.'—'Catechism,' part 1, section 5.) Mr. Impey's difficulties were made known last year to the mission secretaries in London—Dr. Punshon, Mr. Killner, Mr. Jenkins and Dr. Osborn. He was summoned to London for examination and conference. The result was that he could propose no expedient which would enable him to continue his services on the terms of Methodist conformity, except by trifling with the obvious meaning of the language of the standards. This Mr. Impey would not do. He was, therefore, advised to resign his office and functions, in anticipation of the alternative of inevitable expulsion. This he at once did—with the result of finding his case dealt with by the Bradford Conference in silence. His name was struck off the rolls as having 'resigned,' without a word in recognition of his character or services. Nor does any report of his resignation, or of the cause of it, appear in the Methodist journals."

God's Method.

There are some who doubt that a revelation has been made, because the method adopted is not such as they would have selected. It is objected that the assumed revelations were made in ages remote and lands distant from ours; that long centuries have rolled away since God has spoken; that ages of unbroken silence have passed over the nations, and God has given no sign, uttered no voice. The reply is that truth does not decay with the lapse of years. If it was clearly in proof that God spoke to men, then it is still true that he spoke to them. The revelation is not less a revelation because it is old. But we have further to say: It is hasty to affirm that God's being and government may be doubted because we seem to have no visible and audible evidence. We insist that we have such evidence. Let us illustrate. We have many acquaintances, but we know that we have never seen one of them—only their external and material part; but we are satisfied of the intellectual and spiritual existence of these persons, because they have given so many proofs of intelligent thought, purpose and action—thought and purpose above all the possibilities of mere matter. So we insist that God's being and government are as fully and as clearly demonstrated by the exhibitions of intelligent thought, purpose and action in the phenomena of the universe.

Another doubt that God has revealed himself to man arises in some minds from the fact of the imperfect and gradual presentation of the assumed revelation. "If revelation is meant to enlighten and save, why was it imperfectly and gradually given? Why not complete and instantaneous? Why has it moved from dim twilight to perfect day?" We may not always know the reasons for the divine procedure; but it is certain that this gradual giving of revelation, this gradual unfolding of the divine purposes, is quite in harmony with the divine procedure in the material universe. The acorn grows by most gradual movement into an oak; the rivulet slowly widens and deepens into the river, and the dimness of early dawn into the brightness of perfect day. In man we see this same physical and mental progress. It might be asked: "Why are not children born full-grown, and capable of all physical and mental demands and duties? Why left so long weak, helpless, and dependent on the providence of others? Why not born in the fullness of intellectual power? Why left to grope in ignorance, and liable to mistake?" We may not know all the reason, but we can see great good to the parents in devolving on them all this toil and care. It improves them, and binds them more firmly to their children. We can see the good to the children in the gradual acquisition of various good habits of body and mind, and the inheritance of the wisdom of parental experience. We can see the wealth of tenderness and love, and consequent domestic happiness which grow out of the present arrangement, which could never be without it. If we could as fully understand the purpose of the divine method of communicating revelation we should no doubt see it to be equally wise and beneficent. Let us wait. "His purposes will ripen fast."

W.

Oregon Correspondence.

ALBANY, OREGON, Aug. 16, 1878.

MR. EDITOR: We sympathize deeply and profoundly with you in your affliction. Your fair city doubtless is suffering greatly in all its branches of business by the paralyzing stroke of yellow fever. The churches and benevolent associations are intent on their noble work of ministering to the relief of the sick and destitute. A dark pall, I imagine, rests over the city. Many are called to their long home, and the "mourners go about the streets." Mourning and wailing are in many houses. The stranger is nursed and cared for with almost prodigal outlay of labor and means. The poor are buried decently, if it be only in the "potter's field." Tender hands, and sympathizing hearts, and soothing words cheer the dying. The ministers of religion, both lay and clerical, perform with unwearied diligence their holy offices as angels of mercy and love. The ranks of business and letters and religion and leisure are broken and thinned, while others rush in to fill up the gap. Multitudes are rushing down, down, *down*—many perhaps prepared for the change; but, O! too many "without hope and God in the world," and "dying as the fool dieth."

Your recurring epidemics present occasions for the higher sentiments and feelings of the heart to be brought out. We are better by reason of afflictions. They not only "*work out* for us a far more exceeding and eternal weight of glory," but they "*work in* us the peaceable fruits of righteousness." What a wonderful and heaven-devised process, this, to develop and maintain high Christian character! And, O! does not all this

"Commit us heavenly
And minister eternity to us"

Surely there is a great mistake if there is not a future for man—a future "according to the deeds done in the body," enhanced and intensified in good or ill in harmony with his character here. How reckless are men—rushing on furiously in sin—when the destinies of eternity hang on the moment! That God, the offended Father of all, *can* pardon and save is wonderful! That he, sitting on his throne of justice, can justify, and yet be just! Great mystery! It is only a doctrine of divine revelation. Here is the center to which the moral world gravitates: "And I, if I be lifted up from the earth, will draw all men unto me." Glorious words of the Son of God! How they girdle the world with light and peace! How they permeate and penetrate the races! But enough; and yet the theme is as inexhaustible as its unwasting Source.

That your neighboring cities and towns are quarantining is significant. I observe from our telegrams that some are already experiencing the dreadful scourge. May the good Lord be your "dwelling-place in all generations."

I have not much news to communicate from this far-distant land that would be profitable to your readers. A reasonably large yield of our main cereal (wheat) is being harvested and prepared for the markets of the Old World. Prices will likely rule low. War increases the demand for breadstuffs and lessens the number of producers. I believe we have universal peace, or nearly so. And yet all the important events in the fulfillment of prophecy are not worked out yet, according to the fixing up of some prophecy-mongers.

A considerable rain, attended with one perceptible thunder-clap, has occurred since I penned the last sentence. I had deferred my letter till I returned. It is a rare thing at this season—*thunder* at any time. It will likely injure much wheat, as it lies sacked in great heaps in the fields, waiting to be hauled. We were just prepared (horses and hack at the door) to make a little journey to one of my preaching-places, about twenty-five miles distant. We saw the cloud looming up from over the coast range, ocean-ward. As we were in Oregon we did not disengage the horses, or make any attempt to flee. It came copiously, and before E. and I could well collect our thoughts we were drenched. Now, as the evening is so near spent, we defer our journey till to-morrow. Such is life. This communication, however, so dry and prosy, becomes moist, and is being finished now.

Our Indian war has produced quite a stir. A number of persons have been killed—perhaps twenty—and much property destroyed, consisting of cattle, horses, etc. The people in an old and well-settled portion of Oregon are fleeing, panic-stricken, in the wildest terror, leaving everything to the mercy of the savages, and the marauding white men who availed themselves of this time to commit depredations. There are the usual number of stories of cruelty and barbarity. No doubt the trouble was largely the result of the present Indian policy; but whether any other policy would accomplish better results, where so much corruption obtains, is questionable. Many of these Indians—most, perhaps—were from reservations where missionaries are employed and operating. And it seems that under the present *regime* Christian civilization lacks much of effecting the object contemplated. These renegades from the various reservations have mostly gone back to receive rations and blankets for winter. The American Indian problem is still an open question.

Some of our brethren were traveling and preaching in that region of country. Here in the Willamette valley we feel as secure against Indian raids as you do in New Orleans.

I have nearly closed my district work—one more quarterly meeting and several extra meetings, and our Conference year is out. I have had some precious seasons, like old times.

We have quite an increase to our membership at several points. But, ah! where we have sowed in tears we have failed you to reap. "God giveth the increase."

I expect to go down to southern Oregon, three weeks before Conference and hold meetings. Roseburg, the seat of our next Conference, is in that region. I hope to have a good time.

The APOCALYPSE is always a comfort to us. "Finally, farewell." Be perfect, be of one mind.

Affectionately in Christ,

T. B. WHITE.

The book editor informs us that the new Discipline and the Journal of the General Conference are now stereotyped, and we suppose both are ready for delivery. Concerning the Journal, Dr. Summers says:

"No one can imagine the labor bestowed upon this work. We have prepared a copious index, which will facilitate reference. We need not say that the Journal of the General Conference should be in the hands of all our members and friends, especially ministers and other office-bearers in the church. The journal makes a partly octavo pamphlet of 280 pages, and is put at the low price of seventy-five cents.

The pamphlet of the venerable Dr. Lovick Pierce, bearing the title, "A Miscellaneous Essay on Entire Sanctification," has also been stereotyped. The object proposed by the author is to show "how the doctrine was lost from the church, and how it may and must be restored." The General Conference at Atlanta invited Dr. Pierce to preach during the session on entire sanctification, but he was too infirm to do so. He gives his views now to the church in pamphlet form. Dr. Summers says:

He does not go into a set dissertation on the subject; nor, indeed, does he give us a formal sermon on his text—First Thessalonians v, 23, 24. But he gives a history of the doctrine, so to speak, in the Methodist Episcopal Church South, "showing," as he says, "how it was lost from the church." He seems to be a good deal like Elijah, who thought that he was left alone in his attachment to Jehovah. He fears that the doctrine is not preached as it once was, and that this great blessing is not experienced as it used to be. This gives him an opportunity to reprove the church for its defection. If he cuts deep and close, bear in mind, that "faithful are the wounds of a friend"—faithful in that the surgery goes to the bottom of the complaint, and faithful in that the design is not to give pain, but to effect a cure. After pointing out the cause of our defection, he shows us the cure.

We are not favored with a copy of the *Methodist Advocate*, published by the Methodist Episcopal Church at Atlanta, Ga., but we meet with very striking references to it now and then. This last is from the New York *Methodist*:

We have received no copy of the *Methodist Advocate* containing an article on "Acan." A friend who has seen it sends us the following remarks: "The article in the *Methodist Advocate*, entitled 'An Acan in the Camp,' strikes me as, to say the least, anything but 'dignified' or 'high-toned.' To draw it mildly, it is not a great many removes, it seems to me, from dirty blackguardism redolent of the manners, wit and dialect of the stump, or of the average ward politician. Think of a great church putting out money and employing men at this late day to conduct new-papers in this vulgar manner! A poor cause, truly, that which can be maintained only by smart sneers, cheap wit, flippant hits and wholesale denunciation. Is it any wonder that unbelievers, under the circumstances, become disgusted with religious journalism, not to say with religion itself? There is a decent, gentlemanly, Christian way to conduct controversy; and respect for the cause of religion, a decent regard for the good opinion of the community, not to say sentiments of self-respect, suggest the propriety of conducting it this, or otherwise, abstaining from it altogether."

A GOOD WAY.—Dr. Linsley, in a notice of his fourth round, among other things, says: "Subscriptions received and forwarded to ADVOCATE by preacher in charge and by presiding elder." We trust the interests of the ADVOCATE will not be forgotten at any of the quarterly meetings. The paper was never more in need of money than now. It cannot be much longer issued unless the receipts are increased. The fever is not hindering, only as it cuts off receipts. Money is the need. It is the want of it alone that embarrasses the publisher. Will our friends make what effort they can at once. Where the fever does not prevail something can be done.

Rev. J. T. Sawyer, pastor of the Southern Methodist Church in Baton Rouge, writes us, September 2, that yellow fever is increasing there, and that he is busy from morning till night, often late at night—visiting the sick and attending funerals. Sister Sawyer is also engaged in ministering to the sick. May God bless them and preserve them in the heroic performance of their arduous duties. Let special prayer be made for them, and for all faithful Christian ministers and their families, in these days of trial and peril.

The president of Whitworth Female College, Brookhaven, Miss., sends us the following:

WHITWORTH COLLEGE, Sept. 3, 1878.

DR. PARKER: The corner-stone of the new college building was laid according to appointment. The work is progressing satisfactorily. The sound of the trowel is heard all the day long. The building will be completed at as early a day as possible. The health of our city was never so good at this season. Bro. Heard, our pastor, is having a fine revival. The college will not open till October 9.

Yours fraternally,

H. F. JOHNSON.

A correspondent of the *Southwestern Presbyterian* says:

Among the faithful pastors who have stood at their posts, at the peril of their lives, in this day of pestilence, our excellent brother at Grenada, Rev. John McCampbell, D. D. (whose death is announced by telegram), is a noble example. It seems sad to us that one so richly endowed with grace, and so much honored and beloved in the church, should be sacrificed on the altar of duty; but the sacrifice is doubtless honoring and well pleasing to God.

The Nashville *Christian Advocate* publishes the following from Bishops Pierce and Keener:

NOTE FROM BISHOP PIERCE.

MR. EDITOR: Let me answer many letters in one brief note.

I have been quite sick; the doctors say I *must* lie by a week or two. Bishop McTyeire has kindly consented to hold the Western Virginia Conference for me. God willing, I expect to meet the other Conferences of my district.

All work between Conferences must decline, "until I see how it will go with me."

G. F. PIERCE.

SPARTA, GA., Aug. 30.

NOTICE.

MR. EDITOR: Please say that the very rapid spread of yellow fever in Mississippi has rendered the change which I made recently in several appointments of the North Mississippi Conference wholly impracticable, and they will therefore return to their original position, viz.: Rev. W. Kendall, presiding elder of Starkville district; Rev. W. P. Barton, presiding elder of Greenville district; Tilman Page, preacher in charge at Greenville.

Yours truly,

J. C. KEENER.

Mr. J. H. Keith, the leader of the singing in the Carondelet Street church, died on Wednesday night, September 4, of yellow fever. He had for several years been in charge of the music department of Mr. Werlein's establishment in this city. He was an upright and generous-hearted man, a gentleman of refinement, loved and esteemed by a large circle of friends. It is with sorrow that we chronicle his death. The last time we heard him was at the funeral of Maj. Austin, when he sang with great sweetness, solemnity and power:

"Jesus, lover of my ...
Let me to thy bosom ..."

His illness was of short duration, but we learn that he died trusting in Christ.

The *Southern Methodist*, published at Louisville, Ky., Dr. A. H. Redford, editor—has begun its career, and we trust a long and successful one. The first number has reached us, and gives earnest of an excellent, well-conducted journal. It is a sixteen-page weekly, about the size of the New York *Methodist*. Price $2 a year. Dr. Redford is a practical writer and has large experience in journalism, and will doubtless make a paper that is worth paying for. We wish him abundant success in the enterprise.

We deeply regret the death of Mrs. Julia R. McAnally, wife of Rev. H. McAnally, D. D., editor of the St. Louis *Christian Advocate*. She died in great peace, August 29. She had been in failing health for several months, and much of the time was in great but most patient suffering. We tender to the bereaved our sincere condolence in their severe affliction.

Rev. J. E. Foust, of the Alabama Conference, will have the sympathies and prayers of his brethren and friends in his bereavement. His estimable and saluted wife, Mrs. Martha Louisa Foust, died at her mother's residence, near Brookeville, Miss., September 2. Her obituary, written by Rev. R. G. Porter, will appear in our next number.

Rev. N. W. Wilson, D. D., pastor of the Coliseum Place Baptist Church of New Orleans, died of the prevailing fever on Friday, September 6. Dr. Wilson was in the prime of life and a devoted and useful preacher. He has fallen at his post while nobly and heroically laboring for the welfare of his people.

Centenary Female College, Summerfield, Ala., opens October 1. We learn that the prospects of this institution are flattering. President McVoy has done well in the past, and his efforts deserve to be crowned with abundant success. See the card of the college in another column.

The latest dispatches from Vicksburg announce that Rev. T. B. Conaway is very low, but improving. We earnestly pray that his life may be spared.

We know of no other way by which to keep the love of the world out of our heart than to keep in our hearts the love of God; and no other way by which to keep our hearts full of this love of God than building ourselves upon our most holy faith. That denial of the world which is not possible to him that is dissevered from the gospel testimony is possible, even as all things are possible to him that believeth. To try to live without faith is to work without the right tool or the right instrument. But faith worketh by love; and love is the way of expelling from the heart the love which transgresseth the law, and to admit to its receptacles the love which fulfilleth the law.—*Chalmers.*

If we talk with the world for the pleasure it affords, we shall be likely to be among the first to be reconciled to the freedom and laxity it allows. The world is not brought up to God, but we sink down to the world; the drop becomes of the consistence and color of the ocean into which it falls, the ocean itself remains unchanged.—*Dr. James Walker.*

The Publishing House.

To the Creditors and Friends of the Methodist Episcopal Church South:

At a meeting of the Book Committee, August 15, 1878, the following preamble and resolutions were adopted, viz.:

Whereas, We have ascertained that the indebtedness of the Methodist Publishing House is about $300,000; *And whereas*, From the experience we have had in operating the house, we are satisfied that the house is self-sustaining, and that we can, by the application of strict business principles, make a profit annually—the amount we are not prepared to state; *And whereas*, We are satisfied that we cannot pay the interest on this debt at its present rate, and pay any part of the principal, with or out of the present business of the house, but do believe that we could meet the interest on the above amount if fixed at four per cent. per annum, in addition to the annual expenses of the house; *And whereas*, We have requested the creditors of the house to postpone their debt for a period of twelve months from the first of July, 1878, and we have responses from so many as to leave no reasonable doubt as to the action of the remainder of the creditors; *And whereas*, We do not believe that we shall be able, at the maturity of this paper, to pay one dollar of the principal of said indebtedness; but shall be driven to the necessity, when it falls due, of asking another extension, and so at the end of the next twelve months, if indeed we should be so fortunate as to secure another extension, and so on indefinitely, until the patience of our creditors shall have become exhausted by a succession of broken promises; *And whereas*, We believe that the inevitable result of this policy will be certain ruin and bankruptcy if persisted in, in which event we believe that the property of the establishment will be sacrificed, to the injury of the house and creditors; *And whereas*, We believe that if this debt is to be paid by the Publishing House, it can only be done by degrees, at the end of many years of successful operations; and in order to do this we are satisfied of the necessity of extending the debt for a term of years, at a low rate of interest; *And whereas*, We believe that the present property, and all that the Publishing House may acquire in the future, should be pledged to the security of all the creditors of the house, equally and alike (which they would not have if we should pay one; therefore, be it

Resolved, That in the opinion of this committee the only practicable method of dealing with this vast indebtedness is to issue bonds of the denominations as follows: $50, $100, $500, $1,000 bearing interest at the rate of four per cent. per annum, payable at Nashville, Tenn., on the first days of January and July of each succeeding year; the principal of the bonds to be payable as follows: 30 10s, and to be secured by a mortgage to be executed on all of the property of the Publishing House, both real and personal, and the house and property kept insured by the agent; for its value, in two or more good insurance companies, for the benefit, in case of its destruction by fire, of the holders of these bonds.

Be it further resolved, That the agent have printed circulars embodying the sense of these resolutions, and have the same advertised in the central and all the local papers of the church, inviting the friends and editors of the church and house to subscribe to this loan, and that he have prepared for this purpose subscription papers, which he will cause to be properly distributed and circulated, asking friends and creditors to subscribe, on condition that the amount subscribed shall in the aggregate reach the sum of $300,000 the same to be due and payable on the first day of May, 1879, at which time the bond is to be delivered.

And be it further resolved, That it is the opinion of this committee that the agent, the said J. B. McFerrin, should visit, in person, as many of the Conferences, soon to meet, as possible, and to be represented at such as he cannot attend in person by some suitable agent, and impress the ministers and members of the different Conferences with the fact that, unless this loan meets with favorable consideration from the friends of the house and church, and creditors, the committee is satisfied that there will be no alternative but to surrender the property to the trustees under present mortgages, to be sold by them for the benefit of the holders of the bonds, and leave the remainder of the debt, which will be large, to be paid by the church when and in such manner as the General Conference in its wisdom may provide;

And be it further resolved, That the agent be instructed to have prepared a form of mortgage and bond in accordance with the foregoing resolutions.

This plan will make an annual interest not exceeding $12,000. This, we believe, the house can and will pay, as well as create a sinking fund with which to take up the principal.

On the foregoing the agent makes the following statements:

First. He believes it to be in the interest of those holding claims against the Publishing House, in the shape of notes, open accounts, or second mortgage bonds, to exchange these for the proposed four per cent mortgage bonds, for the reasons: (1) That the house, machinery, fixtures, and all that we have, are covered by first mortgage bonds and prior liens; and if the payment of these be enforced—and they will be if some arrangements are not made—it will take all the property to satisfy these claims, leaving nothing for unsecured creditors. (2) He believes that with the change of all the liabilities into a bonded debt, drawing only four per cent, that the house will be able to pay the interest and create a sinking fund that will finally extinguish the principal. (3) He fears that with the present heavy debt, principal and interest, the house will never be able to meet its liabilities. Four per cent. bonds upon negotiable securities is a good investment. Here is a fair chance for the creditors to save themselves and sustain the house.

Second. The agent suggests that here also is a good opportunity for the church and its friends to relieve themselves of a most oppressive burden. The church cannot repudiate; the church cannot bear the odium of bankruptcy in her great connectional enterprises; the church must meet her pecuniary responsibilities. Here is an obligation which by general consent is binding upon the whole church, as recognized in a resolution of the late General Conference. There may have been mismanagement or prodigality; no matter—the church contracted these debts through her authorized agent, and she must shoulder the responsibility. A few hundred brave souls can meet and overcome the present embarrassments, and yet have a handsome income for themselves and their families after them. The bonds of the house, put on the footing proposed, will be equal to any four per cent. bonds in this country. One hundred and twenty thousand dollars will remove all the first mortgage bonds and liens, and this amount we propose to raise without delay. Then the creditors exchanging their claims for four per cent. bonds, the work is about done, and the house will go forward without impediment and become a great power for good. We cannot afford to give up the *Christian Advocate*, the Sunday school literature, our Discipline, hymn-book, and other standard works. The Publishing House must not go down. Nearly eight hundred thousand members and a million of friends cannot stand by and see it topple into ruin. Send your name for ten thousand, one thousand, five hundred, one hundred dollar bonds, and the work is done.

Understand, the bonds will not be issued for the money expected till the amount is fully pledged to free the institution from all its liabilities, and put it fairly on the ground indicated in the foregoing preamble and resolutions. Let the members of the church, and the friends of sound Christian literature, and of the laboring classes, rally to the standard, and a noble work will be accomplished.

Please send your response to the undersigned designating how many bonds, and of what denomination you will take.

J. B. McFERRIN, Agent.

Periodicals.

—The Church Offering is a collection of anthems and chants adapted to all the exigencies of the church, together with a variety of pieces for special days. So says the title-page. We begin, from a circular from the publishers, that "the church" referred to is the Protestant Episcopal Church. Why it is not so put on the title-page we do not know. The collection, however, is a valuable one, and will commend itself to other churches as well as the church, although specially adapted to the Protestant Episcopal Church service. A glance at the index shows that in this book there is a full chant service covering 20 pages, a full anthem service covering 20 pages, and anthems, etc., for occasional use, covering 44 pages. And of each kind there is a variety provided. Christ is there are beginning Gloriosa, etc. The work is by L. O. Emerson. Published by Ditson & Co., Boston, New York and Philadelphia.

—The September-October number of the North American Review contains the following articles: Is the Reformer any Longer Needed? by George W. Julian; The Readjustment of Vocations, by William T. Harris, LL. D.; Torpedo Warfare, by D. D. Porter, Admiral U. S. Navy; What is Inspiration? a symposium, by Rev. F. H. Hedge, D. D., Rev. E. A. Washburn, D. D., Rev. Chauncey Giles, Rev. M. P. Newman, D. D., Most Rev. James Gibbons, D. D., Archbishop of Baltimore, and John Fiske; Civil Service Reform, by John Jay, chairman of the commission on the New York custom-house; Alfred de Musset, by T. S. Perry; Kin Beyond Sea, by the Right Hon. W. E. Gladstone, M. P.; Contemporary Literature. Published at 30 Broadway, New York, and for sale by book-sellers and news dealers generally.

—The London Quarterly Review, July, 1878, American edition the Leonard Scott Publishing Company—contains the following articles: 1. Martin Joseph Routh. 2. The English Woman at School. 3. The Duke of Wellington and the Aristocracy. 4. Lambeth Palace. 5. Madame du Deffand. 6. The Block in the House of Commons. 7. Catherine of Russia. 8. The Crown and the Army. 9. The People of Turkey.

—The October magazines are beginning to appear. First to hand received is Frank Leslie's Sunday Magazine. It is, as usual, profusely illustrated, and abounds in fresh and entertaining articles. No better number has been issued than this one for October.

—The American Agriculturist for September is profusely illustrated and filled with valuable reading matter. This periodical is equally welcome to the country and the city home. It is entertaining and instructive to all classes of people.

—Golden Shore is another little book of songs for the Sunday school, and of about the average merit. By J. F. Kinsey. Published by F. W. Helmick, Cincinnati. Price, 30 cents.

—The Farm Journal for September is replete with seasonable information for our Southern planters.

—The Southern Cultivator for September is an unusually fine number of this excellent periodical.

—Vick's Illustrated Monthly for September is a very beautiful number of this publication.

The Fever Report.

The *Daily City Item* publishes the following tabulated statement of the yellow fever in this city. It will be seen that up to twelve M., September 6, there had been 1,393 deaths from yellow fever.

DAILY RECORD FOR 1878.

	New Cases.	Total.	Deaths.	Total
July 21	—	2	—	7
July 22	—	—	1	8
July 23	—	13	2	10
July 24	2	21	1	11
July 25	2	23	2	13
July 26	11	30	5	18
July 27	18	51	3	21
July 28	—	51	7	28
July 29	21	80	5	33
July 30	21	101	1	34
July 31	30	131	6	40
August 1	24	159	7	47
August 2	36	195	7	53
August 3	—	—	7	60
August 4	20	215	11	71
August 5	25	240	12	83
August 6	33	316	7	90
August 7	57	373	8	98
August 8	30	403	11	109
August 9	41	444	12	121
August 10	35	479	5	126
August 11	33	512	10	136
August 12	31	543	12	148
August 13	46	589	12	160
August 14	137	726	17	177
August 15	38	764	17	194
August 16	38	802	14	208
August 17	44	846	17	225
August 18	135	981	14	239
August 19	119	1,100	15	254
August 20	126	1,226	15	269
August 21	119	1,345	11	280
August 22	121	1,466	21	301
August 23	1	1	—	301
August 24	123	124	21	322
August 25	141	265	11	333
August 26	103	368	21	354
August 27	2	370	11	365
August 28	2	372	11	376
August 29	2	374	11	387
August 30	2	376	11	398
August 31	2	378	11	409
September 1	2	380	11	420
September 2	2	382	11	431
September 3	212	1,119	12	1,443
September 4	281	1,400	12	1,455
September 5	20	1,420	12	1,467
September 6	26	1,446	12	1,479

—On the Profit of Adversity.—It is good that we have sometimes some troubles and crosses; for they often make a man enter into himself, and reconsider that he is there in banishment, and ought not to place his trust in any worldly thing.

It is good that we be sometimes contradicted, and that men think ill or unduly of us; and this, although we do and intend well.

These things help often to the attaining of humility, and defend us from vain glory; for then we are more inclined to seek God for our inward witness, when outwardly we be contemned by men, and when there is no credit given unto us.

And therefore a man should settle himself so fully in God that he need not to seek many comforts of men.

When a good man is afflicted, tempted or troubled with evil thoughts, then he understandeth better the great need he hath of God, without whom he perceiveth he can do nothing that is good.

Then also he sorroweth, lamenteth and prayeth for by reason of the misery he suffereth.

Then he is weary of living longer, and wisheth that death would come, that he might depart and be with Christ.

Then also he well perceiveth that perfect security and full peace cannot be had in this world.—*Thomas A'Kempis*.

Suffering well borne is better than suffering removed. When we reach the blessed garden above we shall find that out of the very bruises and wounds over which we sighed and groaned on earth, have sprung very best graftches, bearing most precious fruit for eternity.—*Bushnell*.

Publisher's Department.

VANDALIA LINE. The attention of our readers and the traveling public is called to the notice of the above line. For parties going East by way of St. Louis there is no better, more comfortable, accommodations and elegant palace cars, gliding noiselessly, swiftly and safely along over a track so smooth that one is almost unconscious of motion unless he chances to look out of the window. Offer for the time a home unequaled in splendor and luxuries each by anything the most fastidious traveler of the past generation, or even dreamed of. The popularity of this old and reliable road is increasing rapidly and steadily on the increase. The efficient and well-known and highly respected general manager, O. Simpson, are fully appreciated by the traveling public.

The Crescent Mutual Insurance Company is the oldest local one of any fire insurance company in this city, having been organized in 1849. Its president, Thomas A. Adams, has been at the head of its affairs; this vast experience in insurance science and careful management have made him the highest authority on all questions touching underwriting.

The secretary, H. V. Ogden, is well known in the commercial community as an able and competent business man, and has made most judicious selections.

The capital fully paid, surplus and reserve, with assets as stated in the statement on this page.

During the summer months many of the wealthy families who live at the Grand Hotel, New York, during the winter, go active to Newport, the pride and boast of their country seats. At this time a part of this great hotel, with its many rich rooms and fabulous suites, are thrown open to the humbler visitor to New York at a very reasonable rate of charges. Of all New York hotels the Grand, on Broadway and Thirty-First street, is the best located for the summer visitor.

Crawford House, Cincinnati. This hotel, under the management of Lewis Vanden, is one of the most popular in the West. Parties going to Cincinnati should not fail to stop there. The terms are only $2 a day.

The Great Jackson Route is now making the quickest time to New York ever known, leaving New Orleans daily at 5:45 P. M., and arriving at New York at 6:35 A. M. Allowing for the difference in time between the two cities, the run is made in the unprecedented time of fifty-nine and three-quarter hours. This quick time is made only by the Great Jackson Route, and is the result of its enterprise in rebuilding its track with steel rails and new ties, at heavy expense, and the thorough system of ballasting that has been undertaken. This fast train will be of great advantage to the people of this city, which it is hoped they will show their appreciation of by their patronage. Only one change of cars, which is made at Columbus, Ohio, where breakfast is taken in the splendid dining hall at that place at 8 A. M.

This route also makes the quickest time to Boston, arriving at 2.45 P. M. Actual running time, sixty-seven and one-half hours. This makes it the most desirable route for all New England points. The time to all intermediate points is correspondingly less, thus making this *the quickest and best route to all the Southern and Eastern cities*.

Excursion tickets to Waukesha, Oconomowoc and all the Northwestern summer resorts, to Niagara Falls, Put-in-Bay, etc., at reduced rates, with the quickest time ever made by any line, and only one change of cars.

We refer parties needing steam engines, boilers, mills, gins, presses, etc., to the advertisement of H. Dudley Coleman & Bro., No. 42 Union street, New Orleans, La., they being manufacturers and dealers of well-established reputation.

Mr. E. E. F. Ross, one of the staff of this paper, is now traveling through the West and East on business connected with the Advocate. Any attentions shown him will be appreciated.

POPULAR FAVORITES.

The Floral Riches Cologne-Water, Musta Bouquet and Pet Rose handkerchief extracts made by Dr. Price, are becoming popular favorites. *Dr. Price's Floral Riches* is the finest Cologne or toilet-water made, and is in high repute among clergymen, public speakers and invalids for its fine, refreshing fragrance.

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Dr. Wilhoff's Anti Periodic or Fever and Ague Tonic.—Wilhoff's Tonic has established itself as the real infallible Chill cure. It is universally admitted to be the only reliable and harmless Chill medicine now in use. Its efficacy is confirmed by thousands of certificates of the very best people from all parts of the country. It cures malarious diseases of every type, from the shaking agues of the lakes and valleys to the rag ng fevers of the Gulf zone. Try it. It has never been known to fail. Wilhoff, Finlay & Co., proprietors, New Orleans. For sale by all druggists.

Pozzoni's Medicated Complexion Powder is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, add other, or leave black spots in the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 667 North Sixth street, St. Louis (Lindell Hotel.)

For particulars regarding Electric Belts address Pulvermacher Galvanic Company, Cincinnati, Ohio.

NEW ADVERTISEMENTS.

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CHILLS AND FEVER CURE.

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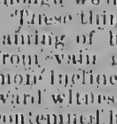

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Farm, Garden and Household.

COOKING CHICKENS.

For broiling, split a chicken down the back, clean and wash thoroughly, twist the tip of the wing over the second joint, wipe the body dry, inside and out, with a clean meat cloth (never with a wiping towel,) spread it out, and with a rolling-pin or potato-masher break the projecting breast bone, so that the chicken may lie flat on the gridiron when ready to broil. Set it in the ice-chest for several hours after cleaning; still better if it is left there all night, and thus be sure it is well aired.

About an hour before time to cook the chicken put the giblets into a small skillet with a little pepper; pour in a cup and a half of boiling water, and set it where they will boil gently till quite tender. Then salt them, take up and chop very fine; sifting over a little flour. When sufficiently fine, return them to the water in which they were boiled, stirring occasionally as it thickens. Beat to a smooth paste three tablespoonfuls of butter and one of flour, ready for use when the chicken is cooked. Put the gridiron over a clear but not fierce fire. When hot rub the bars with a clean cloth dipped in nicely-clarified drippings or butter, and place the chicken over. Sprinkle on a little black pepper. Turn often to prevent scorching. When of a delicate brown on both sides, but not more than half cooked, sprinkle on both sides what salt is needed and a little more pepper. Leave it over the fire a moment for the seasoning to penetrate, then put it into a steamer or farina kettle (a steamer is much the best large enough at the bottom to keep the chicken in good shape. Spread over it the butter and flour that has been made ready, and then cover or "smother" it in rich cream, if plenty, or add more butter and cover with milk. Cover very close, if a farina kettle is used, so no steam may escape, and set it into the receiver or lower kettle, in which there should be enough boiling water just to touch the bottom of the upper kettle. Let it simmer or "smother" in the cream and seasoning from fifteen to twenty-five minutes, according to the size of the chicken.

When about ready to take up, pour the gravy in which the giblets are simmering over it; then take the upper kettle out of the receiver, set it over the stove, let it boil up briskly two or three minutes, stirring the liquid gently, without disturbing the chicken, till it all thickens; then lift it carefully to a platter on which are slices of nicely-toasted bread, and pour the gravy about it.

These directions are long on account of the minute specifications, but the whole work can be done in thirty-five minutes, and if on a faithful trial this is not conceded to be vastly superior to the common specimens of dried-up, tough broiled chicken we shall be disappointed. For those who like highly-seasoned food a very small sprinkling of savory herbs or a little tomato catchup may be thought an improvement.

Fried chicken should be prepared in a similar manner. Fry carefully in hot butter or lard till delicately brown on both sides, then treat as broiled chicken.

Until chickens are full-fleshed and suitable for baking this double cooking is the only way we are acquainted with to secure a wholesome and palatable article.

When old and tough, baking chickens may be prepared in a similar way, only reversing the order—"smothering" first, an hour, if very tough, in water, instead of cream, and bake till well browned.—*Christian Union.*

COWS HOLDING UP MILK.

A correspondent of the *Country Gentleman* summarizes the physiological peculiarities of the mammary glands of the cow in the following manner, thus explaining why cows can hold up their milk:

The bag or udder is divided into four parts, entirely distinct from each other, except as they are held together by membranous ligaments. The milk in each is held in coalmont tubes, which, like the roots of a tree, are all concentrated into one, just above the teat—the milk entering that funnel-shaped organ by a single channel. Just at the upper end of the teat the walls of this channel are contracted, and the contraction is surrounded by a band of muscular fibers. The will of the cow can operate on this band, contracting or expanding it at pleasure, making it operate like a valve. At the junction of each smaller tube with a larger one is a similar contraction and band, also under the control of the will. Ordinarily these bands are contracted as in the neck of the bladder, so that the milk has to crowd its way through them to get from the smaller into the larger tubes. This is an admirable arrangement for sustaining the weight of the milk equally in all parts of the udder, preventing it from pressing heavily upon the teats. When the udder is full, if the milk is drawn out of the teats, relieving the pressure in them, it requires a vigorous effort of the will of the cow to prevent the pressure above from crowding the milk down to fill the vacancy. If the udder is only partly filled, she can hold the milk back more easily, and the less there is in it the more easily she can maintain the tension of muscular bands necessary to prevent entirely the milk from flowing through them. When the milker first takes hold of the teat and begins to milk, the excitement causes the cow to contract the bands so firmly as to hold back the milk perfectly for a time. But presently this vigorous contraction will begin to slacken, and the milk will pour through, and if all is quiet she will relax the bands fully, when the milk settles down upon the teats, and it quickly drawn it can all be milked to the very last drop. But this perfect relaxation will only last for a short time. If the milk is not soon extracted she will soon begin to tighten up the muscular bands again, and the last part will be held back and permanently retained when the milker probably thinks he has got it all, because it stops coming. A cow should, therefore, be milked quickly as well as quietly. A calf will draw her milk in three minutes, and a milker should come as near that time as possible. If the time of milking is much prolonged she will become impatient, and be sure not to "give down" perfectly. The quietest and quickest milker gets the most and best milk, because he gets all the "strippings," which are the richest part.—*Kansas Farmer.*

STEWED POTATOES.

Your potatoes must have been previously boiled and cold, and before going farther let us tell you how to boil the potatoes in their skins. First wash them well; use a small scrubbing-brush to get all the dirt out of the eyes and eyes. If this is not well done there will be an earthy, disagreeable flavor, which will spoil all. We emphasize this, for no succeeding pains in cooking will or can remedy it. Put them on in salted boiling water. Let them cook quickly, but not furiously; try them with a fork, and as soon as they are done—not a moment before—take them from the fire and pour off the water at once. Set the pot back on the fire again, without the cover, to dry any moisture which remains.

If potatoes are put into cold water they will be soggy, and the same result will follow if they are left in the water after they are done. For stewed potatoes, they must be done in the morning or on the previous day. They will not taste the same if warmed up when just boiled. Pare them nicely, taking off the skin only, not with a great piece of the potato to throw away. There is often great and unnecessary waste in peeling potatoes. Cut them up into dice and put them into your stew-pan or use a porcelain omelette pan, add a teacup of good milk—cream is better if you have it—a good piece of butter, salt and pepper to taste. Let them cook slowly, stirring often. They cannot be cooked in less than ten minutes, and fifteen is better. Serve them hot. They should be rich and creamy when done; if thin and watery, depend upon it you have not followed the directions carefully. We have been so minute in our directions that we must reserve the remainder until next week. In the meantime let us hear from you if you care for our "hints," and if you find them helpful to you. If you desire information on any other points, we will gladly do our best to assist you.—*Intelligencer.*

THE TOAD.

Not only are toads harmless, but they are absolutely and directly useful to us, perambulating our fields and gardens at night, and devouring vast quantities of injurious insects which could never be destroyed by the hand of man. The mode in which a toad takes his prey is very curious. The singularly beautiful eye of the toad is as quick as it is bright, and if within the range of its vision an insect or a grub should happen to move, the toad is sure to see it, and nearly certain to catch it. First, the toad holds its head as high as possible, so as to make sure of its prey, and then crawls slowly toward it, preferring to get under it, if possible. When it is nearly within reach it gazes intent at the insect, its mouth being brought nearer and nearer; something pink then flashes from its mouth, and the insect vanishes as if by magic. The pink flash is the tongue of the toad, which is formed in a rather curious way. The base of the tongue is fixed close to the lower jaw, and is long and tapering, the tip pointing down the throat when it is at rest. When, however, it is used for catching prey, it is thrown out with a sort of "flick," and the tip, which is covered with a glutinous secretion, adheres to the insect and conveys it down the toad's throat before the prey has time to make an effort for escape. When the toad swallows its prey it does it with a mighty effort, during which the eyes almost disappear, the size of the insect having little to do with the vehemence of the demonstration. Sometimes, when a large beetle is swallowed, it does struggle, but too late, and for some time its struggles may be seen through the thin and ribless sides of its captorer, the toad sitting the while in perfect composure, not in the least affected by the scratchings and kickings that are going on in its interior.—*The Lancet.*

RAISING POULTRY FOR MARKET.

In an article on poultry the Philadelphia *Times* says:

As a general rule we do not think farmers pay enough attention to the production of poultry for sale. Carefully kept accounts will demonstrate that one pound of poultry can be produced at about half the cost of the same weight of beef or pork, and always meet with a ready market. Another advantage is that it can be attended to quite as well, if not better, by women and children than by men; thus economizing the labor of the whole family, and directing it into the production of profit for the general purse.

Try the experiment of allowing the children, if large enough, to take care of the poultry for a share of the products, either in eggs or in dressed poultry. Charge them with all the food consumed, and credit them with all the eggs and flesh consumed by the family, and note your percentage in the speculation, and the benefit it has been to them.

The *Maryland Farmer* puts it in this way:

If farmers who think poultry does not pay would give their feathered stock to their sons or daughters, with permission to enjoy and own, any profit that might accrue from them, they would soon be convinced that "there is something in it." There certainly is no more health-promoting exercise than that afforded by caring for or having the management of a flock of poultry; and if the flock is one of any of the pure breeds, there is, in addition to the exhilarating influence, an enthusiasm that causes what might otherwise be considered a task to become a pleasure, and therefore profit and pleasure are combined. A young lady of Bethel, Pa., during the year of 1871, kept a strict account of all expenditures for feed, etc., for her yard of fowls, and at the regular market prices for eggs and chickens, and she cleared above all expenses $300, besides having more stock on hand than she started with. Is not this an incentive sufficient to awaken an interest among the numerous fair readers of the farmers in favor of gallinaceous stock? It is certainly worthy of emulation.

ACREAGE REQUIRED FOR A COW. How much land is required for the support of a cow? This question depends so much for an answer on the circumstances of the soil as not to admit of a very definite answer. In a dairy competition in Jefferson county, N. Y., in 1857, the first prize dairy, of sixteen cows, was kept on thirty acres of land; the second premium dairy, of eighteen cows, on sixty acres; the third dairy, of thirteen cows, on thirty acres; the fourth, of twenty-nine cows, on fifty-five acres; the fifth, of twenty-eight cows, on ninety acres. Mr. Schuli, of Little Falls, N. Y., estimates that the land in pasturage and hay requisite for the support of a cow is three acres; and this is the estimate of Mr. Carrington for moderately good dairy farms in England. In Belgium ten acres of land support two cows, one heifer, and one yearling or calf; but when the calves are sold off young, and cows in full milk are only kept, the proportion is two cows to seven and one-half acres. Colman estimates three acres of pasture as requisite for a cow in Berkshire county, Mass., while in some towns two acres of pasturage are sufficient. Mr. Farrington, in the report of the American Dairymen's Association, thinks that on the average four acres are required per cow, for summer and winter keep; while Mr. N. A. Willard thinks that in Herkimer county, N. Y., one and one-half to two acres of pasture per cow will answer, and in some exceptional cases one acre.—*Scientific Farmer.*

HUNGARIAN GRASS FOR COWS.—The following is the testimony of Dr. Lorlug respecting Hungarian grass: "I believe I can make more milk with this grass, cut and mixed with corn meal and shorts, than I can with the best timothy hay cut and mixed in the same manner. And when you remember that you can raise on ordinary land, by sowing the seed of Hungarian grass late in June, from two and a half to three and a half tons of good fodder to the acre, and that this crop can be sown after we have ascertained whether we are to have a good crop of hay or not, you will see the value of this grass. I have such a high opinion of it that on my own farm I have this year and last year raised from seventy-five to one hundred tons of it for the purpose of feeding to my milch cows during the winter."

CHARCOAL FOR FOWLS.—There is one thing which Nature does not supply, and which civilization renders quite necessary to fowls. It is charcoal. Charcoal made of wood does not answer the purpose. It has no taste of food, is not attractive to the fowl, and is seldom eaten. But if any one will put an ear of ripe corn into the fire until the grains are well charred, and then shell off the corn and throw it to the flock, he will see an eagerness developed and a healthy constitution brought about which will make a decided improvement. All pale combs will become a bright red, that busy song which precedes laying will be heard, and the average yield of eggs will be greatly increased.—*Germantown Telegraph.*

SPICE SALT.—You can make this very nicely by drying, powdering and mixing, by repeated siftings, the following ingredients: One quarter of an ounce each of powdered thyme, bay-leaf and pepper; one-eighth of an ounce each of marjoram and cayenne pepper; one-half of an ounce each of powdered clove and nutmeg; to every four ounces of this powder add one ounce of salt, and keep the mixture in an air-tight vessel. One ounce of it added to three pounds of stuffing, or farcemeat of any kind, make a delicious seasoning.—*American Agriculturist.*

POTATOES PLANTED DEEP.—We tried the experiment this year, on several alternate rows of potatoes about thirty rods long, of planting a part about two or three inches deep and another part five inches deep. The latter invariably produce about twenty to twenty-five per cent. more potatoes, the treatment in every other respect being the same. They were cultivated flat, which always give more than when ridged.—*Rural Home.*

FISH FRITTERS.—Take salt codfish and soak it over night. In the morning throw the water off the fish, put on fresh, and set on the range until it comes to a boil. Do not let it boil, as that will harden it. Then pick it up very fine, season with pepper, mace, and perhaps a little salt. Make a batter of a pint of milk and three eggs, stir in the fish, and fry in small cakes. Any kind of cold fish makes nice fritters.

Journalism is a glorious calling.—*Cleveland Herald.* Yes, when you don't mind sitting up all night and doing without a home on Sunday.—*Louisville Courier Journal.*

IT IS WELL KNOWN.

Many grocers sell Dr. Price's Cream Baking Powder at the same price of the cheaper kinds, and, as they pay more for it, make less money; hence they never sell it unless the purchaser demands it. Pure articles cannot be made as cheap as those that are adulterated.

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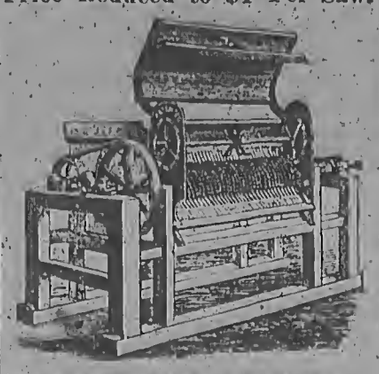

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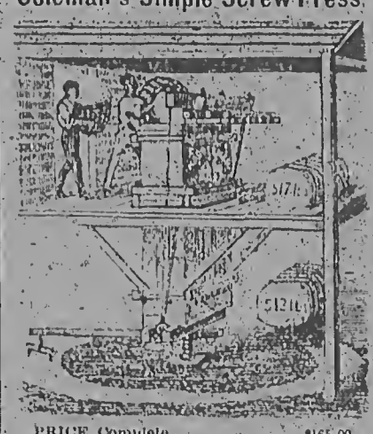

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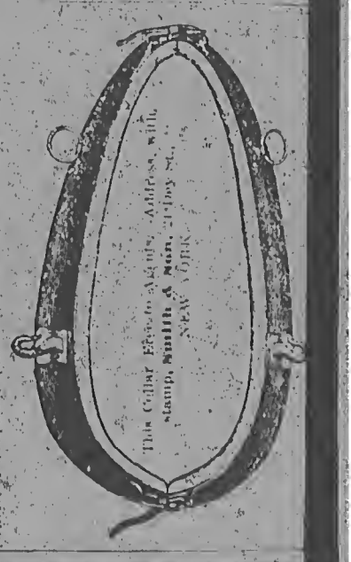
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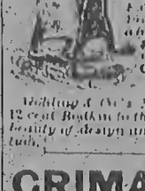

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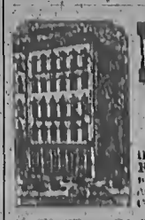

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SCIENTIFIC.

—A new variety or preparation of cotton is now sold, which, being absolutely free from impurity, makes a better absorbent than the usual commercial cotton.

ELECTRIC LIGHT PHOTOGRAPHY. An architectural photograph of a large building has been taken in Dundee by means of the light from a Gramme dynamo-electric machine of a power equal to eight hundred candles. The view was taken by fifteen minutes' exposure in a crowded thoroughfare, during a drenching rain, and within an hour of midnight. The photograph could not have been taken so well by daylight, for the falling rain would have obscured it.

—The number of new species of plants which continue to be discovered in Florida is remarkable, and it shows how little the peninsula has been explored. The yellow water lily, discovered by Audubon, so long ago, was thought to be a myth till recently rediscovered by Mrs. Mary Treat. The lady botanists are particularly fortunate in botanical discoveries. Now it is Miss Mary C. Reynolds, who has discovered there a new Baptisia, which has been named and described as *B. calycosa*, in a recent number of the *Botanical Gazette*, by Mr. M. M. Cauley.

—Prof. W. H. Niles, in a paper read at a late meeting of the Boston Society of Natural History, gave the results of three summers' observations among the glaciers of the Alps, especially with reference to the amount of erosion performed by glaciers. He estimates the relative agency of glaciers and subglacial streams in the erosion of valleys as follows, viz.: that the subglacial streams are of primary importance in working in advance of the ice in deepening and enlarging grooved valleys, and that the glaciers abrade, modify, and in a measure remove the prominent portions left by the streams and give them the well-known glaciated surfaces.

—A writer in *Science* observes that all grass animals eat a great quantity of earth. Earth seems comfortable to their insides, and it is certain that they enjoy it. He used, while a horse, he says, while being regularly fed on hay and corn, and not turned out to grass, placed for a little dirt. Finding out this, I sometimes let him go to a hedge-bank, slackened the rein, and watched him scoop out with his tongue earth enough to fill a pint pot. This, I think, is the reason why a horse so often stirs up the mud in a pond with his hoof before drinking. Many horses will paw the water even when drinking a clear stream, giving their riders the fear that they want to lie down in it."

—A writer in the *American Naturalist* calls attention to one mode of the distribution of fresh-water mussels. Mr. Dawlish contended that the young of fresh-water mussels, by being attached to pond weeds, may be transferred by birds from one lake to another. Mr. E. E. Call has observed this, and states that it is a commonly observed fact that Limnæ and Planorbes do attach themselves to aquatic plants and are carried about by birds. He quotes the same observed by Mr. Arthur E. Guy, of Danversport, Mass., who has in his collection the foot of a waterfowl to which is attached a bivalve shell, the bird having been caught and firmly held by the mollusk. A newspaper lately contained the statement that a bird was found held sooner by a bivalve on the foot, thus some such method as this may be able to account for certain facts in the dispersion of fresh-water shells.

—Lieut. Lyle, of the United States Army, has made some interesting observations on the food of the rabbit. After detailing in the *American Naturalist* his experience in feeding young birds, and testing their decided preference for beetles and other insects, showing that they ate seeds only when there was a lack of insects, and that for every cherry or grape they ate they destroyed thousands of injurious insects, he says: In the Springfield Armory grounds twenty-three pairs of robins were known to be nesting in one month. It was estimated that, as one young robin was found to be capable of eating 72 large beetles in one day, it is not unreasonable to assume that each bird would destroy at least 100 insects per day, taking them as they come, small and large. Hence the forty-six birds known to feed on these grounds and vicinity would require 4,600 insects each day, or in thirty days they would dispatch 138,000 insects.

—In the Proceedings of the Philadelphia Academy of Natural Sciences, just issued, some remarks are reported, made at the meeting of the second of April, on the red maple. In the flowering of this species all the flowers on all trees appear perfect on expanding, so far as seen by the observer; but there is a brief rest then, and on the starting of the new phase of growth the styles elongate on some trees, the stamens going no further with their development. On other trees the pistil grows no more, but the filaments elongate and the anthers finally become pollen-forms. The trees were practically dioecious. The female trees were scentless, but the males were odorous and attracted sand-wasps; but, as they did not visit female trees, fertilization is effected by the wind. Ten trees were examined—trees from ten to fifteen years old. 37 did not flower. It were females and 60 males, showing about one-third more males than females. A red maple tree of either sex seemed to retain its special sexual character through life, in this respect differing from the silver maple (*Acer dasycarpum*), in which, though rarely, a branch will issue from a female bearing male flowers. But when this is the case said male branch has never been known to resume its female characteristics. It is suggested that, as odor is said to be given to plants that are entomophilous, and the maple is an anemophilous one, the sweetness in this case may be the hereditary remains of past usefulness.

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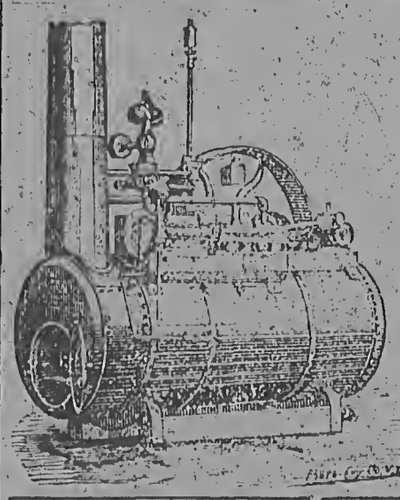

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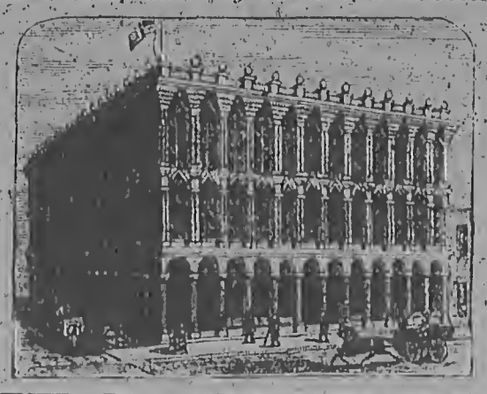

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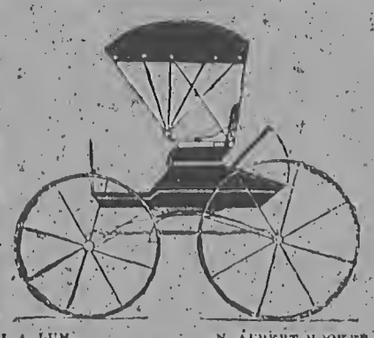

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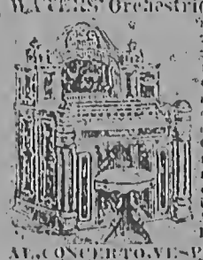

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Church, School, Fire Alarm, Chime and Tower Bells, Chimes and Peals, Improved Mountings, Hangings, etc.
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DITTER & CO., No. 23 N. Howard St., Baltimore, manufacture WIRE RAILING for Cemeteries, Balconies, etc. Sieves, Venders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc.

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MISCELLANEOUS.

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H. H. BROAD, Master. THEO. JONES, Clerk,
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BOOTS AND SHOES
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WE appeal to Southern people desiring to send their daughters to the Female College having the largest number of teachers, the most thorough course, the most healthful location, the finest home-like comforts, and the most reasonable prices to write for catalogue to
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Millersburg, Ky.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, SAT., SEPT. 1, 1878.

COTTON.

The following report of the cotton market is taken from the New Orleans *Democrat*:

The unfavorable advices from Liverpool and New York had a tendency to depress the feeling of our market, and the transactions were confined to 225 bales, at easier prices.

The following is the official closing of the Cotton Exchange:—

	To-Day.	Saturday.
Low ordinary		
Ordinary		
Good ordinary	10⅝	10⅝
Low middling	10⅞	10⅞
Middling	11	11
Good middling	11⅛	11⅛
Middling fair		

Market quiet. Sales, 225 bales.

COTTON STATEMENT.

In store and on shipboard, Sept. 1, 1878	
Gross receipts since Saturday	718

There were no exports to-day.

Net receipts since Saturday	
Receipts from other ports	
Net receipts last Sunday and Monday	971
Net receipts same time last year	1,246
Net receipts since Friday	2,094
Net receipts same time last week	4,609
Net receipts since one time last year	5,707
Net receipts since September 1	703
Net receipts same time last year	1,376

COTTON ON SHIPBOARD.

The amount of cotton on shipboard, as per account of the Cotton Exchange, is as follows:

Liverpool	113
Havre	84
Bremen	
Mexico	
Spain	
Mediterranean	
Coastwise	1
Total	198

This, taken from the stock at noon, as noted at the Exchange, leaves in presses 4,305 bales.

The receipts at all ports, consolidated, as per telegrams to the Cotton Exchange, show totals from noon on Saturday to noon to-day of 5,708 bales, against 1,094 on last Sunday and Monday, 1,246 last year, and 4,609 the year before.

MOVEMENT AT PORTS.

The movement at ports for three days, up to twelve M. to-day, is given below:

	Received since Friday.	Same time last week.	Same time last year.
New Orleans	802	408	207
Galveston	2,881	885	1,124
Mobile	581	750	135
Savannah	3,041	1,105	271
Charleston	1,530	292	51
Wilmington	76	15	4
Norfolk	43	110	69
Baltimore	1	8	
New York			
Boston			10
Philadelphia			
Other ports	42		
Total	9,980	2,964	1,651
Receipts at ports since September 1			5,708
Receipts same time last year			1,031
Receipts same time year before			3,857

EXPORTS.

The consolidated report for three days gives exports to

	G. B.	France.	Cont.	China.	Stocks.
This week	249		153		49,614
Last week	1,514				42,712
This week last year	4,525		101		91,302

INDIANS AND THE ECLIPSE.—The Philadelphia *Inquirer* furnishes the following extract from a letter received by ex-Mayor Fox from a relative resident at Fort Sill, Indian Territory:

On Monday last we were permitted to see the eclipse of the sun in a beautiful bright sky. Not a cloud was visible. We had made ample preparation, laying in a stock of smoked glass several days in advance. It was the grandest sight I ever beheld, but it frightened the Indians badly. Some of them threw themselves upon their knees and invoked the divine blessing; others flung themselves flat on the ground, face downward; others cried and yelled in frantic excitement and terror. Finally one old fellow stepped from the door of his lodge, pistol in hand, and, fixing his eyes on the darkened sun, mumbled a few unintelligible words, and, raising his arm, took direct aim at the luminary, fired off his pistol, and, after throwing his arms about his head in a series of extraordinary gesticulations, retreated to his own quarters. As chance would have it, that very instant was the conclusion of totality. The Indians beheld the glorious orb of day once more peep forth, and it was unanimously voted that the timely discharge of that pistol was the only thing that drove away the shadow, and saved them from the great public inconvenience that would have certainly resulted from the entire extinction of the sun.

A JUDICIAL VIEW OF DANCING.—Says a Dover (Del.) dispatch, referring to a recent case:

Members of the Methodist Episcopal Church hereabouts are much exercised over some remarks, which were used by Chancellor Saulsbury, while sitting in the Court of Chancery. The case under consideration was one in which a Mr. J. B. Quigg, a stockholder in the Rehoboth Beach Camp Meeting Association, sought for a writ of injunction to restrain the proprietor of the Bright House, at that place, from permitting dancing, card-playing and other amusements to take place in the house, on the ground that the same was contrary to morality, as taught by the Discipline of the Methodist Episcopal Church, and therefore a violation of the charter of the place. In the course of argument the chancellor gave emphatic expression to the opinion that dancing was in violation of the morality of the Methodist Episcopal Church. When counsel ventured to dissent from this idea the chancellor reiterated it, adding that there was no doubt in his mind that the practice was prohibited by the Discipline of the Methodist Church, and the argument on this point would be useless. On this ground alone he was prepared to issue the desired injunction, but as the question of jurisdiction was raised the final decision was reserved.

Great, ever fruitful, profitable for reproof, for encouragement, for building up in manful purposes and work, are the words of those that in their day were men. *Carlyle.*

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	$4 00	4 50
Cotton sweeps	4 00	— —
Cultivators, Diam, and shovel-tooth	6 25	7 00
Cultivators, riding and walking	20 00	40 00
Shovels and spades	5 00	12 00
Axes	7 00	11 50
Shovel plows	4 50	5 50
Half do., with cutters	6 00	8 00
Double-shovel plow	4 00	5 25
Straub's corn mills	— —	— —
Corn mills, Coleman's	125 00	425 00
B. J. West's corn mill	200 00	— —
Tunnard's corn and pea planter	— —	— —
Cotton planter	15 00	— —
Wagons, Carts, Etc.:		
Wagon, two-horse	55 00	70 00
Wagon, four-horse	85 00	100 00
Wagon, two-horse, thim. skein	60 00	70 00
Wagon, four-horse	85 00	90 00
Cane wagon	190 00	210 00
Ox wagon	75 00	115 00
Ox cart, complete	— —	— —
Cane cart	110 00	115 00
Tongue cart, complete	— —	120 00
Plantation cart	45 00	60 00
Bagasse cart	65 00	75 00
Iron, ₩ lb.:		
Hoop	3½	5
Sheet	3½	5
Horse Shoe	3½	4½

BUILDING MATERIAL.

Bricks, ₩ 1,000:		
Lake	9 00	11 00
Country	— —	8 00
English fire	36 00	37 00
Lime, ₩ bbl.:		
Western	— —	— —
Cement	2 00	2 25
Plaster Paris	2 25	2 50
Lumber, ₩ 1,000 feet:		
Flooring, dressed	15 00	35 00
Flooring, rough	15 00	18 00
Ceiling, dressed	14 00	25 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	14 00
Scantling	14 00	18 00
Shingles, ₩ 1,000	2 50	3 50
Nails, best brands	3 20	— —
Smaller sizes proportionately higher	— —	— —
Glass, ₩ box of 50 feet:		
French, 8 by 10	— —	3 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 24	4 25	4 75
White Lead, best, ₩ lb	10½	12½
Paris Green, ₩ lb	30	40
Pal. Dryer, ₩ lb	10	13
Whiting, ₩ lb	1½	3
Putty, in bladders, ₩ lb	3	5
Linseed Oil, ₩ gal	70	80

NASH, BLINDS AND DOORS.

Window Sash, 12 lights: Size of lights.	Sash, per pair. Unglazed.	Glazed.	Blinds, per pair.
8x10	45	$1 50	$1 50
10x12	55	1 70	2 00
10x16	80	2 75	2 70
Sash Doors:	Single.		Double.
3 feet x 7 feet	$3 60		$3 70
3 feet x 8 feet	4 00		— —
3 feet x 7 feet 6 inches	— —		3 80
Panel Doors:			
8x8 and 1¾ inch thick	— —		$2 20
2x7 and 1¾ inch thick	— —		2 25
3x7 and 1¾ inch thick	— —		2 30
4x7—6 inch and 1¾ inch thick	— —		4 10

GROCERIES.

Butter, ₩ lb.:		
Western	18	20
New York, good to creamy	25	27
Coffee, ₩ lb.:		
Rio, fair	16	16¼
Rio, good	17	17½
Rio, prime	17½	18
Java, choice O. G	24	30
Candles, ₩ lb.:		
Star, best brands	12	13
Corn Meal, ₩ bbl.:		
Best K. D	2 65	2 75
Cheese, ₩ lb.:		
Factory	9½	10
N. Y. cream and English dairy	15	15½
Fish:		
Mackerel, extra No. 1, in bbls	— —	23 00
Mackerel, extra No. 1, in kits	— —	1 90
Sardines, quarter boxes	13	13½
Flour, ₩ bbl.:		
Superfine	3 25	3 50
XX	4 00	4 50
XXX	— —	— —
Choice XXX	5 50	5 75
Choice family	5 75	6 25
Fruits:		
Dried apples, ₩ lb	3	4
Dried peaches, ₩ lb	— —	— —
Raisins, ₩ quarter box	50	55
Raisins, ₩ half box	— —	1 00
Raisins, ₩ whole box	1 80	1 85
Bananas, ₩ bunch	1 00	2 00
Crackers, ₩ lb.:		
Soda	5	6
Butter	6	7
Sugar	8	9
Gingernuts	9	12½
Oil:		
Coal, in cases, best	40	48
Coal, in barrels, best	30	35
Linseine, in cases	— —	40
Linseine, in barrels	— —	35
Lard, in barrels, best	70	80
Molasses, in barrels:		
Common	22	26
Fair	25	28
Prime to choice	31	42
Golden and Raquet strups	— —	— —
Half bbls, 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	4½	5
Ordinary	5	6½
Fair	6¾	7
Prime to choice	7½	7⅞
Soap, in boxes, ₩ lb:		
XXX Palm	6½	— —
Keller's magnolia	4½	— —
Keller's olive	5	— —
Sierels, ₩ lb	3	3½
Salt, in sacks:		
Fine	1 00	1 05
Coarse	85	90
Sugar:		
Good fair	7½	8
Prime	— —	8½
Choice	— —	— —
Yellow clarified	9	9⅛
White clarified	9⅛	9⅜
Crushed	— —	— —
Powdered	— —	— —
Spices, ₩ lb.:		
Allspice	15½	— —
Pepper	14½	15
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Black Oolong	27½	1 10
Green Imperial	80	90
Tobacco, manufactured, ₩ lb.:		
Chewing, common	40	45
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, choice	65	70
Smoking	— —	— —

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	— —	— —
White	— —	— —
Mixed	— —	— —
Oats, ₩ bushel		
St. Louis	— —	— —
Texas	— —	— —
Galena	— —	42
Bran, choice, ₩ 100 lbs	— —	85
Hay, ₩ ton:		
Prime	11 00	12 00
Ordinary	— —	— —
Cow Peas:		
Whippoorwill	— —	— —
Mixed	45	65
Clay	55	1 00
		3

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	7	8½
Shoulders	— —	6½
Sides, clear rib	— —	7½
Sides, clear	— —	7½
Hams, sugar cured	11½	11½
Mess Pork, ₩ bbl	13 50	14 75
Dry Salted Meats		
Shoulders	5½	5¾
Lard, ₩ lb.:		
Choice, in kegs and pails	9½	9¾
Choice, in tierces and bayrels	9	9⅛

ENCLENTS.

Potatoes, ₩ bbl	1 50	1 75
Onions, ₩ bbl	1 50	1 75
Apples, ₩ bbl	— —	— —
Cabbages, ₩ 100	— —	— —

WOOL.

Burry	9	10
Louisiana, fleat	20	21
Lake, unwashed	18	20

BALING STUFFS.

Bagging:		
Jute	11½	11¾
Jute	— —	— —
Ties, Arrow best, per bundle, 10 lb and buckles	— —	2 50
Twine, hemp	13½	14

POULTRY AND EGGS.

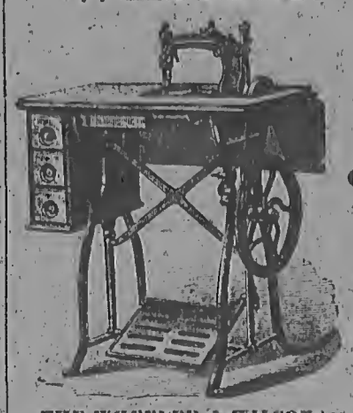
Poultry, Country:		
Chickens	3 50	3 75
Young	2 00	2 50
Ducks	2 50	3 00
Geese	3 00	4 00
Turkeys	8 00	9 00
Eggs, Western		
Western	8	12
Louisiana	25	28

SEWING MACHINES.

WHEELER AND WILSON

NEW NO. 8

Sewing Machine!



GOOD NEWS! GOOD NEWS!

Great Reduction for Cash.

The $100 Machine Reduced to				$60.
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...	85	...	...	45.
...	80	...	...	40.
...	75	...	...	35.
...	70	...	...	35.

Every Machine furnished with all the attachments.

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It has a *self-setting* needle.
It never cuts the thread or goods.
It is a new machine, with *straight* needle.
It will not break the thread if the needle is allowed to run *off the goods when sewing.*
It has no *noisy cog wheels.*
It has no complicated *shuttle* to thread.
It allows the work to run back from the operator.

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☞ CASH AGENTS wanted in every county and parish.

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Religious Notices.

NOTICE.—All persons attending Mamre camp meeting on Randolph circuit, Prattville district, Alabama Conference, which will be held September 13-20, can procure round-trip tickets on the Selma, Rome and Dalton road at six cents per mile, Oct off at Cox's station, in sight of the camp ground. All ministers will be cared for, and are invited to attend.

J. B. ANDERSON, P. C.

THE camp meeting at George's Bethel will embrace the second Sabbath in October—beginning October 11. Preachers will be met at Chunchula, on the Mobile and Ohio railroad, and conveyed to the camp ground. There will be arrangements made for the conveyance of other visitors from the railroad at moderate rates. The meeting will be conducted on the self-sustaining plan. All preachers are invited; and ample accommodations will be provided for them.

C. M. RIPPEY, P. C.

THERE will be a camp meeting at China Grove, Pike county, Miss., beginning on the third of October, next, known as the China Grove and Pearl River camp meetings. We have plenty of good water and camping ground, which we offer to the public free of charge, and cordially invite everybody to come, and prepare for their own accommodation, as it will be strictly self-sustaining. There will be a lot for horses, and a boarding tent, for those who prefer paying the money, on very reasonable terms. Ministers of the gospel are earnestly requested to attend—for whom, with their families, accommodations will be made.

P. HOWARD.
15 I. W. COOPER.

THE annual camp meeting at Asbury camp ground will embrace the fourth Sabbath in October, commencing on Thursday night before. The above-named camp ground is located in the bounds of the Sepulga circuit, Prattville district, Alabama Conference. The meeting will be conducted on the self-sustaining plan—that is all are expected to provide their own lodging and lunch. Ministers and their families will be provided for. (15) ROBERT SMILIE, P. C.

THE Marvin chapel camp meeting will embrace the fifth Sunday in September, commencing on Friday night before. The camp ground is located nine miles from Brewton, M. and M. railroad, where ministers of the gospel will be met with conveyance to the camp ground. The meeting will be on the self-sustaining plan.

22 JOS. C. JOHNSON, P. C.

THE Clanton camp meeting will commence on Thursday night before the fourth Sunday in September. The camp ground is situated one mile southwest of Clanton station, South and North Alabama railroad. Ministers are especially invited to attend.

JOHN D. SIMPSON, P. C.

THE camp meeting at the Holland camp ground, Jasper county, Miss., will commence on Friday before the first Sunday in October next. It is fifteen miles south of Hickory station, Vicksburg and Meridian railroad, and ten miles west of Enterprise, Mobile and Ohio railroad. We invite all the preachers who can come to do so. We will take care of you.

15 D. P. BRADSHAW, Pastor.

THE annual camp meeting at Mount Zion, Barnesville circuit, Homer district, Louisiana Conference, will commence on the nineteenth of September, 1878, embracing the fourth Sabbath, and will close on the following Wednesday morning. Ministerial brethren are invited to come and help us.

15 JOHN A. MILLER, Pastor.

THE camp meeting at Siloam camp ground, Rochester circuit, Louisiana Conference, will begin on the evening of Wednesday, October 9, 1878, and conclude with the services of the following Sunday night. All are invited to attend, preachers especially. (15) F. T. RAWSON.

THE camp meeting at the Nelson camp ground, on Cypress Bayou, Caddo circuit, Louisiana Conference, will commence on Friday before the fifth Sabbath in September, 1878. Ministers are cordially invited.

15 J. M. JOHNSTON, P. C.

THE New Hope camp meeting, near DeKalb, Kemper county, DeKalb circuit, Mississippi Conference, begins on Friday night before the second Sabbath in October. Ministers are invited. (15) T. Y. ARMSTRONG, P. C.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FOURTH ROUND.

Liberty, at Liberty chapel	Sept. 7, 8
Ofpkin, at Wesley chapel	14, 15
Kosciusko, at Kosciusko	20
Detroit, at Center Grove	21, 22
Winona and Carrollton, at Carrollton	27
Walden, at Garlington	28, 29
Winona circuit, at Columbiana	Oct. 5, 6
Black Hawk, at Acona	12, 13
Attala	19, 20
West station, at Embry	26, 27
Richland	Nov. 2, 3
Reelfoot lake	9, 10
Greenwood	16, 17

22 L. A. JONES, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

Marshall	Sept. 14, 15
Pleasant Hill, at Hearin	21, 22
Logansport	28, 29
Mansfield	Oct. 5, 6
South Bossier, at Red Lamb	12, 13
Mooringsport, at Mooringsport	19, 20
Springville	26, 27
Natchitoches	Nov. 2, 3
Natchitoches circuit	9, 10
Atascosa	16, 17
Caddo	23, 24
Desoto	30, Dec. 1
Shreveport	31, Dec. 1

The camp meeting at Beulah will commence on the twentieth of September. Ministers are invited by Bro. Cassity, P. C.

15 ROBERT RANDLE, P. E.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIS.—FOURTH ROUND.

Pleasant Valley and Zion Ct., at Zion	Sept. 21, 22
Georgetown circuit, at Bethesda	28, 29
Bethel circuit, at Franklin chapel	Oct. 5, 6
Brandywine circuit, at Rehoboth	12, 13
Beauregard circuit, at Buhalia	19, 20
Scotland circuit, at Caseyville	26, 27
Meadville circuit, at Nebo	Nov. 2, 3
Summit circuit, at Johnson Station	9, 10
Boguechitto circuit, at Boguechitto	16, 17
Brookhaven circuit, at Wesson	23, 24
Crystal Springs	30, Dec. 1
Hazlehurst	Dec. 8, 9

Reports for the year will be due at these Conferences from pastors, local preachers, trustees and stewards. Subscriptions received and forwarded to the Advocate by the preacher in charge or the presiding elder.

5 W. E. M. LINFIELD, P. E.

JACKSON DIST.—FOURTH ROUND.

Spring Ridge and Forest Hill	Sept. 14, 15
Oak Hill	21, 22
Raymond	28, 29
Madison circuit	Oct. 5, 6
Sharon circuit	12, 13
Camden circuit	19, 20
Brownsville circuit	26, 27
Jackson circuit	Nov. 2, 3
Yazoo circuit	9, 10
Tranquil circuit	16, 17
Silver Creek circuit	23, 24
Yazoo City station	30, Dec. 1
Canton station	Dec. 7, 8
Jackson station	14, 15

29 E. M. FEATHERSTON, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Port Gibson	Sept. 14, 15
Fayette, at Lebanon	21, 22
Kingston	28, 29
Natchez	Oct. 5, 6
Rocky Springs, at Center Grove	12, 13
Clayton, at Reeves' chapel	19, 20
Warren, at Beechland	26, 27
Hover, at Fletcher's chapel	Nov. 2, 3
Mount Olivet, at Mount Olivet	9, 10
Rolling Fork	16, 17
Clover Hill and Lombard	23, 24
Vicksburg	30, Dec. 1

29 W. L. C. HUNNICUTT, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Meridian	Aug. 31, Sept. 1
Shubuta, at Gallman	Sept. 14, 15
Enterprise	21, 22
Wayne, at Union (camp meeting)	28, 29
Paulding, at Ho land (camp meeting)	Oct. 5, 6
DeKalb, at New Hope (camp meeting)	12-14
Philadelphia, at Hester's	19, 20
Waynesboro, at Waynesboro	26, 27
Lauderdale mission, at Spidog Hill	Nov. 2, 3
Marion, at Marion	9, 10
McGowan, at Soule chapel	16, 17
Ellisville mission, at Hebron	23, 24
Ente prise circuit, at Chunky	30, Dec. 1
Spring Hill	Dec. 7, 8

29 JOHN A. ELLIS, P. E.

MISCELLANEOUS.

BUENA SALUD.

COCA BITTERS.

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12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	6 Meat Dishes.
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes.

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Stone China TEA SETS
Decorated CHAMBER SETS
Real French China DINNER SETS
Gold Band China TEA SETS
Table TUMBLERS
Table GOBLETS

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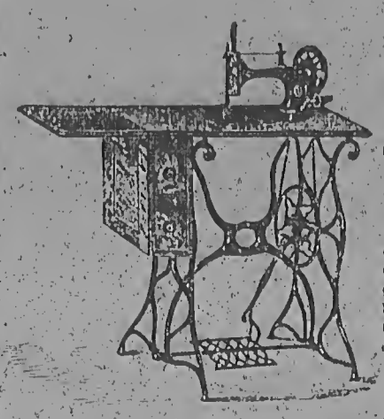

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CHOICE RIO,	30c. "
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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, SEPTEMBER 12, 1878. NO. 37.

A WATER LILY.

O star on the breast of the river,
O marvel of bloom and grace,
Did you fall straight down from heaven
Out of the sweetest place?
You are white as the thoughts of an angel;
Your heart is steeped in the sun;
Did you grow in the golden city,
My pure and radiant one?

Nay, nay, I fell not out of heaven;
None gave me my sahtly white;
It slowly grew from the blackness
Down in the dreary night.
From the ooze of the silent river
I won my glory and grace,
While souls fall not, O my poet;
They rise to the sweetest place.

Sunday Afternoon.

News of the Week.

DOMESTIC.

MEMPHIS, Sept. 9.—To-day's mortuary report is the largest of any day since the fever appeared, undertakers reporting 112 interments, of which 34 were colored people. Among the number are Maj. J. C. Tirrall; Thos. Reed, a telegraph operator from Philadelphia; Rev. D. R. Rosenbery, of Bartlett circuit, Methodist Episcopal Church; N. Gibson; Sister Constance, superior of the Sisters of St. Mary Episcopal; Paul Cuno and S. P. Golug, of Little Rock, who had been nursing the sick.

The condition of our city grows more desperate every hour. Of the new cases it is useless to keep count. Whole families are stricken down with it in a few hours, and the call for nurses is greater than can be supplied. Yesterday there were about 60 deaths and 300 new cases, and to-day, up to noon, 70 deaths are reported, and the death-rate to-day will probably exceed that of any previous day. Among the deaths reported this morning are that of Dr. J. C. Slater, pastor First Methodist church; Sister Catherine, of St. Mary's Episcopal Church; M. Cosgrove, William A. Rudd, Jacob Loeb, E. Nelson, and Harry W. Ferguson, who died at Camp Joe Williams.

JACKSON, MISS., Sept. 9.—The fever has broken out at several new points in this State—Bolton, Lake and Lawrence stations, on the Vicksburg and Meridian railroad; Gallman station, on the New Orleans road; and Dry Grove, in Hinds county. No abatement at Vicksburg, Holly Springs, Port Gibson or Greenville. At Grenada only three new cases remain to be attacked. At Vicksburg W. G. Paxton, grand commander Knights Templar, is among the new cases.

GRENADA, Sept. 9.—The fever has broken out at Senatobia. Over 30 cases up to date, and the alarm among the citizens is reported very great. They are preparing to abandon the city.

JACKSON, Miss., Sept. 10.—The fever continues to increase at Vicksburg. Nearly three thousand are prostrated. Among the recent deaths is Dr. Gotthelf, Jewish rabbi. Mr. Featherston is very low.

The excitement in the eastern part of the State, in consequence of fever at Lake and Lawrence stations, on the Vicksburg and Meridian railroad, resulted in the stoppage of trains on that road east of Jackson, by quarantine regulations. Travel is almost impossible. The Legislature cannot assemble, and the afflicted communities must continue to rely upon the people at home and abroad for support.

NEW YORK, Sept. 10.—The *Herald*, commenting on the Maine election, says: This is the first time Republican ascendency in Maine has been broken or shaken since the party sprang into existence. Such a startling change must affect other States, especially Massachusetts, where Butler men will be greatly encouraged. There remains no longer the slightest chance of a Republican majority in either branch of Congress.

VICKSBURG, Sept. 10.—Weather clear and warm. Thermometer, 89°. Indications are that the fever is decreasing in new cases, but the mortality is fearful. Deaths yesterday, 9; to-day, 11.

MEMPHIS, Sept. 10.—At an early hour this morning rain commenced falling, and has kept up incessantly to noon. Fifty-nine deaths have been reported up to noon, making 75 since yesterday noon.

MOBILE, Sept. 10.—There was a fatal case of yellow fever here last evening. The Board of Health reports it an imported case.

MEMPHIS, Sept. 11, midnight.—The weather has been cool to-day, which was unfavorable to the sick. The official report of the Board of Health shows 104 deaths, of which 19 were colored, and 69 new cases, of which 12 were colored. The medical reports of the Howard Association report 212 new cases.

To guard against any mishap to the county undertaker and expedite the burial of the pauper dead, President Langstoff, of the Howard Association, to-day ordered 1,000 coffins, which will be brought to the city and used as occasion demands.

The death of Rev. E. C. Slater, a zealous Methodist minister, is much regretted. Night and day he attended the sick, asking no questions as to their faith. He did the same good service through the epidemic of 1873, but this one struck him down.

Among the deaths published we note: Rev. D. R. Rosenbery, Methodist; Dr. Nelson; Thomas Hood, pioneer telegrapher from Philadelphia; Mrs. Brooks, wife of W. S. Brooks, of the *Appeal*, whose mother is recovering.

PORTLAND, ME., Sept. 11.—The House stands now: 65 Republicans, 2 Democrats supporting Republicans, 21 Democrats, and 58 Greenbackers. Five are not reported, of which two are known to be Greenbackers.

This makes it 87 Republicans to 81 opposition. It is a question if some of the hard-money Democrats may not affiliate with the Republicans. A charge of fraud in the Fourth Ward of Portland leaves a chance to change four votes to the Republicans, a majority on joint ballot, and permit them to elect their State officials, provided the two Republican Democrats are not driven over by the struggle.

BOSTON, Sept. 11.—The State Convention of the Independent Greenback party of Massachusetts met to-day. Nearly one thousand delegates were present—among them one lady, Mrs. Josephine R. Stone, of Boston. B. F. Butler was nominated for Governor on a rising vote.

TRENTON, Sept. 11.—The National Local Preachers' Convention of the Methodist Episcopal Church, which was to have assembled in Covington, Ky., will meet in this city next month. The change is in consequence of the fever in the South.

INDIANAPOLIS, Sept. 11.—Gov. Williams issued a proclamation recommending next Friday as a day of fasting and prayer in behalf of the plague-stricken South.

MOBILE, Sept. 11.—Collections thus far, $7,600. Ninety nurses and physicians have been sent through the Can't-Get-Away Club to infected districts.

CAIRO, Sept. 12.—Thomas Nally, editor of the *Bulletin*, died to-day of what physicians pronounced, at the last moment, to be yellow fever. Isaac Mulkey, an employee of the *Bulletin*, is very low with the same complaint.

POUGHKEEPSIE, Sept. 12.—Prof. Samuel L. Caldwell, of the Newton Theological Seminary, was elected president of Vassar College. He succeeds the late Dr. Raymond.

JACKSON, Sept. 13.—Gov. Stone has issued the following proclamation:

Whereas, The hand of affliction has been laid heavily upon our people, and a fearful epidemic is prevailing in many portions of the State, carrying death, desolation and despair upon hundreds of families; *And, whereas*, No relief has been found in human skill, and believing in the efficacy of prayer to almighty God, who has promised to help his people in time of need:

Now, therefore, I, J. M. Stone, Governor of the State of Mississippi, do recommend that on Friday, the thirtieth day of September, all Christian people throughout the State repair to their respective places of worship, and offer up their united petition in prayer to God that he will withdraw from our people this terrible affliction, and that he in his infinite goodness and mercy will restore them to health, and bring peace to their mourning households.

J. M. STONE,
Governor of Mississippi.

ST. LOUIS, Sept. 13.—A heavy frost occurred here and in the vicinity last night. The temperature is now favorable for a heavier one to-night.

MEMPHIS, TENN., September 15—Ninety deaths reported to-day. It is believed many have occurred in the suburbs which are not reported, for the reason that the undertakers will not go beyond the city limits, and, though they sell coffins for their interment, do not report them. At Elmwood to-day many coffins were brought in express wagons and other vehicles from the suburbs.

Among to-day's dead are Maj. William Wills, superintendent of the Southern Express Company, who was a leading member of the Citizens' Relief Committee, and an active worker among the sick and destitute; John G. Lonsdale, Jr., treasurer of the Citizens' Relief Committee; Ed. Foster, of the Howard Association; R. W. Blew, publisher of the *Western Methodist*, and his wife and child—another child is dying. Dr. McGregor, of Tipton county, Tenn., died this morning; Dr. Armstrong, John Erskine and D. D. Saunders, of this city, are in a critical condition.

OFFICE BOARD OF HEALTH, Baton Rouge, Sept. 16.—Official statement of the cases of yellow fever reported in Baton Rouge for the forty-eight hours ending this morning at nine o'clock is as follows: September 15—Deaths, 2; new cases, 71. September 16—Deaths; none; new cases, 31. Total number of deaths, 29; total number of cases, 511.

J. W. DUPREE, M. D.,
Health Officer.

VICKSBURG, Sept. 16.—Weather clear and warm; thermometer, 92°. Twenty-three deaths to-day, eighteen white and five colored. Among the prominent are Mrs. S. A. Cully, wife of D. H. Cully, merchant, who died last week, and Col. W. D. Edington. Eighty-five new cases are reported to-day, principally colored.

CANTON, MISS., Sept. 16.—The total number of cases to date is 404; deaths, 56. New cases in the last twenty-four hours, 20; deaths, 1. Dr. Galloway, one of our physicians who has been sick with the fever, is up and on duty.

CRYSTAL SPRINGS, MISS., Sept. 16.—Fever spreading at Dry Grove. Deaths to date, 7; cases, 15. Two deaths from the Dry Grove fever within one mile of our town on Saturday night last. Great excitement here.

MEMPHIS, Sept. 16. Mortality to-day has been greater than was anticipated, 111 deaths being reported, 36 of which were colored. Yesterday there were 98 deaths, instead of 90, as reported in the dispatches.

SAN FRANCISCO, September 17.—A dispatch from Salem, Oregon, announces the election of J. H. Slater as United States senator.

MEMPHIS, Sept. 18.—There is a perceptible increase in activity about the Howard headquarters this morning, and apparently no decrease in the number of new cases, although the report of deaths is lower, only 38 being reported up to noon, making 91 for the past twenty-four hours.

VICKSBURG, Sept. 18.—Weather slightly cloudy and warm. Thermometer, 92°. Twelve deaths are reported for the past twenty-four hours, and the new cases number about fifty. Dr. Onary is on duty again, having finally recovered from a severe attack of yellow fever.

BATON ROUGE, Sept. 18.—The official statement of cases of yellow fever reported in Baton Rouge, for the twenty-four hours ending this morning at nine o'clock, is as follows:

Number of deaths, 3; number of new cases, 25; total number of deaths to date, 31; total number of cases to date, 601.

CANTON, MISS., Sept. 18.—Total number of cases, 435; deaths, 75; new cases in the last twenty-four hours, 10; deaths, 11. Dr. A. H. Cage is dead. Our people are very gloomy.

GRENADA, Sept. 18.—One death to-day and three new cases. Weather warm and right for the spread of the disease.

FOREIGN.

VIENNA, Sept. 10.—The thirty-sixth Austrian division on Sunday captured Klijuc, on the River Sanna, after a stubborn engagement. They lost 200 killed and wounded. Gen. Szapary announces that the insurgents in the engagement he had with them on Thursday lost 600 men.

BERLIN, Sept. 10.—The assassin, Nobeling, died to-day. The immediate cause was paralysis of the lungs.

LONDON, Sept. 12.—The Egyptian obelisk was brought into an upright position and lowered on the pedestal this afternoon on the Thames embankment.

CALCUTTA, Sept. 16.—The floods destroyed upward of one thousand houses in the Jullinder district of the Punjaub.

GENERAL CONFERENCE OF THE METHODIST CHURCH OF CANADA.—This General Conference (the second quadrennial session held under the new form of organization) opened in the Dorchester Street church, Montreal, on Wednesday, September 4, at nine A. M. The venerable Edgerton Ryerson, D. D., LL. D., president of the last General Conference, conducted the opening exercises, assisted by Rev. Drs. Green and Pickard. The Conference numbers 230 delegates, being composed of one minister and one lay delegate for every eight itinerant ministers in the church. Nearly all the delegates were present at the calling of the roll by the last Conference secretary, Rev. D. D. Currie. The Conference represents six Annual Conferences, 1,055 itinerant ministers, and over 122,000 lay members, and a church property of about $6,000,000. An affecting and deeply interesting address, abounding in statistical information, showing the growth of the church during the last four years, was made by the retiring president.

Rev. George Douglass, D. D., was elected president by a very large vote; Rev. Dr. S. D. Rice, vice-president; Rev. A. Sutherland, secretary, with D. Allison, LL. D. (superintendent of Education in Nova Scotia,) and Judge Jones, assistant secretaries. Among those introduced was Rev. S. Coley, fraternal delegate from the British Wesleyan Conference, who had reached New York the previous week, and who had spent the Sabbath in Toronto, the guest of Dr. S. Rose, book steward.

Some weeks ago we said, says the *Western Christian Advocate*, that Dr. Winchell affirms his full belief in the unity of the human race; and, if we remember correctly, we then expressed surprise at the conflicting statements concerning his views which were being disseminated by the press. In answer to recent queries, we may state that, while Dr. Winchell believes in the unity of the race, he does not hold that the negro is descended from the biblical Adam, whom he thinks a much too modern a man to be the common parent of mankind. Rather he holds that the biblical Adam and the negro alike descended, by different lines, from an ancestor who lived in prehistoric times and was the "first man." We are willing to give Dr. Winchell all the time that a fair and scholarly interpretation of the Scriptures will warrant; and this, we apprehend, will be all the time that science so Christianized as to take providence and miracle into account will demand. But the theory that the biblical Adam is not "the first man" does not in our opinion lessen, but only increases, the difficulties which beset the Christian thinker. But we are still at a loss to account for the conflicting statements of the professor's views which have been put forth by the press. We are not asking for an exposition of his opinions.

Rev. Henry Ward Beecher, says the *Pacific Methodist*, has delivered six lectures in this city and two sermons. Great crowds have attended both sermons and lectures, and the profits of the tour must be enormous. We suppose that Mr. Beecher and the gentlemen who have employed him will take away from our State not less than $30,000—nearly if not quite as much as the fifty preachers of the Pacific Conference will get for their year of faithful and successful labor.

Restoration of the Jews.

Rev. Joseph Parker Camp, in the New York *Christian Advocate*, finds in the present posture of affairs fresh indications that the Jews are soon to return to Palestine. He says:

Again, the land of Palestine is situated so nearly in the center of the inhabitable globe that it may be called the center. Sitting at the conjunction of Europe, Asia and Africa, with America no farther away to the west than China on the east, it is in the exact spot upon which one would look to find the metropolis of the earth. Thus did God, in his choice of position, vindicate the wisdom of his impeachers. The little strip of soil that skirts the Mediterranean has long been laughed at by the skeptic as a sure proof that Israel is not of God's planting. If *he* had been the chooser, how much better had been the choice? But the centuries have revealed the foreknowledge of God, and have unfolded the plans of the Most High. When he selected the dwelling of Israel, he was also fixing the seat of empire. When the Jew does return to the glorious city, only time will be needed for his wealth to make it "the city." The trade of the world will enter there. A glance at the map will show Palestine to be right at the confluence of the trade of three continents, and the fourth must be added if she will have any at all. The Jew is *the trader*.

Had not such a government as that of Turkey held the Holy Land, the Jew would have returned to it long ago. Now that England has grasped it, there is no obstacle in his way. The Eastern question is the Jewish question. The Euphrates is being dried up, that the way of the King of the East may be prepared. The Jew is to be the King of the East, and even now the Euphrates may be dry. It certainly is nearly so.

This question is forcing itself upon the world, and strange things are transpiring that prove it: The downfall of the Turkish empire nearly if not quite accomplished; the astounding and not yet appreciated success of Disraeli at Berlin; the realization of that success in the occupation of Cyprus and the virtual ownership of Asia Minor, bringing England to Cyprus, and within twenty hours' sail to the coast off Jerusalem; Disraeli, himself a Jew by blood, instinct, tradition, and everything but creed, the ruler of the only nation on earth able and willing to protect her distant possessions—all these may be only straws, but they persistently bend one way. His name—Benjamin of Israeli—is a circumstance full of significance. Joseph, the prime minister of Egypt, was an instrument in the hands of God, whereby the salvation of Israel was wrought. Daniel, prime minister of Babylon, was an instrument in the hands of God, whereby the salvation of Israel was wrought a second time. Is it impossible that Benjamin Disraeli, prime minister of England, is an instrument in the hands of God, whereby the salvation of Israel may be wrought a third time? He is prime minister of the most powerful nation of his day, as they were of theirs, and God has not raised him up for nothing. He professes to adhere to the Christian faith, but his life and habits betray the Jew. Rothschild is his friend—if he has a friend.

"The Asian Mystery" has long worshiped with his face toward Jerusalem, and he boasts of having made England more Asiatic than European; and he has. For years his actions, his words, his writings and his thoughts have been pointing to the East; and in the light of latter days we see that he has worshiped the rising, not the setting, sun, and that all his past life glitters and gleams with a significance so great it should have challenged attention years ago. He has achieved success that no man else has done; and that he, a poor, friendless boy, should do this, especially in his circumstances, is too wonderful to mean nothing. For a poverty-stricken Commoner to walk through the nobility, and put himself at their head, to hold repeatedly the highest positions of trust, honor and emolument in a purse-proud, blood-proud, name-proud, rank-proud aristocracy, pour contempt on them, sneer at them, and rule them, is, indeed, a riddle, the solving of which must clear up more than one mystery.

Then, again, the press of Europe is falling into Jewish hands. Before any nation can go to war the Jew must find the money. He is holding influential and important positions all over the Continent. He was at Berlin, and the plenipotentiaries promised that his Eastern brethren should be protected from future injury; and they will be when they return to their own land. The *Jewish Messenger* already suggests that Roumania's 250,000 Jews repair to Palestine as the first step in the solution of the Eastern question. Morocco is persecuting its Jews so terribly that they must flee or be exterminated. Could they not flee to their own land, now that Providence has opened it to them?

To my mind the result is plain. I have endeavored, as much as possible, to ignore the Scriptures in this writing, but they and the Jew are so bound together it is impossible to entirely separate them. I have not appealed to a single text to strengthen my position, but have endeavored to show that, from the nature of existing things, the return of the Jew to Palestine is not only possible or probable, but inevitable. Based on these and the word of God (it is not a hazardous prediction), I predict that the exile, whom we have seen flying from his burning temple and city out into the night, will return and rebuild his temple and his city in the light of day.

Vanderbilt University.

Dr. Summers, in the Nashville *Christian Advocate*, gives the following account of the opening:

The fourth session of the Vanderbilt University opened on Sunday, September 1. At eleven o'clock Bishop Doggett delivered a magnificent discourse on Acts xxvi, 29. His portrait of the Apostle Paul was admirable, and the lessons derived from it will not soon be erased from the minds of his hearers, especially the biblical students. In the afternoon the dean of the Biblical Department discoursed on Paul's caution to Timothy, in regard to the "oppositions of science, falsely so called." True science comprehends all things in the word and works of God, between which there are no oppositions, but a perfect harmony, which is *the platform* on which the Vanderbilt stands.

A good number of students was present, notwithstanding the panic occasioned by yellow fever. It is fortunate for the University that it is located in Nashville, where yellow fever never comes. We never knew Nashville in better health than at present.

The faculty of the University are all in their places, in good health and spirits, ready for the work of the session. They are busily engaged in organizing classes. They urge as prompt attendance as possible.

The secretary of the Board of Trust, Dr. Young, informs us that there will be a large attendance in the Biblical Department. He wants another Wesley Hall in which to place them.

The Law Department opens this week. Its students are coming in. It has a noble faculty—Col. Thomas H. Malone dean,) and Messrs. W. B. Reese secretary,) and Ed. Baxter.

The Medical Department opens October 1. It has a full and very able faculty, of which Thomas W. Menees, M. D., is the dean.

Making Peace.

The following is published in the St. Louis *Times* of September 7:

ST. LOUIS, September 4, 1878.

As the result of a meeting called by a mutual friend for the purpose of a personal interview and general conversation touching matters connected with the church proceedings against Logan D. Dameron by St. John's Methodist Episcopal Church South, in the year 1871, Mr. Dameron, after mutual explanations, admits that he received a misapprehension which led him into error; and he now withdraws all statements and publications reflecting upon the Christian character and integrity of the gentlemen composing the church courts of St. John's church and committees growing out of the same, and hereby recommends that all agitation in this connection should terminate herewith.

LOGAN D. DAMERON.

We, the members of the church courts and committee, cheerfully accept the above withdrawal by Mr. Dameron of the statements and publications made by him from time to time, as above stated, and hereby recommend that all agitation in this connection should terminate herewith.

J. W. LEWIS.
R. M. SCRUGGS.
A. A. WALLACE.
SAM. CUPPLES.
CHAS. R. LEWIS.
THOMAS RHODES.
S. T. NEWMAN.
THOMAS C. READY.
W. H. CHICK.
GEO. H. MCCONNELL.
A. R. MOORE.
J. H. WYETH.
R. P. HANENKAMP.

As the present pastor of St. John's church, I concur in the above.

J. G. WILSON.

About Holly Springs.

HOLLY SPRINGS, Miss., September 11, 1878.

MR. EDITOR: Our beautiful little city of flowers—Holly Springs—is now in the shadow of death.

The yellow fever began to do its dreadful work among our citizens a little more than a week ago, and already fifty or more of them have passed into eternity. Two of my stewards have fallen—Bros. Fort and Oliver. The former was one of our leading Methodists. We had no truer man to lose.

After visiting the suffering for several days I brought my wife, who was almost prostrate from nervous excitement, to this place, from which I expect to return as soon as practicable to offer what consolation I can to the heart-broken and dying.

The people have all left who could conveniently get away. I suppose two hundred whites and three or four hundred colored remain, about one hundred and twenty-five of whom are sick. Very few are recovering. Pray for us.

Yours in Christ,

J. W. LOWRANCE.

Texts Illustrated.

MR. EDITOR: In the sixth chapter of Matthew and the twenty-sixth verse we have the following question: "Is not the life more than meat, and the body than raiment?" This seems to be a question asked not with the intention of eliciting an answer, but, as Mr. Quackenbos would teach, simply to intensify the thoughts contained therein. Anyhow, I will never need to have a commentary again on that short sentence to understand its practical application to men. Some two months ago our little town, of about eight hundred souls, was thrown into a state of excitement on account of the near approach of the fever. Quarantine against all infected ports. The regulations have been strictly enforced, and the inhabitants were in at least a semi-quiet, hopeful condition. Many, however, had made arrangements for a case of emergency, and secured homes in the country. On Thursday evening, September 5, the whole town was thrown into a state of confusion and disorder at the report of two cases of yellow fever within our limits, and into still greater consternation at the report of the third case on Friday morning. Men were to be seen running in every direction seeking places of refuge for their families. All the carriages, buggies, wagons and carts that could be had were put into immediate use. Comfortable houses and elegant parlors were exchanged for the cabin, hastily repaired, and made tolerable under the circumstances. As for diet—well, that had very little consideration. The life was a great deal more than meat just then. As for clothes—well, only just what could be gotten along with the body was a good deal more than raiment, too, at that time.

By twelve M. on Friday another text was very forcibly suggested: "How doth the city sit solitary, that was full of people!" Very few families remained. I can count parts of only six Methodist families who remained, and only twelve members of my church, most of whom remained as nurses, having had the disease. I had fully determined to remain, but the advice of the brethren was that under the circumstances my duty was perhaps greater in the country. And *now I was in a great strait*; since to remain in town would quarantine me entirely from the country. So, with a promise from those remaining that if needed I should be informed, I also moved to the more healthy country atmosphere. And now, Mr. Editor, I find myself filled with another text: "Lord, what wilt *thou* have me to do?" With a mind thus divided as to duty, I go seeking the scattered flock. Up to the present eight cases have been reported of all kinds of sickness, and this evening one death is reported, though not authentically. Many doubt even now that there has been a single case of yellow fever. Be it what it may, there are a *very* few within the town to take it, and a good supply of nurses. Pray for us.

Fraternally,

T. B. HOLLOMAN.

WOODVILLE, MISS., Sept. 14, 1878.

From Port Gibson.

We are truly thankful that the lives of our ministers in Port Gibson have been spared. May the pestilence there and everywhere be soon arrested. The following note from Rev. John A. B. Jones, president of the Port Gibson Collegiate Academy, will be read with interest:

PORT GIBSON, MISS., Sept. 10, 1878.

REV. L. PARKER, D. D.—*Dear Brother*: Port Gibson is sorely scourged. Since the first death, August 8, to the present there have been about 450 cases and 70 deaths. It is estimated that over 1,000 persons fled to the country at the first alarm of yellow fever. Fortunate flight, for the living could not have buried the dead.

Many of our most valuable citizens have died. The end is not yet.

Bro. Monnger, wife and two children (Eddy and Ethel), Rev. Mr. Planck, pastor of the Presbyterian church, my father and mother, have all had the fever, and are considered safe.

Please give notice through the ADVOCATE that the next session of Port Gibson Collegiate Academy will begin October 23. Yours truly,

JOHN A. B. JONES.

Alas! how little can human beings read each other. The heart knoweth its own bitterness; and a stranger intermeddleth not. Yet, after all, why "Alas?" Is it not better that it should be so than our inmost soul should be legible to all?—*F. W. Robertson.*

The Christian Advocate.

THURSDAY, SEPTEMBER 12, 1878.

RETURNING.

Lord, where thy many mansions be
Have thou a little room for me,
Whose restless feet these many days
By unforbidden paths have trod,
And wandering in uncertain ways,
Have missed the way that leads to God?
Lord, is there any room for me,
Who, sorrowing, would return to thee?

Far have I strayed, still tossed about
On fears that would not be cast out
For all the subtle theories
That men have framed wherein to find
For troubled hearts a doubtful ease.
And freedom for a willful mind
Thy words once hidden in my breast,
Forever robbed the night of rest.

I heard its still, small voice above
All other voices—not in love,
As in the old sweet days of peace,
But in a tone of sad complaint
Why art thou swift to seek release
From easy yoke and safe restraint?
Why hast thou taken for thy guide
False lights that lure thee from my side?

Lord, if I heard, and in despite
Of warning close the fair, false light—
If, heedless, I thy Spirit grieved,
And slighted as an idle tale
Love such as no man hath conceived—
What late repentance can avail?
How shall I dare to lift my face
Once more within thy holy place?

I know not, verily and yet
With doubts perplexed and fears beset
And the sad heart unsatisfied,
Lord, I remember what sweet rest
I did discover at thy side;
With yearnings not to be expressed
I long to walk once more with thee
Lord, hast thou any room for me?

Sunday Afternoon.

Regeneration.

ITS NECESSITY.

"That which is born of the flesh is flesh."—John iii, 6. "They that are in the flesh cannot please God."—Romans viii, 8. "Because the carnal mind is enmity against God."—Romans viii, 7. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—First Corinthians ii, 14. "Except a man be born again, he cannot see the kingdom of God."—John iii, 5. "As there is an absolute necessity that a child should be born into the world, that he may see its light, contemplate its glories, and enjoy its good, so there is an absolute necessity that the soul should be brought out of its state of darkness and sin through the power of the grace of Christ, that it may be able to see or discern the glories and excellencies of the kingdom of Christ here, and be prepared for the enjoyment of the kingdom of glory hereafter."—*Dr. A. Clarke.*

ITS NATURE.

"Regeneration is the same as 'conversion,' 'a new birth,' 'a new creation,' 'the new creature,' 'faith which worketh by love,' 'putting off the old man with his deeds,' and 'putting on the new man.'"—*Dr. George Smith.* "It is a change from darkness to light, so that we have a knowledge of ourselves, of God, of Christ, of religious experience, of our own accountability, of a future state and final judgment, which, being demonstrated by God's Spirit to the soul, shall influence our future conduct and form our future character."—*Richard Watson.* "By regeneration the tone, temper and tendency of the mind are changed, the current of the feelings is made to run in a different channel, and a capacity to do the will of God is imparted."—*Dr. Summers.* The change effected in the regeneration of a soul is not a material but a spiritual change. It is no rearrangement of the material particles composing the heart. The change is not physical in any respect; but it is a transfer of the affections from earthly to divine things. "A change of heart" is simply loving the things formerly hated, and hating the things formerly loved. Love of the world and enmity against God are characteristic of the unregenerate; while the regenerate "love not the world, neither the things that are in the world." First John ii, 15.

The agent in regeneration is the Holy Ghost. It is a spiritual change, and cannot be effected by water. Water is a cleansing element, and aptly signifies the purifying of the Holy Ghost; but water can cleanse from material defilement only, and the Holy Ghost only can cleanse from spiritual defilement. Baptism saves figuratively only. First Peter iii, 21. We are really saved "by the washing of regeneration, even the renewing of the Holy Ghost."—Titus iii, 5. In baptism water is used in connection with a renunciation of the world, the flesh and the devil, a confession of faith in God, and a consecration to his service, and is thus a formal cleansing from the pollutions of idols and the corruptions of the world; but this cleansing is formal only. Baptism with water introduces into the fellowship of the church—into the invisible kingdom of God—and is an apt symbol of the new birth, which introduces into the "general assembly and church of the first-born which are written in heaven."—Hebrews xii, 23—into the invisible kingdom of God. The sole agent in the regeneration of a soul is the Holy Ghost.

The instrument by which the regeneration of a soul is effected is the word of God. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."—First Peter i, 23. "Of his own will begat he us with the word of truth."—James i, 18. Water is a material substance used in producing a material cleansing, or may be used ceremonially to symbolize a spiritual cleansing, but can never be used as an instrument of effecting a spiritual change. Baptism is a rite quite significant, and very useful when properly administered and received, but far inferior to the word of God; and hence the great apostle was sent "not to baptize, but to preach the gospel."—First Corinthians i, 17. And how powerful the effects of preaching the gospel, as God makes it the instrument by which he effects the conversion of souls! "The apostles simply proclaim the truth of God relative to the passion, death, resurrection and ascension of Christ, and God accompanies their testimony with the demonstration of the Spirit! What was the consequence? Thousands acknowledge the truth, embrace Christianity, and openly profess it at the imminent risk of their lives. The change is not a change of merely one religious sentiment or mode of worship for another, but a change of tempers, passions, prospects and moral conduct."—*Dr. A. Clark.*

The phenomena of the new birth appear in its effects. The outward manifestations or animal demonstrations which accompany the change at the time it is wrought are mere accidents of the work, are diversified in different individuals, and no importance at all should be attached to them. The manner of the Spirit's operation in producing this change is shown by a figure in which the wind is the symbol: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit."—John iii, 8. The wind may come as the howling tornado, uprooting forests in its course, or as the gentle zephyr, that barely disturbs the gossamer; but in either event we know it blows. "So is every one that is born of the Spirit." To some the Spirit, in his regenerating influence, comes in such a manner that the soul is in a rapture which finds expression in audible outbursts of praise and extravagant gesticulations; to others he comes like "a still small voice," and lets in the mellow light of heaven with such gentle sweetness that the subject of the gracious change is blank with joyous astonishment. Yet in either case the subject knows that a gracious work is done. The effects of the work are the true and essential phenomena, and are identical and undiversified in all. This change produces in the hearts of all the subjects of the gracious work the same acute sense of the extreme demerit of sin; the same conviction of the absolute and perfect justice of God and the righteousness of his law; the same "mystic joys of penitence;" the same "wonder why such love to me;" the same tear-anointing affection which springs from a sense of much forgiven. The passage from death to life is productive in all of that love of the brethren which makes the fellowship of the saints so peculiarly grateful. In all there is a hearty espousal of the soul to God, and a ready assumption of the obligations growing out of their relation to God. All joyfully exclaim: "Thy vows are upon me!" The fruits of the Spirit—"love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance" (Galatians v, 22, 23)—are produced in the hearts of all the subjects of the gracious change. All are in new relations; instead of aliens to God, sons; instead of friends of the world, transformed by the renewing of the mind, strangers and pilgrims in the earth, and thrust out by the world as evil. All have new aspirations, new hopes, new affections, new tastes, new maxims, new associations, new employments; in short, are "new creatures," who live not unto themselves, but unto him who died for them. To all there is a restoration of intercourse with God. The closet, the family altar and the sanctuary are delightful places. They love God and they love his service. They love Christians, and delight in their company and conversation. A new world is open to their discernment, and they are interested about all that concerns it. They love the souls of men, they love the word of God, and whatever helps them to a better understanding of the same. They love the church, and are not indifferent to her welfare or her woe. They have "put on the Lord Jesus, and make not provision for the flesh to obey it in the lusts thereof." They hate sin, and are pained at any proximity thereof; but they love the sinner. They have a keen perception of the danger to which the sinner is exposed, and the misery of the sinner's present condition, and are anxious that his eyes be speedily opened, and he converted to God. Joy is a prominent ingredient in the experience of the regenerate. "They glory in tribulation" (Romans v, 3,) and "take joyfully the spoiling of their goods."—Hebrews x, 34. They pray for their enemies, and do good unto the unthankful and evil. They visit and help the sick, and especially the poor. They are charitable and philanthropic, and to the utmost of their ability manifest the same in a palpable form. Such are the true and essential phenomena of the new birth. Where these marks concur in the character of an individual there is a child of God. Those who possess these marks are in the image of God. They are his children—they are very dear to him; yea, he loves them with a tender, parental affection. They are beloved also of the rest of God's children, and doubtless cause joy among the angels. Heaven, with all its glories, is their final home if they continue in this happy state through life. A bright prospect is before them.

Reader, are you a child of God? If not, O hasten to enjoy this happiness. God wills that he may be gracious unto you.—Isaiah xxx, 18. "All things are now ready." "Now is the day of salvation." M.

The Missionary Cause.

One of the most glorious and noble works the Creator has assigned to man is that of converting the heathen over to Christianity. It is a work which should call forth sympathy and aid from every Christian man and woman.

Think of the many souls struggling in darkness and obscurity, with the blessed truths of religion only partly revealed to them. Thousands of men and women who have never even heard the name of their Lord are still worshiping images and bowing down before false gods, because they have no hand to guide them to the Christian's path. Now shall we who have ministers and teachers of the gospel preaching to us daily, and offering up prayers in our behalf, allow the good work which has been commenced to fail? Every good work we do for the missionary cause is glory added to his name.

Some think the heathen should be left as they are, supposing them happy because ignorant. But, friends, were you happy before you found God? Can any one declare that there is any happiness where there is nothing but senseless idols to worship? It is a wrong you are doing to many nations by saying there is no good in the heathen mission. God has given to us intellect and knowledge, intending that we should use them for the glorification of his name. This we can do by sending good and learned men and women to the many heathen countries which are suffering from barbarism, and cruelty from petty tyrants.

There are many nations calling to us for help and deliverance from the bondage of sin. We must not rest in our own security. Because we have found the true way, and have been pardoned for our sins, is no reason why we should fold our hands and say: "My share of God's work is completed. I have added my name to the list of repentant sinners, and secured my soul's salvation." No; we must help onward the march of Christianity, and spread the word of God in every land and in all nations where God is unknown and where Christian love does not reign. In the wilds of North and South America; the red man's home, where the savage war-whoop is echoed from mountain to mountain, and from glen to glen, till the very atmosphere is rent with barbarous cries—there still we send men to preach the word of God. Where the savage war-song is now sung around the camp-fires, there will in time, if the good work continues, be songs of praise wafted on the breeze, and shouts of glory to God, our Creator, shall ascend to heaven, and the angels shall take up the song and echo around the throne of mercy: Glory! glory! glory!

Arise, ye Christians, and work for the good cause—the enlightenment of darkened nations. You have secured your own soul's safety; secure the safety of many more by enlisting in the missionary cause.

Much has already been done toward spreading the gospel in foreign countries; but it is a great work, and requires much Christian energy to carry it on, for there are many thousands who know nothing of Christianity. There are in China alone about 400,000,000 inhabitants, with no more than 500 missionaries. Is not this a sad state of affairs? And China is not wholly a heathen country. The inhabitants claim once to have known God, although they have lost that knowledge long ago, and worship him no more. They have striven from time immemorial to reach again the orbit from which they are lost, but all their efforts have involved them in deeper darkness and more hopeless degradation. Their idolatrous customs and foolish superstitions attest this fact. But China shall yet be reclaimed and restored to Christianity.

In many countries the efforts of our missionary workers are meeting with success. This should encourage those who are toiling for them at home, and awaken in others a lively interest for the continuance and success of this grand work.

SUNDAY SCHOOL.

I Speak That Others May Fear.

MR. EDITOR: I have often thought of the danger of resisting the influences of God's Spirit. I have often tried to impress this upon the minds of the reckless. But I never realized the full force of the apostle's words, "Grieve not the Holy Spirit," until recently, when I was called upon to hasten to a certain house in town where a man was thought to be in a dying condition. When I reached the place and stood in the threshold of the house of death, oh! what an object met my eyes! I cannot describe it. Language is weak, and thought is broken. The victim of death was lying there, pale and emaciated. He turned his wan face toward me, and fixed his wild, glaring eyes upon me. And what a sad story did they tell! They told more than I can repeat.

They told the story of a wrecked life. They told the story of a deep-hidden fire which was consuming the soul.

I approached nearer and looked more earnestly into his face. I shall never forget the solemn, awful words which fell upon my ear. They were pronounced slowly and in tremulous accents: "I am dying! Oh, that I could meet God in peace! Too late, too late! He hath stretched forth his hand, but I did not regard him. The Spirit knocked, but I would not open my heart."

So this poor, frail bark was launched into eternity without God and without hope. So does every one who does not yield to God's Spirit. My dear, unconverted friend, do not trifle with infinite goodness; dare not "rush against the thick bosses of God's buckler."

J. T. GRAHAM.

From the Work.

AMITE CIRCUIT, MISSISSIPPI CONFERENCE.—*Mr. Editor:* A few items from this part of the work may be of interest to some of your readers. The Amite circuit, in Amite county, Miss., is composed of six churches, including Liberty, the county seat. At the last Conference there were reported 540 members from this work. I have not been able to find more than half that number. We propose a careful revision of the church registers on the circuit, and will consequently probably report less than 500 members next Conference. There is no parsonage on the circuit, though one is greatly needed. The church-houses all need some repairs, except Adams'. Finances are low, but crops are fine, and there is promise of improvement in this department in the fall.

Our congregations are large and attentive to the word of life.

We have five Sunday schools in operation, all using our own literature. The school at Adams' church deserves special mention. It is one of the largest and best I know of anywhere. Bros. William King and J. E. Carruth are the faithful and efficient superintendents of this school.

The spiritual state of the church is not satisfactory, though I trust it is improving some. The outlook in some places is encouraging. A few have been added to the church this year. We trust that by faithful attention an era of prosperity may be secured to this part of the work.

H. P. LEWIS, P. C.

HOLMESVILLE, Miss., September, 1878.

Christ hath died, "the just for the unjust, that he might bring us to God." Christ hath died. Tell it to that despairing sinner—that man who is just about to seek escape from the upbraiding of an angry conscience by the terrible alternative of self-murder. Go to him. Be quick! Tell him he need not die, for Christ has died—hath died to bear his sins away.

Do you know how a church bazar works? The principle is a very ingenious one. Some ladies borrow money from their husbands, buy materials, and make up fancy articles, which they give to the bazar. Then they change places; borrow more money from their husbands, and buy the articles back again.

There is a natural and necessary progression from the extreme of anarchy to that of tyranny; arbitrary power is easily established on the ruins of liberty abused to licentiousness.—*Washington*

How bitter it is to look into happiness through another man's eyes.—*Shakespeare.*

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as 'mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

MRS. MARTHA LOUISA FOUST, wife of the Rev. John E. Foust, of the Alabama Conference, and daughter of Mr. Thomas H. and Mrs. M. A. Dixon, was born in Noxubee county, Miss., on the seventeenth of November, 1846, and died at the home of her mother, near Brooksville, Miss., on the second of September, 1878. Sister Foust was happily converted at the Noxubee camp ground, and joined the Methodist Church when she was about eight years old. She received a careful religious training at the hands of her parents. God had given her a sound mind, which was well stored with useful knowledge. She was educated by Rev. R. H. Rivers, D. D., at Summerfield, Ala., and was for some time his assistant in the school there. In the relation of daughter she was most dutiful, making glad the hearts of her parents. As a sister she was idolized, and as a friend she was loved by a large circle, among whom she was known by the familiar name of "Reina." On the sixth of July, 1871, she was united in the bonds of holy wedlock to the Rev. John E. Foust, of the Alabama Conference, and entered at once upon the duties of a pastor's wife. She was fitted, both by nature and education, for the discharge of all the duties pertaining to this delicate and responsible position. The churches at St. Paul's, Mobile, and at Marion, Ala., were blessed by her ministrations. To the sick she was an angel of mercy, to the sorrowing a ray of gladness. To an amiable disposition were added all the charms of a fervent, sincere piety. All those Christian graces that so adorn the Christian life were fully developed in her. Her character was fashioned after the divine model—it was the "image of him by whom we are begotten again to a lively hope." Her conversation was always seasoned with grace, and left an influence for good upon all who came in contact with her. An intimate acquaintance only increased the charm of her life and character. She was one of the few who could be known and studied with increasing interest through a term of years. Her dress was such as became a woman professing godliness.

At the Conference for 1877 Bro. Foust was sent to Auburn, Ala. Here his wife, then in a rapid decline, made many friends. Her patience, meekness and resignation in affliction presented, as active life could not do, the power of faith to sustain in every emergency of life. Under the hail of God the wheat is threshed out and the chaff winnowed away. The suffering Christian is frequently called upon "to fill up that which is behind of the afflictions of Christ for the sake of the church." "His sufferings abound in us, while our consolation is made to abound by Christ." In July of this year Bro. Foust brought his wife to the home of her childhood, near Brooksville, Miss., hoping that a change of air and place would stay the ravages of disease. But the fatal dart had been fixed and the bow of the insatiate archer was unstrung. Sister Foust was young; she loved her family and friends. A noble husband possessed her heart and courted her stay. A winsome little girl of twenty months, just beginning to form bud-words the only surviving child of three clung to a mother's heart and held it back. Who would like to die at such a time as this? Early on Monday morning, the second of September, it was evident that her end was near. She knew it herself. Her mind was perfectly clear. With a calmness that was beautiful she gave minute directions as to her burial, and she distributed some gifts to members of her family. Then the parting came. Mother, brother, sister, child and husband! How tender it was! How sublime! What words of love! What confidence in God! The scene may be imagined, but cannot be described. The lamp of life burned dimly until half after two o'clock P. M., and then went out. In the last effort she extended her hand to her husband and mother, and moved her lips as if speaking. Bro. Foust asked: "What is it, wife?" The answer, like an echo from the distance, was the simple but expressive word: "Farewell!" But a few moments more and she had rounded life's last promontory and cast anchor in full view of the city of God. "Thanks be unto God, that giveth us the victory through our Lord Jesus Christ." We laid her body to rest in the same grave-yard where rest her father and one child, and many of her family and friends. Her life was a blessing, and her death a sorrow mingled with joy and hope.

R. G. PORTER.

BRO. DAVID HUDSON was born in Elbert county, Ga., February 9, 1791, and died in Dale county, Ala., July 29, 1878, aged eighty-four years, six months and nine days. In his twenty-third year he married Miss Martha Oliver, whose consistent and religious life was the means of bringing him to the Savior. He moved to Alabama in 1835, and settled on the Alabama river, where he resided only one year, after which he settled in the county of Pike, in said State. He connected himself with the Methodist Episcopal Church years before, but, failing to receive the pardon of his sins, he was happily converted to God (in Pike county) at the family altar, while his pastor was leading in prayer. Soon afterward he was appointed class-leader, in which office he labored faithfully and acceptably. While living in this county his sainted wife was taken from him, but was soon after happily married to his second wife, Mrs. Nancy Cobb, who was also a faithful Christian lady, and continued such a helpmate to him during his life, and was with him faithfully administering to him, until the day of his death. He has been a resident of this county since 1852, where he has served the church in the capacity of class-leader and steward. No cult of the church was ever unheeded by him. Instant and earliest was he in looking after the wants of his pastors and the interests of his church; and this he continued until old age bid him retire to the ranks of the [illegible]. But the time spent in this relati[illegible] surely not misspent, for his consta[illegible] during his whole life was the church's [illegible]. He made it a rule of his life to [illegible] preacher liberally on his first round [illegible] year.

No one knew Bro. Hudson who is [illegible] to say: Surely a good man h[illegible] He did not fear death. Often in his l[illegible] in conversation with his pastor [illegible] subject of death, he expressed a wi[illegible] to die, and that he was only living t[illegible] his last hours he said to Bro. Wy[illegible] time has come and I am ready." [illegible] taken sick on Sunday evening, and [illegible] time was in great pain. While in th[illegible] tion he prayed the Lord to give h[illegible] and permit him, if it was his will, [illegible] out his time; and his prayer was a[illegible] for in a few moments he fell asleep [illegible] continued for four days, when [illegible] toms of pain. On the morning of [illegible] day he woke up in the arms of Jes[illegible] to be freed from all pain, and to re[illegible] bliss and glory forever.

The sympathy of the entire chu[illegible] friends is hereby tendered to the [illegible] widow, and our prayer is that [illegible] days may be like his, when it [illegible] ber that she must [illegible] the Methodist Episcopal Church South, [illegible] sixteen years old, and only [illegible] and her most intimate friends [illegible] consistent was the Christian life she [illegible] the time of her conversion [illegible] death.

The disease of which she died [illegible] tracted through nearly three years, [illegible] attended by acute physical suffering. [illegible] sufferings she bore with wonderful [illegible] fortitude and resignation. No word [illegible] moaning or complaint was ever known [illegible] from her lips.

She had a delightful home, and [illegible] rounded with all those blessings that [illegible] to make her earthly life happy. [illegible] band, children and friends were dear [illegible] her. Nothing they could give her [illegible] happiness or add to her comfort was [illegible] done. She knew that she must soon [illegible] leave this pleasant home and the [illegible] friends. With characteristic sweetness even under those trying circumstances she thought not of herself, but of the ones she was to leave behind her, and to foresee their coming wants, and provide for their future welfare. She gave minute directions as to the management of the household after she should be gone. These directions were given with the composure of one setting out upon a journey, and expecting to return to the home that is being left. So anxious was she for the comfort of her family that she requested to be buried during the evening or late in the evening, that the last rites of her grave might be performed the last rites of her grave might not be exposed to the intense heat of the midday sun.

Two days before her death she said to the writer: "I am not afraid to die. It is a pain to part with my friends, and I dread the pangs of death; but when I am on the other side all will be well." And at last the last scene came, with husband, children and friends, convulsed with grief, gathered around her bed, she composed, and the last moment, without one sigh or groan, passed calmly and peacefully away.

It was a privilege to stand by the bed of this noble Christian woman, during the sting of death had, in her case, been taken away. She had gained the victory through faith in the Lord Jesus.

MRS. ELIZABETH AGEE, [illegible] of Samuel Curtis, and wife of [illegible] ber, and after his death of Joseph A[illegible] in Marengo county, Ala. [illegible]

She was during more [illegible] her life a consistent and devoted [illegible] the Methodist Church. In the [illegible] days of this country she had an [illegible] of this world's goods, and made [illegible] of them in responding to the [illegible] charity in her power, and in [illegible] of the gospel, and all the [illegible] of benevolence.

With much ease and dignity she [illegible] a generous hospitality to a large [illegible] relations and friends, among whom [illegible] lighted to have numbered the [illegible] the gospel. They were always [illegible] a hearty welcome, and under her [illegible] tortable resting-place was found.

She had learned the holy art of [illegible] with *moderation*—the blessings of [illegible] and was never unduly exalted by [illegible] nor greatly dejected by adversity. [illegible] rich she was not a slave to the [illegible] world for all her comforts, and it [illegible] the power of adversity by its most [illegible] tacks to sweep them all away. [illegible] to be a tranquil, happy Christian in [illegible] of wealth and friends, and [illegible] comforts. Called to see her noble [illegible] cruel fortunes of war, ill-health and [illegible] but her religion remained the same. [illegible] was as tranquil and happy as ever. [illegible] never known to repine or murmur [illegible] thing that was permitted by Providence.

And when the last hours of life [illegible] had no fear. She was ready. [illegible] suffering was great and protracted, [illegible] she was happy. The faith by which [illegible] lived was found to be quite sufficient [illegible] emergency.

Just before she died, having had [illegible] sense of the divine presence, she said [illegible] children: "I already feel as if I [illegible] other world." Rising superior to [illegible] and above the common dread of [illegible] struggle, she rejoiced exceedingly [illegible] hear prospect of being at home [illegible] Savior in heaven.

Such a life and such a death only [illegible] the treacherous arts of wicked men [illegible] assaults on the Christian faith. Her [illegible] life, in all its domestic, social, civil [illegible] religious relations, was a living [illegible] known and read of all, and a [illegible] vincing proof of the truth and power [illegible] religion of Christ.

BRO. P.

The Christian Advocate.

THURSDAY, SEPTEMBER 12, 1878.

SAVE THE BOY.

BY REV. G. F. COLE.

Close he sat upon my knee,
Looked from sweet eyes into mine,
Questioned me so wondrously
Of the mysteries divine;
Close he fan thy clasped my neck,
Pressed my cheek with kisses sweet;
O my heart! we little reck
Where may rove the precious feet.

Close his laugh with merry ring
Filled our house with music rare,
Ah! his lovin' hands would bring
Wreaths of blossoms for my hair;
O the merry, happy sprite,
Constant, ceaseless source of joy!
But to-night, O God, to-night,
Where, O where's my wandering boy?

Where the glitter and the glare
Of the room where death is dealt,
Save me! I know him; but he's there.
He's the one so reverent knelt
At my knee, and softly spoke
Words of the one of God;
Close he heard [illegible] smitten, broke
Crushed, I bend beneath the rod.

Oh! [illegible] that spoiled my boy,
[illegible] and down to death,
Robbed me of my richest joy,
Made me sigh at every breath
Where, fathers, hear my plea!
[illegible] pierce the sky
For all [illegible] earnestly:
[illegible] or boys, or die!

The Greatest Living Animal.

Of the monsters of the prehistoric [illegible] whose huge bones are occasionally [illegible] to the wonder of these [illegible] times, the whale is clearly the biggest living representative of animal has several species, known as the Cachalot (pronounced [illegible] or Sperm-aceti); the right [illegible], called also the Mysticete, or [illegible] or common whale, or Greenland whale—these last five names [illegible] applied to one species. The [illegible] whale is another [illegible], and the Rorqual still another.

There is a general misunderstanding respecting the nature of the whale. It is commonly regarded as a fish. But the whale is not a fish, but a mammiferous animal like man, the elephant and the lion—that is, the whale brings forth and suckles [illegible] precisely as do the elephant, the lion and the human race.

Fishes spawn or lay eggs from which their young are hatched. Fish are cold-blooded, while the whale is warm-blooded. Fish have only two [illegible] or cavities in the heart, and a single circulation; the whales have four, and a double circulation of blood, like man.

Fish have no ears properly so called, [illegible] are visible, though sometimes [illegible] to hear sounds; whales have [illegible] and hear distinctly, even under [illegible].

[illegible] fish soon die out of water; whales would soon die in it if [illegible] submerged; and he as truly [illegible] as an elephant, or a lion, or [illegible].

[illegible] whales cannot remain longer [illegible] five or ten minutes under water, and some larger species can stay [illegible] as long as an hour, or perhaps [illegible] hour and a half. But this is owing to a peculiar arrangement by which they can take down with them a large quantity of air mixed with their blood, and this air is actually [illegible] entrenched under the water at great depths, so that, after all, the [illegible] is but a short time suspended, being carried on under the [illegible].

From all this it will be seen that the whale is a mammal, and not a fish, and we should speak of whale-hunting rather than whale fishing.

But we must consider the peculiarities of some of the peculiar species. We begin with the Rorqual, perhaps the longest whale known. It is sometimes stranded on the seashore, being washed up in storms of unusual violence, and while perhaps disabled by sickness or wounds, its length is more than one hundred feet, but its circumference is not as great as that of some others.

The weight of one has been found to be equal to 270 tons—that is, 540,000 pounds.

And yet these immense creatures have muscular strength enough to throw themselves perpendicularly out of the water into the air, falling down on their sides, and striking the water with a report like that of a large cannon.

It is supposed they do this when pursued by the sword-fish and the saw-fish, which are the natural enemies of the whale.

The common whale is not often more than 70 feet in length, but is larger in circumference than the Rorqual, so that its weight is about the same.

The head of the whale is an extremely interesting part of the animal. It is about one-third of its whole bulk in the Cachalot or Sperm-aceti, which is about 50 or 60 feet in length. A tall man can take a walk inside of the mouth.

At the sides of the mouth there hang rows of whalebone slats [illegible] the size of laths, each having a kind of fringe on its edge, and all lying quite closely together. These act as a sieve through which the water is forced, while the food in it remains in the mouth. The jawbones of this huge creature are frequently used as archways over gates and doors in gardens, are large enough to allow horses and carriages to pass beneath, and are also sometimes used as supports for swings. Throughout the whole of this huge creature we see the same perfection of workmanship as found in the more delicate and graceful forms of the gazelle and fawn. On every hand there is a most wonderful adaptation to the wants of this greatest creation of earth.

Take, for instance, the skin of the whale. As the animal is often found in polar seas, where it is exposed to intense cold, it, of course, needs some protection against this cold. But what protection can it have? Feathers would not answer, and fur would not avail. But the wisdom and power of their Creator are never at fault in any of his works, for his resources are infinite. And so we see it here. To protect this great animal, having such a large surface exposed to the cold, a most remarkable provision is made in the thickness of its skin. This is sometimes two and three feet thick.

But this is not all. This wonderful skin is filled with numerous cavities or sacks, and these sacks are filled with oil, so that this leviathan of creation is wrapped around by a warm covering of fatty matter—an oil blanket—and so constructed that it serves other important purposes besides keeping the whale warm.

But for this remarkable provision the whale could not come to the surface to breathe, as it often must, but would soon be drowned in the ocean's lowest depths.—*Home Journal.*

Westminster Abbey at Night.

CANON FARRAR.

Dr. Leyburn, in a letter to the New York *Observer*, thus describes the service:

Saturday afternoon newspaper notices, for the Sunday pulpits announced Canon Farrar to preach the concluding one for the season of the Sunday night special sermons in Westminster Abbey. Having appreciated highly his "Life of Christ," I was gratified with the prospect of hearing him. So, by about seven o'clock on Sunday evening, the appointed hour, I reached the Abbey. A large crowd waited at the front gate and another at the side gate. "The gates are not opened yet," said I to some one near. "O," said he, "every place is crammed, and they have shut the gates to keep any more from trying to get in." This was a real disappointment, for there are few men in the English Church whom I was so desirous to hear. However, after much traveling in many lands, I had found that as to getting into desirable places, no matter what the obstacles or what is told you, "all things are possible to him that willeth." But nobody who had authority was visible. I tried several policemen, but they were helpless. At length I got hold of one some distance off, told him who I was and how I was situated, and, becoming interested in the enterprise, he advised me to try some serving-man's house in an obscure place back of the Abbey. I did so, addressing a youth who came to the door. This being overheard, brought out the mother and sister, and they, falling into the spirit of the undertaking, brought the father also into the field. He finally got hold of a ticket, and told me of a back way to reach a gate with somebody at it. When I approached the gate and handed the man the ticket, surprised at this out-of-the-way route, he accosted me with: "Why, where did you come from?" Nevertheless the gate was opened, and through the gloomy arches and amid the mausoleums of the dead, and through the Poet's Corner, where now the poets' lyres are mute, I made my way toward the light and music, squeezed through the throng, got a good stand in sight of the pulpit, and greatly enjoyed the spectacle, the public, the assemblage, and, I may also add, the sermon. I had been in Westminster Abbey once before at night, but under not very favorable circumstances. But on the present occasion the platform on which I was commanded quite a view of the portion of the Abbey appropriated for these services. As far as I could see there was a sea of heads. The clustered candelabra here and there only served to throw around a sort of spectral light; the monuments of the illustrious dead, thick over the walls, gleamed through the gloom; the rich, full tide of music echoed through the long-drawn aisles and lofty arches, and Canon Farrar's well-chosen and eloquent words pictured the Abbey in its past history, and its moral and religious influences, its present work amid the needy multitudes in the surrounding districts. But, illuminating the discourse, was not only scholarly taste and elegant diction, but the illustrious dead, among them the rival statesmen, Pitt and Fox, who were summoned from their long sleep beneath these stones to teach lessons of wisdom to the living. I am sorry the discourse is not to be published. The eminent Canon rather promised me an extract, but I have not received it. At any rate, though not what is known as a gospel sermon, it was one of much interest, and the entire occasion was to me one which will not soon be forgotten. I cannot but add that these Sunday night services for the people are of comparatively recent growth, and one of the many indications of the widespread influence of Spurgeon's methods and teachings in this great metropolis. He has set an example which the Establishment in some particulars would be glad to follow.

The Planet Vulcan.

DISCOVERED BY PROF. WATSON.

Professor Watson, of Ann Arbor, Mich., in a letter to the superintendent of the Naval Observatory at Washington, describes his observation of the solar eclipse and of his discovery of the planet Vulcan. He writes:

A few minutes before the total phase I swept over regions east and west of the sun, from eight to fifteen degrees distant, but I did not see any star. Immediately after the totality I began sweeps, east and west, extending about eight degrees from the sun. The first sweeps were toward the east. On the fifth sweep I found between the sun and Theta Cancri, and farther south, a star of the 1p magnitude, as estimated at the instant, which immediately attracted my attention on account of its general appearance. I had committed to memory the relative positions of the stars in the neighborhood of the sun, and I had placed the chart of them conveniently before me for ready reference whenever required. There was a fainter star west and north of Cancer, as shown on the chart, and I could not be sure of the place without an actual measurement. The object which I had in the field shone with an intensely ruddy light, and it certainly had a disk larger than the spurious disk of a star. Having made the record, I placed my eye again at the telescope and saw that there had been no disturbance of its position. I noticed further that the object in the field did not present any elongation such as might be expected if it were a comet in that position. The sweeps were then continued, and I finally brought into the field what I supposed to be Gamma Cancri, although it appeared very much brighter than Delta Cancri, which I had seen near the sun at the commencement of the search during the totality. I proceeded to record its position on the circles. Before this was completed the total phase had ended, and I ran across to where Prof. Newcomb was observing, in hopes of being able to direct his larger telescope, with graduated circles, upon the object first seen before the sunlight would interfere. But he was reading his circles for an object which he had in the field, and his telescope could not be disturbed.

Thereupon I returned to my own telescope, but the sunlight had already become so bright that further observations were impossible, and hence I could not assure myself that a gust of wind had not disturbed the instrument before I had marked the last pointing. The places of the sun were again recorded and verified at suitable intervals, so that the position of the star (which I believe to be an intra-Mercurial planet) can be determined relatively to the sun. In the brief time allotted it was not practicable to change the eye-piece and observe the star in question under a higher power. Its light was quite red, and so far as my recollection of its appearance in the telescope will enable me to determine, I am of the opinion that it was situated beyond the sun.

In regard to the star B, which I consider to be the planet sought, there is no uncertainty whatever beyond the unavoidable errors of the record as made. I consider the place given to be trustworthy.

Anointing Beforehand.

When Mary broke the alabaster vase and anointed her Lord, he said: "She is come before-hand to anoint my body to the burying." A great many people would have kept the vase sealed up till he was dead, and would then have brought it out and broken it, to anoint the cold body, as it lay all gashed and wounded, wrapped in burial garments. But Mary did not wait till he was dead. She brought out her ointment when he could enjoy its sweet perfume, and when his sore and weary feet could feel the refreshment it gave.

A lily hand covered his wife's bosom with flowers, and built a magnificent, costly monument over her grave, and spoke in glowing words of her noble sacrifices. But it was whispered that he had not been very kind to her when living. A slaughter showed great sorrow at her mother's funeral, and never could say enough in her praise; but it was known that she had thrust many a thorn into her pillow while she was living.

Do not keep all the alabaster-boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled by them. The things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten their homes before they die.

If my friends have alabaster-boxes laid away full of perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary hours, and open them, that I may be refreshed and cheered by them while I need them. I would rather have a bare coffin without a flower, and a funeral without a eulogy, than a life without the sweetness of love and sympathy. Let us anoint our friends beforehand for their burial. *Post mortem* kindnesses do not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary days.—*Christian Neighbor.*

TOMATOES FOR SUPPER.—For a family of half dozen persons take six eggs, boil four of them *hard*, dissolve the yolk with vinegar sufficient, and about three teaspoons of mustard, and mash as smooth as possible; then add the two remaining eggs raw, yolk and white stir well; then add oil to make altogether sauce sufficient to cover the tomatoes well; and plenty of salt and cayenne pepper, and beat thoroughly until it froths. Skin and cut the tomatoes a full fourth of an inch thick, and pour the sauce over, and you have a dish fit for a president.

Though a little troublesome to prepare, yet if once eaten by people who are blessed with palates to enjoy good things, they will be pronounced to be far superior to any other mode of preparation. We use them constantly in this way for these meals. For dinner they are the best stewed, but they should always be strained before sending to table.—*Correspondent of Germantown Telegraph.*

"If we be dead with Christ we shall also live with him." He who is born of God, and in whom God's seed remains, died that he might be born. He was born because he had died. "I am crucified with Christ; nevertheless I live. Yet not I, but Christ liveth in me."

Polished steel will not shine in the dark; no more can human reason, however refined and cultivated, shine efficaciously but as it reflects the light of divine light from heaven.—*John Foster.*

If you hold the stirrup no wonder that satan gets into the saddle.—*Secker.*

Religious Intelligence.

—The English Wesleyan Conference received the large number of 130 ministers on trial.

—There is a call for a young man willing to prepare to undertake a mission to India in behalf of the Church of New Jerusalem.

—The three principal churches in Scotland—the Free, United Presbyterian and Established Churches—raised during the year ending in May last, by voluntary contributions, the gross amount of $6,642,515.

—The fifty-ninth session of the Primitive Methodist Conference of England comprised 180 delegates, two-thirds of them laymen. The membership is 182,782. There are 1,128 ministers, 15,516 local preachers and 11,410 leaders.

—The Rev. Dr. Ingram, of Free Church, Shetland, now in his one hundred and third year, is the oldest minister in Scotland, and probably in the world. His memory has much failed, but his physical health is good. He has never tasted intoxicating drink.

—At the recent meeting of the Presbyterian Synod of China the Rev. Dr. Happer, of Canton, spoke of the difficulty missionaries meet in establishing themselves in the villages. Unless there is a public house in a village a missionary cannot get a residence, except with the consent of the gentry of the place.

—The Cumberland Presbyterians have just published their statistical report for 1878, from which it appears that this growing church has 112 presbyteries, 1,315 ministers, 253 licentiates and 187 candidates, 2,317 congregations and 106,253 communicants. The total of contributions for the year was $280,782, and the value of the church property is $1,711,347. The total number of additions during the year was 9,778.

—The members of the Church of England are taking early measures for extending its ecclesiastical organization into the newly annexed Transvaal, South Africa. At a public meeting recently held in behalf of the Pretoria diocesan fund, it was pointed out that the new diocese embraces a territory about equal in size to France, and a subscription was opened for the building of new churches and schools within its bounds. Dr. Bousfield, the bishop, was consecrated last February.

—The *Church Missionary Gleaner* publishes a *fac-simile* of King Mtesa's second letter to Lieut. Smith, of the Nyanza Mission. The letter was written by the boy Muffa, in a very plain, readable hand. It is simply a request to "my dear friend, Wite Men," to come to Uganda. The boy Muffa, who was left with Mtesa by Stanley, was brought up in Bishop Steere's mission school at Zanzibar. The Rev. C. T. Wilson writes in interesting letter from Mtesa's capital dated July 25, which is published in the *Church Missionary Intelligencer*. He says:

"The king is a strange, whimsical creature, one of his whims being that we must do everything in public; so, whenever he sends for us, or we go to him, it must be when he is holding his court, or 'baraza,' as it is called. This has both its advantages and disadvantages, the latter being that there is often a good deal of noise, as presents of oxen, sheep, goats, plantains, bananas, etc., are brought here, for everything of this sort must be first seen and approved of by the king. His hunters also bring here the spoils of the chase, in the shape of skins, and a band of drummers and horn-blowers is always in attendance. This is rather distracting at times, though it does not go on incessantly. The advantages are that, as there are many present, and as the king always translates what I say into Kiganda, for the benefit of those who do not understand Kiswahili, more hear the truth than would otherwise, and the seed is scattered wider—one cannot but hope to fall into some good ground; and certainly nothing can exceed the attention and apparent interest with which they listen to what I say.

"On the second Sunday we were here I went up to the palace, hoping to be able to hold a service such as I had done the previous Sunday; but the king had a regular 'baraza,' and it was only toward the end that I was able to say a few words. But last Sunday I was more successful, and Smith, who was with me for the first time on Sunday, having been ill on the previous ones, was greatly surprised and pleased. I read a chapter from the Old Testament and one from the New, and then gave them an address on John iii., 16, to which the king listened most attentively; and concluded with some prayers from the prayer-book.

"I cannot help hoping that there is a good work going on in the king's heart. Certainly he is very different from what he was when Speke was there. Mtesa himself said to me, one day, after I had been talking to him: 'When Speke was here I was a heathen; but now I know better.' He certainly has a great respect for the name of God, and shows great care for all matters connected with religion. He shows his respect for Sundays now by hoisting his flag, which he does not do on ordinary days; but in all other matters things go on much the same as on other days.

"Smith has begun teaching the king the alphabet, as he is very anxious to learn English. But, though he is quick and intelligent, yet, as everything is done in public, he does not get on very fast. A few days ago Smith went up, and found him trying to teach a number of small boys the letters he had himself already learned; so Smith took them in hand. The king is anxious that his people should learn to read and write, speak English, and any other accomplishments that we can teach them; but he wants to learn everything himself first, and to be the medium of instruction to his chiefs and people."

The king is not only desirous to learn to read and write, but he has asked for instruction in geography, botany and mineralogy.—*Independent.*

Our Young People.

BABY'S BED.

Dainty and white is the little spread,
Cool and smooth is the tiny bed,
Curtained with hettings so airy and light,
Not e'en the wind himself from sight:
And there the baby shall sleep, sleep, sleep,
While mother and angels their watch shall keep
Mother and angels shall watch together
As through the sultry summer weather.

Fleeciest blankets shall make the spread,
A pillow best feathers the little head
Where baby our darling, shall sweetly repose,
Warm'd by the fire of her expanding rose tints;
When the wintry winds shall howl and blow,
And all the world be white with snow
And mother and angels still watch together,
As through the frosty winter weather.

Christian Union.

From Our Little Friends.

ROSE BANK, Lexington, Miss.

MY DEAR MR. EDITOR: Having frequently perused in your most excellent CHRISTIAN ADVOCATE the letters composed by little children, I desire to become a member of that band—that is, if you find merit enough in my letter to have it published. And now let me tell you something about myself, so as to get acquainted with each other. You know people never talk much until they do become acquainted. I am a little girl twelve years old, raised by my kind and dear parents, who are good Christians, and they tried to make me a Christian child. I am now away from them, going to school; and, oh! I get so home-sick sometimes; but I am willing to make the sacrifice of being away from them, so as to be educated. Our teacher makes us read a chapter in the New Testament every morning before commencing study. I am trying to be good now during childhood, and hope to grow up a noble Christian woman. I say to all little boys and girls who read this letter that they must too. Please, dear Mr. Editor, publish this letter, written by

Your youthful friend,

JOSEPHINE CLARK.

MISS ROSA, Miss., Mar. [illegible], 1878.

DEAR MR. EDITOR: My pa does not take your paper, though I sometimes see a copy of our neighbor's Mr. Taylor, who takes it, and I like it very much, especially the little folks column. I live eight miles out in the country. We have a nice Sabbath school, which I attend regularly every Sabbath, except the fourth, when I go to church. I love to go to church and Sabbath school very much. Mr. P. H. H. Horton is our superintendent, and we all like him very much. "Absalom was slain, hanging in an oak tree, by ten young men who bore Joab's armor." "Job lived in the land of Uz." "Joshua was buried in Timnath-Serah." Now I will ask your little Bible-readers some questions: Where were the disciples first called Christians? Who commanded the sun to stand still? What did Noah send out of the ark to see if the waters were abated?

I am your little friend and Bible-reader,

VICTORIA C. ALLEN.

MISS ROSA, Miss., Mar. [illegible], 1878.

MR. EDITOR: I will let you know that I am raising a missionary hen, and I expect to send you some money before long. What do you think is the best to do with it, as mamma says you ought to know where it is most needed? Can any of the little readers of the ADVOCATE say the riddle that is found in the Bible, and tell who made the riddle? Who was it that had no strength when his hair was cut off? Our preacher is Rev. C. W. Calhoun, and we all think he tries to do good, and will succeed. We take the ADVOCATE. Mamma says that she cannot remember the time in her life when she did not look out for the ADVOCATE, and could not do without it now. Your little friend,

JOSEPHINE MCGREGOR.

How Birds Fly.

You will find, if you carefully examine a bird's wing, that all the bones and muscles are placed along the front edge, which is thus made very stiff and strong. The quill feathers are fastened in such a way that they point backward, so that the hind edge of the wing is not stiff like the front edge, but is flexible and bends at the least touch. As the air is not a solid, but a gas, it has a tendency to slide out from under the wing when this is driven downward, and of course it will do this at the point where it can escape most easily. Since the front edge of the wing is still and strong, it retains its hollow shape, and prevents the air from sliding out in this direction, but the pressure of the air is enough to bend up the thin, flexible ends of the feathers at the hinder border of the wing, so the air makes its escape there, and slides backward and upward. The weight of the bird is all the time pulling it down toward the earth; so, at the time that the air slides out upward and backward past the bent edge of the wing, the wing itself, and with it the bird, slides forward and downward, all from the confined air. It is really its weight which causes it to do this, so that the statement that a bird flies by its own weight is strictly true.

This is true also of insects and bats. They all have wings with stiff front edges and flexible hind edges, which bend and allow the air to pass out, so that flying is nothing but sliding down a hill made of air. A bird rises by flapping its wings, and it flies by falling back toward the earth and, sliding forward at the same time. At the end of each stroke of its wings it has raised itself enough to make up for the distance it has fallen since the last stroke, and accordingly it stays at the same height and moves forward in a seemingly straight line. But if you watch the flight of those birds which flap their wings slowly, such as the woodpeckers, you can see them rise and fall, and will have no trouble in seeing that their path is not really a straight line, but is made up of curves; although most birds flap their wings so rapidly that they have no time to fall through a space great enough to be seen. Birds also make use of the wind to aid them in flight, and by holding their wings inclined like a kite, so that the wind shall slide out under them, they can sail great distances without flapping their wings at all. They are supported, as a paper kite is, by the wind, which is continually pushing against their wings and sliding out backward, thus lifting or holding up the bird, and at the same time driving it forward.

The birds are not compelled to face the wind while they are sailing, but by changing the position of the wings a little they can go in whatever direction they wish, much as a boy changes his direction in skating by leaning a little to one side or the other. Some birds are very skillful at this kind of sailing, and can even remain stationary in the air for some minutes when there is a strong wind; and they can do this without flapping their wings at all. It is a difficult thing to do, and no birds except the most skillful ones can manage it. Some hawks can do it, and gulls and terns may often be seen practicing it when a gale of wind is blowing, and they seem to take great delight in their power of flight.—*St. Nicholas.*

Joan of Arc.

In the tax roll for the district in the east of France, in which lie the two parishes of Greux and Domremy, it was the custom for nearly four hundred years to leave blanks in the receipt column for these two places, and to write against them the following words: "*Conceded by unanimity of the Maiden.*"

The allusion is to Joan of Arc, born at Domremy in the year 1412, and who, though a poor peasant girl, impelled by her strong convictions that she was raised up to chase away the English, then occupying the largest and fairest part of France, and to restore the country to the French king, by her personal bravery actually effected this object, inspiring the downcast Frenchmen with courage, and the invading Englishmen with terror. It was at her request that the exemption was effected.

In the year 1429, when she was in the full tide of her brief but bright career of conquest, the king requested that she would name what favor he should bestow on her as a public reward for her conduct. She merely asked that her native village should be perpetually exempted from the burdens of taxation. The grant was made. The document recites that it was done "in favor and at the request of our well-beloved Jean the Maiden, considering the high, remarkable and useful service which she has rendered, and is still rendering, day by day, in the recovery of our dominions." This exemption continued to be respected down to the days of the first French revolution, when it was abolished.

So great were the services of the Maiden that no true patriot could complain of the concession. It availed for thousands who were entirely unconnected with her, save as inhabitants of the place where she had spent her childhood.

This interesting historical fact may serve to illustrate another, which pertains not to the history of a nation, but to that of the world; and to privileges not of a lifetime, but of endless duration and infinite importance.

In the great book of account, which is to be brought forth and examined at the last day, there is written against the names of such persons as are sincere believers in the Lord Jesus Christ, the Savior of sinners, in the place of the summary of their sins, words like these: "Canceled by the blood of the Lamb."

We may well be thankful that we are permitted to give evidence of our title to the blessings of salvation, not, like the natives of Domremy, by records which may be forgotten or denied, but by our personal faith in the Lord Jesus Christ and by our conduct showing that we do belong to the family of God in Christ Jesus. If we are truly his, then we may rejoice, for in the last great day of account against every such name there will be found written the everlasting ordinance applicable to our sins.—*Christian Witness.*

LIKE A CHRISTIAN.—I heard of two little children, a boy and a girl, who used to play a great deal together. They both became converted. One day the boy came to his mother and said: "Mother, I know that Emma is a Christian."

"What makes you think so, my child?"

"Because, mother, she plays like a Christian."

"Plays like a Christian?" said the mother, the expression sounding a little odd.

"Yes," replied the child; "if you take everything she's got, she don't get angry. Before she was selfish, and if she didn't have everything her own way she would say: 'I won't play with you; you are an ugly little boy.'"

As in nature, as in art, so in grace it is rough treatment that gives souls, as well as stones, their lustre. The more the diamond is cut the brighter it sparkles; and in what seems hard dealing, there God has no end in view but to perfect his people.—*Dr. Guthrie.*

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A Stronger Than He.

The devil's palace is the unregenerate soul. So long as his supremacy is unchallenged there is peace. "His goods are in peace." He is described by the Savior as "a strong man armed." He holds his subjects in complete vassalage. He is in the hearts of the children of disobedience as a despot enthroned. As the god of this world, he blinds the eyes of them that believe not. The dominion of satan in the moral world is as universal as the prevalence of sin. The power of darkness broods over the earth. Evil has an intelligent head, and it is thoroughly organized. Human consciousness may confirm the fact, but it does not reveal it. We are indebted to divine revelation for these fearful disclosures. But they are as clearly revealed as are the provisions of redemption. The strength of satanic influence is something wonderful, and the sagacity and art displayed in his wiles are more than human.

The state of the sinful soul is indeed desperate when we reflect that, besides the bent of the depraved nature, there is ever present a malignant personal agent hidden from the consciousness of the victim. The case would be bad enough if there were no devil, but, with this diabolical ministry in the corrupt nature, deliverance, if it come at all, must be achieved by one who is indeed "mighty to save." Satan is strong—a strong man armed—but Christ is a stronger than he. Think of the human soul under awakening and conviction as the arena of a combat such as this language only hints at: "But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." Unconverted souls are so many strongholds of satan. Until the light of the gospel shines into them, and the Spirit's awakening beams penetrate the darkened nature, his goods are in peace. This kind of peace he seeks to promote and perpetuate. There will be no war if the devil can prevent it. All he asks is to be let alone. He is more than content to let the conscience slumber, and to allow the deceived soul to remain absorbed in pleasure and in all selfish gratifications. There is this state of repose in sin. All the moral powers seem to be dormant. There is no sense of guilt or danger. It is the enemy's policy to deepen this slumber, and to shut out all awakening influences. Gospel agencies have to deal with this vigilant and subtle opposition. The arrows of truth must go through these outworks of the devil, and elude his watchful interposition. In attempting to stir up the sinner's conscience the evil one is aroused in his lair.

The condition once realized—the deep corruption of the heart, the guilt indescribable, the absolute dominion of sin—and the helplessness of the soul is felt. It is in this emergency and in the crisis of the soul's history that Christ comes in to save. One aspect of conversion is deliverance from the power and dominion of satan. While we may not distinguish this from deliverance from sin because both are blended in a cotemporaneous experience, and because as allies they are ranged in the same ranks, yet there is always a two-fold victory. Sin is overcome, and satan is overwhelmed and cast out. The devil may still hover around, and shoot his fiery arrows from without, but he is dislodged from the citadel of the heart. He dwelleth in the children of disobedience, but he has no abiding-place in the renewed and sanctified nature. In conversion there is always this to be predicated: "The unclean spirit is gone out of a man." The Holy Spirit has come in, and Christ liveth in him. In this momentous transaction we are conscious of our own weakness, of a terrible and sometimes prolonged conflict, and of the issue as a joyous victory through the power of Christ. It is because there is a stronger than satan, a mighty One to help, that the sinner is delivered from the yoke of bondage.

Once out, the devil will scheme and plan to return. This resolve springs up on the heels of defeat: "I will return unto my house whence I came out." He will come back with reinforcements, and take a more sure and lasting possession if he can. His success depends upon the attitude of the soul, the improvement of the grace given, the faithfulness to Christ. He that is stronger can cast the devil out, and also keep him out. But if the soul-house has been neglected, empty of love, and swept and garnished by worldly affections, and everything in a condition to invite him, who then shall keep the devil from his own? Mighty to save from sin, Christ is also mighty to keep from sin. In both cases he comes to our aid only as we are willing to welcome him as our deliverer. As in conversion the devil is disarmed, conquered and expelled, so in backsliding and apostasy he is readmitted, and generally in greater force than at first. Ever walking through dry places and seeking rest, he is watching for the empty house and the open door. He will never rest while Christ holds possession of a human heart, and he will never get in while the heart clings to Christ.

In the face of the appalling malignancy and power of satan in the world and in the individual soul, our only hope is in the greater power and in the love of Christ. There is a stronger than he—one who can disarm and overcome the enemy of all good. There are souls in the midst of the great spiritual battle. They are well-nigh broken and dispirited. Their refuge is in Christ, the mighty Savior. He only can deliver them "out of the paw of the lion and out of the paw of the bear." The Christian may be assaulted, worried, tempted, but Christ is the strong deliverer. As long as the devil finds no admittance to the heart—as long as he is kept on the outside—he may roar in vain.

The conduct of two or three of our Southern Methodist preachers in Mississippi, in retiring from their fever-stricken charges, has been severely commented on in some of the secular papers by their correspondents. We believe, as a rule, ministers should remain, and such has been the case in most instances. At Vicksburg Rev. Mr. Galloway labored faithfully until stricken down. He is now, though prostrate, in a fair way to recover. We believe that Dr. C. K. Marshall is also in Vicksburg, and laboring among the sufferers there as of yore. At Port Gibson the pastor of our church, Rev. Mr. Mounger, remained with his flock, and at last accounts was recovering from an attack of the fever. The venerable J. G. Jones, on the superannuated list of the Mississippi Conference, residing in Port Gibson, also remained, and both he and his aged wife have but lately recovered from the fever. His son, Rev. John A. B. Jones, president of the Port Gibson Collegiate Institute, also remained with his people, and has been ministering to the sick, destitute and dying.

In New Orleans the American and German pastors have continued, from the beginning of the epidemic, in the performance of their ministerial duties, and in answering all calls to attend the sick and to bury the dead. The pastor of our church in the Fifth District (Algiers), Rev. J. M. Heard, is laboring night and day, and earnestly co-operating with the Young Men's Christian Association in their work of mercy in that section. The Southern Methodist German preachers in this city, four in number, are all here, and all unacclimated. One of them, Rev. J. G. Krauter, in charge of the Dryades Street church, is at this writing critically ill of the fever. Of the four American pastors unacclimated in our New Orleans work, one, Rev. John Herron, has had the fever, and to recruit his strength has gone to the mountains. At Baton Rouge, as we noticed last week, our pastor, Rev. J. T. Sawyer, is laboring beyond his strength in ministering to the yellow fever sufferers. Only at two places, Canton and Holly Springs, have we heard that our preachers have fled from the epidemic. In Memphis the heroic Dr. Slater, a Southern Methodist pastor, has lately fallen. Whether our other pastors and ministers in Memphis remained we have had no information. In this, as in other epidemic years, the record of our preachers has been generally good, and, when tried, they have not been found wanting. In the bounds of the New Orleans district many valuable ministers have fallen by yellow fever within our recollection, and among them we recall the names of Steele, Brown, Hinds and Foster. Our pastors here, so far as we can remember, have always met this scourge calmly and bravely.

We write thus not in a spirit of boasting, but that, if two or three instances of defection have occurred, it may be seen that they are rare and exceptional. It is true that Dr. McCarty and Rev. Mr. Hartzell, of the Northern Methodist work in New Orleans, are away. We understand that they had important engagements made in the North before the fever broke out. Perhaps they ought to have returned. But it must be considered that the membership of the Methodist Episcopal Church in Louisiana is not much affected by the fever. The colored people, especially in New Orleans, are seldom attacked. Of the ministers of other churches in New Orleans, we have heard of but one who left on account of the fever—Dr. Hugh Miller Thompson, pastor of Trinity Protestant Episcopal Church. In none of these cases do we pretend to say that there has been a lack of ministerial fidelity. We do not know all the circumstances.

A yellow fever epidemic tries the courage even more than the battlefield, and some who, at a safe distance from the peril, are first and loudest to condemn, would perhaps be also among the first to run. A Methodist preacher with life not insured, without property or means, and a dependent family, may well have his moments of debate when the dread reality of the pestilence confronts him. We think, even under such circumstances, he ought to face the peril, and that it were better for him to die than to flinch. But, nevertheless, we are slow to judge such cases. We know but too well what it is to go through the ordeal.

As the course of the Catholic priests is almost daily commented on, and in some instances held up as a rebuke to the Protestants, it is not out of place to remember that the Catholic priest has no dependent family, and that he believes that his ministrations of baptism, absolution and extreme unction are essential to the future well-being of the sick and dying. Believing that these things are essential to salvation, it is consistent in them, and their imperative duty, to be present to administer them. We admire and commend the courage and devotion of the Catholic priesthood in encountering danger and death in administering the rites of their church, but certainly, when all things are considered, we do not see that they have any advantage over the Protestant minister, who is equally faithful under greater trials, and actuated by superior motives. It is not, however, our purpose to institute comparisons, but to insist, as a matter of justice, that none be condemned unheard, and that, where nearly all are true and faithful, an occasional exception shall not be magnified into a sweeping charge of general ministerial desertion.

How Doth God Know?

How does any one know? The most obvious answer is: "By the senses." Secondarily, by memory. Secondary knowledge does not imply inferiority in point of value, but very often the reverse. Man also knows by communicating and repeating habits and manners, as well as facts and principles. These may be transmitted until they become hereditary. Ethnologists and naturalists teach us that nearly all of those peculiar traits belonging to different tribes and races of men, and those distinctive qualities of different species of the same genus among animals, are mainly due to communication and repetition. Thus some men know more naturally or by inheritance than others by acquirement. Fourthly, man knows by putting facts together, and drawing conclusions or inferences. Animals know a good deal in this way, and this kind of knowledge, in both men and animals, may be called *manufactured*—that is, they have wrought it out of the material furnished them.

But man knows by appointment or calculation. Here animals are left behind. No animal knows by appointment that the President of the United States will be inaugurated March 4, 1881. No animal knows by calculation that there will be a total eclipse of the moon, invisible in the United States, February 27, 1879. Herein man's knowledge seems to be peculiar to man.

Man also knows by faith, which seems to be peculiar to him. As stoutly as some war against this kind of knowledge, it is inconceivable how man could know anything without it. He might appeal to the senses; but if he knows anything from them he must credit them. If he appeal to memory, he must trust it; and much more must he exercise faith when he comes to the communicated knowledge. When he urges that he does believe *in faith in testimony*, he is demanding of others *faith in his*, which at once convicts him of either willful or unwitting error. "By faith we know" is as true now as when St. Paul wrote it; and it is impossible for man without faith to know. But does God know by any of these methods or means? Surely not. There is no *cause* to his knowledge—no *means* or *method* by which he arrives at it. To me all the divines, both Arminian and Calvinistic, seem to have gotten into trouble just here. They have endeavored to settle the vexed questions of foreknowledge, predestination and their cognates upon the assumption that the divine knowledge *is caused*. Calvinists urge also that it *is causative*, which Arminians deny. Dr. Clark advances the singular doctrine that divine knowledge is dependent on the divine will—that God can will to know or not to know. Now human will we know to be dependent upon knowledge, since man cannot choose a thing before he knows of it. Nor is the Calvinistic theory, that the divine knowledge necessitates divine volition, any less free of difficulty; for he, knowing two opposite things, would be obliged to choose both, which is absurd. The trouble arises to each from the failure to recognize the divine knowledge as one of the independent perfections of his nature. He neither knows because he wills, nor wills because he knows, in the sense in which we use those terms. The two, though perfect in him, are independent each of the other. The divine knowledge exists just as the divine love or justice or omnipotence, without any *cause* or *means* of existence but himself.

Some argue that God knows, because he made all things. Now the two parts of this proposition are true, but they do not make an argument; for knowledge must precede any act that manifests design; so that he must have known before he made all things. So also many urge his active government of the universe and his final judgment of all things as reasons why he knows. The same way of showing the fallacy of these arguments can be used with greater force. Continual contact with and practice in affairs would, of course, prevent a forgetful being from losing knowledge; but God *cannot forget*. Therefore he does not know, *because* he governs.

"Why?" says one, "does not the Bible say God sees and hears, and so on?" But when we take the senses, what standard of perfection is to be found? I see clearly the words that I write, but a fly perhaps can see myriads of little atoms of dust upon the paper, which to me seems perfectly clean. So of hearing. Chateaubriand narrates that a party of Indians told him of the approach of another party six hours before the two parties met; and they *knew* this by the sound of their footsteps nearly twenty miles distant! So the scent of the bloodhound will lead him on the track of a man twenty-four hours after he has passed. What, then, is the standard of perfect knowledge by the senses? Besides, some orders of being have not so many as five senses; some probably have more, or at least some that we lack. For example, what is that sense which enables wild geese to travel so far, night and day, with unerring certainty? How do pigeons and ducks know where to find the mast, having been absent a year? They must have a peculiar sense.

Again, a drop of water is a world to myriads of microscopic insects. These insects have, no doubt, much acuter senses than we; it is not improbable but that they have *music*, which to their ears is as ravishingly sweet as the finest strains of Handel to us. We cannot, therefore, find a *standard* of sense by which Deity could know. It might also be shown that he could not know by calculation or appointment. The expression, "God knows," is axiomatic. There is no reason or cause behind it. Nothing can strengthen or weaken it—nothing can obstruct or defeat it. I might state it paradoxically: He would know even though there were nothing to be known. By this I mean that all facts outside of his own being do nothing to affect his knowledge. The facts of the universe, stupendous as they seem to us, are but the *scraps* of the divine knowledge—"but parts of his ways"—while his infinite perfections offer to him the only field equal to his intelligence.

How does man know? I repeat this question to give another answer, hitherto omitted. By consciousness. This faculty is inexplicable. Much has been written in the endeavor to explain it; and the best which I have fallen upon is: "The perfect agreement of all the faculties, in healthy action, producing the sense of the *me*." This definition seems nearer to the definition of the divine knowledge than any other, if we substitute *attributes* for *faculties*. But consciousness is limited to the subjective *me*, while Deity cannot have either objective or subjective knowledge like man, for the simple reason that his knowledge is one of his infinite perfections. Pope and Spinoza carried the idea of God being the soul of the universe into the extreme by endeavoring to explain the divine consciousness by comparing it with the human, thus incorporating, and of course limiting, the Deity. His infinite consciousness, focalized in so small a point as the universe, however inconceivably vast to us, would excite more wonder and inquiry as to how he could know *so little*, rather than how he could know *so much*.

T. A. S. A.

In the death of Edward J. Gay, Jr., New Orleans has lost one of its most esteemed and valuable citizens, and the commercial community one of its most enterprising and upright members. Mr. Gay was a gentleman of great amiability and kindliness of disposition, winning the love and esteem of all by his affable and cheerful deportment, and by his generosity and nobility of character. He died of yellow fever, on Wednesday, September 18, aged twenty-eight years. He was young, possessed of ample fortune, and in the midst of a prosperous business career. At the time of his attack he was in excellent health, and one of the finest specimens of manly beauty and strength. In four days the earthly house was shattered, and the tabernacle fell beneath the blow of the pestilence. During the last twenty-four hours of his life we were with him frequently. He conversed with us calmly about his condition—his hopes of recovery, his reasons for clinging to life, that he was young and had much to live for, that he had some things to regret, but that he clung to Christ as his hope, believed most heartily and reverently in the religion which had been taught him by his parents, and that he was praying. May the merciful heavenly Father be the strength and support of father, mother, brothers and sisters in the death of one whom they all loved most tenderly.

A private note from Rev. Dr. McCarty, pastor of Ames Methodist Episcopal Church of this city, written from Elizabeth, N. J., informs us that the doctor is absent for the purpose of raising money to pay off a debt on his church, and that he is traveling and raising funds for the relief of the yellow fever sufferers. It seems that he had made his arrangements to visit the North before the fever here became epidemic, and that the embarrassed condition of the church was such as to require immediate relief. He deeply regrets being away at this time, but thinks it would not be wise now to return. We have no word of censure for our Northern Methodist brethren. They must be persuaded in their own minds. In this, as in other cases to which we allude elsewhere, there is something to be said on both sides. We hold Dr. McCarty in the highest esteem, and have no doubt of his conscientious devotion to duty.

Rev. E. C. Slater, D. D., has fallen at his post in Memphis. Dr. Slater passed through the epidemic at Memphis in 1873, laboring hard, and constantly exposed to the fever, but he did not take the disease. This year we find him again heroically meeting the scourge, but this time to fall. Gifted and most rarely endowed as a preacher, he had in him the stuff of which true heroes are made. Surely his memory will ever be "as ointment poured forth." His death is little less than a calamity to our people in Memphis, and he is a great loss to the whole church. God's will be done. May his mantle fall upon a thousand, and may his example tone up the ministry of the day. Never does the true spirit of Christian devotion and sacrifice shine out more brightly than when the pastor meets the emergencies of such a visitation as now rests upon many of our Southern cities.

Rev. A. E. Clay, writing from Pattersonville, La., September 14, says:

"We have the yellow fever in Morgan City, and there are about a dozen cases around us at Pattersonville. There have been three deaths this week, and the third in one family is dying now. A man died last night, about five miles above here, of black vomit, and I hear that no one would dig his grave or bury him. I suppose it would go hard with me if I should have it, as I am not long here; but I am in God's hands. I buried one case about four days ago; so I may have it. If this is my last farewell, God will bring us all home at last."

Owing to the quarantine of t
mails our paper reaches not one-h
of our subscribers, and owing to t
embarrassment of the publisher t
present number is more than a we
behind the regular day of publi
tion. We find it very unsatisfacto
work to edit under these circu
stances, but are doing the best
can. Should the publisher be co
pelled to suspend the publication
the ADVOCATE, we believe that
rangements will be made to contin
after the embargo is raised. Me
while we bespeak the patience a
co-operation of our agents and su
scribers.

Rev. Dr. Watkins advises us
telegram, September 12, that R
C. B. Galloway, pastor of the Sou
ern Methodist Church at Vicksbu
is in a fair way to recover. It h
been reported that Bro. Gallow
was dead, and Dr. Watkins' dispa
was in answer to one of inquiry fr
us. As Dr. Watkins is at Jacks
and in constant communication w
Vicksburg, his information is re
able. After some days of painful s
pense, we are deeply thankful
the glad tidings. May our d
brother be speedily and fully
stored to health. He has stood
his post as a faithful and true min
ter of Christ, as have our brethren
many other places. God shield a
bless them.

R. W. Blew, publisher of t
Western Methodist, is among t
lamented dead of Memphis. H
family have also been stricken, a
several members of it have di
Bro. Blew was a Christian gent
man, industrious and enterprising
business, and a very pleasing a
popular writer. His letters to t
children, over the signature of "U
cle Bob," will long be remember
by the young people who have re
them. We feel that a great sorro
has come upon us and our Metho
ist press in the loss of this a
journalist and good man. Sur
our ranks in Memphis have be
sorely broken in the deaths of t
such choice men as Slater and Ble

Among the best schools in t
South is the Collegiate Institute
Baton Rouge, La., of which t
veteran educator and well-kno
Christian gentleman, Prof. W. H.
Magruder, is principal and propr
tor. It is a family boarding sch
for boys, under parental discipli
and in which the students have
comforts and refinements of a w
ordered home. There are few if a
teachers of our acquaintance w
excel Prof. Magruder in understan
ing and rightly developing the ch
acter of his pupils. With him ed
cation has a larger meaning than t
mere acquirement of knowledge;
means the formation of a noble ch
acter, and the discipline of the fac
ties. Parents can wisely and sa
commit their sons to his care. By
card in another column it will
seen that his school opens on t
first Wednesday in October.

Rev. John Mathews, pastor of t
Carondelet Street church, Metho
Episcopal Church South, of t
city, was taken with yellow fe
on Sunday night, September
shortly after preaching. At t
time of this writing Thursday, S
tember 19 he is clear of fever a
doing well. The crisis of his atta
is about passed, and there is n
every prospect of his early convale
cence. Dr. W. H. Austin is his
tending physician, and he has
the advantages that medical s
and careful nursing can secure.

Rev. C. J. Wiemers, pastor of
Southern Methodist German Chur
in Carrollton, Seventh District
New Orleans, died of yellow fever
Wednesday, September 18. Bro
Wiemers was a young man, devo
to his work, and an excellent preac
for his years. Since the breaking
of the fever he has been busy in
charge, doing what he could for
afflicted. The Master called h
and he was ready for the summon

Rev. J. L. Skipper, writing fr
Georgiana, Ala., Septe
"It was our painful duty yester
at four P. M., to perform the last
rites at the funeral of Sister Smi
wife of Rev. R. Smille, of the A
bama Conference. Her last wo
were: 'Glory! glory!'" Bro. Sk
per also informs us that Rev. Ja
Arant, died, in holy triumph, S
tember 3.

It will be seen from the latest r
ports that the yellow fever is slow
declining in New Orleans, and a
at nearly all other points exc
Memphis. We have undoubted
seen the worst, but it will be yet s
eral weary weeks before there will
much sense of relief from the lab
anxiety and suspense which ha
been upon us so long.

The Western Virginia Conferen
Bishop McTyeire presiding, w
held at Catlettsburg, Ky., Septemb
4-9.

The Yellow Fever Report.

DAILY RECORD FOR 1878.

	New Cases.	Total.	Deaths.	Total
July 21	—	—	1	8
July 22	—	19	2	10
July 23	2	21	1	11
July 24	2	24	2	13
July 25	13	37	5	18
July 26	18	55	3	21
July 27	5	51	7	28
July 28	29	80	5	33
July 29	21	101	1	34
July 30	41	135	5	39
July 31	24	159	7	46
August 1	36	195	7	53
August 2	56	251	7	61
August 3	2	253	11	71
August 4	28	281	12	83
August 5	35	316	5	88
August 6	37	353	7	95
August 7	31	387	11	106
August 8	41	428	12	118
August 9	68	496	8	126
August 10	22	518	11	137
August 11	41	559	12	149
August 12	43	602	21	170
August 13	30	632	23	193
August 14	159	791	17	210
August 15	111	902	29	239
August 16	73	975	27	266
August 17	115	1,090	47	313
August 18	129	1,219	42	355
August 19	116	1,335	41	393
August 20	167	1,502	10	403
August 21	48	1,550	88	491
August 22	123	1,673	40	531
August 23	151	1,824	42	573
August 24	163	2,029	33	606
August 25	125	2,154	44	650
August 26	191	2,345	49	702
August 27	231	2,576	59	761
August 28	132	2,708	49	808
August 29	149	2,857	59	867
August 30	254	3,111	18	885
September 1	262	3,373	58	1,003
September 2	279	3,652	58	1,061
September 3	327	3,979	58	1,119
September 4	212	4,191	72	1,191
September 5	291	4,482	56	1,247
September 6	238	4,720	61	1,308
September 7	232	4,952	57	1,365
September 8	228	5,180	81	1,446
September 9	141	5,321	57	1,503
September 10	230	5,551	60	1,563
September 11	253	5,804	91	1,654
September 12	276	6,080	55	1,709
September 13	228	6,308	53	1,762
September 14	308	6,616	59	1,821
September 15	118	6,734	73	1,894
September 16	198	6,932	74	2,018
September 17	198	6,701	74	2,114

Advice to the Editor.

Pastor, in the *Southern Christian Advocate*, in a word of advice to the editor, says:

"In the first place, dismiss at once from your mind the idea that editing a weekly religious paper is a difficult task. Nothing is easier. I am acquainted with a large number of persons who quite agree with me. We know not how to do it, and we think it a great deal easier than preaching or school-teaching—easier, even, than raising the tunes in church regularly on Sundays. Don't disturb yourself by false and exaggerated notions of the difficulty of the work. Don't magnify your mole-hill into a mountain. All you have to do is to put in the paper all that you ought, and in the waste-basket all that you ought not to put in the paper. All you have to do is to please everybody, and offend nobody. Adapt your paper to every body of taste and notion and whim. Do just what everybody asks you to do. Make nobody angry; and nobody. In other words, let everybody edit your paper, and you will soon see how nicely you will get along. You will have an easy time as long as the paper lives.

"But I must particularize. You must be careful how you handle objectors. There is danger in them. There is dynamite in them. They'll blow you if you don't mind. Make all necessary changes. Correct syntax, correct them; but at your peril, as you value your peace of mind and the sweets of your position, don't touch the grave productions. No matter though you may never have heard of the remarkable deceased, let him have the benefit of *post mortem* charity. Let his biographer tell how many wives he had, and the precise number of his children, the town where he lived, and how long each; the disease that took him off, and the exact hour of his departure. These and other facts are highly important and intensely interesting. People will read them over and over again, imprint them indelibly upon their memories, and enshrine them in their hearts. They will shed tears over the unknown dead, and paste them carefully in their scrap-books.

"You must be sure to publish serial stories. Let each number be not less than a column and a half long; let the numbers run on *ad infinitum*. If the subjects are well chosen, and the incident pulsating, minute and descriptive, the interest of your readers will grow with every new number. Take, for instance, the presidential office, or the copious history of some obscure church, and if you have the most partial list of names, the better. Make serial stories a feature of your paper, and unbounded success awaits you.

Zion's Herald, Boston, says: It has been painful in the extreme to find every morning in the daily prints, followed by the lightning, the same sad intelligence from the South. The doomed cities first struck by the direful plague have been helplessly watched by an increasing force. No language can describe the scenes of woe that have occurred. Tens of thousands have left their homes for the North, but many more have not had all the means for escape or retirement. There has been, doubtless, with all the efforts that have been put forth by the government, by Christian associations and charitable societies, an immense amount of suffering from the lack of proper medical care, nursing, and food. Very large sums of money have been contributed, and are still coming in, but it will all be needed. Business has been broken up in the infected districts; families have been deprived of their dependence; scores of orphans are left without their natural protectors. Charity will have ample opportunity for its appropriate work. This interchange of kindly Christian offices will have a wholesome influence. It will bind the extremes of our country together, and awaken, we doubt not, a national as well as sectional sympathy. The South, at such an hour, will not say to the North: "We have no need of thee." And the North will not think for a moment of saying: "I am not my brother's keeper."

Dr. Redford, in giving the reasons moving him to issue his new paper—the *Southern Methodist*—says:

"Kentucky was the first of the Western States in which Methodism was planted. Tennessee, Ohio, Indiana, Illinois, Missouri, and even Mississippi, are under God indebted to the Methodism of Kentucky for the introduction of this form of Christianity upon their soil. Neither, however, in the city of Louisville, the commercial metropolis of the State, and the home of Bishop Kavanaugh, where Methodism exerts a potent influence for good, and commands the respect of all who desire the success of a common Christianity, nor yet in any other city either in the bounds of the Kentucky or the Louisville Conference, has there been a paper published in the interest of the church.

"In the city of Louisville, with a membership of *two thousand three hundred and eleven*, less than one hundred copies of all the church papers are taken. In two of the most popular and influential of the city churches only twelve copies of the *Christian Advocate* are taken, in one of them eight copies, and four in the other, while in several of the most important towns in the State it is not known beyond one or two families.

"All our cities and towns need to be thoroughly canvassed. Louisville is not the only place where the church papers are neglected."

UP AGAIN.—The following note from Rev. Dr. Watkins brings most gratifying intelligence:

JACKSON, MISS., Sept. 10, 1878—Afternoon.

Have just received a card from Dr. Marshall: "Sister Galloway is up, and Bro. Galloway is eating squabs and steaks. New cases not so numerous, but hunger and want everywhere." Up to this hour we have escaped. Is it not wonderful?

Your brother,

W. H. WATKINS.

A letter from Rev. T. B. Holloman, pastor of our church at Woodville, Miss., informs us that up to the seventeenth there had been fourteen or fifteen cases of yellow fever there. There had been but one fatal case, and the fever is of a mild type. Bro. Holloman is at his post, and in the discharge of his pastoral duties. We pray that he and his flock may be spared.

Books and Periodicals.

—We have received from the Southern Methodist Publishing House, Nashville, Tenn., a miscellaneous essay on Entire Sanctification, by the Rev. L. Pierce, D. D. Last week we gave the book editor's notice of the essay. The treatment of the subject is rather miscellaneous, and deals most pungently and faithfully with the people called Methodists. If we have rightly gathered the meaning of the venerable author, he regards sanctification as entirely separate from justification, and a work that is to be realized after justification by special acts of consecration and faith. As in experience, he defines it as soul-rest, perfect repose, "the peace of God *undisturbable*." Among other excellent things, Dr. Pierce very wisely says: "It is far from us either to say or to think that every one that ever compasses the substantial benefits of entire sanctification must hold our technical views and definitions of it; but this we do say: Every one that ever realizes its actual residence in his experience will, if he ever narrates his preliminary exercises, his deliverance and subsequent experience, he will take you through all the grounds I would specify if I were to preach a sermon on the individual experience of a sanctified believer. Indeed I can readily conceive of sanctification duly effected in a soul that, technically considered, would deny sanctification—would deny it, doctrinally considered, and at the same time enjoy it as a grace, but never only when sought upon its own plane, and keep it more than its poetry, is: 'Nearer, my God, to thee.'" Not much is said in this essay concerning the experience of sanctification and the manner of its attainment, "because the church is in no fix either to relish it or appreciate it." A subsequent publication, however, is promised on these points, should the author "learn that there is a tidal wave of entire sanctification beginning to flow, and even a few talking passages in this insured life-boat to go into this quiet harbor of soul repose." We have read the essay with great interest, and we heartily wish that every Methodist would obtain a copy, and give it a careful perusal. It is a pamphlet of 72 octavo pages. Price, twenty-five cents retail, postage paid.

THE INTERMEDIATE WORLD. By L. T. Townsend, D. D., professor in Boston University. Boston: Lee & Shepard, publishers. New York: Charles T. Dillingham, 1878.

The subject is the state of the soul between death and the resurrection—the disembodied, the intermediate state. It is a place, a world of consciousness, a dual world, composed of Paradise Hades and Gehenna Hades; a world of fixedness, not a world of judicial rewards and punishments, the transit from this world to that not fearful to the good. The author believes that Christ went into Gehenna Hades and preached to the spirits in prison, but for other ends than their salvation. He also thinks that children remain children in the intermediate state. In the main we assent to the most of Dr. Townsend's views. The work will repay perusal, and may solve some questions which perplex thinking and devout people. Price, $1.25.

A YEAR WORTH LIVING. A story of no place and of a people one cannot afford not to know. By William M. Baker. Boston: Lee & Shepard, publishers. New York: Charles T. Dillingham, 1878.

Mr. Baker is well known as the author of the New Timothy, and other works of remarkable freshness and interest. In this volume we have a year's history of a young minister who settles in a Southern city. From the description we judge that Galveston is the place, and the people described our friends of the Island City, as they were in ante-bellum times. It comes in the way of the story to tell of a yellow fever epidemic, and how the young minister did not run away, but bravely stuck to his post, had the fever, lived, and, of course, got married. Price, $1.50.

ADVENTURES OF A CONSUL ABROAD. By Samuel Sampleton, Esq., late United States consul at Verdesemuno. Boston: Lee & Shepard. New York: Charles T. Dillingham, 1878.

A very graphic and very amusing history of how a New England teacher obtained a consular appointment to some port in the Mediterranean, and of the experiences in that part of the world, and finally how a change of Congressmen brought about a change of consuls. It is a good tract on the subject of civil service reform and the improvement of our consular system, and withal a very pleasant and entertaining book. Price, $1.50.

THE FALL OF DAMASCUS. An historical novel. By Rev. Wm. M. Russell, B. D. Boston: Lee & Shepard. New York: Charles T. Dillingham, 1878.

The story is connected with the conquest of Damascus by the Mohammedans. It abounds in descriptions of society, scenery and battle, and is written with spirit. The author may have failed in his attempt to portray the character of the people and of the times, but, so far as we can judge, his historical material is accurate, and skillfully adapted to the purposes of his story. Price, $1.50.

BLETTON. A story of to-day. By M. J. Savage. Boston: Lee & Shepard. New York: Charles T. Dillingham.

It is a story of revolt from orthodoxy on the part of a young minister, his expulsion by the council, and troubles that grew out of the same in connection with the woman he loved. Of course the young minister is settled at last in a broad and liberal church, marries the girl he loved, and all goes well. The story is artfully told, and its tendency is rather to unsettle belief and bewilder the truth. Price, $1.50.

PEGANIA PEOPLE—THEIR LOVES AND LIVES. By Harriet Beecher Stowe. New York: Fords, Howard & Hulbert.

This is said to be one of the best of Mrs. Stowe's stories. It is about a minister and his family, and of a New England community. The work makes a stout volume of 375 pages, and is brought out in good style by the publishers. Price, $1.50.

THE VOYAGE AND ADVENTURES OF [illegible]

This book is written in simple and familiar style, and designed especially for the information and entertainment of young people. It is a delightful work, and one that will interest all readers. Price, [illegible].

REMINISCENCES. By the author of That [illegible]

We can find little in this volume worth reading. Others may be more fortunate. Price, [illegible].

All the above-mentioned books have been received from the publishers through Kirkpatrick's stand, book depot, New Orleans.

The New York Preacher's Meeting, says the New York *Christian Intelligencer*, resumed its session on Monday, last. Among other items of business was the adoption of the following, reported by Drs. Crawford, Fowler and Tiffany by unanimous vote:

The New York Preachers' Meeting, assembled after its summer vacation of several weeks, take this earliest opportunity to record expressions of our profound sympathy for the communities in our Southern cities, so sorely smitten by pestilence; and we sincerely and earnestly pray our heavenly Father to remove from them this dire calamity. We are glad to know that many of our churches have already made collections for the relief of the sufferers, and we recommend that all others do so speedily. We are happy to state that Nelson & Phillips will forward to responsible parties in the South any money intrusted to them for this purpose.

And the accusing spirit, flying up to heaven's chancery with the oath, blushed as he gave it in; and the recording angel dropped a tear upon the word as he wrote it down and blotted it out forever.—*Beauties of Sterne.*

EPISCOPAL APPOINTMENTS FOR 1878.

CONFERENCE.	PLACE.	BISHOP.	TIME.
W. Virginia	Catlettsburg	Pierce	Sept. 4
Denver	W. Los Animas	Wightman	Sept. 4
Western	Wyandotte	Doggett	Sept. 5
Missouri	Macon	Doggett	Sept. 11
Illinois	Pana	Kavanaugh	Sept. 11
Kentucky	Shelbyville	Pierce	Sept. 18
Montana	Helena	Wightman	Sept. 18
S. W. Missouri	Clinton	Doggett	Sept. 25
Louisville	Cadiz	Pierce	Oct. 2
Columbia	Roseburg	Wightman	Oct. 2
Tennessee	Clarksville	Kavanaugh	Oct. 9
St. Louis	Charleston	Doggett	Oct. 9
Indiana Miss.	Muscogee, I. N.	McTyeire	Oct. 16
West Texas	San Marcos	Keener	Oct. 16
Pacific	San Francisco	Wightman	Oct. 16
Holston	Knoxville	Kavanaugh	Oct. 23
Arkansas	Russellville	McTyeire	Oct. 23
N. W. Texas	Belton	Keener	Oct. 30
Los Angeles	S. Bernardino	Wightman	Oct. 30
White River	Searcy	McTyeire	Nov. 6
Virginia	Petersburg	Pierce	Nov. 13
Florida	Gainesville	Kavanaugh	Nov. 13
Memphis	Paris	Paine	Nov. 13
German Miss.	Industry	Keener	Nov. 13
North Texas	Terrell	Keener	Nov. 20
N. Carolina	Charlotte	Pierce	Nov. 27
N. Alabama	Athens	Kavanaugh	Nov. 27
N. Mississippi	Macon	Paine	Nov. 27
N. Georgia	Marietta	McTyeire	Nov. 27
Little Rock	Hot Springs	Doggett	Nov. 27
Texas	Chappell Hill	Keener	Dec. 4
S. Carolina	Newberry	Pierce	Dec. 11
Alabama	Mobile	Kavanaugh	Dec. 11
S. Georgia	Thomasville	McTyeire	Dec. 11
Louisiana	New Orleans	Doggett	Dec. 11
East Texas	Tyler	Keener	Dec. 11
Mississippi	Meridian	Paine	Dec. 18
Baltimore	Salem	Wightman	Mar. 5

Bishop McTyeire has charge of the China missions.

Bishop Keener has charge of the missions to Mexico and Brazil.

Publisher's Department.

THE QUICKEST TIME EAST.—The Great Jackson Route is now making the quickest time to New York ever known, leaving New Orleans daily at 4:45 P. M. and arriving at New York at 8:35 A. M. Allowing for the difference in time between the two cities, the run is made in the unprecedented time of fifty-nine and three-quarter hours. This quick time is made only by the Great Jackson Route, and is the result of its enterprise in rebuilding its track with steel rails and new ties at heavy expense, and the thorough system of ballasting that has been undertaken. This fast train will be of great advantage to the people, of this city, which it is hoped they will show their appreciation of by their patronage. Only one change of cars, which is made at Columbus, Ohio, where breakfast is taken in the splendid dining hall at that place at 8 A. M.

This route also makes the quickest time to Boston, arriving at 2:15 P. M. Actual running time, sixty-seven and one half hours. This makes it the most desirable route for all New England points. The time to all intermediate points is correspondingly less, thus making this *the quickest and best route to all the Northern and Eastern cities.*

Excursion tickets to Waukesha, Oconomowoc and all the Northwestern summer resorts, to Niagara Falls, Put-in-Bay, etc., are on sale at the lowest rates, with the quickest time made by any line, and only one change of cars.

VANDALIA LINE.—The attention of our readers and the traveling public is called to the merits of the above line. For parties going East by way of St. Louis there is no better road. Comfortable, commodious and elegant palace cars, gliding noiselessly, swiftly and safely along over a track so smooth that one is almost unconscious of motion unless he chance to look out of the window, offer for the time a home unequaled in splendor and luxurious ease by anything the most fastidious traveler of the past generation ever dreamed of. The popularity of this old and reliable road is constantly and speedily on the increase. The efforts of the well-known and highly respected general manager, Col. Simpson, are fully appreciated by the traveling public.

TUTT'S PILLS.—To all who are suffering from any of the different diseases mentioned in the advertisement of Dr. Tutt, in to-day's issue, we would suggest to them to give these popular pills a trial. They are manufactured by a Southern gentleman, who was for a number of years demonstrator of anatomy in the Medical College of Georgia, and stood high in his profession as a competent physician. The sales of these pills are increasing very fast, and wherever used to date very popular. Families should see that they are kept in the house now since the yellow fever is so prevalent, as they are considered a preventive.

DURING the summer months many of the wealthy families who live at the Grand Hotel, New York, for the winter, go away to watering places and their country seats. At this time a part of this great hotel with its many rich rooms and palace like suites are thrown open to the summer visitors to New York at a very reasonable rate of charges, of all New York hotels the Grand, on Broadway and Thirty-First street, is the very best for the transient visitor.

THE COLLINS-GOLD METAL WATCH [illegible]

ROGERS' CITRATE OF MAGNESIA. [illegible]

WE REFER parties needing steam engines, boilers, mills, gins, presses, etc., to the advertisement of H. Boley, Copland & Bro., No. 17 Longworth street, New Orleans, La., who are the largest dealers and dealers of Western established reputation.

CRAWFORD HOUSE, CINCINNATI. [illegible]

MR. E. E. F. ROSS, one of the staff [illegible]

BRAIN WORKERS.

Clergymen, lawyers, physicians, editors and others of brain workers will find Dr. Pierce's Golden Medical Discovery a great restorative. Two bottles will sometimes relieve the most distressing nervousness, sleeplessness, dyspepsia, or "nervous prostration." Favorite Prescription is a powerful, yet safe nervine, and all the Northwestern summer resorts, to Niagara Falls, Put-in-Bay, etc., are on sale at the lowest rates, with the quickest time made by any line, and only one change of cars.

BUSINESS NOTICES.

THE WILHOFT'S ANTI PERIODIC OR FEVER AND AGUE PILL. [illegible] has established itself as the real infallible Chill cure. It is universally acknowledged by the only reliable and harmless Chill medicine now in use. It will never be confirmed by the hundreds of certificates of the very best people from all parts of the country. It cures malarious diseases of every type, from the soaking acres of the lakes and valleys to the raging fevers of the torrid zone. Try it. It has never been known to fail. Wilhoft, Fiseau & Co., proprietors, New Orleans. For sale by all druggists.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, chap, blister, or leave black spots in the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 602 North Sixth street, St. Louis (Lindell Hotel.)

NEW ADVERTISEMENTS.

THE NEW ENGLAND CABINET ORGAN.

CONTAIN all modern improvements, and are furnished in a variety of styles and musical combinations, adapted to **Church** and **Home** use. Every instrument fully warranted. Illustrated catalogues sent free upon application to the **NEW ENGLAND ORGAN CO., 1299 Washington St., Boston, Mass.** PHILIP WERLEIN, Sole Agent, New Orleans, La. eow

TUTT'S PILLS.

FOR TEN YEARS **Tutt's Pills** have been the recognized **Standard Family Medicine** in the United States. Scarcely a family can be found from Maine to Mexico that does not use them.

A Single Trial Will Establish Their Merits.

DO THEY CURE EVERYTHING?

No. They are for Diseases that result from MALARIAL POISON and a DERANGED LIVER, such as Dyspepsia, Biliousness and Typhoid Fevers, Chills, Colic, Sick Headache, Chronic Diarrhœa, Nervousness, Dizziness, Palpitation of the Heart, Neuralgia, Rheumatism, Kidney Diseases, Chronic Constipation, Piles, etc.

NATURE WARNS YOU

THAT YOUR LIVER IS DISORDERED

When you have a

Dull pain in Shoulders, Coated Tongue, Costive Bowels, Weight in the Stomach after Eating, Sour Eructations, Aversion to Exertion of Body or Mind.

BE ADVISED, AND AT ONCE

TAKE TUTT'S PILLS,

The first dose produces an effect which often astonishes the sufferer, and in a short time follows an Appetite, Good Digestion,

SOLID FLESH AND HARD MUSCLE.

A sufferer says they are the

BEST PILL IN EXISTENCE.

DR. TUTT: I have used your Pills for Dyspepsia, Weak Stomach and Nervousness. I never had anything to take hold as they have. The way of medicine. They are the best Pill in Existence, and I do all I can to recommend others with their good merits. J. W. TIBBITTS, Dresden, Minn.

Sold by Druggists. Office, 35 Murray Street, New York.

Country Orders for Millinery

AND FANCY GOODS.

Parties in the country, who are unable to visit the city, can have orders filled promptly by stating the price and style of goods they desire, and the form and complexion of the wearer.

F. R. HARDON,
Dealer in Millinery and Fancy Goods,
27 and 29 Chartres St., New Orleans,
Second door above Custom-house.

REMOVAL!

ELKIN & CO.

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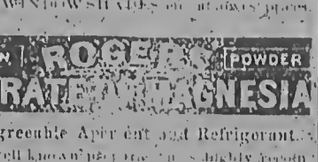

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Twenty-Ninth Annual Statement

OF THE

CRESCENT MUTUAL

INSURANCE CO.

NEW ORLEANS, May 24, 1878.

ASSETS April 1, 1878 ..... $256,611 37
GROSS PROFITS for year ending April 30, 1878 ..... 39,453 61

The Board of Trustees this day resolved that, after paying the annual dividend of TEN PER CENT. on the capital stock of the company, a dividend of TWENTY PER CENT. in cash be paid on MONDAY, June 10, to those parties entitled to receive the same.

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Farm, Garden and Household.

THOUGHTS FOR THE MONTH.

This and the next month constitute the proper period for planting what are usually termed "fall crops," and we desire to impress again upon the reader the exceeding great importance of having the land devoted to those crops very rich. Fertility is a protection against cold; it gives a vitality to plants which severe cold cannot destroy; it will make them grow in cold weather, when plants on poor land do well even to hold their own; and, when spring opens, gives them a start a long way in advance of the latter. Coarse, bulky manures, such as stable, cow-lot, and leaf and muck composts may be safely and advantageously applied to these crops. There is little danger of losing their valuable constituents by leaching, and the long winter, with its abounding moisture, affords ample opportunities for them to rot, to be diffused through the soil, and become available to plants. The more concentrated and soluble commercial fertilizers may also be applied, but it is better to divide them, using only a part in the autumn, and the other portion as a top dressing in spring. Danger from drouth not being probable, the manures should be placed near the surface; the rains will take care of them and distribute them sufficiently for the convenience of plants.

WINTER GRAZING LOTS.

The value of these can hardly be over-estimated. Waiving entirely the saving of corn and forage, whose place they may take in considerable quantity, they pay most handsomely in promoting the health of stock. No one who has seen the eager avidity with which animals feed upon green food in the spring can doubt that their health imperatively demands it—it cannot be simply a matter of the palate.

These lots pay also in allowing milk and golden butter, and thus indirectly promote the health of the household, as well as that of the stork. Every housekeeper is *entitled* to a good supply of these articles, and he cannot be called a noble farmer who does not recognize this fact, and, what is more, supply them bountifully. In addition, these lots, if placed in easy view of the dwelling, break the dreary monotony of the winter's landscape, and relieve the sense of universal death. Is that not worth something?

The mistake usually made is in not having the lots numerous and large enough. The consequence is that they are grazed too closely, the plants become weakened, and furnish but a moiety of what they would have done under proper treatment. Not less than one acre to each animal should be the rule. The lots should be subdivided, that a part may be grazed for awhile, and the animals then transferred to another part.

The best plant for such lots is *barley*. Having enriched and thoroughly prepared the land, sow four bushels of seed per acre. Sow half the seed in one direction, and the other half across the first; this will insure a more regular distribution. Then plow in, and drag or harrow and roll. Do not begin to graze until the plants have become strong and well set. The next best plant is rye—more hardy than barley, and less affected by cold, but less relished by stock. If possible, sow seed raised in your own locality. Western seed will fail to give satisfactory results. To secure still greater variety of food, the California or bur clover, or crimson clover may be sown. These are lasting annual plants, and furnish good grazing in the very early spring.

For selling purposes either of the above plants may be used; but perhaps the best of all for that purpose is lucerne. A good deal has been published by us recently on its cultivation, and we will not repeat here. Remember, a deep loam, rather sandy and excessively rich, suits it best.

OATS.

Having disposed of the grazing lots, the oat crop next demands attention. Georgia farmers so thoroughly recognize the great value of this crop that it is useless to urge its claims upon them. They have learned, to rely upon it as the cheapest and best food for work-stock. The red rust-proof has pretty well superseded all other varieties, and, when sown in the fall on good land, constitutes one of the surest crops grown—certainly not more liable to be cut off by winter freezing than the corn crop is by summer drouths. While good crops are often made by simply harrowing in the seed in the cotton-fields during the present month, the prevailing opinion is in favor of plowing them in—picking over the cotton, then running a furrow as close as possible on each side of the cotton, sowing seed, and covering by plowing out in the middles. In the northern parts of the cotton belt this should be done by the first of October in the lower cotton belt by the fifteenth or twentieth. Some winters they may be sown still later; but, as that cannot be known in advance, it is best to be on the safe side and sow early. If they should come forward too early, graze moderately before frost; but our experience is that the less they are grazed in the winter the better. Sow not less than two bushels per acre, on very rich land. Sow four to five bushels, and we begin to hear of one hundred and forty bushels or upward per acre being made under such conditions. In these cases, however, the measurements have not been made in a manner to satisfy everyone. Oats may also be sown on corn and stubble land. It is not uncommon to grow two or three successive oat crops on the same land, sowing the seed, and turning them under with the weeds and stubble. Cotton seed and phosphate—twenty-five bushels of the former to one hundred pounds of the latter—is excellent manure for the crop, plowed in with the oats. The cotton seed must be killed when used at these early sowings, else they will come up and contribute little to the growth of the oats.

CLOVER AND GRASS.

September has proved with us the best month for sowing clover and grass on uplands. On bottom lands they will do as well if sown in early spring. For grass, make the land rich with nitrogenous manures especially; for clover, with phosphatic and mineral manures. Never skimp seed—overdo rather than underdo the matter. Failure often begins just here.

TURNIPS.

Where turnips have been drilled, thin out to a stand as soon as possible, and give good cultivation—first with a deep-running plow, subsequently with sweep, keeping the drill clean with the hoe. The turnip has a very short season in which to develop, and it needs all the help it can get.

PREPARING LAND FOR WHEAT.

If a clover or grass sod, or stubble land is to be sown in wheat, it is best to turn them over during this month, and pretty early in it. After turning over, several shallow plowings, harrowings and draggings should be given, taking care not to disturb or bring to the surface the vegetable matter that was plowed in. A fine surface tilth is very essential to wheat, and one plowing will not give it in sod or stubble land. On cotton land the previous workings of the cotton will suffice, if supplemented with a good plowing and harrowing at the time of sowing the wheat.—*Southern Cultivator.*

FINE PETUNIAS.

The petunia is one of the very best plants we have, making charming beds of flowers in the summer, and filling a very honorable place in the winter garden. It seems hard to realize that the poor people who lived more than fifty years ago never saw a petunia, and that when about that time a poor white variety was discovered in South America the world could be pleased with it; and it was much more than pleased when, in 1830, a purple petunia was found in Brazil. About eighteen years since we were somewhat astonished by the announcement that a double white petunia had been produced. It was then only semi-double, but now we have the double of all colors, and as large as can be desired.

Sow the seed in the spring, in a cold-frame, if possible; if not, in boxes or beds in the garden, and by the middle of May or first of June plants will be ready to put out in the flowering beds, and will bloom abundantly until frost. Set the plants about eighteen inches apart. They come pretty true from seed, though not reliable in this respect, being inclined to spot. The petunia as at present cultivated embraces three classes. The grandiflora varieties make quite a strong and succulent growth, and the stems and leaves are sticky to the touch. These bear a few very large, magnificent flowers, often from three to four inches across. They give but a very few seeds. In this class we have a fringed petunia, new and unique. The double petunias gives no seed, and those that produce double flowers are obtained by fertilizing single flowers with the pollen of the double. The third class is the small-flowered varieties. The plants are of a slender, wiry growth but cover a good deal of ground. They bear an immense number of flowers, from early summer until frost, and seed freely in the open ground. A well-filled circular bed, six feet in diameter, will display continually, without a day's intermission, thousands of flowers.

The striped petunias are most singularly marked, the markings sometimes almost forming perfect letters which with a little imagination you can believe to be your initials, or those of some other person whom you think quite as much of.—*Hearth and Home.*

SHEEP FOR MEN of SMALL MEANS.

Perhaps there is no department of husbandry that offers as many inducements to men of small means as the raising of sheep, whether the object be to produce wool or mutton. A flock of young ewes, if profitably cared for, will ordinarily double every year. If the stock is poor at the start, it may be brought up to a high degree of excellence in three or four years by the use of choice bucks. It costs less to procure a sufficiently large number of sheep to require the services of a man to take care of them than is required to raise a sufficient number of any other animals to demand one man's attention, if we except swine. Nothing can be derived from cattle and horses until they are three or four years old, but sheep begin to pay when they have reached the second summer from their birth.

To raise horses, mules or cattle one must have considerable capital, or he must wait several years before he has a sufficient number of animals to give him any support. If one can obtain fifty sheep, however, he may, in three or four years, have a flock that will produce a good income. To start a grain farm requires a still larger capital. Lands must be bought, fences built, buildings erected, plows, harrows, seeders and reapers purchased, and seed obtained. At least one first-class team must also be bought. To procure all these things requires more capital than most young men possess. To compete with others in raising corn and small grains it is now necessary to own somewhat costly tools and machinery, and to have good lands on which to raise the crops.

Sheep may be raised on very poor land—that is, on land that is not adapted to raising corn and grain. There are tens of thousands of acres of land in this and adjoining States that is well adapted to raising sheep, which now is too hilly or rocky to plow to good advantage. There are large tracts of this land on which one could pasture sheep for years without being molested. Most speculators would like to have sheep kept on land of this sort, as it would be improved by their presence. They would prevent the growth of weeds and bushes, and would return to the soil more than an equivalent for what they devour.—*The Farm Journal.*

MAKING WINE FROM GRAPES.—The grapes should be picked when perfectly ripe, on a dry day, all the unripe, decayed and imperfect berries being discarded. Crush them in a small press (not too severely,) if one is at hand; or it can be done by the hand in a large tub. Let the mass remain in this state for forty-eight hours; then strain off carefully; put in a thoroughly cleansed keg or barrel, so that the vessel is full, leaving off the bung in order that fermentation may have vent and throw out the impurities; fill up with reserved juice to keep the vessels always full. At the end of two or three weeks, when the first fermentation is over, rack off, drawing the liquor carefully off by keeping it constantly running and removing it into a scalded-out tub; then scald out the vessel again and return the liquor, leaving the bung rather loose in its place, for the second fermentation. When that is over bung up tightly, and let remain for at least six months, or altogether, using as it may be wanted. It is better if racked off at the end of six months or longer, and put into from two to five gallon demijohns, though the usual bottles will answer very well. Unless you want excellent vinegar, be sure to add sugar or rock candy.—*Germantown Telegraph.*

ABOUT DUCKLINGS.—The best feed for ducklings is scalded meal, salted to suit a person's taste, in which is mixed about one half boiled egg, chopped fine; or tender fresh meat, boiled and hashed. They eat but little at first, but want it often. After a week old the egg may be omitted, and, with fresh meat occasionally, will do. Notwithstanding they are water fowls, before they are feathered, getting wet and chilled is more certain to kill them than it is a chicken. At first they should have water in very shallow dishes, and never deep enough to swim in, till two or four weeks old. After they begin to feather, one third to one half fine bran and middlings may be added to their feed; and when old enough to eat it, cracked corn for the last feed at night. They are fond of tadpoles and earth worms, which will not hurt them, though it is said the former will kill goslings. Where ducklings have access to water of any depth, their worst enemies are invisible, in the shape of mud turtles, which catch them by the foot while swimming, and drag them under to rise no more, leaving their disappearance a mystery to the unsuspecting owner.—*American Poultry Journal.*

There are only two people who have a right to put you aside—your doctor and your sexton. No one else. It is ignominious to see men sitting down in indolence simply because they are growing old.

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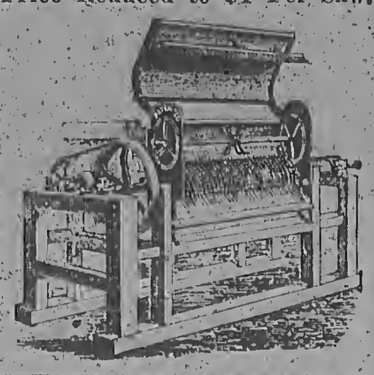

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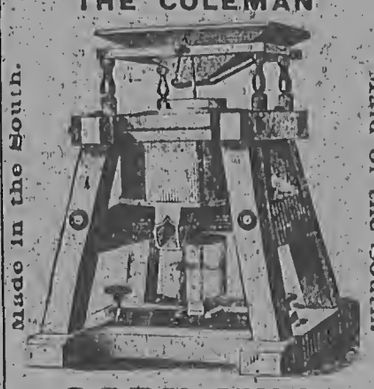

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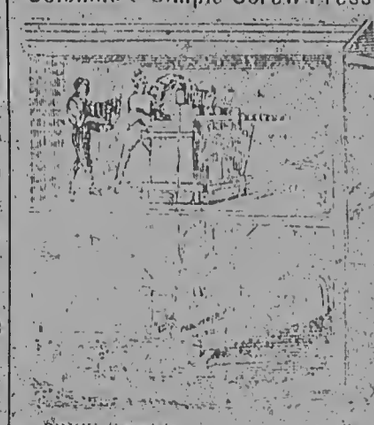

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EDUCATIONAL.

WHITWORTH

FEMALE COLLEGE,

BROOKHAVEN, MISS.

Will Reopen September 25, 1878.

Pupils last term	203
Boarders	131
Music class	151
Graduating class	25

Board and tuition in English for collegiate year (see catalogue)	$180 00
Scholarship for ten years, board and tuition in English	1,000 00
Scholarship for four years, board and full college course	600 00
Same, and Instrumental Music	760 00
Same, Instrumental Music and Drawing or Painting	860 00

The object of the scholarships is to assist in erecting the new college building.

The unprecedented success of the college is its best recommendation.

Bishop McTyeire writes in the Nashville *Christian Advocate*: "Several days spent in the delightful college family at Brookhaven left me in no doubt as to how this success has been achieved. The location is good, and the management better. . . . Long will I remember the morning hymns at chapel prayers. . . . Another fact noteworthy was the plainness of dressing—neat, tasteful, but plain."

The health record is as good as that of any school in Kentucky, Virginia or Tennessee.

The corner-stone of the new college building will be laid in August.

Patronize this school, and you will assist in further developing an institution which has been rapidly growing for eleven years. Send for a catalogue.

H. F. JOHNSON, D.D., President.

Wesleyan Female College,

MACON, GEORGIA.

THE FORTY-FIRST ANNUAL SESSION BEGINS SEPTEMBER 18, 1878.

UNSURPASSED advantages in Literature, Science, Ancient and Modern Languages, Music and Painting. A liberal post-graduate course has been provided. It includes lectures by eminent scholars and scientists, beginning with an extensive course of lectures during the Fall term by Dr. Lipscomb, of Vanderbilt University. Address

REV. W. F. BASS, D.D., President.

COLLEGIATE INSTITUTE,

AT BATON ROUGE, LA.

THE next session of this school will begin on the first Wednesday in October 1878.

This is a family Boarding School for boys. The healthfulness of the location is unsurpassed. Instruction thorough, and that is necessary to prepare the student for any grade in college or any pursuit in life. Discipline parental. The constant personal care of the principal is given to the health, morals and manners of the pupils.

For circulars, with necessary information, apply to W. H. N. MAGRUDER, Baton Rouge, La.

Athens Female College,

ATHENS, ALA.

THE forty-fourth session of this institution will open on the first Wednesday of SEPTEMBER. Thorough courses in English, Ancient and Modern Languages, Mathematics, Natural Science, Philosophy, Music, Painting and Ornamental Arts. No extra charges for Modern Languages.

TERMS—Board and tuition, five months, $90. Send for catalogue.

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GRENADA FEMALE COLLEGE,

GRENADA, MISSISSIPPI.

THE ensuing session will begin September 2, 1878. The president will be assisted by eight colleagues and teachers. The college edifice is the most costly and beautiful educational structure in the State, well equipped with furniture, library, philosophical apparatus, etc. The grounds extensive and tastefully ornamented with shrubbery, dense shade from all points, healthfulness unsurpassed, and the superior educational advantages for the cost, safety and happiness of young lady boarders, are a few of the inducements that commend this institution to public patronage. For catalogue address REV. J. K. ARMSTRONG, A.M., President.

East Mississippi Female College,

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REV. J. W. ATKINSON, A.M., President.

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"Few schools are better located than this, and few are under better management."—*Rev. Louis Parker, D.D., Editor of New Orleans Christian Advocate.*

"In all Mississippi needs just such a school as the president is building up."—*Bishop H. N. McTyeire.*

Correspond for a few of special terms, club rates, etc.

CENTENARY COLLEGE

WILL resume its exercises on the first Monday in October, with a competent corps of professors. All branches of preparatory and collegiate schools, and first-class college courses fully taught. Tuition in preparatory school, $15, and in college classes, $20 per session of forty weeks. Boarding in Steward's hall, $10 per month, and in private families at correspondingly low rates. For particular and catalogue address

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THE largest and best school building for young ladies in Virginia, with ample corps of twenty-five teachers.

Opens the first Wednesday in SEPTEMBER, 1878, and closes on the first Wednesday in June, 1879.

For catalogues containing full particulars, address MISS MARY J. BALDWIN, Principal, Staunton, Va.

Kenmore University High School

NEAR AMHERST C. H., VA.

H. A. STRODE (Math. Med. Univ. Va.), Principal and Instructor in Mathematics. H. C. BROCK (Bethel C. Va.), recently Asst. Ins. Latin C. Va.), Associate Instructor. This school is strictly preparatory to the University of Virginia. For testimonials as to its general character see catalogues sent on application.

TERMS FOR HALF SESSION—Board and tuition, $125. Seventh session begins SEPTEMBER 12, 1878.

Memphis Conference Female Institute,

JACKSON, TENNESSEE.

Great Reduction in Charges.

THIS is the oldest Female College in the South-west. Favorably located, easy of access, and remarkable for its healthfulness. Thoroughly furnished in all its departments, and supplied with a large corps of competent teachers. Fall session begins Tuesday, October 1, 1878. Apply for catalogue or special information to the president.

A. R. JONES, Jackson, Tenn.

Millersburg Female College,

MILLERSBURG, KY.

WE would advise all Southern people desiring to send their daughters to the Female College having the largest number of teachers, the most thorough course, the most healthful location, the most homelike comforts, and the most reasonable prices, to write for catalogue to

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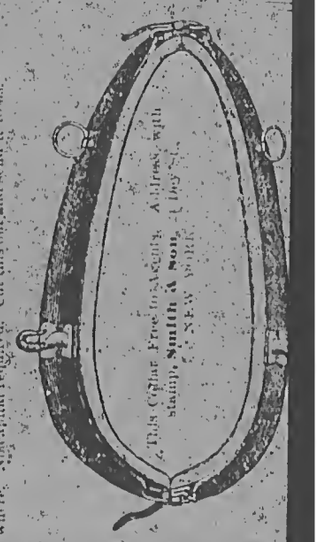

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VALLEY FEMALE COLLEG

WINCHESTER, VA.

SIXTH ANNUAL SESSION begins on the first Wednesday in September, 1878. For particulars send for a catalogue or write to

R. ARNOLD, President.

Alabama Conference Female Colle

TUSKEGEE, ALABAMA.

THE next session of this Institution will open on the Twenty-Third of September, 1878. For full information send for catalogue to

JOHN MASSEY, President, Tuskegee, Ala.

SCIENTIFIC.

—The telephone is now used to help deaf people to hear by attaching a string to the parchment diaphragm of a simple telephone, and having the deaf person put the string between his teeth.

—The French have grown so clever at imitating pearls that a jeweler in the Paris Exhibition shows a necklace which purports to be a mixture of true pearls and false, and challenges his customers to single out the real ones. Nobody has yet succeeded.

—Mr. Coret has invented what he calls a self-acting thermo-signal, which by ringing a bell makes known to all within hearing when an axle or any other part of an engine is over-heated. It is a small brass cylinder, containing a system of flexible metal disks, and a dilatable liquid, which is to be fixed to the part liable to over-heating. While all goes well the instrument makes no sign; but as the temperature rises the liquid dilates, forces out a small metal pin at the end of the cylinder, which, as the wheel revolves, strikes a bell, and thereby warns the attendants. Thus the necessity for constantly watching an indicator is avoided.

ARTIFICIAL RESPIRATION.—In the *Lancet* Dr. Benjamin Howard has given a very full account of his direct method of inducing respiration in cases of drowning and chloroform accidents, also the reasons for the rules suggested, together with some illustrative cases. It is impossible to give even an epitome of this valuable paper, but we give the rules in short:

Rule 1.—To eject fluids, etc., from stomach and lungs, strip off upper clothing, and make a hard bolster of it, place the patient upon his face, the bolster being under the stomach. The operator presses upon the back sharply with the palms of his hands, so as to squeeze the stomach upon the bolster.

Rule 2.—To perform artificial respiration, turn the patient upon his back, place the bolster under the back, arms turned upward, with the hands tied together above the head; operator kneel astride the patient's hips, place the thumbs in the epigastrium, and the palms of the hands upon the lower ribs, then push with force upward so as to compress the ribs with some force; give time for the elastic ribs to expand, then repeat the compression, and so on till respiration is set up.

Why does the old memory ever come back—the memory banished, dead, buried all those years? We see ourselves in the mirror of the past, and the mirror is freshly burnished.—*Mrs. Forrester.*

The most delicate and satisfying of all happiness consists in promoting the happiness of others.—*La Bruyere.*

HELP!

FOR THE WEAK, NERVOUS AND DEBILITATED!

Afflicted can get restored to perfect health and bodily energy, at less expense of medicine and time,

BY USING

PULVERMACHER'S

ELECTRIC BELTS

AND BANDS,

Application to be made at Co. No. 1, corner Canal and Carondelet streets, New Orleans.

READER, ARE YOU AFFLICTED?

Would you recover the vantage ground of health, and energy (experienced during early years)? Do any of the following symptoms need your attention? Are you suffering from any of these diseases? Do you find in any of its many and multiplied forms, that you are gradually sinking into confirmed disease? Do you feel debilitated, nerved, unfit, and powerless? Are you dissatisfied with the results of medical treatment? Are you blessed in the possession of health? Do you look in the mirror for tokens of pleasure and find in its reflection the evidences of melancholy? Are your kidneys, or bladder, in any way deranged? Do you suffer from Dyspepsia, Nervousness, Rheumatism, Neuralgia, Sciatica, Lumbago, Piles, Diabetes, Spermatorrhœa, Impotency, Sexual Debility, Nervous Prostration, Hypochondria, Hysteria, Epilepsy, Fits, Mental Depression, Loss of Memory, Softening of the Brain, Paralysis, Locomotor Ataxia, Premature Old Age, Blindness, Weakness of the Limbs, Spinal Affections, Kidney and Urinary Complaints, Sexual Emissions, Sexual Impotency, Involuntary Discharges, Premature Decay, Wasting of the Organs, Impoverished Blood, Shaking of the Limbs, Universal Lassitude, Pain in the Back, Dimness of Sight, Premature Wrinkles, Unnatural Paleness, Eruptions on the Face, Pimples, Blotches, Weak Nerves, Trembling, Horror of Disease, Dizziness, Sleeplessness, Cold Hands and Feet, Wakefulness, Bad Dreams, Mercurial Diseases, Nervous Irritability, Fickleness of Memory, Confusion of Ideas, Aversion to Society, Self-Distrust, Love of Solitude, Timidity, Self-Consciousness, Lack of Confidence, Dullness, Headache, Pain in the Top of the Head, Hot Hands, Blushing, Bashfulness, Nervousness in the Presence of Others, Trembling of the Heart, Indigestion, Constipation, Wind on the Stomach, Bad Breath, Offensive Perspiration, Auto-Infection, Poisoning of the Blood, Singing in the Ears, Hissing Sounds, Diseases of the Throat, Ulceration of the Throat, Affections of the Throat, Chronic Nasal Catarrh, Affections of the Nose, Ulceration of the Nose, Nasal Voice, Defective Hearing, Bronchitis, Coughs, Consumption, Asthma, Indigestion, Want of Appetite, Bad Taste in the Mouth, Coated Tongue, Sour Stomach, Sick Headache, Giddiness, Nervous Headache, Female Weakness, Incipient Insanity, Leucorrhœa, Sterility, Dysmenorrhœa, Premature Decline, Barrenness, Loss of Sexual Power, Hysteria, Pain in the Side, Chest, Limbs, and Joints, Backache, Kidney Diseases, Nervous Debility, Mercurial Rheumatism, Contraction of the Muscles, Gout, Sciatica, Neuralgia, Female Complaints, Lumbago, Dragging-down Sensations, Pains in the Small of the Back, Seminal Weakness, Spermatorrhœa, Impotency, Involuntary Discharges, Premature Old Age, Exhausted Vitality, Nervous Prostration, Sexual Debility, Universal Lassitude of the Muscular System, Hypochondria, Hysteria, Fits, Epilepsy, Pimples on the Face, Blotches, Disordered Blood, Unnatural Paleness, Premature Decay, Wasting of the Organs, Bad Memory, Sudden Flushes of Heat, Dizziness, Unnatural Appetite, Confusion of Ideas, Lack of Confidence, Self-Distrust, Cowardice, Nervousness, Timidity, Trembling, Dyspepsia, Blushing, Bashfulness, Sleeplessness, Nervous Headache, Pain in the Back, Heart, Head, Nervous Irritability, Wakefulness, Bad Dreams, Restlessness, Dullness, Lassitude, Coldness of the Extremities, Sour Stomach, Wind on the Stomach, Sick Headache, Faintness, Weak Nerves, Bad Breath, Coated Tongue, Poor Appetite, Cold Hands and Feet, Indigestion, Constipation, Costiveness, Blood Diseases, Female Weakness, Impoverished Blood, Hot Hands, Disordered Liver, Stomach, Kidneys, Bladder, Nervous Prostration, Universal Debility, Physical Weakness, Mental Depression, Softening of the Brain, Decay, Consumption, Epilepsy, Fits, Spasms, St. Vitus' Dance, Paralysis, Neuralgia, Rheumatism, Diseases of the Blood, Lungs, Throat, Nose, Skin, Head, Nerves, Liver, Stomach, Kidneys, Bladder, Sexual Organs, Urinary Organs

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Wednesday, Sept. 18, 1878.

COTTON.

The following report of the cotton market is taken from the *Democrat*:

There was a fair inquiry to-day at slightly easier prices, and the sales aggregated 1,225 bales.

The following is the official closing of the Cotton Exchange:

	To-Day.	Yesterday.
Low ordinary		
Ordinary		
Good ordinary		
Low middling		10
Middling		10
Good middling	11	11
Middling fair		

Sales to-day, 1,225 bales. Market easy.

COTTON STATEMENT.

In store and on shipboard, Sept. 1, 1878			1,000
Gross receipts since yesterday	1,425		
Gross receipts previously	7,913	—	9,338
Total supply			11,462
Exported to-day			
Exported previously	17	—	4,718
			4,718
Total stock this day			6,744
Total stock this day last year			20,125

There were no exports to-day.

Net receipts since yesterday			1,425
Receipts from other ports			
Net receipts last Tuesday			811
Net receipts same time last year			113
Net receipts since Friday			
Net receipts same time last week			1,078
Net receipts same time last year			1,6
Net receipts since September 1			1,302
Net receipts same time last year			

COTTON ON SHIPBOARD.

The amount of cotton on shipboard, as per account of the Cotton Exchange, is as follows:

Liverpool	41
Havre	1,215
Bremen	
Mexico	
Spain	
Mediterranean	
Coastwise	74
Total	1,330

This, taken from the stock at noon, as noted at the Exchange, leaves in presses 7,326 bales.

The receipts at all ports, consolidated, as per telegrams to the Cotton Exchange, show totals from noon yesterday to noon to-day of 10,425 bales, against 7,311 on last Tuesday, 4,109 last year, and 10,282 the year before.

MOVEMENT AT PORTS

The movement at ports for four days, up to twelve M. to-day, is given below:

	Received since Friday.	Same time last week.	Same time last year.
New Orleans	3,871	2,566	1,450
Galveston	2,884	6,744	1,857
Mobile	1,885	1,315	1,087
Savannah	11,97	6,953	3,170
Charleston	6,815	3,97	2,1
Wilmington	1,123	535	164
Norfolk	4,108	905	1,9
Baltimore			
New York	90	18	50
Boston		140	
Philadelphia	155	50	232
Other ports			
Total	36,256	24,581	11,651
Receipts at ports since September 1			108,801
Receipts same time last year			76,47
Receipts same time year before			70,532

EXPORTS.

The consolidated report for four days gives exports to

	G. B.	France.	Cont.	Chan.	Stocks.
This week	1,502				6,744
Last week	1,82				67,966
This week last year	1,253				106,...

British Conference Notes.

The report of the Home Mission and Contingent Fund stated that the fund aided in sustaining the ministry in more than 250 circuits in Great Britain, and sent $3,000 a year to Ireland. More than 100 Home Mission ministers and nine district missions were maintained in a greater or less degree by it, and 15 ministers were employed among the soldiers and sailors. A discussion took place on the question of dividing this fund, but the Conference decided not to change its title. Regulations were adopted for the employment of district missionaries, and of ministers to the soldiers and sailors. The former, among other things, are instructed to pay earnest attention to places where Romanizing practices, infidelity and immorality prevail, and in which there is no vigorous evangelizing agency. The Metropolitan Lay Mission employed 13 missionaries, who had visited 17,081 families, paid 30,625 visits to the destitute and sick, and held 300 open-air services, attended by 114,300 persons, besides Bible classes and mothers' meetings, etc. In the Liverpool Mission 311 open-air services and 1,000 cottage meetings had been held, 24,000 visits had been paid, and 206 members were meeting in religious classes. A connectional recognition was given to the lay agents, in a document which, declaring that it was desirable to employ them on a larger scale and in a more systematic way than before, prescribed certain rules under which their employment should be organized and regulated.

Dr. J. O. A. Clark presented the case of the Wesley Memorial Church, Savannah, whereupon a resolution was adopted: "That the Conference heartily commend this undertaking to the kindly consideration of our people." The president, addressing Dr. Clark, said: "We are very glad to have had among us a representative of the Methodist Episcopal Church South. That church has done wonders for the people of the Southern States, and has preserved Methodist doctrines and traditions with singular fidelity." A committee was appointed to consider during the year the best way of assisting ministers needing temporary rest.

Among the novel features in connection with the Conference was the Conference temperance meeting, which was held August 8. Papers were read on "The Co-Operation of Abstainers and Non-Abstainers," "Bands of Hope" and "Sunday Closing." An evening meeting was presided over by Dr. Pope, and was addressed by Mr. R. Lomas, the Rev. E. E. Jenkins, the Rev. Mr. John Dyson, Bishop Bowman, who spoke a good word for the Maine law, and the Rev. Charles Garrett, who rejoiced that the temperance principle had now been incorporated with the Methodist Church, never more to be separated.—*Methodist.*

Whosoever hath Christ cannot be poor; whosoever wants him cannot be rich.—*Rutherford.*

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

AGRICULTURAL IMPLEMENTS.

ARTICLES.	FROM	TO
Cotton scrapers	$4 00	$4 00
Cotton sweeps	4 00	— —
Cultivators, Diam. and shovel-tooth	6 25	7 00
Cultivators, ridge and walking	20 00	40 00
Shovels and spades	5 00	12 00
Axes	7 00	11 50
Shovel plows	4 50	5 50
Half do., with cutters	6 00	8 00
Double-shovel plow	4 60	5 25
Straub's corn mills	— —	— —
Corn mills, Cutman's	120 00	425 00
B. J. West's corn mill	200 00	— —
Tabinard's corn and pea planter	— —	— —
Cotton planter	15 00	— —
Wagons, Carts, Etc.		
Wagon, two-horse	55 00	70 00
Wagon, four-horse	85 00	100 00
Wagon, two-horse, thim. axeln	60 00	70 00
Wagon, four-horse	81 00	91 00
Cane wagon	120 00	210 00
Ox wagon	75 00	115 00
Ox cart, complete	— —	— —
Cane cart	110 00	115 00
Tongue cart, complete	— —	120 00
Plantation cart	45 00	60 00
Bagasse cart	65 00	76 00
Iron, ₩ lb.:		
Hoop	3¾	5
Sheet	3¾	5
Horse Shoe	3¾	4¼

BUILDING MATERIAL.

Bricks, ₩ 1,000:		
Lake	9 00	11 00
Country	— —	8 00
English fire	30 00	37 00
Lime, ₩ bbl.:		
Western	— —	— —
Cement	2 00	2 25
Plaster Paris	2 25	2 50
Lumber, ₩ 1,000 feet:		
Flooring, dressed	15 00	35 00
Flooring, rough	15 00	18 00
Ceiling, dressed	14 00	25 00
Weatherboards, dressed	14 00	16 00
Weatherboards, rough	— —	14 00
Scantling	14 00	18 00
Shingles, ₩ 1,000	2 50	3 50
Nails, best brands	3 20	— —
Smaller sizes proportionately higher	— —	— —
Glass, ₩ box of 50 feet:		
French, 8 by 10	— —	3 50
French, 10 by 12	3 75	4 00
French, 10 by 14 to 12 by 20	4 00	4 25
French, 14 by 18 to 18 by 20	4 25	4 75
White Lead, Dist., ₩ lb	10¾	12¾
Paris Green, ₩ lb	39	40
Pat. Dryer, ₩ lb	10	13
Whiting, ₩ lb	1¾	3
Putty, in bladders, ₩ lb	3	5
Linseed Oil, ₩ gal	70	80

SASH, BLINDS AND DOORS.

Size of lights.	Sash, per pair. Unglazed.	Glazed.	Blinds, per pair.
Window Sash, 12 lights:			
8x10	35	$1 50	$1 50
10x12	55	1 70	2 00
10x16	80	2 75	2 50
Sash Doors:		Single.	Double.
3 feet x 7 feet		$3 00	$4 70
3 feet x 8 feet		4 00	— —
3 feet x 7 feet 6 inches		— —	3 80
Panel Doors:			
2x8 and 1¾ inch thick		— —	$2 20
2x7 and 1¾ inch thick		— —	2 20
3x7 and 1¾ inch thick		— —	2 80
4x7—6 inch and 1¾ inch thick		— —	4 00

GROCERIES.

Butter, ₩ lb.:		
Western	18	21
New York, good to creamy	25	27
Coffee, ₩ lb.:		
Rio, fair	16	16¼
Rio, good	17	17¾
Rio, prime	17¾	18
Java, choice O. G	28	30
Candles, ₩ lb.:		
Star, best brands	12	18
Corn Meal ₩ bbl:		
Best, ₩ D	2 65	2 75
Cheese, ₩ lb.:		
Factory	9¾	10
N. Y. cream and English dairy	15	15¾
Fish:		
Mackerel, extra No. 1, in bbls	— —	23 00
Mackerel, extra No. 1, in kits	— —	1 90
Sardines, quarter boxes	13	13¾
Flour, ₩ bbl.:		
Superfine	3 25	3 50
XX	4 00	4 50
XXX	— —	— —
Choice XXX	5 00	5 75
Choice family	5 75	6 25
Fruits:		
Dried apples, ₩ lb	3	4
Dried peaches, ₩ lb	— —	— —
Raisins, ₩ quarter box	50	55
Raisins, ₩ half box	— —	1 00
Raisins, ₩ whole box	1 80	1 85
Bananas, ₩ bunch	1 00	2 00
Crackers, ₩ lb.:		
Soda	5	6
Butter	6	7
Sugar	7	9
Gingernuts	9	12½
Oil:		
Coal, in cases, best	40	48
Coal, in barrels, best	30	35
Insurance, in cases	— —	40
Insurance, in barrels	— —	35
Lard, in barrels, best	70	80
Molasses, in barrels:		
Common	32	35
Fair	35	38
Prime to choice	38	42
Golden and Roque's syrups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	4¾	5
Ordinary	6¾	6¾
Fair	6¾	7
Prime to choice	7¾	8
Soap, in boxes, ₩ lb.:		
XXX Palm	6½	— —
Keller's magnolia	4½	— —
Keller's olive	5	— —
Starch, ₩ lb	3	3½
Salt, in sacks:		
Fine	1 00	1 05
Coarse	85	90
Sugar:		
Good fair	7¾	8
Prime	8	8½
Choice	8½	9
Yellow clarified	9	9¼
White clarified	9¾	9¾
Crushed	— —	— —
Powdered	— —	— —
Spices, ₩ lb.:		
Allspice	10½	— —
Pepper	13½	14
Cloves	45	50
Cinnamon	— —	— —
Tea, ₩ lb:		
Black Oolong	75	1 10
Green imperial	80	90
Tobacco, manufactured, ₩ lb.		
Chewing, common	40	45
Chewing, fair	— —	— —
Chewing, prime	— —	— —
Chewing, choice	65	70
Smoking	— —	— —

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	— —	— —
White	— —	56
Mixed	— —	50
Oats, ₩ bushel:		
St. Louis	— —	— —
Texas	— —	— —
Galena	— —	42
Bran, choice, ₩ 100 lbs	— —	65
Hay, ₩ ton:		
Prime	11 00	12 00
Ordinary	— —	— —
Cow Peas:		
Whippoorwill	— —	— —
Mixed	40	65
Clay	75	1 50

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	— —	8½
Shoulders	— —	6½
Sides, clear rib	— —	7½
Sides, clear	— —	7¾
Hams, sugar-cured	10	11½
Mess Pork, ₩ bbl	11 50	11 75
Dry Salted Meats:		
Shoulders	5¾	6¾
Lard, ₩ lb.:		
Choice, in kegs and pails	9	9¾
Choice, in tierces and barrels	9	9¾

ESCULENTS.

Potatoes, ₩ bbl	1 70	1 75
Onions, ₩ bbl	1 50	1 75
Apples, ₩ bbl	— —	— —
Cabbages, ₩ bu	— —	— —

WOOL.

Burry	9	19
Common clear	20	21
Last clear	23	23½

BALING STUFFS.

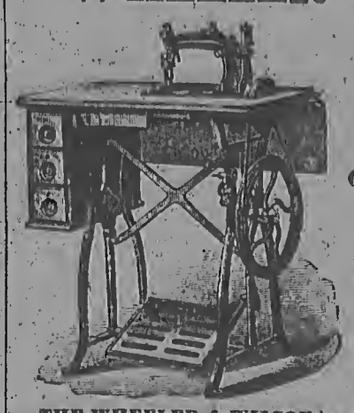
Bagging:		
Cabin	— —	— —
Jute	11½	11¾
Ties, Arrow knot, per bundle, 8 lbs and buckles	— —	2 50
Twine, hemp	13½	14

POULTRY AND EGGS.

Poultry, per dozen		
Old chickens	3 00	3 75
Young	2 00	2 50
Ducks	2 00	3 00
Geese	3 00	4 00
Turkeys	8 00	9 00
Eggs, per dozen		
Western	8	12
Louisiana	25	29

SEWING MACHINES.

WHEELER AND WILSON



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" 90 " " "	50.
" 85 " " "	45.
" 80 " " "	40.
" 75 " " "	35.
" 70 " " "	35.

Every Machine furnished with all the attachments.

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It has a *self setting* needle.
It never *cuts* the thread or goods.
It is a new machine, with *straight* needle.
It will not break the thread if the needle is allowed to run *off the goods when sewing.*
It has no *noisy cog wheels.*
It has no complicated *shuttle* to thread.
It allows the work to run back from the operator.

☞ **Send for our New Cash Price List.**
☞ CASH AGENTS wanted in every county and parish.

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Religious Notices.

THE Wilkie Springs camp meeting, Perote circuit, Eufaula district, Alabama Conference, will commence on Friday night before the fourth Sunday in September, 1878. All are invited to attend.

12 JAMES L. MATHISON, P. C.

NOTICE.—All persons attending Mamre camp-meeting, on Randolph circuit, Prattville district, Alabama Conference, which will be held September 13-20, can procure round-trip tickets on the Selma, Rome and Dalton road at six cents per mile. Get off at Cox's station, in sight of the camp ground. All ministers will be cared for, and are invited to attend.

5 J. H. ANDERSON, P. C.

THE camp meeting at George's Bethel will embrace the second Sabbath in October—beginning October 11. Preachers will be met at Chunchula, on the Mobile and Ohio railroad, and conveyed to the camp ground. There will be arrangements made for the conveyance of other visitors from the railroad at moderate rates. The meeting will be conducted on the self-sustaining plan. All preachers are invited, and ample accommodations will be provided for them.

19 G. M. ROPER, P. C.

THERE will be a camp meeting at China Grove, Perry county, Miss., beginning on the third of October next, known as the China Grove and Pearl River camp meeting. We have plenty of good water and camping ground, which we offer to the people free of charge, and cordially invite everybody to come, and prepare for their own accommodation; as it will be strictly self-sustaining. There will be a lot for horses, and a boarding tent for those who prefer paying the money, on very reasonable terms. Ministers of the gospel are earnestly requested to attend—for whom, with their families, accommodations will be made.

P. HOWARD,
15 I. W. COOPER.

THE annual camp meeting at Asbury camp ground will embrace the fourth Sabbath in October, commencing on Thursday night before. The above-named camp ground is located in the bounds of the Sepulga circuit, Prattville district, Alabama Conference. The meeting will be conducted on the self-sustaining plan—that is, all are expected to provide their own bedding and lunch. Ministers and their families will be provided for. (15) ROBERT SMILEY, P. C.

THE Marvin chapel camp meeting will embrace the 4th Sunday in September, commencing on Friday night before. The camp ground is located nine miles from Brewton, M. and M. railroad, where ministers of the gospel will be met with conveyance to the camp ground. The meeting will be on the self-sustaining plan.

22 JOS. C. JOHNSON, P. C.

THE Clanton camp meeting will commence on Thursday night before the fourth Sunday in September. The camp ground is situated one mile southwest of Clanton station, South and North Alabama railroad. Ministers are especially invited to attend.

JOHN H. SIMPSON, P. C.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FOURTH ROUND.

Jackson and Pinkston, at Jackson	Sept. 14, 15
Wilkinson at Midway	21, 22
Amite, at ———	28, 29
Buffalo, at Mount Carmel	Oct. 5, 6
East Fellciana, at Pine Grove	12, 13
East Baton Rouge, at Bethel	19, 20
Pickaw, at Pine Grove	26, 27
Winona	Nov. 2, 3
Woodville district and Conference	8, 10.
Clinton	16, 17
Magnolia, at Magnolia	23, 24
Bayou Sara, at Bayou Sara	30, Dec. 1
St. Helena, at Greensburg	Dec. 7, 8

The District Conference in Woodville is postponed until November 9 and 10.

12 JAMES A. GODBEY, P. E.

JACKSON DIST.—FOURTH ROUND.

Spring Ridge and Forest Hill	Sept. 14, 15
Oak Hill	21, 22
Raymond	28, 29
Madison circuit	Oct. 5, 6
Shared circuit	12, 13
Camden circuit	19, 20
Brownsville circuit	26, 27
Jackson circuit	Nov. 2, 3
Yazoo circuit	9, 10
Tranquil circuit	16, 17
Silver Creek circuit	23, 24
Yazoo City station	30, Dec. 1
Canton station	Dec. 7, 8
Jackson station	14, 15

29 F. M. FEATHERSTON, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Port Gibson	Sept. 14, 15
Fayette, at Fairview	21, 22
Kingston	28, 29
Natchez	Oct. 5, 6
Rocky Springs, at Center Grove	12, 13
Cayuga, at Reeves' chapel	19, 20
Warren, at Beech Hall	26, 27
Dover, at Fletcher's chapel	Nov. 2, 3
Mount Olivet, at Mount Olivet	9, 10
Rolling Fork	16, 17
Clover Hill and Chestnut	23, 24
Vicksburg	30, Dec. 1

22 W. L. C. HUNNICUTT, P. E.

BROOKHAVEN DIS.—FOURTH ROUND.

Pleasant Valley and Zion Ct., at Zion	Sept. 21, 22
Georgetown circuit, at Bethesda	28, 29
Bethel circuit, at Franklin chapel	Oct. 5, 6
Brandywine circuit, at Rehoboth	12, 13
Beauregard circuit, at Hahalu	19, 20
Scotland circuit, at Caseyville	26, 27
Meadville circuit, at Nebo	Nov. 2, 3
Summit circuit, at Johnson Station	9, 10
Boguechitto circuit, at Boguechitto	16, 17
Brookhaven circuit, at Wesson	23, 24
Crystal Springs	30, Dec. 1
Hazlehurst	Dec. 8, 8

Reports for the year will be due at these Conferences from pastors, local preachers, trustees and stewards. Subscriptions received and forwarded to the ADVOCATE by the preacher in charge or the presiding elder.

5 W. E. M. LINFIELD, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Meridian	Aug. 31, Sept. 1
Shubuta, at Quitman	Sept. 14, 15
Enterprise	21, 22
Wayne, at Union (camp meeting)	28, 29
Paulding, at Holland (camp meeting)	Oct. 5, 6
DeKalb, at New Hope (camp meeting)	12-14
Philadelphia, at Hester's	19, 20
Waynesboro, at Waynesboro	26, 27
Lauderdale mission, at Spring Hill	Nov. 2, 3
Marion, at Marion	9, 10
McGowan, at Soule chapel	16, 17
Ellisville mission, at Hebron	23, 24
Enterprise circuit, at Chunky	30, Dec. 1
Spring Hill	Dec. 7, 8

22 JOHN A. ELLIS, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FOURTH ROUND.

Liberty, at Liberty chapel	Sept. 14, 15
Zilpha, at Wesley chapel	21, 22
Kosciusko, at Kosciusko	28, 29
Durant, at Center Grove	29, 30
Winona and Carrollton, at Carrollton	Oct. 5, 6
Walden, at Gerington	28, 29
Winona circuit, at Columbiana	Oct. 5, 6
Black Hawk, at Avoca	12, 13
Attala	19, 20
West station, at Emory	26, 27
Richmond	Nov. 2, 3
Hollowtailene	9, 10
Greenwood	16, 17

☞ K. A. JONES, P. E.

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12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	1 Meat Dish,
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes.

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THE MARVELOUS PEN! NO INK Required. Writes with Warren Pen of any color and holder, 10 cents. Agents wanted. J. L. GILLOTT, 116 Nassau street, New York. cow.

30 Mixed Cards, snow flake, Damask, etc., no 2 alike, with name, 10 cts. J. MINKLER & Co., Nassau, N. Y.

$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & Co., Portland, Maine.

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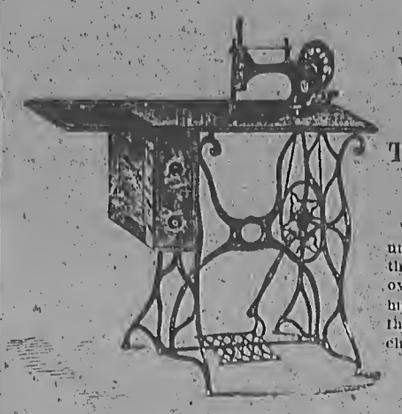

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OOLONG, Black—35c., 40c., 50c., 60c., 75c. Best at $1 per lb.
ENGLISH BREAKFAST, Black—35c., 40c., 50c., 75c., $1. Best at $1.25 per lb.
IMPERIAL GREEN TEA—35c., 40c., 50c., 60c., 75c., $1, $1.25. Best at $1.50 per lb.
MIXED TEAS—35c., 40c., 50c., 60c., 75c. Very choice, $1. Extra choice $1.25.

Also a choice assortment of Young Hyson, Gunpowder, Orange Pekoe, Flowery Pekoe, Assam, Mandarin and Caper Teas.

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GOOD RIO, parched or ground 25c. per lb.
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REAL OLD GOVERNMENT JAVA 40c.

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PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, SEPTEMBER 19, 1878. NO. 38.

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Correspondence in view of Spring term, circulars, etc.

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THE BETTER LAND.

"Sow on and [illegible]

Can heaven be better—we sometimes say,
In the crimson joys of the summer day?
Can heaven be better than these fair hours,
These shady bowers, and fragrant flowers,
And these broad fields where the glad larks sing
Their joyous praise to the mighty King?

Oh, no! in vain are the people's hopes,
For the corn is golden along the slopes;
There are miles by moss and fern made green,
And glades with flecks of light between
And leafy glens; and emerald trees—
No there surely sights in heaven than these!

The sun shines royally day by day,
The fleecy clouds are in his array
Smiles flash forth from the silver sea,
And the waves are making melody,
And from rocks and river-banks, and [illegible]
Songs of rapture all day long.

All things thrill me in the balmy air
As glad in the hours that God made for
The birds and insects are busy and gay
For they keep perpetual holiday.
All summer sounds have a ring of mirth
Can heaven be better than this bright earth?

Yes, earth is fair, and we thank our God!
For these cool, cool springs from the [illegible]
For the [illegible] and the [illegible]
For the holy day, and the [illegible]
But we thank Him more for a day to come
When we leave the earth for the heaven's home.

For if we listen, we hear deep sighs
Sobbing and breaking on [illegible]
Even in the [illegible] the shadows fall,
And [illegible] keeps many a heart in thrall
We know the burdens of sin and pain,
And are glad that we shall not [illegible]

[illegible]
And [illegible] on the shining strand
Nothing comes to us fragrant flowers,
No summer, shortened by fleeting hours;
A [illegible]
[illegible] a smiling shall [illegible]

London Christian World.

News of the Week.

DOMESTIC.

LOUISVILLE, Sept. 21.—A dispatch from Milan, Tenn., reports a stampede on account of two deaths from fever. Dr. Boyd, wife and servant are down.

MEMPHIS, Sept. 21.—The board of health officially reports thirty-seven deaths from yellow fever for the twenty-four hours ending at six o'clock to-night. Of these thirteen were colored. While this is the official report, its correctness is doubted, as the names of one or two well-known citizens, who died last evening and who were buried to-day, do not appear among those interred.

CHATTANOOGA, Sept. 21.—One death and eight cases.

HICKMAN, Sept. 21.—Four deaths; three cases.

NEW YORK, Sept. 21.—Dr. N. A. Lindsey arrived from Memphis Sunday. He has the fever.

CANTON, Sept. 21.—Total number of cases to date, 585; deaths, 95. New cases in the last twenty-four hours, 21; deaths 3.

FULTON, Sept. 21.—Three sisters, named Woodridge, got fever; it is supposed caught it from a passenger car from Memphis, left near their residence.

GRENADA, Sept. 21.—No deaths and but one new case in the past twenty-four hours. The fever is fully as malignant as it was one month ago; there is but very little material for it to feed upon.

HOLLY SPRINGS, Miss., Sept. 21.—Cannot yet report of new cases or deaths to-night. Col. Holland and other officials are too busy with the sick to make up a statement. Affairs are fearful here; fully five hundred down with fever.

FRANKLIN, La., Sept. 21.—The yellow fever has made its appearance at Riedner, formerly the plantation of Judge W. T. Palfrey, ten miles below here, and one mile above Weightman's Mound place; 5 cases and 2 deaths reported. Centreville and Franklin continue healthy; many families are leaving for the country.

HORN ISLAND, Sept. 21.—Three deaths last night, and no abatement of new cases. Whole families are down with the fever. The great firmness displayed by our population, which enables our sick to obtain prompt attention, has saved many lives. Between fifty and sixty deaths of yellow fever have occurred to date. The situation has been growing worse from day to day for the past week. Unless cold weather comes soon, we have much trouble ahead. One hundred and twenty-five new cases reported in the last three days.

CHARLESTON, Sept. 21.—Governor Hampton issued a proclamation to-day setting apart Friday, October 11, as a day of fasting, humiliation and prayer, in view of the great calamity which has befallen the people of the South.

Governor Hampton has addressed a letter to Gov. Rice of Massachusetts, in reply to the letter of the latter refusing to surrender Hiram H. Kimpton, whom Gov. Hampton demanded as a fugitive from justice. He says: "I regret that the chief executive of the great State of Massachusetts should have committed so flagrant a violation of the supreme law of the land. A violation irreparable in its nature, as the State suffering the [illegible] has no possible redress. Had you confined yourself to giving a simple refusal to surrender the fugitive, I should make no further comments upon your letter, as the disregard by the executive authority of one State concerns the whole people of the United States; but inasmuch as you have seen fit to base your action on the ground that in your judgment the object in procuring indictment against Patterson, Parker and Kimpton does not appear to be for the purpose of trying Kimpton for the crime charged against him, but for a different purpose. It is my duty as Governor of South Carolina to add that your statement is entirely unwarranted, and to repel the unworthy imputation, as I do, with indignant scorn."

VICKSBURG, Sept. 25.—Weather warm and clear; thermometer 91°. Twelve deaths reported to-day, seven whites, five colored; the whites were all children under eight years of age. The fever continues increasing throughout Warren county; new cases are heard of daily. At Bovina eighteen cases are reported; doctors, nurses and medicines have been sent there to-night.

The fever at Lake, Miss., is very malignant. More doctors and nurses will be sent there to-morrow from Vicksburg. At Lawrence, Miss., on the Mobile and Ohio Railroad, the fever is very bad. Doctors, nurses and medicines will also be sent there to-morrow. President Rockwood, of the Howard Association, is still alive to-night, but no hopes are entertained of his recovery. The steamer Kate Dickson, that left here Wednesday with doctors, nurses and supplies for Greenville, is reported aground fifty miles above here. The steamer Carrie Halgon has been sent to her relief.

MEMPHIS, Sept. 26.—From noon yesterday to noon to-day 43 deaths.

GRENADA, Sept. 26.—One death, but no new cases.

WATER VALLEY, Sept. 26.—Two new cases to-day. One death last night—a colored woman. The condition of three of the sick is regarded as critical.

BATON ROUGE, Sept. 26.—Cases of yellow fever, for twenty-four hours ending this morning at 9 o'clock: Number of deaths, none; number of new cases, 21; total number of deaths to date 46; total number of cases to date, 806.

VICKSBURG, Sept. 26.—Weather slightly cloudy all day. Thermometer 95°. Strong breeze to-night from the north, and much cooler. Deaths to-day 12, among them Alfred Reid, of Washington City; Stuart Roach, of Yazoo City, who came here three weeks ago and offered his services to the Howard Association. Wm. H. Rockwood, President of the Howard Association, died at 5 A. M. The deathbed scene was very touching. Many friends called to say farewell. Many houses throughout the city are draped in mourning. The funeral procession was very large, composed of all classes, regardless of color or religion.

FOREIGN.

ECUADOR, Sept. 21.—The volcano at Cotopaxi is again in eruption.

The cocoa crop is an entire failure.

ROME, Sept. 25.—The Pope on receiving a number of Piedmontese pilgrims, expressed his pleasure that the season for pilgrimages had returned, and that the first to arrive were the citizens of Italy, a country destined to preserve within its bosom the See Vicarage of Christ.

He said his efforts are making to root out faith, but the people of Italy would not allow it to be taken from them. He was confident that the Catholics of Italy would continue their allegiance to the church, the more because of the difficulties of the Pontiff's position are becoming more serious. Devoted sons of the church ought to devise some just and legitimate means for the amelioration of this situation.

From the Raleigh Christian Advocate we learn that Rev. Washington D. Macham of the North Carolina Conference died September 17.

On account of the epidemic the Camp Meeting at China Grove, Pike County, Miss., has been postponed from the 3d to the 31st of October, by order of the Association.

G. W. LEWIS,
September 21st, 1878. Secretary.

Wm. M. Rockwood, President of the Howard Association at Vicksburg, died September 26. He had been untiring in the performance of his arduous duties from the beginning of the epidemic, and only gave up when the fever prostrated him. He had endeared himself to all classes, and he will be long remembered as one of those heroic spirits whose examples have illuminated the dark and terrible scenes through which our country is now passing.

A correspondent of the *Rural New Yorker* writes: "I wish to warn dyspeptics against trying Dio Lewis' prescription to go without a supper—for a cure. I tried it for a short time, but long enough to prove to me that if I had to change my course at once I shouldn't be here now to tell the story. For the first few nights I dreamed the most horrible dreams that ever visited the tortured brain of one in the last stages of starvation. The last night of my trial I was awakened out of convulsions so strong that it was a long time before I could realize that I was ready to go back to my old custom of eating a light and early supper, which the following day I did, and have felt better ever since."

A man who owes more than he can pay is naturally more ose.

Forbidden Diversions.

Mr. Editor: Touching worldly and sinful amusements, the discipline of the Methodist E. Church, South, holds the following prohibition: "The taking *such diversions as cannot be used in the name* of the Lord Jesus." In defining forbidden diversions, Mr. John Wesley, in his sermon, "The More Excellent Way," enumerates, "horse-races," "theatre," "balls," "masquerades," "dancings," and "playing at cards," etc. Therefore the above general rule forbids and condemns horse-racing, theatre going, balls, masquerades, dancings and card-playing.

Concerning "*popular diversions*," the "Manual of the Discipline" holds the following: "Diversions that are innocent in themselves, *may become harmful* in their degree or associations; *others are so essentially vicious*, or inevitably prone to abuse, that, not temperance, but total abstinence, is the only safe rule concerning them."

In the "Pastoral Address of the Bishops, called for and indorsed by the General Conference, May 25, 1870," "*a formal expression of the sense* of the Church" is given upon "worldly and fashionable amusements." In this authoritative "expression" we read the following: "To the thoughtful, religious mind, the tendency of society in the direction of unrestrained indulgence in all forms of sensuous gratification is alarming." "But the law of *gratification* which rules the world, and offers the present and immediate, is, and ever must be, *opposed* to the unbending law of *duty* which conscience and God impose." "A religion of mere culture, of amiabilities and esthetic tastes, of sentiment, opinion and ceremony, may readily allow participation in 'diversions which cannot be used in the name of the Lord Jesus'—in dancing and reveling, in theatrical, and operatic, and circus exhibitions, in the gambling operations of the turf—not to mention the recently revived excitements of the cock-pit." Among other species of worldly amusement mentioned in this "formal expression" and forbidden by the General Conference, the above embraces dancing, reveling, theatrical, operatic and circus exhibitions, gambling on horse-racing and cock fighting.

All the above specifications, by Mr. Wesley and the "Pastoral Address," under the rule upon "diversions" are "actionable offences," and can be treated, in the administration of discipline, under the head of improprieties and imprudences." Manual of Discipline.

ARGUS DOWLING.

Clayton, Ala., Sept. 20, 1878.

Woman's Missionary Societies.

EUFAULA, ALA., Sept. 19, 1878.

Dear Doctor: I desire to call the attention of the Auxiliary Societies of the "Woman's Missionary Society," which have been formed in the bounds of the Alabama Conference, to the importance of organizing a "Conference Society" at the next session of our Conference, at Mobile. As is well known, the Conference Societies are important parts of this new organization in our churches; yet, if formed only by the plan as found in the constitution of the parent society, they cannot be fully organized until a year from next December. That constitution says the Conference Societies shall be composed of delegates elected at the annual meetings of Auxiliaries in April of each year. Now, why may not these Auxiliaries elect delegates now, and form Conference Societies at approaching sessions of the Conferences? It is simply impossible for the officers of the parent society to do all the work required of them in the absence of this connecting link between it and the Auxiliaries. These societies are being formed in every Conference, and all their correspondence must be directly with the Secretary and Treasurer of the society located at Nashville.

I have been looking for notice in THE ADVOCATE from Dr. Wilson on this subject, and hope yet to see one in time for perfecting the machinery of this noble Institute for the coming winter. The women, everywhere seem to take hold of this work with enthusiasm. There are now five societies in operation in the Eufaula District, and others will be formed. Please call attention to the subject.

Yours truly,
HENRY D. MOORE.

From Memphis.

The following letter from Rev. W. P. Barton of the North Mississippi Conference, gives a glimpse of the fearful scenes in that stricken city:

MEMPHIS, Sept. 17th, 1878.

Dear Doctor.—Out of this carnival of death, I send you the sad intelligence of Rev. D. R. S. Rosebrough's death, also, of Rev. Dr. Slater's, which occurred 9th inst., nearly at the same hour. Thus, quickly the Memphis Conference has lost two of her most valuable preachers, Rosebrough after an illness of 5 days, Dr. Slater of 36 hours. My attendance on Bro. Rosebrough prevented my seeing Dr. Slater. Our paper is suspended and I intended sending this sooner, but hearing of the illness of Brother R. W. Blew and family, I hastened to them to do all in my power for them; and here I have been four horrible days and nights that seem an age in the retrospect. I am walled in by this fearful pestilence, shut out of the real world into a realm of awful phantoms where hearses and wagons of coffins and hurrying doctors, and busy nurses, and sick people and dying groans, and solitary mourners or no mourners is life's business, and the end of all is at hand—in the five minutes I have been writing this, six coffins have passed.

Out of this scene of woe I carried our dear friend and brother R. W. Blew, alone with the hearse driver, to Old Fellows' Rest, in Elmwood Cemetery, on Sunday, 15th inst., and selected and marked a spot for his grave, placed his coffin under a Magnolia to wait its time of the grave diggers; and hastened back to the house of sorrow. At sun set, same evening, I sent little Robert's remains to rest by his father's; before dark same day I put Sister Blew in her coffin, and put Miss Willie's coffin on the gallery, before midnight she died. At dawn Monday, 16th, Miss Lilla expired. I got another coffin and with the hearses (a sad one train, if anything in a fast trot can be solemn,) myself the solitary mourner. I placed the three coffins under the beautiful Magnolia to await the grave diggers, and hastened back to the little orphans, the remnant of a very happy family a few days ago. The little ones were very sick; to-day are better though still in a critical condition. Poor little orphans! They are mine now. God has strangely given them to me and I feel a tender attachment to them. Bro. Blew, wife and three eldest children died in 26 hours—five in one family in less than a day. I kept each death so quiet in the house that neither knew an other's death. Is there surprise in Paradise? How consoling. Tears of joy have been shed by the friends at the touching scene of beauty, at the sudden reunion of so pure, so good, so lovely a family on the other shore, where sickness and sorrow, pain and death are felt and feared no more. No abatement of disease here. Yours in Christ,

W. P. BARTON.

Christianity in India.

Authentic proof is furnished that the gospel is making headway in India. A recent Madras paper says: "The report for the past year of the American Arcot Mission shows that Tinnevelly is not the only part of Southern India where considerable numbers of the lower castes are inclined to give up heathenism for Christianity. During the last year (we read) between 800 and 900 families, numbering about 4,000 souls, and residing in 40 different villages in North and South Arcot, have renounced their idols and formally accepted Christianity. The movement, although principally among the pariah caste, is by no means confined to them. Pastor John states that of the eighteen villages he has received; two are composed of caste people, one including the mongar and eleven families. These have broken the sacred thread from their bodies, taken off the bangles from their arms, and eaten with me." "In one village in Seattle Arcot seven families representing three different castes, together with eight families of pariahs, from a new congregation. Although there have been some accessions from caste people, the great majority, it is plain, have come from the intercaste pariahs, who are as a class the most ignorant and degraded of all sections of the population. The higher clinging aspects of Christianity, accordingly, which lay claims upon their conscience and their conduct, they are not in position to appreciate, but the beneficent side of it as bestowing not only future and as bestowing present temporal benefit, they can understand and yield themselves to. It is a common modern objection to Christianity that it sacrifices this present life to the future, and is more careful to secure salvation hereafter than to promote man's comfort and happiness here. This case can hardly be advanced in this way, as the very opposite is the fact, and more likely be brought forward. That these poverty stricken, degraded, and despised people are seeking something better, there can be no doubt, or that indirectly no social advantage is more prominent."

A Michigan woman had a cow under the hay to keep her out of sight of the tax collector, and a newspaper calls it a case of cow-hiding by a female.

A man may be a teetotaller, and yet partake of the spirit of the times.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, SEPTEMBER 19, 1878.

REV. LINUS PARKER, D. D., Editor.

ROBT. J. HARP, PUBLISHER.

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To Him that Overcometh.

All things are promised to him. Over and over again does the spirit utter the significant declaration, "to him that overcometh." To be overcome is to forfeit all things and to be lost forever. The Christian must be a sturdy soldier. He is in the midst of a hard battle. The warfare is waged by many and strong enemies. With him it is victory or death. It is to lose all or to gain all; to be an outcast or to wear a crown, to triumph over all opposers, or to be hurled from the high places of hope down into the depths of despair. It is his necessary training for the heavenly glory that he should have conflict and buffetings, and that every foot of ground should be contested. It is a wise ordination that believers must enter into the Kingdom through much tribulation. The robes are washed and made white in the blood of the Lamb, and yet perhaps they never would have been, if it were not also appointed to them to overcome through the blood of the Lamb.

Of what worth or stamina is the man who has had no obstacles to encounter in his youth, and whose brain and muscle have not had the hard discipline of effort? Even as a temporal school it is well for men that, weak, inexperienced and almost helpless, they are thrust out into the world to conquer a peace with nature, and to subdue all things unto themselves. The prizes are to him that overcometh. If we would have health, or live at all, we must overcome the dangers that beset our path. If we would prosper in business, we must vanquish obstacles that cross our path at almost every step. The men who have succeeded in commerce, literature, statesmanship and in all worthy callings, are the men who have overcome. They have fought hard battles, at great odds, and under heavy discouragements, and the goal has been reached not until they have vanquished a host of opposing foes.

It is so in the Christian life. God helps. If He did not there could be no hope, but with this help assured, and with the promise full before him, there remains this need of personal endeavor. There are various aspects and phases in the difficulties and opposition which must be encountered. The world is to be overcome. The love of it in ourselves, the enmity of it as ranged against all righteousness, its allurements as addressed to the lusts of the flesh, the lusts of the eye and the pride of life. The economy of temptation is a fact which belongs to our condition here. It could not well be otherwise; but it is permitted, and we must accept the gage of battle. The Captain of our salvation was subjected to it, "tempted in all points like as we are," and his followers must be placed in the same circumstances of trial. We are in the conflict and the way out of it is, not to retreat, but to go forward and gain the victory.

We emphasize personal endeavor. The word of exhortation is: "Save yourselves from this untoward generation;" "work out your own salvation with fear and trembling." Whilst God works in us, ours is not a state of quiescence or of passivity, but of the most earnest effort. Those troubles which arise from evil habits, the unruly tongue, the bad temper, the dominion of pride, the tyranny of the flesh will not go away of themselves. There must be a fierce encounter, self-crucifixion, watchfulness and wrestling prayer. God will do for us exceedingly abundantly, above all that we are able to ask or think, but the struggle with the soul will be to be willing to be made whole, and to submit to that absolute denial of self, without which the victory of faith is impossible. In every stage of the religious life there is need of this energetic and forceful effort. The beginner must strive to enter in at the straight gate, and in the maturest experience there is a pressing towards the mark. There remains something to be overcome as long as we are in a world of trial. So far, our pardon is assured; we have the witness in ourselves that the blood of Christ cleanses from all sin. Much has been overcome and yet we cannot relax our watchfulness, nor put off the armor for an instant.

Outwardly in the path of duty and usefulness the Christian has something to achieve. Do we commonly set before us something definite to do? or do we not too often content ourselves with the mere idea of living and of doing incidentally what may conveniently fall in our way? He who is set upon doing something real and tangible for Christ will find hinderances enough. They will be partly in himself, partly in his friends, and largely in the evil that he seeks to overcome. To bring about some definite good, to save souls, to help in the cause of Christ in a neighborhood or a community, are objects never to be achieved without downright pluck and hard work.

The Christian life that does not realize this active, aggressive character, and this constant battling for progress and usefulness is a dead and inane thing; it is, indeed, no life at all. It is the mere semblance without the vitality which belongs to every real Christian experience. The final award will be to him that overcometh. Not to him who drifted with the current, but to him who stemmed it. Not to him who lazily and languidly protested, but to him who took up arms against sin and fought to the end, and overcame.

The patent medicine men have done a thriving business here during the last two months. It is wonderful to note how many specifics there are for yellow fever, and how many infallible preventives. There are the liver pad, liver regulator, life tonic, various mineral waters, and many brands of bitters, and a hundred sorts of pills and cordials, all tried and known to never fail. Dr. Kibbee was sure that the water cure was the king; and he came with his fever cats, and died on one of them. With so many assured preventives and remedies, nobody ought to take yellow fever, and when taken no one ought to die of it. But thousands have fallen and many of the victims, if not all, have tried one nostrum or another. Money has been made, and lives have been lost by this easy credulity of people who are ready to catch at every kind of advertised quackery. So far as our observation goes those people have fared the best, and had the lightest cases, who let all nostrums alone. On the whole a good many people pass through a fever season without taking it, but but we doubt whether any have escaped by the use of these advertised preventives. We have heard of several cases where the patient's stomach was so disordered by these various patent and other preventives, that when the fever came upon them nothing could arrest it. It is better to give the regular doctor and nurse a chance by dismissing the idea that there is any preventive. There is but one ground of exemption, and that is having had the disease—a good well marked case of old fashioned yellow fever.

With only a half sheet to go on this week, we are compelled to drop a large part of our usual reading matter. The garment must be cut according to the cloth. The present number though dated September 19, is really issued September 28.

Bishop Keener was in the city this week, and left on Friday morning. He proposes entering Texas by way of Baltimore and New York. By the time he gets around, and passes through St. Louis, he thinks the Texas authorities may let him into their closely quarantined State, so that he will be able to meet the West Texas Conference at San Marcos October 16. The Bishop is in good health, had the fever thirty years ago, and has had his baggage carefully disinfected. The brethren need not be afraid of him.

Dr. Mimsey's sermons are now ready for the press and will be brought out sometime during the fall or winter.

We have but recently heard of the death of the venerable John H. Gay, of St. Louis. He had passed his four score years, and was ready and waiting for the change. He was a loyal Methodist, devoted to the church, and a ripe christian. Possessed of excellent business capacity, he had been eminently successful in secular pursuits, and leaves a name untarnished. He was buried on the 12th of September, seven days before his grandson, Edward J. Gay, Jr., was consigned to the tomb. Writing under the double sorrow, his son, Bro. Edward L. Gay, says: "On the 12th we buried our venerable and beloved father, having had the consolation of standing by his bedside and ministering in our poor way to his last hours. He passed away in the peaceful security consistent with his life, and when we realize that we have indeed lost his counsel, his influence, his living and blessed example, it seems hard to bear, for we had been habituated to look upon him as our rock of defence, his roof as our rallying point, a safe retreat where our sentiments, for love and good were renewed."

The fever in New Orleans is evidently abating. On Wednesday, the 25th Sept., there were thirty-six deaths for the twenty-four hours ending at 12 M. For the twenty-four hours ending at 12 M. Thursday, Sept. 26, there were forty-four deaths. The rise and decline of yellow fever epidemics in New Orleans have been tolerably uniform. It is probable that the present epidemic will come to an end by the 20th of October, and without much regard to frost, or the kind of weather we may have. The epidemic poison seems to expend itself in three months. In places where it has taken a late start its course will be shortened by lack of material, or by frost. In New Orleans it has generally ceased before frost, as in 1867, when there was no frost until the first morning of the New Year, 1868. At this time the weather is warm, but dry, and not as unfavorable as the wet weather which prevailed a week ago.

Rev. John Mathews, who was taken sick Sunday night, Sept. 15, had something of a backset on the 22, but he is now, Friday, Sept. 27, doing finely, and to all appearances in a sure way to rapid recovery.

Rev. J. M. Beard, pastor of M. E. Church, South, in Algiers Seventh District of New Orleans, was taken with the yellow fever on Wednesday, the 25th of September. At this writing, Friday 27, he is doing well; is being carefully nursed, and is attended by Dr. Riley. Bro. Beard has been abundant in labors during the epidemic. We hope that he may have a speedy convalescence.

From the Work.

ROBINSON SPRINGS CIRCUIT, ALABAMA CONFERENCE.—Mr. Editor: The Lord has been with us in our work and we have had good times. We have just closed a meeting at Cain's Chapel; it was like the early days of Methodism, every one shouting the praise of God. The church was much revived, eight accessions. We closed a short time before a meeting at Robinson Springs, where we had a gracious time, twenty-seven conversions, eighteen received into the church. There is a revival feeling showing itself all through the work. May God help us to gather the harvest.

We are praying for you; may God soon send relief to the sufferers.

Your Brother in Christ,
D. H. CARMICHAEL.

Robinson Springs, Sept. 20, 1878.

Mr. Editor: The camp meeting at Sims' Chapel, St. Stephen's Circuit, Alabama Conference, began on the 12th and closed on the 17th of September. The preaching was done by W. H. Wild, G. M. Roper, Joseph Hester, T. C. Bowling, J. P. Roberts and W. H. Morris. The Spirit of God was manifest at every service, indorsing His word by convicting sinners and converting penitents. Forty-six persons professed to have found peace with God through faith in our Lord Jesus Christ. Sixteen persons joined the Church. After the meeting was dismissed and the most of the people and all the preachers save one had dispersed a few of the tenters lingered on the ground, and they and the near neighbors came together and held another service, at which there were six more conversions and additions to the church, making in all fifty-two conversions and twenty-two additions.

W. H. MORRIS, P. C.

St. Stephens, Ala., Sept. 19, 1878.

SEA SHORE DISTRICT CONFERENCE.—Mr. Editor: The Sea Shore District Conference convened at Enon, Perry County, Miss., August 21. Rev. Thomas Price presiding. L. W. Cooper was elected Secretary. Attendance small owing, in part, to excitement caused by the yellow fever reports. Number of Sunday Schools has increased. The missionary spirit is alive. Spiritual condition much improved. Another camp ground established. Two new parsonages. Bro. Raynor and his kind charge took good care of the conference.

The religious services were protracted and eleven were added to the Church.

The following persons were elected delegates to the Missionary Annual Conference.

E. F. Griffin, J. P. Carter, D. Merchant, R. Buffington.

Alternates: I. M. Applewhite, Jasper Russ.

The next District Conference will be held in Pearlington.

INMAN W. COOPER, Secretary.

MT. CARMEL CIRCUIT, MISSISSIPPI ANNUAL CONFERENCE.—Mr. Editor: We have had four protracted meetings within the bounds of our circuit with very satisfactory results. There has been sixty-one accessions to the church during the year. The revival work on this circuit has been deep and permanent, and we believe will result in more lasting fruit. The great drawback to christianity in our country is its worldly minded professors. Once shorn of this incubus, our Zion would prosper as the rose. We need spiritual life not numerical power.

Yours in Christ,
G. W. BROWN, Pastor.

September 18, 1878.

Up and Pen in Hand.

Most thankful we are to the Father of all mercies for our brother's recovery. The following note from Bro. Galloway assures us that he is alive and surely getting well:

Dear Dr. Parker: Though reported by the press telegrams as having died from the plague in our city, I still live. Dear friends thought me dying several times but God has raised me up. I trust for more consecrated service and enlarged usefulness. I am convalescing very rapidly. Will be able to report for duty in a few days. Dr. Marshall has been constantly at work, doing much that devolved on me during my long illness. The fever is abating here, largely for want of material. Many of our best and most influential citizens have been stricken down. Such scenes of sorrow have rarely been witnessed. I will write you at length soon.

CHAS. B. GALLOWAY.

Vicksburg, Sept. 19, 1878.

Acknowledgments.

The donation of a "cheerful giver," is hereby acknowledged. The act is as considerate and as kindly done as it has been rare in our experience. From a friend and kinsman in Atchison, Kansas, J. W. Parker, we also received $100, which has been devoted to the benevolent purpose for which it was given.

Periodicals.

—Lippincott's Magazine for October has "Warwick and Coventry, illustrated; The Paris Exposition of 1878, two general exhibits illustrated; Unwritten Literature of the Caucasian Mountaineers; of Barbara Hicks; Communists and Capitalists, a sketch from life; Letters from Mauritius; An Adventure in Cyprus, and other articles.

—Scribner's Monthly for October, has its usual amount of fresh and entertaining matter, and is profusely illustrated. Of the more important articles are: Stuart School of New York, illustrated; Neophonography; Artemus Ward at Cleveland, illustrated; A trip with Lincoln, Chase and Stanton, Illustrated; A Company of Actors, illustrated; Recallings from a Public Life; Leo Marinus, the Sea King, illustrated; Socialism.

—Golden Hours, for October, abounds in beautiful illustrations and in attractive articles for the instruction and entertainment of the young people.

—International Exhibitions: Paris, Philadelphia, Vienna, New York: A. S. Barnes & Co., 1878. This is an octavo of 15 pages, in which we have an account of the Paris International Exhibition of 1878, by Charles Gindrez, architect; and of the Vienna and Centennial, by Prof. James M. Hart.

—Blackwood's Edinburg Magazine for September, American Edition, The Leonard Scott Publishing Company, New York, has the following table of contents: The Liberal Party and the Church of Scotland; John Caldyate—Part 6; French Home Life—Second Series, No. 3—The Idea of Home; Gordon Baldwin—Conclusion; Cyprus, from the journal notes of Lady Franklin; Song of the Night; A Fetish City; Translations from Heine, by Theodore Martin; Lord Harlington's Resolutions, and the Position of the Opposition; Review of the Session.

—Wide Awake, for October, is as fresh and beautiful as ever. Our young folks at home are in ecstacies over its charming stories and delightful pictures.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

NANCY WATKINS, wife of James W. Swazey, was born January 7, 1827; was married April 21, 1845. She joined the Methodist Episcopal Church South when she was twenty-three years old. Died June 6, 1878, at her residence in Catahoula parish, Louisiana.

Honored, beloved and mourned by many kind and cherished friends, sister Swazey has passed away. She was one in whom the heart of her husband trusted; whose tender solicitude made the welfare of her children a crowning joy, and whose sympathetic nature and loving ministrations endeared her to relatives and friends, for her, death possessed no terrors. Lighted by love divine and led by grace, the taper of her faith burned brightly, and in its hallowed light she saw the coming change—the longing soul's welcome release from the shackles of mortality. Just a short time before she died she told her weeping children that she was dying, and that she was going to heaven, and with smiling lips she bade farewell to life, and entered with unshrinking steps the portals of that dread estate from whence to this sad earth there is no return. Her name will ever revive past fringes of pleasant scenes and happy hours.

W. N. [illegible].

FRANCIS RACHEL CHRISTIAN, departed this life to Pineville, La., on Monday, July 1, 1878, in the eighteenth year of her age. A darling daughter, a loving, tender sister, has been taken from the home, which, though she never connected herself with the church, was a girl of deep religious impressions. She loved the Church and Sunday School, and was regular and earnest in her attendance; she loved the songs of the Church, and in her last illness sang: "Beyond the Sweet." What shall the Harvest be? and so it did, often as she lay suffering in Sabbath School. She seemed to be aware of her approaching death. This was evidenced by her conversation, prayer and her songs, and one of her last requests to her brother was a motto in which the words, "sweet Rest in Heaven," was beautifully worked and framed by her hands. Rachel had a happy cheerful disposition, always looking on the bright side of every thing.

NELLE GAINES.

CLARISA GRACE CHRISTIAN was born in Bienville parish, La., February 19, 1857, and died near Pineville, July 20, 1878. She joined the Methodist Episcopal Church South last fall and remained true to her vows until called to the Church above. She was devoted to her Sunday School and by gentle traits and genial spirit won the affection of all who knew her. The writer was her schoolmate and loved her dearly. I visited her during her illness. She bore her sufferings as well as could be expected of a child.

Grace was a true Christian, agreeable in all her manners, and was loved by all her associates. Though earth is poorer heaven is richer. Adieu, till we shall meet in heaven.

MISSOURI GAINES.

JENNIE HOMAN, died in Algiers, La., September 8th, 1878, aged four years and one month, youngest daughter of Louise and R. W. Homan. She has departed this life to return no more, and now sleeps in the arms of Jesus, as he said: "Suffer little children to come unto Me, and forbid them not for of such is the kingdom of heaven."

J. B.

LENNIE FRIDGE, son of A. B. and Lizzie Fridge, died near New Black Water Church, East Baton Rouge, on the twelfth of August, 1878. He was only three years and six months old. His time in this life was short, but we trust that his death may be sanctified to the good of those that are still waiting on the shore.

J. D. PRINCE.

MARVIN, son of DANIEL and MARTHA MORGAN, died on East Baton Rouge parish on the fourteenth day of August, 1878, aged nine months and thirteen days. May God sustain the dear parents, and may they have that faith which will lead them to say, "The Lord gave and the Lord hath taken away, I bless be the name of the Lord."

DENNY T. DYER.

MRS. SARAH LECTITIA CURRY, daughter of Alfred and Lavica Lamar, was born in Spencer County, Indiana, Sept. 9, 1812, and died in Baton Rouge, La., August 18, 1878. She was married to Dr. B. M. Curry, November 1, 1832. In early girlhood she became a member of the Methodist Episcopal Church. She was very fond of church and Sabbath-school, and always lived a consistent Christian life. While in Grandview, Indiana, she was a most zealous and devoted Sunday-school teacher. On removing with her husband and children to Baton Rouge, her certificate of membership, her husband's and that of one son, were promptly deposited in the Methodist Church on March 10, 1878. Since that time, Sister Curry was as constant in her attendance at Divine service as her health would permit, and at home, as in society, was attentive to her religious duties, at all times maintaining a pure, Christian character. Taken sick during Tuesday night, almost from the first her mind wandered, and she lay unconscious to the last. She suffered a great deal of pain until just before her death, when it seemed to leave her; then, a most beautiful smile, noticed by all around her, lit up her countenance. Thus did this child of God die; with the light of the opening glory upon her she passed through the gate into the city.

J. T. S.

God often sees self when we see self sacrificed.—*A Legacy.*

Beside one deed of guilt how blessed is guiltless woe!—*Byron.*

MARRIED.

POTTER—HOWARD.—September 8, Rev. H. M. Moss, Mr. J. Kelley Potter, of Ala., to Miss Katie Howard, of Thomp[illegible] Ala.

BEGGS—SMITH.—September 18, 1878, by H. M. Moss, Mr. W. E. Beggs to Miss Bettie all of Butler, Ala.

BECK—KEEN.—September 4 at the re[illegible] of the bride's mother in New Orleans, by James A. Ivy, Mr. George Beck, Jr., to Harriet S. Keen.

REDDING—BOSS.—September 18, 18[illegible] Pleasant Hill, Ala., Rev. J. M. Cre[illegible] Lalan S. Redding to Miss Augusta Boss.

EPISCOPAL APPOINTMENTS 1878.

CONFERENCE.	PLACE.	BISHOP.
W. Virginia	[illegible]	Pierce
Denver	W. L. [illegible]	[illegible]
Western	Wyandotte	[illegible]
Missouri	Macon	Doggett
Illinois	Paris	Doggett
Kentucky	Shelby[illegible]	[illegible]
Memphis	Helena	Pierce
S. W. Missouri	Marion	[illegible]
Louisville	Cadiz	Kavanaugh
Columbia	Roseburg	Kavanaugh
Tennessee	Clarksville	Pierce
St. Louis	Charleston	Doggett
Indiana Miss.	Mus[illegible]	Doggett
West Texas	San Marcos	Pierce
Pacific	San Francisco	[illegible]
Holston	Knoxville	Kavanaugh
Arkansas	Russellville	Kavanaugh
N. W. Texas	Burton	Pierce
Los Angeles	Sacramento	[illegible]
White River	Searcy	McTyeire
Virginia	Petersburg	Pierce
Florida	Gainesville	Kavanaugh
Memphis	Paris	McTyeire
Germany Miss.	Industry	Keener
North Texas	Terrell	Keener
N. Carolina	Charlotte	Keener
N. Alabama	Athens	Kavanaugh
N. Mississippi	Macon	McTyeire
N. Georgia	Marietta	McTyeire
Little Rock	Hot Springs	Keener
Texas	Chapmanville	Keener
S. Carolina	Newberry	Kavanaugh
Alabama	Mobile	Kavanaugh
S. Georgia	Thomasville	Kavanaugh
Louisiana	New Orleans	Keener
East Texas	Tyler	Keener
Mississippi	Meridian	McTyeire
Baltimore	Salem	[illegible]

Publisher's Department.

FOUR PAGES.—We are compelled until the condition of our patrons to enable us to make the size of the paper [illegible] this will not be necessary in two or three weeks, and we propose to go up hereafter. Not more than a fifth, we suppose, are sent to the dead here, on account of [illegible] and a large number of those absent, from places [illegible] mitted, so that the loss to our patrons will be [illegible].

MADAME GRISWOLD'S [illegible] advertised in our columns [illegible] ing public for many years [illegible] pred by no one who has ever given the subject of [illegible] thought and labor and [illegible] dorsed by the public [illegible] that no woman in the [illegible] do without one and in fact [illegible] credited in this, the [illegible] them and fully investigate [illegible] virtues are now ready [illegible] sets are presented, and [illegible] for duty, authorized agents [illegible] or applications for [illegible] dressed to Madame [illegible] street, New York.

MASON & HAMLIN [illegible] Churches and private [illegible] purchasing organs should [illegible] vantages set forth in [illegible] organs before deciding. [illegible] Mason & Hamlin have [illegible] CASE, and will answer [illegible] gard to their organs.

PATENT COW MILKER. [illegible] friends in the country will [illegible] the advertisement on page [illegible] The cow milker is extensively [illegible] West and North, and gives [illegible] tion. Should it [illegible] the labor of milking [illegible] cheap.

ESSENCE OF MEATS.—We call the attention of our readers to Essences of Meats advertised in the London Manufacturing [illegible] York. The use of strong [illegible] ness is fast becoming [illegible] dest medicine chests [illegible] prepared foods are [illegible] desired. To assist [illegible] and resisting disease [illegible] ment to win life [illegible] in a simple form, and to [illegible] ly of meat nourishment [illegible] water has to be taken [illegible] which, with the proper [illegible] make the soup palatable [illegible] distress from stomach [illegible] by disease. The London [illegible] Essences entirely [illegible] taken direct from [illegible] cases are especially [illegible] nourishing, [illegible] to have been very [illegible] views of Cow [illegible] endorsed by the [illegible] American physicians, [illegible] hospitals, and [illegible] United States.

BRAIN WORKERS.

Clergymen, lawyers, physicians and all [illegible] the use of DR. PIERCE'S [illegible] fully refreshing. The [illegible] and applied in the [illegible] the sense of smell, [illegible] thing tending to vitiate [illegible]

BUSINESS NOTICES.

DR. WILLIOTT'S ANTI-PER[illegible] OR FEVER AND AGUE [illegible] has established itself as the [illegible] cure. It is universally acknowledged [illegible] liable and harmless. Cold [illegible] Its efficacy is confirmed by the [illegible] cases of the very best people [illegible] country. It cures more [illegible] cases of the lakes and [illegible] type, from the shaking [illegible] keys to the rag[illegible] lovers of the genial [illegible] it. It has never been known [illegible] EINLAY & CO., proprietors, New Orleans. [illegible] sale by all druggists.

POZZONI'S MEDICATED COMP[illegible] ION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only [illegible] tion that does not ruin the skin. Mother[illegible] or leave black spots in the pores. Mother[illegible] apply it to infants who become chafed [illegible] surely of unmeaning pedlers, [illegible] tions. Price, 50 cents and $1 per box. Sold by [illegible] gists, and at depot, 637 North Sixth street, [illegible] Louis (Lindell Hotel.)

QUEEN OF THE OVEN.

A biscuit made with Dr. P[illegible] Cream Baking Powder is certainly the [illegible] the oven. So light, white and enjoyable [illegible] breakfasting on biscuits made with Dr. [illegible] Cream Baking Powder, what more would [illegible] plate suicide, or grumble because life with [illegible] him for money?

NEW ENGLAND CONSERVATORY O[illegible] sic. Largest in the world. Unsurpassed [illegible] 1867, 75 eminent professors. 115 lessons per [illegible] TOURJEE, Music Hall, Boston.

MISCELLANEOUS.

NO MORE BUZZING IN YOUR HEAD, DEAFNESS, BLINDNESS, SPINAL TROUBLES.

Dr. J. H. McLean's

Liquid Substitute for Quinine

CHILLS AND FEVER CURE.

A NEW DISCOVERY

An Antidote for Malarious Miasmata, Swamp Poisons, Impure Water, Chills, Agues, Bad Blood, Dumb Chills or Cold Sensations, Fever—Internal or External, Inflammation, Sore Eyes, Inflammation, Rheumatism, it will Always Relieve and Cure.

Taking quinine for the feverishness of the body Tickles the Ears.

No other Medicine required, it is used alone.

Dr. J. H. McLean's Liquid Substitute for Quinine will prevent any feverish poisonous Intermittent or Remittent that may exist in the system.

When you have a tea-spoonful it is taking medicine to every part of the body.

When you have chills the stomach fills with bile and other poisonous elements. In the effects and cause of chills and fever.

THE WHOLE MISSISSIPPI VALLEY

This new discovery, Dr. J. H. McLean's Liquid Substitute for Quinine will cure any and all cases of Chills and Fever, Dumb Chills, or any Fever. Try it and be convinced. It is put up in Bottle, price [illegible] per bottle. For Circulars or Testimonials address the Proprietor, Dr. J. H. McLean, St. Louis, Mo., or inquire of your druggist for it. Sold by druggists all over the world at $1.00 per package.

Address, DR. J. H. McLEAN,
[illegible] St., ST. LOUIS, MO.

A NEW PRINCIPLE! A NEW WAY!

In all THROAT and LUNG diseases,

Dr. J. H. McLean's

COUGH AND LUNG-HEALING GLOBULES.

Take no more medicine down in the Stomach to go up to cure the Lungs.

This is a way of bringing the medicine in direct contact with the Throat, Bronchial Tubes, Lungs. Dr. J. H. McLean's Lung-healing Globules. They are a combination of oils, containing no drugs. As pills are to be dissolved in the stomach, they cannot reach the seat of disease. Globules, which penetrate to the Lungs, all cell in the Throat, the Bronchial Tubes, the Lungs, and the Chest, and are carried by the circulation to

MISCELLANEOUS.

TUTT'S PILLS.

FOR TEN YEARS **Tutt's Pills** have been the recognized **Standard Family Medicine** of the UNITED STATES. Scarcely a family can be found, from MAINE to MEXICO that does not use them.

A Single Trial Will Establish Their Merits.

DO THEY CURE EVERYTHING?

No. They are for Diseases that result from MALARIAL POISON and a DERANGED LIVER such as Dyspepsia, Bilious and Typhoid Fevers, Colds, Colic, Sick Headache, Chronic Diarrhea, Nervousness, Dizziness, Depression of the Heart, Nursing Rheumatism, Kidney Diseases, Chronic Constipation, Piles, etc.

NATURE WARNS YOU

THAT YOUR LIVER IS DISORDERED

When you have a

Dull pain in the Shoulder, Coated Tongue, Costive Bowels, Weight in the Stomach, Loathing, Sour Eructations, Aversion to Exertion of Body or Mind.

BE ADVISED, AND AT ONCE

TAKE TUTT'S PILLS.

The first dose produces an effect which often astonishes the sufferer, and in a short time Bilious an Appetite, Good Digestion.

SOLID FLESH AND HARD MUSCLE.

A Boston says they are the

BEST PILL IN EXISTENCE.

DR. TUTT: I have used your Pills for Dyspepsia, Weak Stomach and Nervousness. I never had anything to do me so much good in the way of, causing the bowels and liver to perform healthy functions. **They are the best Pill in Existence**, and I do all I can to recommend them to my friends with their good merits. J. W. ROBERTS, Dacota, Minn.

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CITRATE OF MAGNESIA

An Agreeable Aperient and Refrigerant.

This well known preparation is highly recommended for Liver Pain, Headache, Sickness of the Stomach, Heartburn, and all complaints arising from Acidity, Bilious and Malarial Fevers. It purifies the blood and regulates the bowels. It is a favorite medicine for children and is exactly mild and sweet tast. Looks it cooling and refreshing. Put up in 6 ounce bottles. Prepared by

A. ROGERS' SONS, Chemists, N. Y.

Superior to Mineral Waters, Seidlitz Powders, Etc.

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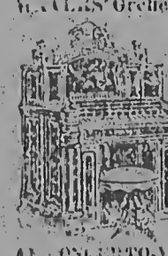

is the most beautiful in style and perfect in tune ever made. It has the celebrated Concerto stop, called the Human Voice, and two and a half Octaves of bells opened on a perfect harmonic with harmonics, & their effect magical & electrifying. WATERS' CLARIONA, ORGAN, SUPERB CONTINENTAL PIANOS, and COTTAGE ORGANS, a Unique French Case, are represented by the

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and Upright ARE THE BEST MADE. The Tone, Touch, Workmanship & Durability Unsurpassed. Warranted for SIX YEARS. PRICES EXTREMELY LOW for Cash, Monthly Installments received. A Liberal Discount to Teachers, Ministers, Schools, etc. AGENTS WANTED. Special Inducements to the trade. Illustrated Catalogues Mailed. Second-hand Instruments at Great Bargains. HORACE WATERS & SONS, Manufacturers & Dealers, 40 EAST 14th STREET, UNION SQUARE, NEW YORK, Box, 3567.

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WE take this opportunity of informing customers and friends that the first installment of our fall Stock of these goods (expectedly delayed a few weeks) has arrived, and is ready for inspection. The Breech-Loading Stock forms about our assortment in store comprises upward of 90 different styles and patterns, ranging through every desirable grade. These fresh importations can be profitably afforded lower than ever before, owing to present low rate of Gold and sterling exchange, while all our old stock has been marked down to meet the shrinkage in value from decline in gold. Don't take our word for it, but call and see for yourselves, whether you wish to buy now or not. FOLSOM BROS.,

8 Decatur (Old Levee) St., opp. Postoffice. Guns, Rifles and Ammunition at wholesale and retail. 8

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Sole Agent in this city of Robinson & McMillan and McMillan & Son, celebrated Steckton Cypress Mills. Lumber for Plantation use filled to order

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ICE CREAM,

CREAM CHEESE,

FRUITS IN THEIR SEASON.

Straight's Creamery Butter received weekly.

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BOOTS AND SHOES

OF ALL DESCRIPTIONS.

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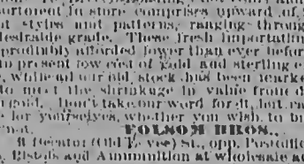
R. B. MITCHELL,



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Orders from the city and country promptly attended to. 8

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FAMILIES SUPPLIED AT LIBERAL RATES.

ORDERS PROMPTLY ATTENDED TO.

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GOLD! Any worker can make $12 a day at home. Costly outfit free. Address TRUE & Co., Augusta, Maine.

PROFESSIONAL CARDS.

DR. CHAS. E. HELLS & DR. H. VIET,

DENTISTS,

12.....DAUPHINE STREET.....12

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ARCHITECT

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QUININE HAIR TONIC.

(*EAU DE QUININE*)

WILL preserve, cultivate, beautify, arrest the fall of, and confer a silken softness to the Hair, and will not soil the most delicate Fabric. Price, ¢.

Cassebeer's Ammonia Lozenges.

For mitigating coughs, colds, tickling in the throat, dry thread, etc., and invaluable expectoration. Price, 25 cents, sent by mail.

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IS PURELY VEGETABLE, and can be taken without fear of any injurious result by the delicate as well as the robust in constitution. It purifies the *Blood*, stimulates the *Liver and Kidneys*, and eradicates every vestige of the above diseases. *Price*, $1. Sold by all druggists. Pamphlets, containing testimonials and valuable advice, sent *free* to any address.

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A NEW TREATMENT for the cure of chronic diseases, by a true process of re-vitalization,

REMARKABLE CURES in Consumption, Asthma, Catarrh, Bronchitis, Dyspepsia, Headache, Neuralgia, Rheumatism, and the large class of ailments with Indigestion or nervous depression.

LOSS OF VITALITY for Chronic Forms of constitutional disease, exposure to miasm, the enervating effects of climate, and especially to the depressing influences of the sexual function which attends consumption, and which dooms 80 cases in 100 to permanent invalidism.

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FREE! A Treatise (200 pages) on COMPOUND OXYGEN, with many testimonials to many remarkable cures, sent free. Address Drs. STARKEY & PALEN, 1112 Girard Sts., Philada.

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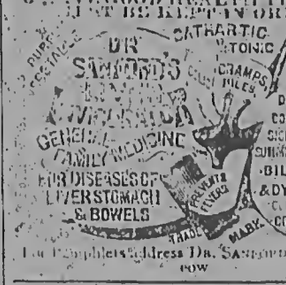

La Pamphlets address DR. SANFORD, New York. now

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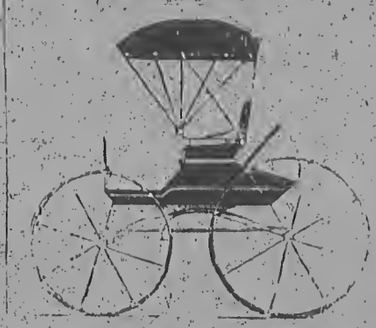

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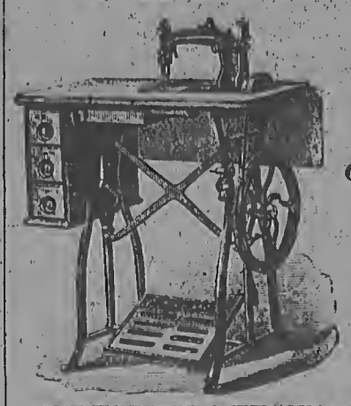

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GOOD NEWS! GOOD NEWS!

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Every Machine furnished with all the attachments.

THE WHEELER & WILSON has now been before the people for more than **Twenty-Five Years**, and upward of **1,500 000** of the **Family Favorite** are now in use in the families and workshops of the world. Our New No. 8 Machine is, without doubt, the best and most simple Sewing Machine in the world.

It has a *self setting* needle. It has no *noisy cog wheels*.
It never *cuts* the thread or goods. It has no complicated *shuttle* to thread.
It is a new machine, with *straight* needle. It allows the work to run back from the operator.
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CASH AGENTS wanted in every county and parish.

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WE DO NOT WONDER.

We do not wonder that housewives who have been accustomed to use Dr. Price's Special Flavoring Extracts should turn in disgust from the trash often sold under the name of Flavoring Extracts, which stall smells and tastes like turpentine. Dr. Price's Flavoring Extracts have the taste and odor of the fresh fruits.

IMPORTANT NOTICE.—Farmers, Families and others can purchase no remedy equal to Dr. TOBIAS' VENETIAN LINIMENT, for the cure of Cholera, Diarrhea, Dysentery, Croup, Colic and Sore Throat, (taken internally it is perfectly harmless). Sold (with accompanying each bottle) and externally, for Chronic Rheumatism, Headache, Toothache, Sore Throat, Cuts, Burns, Swellings, Bruises, Mosquito Bites, Old Sores, Pains in Limbs, Back and Chest. The VENETIAN LINIMENT was introduced in 1847, and no one who has used it but continues to do so, many stating, if it was ten dollars a bottle they would not be without it. Thousands of certificates can be seen at the depot, speaking of its wonderful curative properties. Sold by the druggist at **10 cents.** Depot, **12** Murray street New York. 8p

Religious Notices.

THE Wilkie Springs camp meeting, Perote circuit, Efaula district Alabama Conference, will commence on Friday night before the fourth Sunday in September, 1875. All are invited to attend.

12. JAMES L. MATHISON, P. C.

NOTICE.—All persons attending Manire camp meeting, on Randolph circuit, Prattville district, Alabama Conference, which will be held September 13-20, can procure round-trip tickets on the Selma, Rome and Dalton road at six cents per mile. Get off at Cox's station; the sight of the camp ground. All ministers will be cared for, and are invited to attend.

5 J. B. ANDERSON, P. C.

THE camp meeting at George's Bethel will embrace the second Sabbath in October—beginning October 11. Preachers will be met at Chunchula, on the Mobile and Ohio railroad, and conveyed to the camp ground. There will be arrangements made for the conveyance of other visitors from the railroad at moderate rates. The meeting will be conducted on the self-sustaining plan. All preachers are invited, and reciprocal accommodations will be provided for them.

29 G. M. ROPER, P. C.

THERE will be a camp meeting at China Grove, Pike county, Miss., beginning on the third of October next, known as the China Grove and Pearl River camp meeting. We have plenty of good water and camping ground, which we offer to the public free of charge and cordially invite everybody to come and prepare for them own accommodation as it will be strictly self-sustaining. There will be a lot for horses, and a boarding tent, for those who prefer paying the money, on very reasonable terms. Ministers of the gospel are earnestly requested to attend—for whom, with their families, accommodations will be made.

P. HOWARD,
I. W. CARTER.

THE Simmons camp meeting at Asbury camp ground will embrace the fourth Sabbath in October, commencing on Thursday night before. The above-named camp ground is located in the bounds of the Pequiga circuit, Prattville district, Alabama Conference. The meeting will be conducted on the self-sustaining plan—that is, all are expected to provide their own lodging and board. Ministers and their families will be provided for.

ROBERT SMILIE, P. C.

THE Marvin chapel camp meeting will embrace the fifth Sunday in September, commencing on Friday night before. The camp ground is located nine miles from Brewton, M. and M. railroad, where ministers of the gospel will be met with conveyance to the camp ground. The meeting will be on the self-sustaining plan.

JAS. C. JOHNSON, P. C.

THE Clanton camp meeting will commence on Thursday night before the fourth Sunday in September. The camp ground is situated one mile southwest of Clanton station, South and North Alabama railroad. Ministers are especially invited to attend.

JOHN D. SIMPSON, P. C.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FOURTH ROUND.

Jackson and Plains, at Jackson	Sept. 18-19
Wilkinson and Midway	25-26
Amite, at Salem	30, Oct. 3
Bellvue, at Mount Carmel	Oct. 6, 7
East Feliciana, at Pine Grove	13, 14
East Baton Rouge, at Bethel	16, 17
Tickfaw, at Pine Grove	20, 21
Wilmot	Nov. 1, 2
Woodville (District and Quarterly Conference)	8-10
Clinton	26, 27
Magnolia, at Magnolia	29, 31
Bayou Sara, at City on Sara	31, Dec. 1
St. Helena, at Greensboro	Dec. 4, 5

The District Conference in Woodville to be postponed until November's Quarter.

12 JAMES A. HOUSEPIAN, P. E.

JACKSON DIST.—FOURTH ROUND.

Spring Ridge and Forest Hill	Sept. 11, 12
Oak Mill	18, 19
Raymond	25, 26
Madison Circuit	Oct. 2, 3
Sharon circuit	9, 10
Camden circuit	16, 17
Brownsville circuit	23, 24
Jackson circuit	Nov. 2, 3
Yazoo circuit	6, 7
Triumph circuit	13, 14
Silver Creek circuit	20, 21
Yazoo City station	27, 28
Carrollton station	Dec. 4, 5
Jackson station	11, 12

E. M. PEARCE, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Port Gibson	Sept. 11, 12
Fayette and Rodney	21, 22
Kings	28, 29
Natchez	Oct. 5, 6
Rocky Springs, at Center Grove	12, 13
Vicksburg, at Grace Church	19, 20
Warren, at Cochrane's	26, 27
Davis's at Fayette's charge	Nov. 2, 3
Mound Chapel, at Mound Chapel	9, 10
Rolling Fork	16, 17
Clover Hill and Leonard	23, 24
Vicksburg	30, Dec. 1

W. L. C. HUNNICUTT, P. E.

BROOKHAVEN DIS.—FOURTH ROUND.

Pleasant Valley and Zion Ct., at Zion	Sept. 21, 22
Georgetown circuit, at Bethesda	25, 26
Bethel circuit, at Franklin chapel	Oct. 2, 3
Brandywine circuit, at Rehoboth	12, 13
Beauregard circuit, at Ilahala	19, 20
Scotland circuit, at Caseyville	26, 27
Meadville circuit, at Nebo	Nov. 2, 3
Summit circuit, at Johnson Station	9, 10
Boguechitto circuit, at Boguechitto	16, 17
Brookhaven circuit, at Wesson	23, 24
Crystal Springs	30, Dec. 1
Hazlehurst	Dec. 8, 9

Reports for the year will be due at these Conferences from pastors, local preachers, trustees and stewards. Subscriptions received and forwarded to the ADVOCATE by the preacher in charge or the presiding elder.

5 W. E. M. LINFIELD, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Meridian	Aug. 31, Sept. 1
Shubuta, at Quitman	Sept. 11, 12
Enterprise	21, 22
Wayne, at Union (camp meeting)	28, 29
Paulding, at Hartland (camp meeting)	Oct. 5, 6
DeKalb, at New Hope (camp meeting)	12, 11
Philadelphia, at Hester's	19, 20
Waynesboro, at Waynesboro	26, 27
Lauderdale mission, at Spring Hill	Nov. 2, 3
Marion, at Marion	9, 10
McGowan, at Collie chapel	16, 17
Electville mission, at Hebron	23, 24
Enon price circuit, at Chunky	30, Dec. 1
Spring Hill	Dec. 7, 8

22 JOHN ARELLS, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FOURTH ROUND.

Liberty, at Liberty chapel	Sept. 7
Zilpha, at Wesley chapel	11, 12
Kosciusko, at Kosciusko	20
Durant, at Center Grove	21, 22
Winona and Carrollton, at Carrollton	25, 27
Vaiden, at Gerlington	28, 29
Winona circuit, at Columbiana	Oct. 5, 6
Black Hawk, at Acona	12, 13
Attala	19, 20
West station, at Emory	26, 27
Richland	Nov. 2, 3
Hohenlinden	9, 10
Greenwood	16, 17

24 R. A. JONES, P. E.

MISCELLANEOUS.

BUENA SALUD.

COCA BITTERS.

THE GREAT

SOUTH AMERICAN TONIC.

A SOVEREIGN REMEDY FOR

Dyspepsia and Disorders of Digestion,

CHILLS AND FEVER,

Diseases of the Liver, Debility of the Nervous System and SICK HEADACHE.

This unequaled remedy is made from the celebrated Cuca leaf (*Erythroxylon coca*), and is recommended by the highest authorities in the medical world. The use of this leaf is almost universal among the natives of Peru and Bolivia.

ASK YOUR DRUGGIST FOR IT.

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12 Dinner Plates	1 Soup Tureen
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes.

Stone China DINNER SETS

Stone China TEA SETS

Decorated CHAMBER SETS

Real French China DINNER SETS

Gold Band China TEA SETS

Table TUMBLERS

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OSCAR A. FOLSE, COMMISSION MERCHANT, and dealer in Western Produce, Sole Agent for consignments of Cotton, Sugar, Rice, Potatoes, etc. 95 BEAUPRE ST. (Office 28s.) New Orleans, La. 8p

30 Mixed Cards, Snowflake, Damask, etc., no 2 alike, with name, 10 cts. J. MINKLER & Co., Nassau, N. Y.

$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & Co., Portland, Maine.

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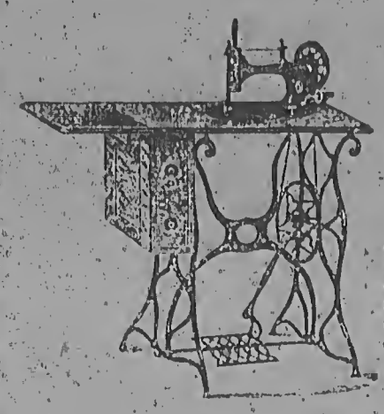
Great Reduction in the Prices

OF THE

WORLD-RENOWNED **SINGER** FAMILY SEWING MACHINES



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Worthless Imitation Machines

The Singer Will Last a Lifetime

The fact that the only Sewing Machines unscrupulous men have attempted to imitate the Singer is sufficient evidence of its superiority over all others. There is no longer any excuse for buying any of the cheap Machines hawked about the country, with no claim for patronage but cheapness.

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GREAT DEPOT

NO. 5 CAMP STREET, NEW ORLEANS.

TEAS.

OOLONG, Black—35c., 40c., 50c., 60c., 75c. Best at 1 per lb.

ENGLISH BREAKFAST, Black—40c., 45c., 50c., 75c., $1. Best at $1.5 per lb.

IMPERIAL GREEN TEA—40c., 50c., 60c., 75c., $1, $1.25. Best at $1.5 per lb.

MIXED TEAS—35c., 40c., 50c., 60c., 75c. Very choice, $1. Extra choice $1.25.

Also a choice assortment of Young Hyson, Gunpowder, Orange Pekoe Flowery Pekoe, Assam, Mandarin and Caper Teas.

COFFEES.

GOOD RIO, parched or ground	25 per lb.
CHOICE RIO,	1c. "
CHOICE CORDOVA	30c. "
REAL OLD GOVERNMENT JAVA	40c. "

NOTICE.—We will ship $5 worth or more of our goods, if prepaid, to any Express station, Mobile or Jackson Railroad *Free of Freight*. Parties ordering less than $5 worth must send extra for expressage. Packages of 1 lb. or less can be sent by mail for 1 cent per ounce. Remittances should be made payable to J. J. MARTIN, Great Tea Depot, 5 Camp street, New Orleans.

London M'f'g Co.'s Essence of Meat

ESSENCE OF BEEF, MUTTON, CHICKEN.

For Invalids, Children and persons of delicate Health

Particularly adapted for YELLOW FEVER convalescents.

BEST THING KNOWN for CHILDREN'S COMPLAINTS. IN CASES OF SEA SICKNESS—Affords immediate relief. FOR INVALIDS—Natural, Pleasant, Refreshing, Nourishment. FOR DISPEPTICS—Readily Assimilated. AFTER CHILD-BIRTH—Most Strengthening. FOR TRAVELERS—Very Convenient. Retains the Nutrition in Concentrated Form.

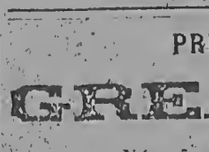
One flavor and one pound to the ounce.

Where even the weakest Stomach will digest Beef or Soup, this will not. Taken cold from the can needing no preparation whatever. Entirely takes the place of Beef Tea.

Prepared only by the LONDON MANUFACTURING CO.

77 & 79 VARICK STREET, NEW YORK.

For Sale by I. L. LYONS, New Orleans, La.



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Every one who owns a cow should have one, or be under obligation to some neighbor who has. Send for Illustrated Pamphlet containing full description, also, Certificates from parties in different parts of the country, who have used them for years, and can testify to their superiority over all other methods of milking cows. Address and make all orders payable to

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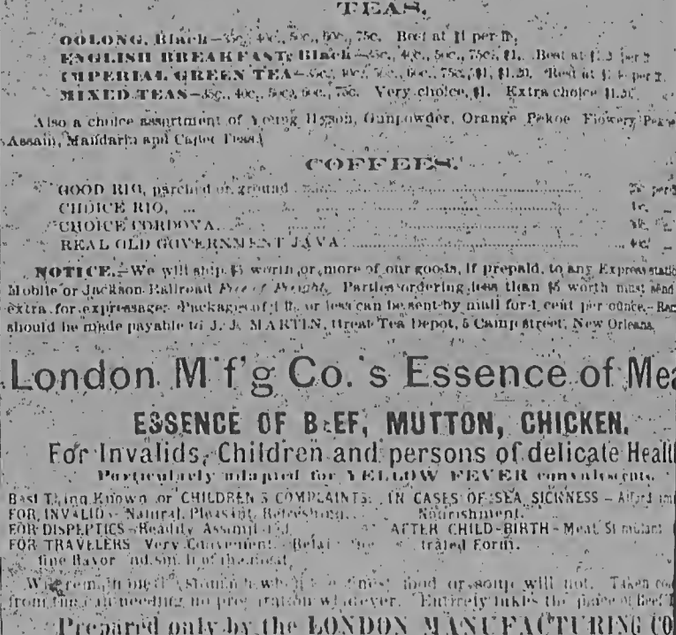
Office, 57 Broadway, New York.



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Our New Illustrated Circular, containing sizes and prices of Rings, Studs, Sleeve Buttons, Lockets, Charms, Crosses, Ear Drops, Pins, Bracelets, Lockets, Sleeve Buttons, Amethyst, Garnet, Opal, Coral, Pearl and Diamond Gold Set Rings, with Hair Jewelry, sent free by mail to any address. We are the largest manufacturers of Rings in the country, and can guarantee to give satisfaction in every case. Rings can be sent safely by mail.

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EVERY RING WARRANTED.

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Will make HALF a GALLON of the best Writing Fluid; and can be used a dozen times before it becomes too thick. Unequaled for Permanent, Draughtsman's, Engravers, Manifolding or Stencil Ink. Unequaled for Pen and Pencil.

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, SEPTEMBER 26, 1878. NO. 39.

"HOW MUCH OWEST THOU MY LORD"

How much?—alas, if I could tell,
I feel that I have hope to dwell in;
But still the numbers swell and swell,
The more my debt is infinite.

I owe first for my very breath,
My life from His own life distilled;
For all His boundless promise saith,
As well as for His word fulfilled.

O every day that gilds my path,
O every hope that glads my way,
Still on its gracious author hath
My Lord—and I have nought to pay.

Even the sure way that He sends
Ready'm his love and the som fair
With it, so dis gus and wholesome ends—
Whose harvest wills me otherwhere.

O less grace—too often met
With doubt and coldness, who to me
Am hopeless to discharge my debt,
Have mercy, "is my only plea.

News of the Week.

DOMESTIC.

COLUMBUS, Sept. 28.—The Ohio Methodist Episcopal Conference adopted the report of the committee dismissing Rev. F. A. Spencer from the ministry, for immoral conduct, and Rev. J. K. Davis for unministerial conduct. Notice for an appeal in the Spencer case was filed.

MOBILE, Sept. 25.—Quarantine restrictions of Montgomery on passengers and freight from Mobile do not apply to the mails from Mobile or the passengers and freight coming to Mobile.

RICHMOND, IND., Sept. 26.—Thirty thousand people attended divine service at the Indiana yearly meeting of the Orthodox Society of Friends in this city to-day. Several prominent English ministers were present.

VICKSBURG, Sept. 27.—The weather is clear and warm; thermometer 86. The fever continues increasing at points on the river above here, and at Bovina and other places in the country. Delhi, La., reports nine new cases to-day, and thirteen cases now under treatment. One hundred and thirty cases in all, and twenty-three deaths; majority of cases confined to blacks.

The Howard Association of Vicksburg are making every exertion to aid the sick in the surrounding country. They sent out the steamer Kate Dickson last night with supplies, nurses and doctors for points on the river above.

There were nine deaths here to-day. We hear of new cases occasionally but it is mostly among refugees who have returned from the country.

Five cases of yellow fever are reported at Jackson, Miss., and one death last night and one to-day.

GREENVILLE, Sept. 27.—There have been two hundred and forty-three deaths to date. The fever is abating. Five new cases to-day, and six deaths since yesterday.

CHATTANOOGA, Sept. 28.—Three deaths for twenty-four hours ending 6 p. m.—Four new cases.

MEMPHIS, Sept. 27.—Twenty-eight deaths from yellow fever have occurred during the past twenty-four hours ending at six o'clock to-night.

GRENADA, Miss., Sept. 29.—The Howards left here this evening for Memphis; no deaths and no new cases in the past twenty-four hours.

WATER VALLEY, Miss., Sept. 27.—Three deaths and five new cases. One operator down.

CANTON, Miss., Sept. 30.—Total number of cases to date, six hundred and fifty-six; deaths, one hundred; new cases in the last twenty-four hours, thirty-three; deaths, three. No abatement in the fever. There are some two hundred and fifty more persons here liable to the disease.

BATON ROUGE, Sept. 30.—For the forty-eight hours ending this morning at nine o'clock, the number of deaths were five, number of new cases 1.3; total number of deaths to date, 51; total number of cases to date, 131.

HOLLY SPRINGS, Sept. 30.—Weather clear. Eleven deaths and twenty-three new cases.

Alabama Conference Female College.

TUSKEGEE, ALA., Sept. 25, 1878.

EDITOR ADVOCATE: The Fall Session of the Alabama Conference Female College opened on Monday, 23d inst., under favorable auspices. The President and teachers are at their posts and hard at work. The fall patronage is better than ever before; while the number of boarders is now equal to the maximum number of last term, with a prospect of new arrivals for many weeks.

President Massey deserves success, is succeeding and will succeed more and more, as he becomes more widely known.

Tuskegee is noted for its healthfulness; the college building is one of the best in the State; the Faculty, in my judgment, unsurpassed in the South. The Alabama Conference ought to send at least one hundred girls to this, her own Institution. She can and must. Let all the preachers work to this end and it will soon be done.

I would like to say much more but will not trespass on your columns.

Yours, &c.,

E. L. LOVELESS.

No Sabbaths.

Bishop Wightman writing from Denver, Colorado, August 30, contributes an interesting letter to Mr. Coleman of the Southern Christian Advocate. It comes in his way to give our city a word of admonition. He says:

To what size one of these Western cities that is, indeed, a railroad and river centre in this New West, may grow in the next half century, may well baffle conjecture. And what with the natural growth of population and the inflow of foreigners; the universal cultivation of the magnificent prairies, with soil inexhaustible; the indefinite multiplication of the means of material and mental gratification; the gradual, possible wearing away in the popular mind of the old restraints of moral and religious ideas of obligation; with no Sabbaths for the masses beyond the gala-days of recreation and sports of drinking, dancing and the like; the mind may well pause when thoughts of this sort pass before its glance. Even now, what are the facts? Just as Sunday or two before the yellow fever made its appearance in New Orleans, six thousand people went to Lake Pontchartrain, on pleasure excursions. Saturday pleasure excursions are advertised for the papers and placarded on the fences of the streets, in how many American cities? Where there is no Sunday for the worship of God, there can be little or no sense of religious obligation. When the belief of religious obligation is swept from the popular mind by sensuous gratification, pantheism, disbelief, then moral obligation sinks to its speedy fall. How easy then for labor to look on capital with jaundiced, evil and watchful eye. How easy for Communism to gather up its sturdy, unwashed hosts. Then they fly to the black flag, and cry the war-shout of the old French Revolution—no God but pleasure; no hell but in the imaginations of priests; and heaven beyond the sparkle of the wine-cup, the revelry of Cremieux Can Can; and the dashing existence of beauty, men and the money of the rich! Eat, drink, enjoy.

NEED OF SINAITIC THUNDER.

God deliver the country from a fate as this! One thing is undeniable—the not very remote Future calls upon all of us who love our country, and desire with the deepest longings of patriotism to see the undecaying perpetuity of free institutions, and the firm bulwark of moral principles protecting those institutions, to cherish and spread and intensify the power and influence of a spiritual, heart-renovating Christianity. The preaching of the times must not be of the dulcet sound of flutes on the waters, administering delectation to the ear; the pulpit not the place for speculation and cavil, on points which Divine testimony has settled once and forever, but "the secret place of thunder."

W. M. WIGHTMAN.

Denver, Colorado, August 30, 1878.

"What is the national air of this country?" asked a foreigner in Washington. "That is the national hair," replied a native, pointing to the capitol, "but the animals are all out in the jungle just now, chasing voters."

The Vatican.

This word, says a contemporary, is often used, but there are many who do not understand its import. The term refers to a collection of buildings on one of the seven hills of Rome, which covers a space of 1200 feet in length and 1000 feet in breadth. It is built on the spot once occupied by the garden of cruel Nero. It owes its origin to the Bishop of Rome, who, in the early part of the sixth century, erected a humble residence on its site. About the year 1151, Pope Eugenius rebuilt it on a magnificent scale. Innocent II, a few years afterwards, gave it up as a lodging to Peter II, King of Aragon. In 1309, Clement V, at the instigation of the King of France, removed the Papal see from Rome to Avignon, when the Vatican remained in a condition of obscurity and neglect for more than seventy years. But soon after the return of the Pontifical Court to Rome—an event which had been so earnestly prayed for by poor Petrarch, and which finally took place in 1377—the Vatican was put into a state of repair, again enlarged, and it was thenceforth considered as a regular palace and residence of the Popes, who, one after another, added fresh buildings to it, and gradually enriched it with antiquities, statues, pictures, and books, until it became the richest depository in the world. The library of the Vatican was commenced two years ago. It contains 40,000 manuscripts, among which are some by Pliny, St. Thomas, St. Charles Borromeo, and many Hebrew, Syrian, Arabian, and Armenian Bibles. The whole of the immense buildings composing the Vatican are filled with statues found beneath the ruins of ancient Rome, with paintings by the masters, and with curious medals and antiquities of almost every description. It is said that there have been exhumed more than 40,000 statues from the ruined temples and palaces of Rome.

"Yim can't do that again," as the pig said when the boy cut off his tail.

True as Gospel.

The Holston Methodist in an article on juvenile illiteracy says:

In the majority of houses there are almost no books. You will find the remnants of a few old arithmetics, geographies and grammars. You will find the Holy Bible, the best of all books, it is true; but there is no library proper. The floor is perhaps covered with brussels, the windows hung with tapestry, and the rooms furnished with walnut and cherry, if not mahogany, furniture; but where are the books? Where are the Quarterly Reviews? where are the monthly magazines? (unless it may be some fashion book, filled with fashion plates and silly novelettes). Where are the literary, scientific and educational weeklies? Where are the religious journals, replete with the current religious thought of the age? Echo answers, where?

A boy who reads even a county newspaper through every week, cannot fail to profit by it. He cannot be an ignoramus. He will be brought into *rapport* with the thinkers of the age, and into symmetry with the march of events. He will fill himself with a great variety of information, that will be of advantage to him. He will acquire the language in which men are now speaking and the thoughts that men are now thinking. If a county paper would do so much, what might we expect from the better class of journals and from the higher literature?

Shame on parents, that they invest in fine horses, in carriages, and costly apparel, in additional farms; but will not invest in a well-chosen library, and in well selected periodicals, that their children may grow up in an atmosphere of intelligence! Their children enter college, and indeed, enter the world, lean and gaunt, in an intellectual point of view, just for want of such facilities.

If a man cannot afford a library, probably he can take a magazine; if he cannot take a magazine, surely he *can* take a weekly paper. His children will soon learn to read it; they will look for its weekly visits with impatience; and when it arrives they will contend with each other for the privilege of the first perusal; they will literally devour its contents. See that it is a paper of high moral tone, that it is either positively Christian, or, at least, not antagonistic to Christianity.

You cannot engage in conversation with a family half an hour, without detecting whether they are newspaper readers. Intelligence is like ointment in the right hand: it betrays itself. Boys and girls that have been raised with newspapers and magazines always have the advantage of their classmates at school. They easily rank them as readers, writers and speakers. They have a fullness, richness, and purity of diction, which others less favored cannot possess.

We are glad to learn from his communication in the Nashville Christian Advocate of September 28, that our venerable Bishop Paine is still preserved in tolerable health, and that he expects to be able to attend the Conferences assigned him. He says:

Shortly after returning home from the General Conference I undertook to attend a series of District Conferences, but after holding two, found it impossible to do more. Increasing debility and affliction, combined with the excessive heat of the weather, forced me to yield to the advice of physicians and friends. I reluctantly disappointed three Presiding Elders, and have been confined at home until now. Within the last week my strength and general health have somewhat improved. I hope, "God willing," to be able to attend the three Annual Conferences which, by arrangement of my considerate and unselfish colleagues, are those most convenient to me.

It was a Massachusetts tramp who, when caught stealing watermelons, said that he was in favor of greenbacks.

"The Lord Will Provide."

It was hard times in the cottage where Widow Smith lived with her three children. The mother worked hard; but things seemed very scarce and the children had such hungry appetites, and wore their clothes out so fast.

One day the old minister called, and in his friendly way got to talking of their children.

"I had two sons," said he.

"Just Jacob's number," was the widow's answer.

"Yes, ma'am, and I had Jacob's God to provide for him."

The words stayed in the widow's mind long after the minister had left. She renewed her love to God and once let the famine come to Jacob's household, but not till he had first provided corn in Egypt, and sent Joseph with that he might be ready to distribute it. She thought of God's dealings with her and her little flock, and her heart was comforted, because she knew that the Lord would provide.

[illegible]

[illegible]

A young man was seen lately at Aberleen with two hoods upon his shoulders. It was not a curiosity, as one belonged to his Highland lassie.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

SALLIE, daughter of H. H. and Rebecca Adams, the subject of this brief memorial, died near Chapel Hill, Alabama, of diptheria after a few days' illness, August —, 1878, aged nine years, three months and twenty-one days. Possessing those principles which characterize maturer age, she was indeed a promising child. Always reasoning willing obedience to her parents, affectionate and kind to her brothers and sister, and quiet and gentle in her manners toward all, she became the centre of attraction, the favorite of all who knew her. Death has claimed all that was mortal of a rare and beautiful flower; but angel wings have borne to Him who has said: "Suffer little children to come unto me," its purer, nobler, immortal part. Farewell, dear friend! No more will thy cheerful smile and sweet voice greet those who mourn thy loss. No more will thy happy face make glad the home circle. But we submit to the will of Him who "taketh away."

J. A. M.

DIED, at his residence in New Orleans, on the 11th of July, 1878, Mr. John C. Stevenson, aged 73 years, 1 month and 12 days. He was a native of Snow Hill, Md., where, in early life, he embraced religion and joined the Methodist Episcopal Church. For forty-five years he has been a resident of New Orleans, and for many years past a faithful, devoted and consistent member of the Louisiana Avenue Methodist Episcopal Church South, where his loss will be felt, for he was a punctual, prompt attendant on all the meetings, and ever ready, in any way he could, to aid and promote their interest. He was a good man, an exemplary citizen, an affectionate husband, an indulgent father, and has left a wife and a number of children and grand-children to lament his death. May they imitate his virtues, and follow in his pious footsteps, so that all may be gathered at last, where the good of earth congregate! Amen!

J. A. BV.

LITTLE JOSIE MELTON, infant daughter of R. B. and Fannie Melton, was born near Belmont, Alabama, October 24, 1877, died August 18, 1878. Brief was her existence, but, brief as it was, love had lavished a wreath about her, whose tendrils it was hard to unloose.

C. A. H.

THE TWO DEAR CHILDREN OF Brother Haney and Sister Victoria Bradford, Azada, aged twenty-three months and three days, died in Parish of East Baton Rouge, on thirty-first day of July; and Victoria Elizabeth on the 1st day of August, aged eight months and eighteen days; both of their bodies rest in the same grave, while their spirits have gone on to join the little brother and sisters that have preceded them to the glorious.

BURTIS T. DAVIS.

MR. JAMES W. ERNEST was born in Hancock County, Ga., August 31, 1796, and departed this life in St. Tammany parish, La., December 7, 1877, in hope of a blissful immortality at God's right hand.

From Georgia he removed with his parents to Butler county, Alabama; thence he went to Escambia county, Florida, where he was happily united in matrimony in 1828 to Miss Mary L. T. Gaines, who still survives him.

Brother Ernest was an intelligent, honorable citizen, holding offices of public trust representing his county in the Legislature, besides being a veteran of the war of 1812. Yet, like too many valuable citizens, though always moral, it was long before he admitted the just claims of the gospel of Christ, and sought with zeal the salvation of his soul.

The reading of a little book, "The Philosophy of the Plan of Salvation," sent him by the Rev. H. B. Singleton, fully settled his doubts upon the great subject of the Atonement, and thenceforward he commenced to seek the Lord; light broke in upon his mind; he joined the Church of God, and made a distinct profession of religion at the age of seventy-five years.

His sufferings were protracted and severe. His strong and well-built frame, receiving many a paralytic shock before it would yield to the sweeper death; but at last, peacefully and calmly as a little child, he breathed his spirit into the loving bosom of his God.

GEO. T. VICKERS.

BROTHER PETER C. BYRNE, died suddenly at his residence in Baldwin county, Ala., August 25, 1878, aged sixty-nine years. Brother Byrne became a member of the Methodist Church when a boy, and under her benign influences he developed into a man of undoubting honesty and christian integrity. His fellow citizens by their suffrages placed him in the most responsible offices of his county, which he filled to their satisfaction, and with honor to himself. He was a man of generous hospitality; ministers of the gospel were ever welcome guests, and found in him a sincere friend and counselor. His christian life was uniform in purpose to do the will of God, and of constant development and growth in the christian graces.

Although his death was unexpected, yet no doubt lingers in the minds of his friends and family as to his happiness and salvation.

A whole life given to God is a better and more satisfactory evidence of preparation with God than any words of assurance in the weakness and struggles of the dying hour.

S. H. C.

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The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, SEPTEMBER 26, 1878.

REV. LINUS PARKER, D. D., Editor.
ROBT. J. HARP, PUBLISHER.

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Our Calamities and their Lesson.

Something comes along every year to mar our prosperity. For years we were under the plundering rule of military despotism, and carpet-bag politicians. Then we had also, especially in 1867 and 1874, disease and a wide spread overflow of the Mississippi and some of its tributaries. Other years the worm and other casualities have cut the cotton crop short. Last year a September storm and a November freeze nearly ruined the sugar crop, diminishing the market value about ten millions of dollars. Besides these rather local misfortunes we have been suffering under the general financial depression which has pervaded the whole country. And this year, when there was a fair prospect for the revival of business, when the cotton, sugar, corn and rice crops are all exceptionally good, we have the yellow fever visitation.

The loss entailed upon New Orleans by the fever in the curtailment of business, and in the depreciation of real estate and other values, has been estimated as high as fifty millions of dollars. This may be an exaggerated estimate. The Southwest has exhibited wonderfully recuperative powers under the devastations of war and the subsequent troubles, and this same elasticity in rebounding from the effects of the epidemic will probably be witnessed. The fall trade, however, is already lost, and a considerable amount of the cotton that usually comes here has already been diverted to other points. The spread of disease in the cotton and sugar growing sections is likely to interfere to some extent with the gathering of these important products. Not until sometime in November are we likely to have unrestricted intercourse with the sections which are most tributary to our commercial welfare. But for the restrictions of the quarantines the fever would have interfered but little with trade, and there would be a bustling and cheerful liveliness on our streets and wharves instead of the almost absolute stagnation and desertion that are to be witnessed. This is, however, a consequential damage, and one that will always attend the visits of an infectious disease to our port.

We are led to notice the fact that one thing or another has for several years blighted the hopes of our people. The prize has uniformly escaped them just as they felt that it was within their grasp. Each season the buoyant hope has been disappointed, and the bright anticipation has been met with disaster. It is not in the disposition or temper of our people to give way to unmanly depression or despair. It is right to meet misfortune with resolution, and with persistent purpose, to resolve upon regaining what has been lost. But at the same time it is well to reflect upon the somewhat singular and striking facts of the case. Some of our troubles are already past, others may be provided against by wise and liberal enterprise, and the effects of others may be guarded against by a provident course in the conduct of business.

But the moral lesson of our disasters should not be lost. For, after all, we are in the hands of an infinite power, and our lives, fortunes and happiness depend upon His favor. If we do not honor God with our substance is it strange that He should take it from us? If we regard not His law, and are indifferent to His glory, can we be surprised that He breaks in upon our plans of gain, and brings our enterprises to naught? When the agriculturists, the financiers, the politicel economists, the merchants and the scientists have wrought their best at the problem, the truest solution may be in another province altogether. The difficulty in bringing the question to such a judgment lies largely in the conviction that we are not sinners above all that dwell in the land. Still they were sinners upon whom the tower fell, although other sinners as guilty as they were not crushed. We are not to concern ourselves with the manner in which God shall deal with others, but to recognize His hand in our own calamities, and to apply the lesson to ourselves. Individuals here and there will receive the dispensation as the correction of a Father, and be made better by the afflictions sent upon them. But as a people will we learn righteousness while the judgments of the Lord are in the earth?

Our calamities have been in the order of Providence, the hand of God has been in them all, and whilst they may have been ordained in mercy, and have other and important ends, they ought to remind us, as a people, of our sins. In our prayers for better times, and for deliverance from the fearful scenes through which we are passing, are we confronted with the remembrance of the Sabbath breaking, the profanity, the gambling lottery, and the prevalence of dishonesty, and vices innumerable? The danger is that we shall fail altogether to see any connection between our sins as a people and the series of misfortunes which have come upon us. If we were altogether righteous there would still be occassion of humiliation and searchings of heart. But as it is the call is certainly to repentence, to search and try our ways. God means good, but the good, if attained, will be reached through the influence which affliction shall exert upon the moral and religious character of the people.

A Word of Warning.

In times of trouble many resort to stimulants to keep up their hopes and to counteract the depressing influences of misfortune. We rarely see a drunken man on the streets, and yet we have reason to believe that multitudes who have not been accustomed to the use of ardent spirits are indulging freely. There are better antidotes to sorrow than this, even if there was no danger in it, but there is danger. Before the victim is aware of it he will have added drunkenness to his other troubles. He will be ruined, soul and body, before he is aware of his peril.

There are those who, in the face of the peril that surrounds them, resort to alcoholic stimulants to keep up their courage, to overcome the disagreeable consciousness of ever impending sickness, and with the hope that an attack may be warded off. The habitual drunkard stands but little chance of recovery, whilst those who stimulate less excessively are in greater danger of a fatal result than those who are total abstainers. But where the immediate result is not unfavorable, the appetite for spirituous liquors may remain as a life-long heritage of woe.

Convalescents cannot be too careful in the use of stimulants. In many cases, they are used too freely and too long. Lives are sometimes saved, we believe, by their judicious and timely prescription, but moderation in convalescence is called for, and also their *early and absolute discontinuance*. We greatly fear that the present epidemic will be followed by a crop of drunkards, and that its subsidence will be marked by a sad increase of intemperance. Physicians, nurses and all who have the care of the sick cannot be too careful in regard to the allowance of stimulants. To those who have recovered, but who still feel the debilitating effects of disease, we would address a word of warning. It were better a thousand times to have died now, than to contract a pernicious habit that leads to a drunkard's grave.

Rev. John Mathews and Rev. J. M. Beard, are both convalescing as rapidly as could be expected. They will soon be about.

The deaths from yellow fever in New Orleans for the twenty-four hours ending at 12 m. Tuesday, October 1, were 41. New cases for the same period, 231. Total number of cases to that date, 9616. Total number of deaths to that date, 2899. The fever here is on a very gradual decline week by week. It has recently spread throughout the suburbs, whilst there is a marked decrease in the central part of the city.

Acknowledgments.

From the Sunday School of the Methodist Episcopal Church South, in Albany, Oregon, we have received, through Sister T. B. White, $3 50, for the relief of the yellow fever sufferers in New Orleans. Rev. John Hannon, also for the same object, sends us $7 00, contributed by a Sunday School in Virginia. The little people have been the greatest sufferers from the present epidemic. Two-thirds of the deaths in New Orleans have been children under ten years of age. It is every way appropriate that the children abroad should remember the little sufferers. We will see that these contributions go to relieve some sick and needy little ones. May God bless the givers.

Rev. Wm. M. Shackly sends us $5 00, contributed by the Matagorda Circuit, Texas, for the yellow fever sufferers.

Rev. A. E. Clay, pastor of our church at Pattersonville, La., writing September 22, sends us the obituary of his father-in-law, Ernest T. Cropper, who died on the 18th, of yellow fever. Brother Cropper was a valuable member and steward in the church. At the time of writing there were fifty cases in and around Pattersonville, and there had been ten deaths. Brother Clay is doing what he can for the sick and dying. Neither his wife nor himself has had the fever. May God be their shield in this hour of peril and sorrow.

Delhi, Louisiana.

The following extract from a letter from Sister Y. B. Alexander, written near Water Proof, Sept. 21 brings us sad tidings concerning Delhi. It will be seen from the extract that Rev. P. H. Moss, pastor of our churches at Monroe and Delhi, is reported as among those who have died of the fever. We fear the report is true, but we shall wait with some hope that it is a mistake. Bro. Moss was transferred from the Alabama to the Louisiana Conference two years ago, the coming December. Sister Alexander says:

Yesterday brought us tidings from Delhi, which has crushed us to the earth. It is only a small town but it is full of brave, heroic, happy hearts "who love to live." How we have wept over the list of those that have fallen, and feel that we are indeed bereft! Aunt Merit, Miss Mattie Nethery, dear Mrs. Williams, those who were unfailing in their kindness to us when we were there, are gone! Little Lizzie and Lilly Bishop, and Bennie Fontain, that associated so sweetly with our children are gone! Dr. Lilly, the noble, the kind-hearted, the skillful physician who attended so faithfully upon us, for long weeks without any reward, is gone! But saddest, oh! saddest of all, Brother Moss, the pride and idol of the church the golden hope and darling of so many fond hearts, is gone! Eyes are closed, heart still, hands still, all is over! there is no mistaking it, he has gone from us never, never to return! Ah! well may the church weep and lament, and drape her altars in mourning.

Rev. J. H. Bohmfolk, pastor of German M. E. Church, South, Soraparn street, was taken with the fever on Sunday, September 29. He is very ill, but his case is not regarded as critical at this writing. October 1.

The present number of the Advocate is issued October 2, notwithstanding the date it bears. Correspondents must have patience, and boil things down. Especially let the obituaries be short.

Sympathy.

We are greatly strengthened and encouraged by such a communication as the following from the presiding Elder of the Mobile District. We are glad to hear that the work of saving souls is going forward vigorously.

CITRONELLE, ALA., Sept. 18, 1878.

DEAR DOCTOR: I send you my fourth round Quarterly Conference for publication. I fear you are greatly troubled financially as well as by the pestilence. I have been doing all I could for you and will continue to do so, but I see the mails are stopped on the New Orleans & Mobile R. R. as they are also on the Mobile & Ohio R. R. I hope some arrangements will soon be made to obviate these difficulties.

There is great sympathy manifested everywhere for your stricken city, and for other suffering districts. Much prayer is being made for you daily. We are having some excellent camp meetings and gracious revivals, but the quarantine and panic, will, I fear, materially affect our finances. Yours,

S. H. COX.

"Now then, madam, please look steadily at this place on the wall," said a photographer to an old lady, when he had put her in position and the plate in the camera. The old lady looked hard at the spot indicated, and then got up and walked across the floor and minutely inspected it, and then, turning to the photographer, gently remarked: "I don't see anything there."

Kentucky Conference.

MR EDITOR: Inclosed is a list of appointments of the Kentucky Conference in session at Shelbyville, Ky., September 18 25, Bishop Geo. F. Pierce, presiding.

I was present during the last two days of the Conference session, and was much pleased with my visit, although at times there was too much sharpness in the debates. I reached Shelbyville in time to hear a capital address by our new Missionary Secretary, the Rev. Dr. A. W. Wilson. He is thoroughly in earnest and is well in the harness. He is going to push matters as they ought to be pushed. The General Conference could not have elected a man more capable than Dr. Wilson.

I heard Bishop Pierce deliver the severest lecture to the whole Conference that I ever heard a Bishop utter. After all the reports had been read, the Bishop rose and expressed his deep mortification at the facts stated in the reports, and concluded by saying they were "a disgrace to the whole concern—preachers and laity."

Bishop Pierce was unable to preach during the Conference. He is in very feeble health but hopes to regain his strength at an early date by taking good care of himself. His father, he told me, was "well, bright and happy."

On the afternoon of the closing day, a memorial service was conducted by the Rev. Richard Deering, at one time pastor and presiding Elder in New Orleans. The services were in memory of the Rev. Jeremiah Strother, a superannuated member of the Conference, who died during the conference year just closed. Several addresses were delivered, the best being probably that by the Rev. Dr. Thomas N. Ralston, so well known throughout our church. The Conference closed at 9.30 o'clock, Wednesday night, 25th inst.

Shelbyville is a very beautiful little city of about 4000 inhabitants. In shape it is a parallelogram, having three streets nearly a mile long, with numerous short cross streets. It is a city of schools and churches. The Southern Methodists, Baptists, Southern Presbyterians, Northern Presbyterians, Episcopalians, Campbellites and Roman Catholics have handsome houses of worship. The colored M. E. Church has a substantial brick building, while the Zion Methodists and colored Baptists have buildings of their own. The Northern Methodists have a small frame building near Science Hill. There are four flourishing schools in Shelbyville. Many of the private residences are costly and in appearance very attractive.

The Publishing House affairs were often the subject of conversation and discussion. The secular papers are at last ventilating matters of the Book Committee, as published in the Nashville American, you have no doubt seen. It is severe on the late agent, but is quite guarded in its language. Dr. Bedford in his Courier-Journal articles is disposed to find fault with the Committee generally. I hope the church will respond to the efforts of the Book Committee and hasten to subscribe for the bonds that are now being offered. The interest is low but the security is good. The church knows the worst now and knows the truth. With all the facts before us, let us rally to the support of the Publishing House, subscribe for its bonds and support it by our own patronage.

TOM. L. MELLOW.

Henry County, Ky., Sept. 27, 1878.

An Agreeable Style of Writing.

We believe there was once a passage between the poet Charles Sprague and one of his banker friends very similar to the one recorded between Dryden and Lord Dorset.

Dryden found himself one day, after a dinner party, in company with the Duke of Buckingham, Lord Rochester, and Lord Dorset. The conversation turned upon the English language, on the harmony of numbers and the elegance of style, which merits each of the three lords believed himself to possess in the highest degree. After a good deal of disputing, it was determined to refer the matter to Dryden. The proof was to consist in each writing an article on the first subject that presented itself, and the pieces of paper having been placed under the candlestick, Dryden was to draw them out, and determine which was the best. The three lords set to work, and while Rochester and Buckingham were exerting their brains to invent some sparkling epigram or happy turn of thought, Dorset was observed to write a few lines carelessly and without the least hesitation.

Dryden, having examined the papers, gave his judgement: "Gentlemen," said he to the Duke of Buckingham and Lord Rochester, "your style is excellent, and has pleased me extremely; but I am perfectly delighted with that of Lord Dorset. I leave you to judge: Listen." Dryden read: "On the first day of next May I will pay to John Dryden, or order the sum of five hundred pounds sterling, value received, April 15, 1686. (Signed) Dorset." Lord Rochester and the Duke of Buckingham confessed that they could not write like that, and that Lord Dorset's style was the best they had ever heard of.—Companion.

Books and Periodicals.

A COMMENTARY, CRITICAL, EXPERIMENTAL AND PRACTICAL ON THE OLD AND NEW TESTAMENTS, by the Rev. Robert Jamieson, D. D., St. Paul's, Glasgow: Rev. A. R. Fausset, A. M., St. Cuthbert's, York; and the Rev. David Brown, D. D., Professor of Theology, Aberdeen. Vol. VI.—Acts, Romans. By the Rev. David Brown, D. D. 1. Corinthians.—Revelation. By the Rev. A. R. Fausset, A. M., Philadelphia: J. B. Lippincott & Co.

For some reason this sixth and last volume has but lately reached us. We noticed the other volumes as they appeared two or three years ago. Since that time we have used this Commentary in our regular reading of the Scriptures, having at the present writing nearly completed the reading of the fifth volume. We can only reiterate the favorable views we have heretofore expressed. It is on the whole, the most satisfactory Commentary with which we are acquainted. We are not of course in sympathy with its calvinistic and chiliastic teachings, but these are not very prominent and are generally held in a moderate and tolerant spirit. The golden mean has been hit in regard to the extent of the notes; and the critical, experimental and practical are mixed in about the right proportions. The latest and best results of critical exegesis, appear in the comments. We can most heartily commend the work as a most valuable addition to the libraries of preachers, and of all who are interested in the study of the Bible. The work can be ordered direct from the publishers, or from G. T. Lathrop, 112 Camp Street, New Orleans.

—The Princeton Review, September, 1878, has the following table of contents: The Problem of the Human Will; Art as an Interpreter of History; Taxation and the Liquor Traffic; Science and a Future State; J. S. Mill and the Destruction of Theism; The Aim of Poetry; The Foundations of Chance; Faith; The Political Outlook in France; The Cost of a Landed Gentry; The Anglo-Catholic Movement. This old and able Presbyterian review is published bi-monthly, at $2 a year.

—Sunday Afternoon for October has its usual amount of choice matter. Among the articles we note especially: A Working Man's Story; The English Reformation; Mrs. Barnard's Church; Tramps and Agents; Prayer for the Dead.

—Appleton's Journal for October has: The Multitudinous Seas; A Motley University; Housekeeping, English and American; Among the Azores; Consolation for the Nervous; To Certain Biographers, and other articles.

—St. Nicholas for October is splendidly illustrated. Amongst the numerous entertaining articles we note: The Violin Village; A Tale of Many Tails; How to Keep a Journal; Mrs. Primkin's Surprise; Parlor Magic; The London Flower-Girl.

—The Sanitarian for October is, as usual, filled with instructive articles.

Van Dyck And The Bishop.

There is a tale that Van Dyck, just before his departure, was sent for by a bishop whose name being Anthony, has been wrongly supposed to be the Bishop of Trieste, a firm friend of the artist, to paint his portrait. With the insolence of his rank, the prelate, regarding the artist as he did one of his lackeys, when he came in did not rise to receive him, nor make any acknowledgment of his presence. Van Dyck had seen in the ante-room his easel and implements, which he had sent before, and vexed at his reception, without waiting for an invitation, seated himself and gazed steadily at the bishop without saying a word. As that worthy in this silent strife found he was matched by the artist, after some minutes he said, abruptly: "Have not you come to paint my portrait?" "I am at your Eminence's disposal," replied Van Dyck. The bishop waited; the painter sat immovable. "Why," cried the prelate, "don't you get your tools? do you expect me to seek for them?" "As you did not order your servant to bring them to me, I thought it possible that you intended to do me that service," answered Van Dyck, coolly. Reddening with rage, the bishop rose, and in a wrathful tone, cried: "Anthony, you are but a little esp, but you have great venom." Van Dyck moved toward the door, and when on the threshold, at a safe distance from the burly priest, bowed mockingly, as he retorted, "Anthony, you are large enough, but, like the cinnamon-tree, the skin is the best part of you.—Harper's Magazine.

BISHOP MCCOSKRY.—At the meeting of the Bishops of the Protestant Episcopal Church, held September 3, in New York, Rev. Samuel Allen McCoskry, D. D., Bishop of the diocese of Michigan, was deposed from the ministry, and from all the offices of the church. The cause given in the resolutions adopted was the abandonment of his diocese while grave charges of immorality were pending against him. There were twenty-seven bishops present at the meeting, and the vote in favor of deposition was unanimous. Bishop McCoskry is seventy-six years of age, and had officiated as a bishop for many years. He is now absent in Europe.

A lady joking about her nose, said "I had nothing to do in shaping it. It was a birthday present."

Never put off till to-morrow what can be finished to-day.

EPISCOPAL APPOINTMENTS FOR 1878.

CONFERENCE.	PLACE.	BISHOP.	TIME.
W. Virginia	Catlettsburg	Pierce	Sept.
Denver	W. Las Animas	Wightman	Sept.
Western	Wyandotte	Doggett	Sept.
Missouri	Macon	Doggett	Sept.
Illinois	Pana	Doggett	Sept. 11
Kentucky	Shelbyville	Pierce	Sept. 11
Montana	Helena	Wightman	Sept. 18
S. W. Missouri	Clinton	Wightman	Sept. 18
Louisville	Cadiz	Doggett	Sept. 25
Columbia	Rosburg	Pierce	Oct. 2
Tennessee	Clarksville	Wightman	Oct. 2
St. Louis	Charleston	Kavanaugh	Oct. 9
Indian Miss.	Muscogee, C N	McTyeire	Oct. 9
West Texas	San Marcos	Doggett	Oct. 9
Pacific	San Francisco	Wightman	Oct. 9
Holston	Knoxville	Kavanaugh	Oct. 9
Arkansas	Russellville	McTyeire	Oct. 9
N. W. Texas	Belton	Keener	Oct. 9
Los Angeles	S. Bernardino	Wightman	Oct. 9
White River	Searcy	McTyeire	Oct. 9
Virginia	Petersburg	Pierce	Oct. 9
Eureka	Hallsville	Kavanaugh	Oct. 9
Memphis	Paris	Paine	Oct. 9
German Miss.	Industry	Keener	Oct. 9
North Texas	Terrell	Keener	Oct. 9
N. Carolina	Charlotte	Pierce	Oct. 9
N. Alabama	Athens	Kavanaugh	Oct. 9
N. Mississippi	Macon	Paine	Oct. 9
N. Georgia	Marietta	McTyeire	Oct. 9
Little Rock	Hot Springs	Doggett	Oct. 9
Texas	Chapel Hill	Keener	Oct. 9
S. Carolina	Newberry	Pierce	Oct. 9
Alabama	Mobile	Kavanaugh	Oct. 9
S. Georgia	Thomasville	McTyeire	Oct. 9
Louisiana	New Orleans	Doggett	Oct. 9
East Texas	Tyler	Keener	Oct. 9
Mississippi	Meridian	Pierce	Oct. 9
Baltimore	Salem	A. Coleman	Mar.

Publisher's Department.

MR. E. E. F. ROSS, one of the staff of this paper, is now traveling through the West and East on business connected with the ADVOCATE. Any attention shown him will be appreciated.

DR. LEE'S LITHONTRIPTIC for the cure of Stone and Gravel is advertised in to-day's paper. It is spoken of in the doctor's circular:

"It dissolves Stone and Gravel in the Kidneys, Liver and Bladder. It cures Gout, Gall Stones, Diabetes, Irritation of the Prostate Gland, and in its incipient stage Bright's Disease.

This Specific which has been used in the private practice of Doctors Lee, Father and Sons) in the cities of New York and Boston for the past forty years with unparalleled success, is now for the first time offered to the public as a cure for the above ill-named diseases.

By permission, reference is made to hundreds of letters extending over many years from well known prominent persons, as well as to a few of the many whose names are attached and who are familiar with his specialty, or are now examining evidence from the use of the medicine.

THE STANDARD CHROMATIC PIANO FORTE, Patented December 26, 1876, by Daniel M. Read and William A. Pond, of New York. The object of this invention is to improve this new musical instrument, the piano-pipe. It is a good instrument and a great practical utility, [illegible] choir singing, you any song, tune or [illegible] correctly, any one can play it. [illegible] any other instrument with [illegible] kinds of musical instruments [illegible] in unison with the Piano [illegible] ing the concert room. [illegible] piano with the [illegible] this pipe can be put [illegible] sing the most difficult tunes [illegible] practice can at [illegible] pass of his voice. It will [illegible] teacher, to produce any [illegible]

THE POCKET SCALE which is advertised by George [illegible] very useful by those who [illegible] occasion to weigh [illegible] suit, especially, people [illegible] it is often times very inconvenient [illegible] scale in use, and the larger [illegible] rather too expensive for every [illegible] The price of this is only [illegible]

RHEUMATISM AND GOUT.—The advertisement of Washburne [illegible] agents in the United States [illegible] Salicylic Medicine, which [illegible] many sufferers from rheumatism [illegible] It is claimed for this medicine [illegible] sure cure for the above diseases [illegible] used for a long time in Germany [illegible] Those interested should [illegible] Messrs. Washburne & Co. [illegible]

READVILLA SEMINARY,
BATON ROUGE, LA.
MISS A. W. READ, Principal.
For further information address P. O. Box 79.
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Clergymen, lawyers, physicians, orators and all persons who [illegible] the use of Dr. Price's Cream Baking Powder find it the most [illegible] fully refreshing. The taste [illegible] and applied by the fine [illegible] the effect of smell, proves [illegible] both, by adding to vigorous [illegible]

BUSINESS NOTICES.

DR. WILHOFF'S ANTI-PERIODIC FEVER AND AGUE TONIC [illegible] has established itself as the [illegible] cure. It is universally acknowledged [illegible] liable and harmless Chill [illegible] Dr. Wilhoff is confirmed by [illegible] cures of the very best people [illegible] country. It cures moderate [illegible] type, from the shaking ague [illegible] boy to the raging fever of [illegible] D. It has never been known [illegible] FINLAY & CO., proprietors [illegible] sale by all druggists.

POZZONI'S MEDICATED COMPLEXION POWDER is perfection to [illegible] ladies, who use it daily, to [illegible] tion that does not resemble the [illegible] or leave black spots in the pores. Mothers apply it to infants who become chafed [illegible] surely of immediate relief. Recommended [illegible] Drs. Peters, Simmons and Hyde [illegible] sold by druggists, and at depot, 607 North Sixth street, St. Louis (Lindell Hotel.)

QUEEN OF THE OVEN.
A biscuit made with Dr. Price's Cream Baking Powder is certainly the queen of the oven. So light, white and delicious! Hot breakfasting on biscuits made with Dr. Price's Cream Baking Powder, what huge delight could equal it! Or griddle cakes, or griddle breakfast! Ask your wife about it, and if she refuses to bake with it, buy her a can for money's worth.

NEW ENGLAND CONSERVATORY OF MUSIC. Largest in the world. 17 [illegible] 1867. 75 eminent professors. 145 [illegible] for [illegible] TOURJEE, Music Hall, Boston.

18 ELEGANT New Style Chromo Cards with name, 10c., post-paid. Clio, [illegible] Co., Nassau, N. Y.

Sustain and comfort yourself in the Lord; and be strong in his power. If you are under the Lord's cross, for you are in the beaten and common way to heaven.—Rutherford.

MISCELLANEOUS.

MORE BUZZING IN YOUR HEAD, DEAFNESS, BLINDNESS, SPINAL TROUBLES.

Dr. J. H. McLean's

Liquid Substitute for Quinine

CHILLS AND FEVER CURE.

NEW DISCOVERY

After Taking.

...other Medicine required, it is used alone.

...DELTA VALLY

...new discovery, Dr. J. ... Substitute for Quinine, will ... countenance, ringing ... or any Fever. Try it and ... a Bottle, price $1.00, ... yourselves, sent by ... $1.00 per package.

Address, DR. J. H. McLEAN, ST. LOUIS, MO.

NEW PRINCIPLE! A NEW WAY!

...Blood and LUNG diseases.

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...H AND LUNG-HEALING GLOBULES.

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Take no more medicine down ... Stomach to go up to cure the Lungs.

...way of deliver... medicine in direct ... with the Throat ... Dr. J. H. McLean's ... Globules. They ... medicine, no distur... As ... dissolves in your mouth, ... medicine in the blood, ... the Ear, which must be ... all will be the Lungs and ... and the Throat. The doctor ... Thousands upon thousands ... by Dr. J. H. McLEAN'S ... Globules. *Bronchitis, Asthma, Hoarseness, Hacking Cough, Sore Throat or Lungs* ... and Magic influence. Trial ... the world, 50 cts. per box. ... expected for them.

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...ebrated Catarrh Snuff

...new and wonderful ... cures by absorbing ... poison in the sores ... the Nose, Throat, or ... Bronchial Tubes. McLean's ... Catarrh Powder will come ... parts, in contact ... the disease, in the ... Skin, and it will never ... Sores in the Nose. Phy... Specifics on the Face or ... Scrofulous Sores, or ... H. McLean's Catarrh Snuff ... cure it. We will also ... Dr. J. H. McLean's ... Liver Pills. Trial boxes ... Address DR. J. H. McLEAN, ... St., ST. LOUIS, MO.

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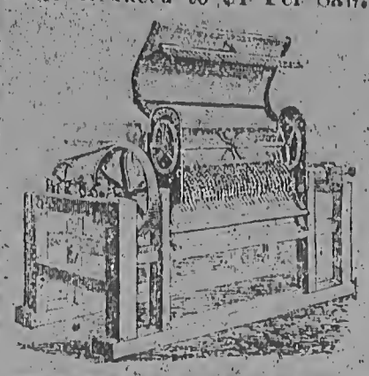

THIS GIN has been in use for the past five seasons, and several recent improvements have been added. It obviates all friction at the ends of the cotton box, prevents the roll from breaking, and **gives a Larger Yield of Lint from the same Amount of Seed than any other Gin in use.** The Revolving Head lightens the draft and causes the Gin to run faster with less driving power, thus doing a great deal more work with the same time, while economizing steam or animal power than any other Gin. The seed being ginned very close, the length of the staple is increased, producing cotton on this account of a greater market value. This improved value, given by length of staple, with extra production of lint, added to increased amount of work done, more than covers the cost of the Gin in every 100 bales ginned. Testimonials sent by mail on application.

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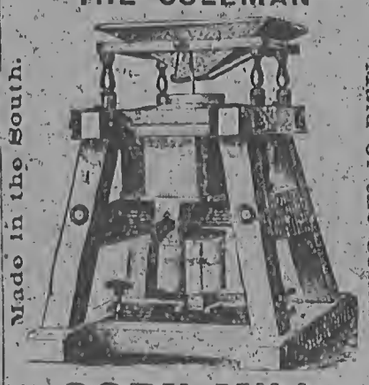

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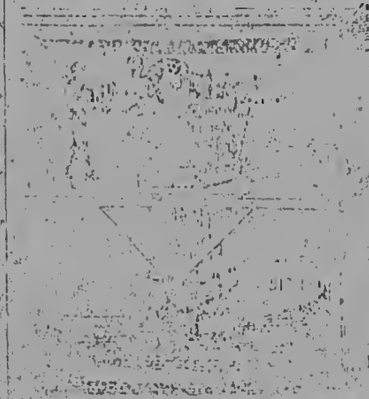

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Wrought Iron Screw 4 inches in diameter. Packing box 2 feet deep. Simple, strong, durable, and guaranteed to pack a 500 lbs. bale. Send for circular. Manufactured by

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INCREASING IN POPULARITY.

Number ... and Fifty-six ... 1,500

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COST OF

Iron Ties, including freight ... 35cts. per bale.

Centennial, including ... 25 cts. per bale.

Canvassers Wanted to solicit orders for a responsible ...

Ludlow Saylor Wire Co., St. Louis, Mo.

Manufacturers of Iron and Wire Goods.

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RHEUMATISM OR GOUT.

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HOMEOPATHIC PHARMACY,

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Homeopathic Medicines, Books, Cases, and all other articles used in Homeopathic practice.

MISCELLANEOUS.

Twenty-Ninth Annual Statement

OF THE

CRESCENT MUTUAL

INSURANCE CO.

NEW ORLEANS, May 23, 1878.

ASSETS, April 30, 1878 ..... $90,611 37

GROSS PROFITS for year ending April 30, 1878 ..... 95,050 61

The Board of Trustees this day resolved that, after paying the annual dividend of TEN PER CENT. on the capital stock of the company, a dividend of TWENTY PER CENT. in cash be paid on MONDAY, June 10, to those parties entitled to receive the same.

TRUSTEES.

Thos. A. Adams,	John E. King,
Samuel B. Newman,	Fred. Camerden,
Samuel H. Kennedy,	Joseph W. Stone,
John Phelps,	George Martin,
Adam Thompson,	Alfred Moulton,
Henry Abraham,	L. O. Jurey,
Victor Meyer,	Edward Nalle,
Joseph Bowling,	Geo. W. Sentell,
Edward J. Hay,	Paul E. Mortimer,
Simon Bernheim,	John V. Moore,
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AND FANCY GOODS.

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75 cents; $7 50 per dozen.

EMERSON'S Church Offering, a new book for Choirs, contains a large and admirable collection of Anthems, which fit perfectly to the Episcopal Service, but are of the best quality for any service. Also a large number of Glee Chants.

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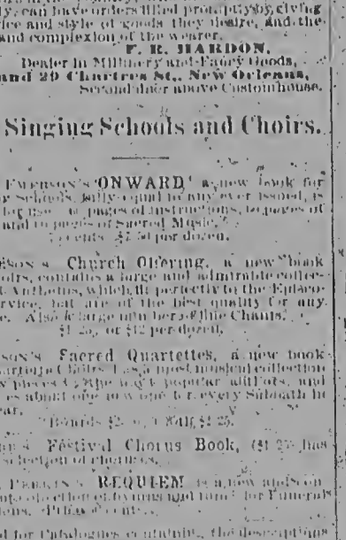

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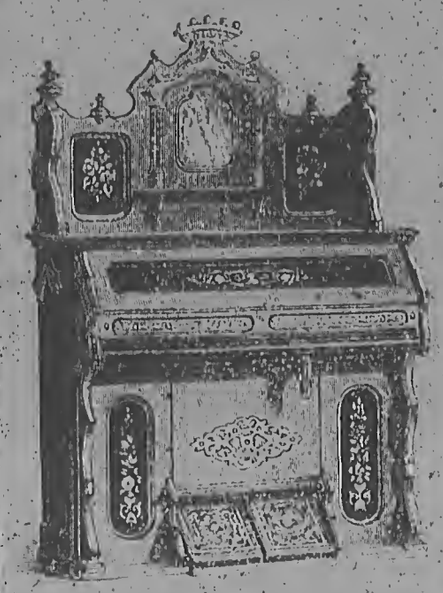

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$90 Organ Reduced to $72.

$7 20 QUARTERLY.

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CHICKERING & SONS' PIANOS,

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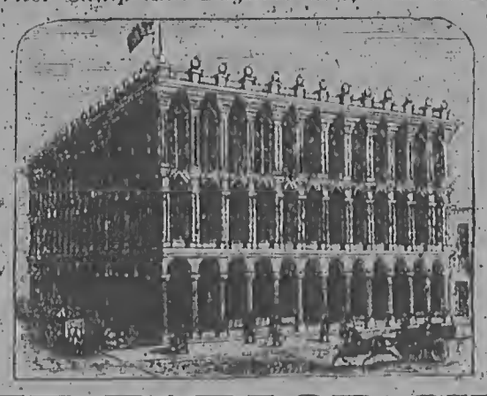

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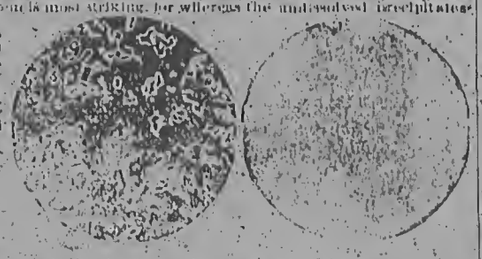

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Special Flavoring Extracts

Eminent Chemists and Physicians certify that these goods are free from adulteration, richer, more effective, produce better results than any others, and that they use them in their own families.

DR. PRICE'S Unique Perfumes are the Gems of all Toilet Toothone, an exquisite Liquid Dentrifice.

USE STEELE & PRICE'S LUPULIN YEAST GEMS.

STEELE & PRICE, Mfrs., Chicago, St. Louis & Cincinnati.

The above goods are sold by Messrs. Flash, Lewis & Co., John L. Adams & Co., Hartwell & Chambers, and Burke & Thompson, New Orleans.

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BLOOD AND NERVE FOOD,

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CURES NERVOUS DEBILITY, MENTAL PROSTRATION, LOSS OF SLEEP, DYSPEPSIA, CONSUMPTION, SCROFULA, CATARRH, NEURALGIA, RHEUMATISM, AND LOSS OF VITAL ENERGY. The only reliable Health Invigorator. $1 PER BOTTLE, sent by Express. Ask your Druggist for it.

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FOR TEN YEARS Tutt's Pills have been the Standard Family Medicine of the United States. Sold by druggists. Beware of counterfeits and base imitations that deceive the public and destroy the sick.

A Single Trial Will Establish Their Merits

DO THEY CURE EVERYTHING?

No. They are for Diseases that arise from MALARIAL POISON and a DERANGED LIVER, such as Dyspepsia, Biliousness and Fevers, Chills and Fever, Sick Headache, Jaundice, Constipation, Piles, Loss of Appetite, Nervousness, Dizziness, Depression of Spirits, Blood Disorders, Rheumatism, Dropsy, Dysentery, Kidney Troubles, Scrofula, Consumption, Erysipelas, Humors, Costiveness, Colic, etc.

NATURE WARNS YOU

THAT YOUR LIVER IS DISORDERED

When you have a

Coated Tongue, Offensive Breath, Sick Stomach, Loss of Appetite, Bad Taste in the Mouth, Nausea, Dizziness, Costiveness, Pain in the Head, Dull Sensation of Body, Fullness after Meals, Irritability of Temper, Low Spirits, Indigestion, Flatulence, Sour Eructations, Sinking at the Pit of the Stomach, Swimming of the Head, Hurried and Difficult Breathing, Fluttering at the Heart, Choking or Suffocating Sensations when in a Lying Posture, Dimness of Vision, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Back, Chest, Limbs, etc., Sudden Flushes of Heat, Burning in the Flesh, Constant Imaginings of Evil, and Great Depression of Spirits.

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TAKE TUTT'S PILLS.

They produce an effect which often astonishes the sufferer, and in a short time follow with Appetite, Good Digestion.

SOUND FLESH AND HARD MUSCLE.

Such are the results they are the

BEST PILL IN EXISTENCE.

They are the best pill in Existence, and I have had many years experience in the use of pills. They represent to be. They are the best pill in Existence, and I have had many years experience in the use of pills. They represent to be. They are the best pill in Existence, and I have had many years experience in the use of pills. They represent to be.

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An Agreeable Aperient and Refrigerant.

This well known preparation is highly recommended by Dr. Rogers, Professor of the Stomach Department, and all complaints arising from Acidity, Biliousness and Malaria. It cools the blood and regulates the bowels. It is a delicious beverage for children, and the most delicate ladies find it cooling and refreshing. For sale by druggists. Prepared by

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Superior to Mineral Waters, Seidlitz Powders, Etc.

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, OCTOBER 3, 1878 NO. 40.

MIDNIGHT THOUGHTS.

M... September 10, 1878.

What means you beacon's lurid glare,
That shoots through the empty street?
The stillness through the city fair,
The solemn silence which we meet?

The mighty king of life is still,
The fold of slumberers hushed in glo m,
While fever-fire, vale and hill,
Prevails the silence of the tomb.

The pestilence or rolls swiftly by,
Laden, alas, with human freight,
Stretching forth its unseen hills rude they l...
The victims of relentless fate.

What sable fire among us stalks,
And through our ranks in the gloomy darkness walks,
And in the sun of noonday wastes
...s the dark shade of death.

Its noble wings are hovering o'er,
And falling on it the chilling breath
That in every life's closing hour,
...

And all nature smiles serene,
The elements from your confines keep,
While from their dazzling sp...
...

Thy mighty hand is still,
The folds of slumberers hushed in glo m,
While fever-fire, vale and hill,
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And all nature smiles serene,
The elements from your confines keep,
While from their dazzling sp...
...

O Lord, we humbly pray,
Be Thy awful majesty,
...
Now is now Thy mercy see.

...in Thy strength to st...
...e tender mercies of Thy love,
...e o'er all our hearts to spea...
...longing after things above.

...may all these sorrows here
...t our illness be sanctified,
...ay (e)n Thy holy fear
...ver by Thy help aided.

THOS. O. SUMMERS.

News of the Week.

DOMESTIC.

...louis, Sept. 30.—Gov. Shepherd and President Mitchell, a...mber of the National Relief Committee of Washington, have arrived ...pperintend the shipment of supp... to the fever sufferers at towns ...g the Mississippi river below ..., cut from off from the outside ... by the stoppage of boats or ...

...steamer War Eagle was char... for the expedition, but contri...ons came in so generally that ...ther and larger boat will have to ...obtained. Thirty thousand dol...have already been donated for ...purpose, which it is expected ...purchase upwards of four hun...tons of food and supplies. ...he purchases will be made by ...n. Beckwith, United States com...sary, and the medical stores by ...ited States Surgeon Wieman. It ...xpected everything will be ready ...last Wednesday.

...NVER, Oct. 1.—Returns thus far ...eived indicate the election of the ...ire Republican ticket, by a major... over the combined Democratic ...d Greenback vote.

...ALVESTON, Oct. 2.—The News ...ial from Palestine says: the en... business portion of this city was ...troyed by fire this morning. Loss ...mated at $145,000. Insurance ...y slight.

...CKSBURG, Oct. 3.—Weather clear ...d warm; thermometer 92. Reports ...the country show continued in...ase of yellow fever. The disease ...ms to be spreading throughout ...ds and other counties. There ...eighteen or twenty cases at Delta, ... It has also appeared at Mer... Miss. Eight deaths here to day, ...white and two colored.

...RIDIAN, Miss., Oct. 3.—Two ...d defined cases of yellow fever ...e occurred here.

...TON ROUGE, Oct. 3.—Official ...low fever report for the twenty-...hours, ending at 9 o'clock this ...ning—deaths 10, new cases 52.

...CHMOND, Oct. 3.—Dean Stanley ...arrived here. He is the guest of ... Archer Anderson.

FOREIGN.

...SBON, Sept 30.—Five batteries, ...illery leave Portsmouth on Octo... for India. The second bat... of the 14th regiment, at Burrah, ...l embark at Queenstown for In... on Saturday next.

...dispatch from Sadaia says: All ...parati...n safe advancing with the ...most speed; several regiments ...ve already been mobilized, but the ...mmissariat Department requires ...nsiderable time for its completion, ...e army is enthusiastic and the ...ject of the native troops is a hair-...e.

...NDON, Oct. 2.—A circular signed ... all the Scotch banks has been ...ued, announcing that the City of ...sgow Bank will not open its doors ...day, and will cease to issue notes ... order to lessen the inconvenience to ...e public. Other Scotch banks will ...pt its notes as usual and redeem ... the note circulation of the bank, which it is stated will be three and one quarter million dollars. The failure has caused great excitement throughout Scotland and in the London Stock Exchange, where a heavy fall in Scotch railroad securities occurred in consequence of the pressure of Scotch holders to sell. The failure is generally attributed to its resources being locked up in bills, securities and deposits of various kinds that were not readily convertible.

Proclamation by the Governor.

STATE OF LOUISIANA,
Executive Department.

Whereas, It is not only right and proper, but the bounden duty of a people, visited by calamity and affliction, to recognize their dependence upon Almighty God, and to exhibit their faith in His power and mercy: and

Whereas, The prayers which have daily and hourly ascended to His holy Throne from the households of this stricken land should find simultaneous and public utterance:

Now, therefore, I, FRANCIS T. NICHOLLS, Governor of the State of Louisiana, do hereby recommend WEDNESDAY, THE NINTH DAY OF OCTOBER, Anno Domini 1878, as a day of FASTING, HUMILIATION AND PRAYER, and that every person within the borders of Louisiana should, on that day, repair to some place of public worship, and, there humbly invoke our Heavenly Father to stay His chastening hand and deliver us from the scourge which, baffling human skill and all that devotion, courage and charity can bring to its assistance, still spreads desolation throughout our own and sister States.

And I do further recommend that at such public service God's blessings be invoked upon those who have thus generously manifested their devotion, courage and humanity in these dark hours of our supreme distress.

In testimony whereof I have hereunto set my hand and caused the seal of the State of Louisiana to be affixed, at the city of New Orleans, this first day of October, in the year of our Lord one thousand eight hundred and seventy-eight, and of the independence of the United States of America the one hundred and third year. FRANCIS T. NICHOLLS.

By the Governor:
OSCAR ARROYO,
Assistant Secretary of State.

Relief Work.

It is a very difficult matter to arrive at an estimate of the number of people being cared for daily by the charitable associations.

In the communication of September 25 to the Secretary of War, the Howards say:

"We have to-day on our hands thus fed and tented 20,000 persons in this city alone."

The Young Men's Christian Association, under date of September 30, say:

"Upon examining our sick list, we estimate that there are 1500 families, comprising 7500 persons, that daily require rations, in addition to nursing, medical attendance, etc. This list is constantly increasing at the rate of about 100 per day."

St. George Society, under same date: "1650 families, aggregating 8250 persons, relieved by this society, exclusive of an average of 144 homeless men, fed twice daily, at the soup house; 450 individuals relieved by money, etc."

There is, besides the relief extended by the Peabodys, by the German, French, Italian and Spanish associations, about 38 or 40 in all.

"It appears probable that not less than 50,000 people in this city have been relieved in some manner, with money, food, medicines, medical attendance, etc., during the epidemic.

The figures given by the three societies specially designated above, aggregate 32,500 persons who have received attention. If the relief extended in points outside of the city be taken into consideration, some conception of the magnitude of the work going on may be formed.—New Orleans Picayune October 1.

How to Treat the Fever.

...Letter to the Citizens of the City of New Orleans, by a Practical Physician of the Last Epidemic.

NEW ORLEANS, October 1, 1878.

DEAR FRIEND—I have seen a great deal of fever in the city, and had it myself, so I thought it might be well to say a word in case any one *should* be taken down in your house.

Immediately that severe headache, backache, flushed face, red eyes, sometimes one, sometimes all appear, let the patient lie down.

Lie down and be covered up moderately. Keep arms under cover. Give sufficient oil to purge; need not be a severe purge; just enough to clean the bowels. Have the service made with a bed-pan, so as to avoid, above all things, the sitting up, which naturally brings exposure of the skin. Exposure of the skin and sitting up are both very bad. Do not change any sheets, or quilts, or mattresses, or shirts for three days. Keep on the socks or stockings. Give after the oil a mustard foot-bath, hot as can be conveniently borne, and restore the socks. Keep the patient lying down while you give the foot-bath, *under the clothes*—patient recumbent, bending the knees. Mind, no sitting up for any purpose whatever. All the work is to be done under the clothes.

Of course send for a doctor. When desired by the patient, cool wet cloths can be applied to the forehead. The great object for the first forty-eight hours is to procure and keep up a gentle perspiration. Nursing is ninety-five per cent. of the treatment. Do not let the patient see any signs of fear. Let cheerfulness be around, in action, in countenance, in voice. The patient will be restless, fretful and often angry at being kept under the clothes and at other things, but the nurse must keep a cool, imperturbable temper, watchful to cover a protruded arm or leg. Keep the forehead cool as long as it is agreeable to the patient, etc.

A good nurse is better than forty doctors. Keep drafts away, but not fresh air. The nurse may cool the lips with a teaspoonful of cool water, also with any cool tea—tansy, orange leaf. It will be the doctor's business to prescribe for the kidneys, watch the secretion or suppression of the urine, apply the useful mustard plaster to the stomach if it is threatened, and keep a professional eye upon the weak points of the general system. Do not let visitors pester the patient—talking to him or keeping up a murmur of talk in the next room, or sitting around his bed dressed up as if for a funeral. Speak to the patient when necessary, and answer his questions in a cheerful voice and manner. Do not let him sit up. The nurse or some substitute must never leave the room the first forty-eight hours, and must be governed by circumstances; only no fuss, no signs of fear, no faces a mile long and certainly no running away from it.

Not one out of twenty cases die if proper measures are immediately taken. Thousands of people here are brought through the fever by their families' nursing only.

It is a nursing fever strictly, when firmly taken hold of as one would a *bully*—boldly, if one would not have it sting. It is easily and successfully treated if taken in time, and seven-eighths of our best physicians have converted themselves into chief directors of nurses; only occasionally administering medicines.

Synopsis—Immediately LIE DOWN AND STAY SO. Open the bowels, the skin and, if need be, the stomach, in case a hearty meal has been taken. Keep from drafts; give fresh air, cool head applications, cool water, teas and temper, cheerfulness; no change of personal or bed clothing. Let the nurse's work be done under the coverings; give mustard foot-bath or baths, patient lying down. Use a bed-pan; no sitting up for six days, or until the doctor permits. Keep patient moderately covered. Keep friends from the bedroom or near it. Let him sleep if he wants to. In forty-eight hours the fever will break. Do not be afraid of its heel while on. If the body continues *dry* and *hot* sponge under the clothes with vinegar water and give a foot bath again. If feet get cold apply warm bricks, stones of bottles to them.

Fever once broken, see that it never comes again from sitting up, skin chilling from drafts or air exposure, over feeding, stimulating, talking to company or trying to walk around. All these things bring on a secondary attack, invariably worse, than the first. Fever broken, it is now a simple question of good sense on the part of the patient and nurse *if both* try, and friends do not interfere the doctor can guarantee a cure. Certainly, if experience is despised and contrary courses are pursued, contrary results will follow and failure will wait on fear and folly.

Fever broken, the valley is one of slow building up. If it is a one-day fever, it will require nine additional days to recuperate. A two-day fever requires eighteen more days. A three day fever demands twenty-seven days to reinstate the normal conditions.

After the breaking of the fever, the motto of the nurse in feeding should be, "Go slow," and when the nurse is no longer needed, say the tenth day, the patient and friends should adopt it for their's, if they would prevent all risk of having their work to do over again under very inauspicious circumstances.

Finally, have faith. Put your trust in God. If we fear Him we need fear nothing else. Good-by. Q.—New Orleans Picayune Democrat.

The growth of the nails is more rapid in children than in adults, and slowest in the aged; it goes on faster in summer than in winter, so that the same nail which is renewed in 132 days in winter requires only 116 in summer. The increase of the nails of the right hand is more rapid than those of the left; moreover it differs for the different fingers, and in order corresponds with the length of the finger, consequently it is the fastest in the middle finger, nearly equal in the two on either side of this, slower in the little finger and slowest in the thumb. The growth of all the nails on the left hand requires eighty days more than those of the right.—N. Y. Graphic.

There is joy among the angels over one sinner that repenteth more than over ninety and nine just persons that need no repentance. And apparently there is joy among evil men over one good man who falls more than over forty and nine but from whom no good was expected. But why should people and newspapers interested in the public good give more time to the one or two men who bring scandal into the Church than to the ten times nine hundred and ninety-nine who are faithful to their vows.—Christian at Work.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

At a meeting of the Board of Stewards of Carondelet Street M. E. Church, South, held September 16, the following resolutions were adopted:

Whereas, It becomes our sad duty to record, after a brief illness, the death of our friend and christian brother, J. H. Keith; and

Whereas, Our Sunday-school, Church and the christian community sustain a loss in the death of one who, from the fullness of his heart and the brilliancy of his talent, was ever cheerfully willing and active in the support of any object that called for the relief of the needy; therefore be it

Resolved, That while God has taken from our midst, in the vigor of life, our friend, we bow with submission to His decree, who doth all things well;

Resolved, That to his bereaved family we tender our heartfelt sympathies, and commend them to the mercies of an all wise and all powerful God, who is able and willing to heal their every sorrow;

Resolved, That a copy of these resolutions be furnished THE NEW ORLEANS CHRISTIAN ADVOCATE for publication, and that a copy be sent to the family of the deceased.

MRS. B. C. PATILLO, wife of Sam'l V. Patillo, was born in King George county, Virginia, May 28, 1825, and died in Greenville, Alabama, September 5, 1878.

My acquaintance with this good woman began in January, 1866. She was then living near Prattville, Autauga county, Alabama. It was her pastor during the four succeeding years, and had ample opportunity to know and admire her worth. She was an earnest christian.

I found her "a good Samaritan"—intense zeal for missions; true sympathy for the unfortunate; long night watches by the beds of the sick, testified how this woman answered the question, "Who is my neighbor?" I found her an all-hearted lover of her church.

This attachment was not with her a mere sentiment, airy and unsubstantial. It did not exhaust itself in words, but sought with diligence for means of practical expression. As her pastor I can recall scenes growing out of that feature of her life that glow with much of the beauty of that dear old picture in the gospel where Jesus turned his benignant eyes upon a timid worshiper and said: "She hath done what she could."

I found her the center of a pleasant home-life. A kind husband, loving children, comfortable surroundings were her's; yes, many of the sweet charities of home and prosperous human life.

In 1865 I removed to a distant field of labor, and for years knew nothing of her history. Last January, in assuming my present charge, I found myself once more her pastor. The sad history of the intervening years was soon told. Her husband had not escaped the general train of misfortunes that followed the civil war. Seven years since, hoping to arrest his failing fortunes, he removed to this place. It was a change, but not a change of fortune. The sky was still "dark with troubles"

"Unmerciful disaster followed fast and followed faster."

And when there came, at length, the mightiest disaster of all; when a fell paralysis seized the husband, and the last bulwark that shut the darkness out tottered to its fall, is it to be wondered at that the lurking gloom filled not only the sad home, but the very soul of the stricken wife? Of delicate frame and failing health, is it to be wondered at, that this "stranger in a strange land" lost amid this blackness the light of her burdened mind.

God, in his goodness, removed at length the cloud. The light of reason came back, and with it the light of a more blessed sun, the "sun of righteousness," to be eclipsed no more. The lips that cried in bitterness, "All Thy waves and Thy billows are gone over me," were once more able to exclaim, "my soul doth magnify the Lord, my spirit doth rejoice in God my Saviour."

But the bodily health was gone. Upon the decaying frame these years had done their work, and last Thursday morning the silver cord was loosed, and the spirit fled.

She is dead. The life given to God at twelve years of age, is now God's entirely.

A. J. S.—Baptist.

MRS. SARAH F. GERMANY, wife of H. H. Germany, died on Bayou Pontras, Point Coupee Parish, La., July 13, 1878, in the twenty-eighth year of her age.

The death of Sister Germany was very sudden. She retired at night comparatively well, and before the next day's sun had risen she passed into eternity. She left an infant daughter who survived her fourteen days, then joined its mother, where "parting shall be no more." Sister Germany was a member of the Methodist Episcopal Church South, and had been for some years. In all the relations of life she was controlled by christian principles. She was a woman of the attainments, whose influence was felt in any circle, and her loss will be great in the neighborhood in which she lived. The church has lost in sister Germany an efficient member, and her pastor a friend. But what has been our loss has been her eternal gain.

T. K. F.

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Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, OCTOBER 3, 1878.

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ROBT. J. HARP, PUBLISHER.

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Mutual Dependence.

We might suppose that a large city with its banks full of money, its stores stocked with goods, and its warehouses filled with provisions could sustain a blockade of a few months with small inconvenience and with little suffering. The fact is, however, that a few weeks of suspended intercourse and trade discloses an amount of destitution that is truly appalling. The laboring and sallaried classes are either thrown out of employment, or their wages are discontinued, and the multitudes who live by their daily earnings are at once in want. The members of a community can help each other in ordinary times when misfortune comes upon individuals here and there, but when the blow falls upon all at once, relief, if there be any, must come from a distance.

The resources for self-support in our cities and villages have been pretty well measured in many instances during the last two months, and those resources have proved to be wonderfully limited. Even in the agricultural sections, where the necessaries of life are supposed to be abundant, there would seem to be no means of sustaining an unwonted strain, of even a few days. Medicines, food, money are exhausted at once and there is the cry for outside aid. This may be partly owing to the panic engendered by the overwrought and excited imagination, and by the departure in haste of those who have the capital and the supplies.

The railroad strikes, something more than a year ago, exhibited very nearly the same condition of dependence. With no epidemic scourge prevailing, let a town be isolated for a brief period and a frightful destitution is developed.

It may be regarded as the outcome of our modern civilization, and as the result of those facilities of intercommunication which now tie the world together. There is a division of labor and also of products. The South must have Western flour and bacon, and the West must have our sugar, rice and cotton. Factories must have their operatives, there must be large classes of artizans, machinists and skilled workmen in connection with a thousand branches of industry. And so it has come to pass that every single community or neighborhood, and especially every town of any considerable size is dependent upon almost every other section. The clothing, provisions, medicines, implements are drawn from many and distant parts of the country and of the world. And these supplies are paid for in products of industry, mechanical or agricultural. Even a temporary isolation leads to immediate inconvenience, and shortly to absolute want.

Our national dependence is scarcely less than that of our local. With no markets in Europe and in other parts of the world for our manufactures, breadstuffs and cotton, there would be an immediate stoppage of nearly all business, and thousands of people would be without means of earning their daily bread. Capital would be idle, there would be a general financial crash, and from the plowman in the field to the merchant prince, all would at once feel the shock. England with all her wealth and almost unlimited resources, would be hopelessly ruined if cut off from the great markets of her colonies and foreign countries. Civilization in its highest development, with its telegraphs, railroads, steamships, its system of financial exchange and commerce, and with its rapid advance in machinery, manufactures and invention is a system of mutual dependence, by which all sections and countries are bound together.

It may be that there are certain evils necessarily connected with it. But for our railroads the present pestilence would never have spread as it has done, and if there were no communication with other countries there would be no epidemic here. But, on the other hand, we have the conditions most favorable for the spread of the gospel, and for the development of that universal brotherhood which is at length to make the world one in Christ. The help extended to the famine stricken in India could not have been given otherwise than through the channels of Christian government and civilization; and this help, we are told, has given a remarkable impetus to the reception of the gospel by the Hindoos. In every instance where the occasion to help the suffering has offered, there has been a gain of mutual good will and of friendship between the helpers and the helped. The moral effects of the aid extended by this country to Ireland thirty years ago are still fresh and fragrant. As the world advances in intelligence and in enterprise, communities and countries become more and more dependent upon one another. In one point of view it would seem to be both humiliating and calamitous, but in another it secures moral advantages which are of inestimable value.

It may pay, in the end, to assist the afflicted even in a business point of view, and it may be no more than an act of commercial justice, but as prompted by benevolence, all parties are benefitted. It is more blessed to give than to receive, but as the wheel of Providence revolves, those who are the receivers now, may be privileged to become the givers another day. The open handed liberality of other sections of our country in relieving our present distress, recalls the existence of something better and nobler than petty animosities and partizan vindictiveness. In the presence of so much genuine sympathy and such large material aid, there is the assurance of substantial peace and good will. Our quarrels and differences, so far as they have affected the true men of the North and South, have been rather on the surface, while beneath, the stream of humanity has been flowing with warmth and vigor. What is really superficial, temporary, and sometimes ignoble has given place to what is noblest and most permanent in the religious and moral manhood of the people. Our mutual dependence, especially as exhibited in times of trouble, is, after all, the strongest bond of union and friendship.

The Citizens' Duty.

It is not within our province as a religious and independent journal to indicate the party to be supported. We do however regard it the duty of every intelligent citizen to cast his vote. Religious men have a grave responsibility to meet in their endeavors to shape the political affairs of the country. Especially is this the case in the South where the multitude of the lately enfranchised can neither read nor write, and where a large voting element is utterly without the qualifications which voters should possess. The ballot of an ignorant and illiterate negro, who has neither property nor intelligence, counts as much as that of the heaviest tax payer and of the best informed man in the nation.

Then again the lowest and most corrupt classes, led and organized by professional politicians and unprincipled office-seekers and intent, not on the public welfare, but on the spoils, will certainly have their own way unless the better sort of people interest themselves in the affairs of the country. We regard universal and unqualified suffrage as a great evil and one that threatens the very existence of our institutions. If good morals and intelligence could preponderate in the character of the people there would be no danger, but as it is, and as it is likely to be, there is great peril. The only safeguard is in the active interest which good people and solid men take in the elections. Not to vote is a sin of omission. Even in the primaries and conventions where the candidates are nominated there are important spheres of influence that ought not to be neglected.

The fall elections are very important. Representatives in Congress are to be chosen, and the character of the new House will determine the fate of many vital questions. In Louisiana, and in some other States, a new legislature is to be called out fresh from the people. Will the moral and religious people of our State send men to our halls of legislation who will continue to tolerate that creation of legislative infamy, the Louisiana Lottery Company, and will they assist in electing men who are inimical to any restrictions upon the sale of intoxicating liquors, and the dissecration of the Sabbath? Considering how little our moral and religious men concern themselves in political affairs, it is not wonderful that our officeholders and law makers are so generally indifferent to those measures which most affect the common welfare. We must elect better men or continue to see the dearest interests of society sacrificed. Those who neglect to perform their duty as citizens in endeavoring to have good men nominated and elected certainly have no reason to complain when the State is misgoverned by weak, incapable and unprincipled men.

Every man who has the welfare of the country at heart should inform himself on public and political questions, and in reference to the character and views of those who are candidates for office. And he should cast his vote with as much devotion to conscience and duty as in the worship of his God. His duty as a citizen is not met by merely praying for the country and for them that are in authority. He must also work and vote. Faith herein is shown by work.

The public mind, just now, is absorbed in the great affliction that pervades this and other localities, but the day of election cannot be postponed, and men will be nominated and elected. The matter should not be left in the hands of base and irresponsible men. A bad government and a corrupt legislature would be a calamity only less than that which now temporarily rests upon us. Let our religious men and our intelligent citizens be alert, and let them do their duty.

Letter From Nashville.

Dr. Sargent writes to me from Montreal, September 21, 1878, an interesting letter, from which I extract a paragraph or two for the ADVOCATE. He says:

"To-morrow will be the fifty-sixth anniversary of my devotion to the ministry, and I am to preach at 11 A. M., in Great St. James Street Methodist Church, and I intend to allude to this fact."

This is a kind of Methodist Cathedral—a very large edifice. I believe the ministers who on that date were expected to wear the gown and bands, I presume the Doctor wore them on the occasion, as I have received a capital photograph representing him so arrayed. He looks very attractive and imposing in that "gear"—as Bishop Hooper would call it. I do not censure others for wearing it, though I have always declined to don it myself.

The Doctor says that he and the Rev. Mr. Coley, fraternal messenger from the British to the Canada Conference, became very intimate. He says:

"He is the theological head of Headingly College for training young ministers. He reminds me more of our great king of Wesleyan Methodism, Dr. Bunting, than any man I have met with—his air, his tones, his pronunciation, and in fact, everything about him, is *Buntingian*."

The Doctor wishes me to become acquainted with Mr. Coley, and we wish it were our privilege to know him. He says:

"L. Waddy, Q. C. and M. P., was introduced to me; he is the most important layman in Great Britain. He possesses the original parchment by which Mr. Wesley conferred on Dr. Coke, the Superintendency of the Societies of North America, and the authority to organize the M. E. Church in 1781. He is a Methodist of the third generation, and a local preacher. I knew Richard, his grandfather, Sam. Donsland, D. D., his father, President of Conference, intimately, and now I am acquainted with him and his son who is with him—four generations of the Waddys. This alone compensates me for coming to Canada; and did much to lift me out of the 'pit' into which the terrible influenza had plunged me for a fortnight. To-day I had a fair chance on the Ecumenical and Centennial; after meeting the Committees and helping them to frame their report. For the action I must refer you to the Daily Witness, which I hope will give all."

The Witness of September 23, simply says:

"Principal Nolles, from the Ecumenical Council Committee, reported in favor of holding such a Council, and that a Committee of seven be instructed to enter into correspondence with other Conferences in reference thereto. Adopted.

"Rev. Dr. Sargent, delegate from the Methodist Episcopal Church, North, said the scheme of an Ecumenical Council originated with Dr. Summers, one of the leading men of that church, and who had pronounced the Canadian brethren to be 'a noble band, of Methodists.' In 1876, (1878?) the Southern Conference had authorized a Committee to correspond and arrange for such a Council."

I do not know when I said that about the Canada Methodists—but I say now they are a noble "stock of religion," as Milton said of the Waldenses, though he used the adjective "ancient." I hope this Ecumenical Conference business will prove a success.

The Canada brethren did not repeal the test law of class meetings; but from the discussions had, it is clear that it is only a question of time—some things settle themselves.

Drs. Kelley and Sargent well represented our connection at the Canada General Conference, and they were delighted with the Canada brethren.

While my son was in the jaws of death in Memphis, I could pay but little attention to passing events. The terrible scourge absorbed nearly all our thoughts. College duties have called him home. His life was preserved as by a miracle. All his colaborers fell—he alone escaped; many of those who fell never rose again. Thousands of prayers were offered for his deliverance—they were answered. Praise the Lord. How earnestly do we pray that the scourge may soon cease in Memphis, New Orleans, and all other places where it has been experienced.

Next week's Nashville Christian Advocate will contain some of my son's "meditations" in the midst of the fearful scenes where he passed a month in jeopardy every hour.

THOS. O. SUMMERS.

Nashville, Sept. 25, 1878.

By Way of Consolation.

I know how difficult it is to administer comfort.

The real difficulty lies, not in want of tenderness, nor in an over-plus of indiscriminate kindness; but in this, the hand that bandages the wound must needs touch the sore; there is balm in Gilead, but to be effective it must be applied. Read for your comfort the ninety-first Psalm. In this Psalm there is the most tender conception of Infinite tenderness the human mind has ever reached.

The only way we can realize God as a comforting God, is by transferring to Him the best human goodness, exalted into divinity. Gather from amid the reminiscenses of your life the sunniest earth-angel that ever spent, in infancy, or youth, or manhood, the costly ointment of her saintly life upon you. Estimate her worth and influence. How utterly impossible the task! Yet we often think we have fathomed the heart of God!

Our sou's difficulty lies in the direction of realization. Only let the soul grasp, in some moment of severe loneliness, the affectionateness of God and the world becomes a Tabor, and life a transfiguration. There is nothing on earth beautiful enough, or sweet enough, or tender enough, or lasting enough, to shadow to the soul the outlines of its heavenly Father.

God is the aggregate of all goodness and beauty, tenderness and strength. The elements that David finds and sings of in this Psalm, are indispensible in all those who would benefit and bless mankind.

You have been staggered, stricken, smitten! One by one, objects upon which you hung your hopes, or centered your love, or from whom you gathered inspiration for your daily toil and task, have gone—the young, the good, the useful. Death, you said, has made unjust discrimination. Why not have drawn up his chariot at the pillows of the bed-ridden and poverty-stricken? Hunger-pinched hands would gladly have flung open the garret and hospital doors, and thousands, whose whole lives have been one great groan, would have welcomed death as God's friendliest angel. But no!

"Say not, my dear, O friend, and look at him,
The angel with the unchangeable wreath,
Passing descended, and with voice divine,
Whispered a word that only sounded death."

Now you are overwhelmed with sorrow. You cannot see anything to live for. The horizon of life, which a few days ago seemed to stretch away into an infinity of delight, is now contracted, and life, wedded to loneliness is severest torture. But there are far worse things than death! Life means danger, death means safety to the good. Don't look on the sepulcher side of death, look at it from the resurrection side. If you look into the grave at all, let it be to find angels. Remember, that death is always either for the good of the one taken, or some one left behind. We are more eager to kiss the feet of Christ in the cemetery than in the unbroken family circle. Don't multiply the world by one small mound of death and call it a swinging golgotha. It is not. The grave is the door-step to the Infinite. Thank God for death. Christ took that word into His two bleeding hands and crushed out all its horror, years ago. It is now a synonyme for heaven. In an old Wesleyan Chapel, where in boyhood I worshiped, the choir was composed of half a dozen singers, with men who played violins and bass viols. I shall never forget the Sabbath night that choir sang and fiddled, "There is a land of pure delight." It had been arranged as an anthem. When the choir and instruments came up in full blast to where "Moses stood," I expected they would have taken the Jordan at a bound, but, they stood stock still for a moment, as if appalled. Then a delicate soprano, all alone, tremulously waded into "Jordan's stream and death's cold flood," and for awhile I feared the result. At this crisis a bass singer and a bass viol came to the rescue; and then they all plunged in, and for five minutes it was "Jordan's stream, Jordan's stream, nor death's cold flood" over and over again, until there was nothing left but "death's cold flood." It drowned out all the sweet fields beyond; and I was heartily glad when at last, instruments in hand, they stood exaltant on the other shore.

O! how many christians there are, who in daily life imitate that old choir. They gather up all the pains and aches, sorrow and sicknesses, darkness and deaths of a life time, and harp on them unceasingly. In prayer meeting, and class-meeting, they feel specially called upon to recapitulate briefly their manifold tribulations. They magnify Jordan, that thread of a stream, until it becomes a Mississippi, turbid, impetuous, inundating, and exaggerate death's cold flood, until all hope is frozen out of life. They let fall out of the hymn of life the fact, that

"Infinite day excludes the night,
And pleasure chases pain."

ALFRED E. CLAY.

Prof. Magruder, writes us that the opening of his school, Collegiate Institute, Baton Rouge, will be postponed on account of the prevalence of the yellow fever. Notice will be given as soon as it is deemed safe for children to leave their homes or come to Baton Rouge.

President Andrews writes us that Jackson, La., has never been healthier than at present, and that Centenary College will open at the usual time, the first Monday in the month, October 7. Jackson is keeping up a strict quarantine against all infected districts. The local patronage will enable the College to organize, and students from a distance will come in in due time. Dr. Andrews states that letters for Jackson, La., must be sent by the river via Bayou Sara, as all mail matter by the ordinary route lies blockaded at Amite City.

We regret to see that the fever is increasing at Baton Rouge, and that its spread is wider and wider in Mississippi. It is reported to be in Jackson, Mississippi, and also in Meridian. But for the near approach, as we hope, of cold weather and frost, we should fear its becoming general throughout the States of Mississippi and Louisiana.

The fever in New Orleans has shown no decline for the last few days. We are having August weather, and in some sections of the city the epidemic is raging violently. For the 24 hours ending at 12 m. Friday, October 4, there were 51 deaths.

The Governor of Louisiana has appointed Wednesday, October 9, to be observed as a day of fasting and prayer. No doubt it will be duly observed by service in our churches, throughout the city and State. We are gratified that our Governor has called on the people to recognize the hand of God in their afflictions, and to appeal to Him for support and deliverance. It is an occasion for confession of sin, of hearty repentance, and of trusting to God in humble trust and dependance upon the Lord of hosts. In answer to prayer may He that dwelleth between the cherubim shine forth.

Errors.

The extract published last week from Bishop Wightman, was from a letter not to Mr. Coleman but to the columns of the Southern Christian Advocate.

The letter about the Kentucky Conference in our last number was written by our esteemed friend Bro. Thos. L. Mellen, of Natchez, Miss., not Mellow as the printer had it. But the compositor was not much to blame; lawyers as well as some others often write their names in a fearful and wonderful way.

Rev. John Mathews is up and about the house. His wife and eldest daughter are now sick with the fever. Both at this time, October 1, are doing well. Brothers Krauter and Bohmfalk, of the German ministers, are quite sick, but with good prospects of recovery. Rev. J. M. Board is still improving and will be out in a few days. Rev. Dr. Ahrens, of the German Church, and Rev. Tiff Foster, our pastor at Moreau street, though unacclimated, have not been attacked as yet.

Acknowledgment.

Rev. Henry D. Moore forwards us for the yellow fever sufferers, $5, contributed by Dr. John E. Crews, Eufaula, Alabama.

Books and Periodicals.

—"Jesus is coming" is the title of a little paper-covered volume of ninety-six pages, by W. E. B.; F. H. Revell, publisher, Chicago. The author advocates the pre-millennial theory.

NOTES on the SHORTER CATECHISM. By Alfred Nevin, D.D., LL.D. Philadelphia: Presbyterian Board of Publication.

Some things in this Catechism, we think, rather hard to explain and prove. Nevertheless the work is a good one for its purpose. The author gives arguments, scripture proofs, explanations of doctrine, and furnishes many very entertaining illustrations. The Presbyterians are very thorough in their catechetical drill. Methodists have something to learn from them in this respect. The volume is a 12mo. of 388 pages.

THESE LITTLE ONES. By Rev. W. Ham Scribner. Philadelphia: Presbyterian Board of Publication.

The volume treats of what God has commanded touching the church membership of children, and what he has promised concerning their salvation. The subject is developed and treated from the Presbyterian point of view, and as held in the Westminster Confession. The author is concise, clear and devoutly in earnest.

"DUTIES OF THE CHURCH MEMBER TO THE CHURCH" is a tract by Thomas Murphy, D. D., published by the Presbyterian Board, Philadelphia. It is an excellent treatise, and ought to be read by church members of every creed.

—Southern Cultivator for October also, the Farm Journal, for October have been received. These are both valuable periodicals, and specially useful to our Southern farmers and planters.

—American Agriculturist for October is as attractive as any number we have seen for a long time. Housekeepers, farmers and gardeners should never be without this valuable journal.

EPISCOPAL APPOINTMENTS FOR 1878.

CONFERENCE.	PLACE OF SESSION.	BISHOP.
Wisconsin	Fond du Lac	[illegible]
Denver	Las Animas	[illegible]
Western	Wyandotte	[illegible]
Missouri	Macon	[illegible]
Illinois	Bloomington	[illegible]
Kentucky	Shelbyville	[illegible]
Montana	Helena	[illegible]
Saint Louis	Carondelet	[illegible]
Columbia	Cuba	[illegible]
Cincinnati	Chillicothe	[illegible]
Tennessee	Clarksville	[illegible]
St. Louis	Charleston	[illegible]
Indian Mission	Muscogee	[illegible]
West Texas	San Marcos	[illegible]
Pacific	San Francisco	[illegible]
Holston	Knoxville	[illegible]
Arkansas	Russellville	[illegible]
N. W. Texas	Belton	[illegible]
Los Angeles	S. Bernardino	[illegible]
White River	Searcy	[illegible]
Virginia	Petersburg	[illegible]
Florida	Gainesville	[illegible]
Memphis	Paris	[illegible]
German Miss.	Industry	[illegible]
North Texas	Ferrell	[illegible]
N. Carolina	Charlotte	[illegible]
N. Alabama	Athens	[illegible]
N. Mississippi	Macon	[illegible]
N. Georgia	Marietta	[illegible]
Little Rock	Hot Springs	[illegible]
Texas	Chappel Hill	[illegible]
S. Carolina	Newberry	[illegible]
Alabama	Marion	[illegible]
Mobile	Thomasville	[illegible]
S. Georgia	Americus	[illegible]
Louisiana	New Orleans	[illegible]
East Texas	Tyler	[illegible]
Mississippi	Meridian	[illegible]
Baltimore	Salem	[illegible]

Publisher's Department.

MR. E. E. F. ROSS, one of the [illegible] of this paper, is now traveling [illegible] and East on business connected with [illegible]. Any attention shown him will be appreciated.

MESSRS. SOLSOM BROTHERS have one of the finest gun stores in the city. They have an advertisement in our paper to which special attention is called. Their new stock, which are from first-class manufacturers are guaranteed in every respect, and sportsmen generally should call and see the very fine assortment of arms. We commend them to our friends as gentlemen.

J. S. RIVERS, the well-known [illegible] at 71 Camp street, has had a reputation of being one of the most successful printers in the city. He does any work in the stationery line as well as can be done anywhere. He is prompt and reliable, and we commend him to our friends.

The Advertisement of A. Bird & Jowder will be seen in our paper to-day. Mr. Bird has been doing work for the Advocate with this office for years, and has given invariable satisfaction.

THE AMERICAN HOUSE, Biloxi, Miss., stands high with the traveling public. The proprietors, by an unvailing spirit of courtesy, and attending carefully to the wants of their guests, have made for it a reputation for their hotel. Those who have stopped at the American House

The Light of the Heathen.

Preaching on one occasion in a country village, and being anxious simply to answer the question, "Have not the heathen sufficient light?" his illustration was exceedingly simple and graphic. "I admit," said he, "that the heathen have some natural light; but they do not use even this aright. Now, suppose the whole family in a farmhouse, assembled round the large kitchen fire on a winter's evening, all peaceful and happy. Presently the stable boy opens the door and cries out, 'Master! the thieves are robbing the hen-roost!' Up they all start; the farmer rushes to his closet for a lantern; he lights the candle, runs out and, holding up the light nearly to his head, advances with cautious steps. The wheelbarrow has been left in the way, and over it the good man falls; and why? Because he has no light? No, because he used it improperly. Thus it is with the heathen."—Anecdotes by Rowland Hill.

MISCELLANEOUS.

MORE BUZZING IN YOUR HEAD, DEAFNESS, BLINDNESS, SPINAL TROUBLES.

Dr. J. H. McLean's

Liquid Substitute for Quinine

CHILLS AND FEVER CURE.

NEW DISCOVERY

An Antidote for Malarious Miasmatic Poisons. It Breaks up Chills, Fever, Bilious, Remittent, Congestive Chills, Dumb Chills, or Congestive or Typhoid Fever, Pneumonia, Sore Eyes, Intermittent Fever, Rheumatism, Etc. With Malaria in the blood the functions of the body fail to perform their proper duties, and Disease is the result. No other Medicine required, it is used alone.

Dr. J. H. McLean's Liquid Substitute for Quinine will break up the most inveterate case of Chills and Fever in the shortest time on record. Thousands of testimonials have been received by Dr. J. H. McLean, from persons who have used it in the Mississippi Valley. Thousands of druggists have ordered it by the gross, and sell it as fast as they can get it. Thousands of wonderful Magic Pain Killers have been sold in the Mississippi Valley. This new all-conquering Dr. J. H. McLean's Liquid Substitute for Quinine, will do more than all of the Magic Pain Killers ever sold in the Mississippi Valley. Try it. Be Rational. Take no Pain Killer. Take Dr. J. H. McLean's Liquid Substitute for Quinine, and be cured of Chills and Fever

MISCELLANEOUS.

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FOR TEN YEARS **Tutt's Pills** have been the recognized **Standard Family Medicine** in the UNITED STATES. Scarcely a family can be found from MAINE to MEXICO that does not use them.

A Single Trial Will Establish Their Merits.

DO THEY CURE EVERYTHING?

No. They are for Diseases that result from MALARIAL POISON and a DERANGED LIVER, such as Dyspepsia, Biliousness, Typhoid Fevers, Chills, Colic, Sick Headache, Choleraic Diarrhœa, Nervousness, Dizziness, Palpitation of the Heart, Neuralgia, Rheumatism, Kidney Diseases, Chronic Constipation, Piles, etc.

NATURE WARNS YOU

THAT YOUR LIVER IS DISORDERED

When you have a

Dull pain in Shoulder, Coated Tongue, Costive Bowels, Weight in the Stomach after eating, Sour Eructations, Aversion to Exertion of Body or Mind.

BE ADVISED, AND AT ONCE

TAKE TUTT'S PILLS.

The first dose produces an effect which often astonishes the sufferer, and in a short time follow an Appetite, Good Digestion,

SOLID FLESH AND HARD MUSCLE.

A sufferer says they are the

BEST PILL IN EXISTENCE.

DR. TUTT, I have used your Pills for Dyspepsia, Weak Stomach and Nervousness. I never had anything before to so much good in the way of medicine. They are as good as you represent them. **They are the best Pill in Existence,** and I do all I can to have others use their good efforts. J. W. HOLLEY, Decatur, Miss.

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An Agreeable Aperient and Refrigerant.

This well known preparation is highly recommended for DYSPEPSIA, HEADACHE, Sickness of the Stomach, Heartburn, and all complaints arising from Acidity, Biliousness and Malarial Fevers. It cools the blood and regulates the bowels. It is a favorite purgative, and its acidity and sweet taste render it refreshing and refreshing. Put up in 6 ounce bottles. Prepared by

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WE take this opportunity of informing customers and friends that the last installment of our fall stock of these goods (unexpectedly delayed a few weeks) has arrived, and is ready for inspection. An Breech-loading Shot Guns in our assortment to some comprises upward of 30 different styles and patterns, ranking through every desirable grade. These fresh importations can be confidently adduced lower than ever before, owing to present low cost of gold and sterling exchange, while as our old stock has been marked down to meet the shrinkage in value from the Civil War. Don't take our word for it, but call and see for yourselves, what you wish to buy now or not. **FOLSOM BROS.,**

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For mitigating coughs, colds, tickling in the throat, dry throat, etc., and in facilitating expectoration. Price, 25 cents, send by mail.

Both excellent preparations are for sale by all druggists, and by the proprietor, H. A. CASSEBEER, Apothecary, 57 Fourth avenue and 337 Sixth avenue, New York.

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The Great Southern Remedy for

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IS PURELY VEGETABLE, and can be taken without fear of any injurious result by the delicate as well as the robust in constitution. It purifies the *Blood*, stimulates the *Liver and Kidneys*, and eradicates every vestige of the above diseases. *Price*, $1. Sold by all druggists. Pamphlets, containing testimonials and valuable advice, sent *free* to any address.

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MISCELLANEOUS.

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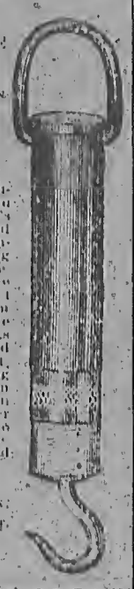

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NEW NO. 8

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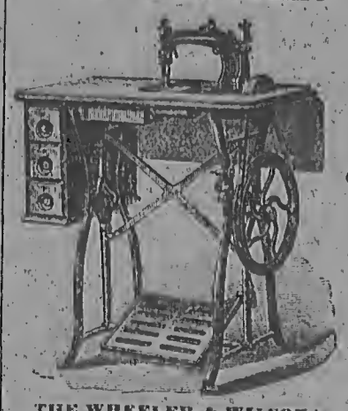

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It allows the work to run back from the operator.

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WE DO NOT WONDER.

We do not wonder that housewives who have been accustomed to use Dr. Price's Special Flavoring Extracts should turn in disgust from the trash often sold under the name of Flavoring Extracts, which stink smells and tastes like turpentine. Dr. Price's Flavoring Extracts have the taste and odor of the fresh fruits.

IMPORTANT NOTICE.—Farmers, Equitable and Others can purchase no remedy equal to Dr. TOBIAS' VENETIAN LINIMENT, for the cure of Cholera, Diarrhœa, Dysentery, Croup, Colic and Sea Sickness, taken internally. It is perfectly harmless; use with it according to directions, and externally for Chronic Rheumatism, Headache, Toothache, Sore Throat, Cuts, Burns, Scaldings, Bruises, Mosquito Bites, Old Sores, Pains in Limbs, Back and Chest. The VENETIAN LINIMENT was introduced in 1347, and no one who has used it but continues to do so, many stating it it was ten dollars a bottle they would not be without it. Thousands of certificates can be seen at the depot, speaking of its wonderful curative properties. Sold by the druggists at **50 cents.** Depot, 42 Murray street, New York. sp

Religious Notices.

THE Wilkie Springs camp meeting, Perote circuit, Eufaula district, Alabama Conference, will commence on Friday night before the fourth Sunday in September, 1875. All are invited to attend.

JAMES L. MATHESON, P. C.

THE camp meeting at George's Bethel will embrace the second Sabbath in October—beginning October 9. Preachers will be met at Chunchula, on the Mobile and Ohio railroad, and conveyed to the camp ground. There will be arrangements made for the conveyance of other visitors from the railroad at moderate rates. The meeting will be conducted on the self-sustaining plan. All preachers are invited, and ample accommodations will be provided for them.

O. M. ROPER, P. C.

THERE will be a camp meeting at China Grove, Pike county, Miss., beginning on the third of October next, known as the China Grove and Pearl River camp meeting. We have plenty of good water and camping ground, which we offer to the public free of charge, and cordially invite everybody to come and prepare for their own accommodation, as it will be strictly self-sustaining. There will be a lot for horses, and a boarding tent, for those who prefer paying the money, on very reasonable terms. Ministers of the gospel are earnestly requested to attend, for whom, with their families, accommodations will be made.

P. HOWARD,
L. W. CONRAD.

THE annual camp meeting at Asbury camp ground will embrace the fourth Sabbath in October, commencing on Thursday night before. The above named camp ground is located in the bounds of the Sepulga circuit, Prattville district, Alabama Conference. The meeting will be conducted on the self-sustaining plan—that is, all are expected to provide their own lodging and board. Ministers and their families will be provided for.

ROBERT SMITH, P. C.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FOURTH ROUND.

Jackson and Plains, at the usual	Sept. 15, 16
Wilkinson at Malwood	22, 23
Attala, at Siders	29, 30
Bethabara at Mount Carmel	Oct. 6, 7
East Feliciana at Pine Grove	13, 14
East Baton Rouge at Bethel	19, 20
Pickens at Pine Grove	26, 27
Williams	Nov. 2, 3
Woodville and District and Quarterly Conference	8, 10
Clinton	16, 17
Macedonia at Macedonia	23, 24
Bayou Sara, at Bayou Sara	30, Dec. 1
St. Francisville, at [illegible]	Dec. 7, 8

The District Conference in Woodville is postponed until November 8, 9 and 10.

JAMES A. GODFREY, P. E.

JACKSON DIST.—FOURTH ROUND.

Spring Ridge and Forest Hill	Sept. 14, 15
Rock Hill	21, 22
Raymond	28, 29
Madison circuit	Oct. 5, 6
Shuqualak circuit	12, 13
Canton circuit	19, 20
Brownsville circuit	26, 27
Jackson circuit	Nov. 2, 3
Yazoo circuit	9, 10
Tranquil circuit	16, 17
Silver Creek circuit	23, 24
Yazoo City station	30, Dec. 1
Carroll station	Dec. 7, 8
Jackson station	14, 15

F. M. FRATHERSTON, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Port Gibson	Sept. 14, 15
Fayette at Edom's	21, 22
Kingston	28, 29
Natchez	Oct. 5, 6
Rocky Springs, at Center Grove	12, 13
Cayuga, at Reeves' chapel	19, 20
Warren, at Frechtown	26, 27
Delta, at Fletcher's chapel	Nov. 2, 3
Mound Place, at Mound Place	9, 10
Rolling Fork	16, 17
Clover Hill and Calvary	23, 24
Vicksburg	30, Dec. 1

W. L. C. HUNSUCKER, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Pleasant Valley and Zion Hill, at Zion	Sept. 21, 22
Georgetown circuit, at Georgetown	28, 29
Bethel circuit, at [illegible]	Oct. 5, 6
Brandywine circuit, at Hebronville	12, 13
Beauregard circuit, at Hickory	19, 20
Scotland circuit, at Lake Ville	26, 27
Meadville circuit, at Neosho	Nov. 2, 3
Summit circuit, at Johnson Station	9, 10
Ragsdale circuit, at Ragsdale	16, 17
Brookhaven circuit, at Wesson	23, 24
Crystal Springs	30, Dec. 1
Hazlehurst	Dec. 8, 9

Reports for the year will be due at these Conferences from pastors, local preachers, trustees and stewards. Superintendents received and forwarded to the Appointing Committee in charge of the presiding elder.

W. B. M. LINSTEAD, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Meridian	Aug. 31, Sept. 1
Shubuta, at [illegible]	Sept. 14, 15
Enterprise	21, 22
Wayne at Lake [illegible]	24, 29
Paulding, at Hopewell camp ground	Oct. 5, 6
Decatur, at New Hope camp ground	12, 13
Philadelphia, at Bethel	19, 20
Waynesboro, at Waynesboro	26, 27
Lauderdale mission, at Spring Hill	Nov. 2, 3
Macon, at Macon	9, 10
McGowan, at Squire chapel	16, 17
Ellisville mission, at Hebron	23, 24
Lake [illegible] at Chunky	30, Dec. 1
Sterling Hill	Dec. 7, 8

JOHN A. ELLIS, P. E.

ALABAMA CONFERENCE.

MOBILE DIST.—FOURTH ROUND.

Franklin Street	Oct. 5, 6
Tomtmanville	6, 7
Citronelle at George's	12, 13
Stockton	13, 14
Pollard, Powhon and B. Water, at Coon Hill	26, 27
Okatumpa, at Bethel	Nov. 1, 2
Chelon	7, 8
St. Stephen's, at New Hope	9, 10
Pensacola	13, 15
Warrington	17, 18
Milton and Yellow River	20, 21
Grand Bay, at Mt. Elim	Dec. 1, 2
St. Francis Street	7, 8

Local preachers and trustees will please have their reports ready. Stewards, make earnest, honest *efforts to settle* with your pastors.

S. H. COX, P. E.

BUFFALO DIST.—FOURTH ROUND.

Reuben	Oct. 26, 27
Pea River	Nov. 1, 2
Newton	9, 10
Enon and Midway	15, 17
Perote	19, [illegible]
Villula	24, 24
Glennville	25, [illegible]
Henry	29, [illegible]
Columbia	Dec. 1
Ozark	Dec. 3, [illegible]
Clayton	[illegible]
Willie Pond	[illegible]
Eufaula	[illegible]

The Stewards are requested to make a full settlement with their preachers on this round. *They know their duty—let them perform it.*

HENRY D. MOORE, P. E.

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12 Preserve Plates	2 Covered Dishes
12 Butter Plates	2 Vegetable Dishes
12 Tea Cups and Saucers	1 Meat Dish
12 Coffee Cups and Saucers	2 Pickle Dishes

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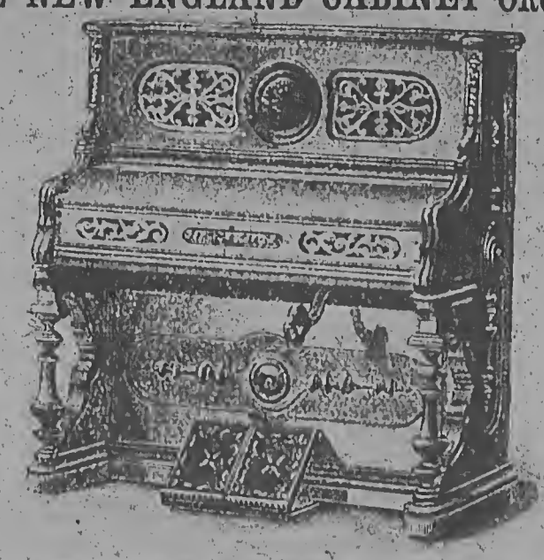

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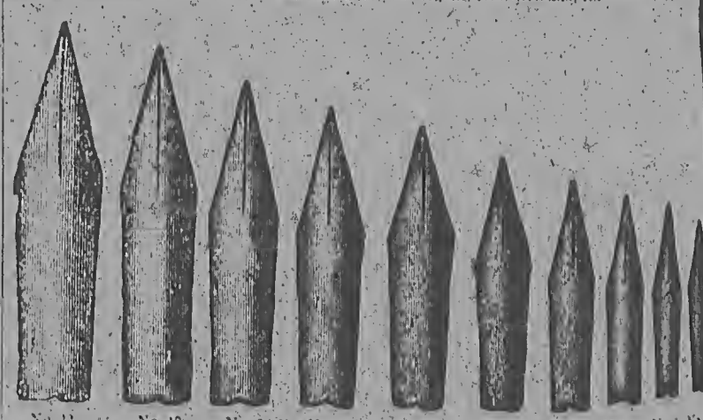

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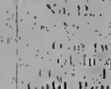

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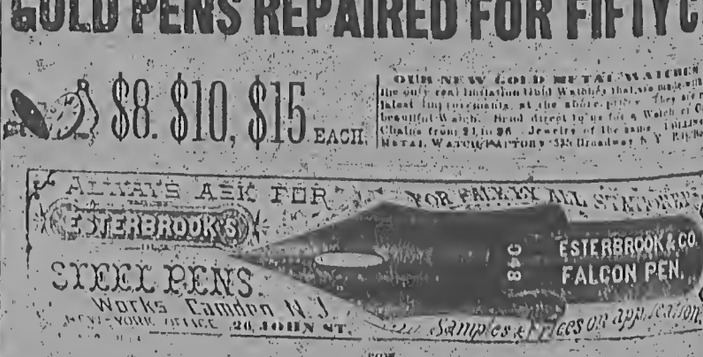

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M. P. CREAMER & BRO'S.,
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JOSEPH GILLOTT'S

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, OCTOBER 10, 1878 NO. 41.

GOD EVERYWHERE.

"Ask that your joy may be full."—John xvi. 24
"Rejoice evermore."—Rom. v, 11.
"Peace in the Lord always."—Phil. iii, 1.

Everywhere, for God is everywhere
His children need not roam;
He seeks them ever come,
Tis sin to find their home.

Everywhere, for Rest is everywhere
Since we have our rest,
In Him forever blest,
All welcome to His breast.

Everywhere, for Peace is everywhere
Beyond the jar the peace
Which brings joy's true increase,
And ends all warfare ceases.

Everywhere, for Work is everywhere
Where God finds His rest,
In His works at best,
Most like Him the most blest.

Everywhere, for Love is everywhere
Seen by we all can prove,
The only as to His above,
To reach the life above.

Everywhere, for Christ is everywhere
Who all beauty lives,
Who by he freely gives,
Which all change outlives.

Everywhere for Glad ever where
And Him and His to praise
Who satisfies always,
Whose service Rapture.

—Anne Ballen.

News of the Week.

DOMESTIC.

WASHINGTON, Oct. 6.—A dispatch to the Surgeon General from Holly Springs reports the situation there unchanged. Fever deaths to date , and great destitution.

A mulatto named Stone cut the throats of his wife and sister-in-law last night. Neither is expected to live. Cause, jealousy. Stone narrowly escaped lynching by the crowd which followed him to the police station.

The Adjutant General to-day received a telegram from Gen Sheridan announcing that the Cheyenne Indians were closely pursued by the troops. Reports were also received that the Indians at Spotted Tail Agency have left the reservation and are committing depredations in the surrounding country. The situation regarded as serious.

ST. LOUIS, Oct. 6—A special to the Globe-Democrat from Topeka says: The Indians who recently went north, after crossing the Kansas Pacific Railroad, struck to Decatur county and raided the settlements here. Their main depredations were on Sappa Creek. Every residence for twelve miles was plundered of all cattle stampeded, and what of crops was left by the Indians has been eaten up or destroyed by the stock. The number of the killed is not yet known.

JACKSON, Miss., Oct. 6—Yellow fever epidemic here. Fifty cases to date; nine deaths, all white.

JAS. D STEWART.
President H. A.

VICKSBURG, Oct. 6.—Thermometer 88. Slightly cloudy all day and to-night. Reports confirm continued spread of the fever through the country and at Delta, La.

Three interments to-day, only one of them from Vicksburg. Miss Sarah H. Sweet, one of our oldest citizens, died this morning at Beach Grove, near Vicksburg, of pneumonia.

THOMPSON, Oct. 6—Thirty new cases, one death, a five year old daughter of Gov. Nicholls.

MEMPHIS, TENN., Oct. 7.—Among the new cases reported to night are Mrs. Robert Britton, Miss Carrie Plant, Mrs. Lippold, and the wife of the late Rev. E. C. Slater. Eighteen physicians of the Howard Medical Corps report 97 new cases.

VICKSBURG, Oct. 7.—Four deaths in the city; six from the immediate neighborhood. Among the new cases to-day is Dr. H. Shannon.

The telegraph office at Greenville, Miss., is closed. Operators all down with the fever.

BATON ROUGE, LA., Oct. 7.—111 new cases and 11 deaths of yellow fever are officially reported, with one physician to hear from, for the 48 hours ending this morning.

The scourge is steadily and constantly doing its work now, and there is no prospect of abatement as yet. The weather continues hot and oppressive. A great many cases are reported as doing badly.

HOLLY SPRINGS, Oct. 7.—The number of new cases yesterday was 18, number to-day 8; number deaths yesterday was 3 to-day 2; and are as follows: Miss Allen, George Strother, Mrs. Howcraft, Jacob Mohl and one other. This shows a marked abatement in the disease, and the physicians say that at the close of the week the fever will be entirely under control.

MOBILE, Oct. 7.—Since October 1 the Board of Health reports 8 new cases and 3 deaths, of which 1 was a case previously reported and 2 were of the 8 cases reported since the first instant. 4 cases now under treatment.

GALVESTON, Oct. 7.—A News special from Mason, Texas, October 6, says: Information has been received of Indian raids near Junction City. Three girls and a boy, named Dowdy, were killed on Johnson's Fork, Guadalupe River. Reports from the surrounding country show that the Indians are stealing stock and murdering settlers. A general raid is feared.

CHATTANOOGA, October 8.—Four deaths reported and twenty new cases, among the latter Drs. G. A. Baxter and E. M. Baird. Weather unfavorable, but the disease is still in its first quarter. A camp has been established on Bald Knob.

GRAND JUNCTION, TENN., Oct. 8. Three new cases; no deaths to-day.

At Lagrange, Tenn., two deaths and four new cases.

DECATUR, ALA., Oct. 8.—About forty sick, many with fever.

MEMPHIS, Oct. 8—noon.—The weather has settled warm, which is favorable to further spreading of the disease. From 6 o'clock last night until noon to-day twenty-two deaths are reported by the undertakers.

BATON ROUGE, Oct. 8.—Official report of yellow fever for the twenty-four hours ending this morning at 6 o'clock: New cases, 47; deaths, 4.

PORT GIBSON, Oct 8.—No deaths in town since Sunday's report. A few cases and but few to leave the fever. News from the country is fearful. The following whites have died since last report: Dr. Thomas Young, Bernard Newman, son of Louis T. Newman, John J. B Randell, Bertron Purnell Ben Humphreys, Jr., son of Hon. B. W. Humphreys, Mr. Stewart, and Mr. Shannon on G. W. Humphries' place, two named Goosehorn—mother and son—and Rev. S. R. Berton. At least forty whites have died of yellow fever in the country. The number of deaths of colored persons not known, but many more than of whites.

FOREIGN.

BERLIN, Oct 6.—It is stated that Emperor William will resume the reins of government immediately upon the passage of the Socialist bill.

LONDON, Oct. 6—A dispach from Simla says: The British troops occupied Jamrood, and subsequently stormed the fortress of Alemujed in Khyber pass. Several of the hill tribes have joined the English.

LONDON, Oct 6.—Lord Chelmsford, who was Lord Chancellor under Earl Derby's administration, and who retired in 1865, died yesterday in the eighty-fourth year of his age.

Dr. Austin's Treatment for Yellow Fever.

The following course of treatment for yellow fever was furnished by Dr. W. G. Austin of New Orleans, to his daughter-in-law, who is in the interior of the State, and who requested it for her own guidance and use in case of attack. Believing it may be of use to others not familiar with the disease, we have obtained a copy for publication. By its possession valuable lives may be saved. Dr. Austin has had an experience of many years in yellow fever epidemics, and has had remarkable success in his practice.

MY DEAR DAUGHTER: I send you by your request my treatment of yellow fever this year.

When the patient complains of headache, backache, and has flushed face and injected eyes. Sometimes one, sometimes all these symptoms appear and has more or less fever with chilly sensations, put the patient to bed under cover consisting of two blankets, keep arms under cover, give a purge of calomel say ten grains, followed by castor oil in eight hours afterwards. This practice of calomel first, I find best in the country or even city, if there is malaria in the system. In ordinary cases where the tongue is clean castor oil is sufficient.

The object is to empty the bowels well and slightly stimulate the liver. Use the bed-pan. Never under any circumstances allow the patient to sit up or raise his head from the pillow—it excites restlessness and the nervous system never recovers from it. I have the back, over the kidneys, well rubbed with spirits of turpentine, and where I find any reason to suspect kidney trouble I would add one-half teaspoonful of spirits turpentine to the oil or even one teaspoonful will not be too much. DO not change the clothing on bed or patient for five or six days, and in a bad case, let them remain longer. Give immediately after the purge is given a mustard foot-bath, hot as they can have it, put the bath tub in the foot of the bed; the patient laying on his back with his legs drawn up so he may rest easy for the half-hour that the feet remain in the bath. At the same time he should drink orange leaf tea hot through a glass tube, or a sick cup that is used to drink out of lying down. The drink of hot orange leaf tea should be given every half hour, or as often as the patient calls for drink, until the first twenty-four hours are past. Then the patient will have tired of the warm drinks and require cold, and they should by all means be given. After the first or second foot-bath a hot brick, wet with vinegar, can be occasionally put to the feet wrapped up in a piece of flannel, merely to keep up a gentle perspiration for at least forty-eight hours. After this, *one* blanket should be taken off and a sheet and one blanket or a counterpane should remain. About this time your patient will become restless. *Never give* any opiate to quiet him, but resort to sponging with tepid vinegar and water every half hour, until the fever entirely subsides, which will vary this year from forty to seventy-two hours. Nervous heat which is sometimes taken for return of fever can be easily quieted down by giving cold water injections, sometimes stupid, depending upon the temperature of the skin. These water injections I would recommend daily throughout **the critical days. I generally keep** them, the bowels pumped full. Some of the water must absorb and prevent to some extent this kidney trouble that has destroyed so many patients this year. If brandy and beef tea readily absorb by enema why should the cold water fail to do so? Keep your patients from drafts, and close all openings that will let in north wind, allowing your patient fresh air sufficient to keep the room at a proper temperature. Keep the forehead cool while the head is hot or painful with very cold water applied with a cloth to the forehead. If you can get it, ice water is preferable, if not to be had, use the cold well water. After the pain leaves, keep the head cloth on if agreeable to the patient.

After the patient has been purged give one-half drop of "Fleming's Tincture of Aconite every hour until the *fever* leaves unless the aconite disagrees with the stomach. Should it produce nausea *stop* it at once. Apply a blister (Cantharides) over the stomach if the patient complains of a load or heavy feeling there. This blister should always be covered, after spreading the ointment, with pulverized camphor to prevent strangury. It should be kept on eight hours to get the specific effect of the Cantharides. In every case where the patient is taken with a cold, sore throat, or cough I invariably give chlorate of potassium, twenty grains dissolved in one ounce of water. Dose, teaspoonful every two or three hours, this chlorate, protects the mucous surfaces and prevents glandular swellings about the neck which often proves fatal in yellow fever. The chlorate of potassium can be given at any period of the disease when the stomach is not irritable. It never irritate the stomach. After the first twenty-four hours of sweating small quantities of orange leaf tea or cold water should be given at a time so as not to overload the stomach. Just as soon as the fever leaves the patient one teaspoonful of milk and half teaspoonful of lime water should be given every hour so as to feel of the stomach and prepare it to take larger doses of nourishment. This must be done gradually one, two, three teaspoonsful until you get up to a tablespoonful of milk, beef tea or chicken water, gradually increasing until you can give toast and tea, soft boiled eggs, broiled chicken, etc. When the fever leaves the patient I find good brandy or whisky the best stimulants, in teaspoonful doses, gradually increased as the stomach will bear it. During convalescence small quantities of light ale may be taken with advantage. No one should be allowed in the room of the patient, but the nurses—no *friends under any circumstances should be admitted*. The motto "deliver me from my friends" should be strictly adhered to during an attack of yellow fever. If the patient does well he may sit up for a short time on the tenth day. After he has been up ten days he should take five or six grains of Quinine every morning to give him strength and prevent a relapse, and this should be kept up for some time. Always keep cheerful around the patients, say nothing to discourage, and everything to encourage.

Bright faces in a sick room are better than medicine. When the patient sleeps never wake him to give any thing, but when he does wake, if he is exhausted, give him stimulants, or nourishment, providing the fever is broke.

If your little daughter should get down I would give her five or six grains of calomel followed in eight hours by one large tablespoonful of castor oil and give but one quarter of a drop of aconite, she being six years old. Of course any doses above are intended for adults. You have my permission to make such use of this hurriedly written paper as you may think proper.

Your affectionate father,
WM. G. AUSTIN.

P. S.—I give you in another slip what I use for sick stomach or belching and also for black vomit.

FOR SICK STOMACH OR BELCHING.

Rx. one drachm (60 grains of Bi-Carb. Soda, Mint water, Peppermint 8 ounces, Cherry Laurel water 1 ounce. Mix.

Dose—Teaspoonful every time they belch or are sick at the stomach—even if they vomit it will frequently stop it.

FOR BLACK VOMIT.

Creosote 30 drops, Bi-Carb. Soda 1 drachm, Mucilage, Gum Arabic 4 ounces. Mix.

Dose—Teaspoonful every time they vomit.

Of course you use dry mustard to rub with and apply the plasters to extremities if they are too cold or have clammy perspiration using brandy at this time freely.

WM. G. AUSTIN.

The late Mr. Justice Byles had most shrewd and ingenious manner of adapting stern and unyielding facts to the most clever theory of reference. We recollect the conviction before him at Exeter of a lady who was perpetually stealing trifling articles from the shops she patronized. Being "called upon" for judgment, her counsel argued that she was the victim of *Kleptomania*. "Kleptomania?" asked the judge, in the most innocent manner; "what *is* kleptomania?" "A disease, my lord," said her counsel, "the subject of which is uncontrollably addicted to larceny." "Oh, I see, said the judge; "and a disease, sir, which the judges are sent on circuit, as physicians to cure. *My* prescription on the present occasion is twelve months' imprisonment with hard labor!"—Belgravia Hour.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

OUR DEAR LITTLE ELLA ONCONE, died of diphtheria, near Fort Jessup, La., on the 6th of August, 1878, aged four years, four months and twenty-eight days. Our only comfort in giving up our precious little jewel is that she has gone to be with the angels in the bosom of the loving Saviour.

Her father, J. M. FRANKLIN.

CHARLES HOLLAND, born June 6, 1837, died in New Orleans, March 11, 1878. He was a true and loyal Mason, ever extending the hand of charity.

Resolved, That in the death of Brother Holland the neighborhood and Lodge have sustained a great loss; and though we cannot record any heroic deeds of his during his life, to gain the applause of public sentiment, yet we can say that he was a good, law-abiding citizen; benevolent, respected and esteemed by all who knew him; he was a devoted husband and an indulgent father.

Resolved, That in this severe affliction we humbly submit to Him who doeth all things well and cannot err. We hope that he has passed through the gate into the temple, made with hands, eternal in the heavens.

Resolved, That we sincerely condole with his widow and orphans, and tender them our sympathies in this their great bereavement, trusting to Him who hath said that He will be a husband to the widow, and a father to the fatherless, for comfort and consolation.

Resolved, That the members of New Ireland Lodge No. 215 wear the usual badge of mourning for thirty days from this date, and that a copy of the above preamble and resolutions be transmitted to his bereaved family, and same be recorded in our Lodge minutes, and a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

W. L. DILLEY,
L. E. BOSTYN,
W. A. GERMANY,
Committee.

BROTHER SILLERIC KINDRIC died May 6, 1878. He had completed his three score years and ten less one month. Bro. Kindric was a true man in every respect; his character spotless; his efforts for good constant and unceasing. He was instant in season and out of season, always abounding in the work of the Lord. He was nearly years a member of the Methodist Church, to which he was sincerly devoted, while he loved every holy, and especially religious people, he was peculiarly attached to his own, and the church of his choice. For many years Bro. Kindric was an official member in the church. As class leader none excelled him in diligence, faithfulness and gentleness. His firmness of character and untiring zeal won for him great success in this office. He also filled for many years the office of Steward. In that responsible and important relation he evinced his true worth to the church; his seat was never vacant; at quarterly meeting he was always able to make a good report. he was liberal himself, and by his liberality he incited others to imitate his example. His rule was to use every exertion to raise the assessment of his church, and if he failed he would make up the deficiency.

In the death of Brother Kindric, Concord Church has lost one of its best members, and we may safely say Springer Circuit one of its best officials, still more Conecuh county one of its best citizens, and the State of Alabama one of its truest patriots.

ROBERT SMITH.

MISS L. A. NORTHRUP was born in Autauga county, Ala., April 10, 1818; she died in Elmore county, which was formerly Autauga, July 22, 1878, being in the forty-first year of her age. She lived in the same county all her life, except four years in Bibb county, Ala. She was converted and joined the church at about the age of eighteen years. She was never known to shrink from duty, but was always at her post. She has ever been zealous in the discharge of her duty to her church, unless providentially hindered her pew was never vacant. She was zealous in the work of the Sunday-school. Among her last words were, tell Mr. C. please not let the Sunday school go down; don't let the church go down, for these are my delight.

She visited the sick, clothed the naked, and administered to the wants and necessities of the poor as well as she was in her power. She rebuked evil speaking and tale bearing, and all kinds of sin where ever she found it. She was happy in God, was always happy. Her perfect love to God cast out her fears. She rejoiced ever more.

She was one of those marked as a perfect woman, and we can truly say her end was peace. With a few hours warning she called the family and friends around her bed-side and instructed them what to do and how to do it. After her last work was to pray the unconverted to flee from the wrath to come, and admonishing the professed to the discharge of duty, saying, "Meet me in heaven," she said to her physician, "My work is clear and bright; I am going in peace with God and man, what have I to fear?" Last of all she exclaimed, "I see angels."

A. J. COPELAND, L. P.

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The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, OCTOBER 10, 1878.

REV. LINUS PARKER, D. D., Editor.

ROBT. J. HARP, PUBLISHER.

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The Duty of Pleasing.

There are cynical and half brutal natures that take an evident satisfaction in crossing the desires and thwarting the plans of others. They are rough, uncouth and disobliging in their intercourse for no other apparent reason than that they like so to be. It is a way they have of asserting their individuality and independence, or of taking their revenge for the selfishness and wrong which they imagine the world has shown towards them. Those who have through long and severe struggles attained to wealth, and feel themselves masters of the situation, are often harsh and inconsiderate in their dealings with subordinates, and with those who have been less successful in life. They sought to please when there was an object, and when there were selfish ends to gain, but when secure in their wealth and position, they became domineering, and repellant. Prosperity often mars the manners and destroys the amiability. The outward department becomes worse as the man's circumstances become improved.

There are also stern types of morality, and even of godliness—men and women in their way, both benevolent and devout who regard it as a sin to make themselves perfectly agreeable. They act as if they feared some danger in the ordinary amenities of social intercourse, and as if remembering to be courteous would somehow compromise their high calling, and stain the garments of their christian profession. Their principles are good, they are staunch in asserting them, and conscientious in making them as repulsive as possible to those of a different persuasion. As the carnal mind is enmity against God, and as the cross is foolishness to the natural man, they would, as they believe, be chargeable with wickedness to attempt to conciliate the world. There is offence in the cross, and it is a mark of fidelity in the christian that he make himself other than agreeable to the worldly. So far from seeking to please, they would regard such a course as a betrayal of the grace of God. They are religious scolds and zealots who are really better than they seem. They are such saints as children are afraid of, and such as christians of a dunmer mould respect rather than love.

The art of pleasing, as it exists in society, is for the most part selfish. True politeness is the expression of benevolence in little things. In social intercourse, and in all our relations with one another, it is a thing of great value. A right minded and intelligent christian must be polite: Charity "doth not behave itself unseemly." And yet the pages of Chesterfield exhibit the hypocrisy, and the immoral designs, which are often underneath the garment of outward elegance and decorum. The money shaver is the blandest of men until he gets his victim in his power. It pays for the dealer to show his wares with a smile upon his face. The good salesman is the man of good manners. We are indebted to sharp competition for three-quarters of all the politeness that is shown us in business intercourse and on the thoroughfares of travel. To make headway in society, in business, or in politics, people must be affable. Popularity is cultivated as the means to the attainment of selfish ends, and as the path of success in securing wealth, influence and honor.

It is not unlikely, however, that with the most of people, it is pleasant to please. If no self-interest is sacrificed thereby, they would rather make themselves agreeable than repulsive. They rise above indifference and would rather impart pleasure when it is in their power to do so. It may be akin to selfishness, and it may be something better. It may not spring from any high principle, but, if a wild flower, it has a certain beauty and fragrance. We meet with teasing, hectoring spirits now and then, but they are the exceptions, and with them, humor is largely in the ascendant. It is their way of giving and receiving pleasure.

We come out of all these aspects of the subject to the high christian assertion of the duty of pleasing. Paul was a gentleman indeed, and in his inspired moods he was careful to say: "Let every one of us please his neighbor for his good to edification," and he points to the perfect example when he declares: "For, even Christ pleased, not himself; but as it is written, the reproaches of them that reproached thee fell on Me." This was a principle of action in all his intercourse with men. He was probably the most courteous and affable man of his age. There was nothing gruff or boorish about him. He writes to his brethren and cites his own uniform course: "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God; even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." We know not how the christian duty of pleasing could be set forth more completely. The end is purely a benevolent one, divested utterly of the hollowness and selfishness which often taint the elegancies and courtesies of worldly intercourse.

Christians do well to study this masterly exhibition of a duty which, in its highest import, is too much neglected. No principle is to be compromised, no truth is to be surrendered, and yet we are to seek to please, to make ourselves as attractive and agreeable as possible, and with the single purpose of benefiting our neighbor. "Not seeking mine own profit, but the profit of many, that they may be saved." The art of pleasing is not to be surrendered to human vanity, selfishness and venality, but it is to be appropriated and sanctified as a means of bringing souls to Christ, and of winning them from the service and bondage of sin.

However the principle may apply to the minister of the Gospel as influencing his intercourse with the people and the manner of his pulpit ministrations, it is also very suggestive in its adaptation to our every day christian life. That the children of the house sometimes become averse to instruction and worship, and regard the Bible as the most dismal of books, may not be their fault altogether. There has been stern parental discipline and peremptory insistence upon obedience, but the element of pleasing has been overlooked. Religion and especially religion at home, is a thing of beauty, but it has not been made so. Our neighbors have no good opinion of our faith, because we have taken little or no pains to add something to their happiness by such considerate attentions as would secure their friendship. Our course may have been such as needlessly to awaken opposition and excite prejudice. We have been dogmatic rather than kind; we have been harsh in tone and censorious in spirit, forgetting that "the sweetness of the lips increaseth learning."

The Christ-like man will study how to please his neighbor for his good to edification. He will please that he may lure him to the cross, and bring him to Christ. He will endeavor to catch men with this godly guile, and to lead them to the sanctuary by the strong but silken cords of love. The school of Christ is a school in which the duty of pleasing stands out prominently. The law cannot be silenced, sin must be exposed and rebuked, and the world's enmity must be encountered, but the unselfish and earnest purpose to make men better and happier is a mighty force in the christians' work.

Rev. John D. Simpson writes us that the Clanton Camp Meeting, Alabama, closed on Wednesday night, September 25th. It was a real old-fashioned meeting in which there were wonderful displays of divine power. On Sunday between fifteen hundred and two thousand people were on the ground, and the best of order prevailed throughout. The preaching was excellent and attended by the outpouring of the Holy Spirit. There were about fifty conversions, and twenty-five accessions to the church. We join in the writer's prayer: "That we may see many returns of such times."

From Jackson, Louisiana.

MR. EDITOR: The quarantine of the mails by the Mayor of Clinton has deprived us of the weekly visits of the ADVOCATE for about two months. Its absence makes us feel as if some important member of the family was off from home. The ADVOCATE is necessary to our comfort. We get a mail once a week by the river; will you please ask Bro. Harp to have the package of ADVOCATES for Jackson, La., sent by the river mail, and we think we will get them. If any of our friends see this communication, they may also send their letters via Bayou Sara. All letters sent by the ordinary mail route lie blockaded at Amite City.

Our village and community have been healthier this summer and fall than usual; a strict quarantine against all infected districts is kept up, and we trust that we shall escape the contagion altogether.

The exercises of Centenary College will begin as usual on the first Monday in October, the 7th day of the month. Doubtless there will be a small attendance at first, as the quarantine will prevent all students from infected districts from coming in; the local patronage will enable us to organize, however, and we will be ready to receive other students as they come in. They can enter at any time. Those who see this may know that they can come forward as soon as they may deem it safe to travel; we are perfectly healthy here.

We have been kept in painful suspense about our brethren in the fever regions, one paper reporting them dead, and another saying they were convalescing; even now we do not know surely whether some are living or dead. Our earnest prayers have gone up for them, and our deepest sympathies have been elicited in their behalf. May heaven speed the day when the sombre plague cloud shall be blown away from the land by the invigorating breezes fresh and crisp from many big white frosts.

C. G. ANDREWS.

Jackson, La., September 30, 1878.

OUR PRESBYTERIAN MINISTERS.

We are pained exceedingly to learn that Rev. M. W. Trawick, pastor of the Canal Street Presbyterian Church of New Orleans, died of yellow fever on Tuesday, October 8. Not long ago one of his children died, and his wife who was convalescent, on the death of her husband relapsed and died a few hours later. Both were buried at the same time on Wednesday, October 9. Mr. Trawick was popular and beloved, an excellent preacher, a diligent pastor, and unusually esteemed by all classes and denominations. In his conscientious devotion to his work, he has fallen in the prime of life being only forty years old. His death will be felt as a sad calamity, and he will be mourned by all our churches. We tender to his church our deep sympathy in this hour of their great sorrow.

Rev. Mr. Flinn of the Franklin Street Memorial Presbyterian Church has had an attack of the fever but we are glad to hear that he is recovering.

Rev. Mr. Witherspoon, of the Presbyterian Church in this city, has had a number of cases of the fever in his family, but all have recovered. Mr. Witherspoon himself has been in good health, and has made himself exceedingly useful in ministering to the sick and destitute.

The other Presbyterian pastors here, Drs. Palmer, Markam and Smith have kept up throughout the epidemic although severely taxed by their unusual and onerous duties.

We have expressed our views with considerable fulness on the subject of pastoral duty in connection with epidemics. As a rule we think the pastor should stay. There are circumstances however that may justify a different course. As we have in a previous number referred to Rev. Dr. Thompson, Protestant Episcopal, of this city, it is just to state that we have learned that he was in bad health and ordered away by his physician before the fever made its appearance. Of the two or three ministers of our church in Mississippi who have been censured we have assurance that there were strong and sufficient grounds for the course which they took. If any man's sense of duty differs from our's we have no controversy with him. He must be fully persuaded in his own mind. We have been careful to judge no one, to condemn no one. Every one must stand or fall to his own Master. Public opinion, and we believe also the conviction of christian people, demand that the pastor face the peril. This heroism and self sacrifice is expected of him. They cannot ordinarily be evaded without detriment to the cause of Christ.

REV. P. H. MOSS.

This beloved minister, pastor of our churches at Monroe and Delhi, La., has no doubt gone to his reward. He died at Delhi, of yellow fever while in the performance of his ministerial duties. We have, as yet, no particulars as to the exact date and circumstances. He was we suppose about thirty years of age, and came to Louisiana from the Alabama Conference, two years ago the approaching December. He was a very popular and useful preacher, wholly devoted to his work, and such a pastor as was everywhere in demand. He was married last spring. In due time we suppose there will be an obituary sketch furnished. His promising and useful career has been cut short, but he was sane and true to the last, and fell as every faithful minister should wish to fall, in obedience to the call of duty and humanity. Deeply do we mourn his death; sadly do we think of the loss that has fallen upon his family and upon the church.

The fever commission consisting of Dr. Bemiss of New Orleans, Dr. Cochrane of Mobile, and Dr. Lloyd Howard of Baltimore, held its first session in this city on Monday, October 7. Great expectations seem to be entertained in regard to the results of the commission. We have no doubt these gentlemen will gather up a vast array of facts touching the history and progress of the prevailing epidemic, and possibly they may arrive at certain conclusions satisfactory to themselves. But when they are done we shall be just as much at sea as ever concerning the cause, preventives, and treatment. It is however a most worthy and humane object for which this commission has been organized and some good will be done, if in addition to what is known, there shall be a clear setting forth of what is not known. About as much is known of yellow fever as of any other fever, or of other infectious diseases, and it is about as successfully treated in places accustomed to its prevalence.

Rev. Dr. Watkins sends us the following concerning the fever in Jackson, Mississippi:

JACKSON, MISS., Oct. 7, 1878.—We are fairly into the yellow fever. Up to this date 14 have died (white), there are 30 whites and 20 colored sick, 5 new cases to-day. Our Bro. Joseph L. Labitter, died on the 5th. He was one of our most useful citizens and a valuable member of the church.

W. H. WATKINS.

Bro. Sawyer writes us that Benjamin Wilkinson, son of the lamented Rev. John Wilkinson, died of yellow fever in Baton Rouge, October 3, aged eight years. He has gone to join his parents in the better land. Very touching and beautiful were his dying words. He was a young but a true soldier of the cross. A brief notice from his pastor will appear in the ADVOCATE hereafter.

Acknowledgment.

We have received from Rev. J. T. Lumpkin, pastor of M. E. Church, South, at Culpeper, Va., $10 25 contributed by members of his charge, for yellow fever sufferers. Other contributions have previously been made by the same generous people. We have turned the above amount over to the Young Men's Christian Association of this city.

Dr. H. F. Johnson wishes us to say that Whitworth College will not open till October 30. He writes us that Brookhaven and vicinity continue remarkably healthy. It is hoped that by the last of the month travel on the railroad and by other routes will be safe.

The following report of yellow fever in New Orleans is up to 12 m., Wednesday, October 9. Deaths for the last twenty-four hours, 42; new cases, 413; total number of cases, 10,929; total number of deaths, 3,303.

The day of fasting and prayer, Wednesday, October 9, was generally observed. It was a rainy day but good congregations assembled in most of the churches.

The Illinois Conference, Bishop Kavanaugh presiding, closed September 16. Six were admitted on trial, two had died, and three located. Net increase of church members 509; Sunday school scholars 389.

A little while, O heart,
With sorrow breaking;
A few more hours of night,
And then comes waking;
And lasting comfort shall be given
When breaks the golden day of heaven,
After a little while.

I know not any pleasure of sense more exquisite than a draught of cool, clear water when you are thirsty; but few things are more insipid than water when there is no thirst. It is thus that Christ and His salvation are very sweet to one, and very tasteless to another.—William Arnot.

Books and Periodicals.

AMY AND MARION'S VOYAGE AROUND THE WORLD. By Sarah B. Adams. Boston: D. Lothrop & Co. 16 mo., 390 pages, $1 25.

This handsome volume, from the pen of the daughter of a distinguished Boston clergyman, is the record of a trip around the world in an East India merchantman, made a year or two since by two young ladies, one of whom was the author. Sailing from Boston, the first land touched was San Francisco. From there, after a brief stay, the voyagers proceeded to Honolulu, thence to the Chinese coast, where the cities of Hong Kong, Canton, Singapore, Amoy, Shanghai and Macao were visited in turn. The ship then sailed for the Philippine Islands; and at Manila, one of the loveliest and most picturesque cities of the Southern Pacific, two or three happy weeks were spent. From that port the homeward course was taken, the usual doubling the Cape of Good Hope and sailing up the African coast. The story of the voyage is gracefully and vividly told. The illustrations which accompany the text are made doubly interesting from the fact that they are engraved from photographs procured on the spot and brought home by the author.

Frank Leslie's Sunday Magazine for November has been received. It is profusely illustrated and contains the usual variety of entertaining and instructive reading matter.

—In "The Preacher" and Homiletic Monthly" for October, "The Complete Preacher," and the Metropolitan Pulpit and Homiletic Monthly are combined in one large Magazine. The combining of these publications in one is an excellent measure. Rev. I. K. Funk, Editor; Published by the Religious Newspaper Agency, New York. Price, per year, $2 50.

Napoleon and the Private.

It is said of Napoleon that while he was reviewing his army one day, his horse became frightened at something, and the Emperor lost his rein, and the horse went away at full speed, and the Emperor's life was in danger. He could not get hold of the rein, and a private in the ranks saw it, and sprang out of the ranks toward the horse, and was successful in getting hold of the horse's head at the peril of his own life. The Emperor was very much pleased. Touching his hat, he said to him, "I make you Captain of my Guard." The soldier didn't take his gun and walk up there. He threw it away, stepped out of the ranks of the soldiers, and went up to where the body-guard stood. The captain of the body-guard ordered him back into the ranks, but he said, "No! I won't go." "Why not?" "Because I am Captain of the Guard." "You Captain of the Guard?" "Yes," replied the soldier. "Who said it?" and the man pointing to the Emperor, said, "He said it." That was enough. Nothing more could be said. He took the Emperor at his word. My friends, if God says anything, let us take him at his word. "He that believeth on the Lord Jesus Christ shall not perish, but have everlasting life." Don't you believe it? Don't you believe you have got everlasting life? It can be the privilege of every child of God to believe and then know that you have got it.—Moody's Anecdotes, by McClure.

Lord Nelson.

In my boyhood days it was my privilege to listen to the thrilling stories of ocean life from the lips of a British tar who had served under Lord Nelson. My hero will be remembered by those who were acquainted with the interior workings of Nathaniel Tufts' old tin-shop, in Malden, five-and-forty years ago. He was a perfect specimen of the ideal man-o'-warsman; his voice like the murmuring of a conch-shell; his gait like the waddle of a duck; his trowsers having a need to be hoisted over his hips every time he spoke, and his appetite for grog and tobacco of the keenest and most appreciative. He was on board Nelson's flag-ship at Trafalgar, and in the course of that battle the terrific thunder of the marine artillery almost entirely destroyed his hearing. He might be called as deaf as a post. He said that Admiral Lord Nelson had a heart as tender as a woman's. To see a brave man flogged gave him as much pain as was given to the culprit himself. When all hands were called to witness punishment, Nelson would crawl up on the outside of the gathered squad-officers, and there stand, with his chapeau pulled down over his eyes, until the scene was over. Once upon a time an old forecastle man, and helmsman, was upon the black list for drunkenness. He stood at the gangway waiting his turn to be lashed to the grating. At length his name was called—"John Murey!" He was a man of honorable record; of many years; and of long service. "Is there not one to speak a word for poor Jack?" he cried, as the boatswain started to remove his frock. "Gentlemen!" exclaimed Nelson, looking around upon his officers, "Will not one of you speak? Then I will speak: Avast there! Belay where you are! Officer of the deck, call all hands below!" Then to the quivering sailor he said, at the same time extending his hand: "Jack, when the battle comes, think of me!" A month later an old sailor appeared at court, bearing dispatches and captured battle-flags, and a letter of commendation from a dying hero. It was Jack Marey, brave, true, and loyal; and he went back to his duty with a quartermaster's warrant.—New York Ledger.

MARRIED.

PIRTLE—RODGERS.—September 18, by Rev. Chas. F. Evans, at residence of A. A. C. Rodgers, the bride's father, in Bluff, Ark., Mr. John A. Pirtle to Miss N. Rodgers.

EPISCOPAL APPOINTMENTS F 1878.

CONFERENCE.	PLACE.	BISHOP.
W. Virginia	Parkersburg	Pierce
Denver	W. Las Animas	Wightman
Western	Wyandotte	Doggett
Missouri	Macon	Doggett
Illinois	Paris	Doggett
Kentucky	Shelbyville	Kavanaugh
Montana	Helena	Pierce
S. W. Missouri	Clinton	Wightman
Louisville	Cadiz	Doggett
Columbia	Rossburg	Pierce
Tennessee	Clarksville	Wightman
St. Louis	Charleston	Kavanaugh
Indian Miss.	Muscogee, C N	Doggett
West Texas	San Marcos	McTyeire
Pacific	San Francisco	Kercher
Holston	Knoxville	Wightman
Arkansas	Russellville	Kavanaugh
N. W. Texas	Belton	McTyeire
Los Angeles	S. Bernardino	Kercher
White River	Searcy	Wightman
Virginia	Petersburg	McTyeire
Florida	Gainesville	Pierce
Memphis	Paris	Kavanaugh
German Miss.	Industry	Pierce
North Texas	Ferrell	Keener
N. Carolina	Charlotte	Keener
N. Alabama	Athens	Pierce
N. Mississippi	Macon	Kavanaugh
N. Georgia	Marietta	Paine
Little Rock	Hot Springs	McTyeire
Texas	Chappell Hill	Doggett
S. Carolina	Newberry	Keener
Alabama	Mobile	Pierce
S. Georgia	Thomasville	Kavanaugh
Louisiana	New Orleans	McTyeire
East Texas	Tyler	Doggett
Mississippi	Meridian	Keener
Baltimore	Salem	Paine
		Wightman

Publisher's Department

MR. E. E. F. ROSS, one of the of this paper, is now traveling through the and East on business connected with the CADE. Any communication which will be ated.

OPTICIANS.—Messrs. R. & J. advertise their microscopes in this edi the paper. They are dealers in a goods as telescopes, marine glasses, tacles, barometers, &c., and are re town, and well posted as to the needs of customers. We advise all those inte in optical instruments to correspond this firm.

AMERICAN CHILLED SHOT.—H ters and those who deal in hunters' mat should read the advertisement of The Sparks in regard to the above-named The shot tower at which these are made founded in 1808, and has the reputat being possibly the best in America sometime advertiser. A. Dolan, agent for New Orleans and [illegible] order.

THE KEWANEE MANUFA Company advertise their Agricul Mill in our paper to-day. Th used to great advan[illegible] planters of the South, and [illegible] pense than steam, or [illegible] pumping water for [illegible] would be especially [illegible] a good breeze could be [illegible] as would also be the [illegible] We advise our [illegible] attention.

THE AMERICAN HOUSE, [illegible] Miss., stands high with [illegible] The proprietors, by an [illegible] courtesy, and attending [illegible] wants of their guests, [illegible] reputation for their house [illegible] stop at the American House.

PERFORATED CHAIR SEA Messrs. Gardner & Co. are [illegible] the popular perforated chair seats [illegible] there has been a large demand for [illegible] cially in the South. Chair [illegible] parties who wish chairs and settees [illegible] order should write to this firm and [illegible] one's. Those living in [illegible] bad, a more comfortable [illegible] above. For particulars, see the [illegible] ment.

BRAIN WORKERS.

Clergymen, lawyers, physic [illegible] professional men of all classes of [illegible] the use of Dr. Price's Cream Baking [illegible] Powder, is the best. The formula [illegible] and sent free to the [illegible] the cases of small profit [illegible] depending upon it.

BUSINESS NOTICES.

DR. WILLIAMS' [illegible] OINTMENT AND [illegible] has effected more and [illegible] cures of [illegible] than any other [illegible] Ointment and Pills [illegible] the use of these [illegible] Ointment [illegible] from the smoking [illegible] the [illegible] Pills [illegible] DINAY & CO., [illegible] sale by all druggists.

POZZONI'S MEDICATED [illegible] ION POWDER is acknowledged [illegible] believe no one can [illegible] one month [illegible] tion that does not [illegible] or leave black spots in the [illegible] apply it to infants who have [illegible] safety of immediate relief. [illegible] tions. Price, 50 cents and $1 per box. For sale [illegible] gists, and at depot, 607 North Ninth [illegible] Louis (Lindell Hotel.)

QUEEN OF THE OVEN.

A biscuit made with Dr. P Cream Baking Powder is [illegible] the oven. So light, white and [illegible] breakfasting on biscuits [illegible] Cream Baking Powder, what more [illegible] (date sale bill, or grumble because [illegible] him for money.

The Rev. Dr. Jeter, of Richm told this story at his own expe Many years ago an artless [illegible] whom I casually met, said to me hear you preach every Sunday. are the greatest preacher I ever hear.' 'Ah,' said I, 'you have I suppose, heard Mr. M. pre (At this time Mr. M. was attra great attention by his sermo 'Yes,' he replied, 'I have heard M. several times. He is a preacher; but he is not so gr preacher as you are. You hav mournfullest voice of any man I did hear.'

A Hindoostanee work on music that "music is the painfully acq art of speaking very loud in a voice."

Mount upward! Heaven is won by pra Be sober, for you are not there!

MISCELLANEOUS.

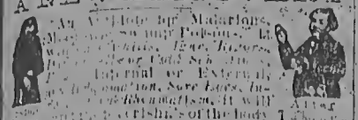
NO MORE BUZZING IN YOUR HEAD, DEAFNESS, BLINDNESS, SPINAL TROUBLES.

Dr. J. H. McLean's

Liquid Substitute for Quinine

CHILLS AND FEVER CURE.

A NEW DISCOVERY



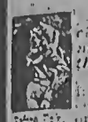
No other Medicine required, it is used alone.

DR. J. H. McLEAN.

A NEW PRINCIPLE! A NEW WAY!

Dr. J. H. McLean's

COUGH AND LUNG-HEALING GLOBULES.



Before Tak. After Tak.

Take no more medicine down to the Stomach to go up to cure the Lungs.

Before Tak. After Tak.

DR. J. H. McLEAN'S

Celebrated Catarrh Snuff

Before Tak.

After Tak.

READER, ARE YOU AFFLICTED?

MACHINERY, TIES, ETC.

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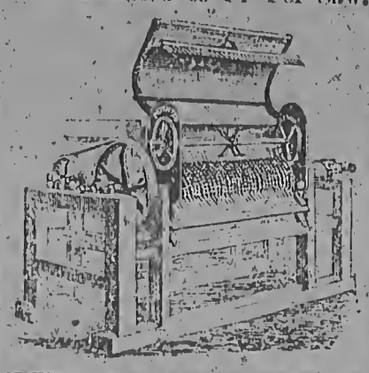
"Revolving Head" Cotton Gin

PATENTED JULY 18, 1877.

Price Reduced to $4 Per Saw.



THIS GIN has been in use for the past five seasons, and several recent improvements have been added. It obviates all friction at the ends of the cotton box, prevents the roll from breaking, and gives a **Larger Yield of Lint from the same Amount of Seed than any other Gin in use.** The Revolving Head lightens the draft and causes the Gin to run faster with less driving power, thus doing a great deal more work within the same time, while economizing steam or animal power than any other Gin. The seed being ginned very close, the length of the staple is increased producing cotton on this account of a greater market value. This improved value, given by length of staple, with extra production of lint added, to increased amount of work done more than covers the cost of the Gin in every 50 bales ginned. Testimonials sent by mail on application.

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WE SOLICIT ORDERS for Portable or Stationary Steam Engines, Corn Mills, Saw Mills, Cotton Presses and Machinery delivered at railroad depots or river landings.

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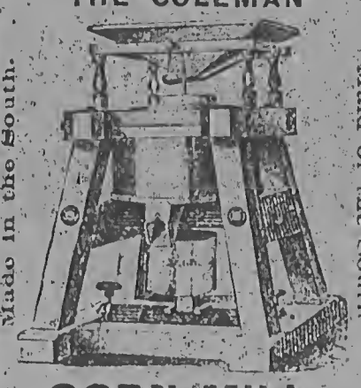

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CORN MILL,

VICTORIOUS at every Fair from New York State to Texas over thirty-three different competitors, during the past twenty-eight years. Awarded the only gold Medal ever awarded to any Corn Mill in the United States. Simple, strong, durable and cheap, with solid French burr Stones. Made by

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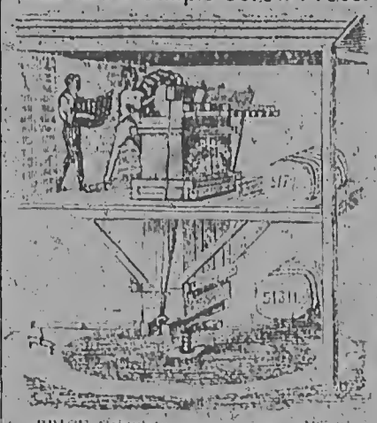
Coleman's Simple Screw Press.



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Weight Iron Screw 7 inches in diameter. Packing 9 cubic feet. Simple, strong, durable and guaranteed to pack a 500 lb. bale. Send for circular. Manufactured by

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STRONGEST AND CHEAPEST TIE IN THE MARKET.

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RELIEVES IMMEDIATELY.

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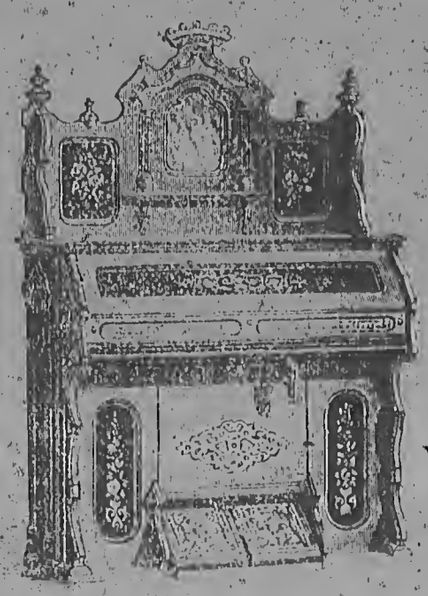

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T. H. MAUGHLY."

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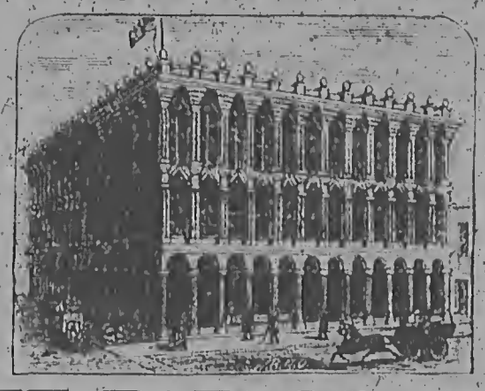
R. M. & B. J. MONTGOMERY,

FURNITURE EMPORIUM,

Corner Camp and Poydras Sts., New Orleans.

FEATHERS.



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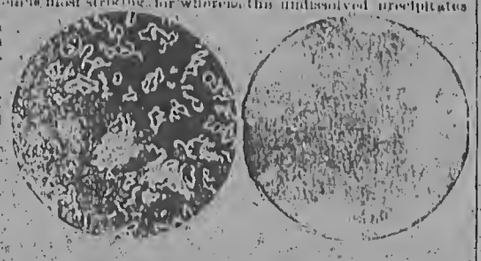
FINE BED-ROOM SUITS IN WALNUT, MAHOGANY AND ROSEWOOD, WITH FRENCH PLATE IN ARMOIRS and Dressing Cases.

Fine Dining Room, Hall and Library Suits, Fancy Cabinets, Stands, Desks, Tables and Chairs. A large assortment of FRENCH PIER MIRRORS. A full line of Office Furniture. A large stock of Medium and Common Furniture, suitable for the country trade. Goods delivered free of charge.

MILK OF MAGNESIA

IS THE best preparation known for all disturbed conditions of the stomach. It immediately and certainly cures DYSPEPSIA, INDIGESTION, HEARTBURN, SOUR STOMACH and HEADACHES caused by acidity of the stomach. The pleasant taste and entire freedom from disagreeableness of this preparation renders it very valuable for infants, requiring no persuasion to induce them to take it. It positively prevents Curd forming in the stomach, and will act as a laxative when most required. It is also peculiarly adapted to females. The smoothness of this preparation and its perfect solubility are made fully apparent in the following illustrations. They represent a fractional part of a single drop magnified 25 diameters. The first the celebrated Magnesia as taken with water. The second the *Milk of Magnesia* now universal. The difference is shown to be most striking, for whereas the undissolved precipitates



are left in the drop of celebrated Magnesia, are exhibited with terrible distinctness, the Milk of Magnesia has all the appearance of a steady water, entirely free from the objectionable precipitates, in the drop as directed.

Be sure to get MILK OF MAGNESIA. Ask your druggist for it, and do not accept what he may say is just as good, for it is entirely different from all other preparations of Magnesia. The compounds and tablets are not friendly to it, and with this preparation can obtain explanatory circular by addressing

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For sale by all the first class merchants.

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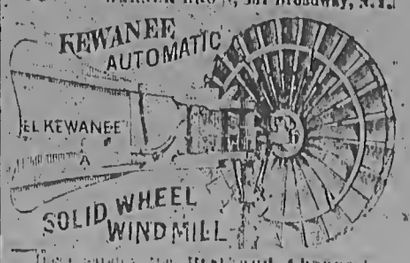

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in the Kidneys, Liver and Bladder. It is now for the first time offered to the public. Secure for the manufacturer's address, full pamphlet, testimonials, &c., to the LITHONTRIPTIC COMPANY, No. 401 Union Place, New York City. Sold by druggists.

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DO THEY CURE EVERYTHING?

No. They are for Diseases that Result from MALARIAL POISON and a DERANGED LIVER such as Dyspepsia, Bilious and Typhoid Fevers, Chills, Colic, Sick Headache, Chronic Diarrhœa, Nervousness, Dizziness, Palpitation of the Heart, Neuralgia, Rheumatism, Kidney Diseases, Chronic Constipation, Piles, &c.

NATURE WARNS YOU

THAT YOUR LIVER IS DISORDERED

When you have a

Dull pain in Shoulder, Coated Tongue, Costive Bowels, Weight in the Stomach after eating, Sour Eructations, Aversion to Exertion of Body or Mind;

BE ADVISED, AND AT ONCE

TAKE TUTT'S PILLS.

The first dose produces an effect which often astonishes the sufferer, and in a short time follows an Appetite, Good Digestion,

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A sufferer says they are the

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Dr. TUTT: I have used your Pills for Dyspepsia, Weak Stomach and Nervousness. I never had anything to do me so much good in the way of medicine. They are as good as you represent them. They are the best Pill in Existence, and I do not see how I can do without them.

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CITRATE OF MAGNESIA

An Agreeable Aperient and Refrigerant.

This well known preparation is highly recommended for DYSPEPSIA, HEADACHE, Sickness of the Stomach, Heartburn, and all complaints arising from Acidity, Bilious and Malarial Fevers. It cools the blood and regulates the bowels. It is a favorite medicine for children and its acidity and sweet taste makes it exciting and refreshing. Put up in 6-ounce bottles. Prepared by

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Superior to Mineral Waters, Seidlitz Powders, Etc.

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is the most beautiful thing in style and perfect in tone ever made. It has the celebrated Concert stop, which is the imitation of the Human Voice, and two and a half Octaves of bells in unison in perfect harmony with the reeds, & their effect is magnificent & electrifying. WATERS' CLARIONA, OR CHESTRAL, CONCERTO, VESPER, CENTENNIAL CHIMES, CHAPEL and COTTAGE ORGANS, in Unique French Cases are in every respect FIRST CLASS.

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Rooms, with board: [illegible] per day.

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IS PURELY VEGETABLE, and can be taken without fear of any injurious result by the delicate as well as the robust in constitution. It purifies the *Blood*, stimulates the *Liver and Kidneys*, and eradicates every vestige of the above diseases. *Price*, $1. Sold by all druggists. Pamphlets, containing testimonials and valuable advice, sent *free* to any address.

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A NEW TREATMENT for the cure of chronic diseases by a true process of re-vitalization.

REMARKABLE CURES have been made in *Consumption, Asthma, Catarrh, Bronchitis, Dyspepsia, Headache, Rheumatism, Neuralgia*, and the various forms of ailments which come from *nervous depression*.

LOSS OF VITALITY *is the great cause of complaint, and especially in the case of those who are recovering from acute diseases, the overruling effects of climate*, and especially IN SOUTHERN LATITUDES, *is the chief cause* which attends convalescence, and which dooms so many to permanent invalidism.

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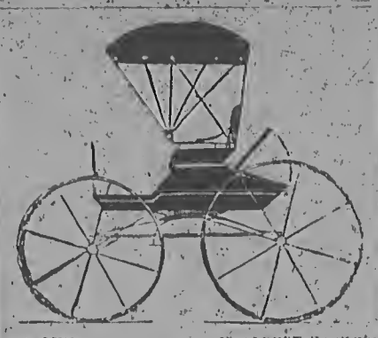

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Always on hand a full assortment of first-class goods, at prices which defy competition. Call and examine my stock before purchasing elsewhere.

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A BEAUTIFUL USEFUL and EASY-SELLING ARTICLE

Wanted by every Farmer, Hunter, Trapper, Fisherman, Sportsman and Every Family.

The most perfect scale ever invented. It is graduated from 2 oz. to 5 lbs., is about the size of a man's forefinger, weighs only 2 oz., and can be carried in the pocket without encumbrance. These handy articles are ready to hand at every turn, carrying and delivering what. The novelty, beauty and usefulness of the article ensure success. By an ingenious contrivance this little wonder is so arranged that both Gold & Silver may be so adjusted as to give the exact weight of matter weighed without disturbing the weight of the receptacle in which the matter is weighed—an advantage possessed by no other scale. Each new design patented prior to sell. Each scale is heavily nickel-plated, and will be sent post paid on receipt of 25 cents.

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Sole proprietor and manufacturer.

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Remember that for all Affections of the THROAT AND LUNGS **Lapelaire's Indian Turnip Pectoral Balm** is the most remedy combining efficiency in action with agreeable palatableness. Price 50 cents. Every bottle warranted. Sold at all well-assorted drug stores and by the proprietors, 24 and 26 Elysian Fields street, Mobile depot—DuBois & Co., 20 Water St., St. Louis depot—Richardson & Co., 500 N. Main st. 5p

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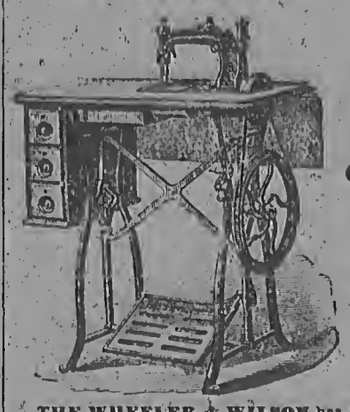

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Sewing Machine!

GOOD NEWS! GOOD NEWS!

Great Reduction for Cash.

The $100 Machine Reduced to					$60.
"	90	"	"	"	50.
"	85	"	"	"	45.
"	80	"	"	"	40.
"	75	"	"	"	35.
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Every Machine furnished with all the attachments.

THE WHEELER & WILSON has now been before the people for more than **Twenty-Five Years**, an Unparalled of 1,500,000 of the **Family Favorite** are now in use in the families and workshops of the world. Our New No. 8 Machine is, without doubt, the best and most simple Sewing Machine in the world.

It has a *self setting* needle.
It never *cuts* the thread or goods.
It is a new machine, with *straight* needle.
It will not break the thread if the needle is allowed to run *off the goods when sewing.*
It has no *noisy cog wheels.*
It has no complicated *shuttle* to thread.
It allows the work to run back from the operator.

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We do not wonder that housewives who have been accustomed to use Dr. Price's Spice and Flavoring Extracts should turn in disgust from the trash often sold under the name of Flavoring Extracts, which smell and taste like lozenges. Dr. Price's Flavoring Extracts have the taste and odor of the fresh fruits.

IMPORTANT NOTICE.—Farmers, Families and others can purchase my remedy equal to Dr. TOBIAS' VENETIAN LINIMENT, for the cure of Cholera, Diarrhœa, Dysentery, Cramp, Colic and Sea-Sickness, taken internally (it is perfectly harmless, see each wrapper containing each bottle) and externally for Chronic Rheumatism, Headache, Toothache, Sore Throat, Cuts, Burns, Swellings, Bruises, Mosquito Bites, Old Sores, Pains in Limbs, Back and Chest. The VENETIAN LINIMENT was introduced in 1847, and no one who has used it but continues doing so, many stating if it was ten dollars a bottle they would not be without it. Thousands of certificates can be seen at the depot, speaking of its wonderful curative properties. Sold by the druggists at **10 cents.** Depot, **12** Murray street New York. 8p

Religious Notices.

THE Wilkie Springs camp meeting, Pearlington circuit, Eufaula district, Alabama Conference, will commence on Friday night before the fourth Sunday in September, 1878. All are invited to attend.

12 JAMES L. MATHISON, P. C.

THE camp meeting at George's Bethel will embrace the second Sabbath in October—beginning October 11. Preachers will be met at Chunchula, on the Mobile and Ohio railroad, and conveyed to the camp ground. There will be arrangements made for the conveyance of other visitors from the railroad at moderate rates. The meeting will be conducted on the self-sustaining plan. All preachers are invited, and ample accommodations will be provided for them.

19 G. M. ROGER, P. C.

THERE will be a camp meeting at China Grove, Pike county, Miss., beginning on the third of October next, known as the China Grove and Pearl River camp meeting. We have plenty of good water and camping ground, which we offer to the public free of charge, and cordially invite everybody to come and prepare for their own accommodation, as it will be strictly self-sustaining. There will be a lot for horses, and a boarding tent, for those who prefer paying the money; on very reasonable terms. Ministers of the gospel are earnestly requested to attend—for whom, with their families, accommodations will be made. P. HOWARD.

15 I. W. COOPER.

THE biennial camp meeting at Ashbury camp-ground will embrace the fourth Sabbath in October, commencing on Thursday night before. The above named camp-ground is located in the bounds of the sepulga circuit, Prattville district, Alabama Conference. The meeting will be conducted on the self-sustaining plan—that is all are expected to provide their own lodging and lunch. Ministers and their families will be provided for. (15) ROBERT SMILEY, P. C.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FOURTH ROUND.

Jackson and Plains, at Jackson	Sept. 15, 16
Wilkinson at Midway	21, 22
Archie, at Salem	28, 29
Bullalo at Mount Carmel	Oct. 5, 6
First Pellicion at Pine Grove	12, 13
East Baton Rouge at Roth 1	19, 20
Pockley at Pine Grove	26, 27
Wilmot	Nov. 2, 3
Woodville District and Quarterly Conference	8-10
Clinton	16, 17
Magnolia, at Magnolia	23, 24
Bayou Sara, at Bayou Sara	30, Dec. 1
St. Francisville, at Greensburg	Dec. 7, 8
The District Conference in Woodville 18-19th; to end on November 8, and 10;	
17	JAMES A. GODFREY, P. E.

JACKSON DIST.—FOURTH ROUND.

Spring Ridge and Forest Hill	Sep. 14, 15
Oak Hill	21, 22
Raymond	28, 29
Madison circuit	Oct. 5, 6
Sharon circuit	12, 13
Carden circuit	19, 20
Brownsville circuit	26, 27
Jackson circuit	Nov. 2, 3
Yazoo circuit	9, 10
Trapnall circuit	16, 17
Silver Creek circuit	23, 24
Yazoo City station	30, Dec. 1
Carthage station	Dec. 7, 8
Jackson station	14, 15
29	F. M. FEATHERSTON, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Port Gibson	Sep. 14, 15
Fayette, at Pleasant Hill	21, 22
Kingston	28, 29
Natchez	Oct. 5, 6
Rocky Springs, at Center Grove	12, 13
Carthage, at Reeves' chapel	19, 20
Warrenton, at Beechland	26, 27
Bovina, at F. Grice's chapel	Nov. 2, 3
Mound Direct, at Mound Direct	9, 10
Rolling Fork	16, 17
Clover Hill, at Clover Hill	23, 24
Vicksburg	30, Dec. 1
27	W. L. G. HUSKETT, P. E.

BROOKHAVEN DIS.—FOURTH ROUND.

Pleasant Valley and Zion Ch., at Zion	Sept. 21, 22
Georgetown circuit, at Bethesda	28, 29
Shiloh circuit, at Franklin chapel	Oct. 5, 6
Brandywine circuit, at Hebron	12, 13
Hemingway circuit, at Batson	18, 20
Scotland circuit, at Caseyville	26, 27
Meadville circuit, at Negro	Nov. 2, 3
Summit circuit, at Lamar's station	9, 10
Bogue Chitto circuit, at Bogue Chitto	16, 17
Brookhaven circuit, at Wesson	23, 24
Crystal Springs	30, Dec. 1
Hazlehurst	Dec. 7, 8

Reports for the year will be due at these Conference Road papers. Local preachers, stewards and stewards' subscriptions received and forwarded to the Advocate by the preacher in charge or the presiding elder.

5 W. E. M. TISDALE, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Meridian	Aug. 31, Sept. 1
Enterprise and Marion	Sept. 14, 15
Lauderdale	21, 22
Wayne, at Eulah camp meeting	27, 29
Paulding, at Hickory camp meeting	Oct. 5, 6
De Kalb, at New Hope camp meeting	12-14
Philadelphia, at Hester's	19, 20
Waynesboro, at Waynesboro	26, 27
Lauderdale mission, at Spring Hill	Nov. 2, 3
Marion, at Marion	9, 10
McGowall, at Spring chapel	16, 17
Edsel Mission, at Belpoin	23, 24
Enon prize circuit, at Chunky	30, Dec. 1
Spring Hill	Dec. 7, 8

JOHN A. ELLIS, P. E.

MISCELLANEOUS.

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HOMEOPATHIC PHARMACY,

CANAL STREET, near Chartres, South Side, New Orleans, La.

Homeopathic Medicines, Books, Cases, and all other articles used in Homeopathic practice.

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SOUTH AMERICAN

TONIC.

A SOVEREIGN REMEDY FOR

Dyspepsia & all Disorders of Digestion,

CHILLS AND FEVER,

Diseases of the Liver, Debility of the Nervous System and SICK HEADACHE.

This unequaled remedy is made from the celebrated Coca leaf, (*erythroxylon coca*,) and is recommended by the highest authorities in the medical world. The use of this leaf is almost universal among the natives of Peru and Bolivia.

ASK YOUR DRUGGIST FOR IT.

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$15.00 will buy an elegant Porcelain Decorated set, equal to French China in appearance, and far more durable; DINNER SET, consisting of 124 pieces, to-wit:

12 Dinner Plates,	1 Soup Tureen,
12 Tea Plates,	1 Sauce Boat,
12 Soup Plates,	1 Salad Dish,
12 Preserve Plates,	2 Covered Dishes,
12 Butter Plates,	2 Vegetable Dishes,
12 Tea Cups and Saucers,	4 Meat Dishes,
12 Dinner Coffee Cups and Saucers,	2 Pickle Dishes,

Stone China DINNER SETS ..... WRITE
Stone China TEA SETS ..... for
Decorated CHAMBER SETS ..... PRICES
Real French China DINNER SETS .....
Gold Band China TEA SETS .....
Table TUMBLERS .....
Table GOBLETS .....

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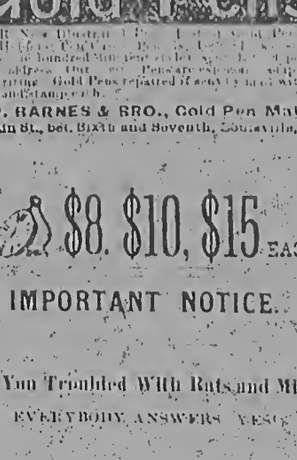

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Twenty-Ninth Annual Statement

OF THE

CRESCENT MUTUAL

INSURANCE CO.

NEW ORLEANS, May 1, 1878.

ASSETS, April 30, 1878 ...
GROSS PROFITS for year ending April 30, 1878 ...

The Board of Trustees this day resolved to pay for the year ending April 30, 1878, a dividend of TWENTY PER CENT. on the capital stock of the company. Said dividend of TWENTY PER CENT. is payable on MONDAY, June 10, to those entitled to receive the same.

TRUSTEES

Thos. A. Adams,	John E. King,
Samuel B. Newman,	Lloyd Cumerford,
Samuel H. Kennedy,	Joseph M. Stone,
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Adam Thompson,	Alfred Moulton,
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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, OCTOBER 17, 1878. NO. 42.

SAINTS.

[illegible] them with [illegible] heavenward eyes,
[illegible] Meet who in Christ abide:
[illegible] long trials and apt to rise
[illegible] Though time's the ceasing tide
[illegible] a star across earth pathway lies
But the pale sorrows not aside.

[illegible] the which no discords mar,
[illegible] and fear and [illegible] toil,
[illegible] a seraph preaching to a star,
Outreaching an angel's hand,
[illegible] a light beginning from afar,
And lowering all the land.

[illegible] they pass; each man beholds
The master's risen face,
[illegible] arm aglow near he oyes unfold.
[illegible] keeps its forward place,
[illegible] counsels, the strong upholds
But all are in the race.

[illegible] through the dinginess and the pain,
[illegible] and joy and hope,
[illegible] myriad hands are raised in vain
To battle or to stop.

[illegible] them nothing to detain,
[illegible] nothing to affright.

[illegible] fair their course is graced,
[illegible] bitter, healed;
[illegible] like servants sent in haste
Who, toiling challenged, yield.
[illegible] the gardenman the waste
[illegible] to God's happy field.

[illegible] each human loss is gain
[illegible] as it was all to vain?
[illegible] which long suffered.
[illegible] each soul and heaven nearer
[illegible] of Christ.
[illegible] goes on and on;
[illegible] depths,
[illegible] facing, hastening are gone
[illegible] broken hearts,
[illegible] pity for his own,
[illegible] every tear that starts.

[illegible] of God is strong and
[illegible] devious way,
[illegible] see the curtain lift
[illegible] the everlasting day.
[illegible] the toil, how vast the gain
[illegible] weary the delay.

[illegible] faith his haven there
[illegible] not, will shall be
[illegible] of thy saints assured
[illegible] they are sorry [illegible]
[illegible] for inheritance waiting
[illegible] serenely.

M. H. Sterling, in [illegible] World.

News of the Week.

DOMESTIC.

NASHVILLE, Oct. 9.—A dispatch to the Banner, from Helena, Ark., says Gen. Gideon Pillow, of Mexican war notoriety, a Brigadier General in the Confederate service, died this morning of congestion.

SAN FRANCISCO, Cal., Oct. 9.—The Mormon City of New York, from Liverpool, brings this information: In New Zealand, five Wesleyan missionaries were murdered and eaten by the Rush natives near the Matiotia river. Eighty of the tribe were killed by the traders and constables in retaliation.

NEW YORK, Oct. 9.—The New York Times sums up the result of the elections as follows: Ohio the returns thus far received show large Republican gains, under it seems of the Republicans have undoubtedly been elected. Probably twelve of the twenty Congressmen. Indiana has gone Democratic on the State ticket by about the same majority as in 1876. The Indiana Congressional delegation will probably stand six Republicans, five Democrats and two districts in doubt. Iowa the largest vote ever polled is reported and the Republican majority is large. Two Democratic Congressmen elected. In West Virginia in the Third district the contest between the Democratic and Greenback candidates is not decided by present returns.

ATLANTA, Oct. 10.—Atlanta has at three physicians, fifty bales and large contributions to Chattanooga. Lee, Knott and Olmsted volunteered to go. Atlanta will equip and maintain a hospital in Chattanooga till the fever is passed.

ST. PAUL, Oct. 10.—Advices from Benson, Swift county, report a prairie fire exending over thirty miles square, destroying many farms, with crops, barns, cattle and grain; many farmers are reduced to a condition of destitution. There will be much suffering this winter in consequence.

INDIANAPOLIS, Oct. 10.—The Congressional delegation in the State stands: Democrats six Republicans seven, Nationals one. Official returns of the Legislature give the following result: Senate—Democrats twenty-five, Republicans twenty-four, National one. House—Democrats fifty-four, Republicans forty-one, Nationals five. Democratic majority on joint ballot six.

SAN FRANCISCO, Oct. 10.—The steamer Belgic has arrived with advices from Hong Kong to September 2, and from Yokohama to the 22d.

Difficulties between foreign Christian missionaries and native bandits, prominent in the province of Fukien, and churches and schools have been burned by the rioters.

Dangerous mobs have congregated in the District of Chinsan, in consequence of the oppressive taxation, and 200,000 peasants threaten to rise at Ningpo.

WASHINGTON, October 11.—The United States Consul for St. Thomas telegraphs the Department of State from Frederickstad, Santa Cruz, that the rioters are apparently controlled; about two hundred and fifty killed. Planters are cancelling the country laborers. An English vessel is at Frederickstad, and a French vessel at Christiansted. Four-fifths of the mills, dwellings, cane, rum and sugar on plantations destroyed; also all business houses in Frederickstad. Many families are destitute. All business is temporarily suspended.

LOUISVILLE, Oct 13.—Heavy frost this morning. Another likely to occur to-morrow.

FRANKLIN, La., Oct 13.—The fever has made its appearance at Verdunville, six miles below Franklin; one case and one death.

VICKSBURG Oct 14.—Eight deaths to-day, five whites and three colored.

MERIDIAN, Miss., Oct. 14.—Thirty-six deaths and one hundred and forty-three cases to date. The disease continues to spread.

CHATTANOOGA, Oct. 14.—For the twenty-four hours ending at 4 p. m., the deaths were four whites and four negroes. There were fourteen new cases, seven colored.

BATON ROUGE, Oct. 14.—Official yellow fever report for forty-eight hours ending at nine o'clock this morning: New cases, 92; deaths, 8.

In West Baton Rouge, four new cases and three deaths for the last twenty-four hours.

PATTERSONVILLE, Oct. 14.—The fever on the Teche plantations is gradually abating among the blacks. At Richoc plantation, including Poles and blacks, there has been fifteen deaths to date. In Pattersonville and vicinity, five deaths from the tenth instant. The fever assumes a more malignant form, and is gradually spreading.

VICKSBURG, Oct 15.—Deaths in the city: One white and two colored.

HELENA, Ark., Oct. 15.—Four new cases and three deaths for the twenty-four hours ending at noon.

BATON ROUGE, Oct. 15.—Official yellow fever report for the twenty-four hours ending at nine o'clock this morning: New cases, forty-six; deaths, four.

MEMPHIS, Tenn., Oct. 15.—The board of health officially report eighteen deaths from yellow fever during the past twenty-four hours, ending at six o'clock to-night; undertakers report fifteen additional deaths not officially reported to the board.

NATCHEZ, Miss., October 15.—A courier arrived from W. Tompson, La., this evening and reported that 2,000 armed negroes surrounded Waterproof to-day, and threatened to burn and rob the town. It is supposed they burned Yznaga's place on Lake St. John, four miles below Waterproof. A call for armed assistance was made on Natchez, and 100 men leave here on the ferryboat to aid the whites at Waterproof if needed.

CLINTON, La., Oct. 15.—Since the death of the Rev. John A. Rerty the fever is spreading from the lake. Six new cases. Miss Annie Rerty is not expected to live. Several new cases at Dejoies', but all doing well. Two new cases at Marston's, also doing well. The Clinton Howards are sending out clothes and supplies to all the different places. Three doctors now in attendance. No fever in Clinton.

FOREIGN.

ROME, Oct. 11.—Engagements of a report from Cardinal McCloskey, the Vatican is taking measures for a very considerable development of catholicism in America.

CITY OF MEXICO, Oct. 7.—The country is quiet and business improving. The exportation of sugar, coffee, precious metals and dye woods has greatly increased over last year.

Funeral Address.

One of the saddest events connected with the epidemic is the death of Rev. M. W. Trawick and his wife, of the Presbyterian Church in this city. As notice in our last week's paper they died within a few hours of each other, and were buried at the same hour. The funeral services were conducted in the Canal Street Presbyterian Church, of which Mr. Trawick was the popular and beloved pastor, October 9. The Picayune gives the following report of Rev. Dr. Palmer's address on the occasion:

The Rev. Dr. Palmer then read the fourteenth chapter of the Gospel according to St. John, commencing: "Let not your hearts be troubled; ye believed in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you."

After concluding the chapter, Dr. Palmer observed that in the presence of this double death, human speech was almost profane. We were stunned on yesterday when the intelligence reached us that he was dead, an impressive service had been determined upon to-day, with this sorrowing church, we should meet together to render the last tribute to his memory; when the tidings came that she, who was undivided with him in life, was undivided with him in death. Then our reason and almost our faith was staggered—we would rather draw our mantle over our head and weep than to say any words which could be uttered by our lips.

The last words uttered in this church previous to the present occasion were those of rejoicing, but the words pronounced to-day were words of woe. The scroll is written on either side with lamentations and a widowed church bows down in silent appeal. Comes there no voice that speaks to the heart? Oh, let it fall from the lips of your dead pastor, the last he ever uttered; when, just as the cloud was gathering over his mind and going into the eclipse of darkness itself, he exclaimed: "The Lord will give grace and glory; no good thing will he withhold from them that walk uprightly."

Dr. Palmer then said: "Let this be my text and my sermon to this weeping church. The Cross in one hand and the Crown in the other—the voice of faith speaking God's promise to his people. A doubt was expressed whether, from beneath his crown and his glory he who had passed away could utter words more pregnant than these: "For the Lord God is a sun and shield; the Lord will give grace and glory; no *good* thing will he withhold from them that walk uprightly."

The first lesson taught by such a death was whispered to us in muffled tones that God's church must suffer in a suffering world, that the cup of suffering must be drank to its very dregs by the people of God, and that they must then exclaim, "Not my will but Thine be done." We must, as St Paul said, make up that which was lacking in the suffering of our blessed Lord. Therefore was the cross laid upon the Christian and the Christian church. We must put our shoulders under the Lord's cross, for until the transfiguration, this world is to be a world of suffering, humiliation and sorrow to his blood-bought people and his church. On that account God's church, much as he loves her, must suffer.

Reference was then made to the life of this good man, his piety and the humbleness with which he walked before his God. That it was a blessed privilege to be associated with such a man. Even in the hours when he was mighty, when reason had unshipped the rudder and could no more direct the bark, he would, as it were, at one time be baptizing, at another preaching and at another praying. A short time before his death he turned to his nurse and said: "Do you not know that you must be born again before you can enter the kingdom of heaven?" and when the nurse answered in the affirmative Mr. Trawick said: "I pray God you be born again." Later, and when the shadow of death was passing over him, one at his bedside asked him to give her a verse of scripture, and he replied immediately, the last words he ever uttered on earth: "The Lord will give grace and glory, no good thing will he withhold from them that walk uprightly."

The wonder might be expressed by some that God would take him away from his children and his church. By this and similar allusions, the proof shone out to the world that God all the more loved us.

The second lesson enlightens by this death was, that when God asked a sacrifice from any of us, we must give him the best, not the lame, the halt, the sick or the blind. The lamb for the sacrifice must be one year old, with full strength of development, sound in limb, spotless in fleece and washed and purified by the hands of the priest before it is laid upon the altar for the sacrifice. So many lives were a burden, even to themselves; so many lives were not felt as a loss even by those who have them; why, some ask, did not God take one or two of these, instead of the main support of a church and the father and mother of these children?

And the answer comes that He did not want the lame, or the halt, or the sick, or the blind; but a perfect sacrifice. Does He not take the sweetest babe of the lot? You want it to lay on your bosom; should not He also want it to lay on His bosom? And we must bow our heads to the Divine will and exclaim: "The Lord gave and the Lord has taken away, blessed be the name of the Lord."

In giving up that dear brother to be with God in heaven, let us give him joy. There are now two widowed churches of this Presbytery in this city. By these and other afflictions, God means that we shall own His sovereignty, that attribute of which he is so jealous. The will of the creature must submit to the will of the Creator. Jehovah is asserting His sovereignty, and vindicating His empire. It was hard for this church, in the moment of her despair and despondency, to exclaim: "Thy will be done," yet He has written this church upon His arms, and engraved her upon the palms of His hands. No one loves this weeping, sorrowing church as he loves it. This church may perhaps be given another pastor, who may be also called upon to lay down his life in this blessed martyrdom.

Thank God, the church will ever have martyrs who are willing to lay down their lives for His service. The Lord God omnipotent reigneth; let the whole earth rejoice. The Lord gave, the Lord has taken away, blessed be the name of the Lord.

Two Germans met in San Francisco. After affectionate greeting the following dialogue ensued: "Fen you said you be arrived?" "Yesterday." "You came dot horn around?" "No." "Oh! I see; you came dot Isthmus across?" "No." "Oh! den you come dot hand over?" "No." "Den you bef not arrived?" "Oh! yes. I be arrived, I come dot Mexico through."

Conversation between an inquiring stranger and a steamboat pilot: "This is Black Mountain?" "Yes, sir. Highest mountain above Lake George?" "Any legend or story connected with that mountain?" "Lots of 'em. Two lovers went up that mountain once, and never came back again." "Indeed! Why, what became of them?" "Went down on the other side."

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy in proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

HUGH A. D. THOMPSON, aged seven years, five months and twenty-two days, only son of Rev. George F. and Mrs. Rachel Thompson, died at Moss Point, Mississippi, October 12, 1878, of Bilious Remittent Fever.

"The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

In this sad hour of their deep affliction, Brother and Sister Thompson request an interest in the prayers of the church.

C. S. STEWART.

BENJAMIN WILKINSON, son of the late Rev. John Wilkinson, died in Baton Rouge, La., at the residence of Mr. S. B. Harbour, on Thursday, October 3, 1878, aged eight years and nine months. Benny was taken with yellow fever in the night of Saturday, September 28, and was, during most of his sickness, delirious, the disease seeming to attack his head from the start. He suffered much pain but died in peace at the last. He was often heard repeating his prayers; and, during his lucid moments, he talked so sweetly and lovingly to the Harbour family as to completely melt them. He had much to say about his sister Mary, sometimes asking: "Did ever you see any one so sweet as little Mary?" Towards the last he sang, "I Want to be an Angel," and repeated several times: "I'm going home."

Last October, during Brother Goodwyn's meeting, Benny gave his hand and name to the preacher for membership. Though never received formally, yet he always considered himself a church member, and was, in every particular, a glorious little Christian soldier. He was a child of great promise, possessing a wonderfully bright intellect and a wealth of heart-tenderness and affection rarely seen. Had he lived he would have added lustre to the name of his noble father; but, God willing otherwise, he has in early boyhood been taken from earth to dwell with father and mother in the paradise above. Benny has become an angel of surpassing beauty.

His Pastor.

MRS. NANCY SWAYZE died at her home in Catahoula parish, La., after a long and painful illness, in the fifty-second year of her age. The deceased was a daughter of John and Mary Y. Watkins, and was born in Wilkinson county, Mississippi, January 7, 1827; was married April 21, 1844; united the Methodist Episcopal Church, South, in 1850, where she remained a consistent member and devoted Christian to the day of her death, June 6, 1878.

She was a devoted daughter, an affectionate sister, a kind and most charitable neighbor, ever ready at all times to minister to the wants of the sick and destitute. As I write this I cannot but recall her kind, genial face, that always brought with it a premonition of peace; always ready by day and by night, whatever might be her cares, to discharge the sacred duties of a christian. The rod of affliction often fell heavily upon her. She was the mother of eight children, three of whom have preceded her to the grave. Her first-born, a promising young man of eighteen years, was killed during the late war, while nobly performing his duties as a soldier. She leaves a husband, three sons and two daughters, to whom she had ever been a faithful wife and tender mother, and as they mourn her loss they have but to follow her virtues, which point them to the lamb of God, and their end will be like her's, and death, but victory for Jesus who has declared, "He that believeth in Me though he was dead yet shall he live, and whosoever liveth and believeth in Me shall never die."

M. C. D.

MRS. ELIZABETH CATHERINE PICKENS, wife of Silas J. Pickens, departed this life, after a brief illness at her residence in Clarke county, Alabama, August 1, 1878, in the twenty-ninth year of her age. Sister Pickens was happily converted under the ministry of the Rev. R. M. Powers, during a revival at Tabernacle Church in 1867. She connected herself with the Methodist Episcopal Church, South, and lived a faithful member of the same until she was called to join the triumphant church above.

The day before her spirit took its flight the writer informed her of her critical condition, and asked her if she should be called away did she feel prepared to meet her God in peace. She answered that she felt all would be well, and when her mother asked her if she still loved Jesus, she placed her arms around her mother's neck and said: "Ma, you know I love Him." Her husband told a lady friend that she lived almost upon prayer for several months before she passed away. She seemed to have a presentiment that her days on earth were almost numbered, and "like the good man when he dies, she placed her house in order." It was the happiest death-bed scene I ever witnessed. She asked me to pray for her, for Doctor I will never hear you again on earth. I knelt by the bed-side with her loved ones, and offered up a feeble petition, and when we arose her face was radiant with joy. All was joy and jollity; it was a bethel, for you could almost hear the rustling of angel wings. She asked them to sing for her, and then one by one she told them good-bye, and begged them to meet her in heaven.

She asked her sister-in-law to connect herself with the church, and lead a Christian life, that they might meet again in that unbroken circle. When he promised to live for heaven she kissed his cheek and then kissed the other, and after committing her soul into his care, fell asleep in Jesus.

B. M. ALLEN.

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The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, OCTOBER 17, 1878.

REV. LINUS PARKER, D. D., Editor.

ROBT. J. HARP, PUBLISHER.

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Looking on the Things of Others.

The practical precepts that have to do with our business affairs and with our social relations are among the best and rarest things to be observed. that lowliness of mind which leads each to esteem others better than themselves, and in honor prefering one another, is not as common as it ought to be. In secular affairs it is a good rule for every one to mind his own business. Meddlers are not likely to be esteemed. "Busy bodies in other men's matters" are condemned, and very justly. A vicous curiosity may lead us to pry into the domestic concerns of a neighbor. It affords material for gossip, and gossip is essential to the very existence of some. Without it there would be nothing to talk about, and the zest of life would be gone. The interest which people take in their neighbors and acquaintances may arise from jealousy, envy, curiosity or the hope of profit, or all of these together. In a miscellaneous company of strangers thrown together in a car, or in an assembly of almost any kind, the silent criticisms and inward comments that are going on would make a comic and piquant chapter. How they riddle each other with their eyes, and how the play upon the features tells the inward emotions? That relic of barbaric vulgarity, staring, lingers among people who pretend to decency and refinement.

And yet it is an unchristian thing for man or woman to be indifferent. Those who are so engrossed in themselves and in their own affairs that they have no thought for others are open to censure. The injunction is meant for them: "Look not every man on his own things, but every man also on the things of others." Minding one's own business may be a virtue or it may be a sin, accordingly as we interpret the matter. To look upon the things of others, to be anxious for their welfare, and to help them in their need, may make demands not alone upon our sympathies, but upon time and purse. Here is a man devoted to his own business. He is engaged in buying and selling. He must protect himself from loss and make the best bargains he can. But is he not a selfish sinner if he be indifferent to the welfare of those who deal with him? He has a property to sell, but is he doing right if he looks only at his own advantage, and is rather pleased that the purchaser has made a bad bargain? "It was his own lookout and not mine," says the sagacious man of affairs. But was it? Can a man buy a thing, or sell it, knowing that the other party is wronged, and be guiltlessly indifferent to the fact?

Competition is the life of trade, but in connection with it are also the tricks of trade. Do we often find it so, that the seller is as anxious that the buyer should make a good bargain as that he should make a good bargain himself? "But business is not done in this way," says our sharp and thrifty friend, and more, he doubts whether it can be. Our concern, however, is to know what Christian duty and principle require, and this also should be his concern if he pretends to be a religious man. Besides looking on our own things ought we not also to look on the things of other. It is expected that every man will take care of himself. In the battle for bread and for fortune each one must fight for his own standing ground. This may be true, and yet the strong ought to help the weak, and the men of sagacity, foresight and judgment should aid rather than take advantage of those, who are deficient in business capacity.

We do not find that professedly religious people are altogether selfish in their social and business relations. The rule may be the other way. But in too many instances these who drive hard bargains and seem to study their own advantage exclusively, are the men who claim allegiance to the unselfish Christ. They may come up to the worldly standard of fair and honest dealing, but they fall far below "the golden rule."

In our social life there is often more of rivalry and envy than of kindness and benevolence. Self is first and last and midst. The things of the prosperous excite covetousness, while the things of the unfortunate excite a commiseration as empty as it is worthless. "The cold charities of the world," is not the true phrase. The *charities* of the world are warm often munificent. It is in those conditions where there is no call for charity that men most display their selfishness. It is in the competitive race for wealth, position and influence that men and women tread each other down, and are either indifferent or inimical to each other's welfare.

It is here, in business, in social life in all our human relations that we are to break away from a mean and groveling selfishness and to look on the things of others. It is the privilege and duty of kindness and helpfulness, not in alms giving, but in doing justly, loving mercy, and walking humbly with God. Men may be Shylocks in their business extortioners in their trade, and yet give largely to charity. Something of what they have made may find its way into college endowments, and the erection of churches. With the giving we have no exception to make. That part may be well. The point we insist upon is that Christian principle must influence all the life, that it must be carried into all the affairs and relations of men. Business must not be made the school nor the cloak of selfishness, and society must not ignore the plainest precepts of the gospel.

Louisville Conference.

Mr. Editor.—I was not able to attend the session of the Louisville Conference which convened at Cadiz last week and closed yesterday, but have been furnished with full notes, from which I extract and condense such items as may be of interest to your readers.

Bishop Pierce presided, and had so far regained his strength as to be able to preach last Sunday. Dr. McFerrin and Dr. Fitzgerald were present during the first two or three days, and Dr. Wilson remained till near the close of the session. Dr. McFerrin is laboring zealously in behalf of the Publishing House. His heart is in the work. He succeeded in placing bonds to the amount of $125, somewhat in excess of the subscription by the Kentucky Conference the preceding week. The Doctor, I am informed, states that the Tennessee Conference will take $75,000 of the bonds, and the creditors of the House $150,000 in settlement of their claims to that amount. Let the church rally to his support. Let the Publishing House be saved and sustained. Dr. Fitzgerald is making friends for himself and especially for the Christian Advocate wherever he goes. He is making it the paper for the whole church, and well worthy the subscription price. Dr. Wilson, our Missionary Secretary, likewise won golden opinions from all. He is doing much to awaken the zeal and love of the church in behalf of missions. His addresses are full of fire and touch the hearts of his hearers. Dr. Young was also present, looking after the interests of Vanderbilt. The Rev. Dr. W. W. Ramsey was in attendance as fraternal messenger of the Kentucky Conference of the Methodist Episcopal Church, and was received with becoming courtesy.

Much interest was manifested by the large audience as well as the members of the Conference, when the examination of the characters begun. The name of A. H. Redford was soon reached. There was a pause amid perfect silence for some moments. The silence was broken by the offering of a resolution by the Rev. Dr. N. H. Lee, seconded by the Rev. David Morton, for which the Rev. Dr. J. B. Cottrell, seconded by the Rev. John S. Geiger, offered a substitute in these words:

Resolved, That in the passage of the character of A. H. Redford this Conference does not forejudge any issue hereafter to be settled between him and the Book Committee of the Publishing House, wherein publications have gone forth in the newspapers of the country.

This substitute was adopted and the character of Dr. Redford passed. Dr. Redford said that he committed his character and reputation into the hands of his Conference. He then asked and was granted a supernumerary relation on account of failing health.

For Foreign Missions, $1996; and for Domestic Missions, $1890, were the amounts reported. Concerning other financial matters I am not informed.

An event of some interest was the recognition in deacon's orders of Joseph M. Barry, late an elder in the Cumberlite Church and his reception into the Kentucky Conference.

Methodism in this State is not doing much more than holding its ground. Its progress is very slow. Too many preachers live miles and miles away from the Circuits over which they have pastoral charge. Presiding Elders live out of the bounds of their Districts, and too often limit their labors to Quarterly Conference affairs. Too much sky-craping and too little gospel preaching is done. Disciplinary measures are too seldom resorted to for the correction of unruly members. We ought to have 15,000 members in the city of Louisville alone. As it is we have not more than 1500.

TOM. L. MELLEN.

HENRY COUNTY, Ky., Oct 8, 1878.

Change of Time.

We call special attention to the following important notices of the change in the time of holding the Memphis, North Mississippi and Louisiana Conferences. These changes have been made expedient by the long prevailing epidemic. The brethren who may see these announcements will please circulate them, as many cannot be reached at present through the mails from this point.

FROM BISHOP PAINE.

To the New Orleans Christian Advocate:

The Memphis Conference is postponed until December 4.

The North Mississippi Conference to December 11.

The Mississippi Conference to be held as originally announced, December 18.

Those charges which have not been visited by the epidemic ought to double their usual contributions.

R. PAINE.

ABERDEEN, Miss., October 8, 1878.

FROM BISHOP DOGGETT.

CHARLESTON, Mo., Oct. 10, 1878.

On account of the continued prevalence of the yellow fever in the city of New Orleans and its vicinity at this date, and also the condition of the Conference finances consequent thereon, the time of the ensuing session of the Louisiana Conference, in the city of New Orleans, is hereby changed from December 11, next, to January 8, 1879, by request of our preachers in the city of New Orleans.

DAVID S. DOGGETT.

Accordingly the Memphis Conference will meet December 4.

The North Mississippi December 11. The Mississippi at the original time, December 18. And the Louisiana is changed from December 11 to January 8, 1879. For the reasons set forth in Bishop Doggett's notice, the preachers in New Orleans requested the time of the Louisiana Conference to be changed. They would have conferred with the other preachers of the Conference, but communications by mail at the present time are slow and difficult, and the change, if made, must be announced at once. They took the responsibility of advising the change, believing that it would meet the approval of the entire Conference.

From Jackson, Mississippi.

JACKSON, Miss., Oct. 13, 1878.

Rev. L. Parker, D.D., New Orleans, La.:

Dear Brother.—As public attention is watching the progress of the scourge, you will be glad to get a word from Jackson. We have now one hundred and forty-four cases in all, and twenty-four deaths. Of the cases on hand the larger number is among the colored; of the deaths the preponderence is among the whites. It has been specially fatal among our young men, and among these we number some of our most esteemed. Up to this time five of my congregation have died. I see almost all the sick, and render such comfort as a minister, and such help as a man, as is in my power. Both Dr. Hunter, of the Presbyterian, and Dr. Tucker, of the Protestant Episcopal Church, stand ready to do what they can.

To-day we had service in our church, Dr. Hunter officiating. About twenty persons present.

We were so perfectly organized, and had made such ample preparation, that there is comparatively little distress, and we feel assured that God has moved the heart and opened wide the hand of the people. You will sympathise with us in the sorrow we feel for Bro. Featherstun; at last accounts he had buried a son, a daughter, a son-in-law and a sister-in-law, and he, his wife and his other children were sick. May God in his mercy spare him and his household. Pray for us. My family keep well. As for myself, I never more resignedly felt that my trust is in God. Your brother,

W. H. WATKINS.

Rev. J. G. Graham, Waterproof, La., in a recent communication refers as follows to Rev. P. H. Moss:

The life of the Rev. P. H. Moss, affords a beautiful illustration of the great truths of religion. Though it was not our privilege to be long with him, yet we studied the "picture" closely while we had an opportunity, and we beheld so many beauties that we scarcely know which one to describe. We studied the "picture," as that of a Christian minister, and Oh! how *complete!* how *beautiful!* and fascinating it was. He left his home in Delhi, La., and traveled a long distance in order to be present at our District Conference, which was held at Waterproof, August 15-17. He labored assiduously for the saivation of souls. Long, long, will we remember his ardent zeal, his fervent prayers, and his burning eloquence.

He won and left himself mirrored in every heart. His words are embalmed in all our hearts, and his name is as "ointment poured forth." He left us and went to his post, then, surrounded by *death*. He labored earnestly to alleviate the sufferings of his people until death seized him.

Rev. Absolem Pettit, a local preacher of the Methodist Episcopal Church, South, died at his residence, Magnolia plantation, Warren county, Mississippi, October 5. Bro. Pettit was in the eighty-first year of his age. He was a native of Virginia, and in early life removed to Mississippi, where his long and exemplary life has been spent. He was a man of quiet and meditative habits, and for years past, infirm with age, he seldom left his home, but occupied his time with his pen and books, and in converse with his family and intimate friends. His conversation was in heaven, and he lived and died in the peaceful and blessed assurance of a better resurrection. One of his daughters is Mrs. W. H. Foster of this city, and one of his sons, Dr. Absolem Pettit, is engaged in the practice of medicine in New Orleans. He leaves a wife and several children, and a large circle of friends who will ever reverence and cherish his memory. He leaves to his children the heritage of a good name, and of a character pure and untarnished. He came to his grave "in a full age, like as a sheck of corn cometh in his season."

From Mexico.

The following note from Rev. W. M. Patterson, Superintendent of our Missions in the City of Mexico will awaken universal sympathy and regret. We remember little Mabelle as we saw her here last winter—a bright and beautiful child. Her young and sweet life has been contributed to the Mexican Mission. May the precious sacrifice only stir the heart of the church to more profound and earnest effort. We pray that our brother and sister may be divinely supported in their bereavement:

CITY OF MEXICO, Sept. 30, 1878.

My Dear Doctor Parker.—Our little daughter Mabelle died yesterday morning at six o'clock. She was not yet two years of age; was sick more than a month; suffered very much; and on a bright Sabbath morning passed away to the heavenly and eternal home. You remember her, and must know that the loss of our little darling is a great affliction. remember us in your prayers.

Your brother in Christ,

W. M. PATTERSON.

Acknowledgment.

Brother Price Williams, of Mobile, sends us five dollars to be paid over to the Treasurer of the Methodist Aid Society of this city, for the benefit of the yellow fever sufferers. Our church has no such organization here, but we have received several donations for the use of our preachers in relieving the destitute of their charges. We will see that the amount so thoughtfully contributed by Brother Williams is judiciously expended for the relief of the sufferers.

J. B. Wilson, Esq., sends us a check for $75, contributed by the Mt. Vernon Place Church, M. E. Church, South, Washington City, District of Columbia, for the yellow fever sufferers. As directed by Bro. Wilson, we have turned the money over to the Young Men's Christian Association of New Orleans.

Our Brother Rev. John Mathews, whose entire family have had the fever, with the exception of Willie, who is at school in Tennessee, has not passed the ordeal without bereavement. His infant son Robert, a babe five months of age, died on Monday, October 14. He was a child of great beauty, sweetness and promise. God in mercifully sparing the rest, has chosen to take away the lamb of the flock. The sorrowing family will have the sympathy and prayers of their many Christian friends.

Yellow Fever.

The report for New Orleans is: Deaths for the twenty-four hours ending Wednesday at 12 m., October 16, 26; new cases, 110; total cases, 11,965; total deaths, 3575. The reports for the past three days up to Wednesday, noon, indicate a decided decline in the fever in this city. We have hopes that it will cease to be epidemic by November 1.

We learn that the preparation of the Life of Bishop Marvin by Rev. T. M. Finucy has been interrupted since the first part of August up to a recent date by various hindrances, and especially by the sickness of the author. He is now recovered and will give to the work his exclusive time and industrious labor.

Rev. T. B. Hollowman, writing from Woodville, Miss., October 8, informs us that there is no yellow fever there, and that things are moving on about as usual, except that many people are away, and business is interrupted by quarantine.

From the Work.

MEADVILLE CIRCUIT, BROOKHAVEN DISTRICT, MISS. CONFERENCE.

Dear Mr. Editor.—The work of grace is prospering on this Circuit. We commenced a meeting at Coolsprings on the evening of the third Sabbath in September, and protracted four and one-half days. There were twenty-seven conversions and twelve accessions up to the time we closed. Since then the young converts have been carrying on a weekly prayer meeting, and twelve more have been converted and three more accessions, making the total results of the meeting to be thirty-nine conversions and fifteen accessions. I never witnessed greater displays of divine power at any place than was manifested there. Thank God the holy flame is still spreading. We are deeply indebted to Brothers Bethea and Guice for valuable assistance rendered.

We also commenced a meeting at Oak Grove, on Saturday before the fifth Sabbath in September, protracted six days. God graciously manifested himself to us there in His quickening powers by the Holy Spirit. Twenty-six were converted and fourteen joined the church, twelve of whom were received into full communion.

Brothers Bethea and Guice rendered efficient assistance here also.

The members of Oak Grove as well as Coolsprings Church, have much to be thankful for. I never saw young men take such a bold stand; many of them have already erected the family altar. The whole Circuit has been peculiarly blessed this year.

Yours in Christ,

B. F. JONES, P. C.

MEADVILLE, Miss., October 1, 1878.

EAST BATON ROUGE CIRCUIT, MISSISSIPPI CONFERENCE.

The Lord has been good to us on East Baton Rouge Circuit this year. We commenced a meeting at Live Oak Church on Friday night before the third Sabbath in July, which continued six days. As a result of the efforts made we report ten accessions and a number of conversions, and the membership revived. On the first Sabbath in August we began a meeting at Black Water Church, which we continued for six days. This meeting was one of the most remarkable ones we ever attended. The wonderful characteristic of this meeting was the conversion of so many *boys*. There were twenty-one added to the church and eighteen conversions, one-half of the conversions were boys. Since the meeting closed the boys have established a weekly *boys'* prayer meeting, attended only by the boys. We report so far sixty-three accessions to the church on the Circuit this year.

Prayer meetings and Sabbath-schools kept up, and the work of the Lord prospering. To Him be all the praise and glory.

RUFFIN T. DAVIS, Pastor.

September 20, 1878.

Rev. R. S. Isbell, writing from Washington, La., October 8, says:

The Lord has been very merciful to us, and has thus far spared us the terrible epidemic that is now desolating so many portions of our country. Our quarantine regulations are very strict, and thus far, under the blessings of God, we are free, for which we ought to be deeply grateful.

I have been much occupied of late, attending the sick, but none with the yellow fever. Some have died. Our congregations are uniformly large and attentive, and our worship has been greatly blessed. Hope to write you soon an encouraging statement of our work.

It is better not to ask too many questions about the future. A curious husband—that is a husband who was too curious—asked his wife, "My dear, what kind of stone do you think they will give me when I am gone?" She answered coyly, "Brimstone, John."

MARRIED.

BARBER—GILMORE.—At the re... R. S. Armistead, September 18, 187... W. W. Graham, Mr. R. J. Barber... May E. Gilmore, all of Clark coun...

Dean Stanley AND THE BIBLE REVISION COMMITTEE.

Dean Stanley, says the N... Observer of October 3, ca... Boston to New Haven, where... the guest of Professor Fish... Friday they came to this c... went immediately to the Bibl... where the revision committee... session.

The Dean is a member of the... lon Committee in England, ... now brought with him and p... the salutations of the ge... there engaged in the same... Rev. Dr. Schaff, President ... Committee, presented the ... members to the Dean, and ... addressed by a representative ... of the denominations. Re... Washburn spoke in behalf of ... palians, President Woolsey ... Congregationalists, Rev. Dr. ... for the Presbyterians, Rev. D... driek in the name of the R... and Rev. Dr. Strong for the ... dist Church.

"We have another Benjamin ... said Dr. Schaff, "whose elo... often silence, and perhaps we ... have a speech from Prof. Ca... Quaker member."

Professor Chase instantly ar... said, "Dean Stanley. I salute ... a *friend*."

Which was just the brightest ... of the occasion. After lu... to which Dr. Schaff invited t... pany, the Dean went on to P... phia. There he was the g... George W. Childs, Esq., who ... of the contributors of a... window in Westminster Abbe... Sabbath last the Dean preac... Philadelphia, St. James' ... being crowded to its utmost ca... and hundreds going away u... find admission.

In this connection we m... that the Bible Revision Com... is making progress. The N... tament Company has finish... first revision of Revelation a... proceed to the *final* revision ... Gospels in October. The Old ... ment Company has finished t... revision of the Books of Samu...

Some very absurd stateme... going the rounds of the pa... regard to the decisions of th... mittee to reject this, that a... other text or portion of Sc... Nothing has yet been decide... The work of the Committee ... side of the ocean and the oth... be compared, from time to ti... the results are not known o... the rooms. It will require ... three years, and perhaps a ... time, to complete the revision. ... then it has no authority beyo... of opinion, and will be acce... not at the option of every rea...

EPISCOPAL APPOINTMENTS 1878.

CONFERENCE.	PLACE.	Bishop.
W. Virginia	Cattlettsburg	Pierce
Denver	W. Los Angeles	Wightman
Western	Wyandotte	Doggett
Missouri	Macon	Doggett
Illinois	Paris	Kavanaugh
Kentucky	Shelbyville	Pierce
Montana	Helena	Wightman
S. W. Missouri	Clinton	Doggett
Indianville	Cadiz	Pierce
Columbia	Rossburg	Wightman
Tennessee	Clarksville	Kavanaugh
St. Louis	Charleston	Doggett
Indian Miss.	Muscogee Nation	McTyeire
West Texas	San Marcos	Pierce
Pacific	San Francisco	Wightman
Holston	Knoxville	Kavanaugh
Arkansas	Russellville	McTyeire
N. W. Texas	Bethel	Pierce
Los Angeles	St. Bernar	Wightman
White River	Searcy	McTyeire
Virginia	Petersburg	Pierce
Florida	Gainesville	Kavanaugh
German Miss.	Industry	McTyeire
North Texas	Terrell	Pierce
N. Carolina	Charlotte	Doggett
N. Alabama	Athens	Kavanaugh
N. Georgia	Marietta	McTyeire
Little Rock	Hot Springs	Kavanaugh
Texas	Chapmel Hill	Pierce
Memphis	Paris	Doggett
N. Mississippi	Macon	Doggett
S. Carolina	Newberry	Pierce
Alabama	Mobile	Doggett
S. Georgia	Thomasville	McTyeire
East Texas	Tyler	Pierce
Mississippi	Meridian	Doggett
Oklahoma	New Orleans	Wightman
Baltimore	Salem	Doggett

Publisher's Department

MR. E. E. F. ROSS, one of th... of this paper, is now trave... the East, on business connec... Any attention ... ded.

ARMSTRONG, CAESAR ... Illinois. This well-kn... began advertisements in ... The store is one of the most ... in the United States. ... voted to ribbons, velvets, and the ... goods of that description. The seco... to hats and millinery goods; the ... white goods, laces, etc., and the fo... hosiery, woods, blankets and other ... Our representative called on them ... Baltimore some days ago, and speak... highest terms of the business of the ... Send for samples and prices.

THE TRUSS advertised by ... C. Kram is highly recommended by ... have had occasion to use it. The Doc... devoted much time and study to the ... of rupture, and has made this truss on ... rific principles, and feels assured ... superiority over others now used. ... interested should write to him for ... particulars in regard to his trusses ... general mode of treating diseases for ... they are designed.

THE AMERICAN HOUSE, B... Mass., stands high with the traveling ... The proprietors, by an unvarying sys... courtesy, and attending carefully ... wants of their guests, have made a n... reputation for their hotel. When in ... stop at the American House.

NOTICE.

We have appointed Logan D. Pa... agent Advocate Publishing house, St. ... Mo., our general agent for sale of ... Marvin's Book of Travels, "To the E... way of the West," to whom all orde... books and applications for agencies m... addressed. RYMAN, THRAS... St. Louis, August 28, 1878.

BUSINESS NOTICES.

DR. WILHOFT'S ANTI-PERIODIC OR FEVER AND AGUE TONIC.—Wilhoft's Tonic has established itself as the real infallible Chill cure. It is universally admitted to be the only reliable and harmless Chill medicine now in use. Its efficacy is confirmed by thousands of certificates of the very best people from all parts of the country. It cures malarious diseases of every type, from the sinking agues of the lakes and valleys to the racking fevers of the torrid zone. Try it. It has never been known to fail. WILHOFT, FINLAY & CO., proprietors, New Orleans. For sale by all druggists.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, chap blister, or leave black spots in the pores. Mothers can apply it to infants who become chafed with assurety of immediate relief. Removes all eruptions. Price 50 cents and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St. Louis (Lindell Hotel.)

QUEEN OF THE OVEN.

A biscuit made with Dr. Price's Cream Baking Powder is certainly the queen of the oven. So light, white and enjoyable! After breakfasting on biscuits made with Dr. Price's Cream Baking Powder, what man would contentedly suffer, or grumble because his wife asked him for money?

WE DO NOT WONDER.

We do not wonder that housewives who have been accustomed to use Dr. Price's Special Flavoring Extracts should turn in disgust from the trash often sold under the name of Flavoring Extracts, which stuff ruins and taints like turpentine. Dr. Price's Flavoring Extracts have the taste and odor of the fresh fruits.

IMPORTANT NOTICE.—Farmers, Fruit-growers, Planters can purchase no remedy equal to the JULIAN'S VENETIAN LINIMENT for the cure of Cholera Diarrhœa, Dysentery, Cramp, Colic and Sick-Headache, taken internally. It is perfectly harmless. Full directions accompanying each bottle, and especially for Chronic Rheumatism, Headache, Toothache, Sore Throat, Cuts, Burns, Swellings, Bruises, Mosquito Bites, Old Sores, Pains in Limbs, Back and Chest. The VENETIAN LINIMENT was introduced in 1847, and to one who has used it, continues to display many startling proofs of its virtues. Thousands of certificates can be seen at the depot, speaking of its wonderful curative properties. Sold by the druggists at 10 cents. Depot, 12 Murray street, New York.

BRAIN WORKERS.

Clergymen, lawyers, physicians, students and all classes of brain workers will find the use of Dr. Price's Floral Riches Cologne grateful refreshing. The handkerchief wetted in it and applied to the face occasionally will please the senses, quell headache, prove a stimulus to the mental faculties, leading to vigorous action.

MISCELLANEOUS.

NO MORE BUZZING IN YOUR HEAD, DEAFNESS, BLINDNESS, SPINAL TROUBLES.

Dr. J. H. McLean's

Liquid Substitute for Quinine

CHILLS AND FEVER CURE.

A NEW DISCOVERY

An Antidote for Malarious, Miasmatic Poisoning. It will cure Chills, Fever and Ague, Dumb Chills or Congestive Chills, Bilious Fever, Dengue, Break-Bone Fever, Remittent Fever, any inflammation, Sore Eyes, Inflammation of the Bowels, Kidneys or Bladder, Piles, Rheumatism, Neuralgia, Headache, Toothache, Earache, Sore Throat, Quinsy, Mumps, Erysipelas, Pleurisy, Pneumonia, Bronchitis, Whooping Cough, Croup, Asthma, Hoarseness, Influenza, Catarrh, Diarrhœa, Dysentery, Cholera Morbus, Cholera Infantum, Colic, Cramps, Spasms, Nausea, Vomiting, Nervousness, Sleeplessness, Hysterics, Nervous Headache, Female Weakness, Nervous Prostration, Nervous Debility, Hypochondria, Blues, Suppressed or Painful Menstruation, Whites, Sterility, Impotency, Spermatorrhœa, Seminal Weakness, Involuntary Discharges, Wakefulness, Mercurial Affections, Poisoning or Sores, Ulcers, Boils, Carbuncles, Scrofula, Erysipelas, Itch, Ringworm, Tetter, Salt Rheum, Blotches, Black Spots on the Face or Body, Copper-Colored Complexion, Syphilitic Taint, Diseases arising from the Use of Mercury, Bones, Joints, Rheumatism, Gout, Lumbago, Kidney Complaints, Dropsy, Gravel, Dyspepsia, Biliousness, Jaundice, Liver Complaint, Dizziness, Sick-Headache, Constipation, Costiveness, Blood Impurities, Vitiated Blood, Fevers of all kinds, Ague, Intermittent Fever, Typhoid Fever, Yellow Fever, Scarlet Fever, Typhus Fever, Spotted Fever, Brain Fever, Inflammation of the Brain, Paralysis, Sunstroke, Heat Exhaustion, Epilepsy, Spasms, St. Vitus' Dance, Tetanus, Lockjaw, Hydrophobia, Diseases of the Urinary Organs, Dropsy, Pain in the Back, Disease of the Heart

MISCELLANEOUS.

TUTT'S PILLS.

FOR TEN YEARS Tutt's Pills have been the recognized **Standard Family Medicine** of the United States. Scarcely a family can be found, from Maine to Mexico, that does not use them.

A Single Trial Will Establish Their Merits.

DO THEY CURE EVERYTHING?

No. They are for Diseases that result from MALARIAL POISON and a DERANGED LIVER such as Dyspepsia, Biliousness, Typhoid Fevers, Chills, Colic, Sick Headache, Female Irregularities, Nervousness, Dizziness, Constipation of the Bowels, Piles, Rheumatism, Neuralgia, Kidney Diseases, Chronic Dysentery, Pleurisy, etc.

NATURE WARNS YOU

THAT YOUR LIVER IS DISORDERED

When you have a

Dull pain in Shoulder, Coated Tongue, Costive Bowels, Weak Stomach, Sick Headache, Sour Eructations, Averse to Exertion of Body or Mind.

BE ADVISED AND AT ONCE

TAKE TUTT'S PILLS.

The first dose produces an effect which at once astonishes the sufferer, and in a short time follow an Appetite, Good Digestion,

SOLID FLESH AND HARD MUSCLE.

A sufferer says they are the

BEST PILL IN EXISTENCE.

DR. TUTT: I have used your Pills for Dyspepsia, Weak Stomach and Nervousness. I never have found so prompt relief to the way of medicine. They are as good as you represent them. They are the best Pill in Existence, and I do all I can to sell them, others with their good merits. J. W. FISHER, Dakota, Minn.

Sold by Druggists. Office, 35 Murray Street, New York. 6mosp

ELASTIC JOINT

IRON ROOFING.

FIRE, WATER AND WIND PROOF.

Durable, Cheap, easily applied by any one. Provides for expansion and contraction. In practical use sixteen years. Boxed for shipment to any part of the country.

Address for Circular, CALDWELL & CO., Cincinnati, O.

WARNER BRO'S CORSETS

received the Highest Medal at the recent

PARIS EXPOSITION,

over all American competitors. Their **FLEXIBLE HIP CORSET** (120 Bones) fits with perfect ease, and is worn a full inch lower over the hips. Their **HEALTH CORSET,** with its improved Bust, is now a greater favorite than ever. Their **NURSING CORSET** is the delight of every mother.

For sale by all leading merchants.

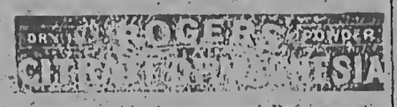
WARNER BROS., 351 Broadway, N.Y.

Incomparably the **Best and Cheapest Windmill.** Protected by two Patents. **Twenty-Eight Great Premiums.** Light, but strong and durable. Has more self-regulating points in Better Winds, is more adjustable, and pumps more water than any other windmill ever before made. Requires no attention, no combustible, no repairing expenses. It has successfully withstood the hurricanes of the West, while other mills that stood near them have been destroyed. It is rapidly superseding others there. See certificates and test of 30 days by our Tested Dynamometer.

Kewanee Manuf'g Co. Patentees.

Office 35 BROADWAY, New York.

N. B. Liberal Agent and County Agents wanted in all parts of the World.



An Improved Aperient and Refrigerant.

This new preparation is highly recommended for Acid Dyspepsia, Headache, Sickness of the Stomach, Heartburn, and all complaints arising from Acidity and in Bilious and Malarial Fevers. It corrects acidity and is greatly to the bowels. It is a delightful remedy for children and is pleasant and sweet to the taste, cooling and refreshing. Put up in quart bottles. Prepared by

A. TUTT & SONS, Chemists, N. Y.

Superior to Mineral Waters, Seidlitz Powders, Etc.

For sale by all New Orleans druggists. 6p

WATERS' Orchestrine Chimes of Gold

Grand Musical Marvel! Stands 42 inches high; 72 inches wide. Has the celebrated Concerto stop, which gives the instrument the effect of a Human Voice, and is a beautiful Orchestral Solo Instrument. Especially adapted to CHURCH, CONCERT, VESPER, CENTENNIAL, CHIMES, CHAPEL, and COTTAGE ORGANS. The Unique French Cases are given due respect. FIRST CLASS.

WATERS' PIANOS, GRAND, SQUARE and UPRIGHT, ARE THE BEST MADE. For Tone, Touch, Workmanship, Durability Unsurpassed. Warranted for SIX YEARS. PRICES EXTREMELY LOW for cash. Monthly Installments received. A Liberal Discount to Teachers, Churches, Schools, etc. AGENTS WANTED. Special inducements to the trade. Illustrated Catalogues Mailed. Second-hand Instruments at Great Bargains. HORACE WATERS & SONS, Manufacturers and Dealers, 481 EAST 14th STREET, UNION SQUARE, NEW YORK, Box, 3567.

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AMERICAN AND EUROPEAN PLANS.

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Rooms (with board) ..... $3 to $4 per day.
Table d'hote dinner passed.

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Rooms without board ..... $1 to $2 per day.
Restaurant the finest in the West.

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The Most Refreshing Toilet Article.

CASSEBEER'S

QUININE HAIR TONIC.

(EAU DE QUININE).

WILL preserve, cultivate, beautify, arrest the fall of, and restore a silken softness to the hair, and will not soil the most delicate fabric. Price, $1.

Cassebeer's Ammonia Lozenges.

For mitigating coughs, colds, tickling in the throat, dry throat, etc., and in treating expectoration. Price, 25 cents, sent by mail.

Both these first preparations are for sale by all druggists, and by the proprietor, H. A. CASSEBEER, Apothecary, 57 Fourth Avenue and 347 Sixth avenue, New York.

Jenkin's ANNIHILATOR

The Great Southern Remedy for

RHEUMATISM GOUT and NEURALGIA

IS PURELY VEGETABLE, and can be taken without fear of any injurious result by the delicate as well as the robust in constitution. It purifies the *Blood*, stimulates the *Liver and Kidneys*, and eradicates every vestige of the above diseases. *Price*, $1. Sold by all druggists. Pamphlets, containing testimonials and valuable advice, sent *free* to any address.

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COMPOUND OXYGEN.

A NEW TREATMENT for the cure of chronic diseases by a true process of Re-vitalization.

REMARKABLE CURES have been made in *Consumption, Asthma, Catarrh, Bronchitis, Dyspepsia, Headache, Rheumatism, Neuralgia*, and the large class of ailments which come from *nervous depression*.

LOSS OF VITALITY *feebleness of constitution, exposure to miasma, the enervating effects of climate*, and especially **IN SOUTHERN LATITUDES** to the slow reaction which attends convalescence, and which dooms so many to permanent invalidism.

STRONGLY ENDORSED by the Hon. JUDGE KELLEY, P. S. ARTHUR, Hon. MONTGOMERY BLAIR, Ex-Gov. BOREMAN, of West Virginia, and others who have used the New Treatment.

FREE! A Treatise [200 pages] on COMPOUND OXYGEN, with many testimonials to most remarkable cures, sent free. Address DRS. STARKEY & PALEN, 1112 Girard St., Philada.

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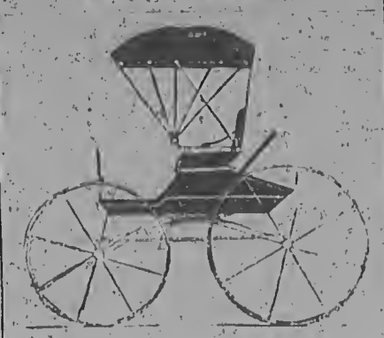
DR. W. H. WORTMAN & CO., 908 Pine street, St. Louis, positively cure Piles without knife, ligature or pain. Patients can attend to business. No charge unless cured; pay all expenses if they fail; guarantee five years. Refer to Dr. J. Hale Lean, known all over the United States and Europe; Drs. McKellops and Eaines, leading druggists of St. Louis; James Lupe; M. A. Wolff; Frank Shapleigh, wholesale hardware, Main street; Hon. J. B. Henderson, Ex-United States Senator; J. H. Shreckle, Agt. N. W. Ins. Co., St. Louis; John Bentley, Agt. Ill. C. R. R.; Edw. Mead, Jr., Jeweler, Fourth street; L. Hillon; Wiggins Ferry Co.; Capt. Jerry Wiest, steamer Minnesauls, and others.

MISCELLANEOUS.



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LADIES', GENT'S, MISSES AND CHILDREN'S

BOOTS AND SHOES

OF ALL DESCRIPTIONS.

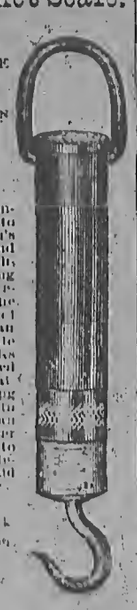
Always on hand a full assortment of first-class goods, at prices which defy competition. Call and examine my stock before purchasing elsewhere.

MY MOTTO—"*Quick Sales and Small Profits.*"

Jackson railroad cars pass in front of the store.

The Novelty Pocket Scale.

A BEAUTIFUL, USEFUL and EASY-SELLING ARTICLE



Wanted by every FARMER, HUNTER, TRAPPER, FISHERMAN, SPORTSMAN, and EVERY FAMILY.

The most perfect scale ever invented. As graduated from 2 oz. to 196lbs. is about the size of a man's forefinger, weighs only 2 oz., and can be carried in the pocket without inconvenience. Thus being always ready to meet an ever-recurring and universal want. The novelty, beauty and usefulness of the article is sure to sell it. By an ingenious contrivance this little wonder is so arranged that by its self-graduated it may be adjusted as to give the exact weight of matter weighed, without subtracting the weight of the receptacle in which the matter is weighed, an advantage possessed by no other scale. It is a new idea, and sure to sell. Each scale in handsome nickle plated, and will be sent post paid on receipt of 50 cents.

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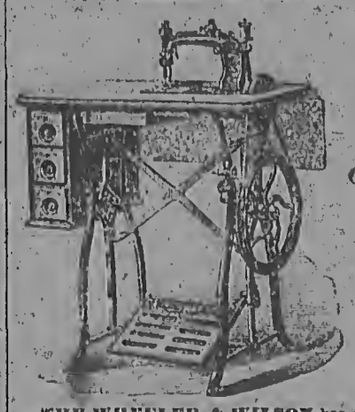
Remember that for all Affections of the THROAT AND LUNGS, **Lapelaire's Indian Turnip Pectoral Balsam** is the only positively effective, healing sedative of action with a most palatable savor. Give it a trial. Price, $1. Sold by all well-assorted drug stores, and by the proprietor, 24 and 26 Elysian Fields street, Metairie depot. Depôts—Richardson & Co., 709 N. Main st. 5p

SEWING MACHINES.

WHEELER AND WILSON



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Sewing Machine!

GOOD NEWS! GOOD NEWS!

Great Reduction for Cash.

The $100 Machine Reduced to	.....	$60.
" 90 "	.....	50.
" 85 "	.....	45.
" 80 "	.....	40.
" 75 "	.....	35.
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Every Machine furnished with all the attachments.

THE WHEELER & WILSON has now been before the people for more than **Twenty-Five Years,** and upward of **1,500,000** of the **Family Favorite** are now in use in the families and workshops of the world. Our New No. 8 Machine is, without doubt, the best and most simple Sewing Machine in the world.

It has a *self setting* needle.
It never *cuts* the thread or goods.
It is a new machine, with *straight* needle.
It will not break the thread if the needle is allowed to run *off the goods when sewing.*
It has no *noisy cog wheels.*
It has no complicated *shuttle* to thread.
It allows the work to run back from the operator.

☞ **Send for our New Cash Price List.**

☞ CASH AGENTS wanted in every county and parish.

WHEELER & WILSON MANUFACTURING CO.

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Religious Notices.

WOODVILLE DISTRICT.

The preachers of the Woodville District, Mississippi Conference, will please send me the names of members of the District Conference in their various charges immediately.

Respectfully,

T. B. HALLOMAN, P. C.

THE camp meeting at George's Bethel will embrace the second Sabbath in October—beginning October 11. Preachers will be met at Tuskahoma, on the Mobile and Ohio railroad, and conveyed to the camp ground. There will be arrangements made for the conveyance of other visitors from the railroad at moderate rates. The meeting will be conducted on the self-sustaining plan. All preachers are invited, and ample accommodations will be provided for them.

G. M. ROPER, P. C.

THERE will be a camp meeting at China Grove, Pike county, Miss., beginning on the third of October next, known as the China Grove and Pearl River camp meeting. We have plenty of good water and camp'ng ground, which we offer to the public free of charge, and cordially invite everybody to come, and prepare for their own accommodation, as it will be strictly self-supplying. There will be a hot for horses, and a boarding tent, for those who prefer paying the money, on very reasonable terms. Ministers of the gospel are earnestly requested to attend, for whom, with their families, accommodations will be made.

P. HOWARD,
I. W. COOPER.

THE Wilkie Springs camp meeting, Perote circuit, Eufaula district Alabama Conference will commence on Friday next before the fourth Sunday in September, A. D. All are invited to attend.

P. JAMES L. MATHIS, P. C.

THE annual camp meeting at Antioch camp ground, will embrace the fourth Sabbath in October, commencing on Thursday the 24th inst. The most splendidly improved ground is located in the bounds of the Sepulga circuit, Prairieville district, Alabama Conference. The meeting will be conducted on the self-sustaining plan; that is all are expected to provide their own. Folding and couch. Mattresses and bed clothes will be provided by the committee.

ROBERT SMILEY, P. C.

Quarterly Meetings.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Louisiana Avenue	Oct. 13
Algiers	14
Bellevue Street	17
Baton Rouge	Nov. 1
Mercury Street	17
Pilgrim Mission and Carrollton at Elysian	17
St. Charles Avenue	Dec. 1
Unfinished Street	2
Lafayette at Hermes	29

LISLE PARKER, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FOURTH ROUND.

Jackson and Florida Mission	Sept. 15, 16
Wilkinson at Midway	21, 22
Amite, Hebron	28, 29
Bellaire at Mount Carmel	Oct. 6
East Feliciana at Pine Grove	12, 13
East Feliciana at Bethel	19, 20
Pinckney at Pine Grove	26, 27
Wharton	Nov. 2, 3
Woodville, Bayou and Quarterly Conference	8, 10
Clinton	16, 17
Magnolia at Magnolia	23, 24
Bayou Sara at Bayou Sara	30, Dec. 1
St. Francisville	Dec. 7, 8

The Deputy Conference in Woodville is postponed until November 9 and 10.

JAMES A. GUSKEY, P. E.

JACKSON DIST.—FOURTH ROUND.

Spring Ridge and Forest Hill	Sep. 14, 15
Oak Hill	21, 22
Raymond	28, 29
Madison circuit	Oct. 5, 6
Sharon circuit	12, 13
Pinckney circuit	19, 20
Deadman circuit	26, 27
Brunswick circuit	26, 27
Jackson circuit	Nov. 2, 3
Yazoo circuit	9, 10
Tranquil circuit	16, 17
Ship of Creek circuit	23, 24
Yazoo City station	30, Dec. 1
Canton station	Dec. 7, 8
Jackson station	14, 15

F. M. FEATHERSTON, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Port Gibson	Sep. 14, 15
Fayette at Ebenezer	21, 22
Kingston	28, 29
Natchez	Oct. 5, 6
Rocky Springs, at Potter Grove	12, 13
Bayou, at Grove Chapel	19, 20
Warren, at Beechland	26, 27
Dover, at Foreman's chapel	Nov. 2, 3
Mount Olivet, at Mount Olivet	9, 10
Rolling Fork	16, 17
Clover Hill and Leotard	23, 24
Vicksburg	30, Dec. 1

W. L. CHUNNETT, P. E.

BROOKHAVEN DIS.—FOURTH ROUND.

Pleasant Valley and Zion Ch., at Zion	Sept. 21, 22
Georgetown circuit, at Bethesda	28, 29
Bethel circuit, at Franklin Chapel	Oct. 5, 6
Brandywine circuit, at Rehoboth	12, 13
Beauregard circuit, at Bethany	19, 20
Scotland circuit, at Caseyville	26, 27
Meadville circuit, at Negro	Nov. 2, 3
Summit circuit, at Johnson Station	9, 10
Bogueschitto circuit, at Bogueschitto	16, 17
Brookhaven circuit, at Wesson	23, 24
Crystal Springs	30, Dec. 1
Hazlehurst	Dec. 8, 9

Reports for the year will be due at these Quarterages from pastors, local preachers, trustees and stewards. Subscriptions received and forwarded to the Advocate by the preacher in charge or the presiding elder.

W. E. M. LANSFIELD, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Meridian	Aug. 31, Sept. 1
Shubuta and Quitman	Sept. 14, 15
Enterprise	21, 22
Wayne, at Talon (camp meeting)	28, 29
Pachuta, at Hickory Flat (camp meeting)	Oct. 5, 6
DeKalb, at New Hope (camp meeting)	12, 13
Quitman circuit, at Hopewell	19, 20
Chunkeyville, at Hebron	26, 27
Waynesboro, at Waynesboro	26, 27
Lauderdale miss'n, at Shiloh Hill	Nov. 2, 3
Marion, at Marion	9, 10
Marlboro, at Salem chapel	16, 17
Enterprise mission, at Bethany	23, 24
Enterprise circuit, at Chunky	30, Dec. 1
Spring Hill	Dec. 7, 8

JOHN A. ELLIS, P. E.

ALABAMA CONFERENCE.

MOBILE DIST.—FOURTH ROUND.

Franklin Street	Oct. 5, 6
Taulmanville	6, 7
Citronelle, at George's	12, 13
Stockton	19, 20
Pollard, Pawelton and B. Wine Coon Hill	26, 27
Oktuppa, at Bethel	Nov. 1
Bladon	2, 3
St. Stephen's, at New Hope	9, 10
Pensacola	16, 17
Warrington	17, 18
Milton and Yellow River	23, 24
Grand Bay, at St. Elmo	Dec. 1
St. Francis Street	7, 8

Local preachers and trustees will please have their reports ready. Stewards, make earnest, honest efforts to settle in full with your pastors.

S. H. COX, P. E.

EUFAULA DIST.—FOURTH ROUND.

Beulah	Oct. 26, 27
Pea River	Nov. 2, 3
Newton	9, 10
Elton and Midway	16, 17
Perote	19
Villula	23, 24
Clemville	25
Henry	29
Columbia	30, Dec. 1
Ozark	Dec. 2, 3
Clayton	5
White Pond	7, 8
Eufaula	9

The Stewards are requested to make a full settlement with their preachers on this round. They know their duty, let them perform it.

HENRY H. MOORE, P. E.

MISCELLANEOUS.

BUENA SALUD

COCA BITTERS.

THE GREAT

SOUTH AMERICAN

TONIC.

A SOVEREIGN REMEDY FOR

Dyspepsia & all Disorders of Digestion,

CHILLS AND FEVER,

Diseases of the Liver, Debility of the Nervous System and SICK HEADACHE.

This unequaled remedy is made from the celebrated Coca leaf of Cuzco, Peru, and is recommended by the highest authorities in the medical world. The use of this leaf is almost universal among the natives of Peruvian Bolivia.

ASK YOUR DRUGGIST FOR IT.

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BOGART'S CANCER REMEDY.

CONSULTATION FREE.

Office Consultations Daily from 9 to 3 and by A. M. and Card or P. M.

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Office Consultations—Daily from 9 to 3 and by A. M. and Card or P. M. 1mw

GOODWYN'S EUREKA YEAST POWDER, a double Gem of this city, is both popular with the trade and the *élite* of all over-grazed households, and is warranted by it to be unrivalled in the very highest order of merit. Send for circular and prices.

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THE UNEQUALLED JAS. LEFFEL DOUBLE

TURBINE WATER WHEEL,

PORTABLE AND STATIONARY

STEAM ENGINES, STEAM BOILERS,

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Send for Circulars. BALTIMORE, MD

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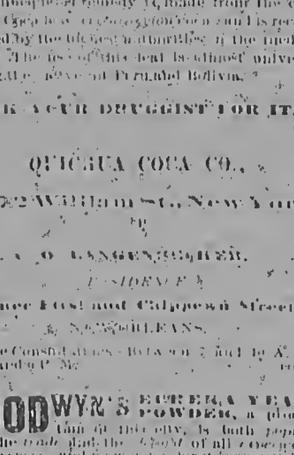
VENEER SEATS AND CHAIRS,

For use in Churches, Halls and Lodges, are coming into general use on account of their Comfort, Durability, Cleanliness, and Ornament.



No. 115.

Churches intending to buy Chairs or Settees will do well to correspond with

CARDNER & CO.,

Patentees and Manufacturers,

310 PEARL ST., NEW YORK.

NEW ADVERTISEMENTS

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ESSENCES OF MEATS,

For Invalids, Infants and Travelers,

ESSENCE OF BEEF, MUTTON, CHICKEN,

Entirely Takes the Place of Beef Tea.

UNEQUALED in Children's Complaints.
FOR INVALIDS—Natural, Pleasant, Refreshing.
FOR DISPEPTICS—Readily Assimilated.
IN CASES OF SEA SICKNESS—Afford immediate Nourishment.
AFTER CHILD-BIRTH—Meat Stimulant; Concentrated Form.

Particularly adapted for YELLOW FEVER convalescents.

Taken cold direct from the can, needing no preparation whatever.

Prepared only by the LONDON MANUFACTURING CO.,

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For Sale by I. L. LYONS, New Orleans, La.

FITS OR EPILEPSY.

To the Editor of the Advocate:

DEAR SIR—Will you please inform your readers that I have a positive remedy for the cure of the above disease, and that by its use in my practice I have cured thousands of cases of the worst kind and of long standing, and will give

ONE THOUSAND DOLLARS

for a case it will not cure or greatly benefit. Indeed, so strong is my faith, I will send

ONE BOTTLE FREE,

together with a valuable treatise, to any sufferers addressing me, giving their name, express and P. O. address. Please show this letter to any one you may know who is suffering with this terrible disease and oblige,

Respectfully yours,

DR. H. G. ROOT, *183 Pearl Street, N. Y.*

MISCELLANEOUS.

PRICE LIST OF J. J. MARTIN'S

GREAT DEPOT

NO. 5 CAMP STREET, NEW ORLEANS.

TEAS.

OOLONG, Black—35c., 40c., 50c., 60c., 75c. Best at $1 per lb.
ENGLISH BREAKFAST, Black—35c., 40c., 50c., 75c., $1. Best at $1.25 per lb.
IMPERIAL GREEN TEA—35c., 40c., 50c., 60c., 75c., $1, $1.25. Best at $1.50 per lb.
MIXED TEAS—35c., 40c., 50c., 60c., 75c. Very choice, $1. Extra choice $1.25.

Also a choice assortment of Young Hyson, Gunpowder, Orange Pekoe, Flowery Pekoe, Japan, Assam, Mandarin and Caper Teas.

COFFEES.

GOOD RIO, parched or ground	25c. per lb.
CHOICE RIO	30c. "
CHOICE CORDOVA	35c. "
REAL OLD GOVERNMENT JAVA	40c. "

NOTICE.—We will ship $5 worth or more of our goods, if prepaid, to any Express station on Mobile or Jackson Railroad *Free of Freight.* Parties ordering less than $5 worth must send 25 cts. extra for expressage. Packages of 1 lb. or less can be sent by mail for 1 cent per ounce. Remittances should be made payable to J. J. MARTIN, Great Tea Depot, 5 Camp street, New Orleans.

Patented May 22d, 1877.

The Patent Self-Acting Cow Milker Man'f'g Co

Every one who owns a cow should have one of our wonderful Milkers. A child can use them. Send free to any part of the United States on receipt of price. Send for our Illustrated Pamphlet on the Cow, containing the testimonials of practical farmers and dairymen throughout the United States and Europe, who have given our cows, heats and time tests last year. Also, testimonials of Hon. Whitehall Wilson of this city. Send for many testimonials.

GEO. E. KING, President.

Office, 573 Broadway, New York.

NEW AMERICAN $15 WATCH

The extraordinary favor with which the Waltham has been received by the public has encouraged us to greatly increase our facilities, without increasing the price. Having recently purchased the entire stock of the New England Watch Co., which includes the finished movements of the NEW Model Improved Waltham Watch, 1000 Lever Watches, fully warranted in hunting and open face cases, and a correct Time Keeper for the watch, and likewise a large number of AT WORKS, which we offer at a low price, subject to examination. Circulars sent free. Money may be sent by Express, or by Post Office order, payable to our order. Watches sold, Chains, Gold Pens, Jewelry, etc., repaired. Price List of New Illustrated Watches sent free.

C. P. BARNES & BRO., Jewelers, 241 Main St., below Canal, Cincinnati, O.

A KEY TO THAT

$8. $10, $15 EACH.

OUR NEW GOLD METAL WATCHES

IMPORTANT NOTICE

Are You Troubled With Rats and Mice?

EVERYBODY ANSWERS, YES!

Mitchell's Poisoned Wheat

A NEW DISCOVERY, is the only reliable remedy, simply wheat in the whole grain rendered powerfully poisonous to vermin, and is really Nature's remedy for the complete and thorough extermination of rats, mice and other vermin.

One trial will prove its efficacy. It will at once relieve you from those noxious and destructive pests. Price, only 25 cents. Sold by all druggists. Principal depot for the United States at

M. T. CREAMER & CO'S,
Manufacturing Chemists,
91 Tchoupitoulas street.

Also at Messrs. FINLAY & THOMPSON'S, 35 Magazine street. 8p

R. B. MITCHELL,

Carpenter and Cistern-Maker,

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Orders from the city and country promptly attended to.

BREECH-LOADERS.

WE take this opportunity of informing customers and friends that the first installment of our fall stock of these goods (more especially delayed a few weeks) has arrived, and is ready for inspection by Breech Loading Shot Guns Alone our assortment in store comprises upward of 20 different styles and patterns, ranging through every desirable grade. These fresh importations can be profitably afforded lower than ever before, owing to present low cost of gold and sterling exchange, while all our old stock has been marked down to reflect the shrinkage in value from decline in gold. Don't take our word for it but call and see for yourselves, whether you wish to buy now or not. FOLSOM BROS.,

9 Decatur (Old L. Vse) St., opp. Postoffice. Guns, Pistols and Ammunition at wholesale and retail.

JOSEPH GILLOTT'S

STEEL PENS.

SOLD BY ALL DEALERS

MANUFACTURERS' WAREROOMS,

No. 91 John Street, New York.

JOSEPH GILLOTT & SONS.

Twenty-Ninth Annual Statement

OF THE

CRESCENT MUTUAL INSURANCE CO.

NEW ORLEANS, May 20, 1878.

ASSETS, April 30, 1878 ..... $[illegible]
GROSS PROFITS for year ending April 30, 1878 ..... [illegible]

The Board of Trustees this day resolved after paying the annual dividend of TEN PER CENT. on the capital stock of the company, to pay a dividend of TWENTY PER CENT. in cash on MONDAY, June 10, to those parties entitled to receive the same.

TRUSTEES.

Thos. A. Adams,	John E. Rice,
Samuel R. Newman,	Fred'c Amerdes,
Samuel H. Kennedy,	Joseph W. Stone,
John Phelps,	George Marbury,
Adam Thomson,	Alfred Moulton,
Henry Abraham,	L. Oechsner,
Victor Meyer,	Edward Nalle,
Joseph Bowling,	Geo. W. Seutell,
Edward J. Gay,	Paul E. Morphy,
Simon Hernsheim,	John V. Moore,
Alfred Forsch-Heer,	W. H. Cooper,
Joseph H. Wallis,	Henry M. Pirrie,
R. B. Post,	Reuben H. Rich,
Edward Pilsbury,	John M. Parker.

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Superior Bells of Copper and Tin, mounted with the best Rotary Hangings for Churches, Schools, Farms, Plantations, Factories, Court Houses, etc. Illustrated Catalogue and Price List sent free.

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, OCTOBER 24, 1878. NO. 43.

LAURA'S REGRET.

[illegible] skimming the other day,
[illegible] song,
[illegible] haunting me all day long
[illegible] melody,
[illegible] had you loved but me?"
[illegible]
[illegible] love, had you loved but me?
[illegible] simple—but, O, how much
[illegible] told in that little touch!
[illegible] story of chances lost,
[illegible] sacrificed melody,
[illegible] had you loved but me?"
[illegible] the key may be
[illegible] love, had you loved but me?
[illegible] in what poets have said
[illegible] are broken and lives thus wasted
[illegible] loved will shrink to their ordeal
[illegible] mental risk, like the nurse
[illegible] still to that melody,
[illegible] love, had you loved but me?"
[illegible] on and the years steal by,
[illegible] vanish and memories die,
[illegible] up with a restless pain,
[illegible] longing ever again
[illegible] the passionate melody,
[illegible] had you loved but me?
[illegible] love been but turned to
[illegible] my love, had you loved but me?

—London Word.

News of the Week.

DOMESTIC.

NEW YORK, Oct. 17.—A letter from the City of Mexico says that a dispatch from Puebla states that on September 29 at Atzala, a mob incited by priests killed twenty-five Protestants and wounded a number others. The Governor of the State sent troops to quell the disturbance in Puebla. The mob has also threatened to break up the Protestant missions, and President Diaz has promised to do all in his power to protect all religious denominations.

CAIRO, Oct. 19.—Two new cases ever since noon. No deaths.

LOUISVILLE, Oct. 19.—The ground this morning was covered with sufficiency frost as to cause the belief that a light snow had fallen. The temperature fell enough to a low ice to the depth of an inch in thickness in some on the ponds in and around the city.

MEMPHIS, Oct. 20.—A light frost last night. The board of health officially report four deaths from yellow fever during the past twenty-four hours ending at six o'clock to-day.

MOBILE, Oct. 21.—From noon Saturday to Sunday noon, three deaths and seven new cases here. From Sunday noon until twelve o'clock to-day one death and eleven new cases. Forty cases are now under treatment.

VICKSBURG, Miss., October 21.—Fine weather fair. Thermometer 82. One death in the city and nine in the country to-day. Ex-sheriff Cramer and Major Cochran are among the cases at Delta. Dr. Gilard, city officer, is worse. Fourteen under treatment at Yazoo City. Sister of Mercy there had black vomit this morning. Another [illegible].

HOLLY SPRINGS, Miss., Oct. 22.—Seven new cases to-day, two deaths, five heavy rains last night. Weather clear and cold to-day.

MEMPHIS, Oct. 22.—It commenced raining last night at ten o'clock and continued without cessation until ten this morning. It is clear and cold with thermometer at 58. From 6 o'clock last night until noon to-day eleven orders for interments were reported by undertakers.

JACKSON, Miss., Oct. 22.—New cases for the twenty-four hours ending to-day at noon, 28; deaths, 3; total cases, 350; total deaths, 28 whites, 13 colored; Of the 30 whites now on the sick list, 27 are convalescents or doing well. Rain last night followed by cold wind to-day.

FOREIGN.

ROME, Oct. 18.—Special to the Liberto from districts inundated by the flow of the Bormida rivers, says: The communes of Millesimo, Cengila and Calizzano suffered incalculably. Houses are in ruins, bridges destroyed, trees uprooted, ground broken up, and many families reduced to utter destitution. Subscription lists have been opened. Signor Zanardelli, Italian Minister of the Interior, sent 5,000 francs for relief of the sufferers.

BERLIN, Oct. 19.—The Reichstag to-day adopted the whole of the Socialist bill by a vote of 221 against 111. Both sections of the Conservative and National Liberals voted for the bill. Prince Bismarck then read a message closing the Reichstag. He said the Government, armed with this measure, would make a decided effort to cure the prevalent disease. If they were not able to succeed in two and a half years, the Government hoped to obtain further concession.

LONDON, Oct. 20.—The whole management of the City of Glasgow Bank, namely, the secretary, managing director and six directors, were arrested Saturday on a charge of fraud. They are confined separately and not allowed to communicate with any person. They all surrendered without trouble, and declared they would have done so voluntarily if they had known they were wanted.

A Reuter special from Constantinople says the Sultan has further delayed the reply respecting the British scheme for reforms in Asia Minor, pending certain explanations which he has requested from the Ministry. The Sultan has declared Mr Layard, the British ambassador, that he would never conclude an alliance with Russia.

Change of Time.

We call special attention to the following important notices of the change in the time of holding the Memphis, North Mississippi and Louisiana Conferences. These changes have been made expedient by the long prevailing epidemic. The brethren who may see these announcements will please circulate them, as many cannot be reached at present through the mails from this point.

FROM BISHOP PAINE.

To the New Orleans Christian Advocate:

The Memphis Conference is postponed until December 4.

The North Mississippi Conference to December 11.

The Mississippi Conference to be held as originally announced, December 18.

Those charges which have not been visited by the epidemic ought to double their usual contributions.

R. PAINE.

ABERDEEN, Miss., October 8, 1878.

FROM BISHOP DOGGETT.

CHARLESTON, Mo., Oct. 10, 1878.

On account of the continued prevalence of the yellow fever in the city of New Orleans and its vicinity at this date, and also the condition of the Conference finances consequent thereon, the time of the ensuing session of the Louisiana Conference, in the city of New Orleans, is hereby changed from December 11, next, to January 8, 1879, by request of our preachers in the city of New Orleans.

DAVID S. DOGGETT.

Accordingly the Memphis Conference will meet December 4.

The North Mississippi December 11. The Mississippi at the original time, December 18. And the Louisiana is changed from December 11 to January 8, 1879. For the reasons set forth in Bishop Doggett's notice, the preachers in New Orleans requested the time of the Louisiana Conference to be changed. They would have conferred with the other preachers of the Conference, but communications by mail at the present time are slow and difficult, and the change, if made, must be announced at once. They took the responsibility of advising the change, believing that it would meet the approval of the entire Conference.

Our Golden Wedding.

Mr. Editor.—We had an assemblage on the occasion of our golden wedding. We were not only in the midst of a terribly fatal pestilence, but we were both down with yellow fever. All our children and grandchildren, and numerous friends, who expected to unite with us in the celebration, were quarantined out of Port Gibson. Yet the main object we had in view in publishing the fiftieth anniversary of our married life has been accomplished. As our heavenly Father has blessed us with such long, happy and, to some extent, useful union in holy wedlock, we not only felt that we ought to give him public praise and adoration for his great favor to us, but also that our joy would be increased by having our old friends, among whom we have lived and labored heretofore, unite with us in thanksgiving to God for all his mercy and love to us. In this we have been highly gratified. We have received congratulatory letters from every direction, too numerous to be answered personally, and we hereby tender our warmest regards to all who have so affectionately remembered us in their thanksgiving and prayers. Dear old friends, our next business is to get fully ready to meet in heaven. If we "be found of Him in peace, without spot, and blameless," we shall soon be there. We now feel that we have additional cause for praise and thanksgiving to God for preserving our lives through this terrible pestilence. So far as we know we are the only white persons above seventy who recovered.

Our children and friends say the golden wedding must be celebrated after past.

J. G. JONES.
JANE G. JONES.

PORT GIBSON, Miss., Oct. 15, 1878.

A Gospel Reason.

The Wesleyan Christian Advocate fears, and with good reason we think, that the epidemic will interfere with the missionary collections in several Conferences. This will certainly be the case unless the time of holding the Conferences affected by the fever, be changed to a later date. Memphis, North Mississippi, Mississippi and Louisiana will be much crippled in any event. Nothing can be raised here for general purposes, until our absentees return and business revives. Every nook and corner of the New Orleans District is filled with yellow fever, and every business interest is prostrate. Many other sections are in the same condition, and the collections for all church purposes will be meagre. Our stricken people will we trust do what they can, but unless extraordinary efforts are made, the widows and orphans and superannuates will receive a very small stipend, and the contribution to foreign missions will be even more inadequate. The Wesleyan says:

A large district of our country—including in it many large and liberal congregations—have been so desolated by the yellow fever that they cannot reasonably be expected to contribute their usual sums to this cause. They must of necessity come short by several thousand dollars. Now it seems to us a perfectly plain duty for the church outside of the stricken district to bear this burden for them. It surely will be done, and that cheerfully. There is scarcely a congregation that is doing its best for this great cause. It is perfectly safe to say that every one that is not doing its best ought to feel this epidemic to be a Providential call to it to do more than its assessed share, seeing the assessment was made before this fearful and unforseen calamity fell upon our brethren of the Mississippi Valley. It would be a shame upon the whole church not to meet the deficiency thus likely to be made in several Conferences. It ought to condemn the assessment plan of raising missionary money and consign it to the tomb of things obsolete. We are not sure but it had better go there anyhow.

But our love for our afflicted brethren must compel us to bear this burden. No pain is greater, no grief more bitter to a true Christian heart, than to see the cause of Christ suffer through his inability to extend help when help has been expected of him. No doubt there are in New Orleans, and Vicksburg, and Memphis, and Grenada, and Holly Springs, and all along the river, thousands of Christian people—Methodists—who, in all their bitterness and sorrow, have to bear this also: that they cannot contribute their usual amount to the cause of missions—does any one smile, let him be pitied. This burden can easily be taken from them by the church elsewhere. Thus their hearts will be relieved and the "law of Christ" fulfilled.

Will not the pastors everywhere in the Connection, urge this as a gospel reason for increased contributions? We have not heard from the brethren in the affected districts specifically upon this subject: they are too much occupied with their sorrows, with their dead and dying now to write about this matter. But we know the Methodist Christian heart and the situation, and think we cannot be mistaken as to their feelings or our duty.

The publishers of the Southern Christian Advocate announce that with the issue of November 2 that paper will be enlarged and changed to eight pages, containing forty columns. We are glad to know that the Southern is being duly appreciated and supported. The Southern of October 12 has this good news about Dr. Kennedy:

We learn with pleasure and gratitude that Dr Kennedy, the editor-in-chief of the Southern Christian Advocate, has much improved in health from his recent residence at the Yellow Sulphur Springs, in Virginia. Our readers would be glad to hear direct from the Doctor. We hope to hear from him soon.

Since writing the above we have received a letter from Dr. Kennedy, written by himself. We are glad to announce that he is very much improved in health. It is needless to say that his interest in the Southern Christian Advocate and the South Carolina Conference is unabated, and that he is ready, as he may have opportunity and strength, to serve the interests of Methodism in South Carolina.

The editor of the Nashville, Christian Advocate, writing about the Tennessee Conference says:

On Saturday at 11 A. M. the Committee on Publishing House interests made their report, which was excellent in its terseness of style and earnestness of spirit, and Dr. McFerrin then addressed the conference. The speech was characteristic, and the result grand. Upward of $40,000 worth of Publishing House Bonds were sold on the spot, which, added to previous subscriptions make $115,000 taken by the Tennessee Conference. (It might have been more, but the church was overheated that frosty morning. You cannot have enthusiasm without oxygen.)

The following communication from Rev. J. Bancroft, pastor of Methodist Episcopal Church, South, in Eufaula, shows that our friends there have not been unmindful of our suffering people. God bless them.

REV. L. PARKS, D. D.

Dear Brother.—Please find two dollars sent by a Christian lady of Eufaula, Ala., for yellow fever sufferers. From churches, committees and nickle boxes, Eufaula has remitted $112.18 to Memphis, Vicksburg and New Orleans.

The Lord God of our fathers protect you.

Yours fraternally,
J. BANCROFT.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

REV. THOMAS S. COLLIER, M. D., was born in Cox county, Tenn., October 10, 1826; was converted and joined the Methodist Episcopal Church in the sixteenth year of his age at a camp meeting held at Watson's camp ground, in Cowetta county, Georgia, in September, 1840; was married to Miss Luchida C. Smith November 30, 1848; moved to Winn parish, Louisiana, in the winter of 1859; was licensed to exhort at the Fourth Quarterly Conference for the Montgomery Mission in the year 1859. Was licensed to preach by the same quarterly Conference in the year 1861; was ordained Deacon in Baton Rouge, by Bishop Paine, in the year 1856; was ordained Elder in the City of St. Louis, by Bishop Wightman, in the year 1873; and closed his earthly mission at the residence of Mr. W. B. Holston, in Grant parish, Louisiana, July 25, 1878.

This servant of God served the Church in all its offices, in all of which his zeal knew no lagnor. When he first joined the church he at once became active, and was soon a leader in a prayer meeting in the neighborhood, which lasted during his stay in his native State, and was the means of doing great good, and from 1847 to his departure for his new home in the West, his zeal in those meetings was the means of bringing many to Christ. In 1860 the writer first made his acquaintance, at a meeting which the Doctor attended as a stranger, but soon, by his all-fully and burning zeal, he was known by all. His songs, prayers and advice soon made him many life-long friends. In 1861 the writer was his pastor, and found his relation changed from an active layman to a zealous exhorter, and in that capacity he magnified his office, and became a constant and an efficient co-worker. His home was always the head-quarters for the preacher, where, by his own personal sacrifices, aided by his amiable wife and daughter, contributed every thing that ample means and glad hearts could to make God's preachers comfortable. At the close of this year he was licensed to preach the gospel, to which he addressed himself with great devotion, always operating in harmony with the pastor in supplying the highways and hedges with the gospel. In 1862 he was employed to travel the Rapides Circuit, Louisiana Conference, which he did with credit to himself and profit to the church, he brought up a fine report, and all for almost his own charges. And again in 1870 the Presiding Elder of Alexandria District was straightened for men, and applied to Brother Collier, who hesitated not to take charge of Saline Mission, where he did a faithful years work, and that too almost entirely at his own expense. He graduated in Medicine in Cincinnati, February 23, 1876, and became very skilful in the treatment of disease, and in this relation he served this generation to great advantage.

On Monday night of July 22, 1877, in Atlanta, Louisiana, he received the blessing of entire sanctification, and again at a meeting held in Atlanta last June he more fully than ever consecrated himself and all he possessed to the service of the Lord, from that time to the day of his death mortality seemed to have been "swallowed up of life." All business now given up he devoted himself exclusively to saving souls. He left home on Thursday before second Sabbath in July last, to assist Bro. Sheppard in a series of meetings, but alas! never to return alive. The last meeting he attended was held at Holloway's Prairie, embracing third Sabbath in July. Here he seemed full of the Holy Ghost, lost in love. At the close of this meeting he left for his home. His soul seemed all aglow with holy fire. On Wednesday evening he was taken sick at the house of W. B. Holston and died early next morning. The disease which swept him away, congestion of the stomach, soon did its work, there was no long, protracted sickness.

He died realizing the presence of Him who has said: "I will never leave thee nor forsake thee." He was for many years an acceptable Master Mason, but the gavel has sounded, the roll has been called, there is one absent, his tools lie scattered around—left hurriedly by Dr. T. S. Collier. The Master of assemblies called him first in that temple not made with hands.

J. W. HEARN.

MRS. JANE CURRY GAILEY, was born in Brown county, Ohio, October 23, 1826, and died of yellow fever in Baton Rouge, La., September 15, 1878. She had been a professor of religion for many years, before coming to Louisiana, but with her husband and children was received last Fall, by Rev. A. E. Goodwyn, into the membership of the M. E. Church, South, at Baton Rouge. Sister Gailey possessed a strong character and was, in her Christian life, very decided and thorough-going. She met her end with great firmness, her hope of heaven not being shadowed by a single doubt. As long as she could, freely, and with a wonderful calmness, born of a blessed assurance, she talked to her pastor and husband and brother of her bright prospects, her willingness to die, and the sufficient support and hope that was hers in Christ. Her last utterance was a request for prayer, which request was complied with by her pastor. Then she settled herself to die, and at 1:10 A. M. she passed home to God.

"Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors."

J. T. S.

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THURSDAY, OCTOBER 24, 1878.

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Reading and Readers.

The sole reading of thousands of busy people is the secular newspaper. A few, and only a few comparatively, of busy Christians read the religious newspapers in addition to the secular. Then there is a small company of the elect whose reading is pretty much confined to the church paper and the bible. There is a class rather large, we imagine, devoted to fashion magazines, pictorials, serials, and the lighter works of fiction generally. The records of public libraries show that novels are much more read than books of history, science and art. The book worm, properly speaking, is a rarity in these days. Few people read books, very few care for old books, or for those standards that have come down to us through the trying test of generations of criticism and approval. Here and there we meet with an omnivorous reader, one who devours octavos, duodecimos, tracts, pamphlets, magazines and dailies and weeklies with equal gusto. He is not more particular than the ostrich in the desert, or the shark in the sea, but consumes whatever comes in his way.

The purpose with readers is various. With some it is a literary voracity with no other concious object than to be ever swallowing something. It is an appetite that craves books and papers as a stimulant without much regard to edification or profit. The habitual novel reader follows the thread of an exciting romance for the momentary excitement and diversion, and sometimes as a means of temporarily escaping from the vexatious and annoying realities of every day life.

The newspaper habit is something to be considered by itself. Those accustomed to the regular visits of a morning newspaper are at a loss if it should be missing. The desire for their coffee is not stronger, nor more an appetite, than is this desire for the morning paper. It may be the old Athenian lust for news, the desire to know what is going on in the world at large and in the community about them, but the regular repast is delayed or withheld, there is the sense of unrest and of want. Our country friends are just as dependent upon the receipt of their weekly journal. Its failure would not affect them financially, no important interest would be influenced, but their mental habits have been formed and set to a certain periodicity in their gratification. It is well when this law of habit comes in to make the religious paper a necessity. We are always gratified when a subscriber grumbles about not getting his paper in time. It shows that he is hungry for a good thing, and that the aching void in him is of the right sort. Once start a good religious journal in a family, and in time it becomes necessary to their comfort.

There are readers for pleasure. Those who read only to be amused and entertained, and who care nothing for information. Reading with them is recreation and pastime. Memory is not exercised, the thinking and reflective faculties are not taxed. There are others who read for an object. They thirst for knowledge. They wish to become well informed, there is the desire to know. In the professions men read and expect to coin their reading into money and fame. Literary men have a similar incentive. The preacher reads, that he may entertain and instruct, and lead his hearers to the fountain of all good. The public man studies finance, political economy, and perhaps also the best utterances of distinguished politicians and statesmen. Men busy in the affairs of life, are apt to read the books that will help them in their callings.

Each one according to his pursuits has his favorite authors. They are his tools in trade. The lawyer's library is dull and almost repulsive to others, but to him it not only has a money value, but it is as bright and fragrant as a garden. Those who give themselves to medicine find a facinating occupation in studying anatomy, physiology, therapeutics and practice. In the domains of science and art, a few revel in these special departments of knowledge.

And there are readers, earnest readers, whatever their particular path in active life, who intermeddle with all knowledge. With them it is something more than a habit, it is wider and nobler than mere professional duty or taste, and it combines both pleasure and profit. At the same time that there is this thirst for all knowledge, the reading is discriminative, and none but the best books are sought. The true reader is slow, because the book in hand is worth the time bestowed upon it. Memory, taste, judgment, and the reasoning powers are all in healthful and robust exercise. Reading is earnest work. All readers may have their "leisure hour" books, their diversions in papers and periodicals, and their literary recreations, but they are not true readers unless they can also enjoy and master a solid standard work, and unless they keep such a work on hand and always in process of thorough and careful study.

Knowledge is now served up in many attractive and popular forms, and intelligence is more general than it has ever been, but, with the greater diffusion of knowledge, there is also a corresponding shallowness. The stream is broad, but it is also superficial. The current is rapid and agitated but it is not deep. The great need of the times is not good books or good papers, but good readers. The market is flooded with ephemeral, and even demoralizing sheets and volumes, but there were never so many good books as now. They are on the shelves of our own and of other publishing houses, but they are not where they ought to be, generally in the homes of our people. Work, sleep and recreation occupy all the hours, and there is no time left for reading. The newspaper, the dime novel, the monthly pictorial, the fashion magazine, have driven out the books, and the people under such influences, are becoming more and more frivolous and devoid of earnestness and the love of knowledge.

In a religious point of view the fact is most serious. Our religious people need more than anything else the culture of good reading. Not one-half of them read a religious newspaper. Passing few of them read religious books. Our pulpits have to deal with men and women who are almost entirely ignorant of books on the subject of history, doctrine and experience. Every church if possible should have a congregational library, and every member should be supplied frequently with the catalogue of the Publishing House. Give us a reading people, infused with the zeal and fire of our revival methods, and we can then move forward, and hold the ground. We shall then have an improved type of piety, not only zealous but intelligent, and as deep and lasting as it is warm and demonstrative.

Some Recent Events in Port Gibson.

Dr. Linus:—Many of your readers far and near will be interested in an account of events that have happened here in the last two months. The outside world has known but little of our troubles, as the dispatches sent forth were infrequent and meagre.

The first death from yellow fever occurred August 8. In a few days there were other cases, and then it was like a lightning stroke, since of the little more than six hundred cases four hundred were sick at once. I myself was taken on the nineteenth of August. As I had before gone through an epidemic of yellow fever unharmed, I was surprised to find myself attacked among the earliest. Of my family two had been sent to the country, and the four of us who remained were all down at the same time, and two dangerously ill, Mrs. Monger and our little boy Eddie. Of the alternating hopes and fears of those days I will not speak, since thousands have of late met the same experiences bravely, and have not told them out to the world. We are all spared, and in this we devoutly recognize the good mercy of God.

In the beginning our people expected to cope with the epidemic alone, and for this purpose our efficient County Board of Supervisors had appropriated the sum of two thousand dollars, but we soon found it far beyond our measure. Happily more than half the population had left town. I believe there were only parts of eight or nine Methodist families remaining.

In all these there was sickness. Four protestant ministers remained, Rev. George Hall and Rev. Mr. Planck of the Presbyterian Church, and Rev. J. G. Jones of our own.

The first of these died of the fever. His last days were full of ministries to the sick, and it may be said of him that he died on the field of honor. Rev. Father Jones of the Catholic Church, former priest here being in Minnesota on vacation, and hearing of the condition of affairs, came immediately, despite all quarantines.

There was a time when all the ministers in the place were sick, and the dead at that time were buried without religious services.

We have lost three from our Sunday-school, and I fear there will yet be others, and three adult members of our church. Mr. A. J. Lowder, Mrs. Huber and Mrs. Strobridge, all true and faithful. Two of these I did not see in their illness, as I was then sick myself.

The last of these, Mrs. Strobridge, her husband, Dr. Strobridge, with their little boy of three years, came to Port Gibson less than a year ago from Cincinnati, Ohio. She was a Methodist in that city and united with the church here. She was an earnest and useful Christian. I have not known any one in Port Gibson who in so short a time made so many friends or was more beloved. There is a mournful interest about the fate of the family. First the bright little boy was taken sick but recovered. Mrs. Strobridge was next attacked and died in three days. The Doctor went from his wife's grave to see his patients. He soon fell a victim to the fever, and now the little boy was left in a strange land hundreds of miles from a relative. But a noble hearted woman, Mrs. Weeks, who had lost her only children, two fine boys, took the little orphan to her own home and is now tenderly caring for him.

Many sad events have occurred, just such as have been related of other fever stricken places. Families have been broken up, in one instance five dying all in less than twenty-four hours. Frequently the dead were taken away by stealth, that others lying sick might not know it, and there were burials by moonlight and by torchlight. Out of less than seven hundred who remained one hundred and fifteen have died. The fever is very bad now in the country, and more than forty white persons have died there, besides many negroes.

Bro. Mason has been greatly bereaved in the death of an interesting and lovely daughter, Miss Jennie.

You will regret to learn of the death of Miss Sallie Burnet, daughter of Mr. John Burnet, at whose house you made your home when in Port Gibson two years ago. She was an estimable young lady, with the brightest prospects in life.

Prof. J. Payne Green has lost two beautiful and accomplished daughters, Misses Lizzie and Cayosa, eighteen and sixteen years of age. I read the solemn service of the church at the grave of the first one day and at the grave of the second at the same hour next day.

Yesterday we buried Ben. Humphreys, son of Hon. G. W. Humphreys. Ben. was a noble young man, intelligent, generous, true; like a Greek athlete in strength and form. Mr. D. B. Humphreys also has lost a sweet little daughter, Eva. But I cannot mention all.

The golden wedding of Brother and Sister Jones was looked forward to with much interest, but it was spent amid the silence and suffering of the sick room.

After fifteen days of sickness I have been up and at work for five weeks, and I have found that these dealings of God have made an impression on the hearts of the people. When I came to the bed side of a good Christian woman of another church, who was dying, and heard her say: "Thank God you are up, and can come to see me before I die." I felt that it was a privilege beyond all cost to be here. To many among us religion has never seemed more precious, nor the grace of God mightier to uphold.

Yours in Christ,

E. H. MOUNGER.

PORT GIBSON, MISS., Oct. 8, 1878.

Rev. Tesko Triest, pastor of the First German Presbyterian Church of New Orleans, died in this city of yellow fever, Wednesday, October 16. Mr. Triest was a ripe scholar and a useful and faithful pastor. His death is greatly regretted by all. The pastor of the same church died of yellow fever twenty years ago, in 1858.

Death of Rev. Tiff Foster.

This estimable young minister, pastor of Moreau Street Methodist Episcopal Church, South, of New Orleans, was stricken with yellow fever on Friday last, October 18, and died at 1 P. M. October 23. His case was a critical one from the beginning. He was carefully nursed, and was most assiduously and faithfully attended by Dr. J. M. Watkins and Dr. Lewis. We were with him the most of last night, and have just come from witnessing his last moments. He died peacefully and in the presence of his brethren—Walker, Mathews, Hannon, Werlein and the Editor of the ADVOCATE being around his bed. He was fully conscious until within a few hours of the end; was aware of his condition and expressed to us his entire trust in Christ and his complete resignation. When we first entered his room, a little after midnight, in speaking of the oppression and pain in his stomach, he said: "Doctor I have seen so many in this condition, and now I am in it myself." Then he dwelt upon various scriptures, his desire to have the regular services of the church kept up, and quoted the passage: "Like as a father pitieth his children, so the Lord pitieth them that fear him." When his mind began to wander he was readily recalled by a quotation from Scripture, and was clear in his views of religious subjects. A little before daylight we prayed with him, and he followed the prayer, repeating some of it, and made frequent and hearty responses. Shortly before the end Dr. Walker led in prayer, whilst the brethren of the ministry and a number of the members of his charge bowed tearfully and sorrowfully in the chamber of death. His last moments were apparently without pain, and he fell on sleep. Bro. Foster was a native of De Soto Parish, La. He graduated at Centenary College in July, 1877, and was admitted on trial in the Louisiana Conference last winter. He had preached as a local preacher for several years, but this was the first year in the Conference. He was a young preacher of great promise, a faithful and diligent pastor, and greatly beloved by his people. His labors during the epidemic have been incessant and unsparing. When the fever first made its appearance in the city, he deliberately counted the cost, and in full view of the peril, believed that it was his duty to remain. When consulting us on the subject he informed us that the most of his official members had advised him to leave, but that he felt that the question, with him, was not open to debate. He might fall but he could not forsake his post in the hour of danger. A noble, heroic and useful minister has fallen, and in his youthful prime. Our sorrow is deep, for we loved him much; but we bow in submission to Him who doeth all things well.

To our surprise and pleasure, says the Pacific Methodist of October 4, we found Bishop Wightman installed in the arm chair of our office last Tuesday morning. His appearance was accounted for by the fact that he was hoping to make connection at this point with the steamer for Portland in order to avoid the long and tedious overland travel which comprehended fifty-two hours of staging over the roughest mountain region. He failed in his effort, and on Wednesday he was on his way by rail and stage. The Bishop has had a hard experience within the last two months, but looks little worse for the wear and weariness of his protracted travel. In consequence of the immense territory over which his district was spread, and the dangerous and laborious methods of travel, he has been compelled to make short work at the Conferences held. For instance, to get to the Montana Conference required nearly a week of stage travel after leaving the railroad. This bit of travel was over the ridge of the Rocky Mountains, and despite buffalo robes, fur tippets and overshoes it was difficult to keep from freezing as the stage rolled through the snow-belt during the lonely hours of the night.

The fever still rages at Pattersonville, La. Rev. A. E. Clay, our pastor there, writing October 16, says:

I am thankful that wife and I have escaped the scourge so far. The last week has been our most fatal week. We had one case, among nine of us in family, but he is now convalescent.

Our church has lost a dear mother in the death, by yellow fever, of Sister Knight, wife of Rev. J. Knight, local preacher in my charge. For over thirty years she has walked blameless before God. Many souls were brought into the church by her efforts. Not a few of the ministers in our Conference will rise up to call her name blessed. She fell a martyr to Christian duty. After watching, and helping, and praying among the sick and dying for days, she went home to die in a few hours. Her son is now down with the fever.

The Central Methodist, Catlettsburg, Ky., of October 12, announces that Rev. C. W. Miller, D. D., of the Kentucky Conference has become associated with Rev. Zephaniah Meek as one of the editors of that paper. The Central is one of the brightest and best of our exchanges, and Dr. Miller will contribute to make it more attractive than ever. We wish the worthy editors of the Central a prosperous career. They deserve and will doubtless command a large patronage.

The Montana Annual Conference held its first session in Helena, September 19-22. Bishop Wightman presiding. Bishop Wightman, according to the Helena Herald, made a profound impression upon the Conference and the people. There are two Districts, Helena and Deer Lodge. Eight preachers received appointments. Four charges were left to be supplied.

A little girl sends us a well written account of Salem Camp Meeting, East Pascagoula Circuit. Our limited space will not permit the publication of the letter, but we feel thankful to Miss Idella for the information. The meeting began October 3 and closed October 7. It was well attended, the church greatly revived, and there were seven conversions and two accessions to the church.

Bro. H. S. Oswald, writing from Bayou Sara, La., October 17, informs us that the town is free from yellow fever, and that a strict quarantine is kept up. The pastor, Bro. Cecil, and his wife have gone to nurse Dr. John Heath, a member of his charge, living near Tunica. We trust that our friends in Bayou Sara and their brave pastor may all be kept in safety.

The fever in this city has declined decidedly. The report for the twenty-four hours ending at twelve M., October 23, was: Deaths, 19; new cases, 26. The weather is clear and cool, and the mercury was down to frost point on the morning of the twenty-third. For reports concerning the fever at other places see news column.

Rev. Dr. Ahrens, Editor of the Family Friend, and Presiding Elder of our German Work in New Orleans, was taken with the yellow fever on Monday, October 21. At this writing, October 23, he appears to be doing well. Let prayers go up to God, that his valuable life may be spared.

Rev. Albert Barthe, pastor of the German Lutheran Church, corner Milan and Camp streets, Sixth District of New Orleans, died Tuesday of yellow fever. He was thirty-eight years of age, and a native of Germany. His wife died a few weeks ago of the fever.

Acknowledgment.

N. P. Banks, Esq., Superintendent of the Enon Sunday-school, Enon, Ala., sends us $5, contributed by the Sunday-school of that place for the yellow fever sufferers.

Dr. McFerrin has received news of the death of his venerable and saintly mother, on the twenty-eighth of September, at the home of her daughter, Mrs. Applewhite in Cross county, Ark. She was in her ninety-third year. Her death was rather sudden, but very peaceful.—Nashville Advocate.

POSTPONED.—The Woodville District Conference will meet in Woodville, Miss., November 22, 23, 24, and not at the time originally published.

Books and Periodicals.

DAISY AND HER FRIENDS. By H. E. H.

OLD PORTMANTEAU. By Kate W. Hamilton.

Both of the above works are from the Presbyterian Board of Publication, Philadelphia.

They are written for the entertainment and edification of young people. From the hurried and imperfect examination we have been able to give them we believe them to be well written and calculated to both please and benefit.

FEEDING ON CHRIST; THE SOUL'S NOURISHING AND THRIVING, AND ITS SALVATION. By Rev. W. B. Brost, D.D. Presbyterian Board of Publication, Philadelphia.

The author writes plainly, earnestly, and devoutly, and is very happy, in illustrating his subject. The chapter on being filled with Christ falls below our Methodist doctrine of entire sanctification. The degree of cleansing, the author holds, "is not an entire expulsion of the depravities that have struck through our being, but a baptism of power and holiness for the battling with those depravities and subjection of them under the power of an indwelling Christ." With some things of this sort that we would except to, the volume is full of interest, and can hardly be otherwise than helpful and profitable to serious readers.

—Appleton's Railway and Steam Navigation Guide for October has been received. It is a very accurate and complete work, and invaluable to tourists and commercial travelers.

—The Magazine of Art for October is as usual filled with illustrations of great beauty.

—Southern Musical Journal for October has been received.

—Appleton's Journal for November has: The Multitudinous Seas—second paper, eight illustrations; The Dialects of our country (Concerning Clams; Subaqueous History; The Jumping Procession of Luxemburg; and other articles.

—Littell's Living Age, in its issue for the week ending October 19th, begins the publication, from the author's advance sheets, of a new serial story by George MacDonald. The new story is entitled, "Sir Gibbie," and promises to be one of much interest.

—Sunday Afternoon for November has: Women in Prison; Who are the Dunkards? The Japan Story of Creation; Chips from a North Western Log; How to use the Bible; Fencing the law; and other articles. Editor's Table is, as ever, fresh and suggestive.

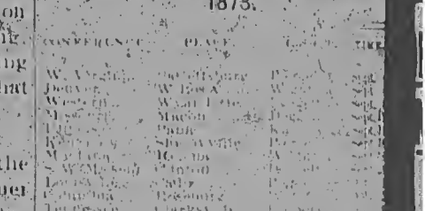
—Lippincott's Magazine for November has: Seawards—a third land of Shell; illustrated. The Harvesting Acts of Florida, illustrated. Symphonic Studies; Unwritten Literature of the Caucasian Mountaineers; The Paris Exposition of 1878; Music in America; and other articles.

—Our Nashville Sunday school periodicals for November are on hand in good time, and the quality is good.

—St. Nicholas for November is a number of Extraordinary interest. The illustrations are spirited and well executed, and the articles are of great variety and excellence. Among the many fine articles are: A Boy's Service; Towed by Bull; The Dairy Day; Half a Dozen Housekeepers; The Three Wise Men.

—Scribner's Monthly for November has: Henry W. Longfellow and portrait; The Spelling Bee at Agra, illustrated; Pictures and Aspects of Farm Life in New York, illustrated; A Night with Edison, illustrated; The Poet's Fame; Parsons and Parsons; and other articles.

EPISCOPAL APPOINTMENTS FOR 1878.



BUSINESS NOTICES.

DR. WILLIFORT'S ANTI-CHILL AND FEVER AND AGUE TONIC has established itself as a specific for Chills and Fever, Dumbness, Malaria, Bilious Fever, Dengue, Intermittent Fever, Periodical Headache, Neuralgia, Pain in the Back and Limbs, Debility, Loss of Appetite, Jaundice, Dyspepsia, Liver Complaint, Sick Headache, Nervousness, Sleeplessness, Female Weakness, Irregularities, Depression of Spirits, Blues, Etc. It is purely vegetable, and contains no quinine or mineral substance of any kind. It is a specific for the above diseases, and is warranted to cure in every instance. Price, $1 per bottle. Prepared only by DR. WILLIFORT, Proprietor, No. 5 Carondelet street, New Orleans. For sale by all druggists.

QUEEN OF THE OVEN.

A biscuit made with Dooly's Yeast Powder is perfect in texture, white and delicious, containing no bisulphate of lime, Rochelle Salts, Ammonia, Alum or Potash, and is the most healthful and economical. Try it. Sold by grocers.

WE DO NOT WONDER

We do not wonder that [illegible] who have been accustomed to use Dr. Pierce's Favorite Prescription should refuse to accept from the trade any of the worthless substitutes which will surely be offered by unscrupulous dealers. Dr. Pierce's Favorite Prescription is the best remedy for the diseases of women that can be had, and the trade and others should be informed that it is not to be had at any price.

IMPORTANT NOTICE. The genuine Tobacco can only be had of the manufacturers, and purchasers can be sure of getting the genuine article by calling for TOBIAS' VENETIAN LINIMENT. This is the great remedy for the cure of Cholera, Diarrhœa, Dysentery, Cramps and Pains in the Stomach, Sick Headache, Seasickness, Nausea, Vomiting, Internal Pains, Colic, Cramps, Spasms, Sudden Colds, Coughs, Sore Throat, Croup, Influenza, Bronchitis, Inflammation of the Lungs, Pleurisy, Rheumatism, Neuralgia, Sciatica, Lumbago, Pain in the Back and Side, Toothache, Sore Throat, Cuts, Bruises, Sprains, Burns, Scalds, Chilblains, Frost Bites, Mosquito Bites, Old Sores, Ulcers, Boils, Felons, Whitlows, Chapped Hands, Chilblains, Corns, Bunions, Frost Bites, Mosquito Bites, Old Sores, Ulcers, Boils, Felons, Whitlows, Chapped Hands, Chilblains, Corns, Bunions, Piles, Rheumatism, Neuralgia, Sciatica, Lumbago, Pain in the Back and Side, Toothache, Sore Throat, Cuts, Bruises, Sprains, Burns, Scalds, Chilblains

MISCELLANEOUS.

MORE BUZZING IN YOUR HEAD, DEAFNESS, BLINDNESS, SPINAL TROUBLES.

Dr. J. H. McLean's

Liquid Substitute for Quinine

CHILLS AND FEVER CURE.

NEW DISCOVERY

Before. After.

...and Jobs for Malarious, Miasmatic, Splenic Poison.... It ... Ague, Bilious, ... and Scrofulous ... or External, Sore Eyes, Inflammations, it will ... other Medicine required, it is used alone.

...Liquid Substitute for Quinine, J. H. McLean's ... Liquid Blood Purifier, ... Poisonous Influences ... the System ... is prompt. It is taken up by the Stomach, Lungs and Skin, and ... to the Liver and the Causes of Chills and Fevers.

THE WHOLE Mississippi Valley

This new ... Dr. J. H. McLean's ... substitute for Quinine, will ... or the Fever. Ten Drops in a Tumbler of Water, ... Bottle, prices ... Dose it requires ... Bottle of the ... Dose ... Dr. J. H. McLean's ... Liquid Blood Purifier ... Liquid Substitute for Quinine

MISCELLANEOUS.

TUTT'S PILLS.

FOR TEN YEARS Tutt's Pills have been the Standard Family Medicine of the United States. Sold everywhere.

A Single Trial Will Establish Their Merits

DO THEY CURE EVERYTHING?

NO. They are for Diseases that arise from MALARIAL POISON and a DERANGED LIVER such as Dyspepsia, Biliousness, Fevers, Dizziness, Constipation, Headache, Dropsy, Nervousness, Piles, Pain in the Back, Kidneys, Hypochondria, Melancholy, Rheumatism, Neuralgia, Heart Disease, Colic, Female Complaints, Erysipelas, Scrofula, Consumption, Worms, Skin Diseases, Ulcers, Blood Humors, Fever and Ague, Chills, Loss of Appetite, Impure Blood, Sick Headache, Costiveness, Indigestion, Nervousness, Dizziness, Paralysis, Heart Disease, Neuralgia, Rheumatism, Kidney Diseases, Ulcers, Consumption, Worms, Skin Diseases, Chills and Fever, Loss of Appetite, Impure Blood, Piles.

NATURE WARNS YOU

THAT YOUR LIVER IS DISORDERED

When you have a Bad Taste in the Mouth, Coated Tongue, Offensive Breath, Want of Appetite, Sour Eructations, Sick Headache, Dizziness, Costiveness, Pain in the Region of the Liver, Yellow Skin, Bowels Irregular, Piles, Dull Pain in the Head, Loss of Memory, Sour Stomach, Drowsiness after Meals, Restlessness at Night, Highly Colored Urine, and Sudden Flushes of Heat, Burning in the Flesh, Constipation, Piles, Rush of Blood to the Head, Dizziness, Dryness of the Skin, Eruptions, Yellow Skin, Pain in the Back, Sides, Chest, Limbs, &c., Sudden Fright, Want of Sleep, Nervousness, Sleeplessness, Dizziness, Horrible Dreams, Highly Colored Urine, Hot Flushes,

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, OCTOBER 31, 1878. NO. 44.

IN THE
MR. AND MRS. J. W. JONES,
on the occasion of their
GOLDEN WEDDING.

friends will meet around
board to-day,
greets you from afar,
a shade by;
silver, pearls or gold,
golden union" rare;
tell, or feel you that
joys would share.

welcome adorn thy brow,
fifty years,
crown, "the heavy hour
sunshine, bring ours.

dearly united, at,
and true as gold;
what fools or slaves
lived never grown old.

the lives of all good
crossed your married life,
sight could any see
that aged man and wife.

Summer, Autumn, Wintry dress
wreath, their woof and woof,
you stood a happy pair
years ago.

gave the and gone and now pass
view the landscape o'er;
not a longing lingering look
to where pilot's shore.

Well-a-day
comes, may you both
The Golden Street
MRS. L. CATHY.

News of the Week.

DOMESTIC.

WASHINGTON, Oct. 25.—A heavy storm, accompanied by violent from the northeast, passed over city last night. From one until this morning the wind was high, uprooting houses, obstructing and doing other damage.

BALTIMORE, Oct. 25.—The storm did great damage around the The water rose very high, wharves being submerged, there was some damage to the ping.

ST. LOUIS, Oct. 25.—Dispatches Western Missouri and different in Kansas, note the earliest fall in sixteen years. Rain fell all day, with a cold atmosphere indications of snow.

LITTLE ROCK, Oct. 28.—From noon 26th to 27th, twelve new cases and deaths. For the twenty-four ending noon to-day, three new and one death.

MEMPHIS, Oct. 28.—The Board of officially reported four deaths yellow fever during the past twenty-four hours. Ending at six o'clock to-night two additional interments are reported by undertakers parties who died of fever in city. No new cases are reported.

JACKSON, Miss., Oct. 28.—Eight cases, six colored and two white, yesterday, noon, one death, total. Total cases, 381; total deaths, one. Raining; weather cold night.

BATON ROUGE, Oct. 28.—Official fever report, for the forty-four hours ending at nine o'clock morning; New cases twenty-deaths two. Weather cloudy cool.

CHATTANOOGA, October 28.—One and one new case both colored, other cold; few this morning. condition has slightproved.

The Mayor of Mobile, in an official publication, announces that on and after last Friday, October 21 quarantine on all freight is removed.

FOREIGN.

MADRID, Oct. 25.—As the King driving through the street known the Calle Major this evening, man blouse fired a pistol at him. King was unhurt and continued his way to the palace amid the manations of the crowd. The man was immediately seized by lers and taken to prison.

LONDON, Oct. 25.—A dispatch to Times from Alexandria says the dation from the Damietta Branch the Nile is advancing; it now ers 120 square miles. Twenty ages have been submerged and to 1000 lives have been lost.

LONDON, Oct. 27.—A Renter's telefrom Rome says: It is thought table negotiations between Germany and the Vatican may be discontinued in consequence of the difficulty of effecting a compromise eptable both to the Vatican and German Ultramontanes.

LONDON, Oct. 27.—A Berlin dispatch to the Post says: The Emperor illiam seems determined to resume ernment, instead of spending the ter in Italy, as his physicians se.

A special dispatch to the Times m Dorgeelling says it is expected proclamation of war against the ir of Afghanistan will be gazetted shortly, specifying in full the sons which decided the Governnt to declare war.

The Times Berlin dispatch says it expected in Russia that if the glish occupy the south of Afghaniit the Russians will occupy the th.

BOMBAY, Oct. 27.—The Times of dia says: The fortress of Ali Masjid has been reconnoitered. Fifty guns were seen in position, but entrenchments are poor. Afghan stories are reported to be actively working converting muzzle loading es into breech-loaders. It is reported that thirty of the Ameer's ps are dying daily, and a forcible y has been ordered.

Centenary Female College.

SUMMERFIELD, Ala., Oct. 17, 1878.

MR. EDITOR.—Notwithstanding apprehensions of the approach of yellow fever to this section of Alabama, this institution has opened better than it did last year, and a good number of boarders have come in, while others are engaged to come after frost. Selma has so far escaped the terrible scourge, for which exemption every heart cannot help but feel grateful to a merciful Providence, and all danger seems now, as far as we can judge, to be over. In this salubrious air and healthy hill country there can be no apprehension of disease. The history of the forty years' existence of this institution; fully attests the wisdom of selecting this place for these schools. There is no doubt that this is one of the healthiest places in the South, as well as one of the best localities in which to educate the young. No better or stronger moral and religious influences can prevail anywhere, and there is nothing here to lead the young astray.

A superior faculty, thorough and skillful teaching, the great care taken of girls, strict and wholesome discipline, complete organization of all departments, constitute some of the advantages found here.

One decided evidence of the good work done here is the fact that the patrons are delighted with the progress and success of their daughters during the past session, as well as during former sessions. Then again it is the cheapest first class institution in the South. The present aim is to combine real excellence with strict economy, so as to bring the advantages of a complete education within the reach of those in moderate circumstances. Special facilities are afforded here for the study of art, vocal and instrumental music.

Prof. R. S. Holcome has fitted up a large mansion for the accommodation of boys in his own family. It is decidedly the best arrangement that has ever been made for boys here. There can be no better school for boys anywhere, and none cheaper. Let the preachers speak for these schools and urge parents to send here. Two hundred boys and girls can be easily accomodated here.

The Alabama Conference alone ought to send this number, for this is its own cherished institution, never to be given up, with which its name has been longest associated, and to which the memories of over six hundred graduates cling. Fill up these schools and the good report of faithful work done here will revive the cause of education within our bounds. At the remarkably cheap rates offered here, very few Southern boys and girls need suffer for an education. Special inducements are offered for the first of November.

Address immediately,
A. D. McVOY.

St. Louis Conference.

This Conference was held at Charleston, Mo., October 9th Bishop Dogget presiding. We take the following items and appointments from the St. Louis Christian Advocate:

The aggregate amount of salaries was $33,870, amount paid $25,669 90, average salary of preachers $412 53; while the amount actually received individually ranged from a little over $100 to $3000. Some received the first and some the second sums named. This report shows that the members of the church, in the bounds of the Conference, paid an average of about $2 50 to their preachers, and paid on the claim of the Bishops an average of about 5½ cents.

The Board of Missions made a report which showed that the aggregate amount raised in the Conference was: For Foreign Missions, $900 40, and for Domestic Missions, $1 276 17. Last year, the amount for Domestic Missions was $1,563 32, and Foreign Missions, $1,102. So both amounts fall below that of last year. The average per member paid for missions was about 2¼ cents a member.

A friend made up and handed me the following, by districts—thus:

"St. Louis District paid for Foreign Missions, per member, 4½c.; for Domestic Missions, 31c., (omitting fractions). Salem District for Foreign Missions, 4c; Domestic 5c. Poplar Bluff District, Foreign, 6 mills; Domestic, 1c. per member. Charleston District, Foreign, 7c.; Domestic, 8. Iron Mountain District, Foreign, 2c.; Domestic, 1c. per member."

APPOINTMENTS.

ST. LOUIS DISTRICT—*W. T. Tudor, P. E.* First Church, J. E. Godfrey; Centenary, J. W. Lewis; St. John's, J. G. Wilson; St. Paul's, E. M. Bounds; Chouteau Avenue, L. J. Watts; Bellefontaine, J. C. Berryman; Bridgeton, B. K. Thrower; Eden, F. A. Morris; Mt. Olive, A. T. Tidwell; Kirkwood, I. L. Spencer; Manchester, J. W. Robinson; Marvin Chapel, W. R. Mays; Fenton, J. B. Clayton; Page Avenue, to be supplied; St. Louis Advocate, D. R. McAnally.

SALEM DISTRICT—*H. Hanesworth, P. E.* Salem and Rolla, J. W. Johnson; Houston Circuit, J. B. Rice; Meramec Circuit, Irl R. Hicks; Licking Circuit, A. M. Robinson; St. James Circuit, W. R. Swayne; Cuba Circuit, James A. Carter; St. Clair Circuit, W. R. Craven; Steeleville Circuit, to be supplied; Labadie circuit, L. F. Aspley; Washington Circuit, S. W. Emory.

POPLAR BLUFF DISTRICT—*D. J. Marquis, P. E.* Spring Hill Circuit, Sidney Richmond; Dexter Circuit, M. Arrington; Dunphan Circuit, J. H. Cox; Poplar Bluff Circuit, J. L. Batten; Alton Circuit, to be supplied; West Plains Circuit, supplied by H. J. Simmons; Centerville Circuit, supplied by B. S. McNail; Eminence Circuit, S. D. Biffle; Piedmont, to be supplied by N. J. Knowleuger; Neelyville, supplied by E. Brauham; Grand Prairie, J. R. Ledbetter; Clarkton, supplied by W. C. Enoch.

CHARLESTON DISTRICT—*J. H. Headlee, P. E.* Charleston Station, J. S. Frazier, Charleston Circuit, H. N. Watts; Jackson Circuit, H. S. Watts; Benton Circuit, J. Garten; Lutesville Circuit, J. R. Eddleman, C. E. W. Smith, supernumerary; Oak Ridge Circuit, S. C. Biffle; York Chapel Circuit, J. T. Allen; Belmont Circuit, to be supplied; New Madrid Circuit, C. E. Devinney; Gayoso Circuit, supplied by G. H. Adams; Greenville Circuit, T. G. Atchinson.

IRON MOUNTAIN DISTRICT—*T. M. Finney, P. E.* Potosi Circuit, C. O. Jones, G. M. Ellinger, Supernumerary; Piattin Circuit, W. M. Shelton; Farmington, J. A. Russell; Fredrektown, G. W. Hull; Marquand, J. C. Williams; Bellvue Circuit, W. P. Gibson; Caledonia Station, J. C. Alexander; T. M. Finney, President Bellvue Collegiate Institute.

A Tender.

HAZELHURST, Miss., Oct. 22, 1878.

Hazelhurst tenders its hospitality to the Mississippi Conference during its ensuing session. Having enjoyed exemption from the prevailing epidemic, it can do so safely; and therefore begs to share with Meridian the vicissitudes of the plague.

W. E. M. LENFIELD,
P. E. Brookhaven District.

Col. Holland, who died at Holly Springs, October 22 of the yellow fever, the Picayune says:

The announcement by telegraph, this morning of the death of W. J. L. Holland, at Holly Springs, will be received with sincere and painful regret by the journalistic brotherhood of the Southern States. He fell a martyr to the cause of humanity. During the whole period of the woeful epidemic which has decimated the population of Holly Springs, Col. Holland devoted his time, his talent, his energies and his personal service to the succor of his afflicted fellow citizens. Day and night he worked with unflagging zeal and the devotion of a minister of mercy. He knew no weariness of body or of effort, but labored on, till himself stricken down by the insatiate plague. A life so unselfishly sacrificed, sinks from the sight of men with the halo of noble deeds about it, and leaves behind the example of its own magnanimous dedication to duty and humanity.

Mortuary Statistics.

SIX THOUSAND DEATHS SINCE JULY 1.

The total mortality from all causes in this city from July 1 to October 21 was as follows:

For four weeks ending July 28	1[illegible]
For five weeks ending September 1	1566
For four weeks ending September 29	2[illegible]
For three weeks ending October 21	1410
Total mortality	6177
Natives of Louisiana	3011
Under 10 years of age	2[illegible]
Under 15 years of age	2650

Thus, since the first of last July, over 6000 persons have died in this city, of which number nearly 43 per cent. were children under 15 years of age. Of the 6177 persons who have died, 3733 fell victims to yellow fever and 2144 to other diseases.

Columbia Conference.

APPOINTMENTS.

WILLAMETTE DISTRICT—*T. B. White, P. E.* Albany, P. A. Moses; Corvallis, Jos. Emery; Junction City, E. G. Mitchell; Tangent and Lebanon, D. C. McFarland; Dallas, T. B. White; Yamhill and Tillamook, N. M. Skipworth; Oregon City, to be supplied by B. R. Baxter; Forks of Santiam and Sweet Home, to be supplied; Professor of Corvallis College, Joseph Emery.

WALLA WALLA DISTRICT—*E. H. Ogleshy, P. E.* Walla Walla, T. W. D Mays; Pendleton, H. T. Burger; Weston, R. C. Oglesby, E. P. Wharton; Dayton, S. W. Daves; Palouse, to be supplied.

BLUE MOUNTAIN DISTRICT—*J. H. Compton, P. E.* Grande Ronde, J. W. Compton, Wallowa, J. W. Shreve; Powder River, S. Gascoigne; Boise City, T. P. Haynes.

JACKSONVILLE DISTRICT—*J. R. N. Bell, P. E.* Jacksonville, A. Fardison; Williamsburg, M. C. Miller; Roseburg, J. R. N. Bell; Oakland, W. H. Klyce; Coquille, to be supplied; Table Rock, J. W. Stahl.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy in proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

REBECCA ALICE MCFARLAND, wife of Thomas J. McFarland, and daughter of W. H. and R. W. Ballou, was born October 9, 1847, and died at Demopolis, Alabama, August 12, 1878. She was a lady of fine mental and moral culture, having had the advantage of instruction at Summerfield, Alabama, under such educators as R. K. Hargrove and Dr. Rivers. She joined the Methodist Episcopal Church, South—the church of her parents—at an early age. Her love for religious literature, and especially for the Guide to Holiness, when a mere girl, indicated a piety rarely found in persons so young. She was also distinguished for her charitable disposition. While at college her parents furnished her with pocket-money to spend at her pleasure. Instead of laying it out for confectionaries, jewelry and other foolish trumpery, she would buy useful presents for the poor servant-girls in the institution, and for the poor in the neighborhood. She thus "adorned herself with good works, as becometh women professing godliness."

Her married life was one of sickness and pain, but she bore her sufferings with patience and resignation, and she never absented herself from the services of her church when she was able to attend. She was blessed with a kind and affectionate husband, who did all in his power to make her life happy. A few years before she died death robbed her of two promising little children. When told "she must die," she joyfully exclaimed: "Then I shall soon be with my children in heaven." She was perfectly conscious up to a few minutes before her death, and without a struggle she calmly and triumphantly yielded her spirit into the hands of her Saviour. She leaves with her disconsolate companion, two little children, one an infant and the other only two years of age.

H. B. C[illegible]ELL.

MARY KIMBELL, wife of Archibald Kimbell, deceased, was born in the State of Georgia, March 24, 1797, and died May 12, 1878, at the residence of her son, Richard Kimbell, in Elmore county, Alabama. Soon after her marriage, which was at the early age of about fourteen, she united herself with the Methodist Episcopal Church, in which she continued for the long space of sixty-five years a faithful and consistent member until the time of her death. It may be said in truth that mother Kimbell was a Methodist of the old school. She had a great aversion to the fantastic and gaudy style of dress worn at the present day by females calling themselves Methodists. She said they didn't seem like Methodists to her so different from the plain, simple and unostentatious style of the long ago Methodists. She had on one rule and fashion as to dress, and that was simplicity and plainness.

She was a faithful and dutiful wife during the long period she was one affectionate mother to her children; a kind and obliging neighbor, and a true and hospitable friend to the preachers; her greatest pleasure was to wait upon them. She was in what is called a comatose state for some time before she died, and consequently was unable to converse relative to her spiritual state, but the writer, who has known her intimately for the last thirty-seven years, and had a conversation with her a few weeks before she was taken sick, feels assured of her eternal happiness.

A. H. ELLIOTT.

ERNEST T. CROPPER, aged forty-one years, died at Pecan Grove, September 18, 1878, after an illness of nine days. In the death of Bro. Cropper the Methodist Episcopal Church, South, at Pattersonville loses one of its best Stewards and one of its most consistent members. Being his pastor for three years, I had ample opportunity for testing his character and worth in all his relations of life. It seemed as though we could have spared any one else rather than him. The church and community may well mourn his loss. Actively engaged in business that seemed to absorb all his time and attention, he still made time to attend the services, and diligently worked for the church. In his home he reigned supreme. His great father-heart carried the joys and griefs, the smiles and tears, of his large family. Those of his children who are old enough will never forget the quiet, loving, unobtrusive man whose smiles gladdened them, whose kisses healed their sorrows and whose arms were their safeguard. In the church he was silent, his feelings seldom if ever found expression. But I do know that only once in three years did they come near enough to the surface to admit of expression. He was one man who needed not to tell his experience; his face in church and his actions out were the most positive expressions of his inner life. He was at church the day before he was taken sick, and I saw during the sermon the tears rolling down his cheeks. He died saying, "I'm not afraid to die." Gently as a babe pillowing its head upon a mother's breast he caught the smile of God, and fell asleep in Jesus, at 2:30 A. M., September 19, 1878.

A. E. C.

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For many the journey to the Holy City was long. The way was a rough one, over hills and through rocky defiles, and exposed to the elements. As they walked there was strength only for a single day. But day after day the long miles grew shorter, the body became hardened to exposure, and almost a stranger to fatigue. They went from strength to strength, and at last they reached the temple and appeared before God.

In our spiritual pilgrimage it is not otherwise. The strength at the beginning is not such as would suffice for the entire course. There is a continual increase, and the increase of to-day is built upon the use of the strength of yesterday. It is not to the maximum at a single bound, but from strength to strength. Just as in walking the exercise of the present day makes us stronger and able to go further to-morrow; so the earnest effort now, and the putting forth of all our vigor, makes it possible for us to endure far more in the future. It is not from weakness to strength, but from a low degree of strength to a higher. The import of it is: with whatever of grace you have, set your face towards Jerusalem, and strike out boldly for the goal. The ability to take one step is enough—take that, and the next will be easier. One day's journey may exhaust what force you have, but make it, and the next, and the next, will be performed with growing power.

Herein the spiritual is not unlike the physical life. There is a law of development from the less to the greater. If we would be stronger we must bring the little strength we have into exercise. God gives more grace accordingly as we use what we have. In counting the cost of confessing Christ and devoting ourselves to his service we should not lose sight of this principal in the economy of the Divine mercy. It is something we can count on in our forecast of the path of discipleship. Peter and John, and the rest, when first called could not have met the duties of such a ministry as was devolved upon them after Pentecost. Wisdom and strength increased as they advanced, and they who fled, when the Master was arrested, were strong enough afterwards to witness for Him before the world and to die for Him. The grace that enables us to overcome an evil habit to-day, will be given in larger measure to-morrow, and thus in ever increasing abundance until the mastery is easily secured, and the victory complete.

Some are deterred from entering into covenant with God to give up their sins and to give Him their heart, lest they should fail to keep it. They do not feel themselves strong enough to overcome, and to meet the obligations of the Christian life. It is not needful that they should. If God gives them grace to start, the use of this insures what is needful at the next step; and that, improved, guarantees that they will be supported at the next, and thus all along the path of duty and experience. This is a law of the religious life. Grace used insures more grace. If faithfully improved at every stage of the journey there will never be any lack. The dark valley will find us leaning upon the rod and staff of God, the passes where we have the fiercest encounters with the enemy will be on fire with the chariots and armies of heaven.

Our mistake and our sin are committed at this point where we are fearful and unbelieving. Sinners halt because they doubt. The awakened and trembling soul, confronted by the obstacles of the way—his own sinful nature, the temptations in the world—fears to obey the voice of conscience and the guidance of the Holy Spirit. Men may well distrust themselves, but they will surely perish in their sins if they wait until they feel possessed of such resources as shall suffice to carry them to the end of the conflict. God does not work in that way. He gives enough for the duties of the present hour, and tells us to use that. You have the conviction that you ought to take Christ as your Saviour, and to come out on the Lord's side. You have the power to move a little, to take the first step, and that is all you will have until you have put it in action. Our freedom and responsibility in connection with the grace of God are manifested, not in our ability to do without grace, but in the power we have to use it or to reject it. In His sovereign mercy God gives to every man, not enough to save him, but enough, if accepted and improved, to save him. The kingdom has its initial point, and it works then like the leaven. It has its germinant stage as the grain of mustard seed, to be followed by a development of wonderful magnitude.

This is the Divine order. The child is before the man, the pigmy before the giant. The twilight is before the day. God gives to the sinner some grace in the shape of certain convictions, and if he acts upon them, he comes to Christ, to a changed heart and a holy life. The faithful believer's course is thus also described as from "strength to strength." Each day finds him better equipt for the war, and more easily victorious. There is in him a stronger faith, a larger and more complete appropriation of the promises, and a peace more profound. He is stronger to labor, stronger to suffer, and stronger to die. Every day has come to him with its privileges, duties, trials and mercies, and each succeeding day has come with some increase of grace. He goes from strength to strength until at last, with the rugged path of sorrow and toil left behind, he appears before God.

Mississippi Conference.

Amid the wide spread suffering and sorrow attending the great epidemic, we must not forget our superannuated preachers, or the widows and orphans depending on us, and to whom our small annual contributions afford so much relief. As a member of the Joint Board of Finance of the Mississippi Conference, I would remind the brethren of the ministry and laity of those worthy claimants in whose behalf I feel no little interest. Brethren do not forget them. I beg of you to remember the long, long years of useful labors of our few superannuates, who gave up *all* to the service of their Master, and now in the eventide of life are nearing the verge of Jordan, and must soon cross over. Let us do all we can to make their last days their best days, for unto them our people owe a never ending debt of gratitude.

Let us not forget the widows and children of those who have crossed over after having fought the good fight and endured unto the end. These are not many, but we owe them much. Hitherto we have treated them badly. God will hold us to a fearful account for our stinginess and unfaithfulness in this matter. Let us all do better. Let no minister be satisfied with such pittances as too many brought up to the last Annual Conference. It is not the fault of the members that so little is collected. Tell me that among two hundred and ninety-three members only one dollar could be collected for a purpose so noble, for claimants so worthy! *The preacher never heard.* Does any one believe that from four hundred church members only eight dollars and fifty cents could be collected? Take care, brethren, "as ye sow, so shall ye reap." You are neglecting your duty in this matter, and failing to instruct your people; by and by *you* will be superannuated or *your* wives and children be the recipients of aid from the Conference. What do *you* expect when that time comes?

Some of you fail to report the condition of the claimants, although you are required by the Discipline to do so, and we are compelled to get our information the best way we can. And though we do the best we can in making the distribution, we are blamed. We never give satisfaction—in fact we are never satisfied ourselves. You give us so little information, and you bring us so little money, that we are always dissatisfied. We (I speak the sentiments of all the members of the Board) ask, we urge you to do better. *The assessment is the very least amount we need.* We can use double the amount called for without being at all extravagant. The necessities of some of the claimants are urgent; the claims of all are meritorious. We have given them so little. Think of it! a poor widow and several children given only $100 or $125; and a preacher, who has spent a half of a century toiling for our good, not enough to clothe himself and wife decently! Brethren will you not do better? Will you not bring up not only the full amount of your assessment, but also more, much more?

LAYMAN.

Whitworth College.

BROOKHAVEN, Miss., October, 1878.

MR. EDITOR.—The cold winds whistling around our dwelling this morning, give pleasant sounds; for they tell us of approaching winter and the end of the epidemic. But who can count the tears and weigh the sorrows of the afflicted ones? How keenly will families and communities feel their losses when the usual health and order shall have been restored. Not in the heat of the battle do warriors weep for fallen comrades, but after the artillery has hushed and the smoke and dust have cleared away.

Last week we received a letter announcing the death of Miss Lillie Sharp of Madison county. She had been with us two years. By her gentleness of manner and sweetness of spirit, she won all hearts. She professed religion in May, 1877. Her experience, as given to my daughter soon afterwards, was: "O, I am so happy. I love every body." How glad we are to learn that she died in peace. "How blessed are the righteous when he dies." Yes, Lillie, "Thou are gone to the grave, but we will not deplore thee." How happy her father was when she received her gold medal last June. Said he, "It is the happiest day of my life." But how the scene is changed.

Miss Lillie Snyder of Warren county, one of our pupils last term has fallen on sleep. She, too, was mild and gentle, was universally beloved, confessed Christ in her college life, communed regularly, was a faithful pupil and received a gold medal last June. But she has gone up on high with the voice of triumph, to receive the plaudit, "Well done."

Miss Jenny and Miss Mary Coker of Hinds county, sisters, were pupils beloved. How kind and affectionate they were to each other; how respectful and kind to their teachers; how lovingly they spoke of their parents. They were of the Episcopal Church. God called them suddenly. But we trust that they were ready. How sad our hearts were when the news came, Jennie and Mary Coker are dead!

We could write much more of these young ladies. They were our pupils and we loved them while living, and cherish their memory still.

Many of our old pupils have doubtless fallen, but we trust have fallen to rise.

These few words, *in memoriam*, we have written. Our hearts are sad, but we mourn not as those without hope. The day will dawn, the light arise, and the shadows fly. O, Lord, hasten thine appearing.

H. F. JOHNSON.

Pearlington, Mississippi.

Rev. A. B. Nicholson, writing from Pearlington, October 23, says:

Yellow fever has been in this town over since the first of August. It has visited this place several times, but has never been an epidemic, in the common acceptation of that word, though it proved fatal in nearly every case; so it has this year. No new cases at this date. Business of all kinds has stopped; church matters suspended; Sunday-schools stopped; our flock scattered—some have crossed the last river, mostly young people.

In this town we had a flourishing Methodist Church, a parsonage, and the preacher well cared for.

Logtown, two miles above here, a small place of not more than two hundred inhabitants, has been awfully scourged by the fever, in fact I question whether any place in the South has suffered more than Logtown, according to its population. While but between forty and fifty genuine cases of yellow fever have been reported, almost the entire population has been prostrated; the death rate very heavy. In that community we had a new and beautiful church, a respectable congregation, Sunday-school and Missionary Society; but alas, how sad to-day!

Our Steward there Bro. Robert Carrie, a noble Christian gentleman, was among the first to fall a victim to the disease, and none left to take his place. The fatality has been in the main among the young people.

Galusville is eight miles above Logtown. When I was there last but two cases were reported. The white population is almost all gone.

We quarantined, but too late; the fever was in our midst before we began the work. We have a yellow fever doctor with us doing a good work. Nurses have been sent by the Howards. Our local physician, Dr. Mead, though born and educated in the North, met the monster face to face, with a moral heroism that entitles him to great praise. We have to-day cold north wind.

From Oregon

Rev. T. B. White, writing from Albany, Oregon, October 14, says:

Our (Columbia) Conference is past. Nearly all the clerical members were present. Bishop Wightman got to us Saturday. Weather exquisite; session pleasant; best of all, "the Lord of hosts was with us." I had finished my work and had gone out to comply with a promise made Bro. Bell to help him hold some meetings. We commenced one on Deer creek, nine miles from Roseburg, three weeks before Conference, and continued until Conference met. It was a remarkable meeting; sixty-five precious souls professed conversion; thirty-two joined our church. Then at Roseburg fifteen or twenty more joined during and immediately after Conference. Conversions clear,—scarcely a still-born child into the kingdom. Christians rejoiced. More shouting than I have witnessed in many years; it seemed to me Bro. Miller, a young man from Holston Conference, and Bro. Bell, P. E and P. C. of Roseburg Circuit, were abundant in labors. God's blessed name be praised for these work-men and the precious trophies.

I presume you have the list of appointments of the Conference. You observe your correspondent is continued as Presiding Elder of Willamette District, and in addition is P. C. of Dallas Circuit. Each charge enough to engage the powers of a live man. I am not sufficient for it, but "the laborers are few." I propose, grace helping, to do my best, and all I can, and leave the result with God. Ask the prayers of my old friends and brethren. "Brethren pray for us."

Would that we had a good man for Dallas Circuit. I have two other appointments in my District to be supplied. Where are the men?

Alabama Conference.

MOBILE, October 22, 1878.

MY DEAR DOCTOR.—Some doubt has been expressed as to whether it will be expedient for the Alabama Conference to hold its ensuing session here, on account of the prevalence of the yellow fever.

Please state for the information of the brethren, that we feel confident here that no change of place will be necessary. All the indications point to an early frost, and even if the fever should prevail some weeks longer, we believe that strangers will incur no risk in coming into the city so late as the eleventh of December, which is the time appointed for the meeting of the Conference. *We want the Conference to meet here.* If, however, it shall be necessary to make a change, we will take the proper steps in ample time.

In writing the above I am sure that I express the views of not only our preachers, but all our people here.

Up to this date one hundred and thirty-five cases and forty deaths from yellow fever have been reported to our Board of Health. Quite a large proportion of the cases are now yielding readily to treatment. More than a dozen of my people, among them three of my Stewards, have been down with the prevailing fever. I am quite well, as are also Dr. Wadsworth and Bro. Andrew. We rejoice with you that the plague is abating in your city.

Affectionately yours,

FELIX R. HILL.

Rev. J. M. Brown writes us that Mrs. Mary A. Randle, widow of Rev. Richmond Randle, died at Mansfield, La., September 26.

Sister Randle was an exemplary Christian, and devoted to the church of her choice. Two of her sons are traveling ministers and members of the Louisiana Conference. Her obituary will appear shortly.

The Rev. Joel W. Whitten, stationed preacher at Decatur, Alabama, died, says the Nashville Christian Advocate, on the twentieth of October of yellow fever. A good man and a valuable worker has fallen. A suitable memoir will appear in due time.

The funeral of Rev. Tiff Foster took place Thursday, October 24 at 10 A. M., and was attended by a large concourse of people. Services were held at the church, several ministers participating in them, after which the remains were taken to the Girod Street Cemetery and solemnly consigned to their last resting place. The casket was placed in front of the altar, and both it and the table in front of the pulpit, were covered with flowers which loving hands had brought and tastefully arranged. The Times of this city, in its notice of the services, concludes as follows:

But the best tribute was paid by the number of poor people present at his funeral. A poor woman came before services, and said: "Can I take a last look at that good young minister?" The answer was: Yes," and she passed on with tears in her eyes to see his face for the last time.

The Methodist Church especially, and the Christian Church generally, has sustained a great loss in the demise of this promising young minister, who, when advised by some of his people to go away because he was not a colonist, replied: "I cannot leave my charge in the hour of peril," and like his Master died for its flock.

A Desolated Home.

The following note from Rev. C. B. Galloway brings us very sad tidings. There have been a few such instances of great mortality in a household, but they have been comparatively few. Bro. Feathers'on has been bereaved indeed. We pray that his life may be spared, and that he may be supported by the hand of Him who alone is able to comfort us in all our tribulations:

VICKSBURG, October 24, 1878.

Dear Dr. Parker,—I have sad intelligence to communicate to the friends of our dear and honored brother, Rev. E. M. Featherston, Presiding Elder of the Jackson District, Mississippi Conference. At his home in Warren county, nine eighteen miles from Vicksburg, he has seen almost his entire family in a few days perish with the yellow fever. Of an interesting household of *ten* only *two* remain—himself and a widowed daughter. He has been a true Christian hero, and bears his great sorrows with a Christian's faith and resignation.

Yours,

CHAS. B. GALLOWAY.

The Louisiana Conference.

CHANGE OF TIME.

CHARLESTON, Miss., Oct. 16, 1878.

On account of the continued prevalence of the yellow fever in the city of New Orleans and its vicinity at this date, and also the condition of the Conference finances consequent thereon, the time of the ensuing session of the Louisiana Conference, in the city of New Orleans, is hereby changed from December 11, next, to January 8, 1879 by request of our preachers in the city of New Orleans.

DAVID S. DOHERTY.

The yellow fever report for New Orleans, Wednesday, October 30 is as follows: Deaths for the twenty-four hours ending at 12 M., Wednesday, October 30, 13: new cases, 10: old cases, 21: total cases, 13066: total deaths, 3917.

We believe the epidemic, properly speaking, is over, and that another week will give us nearly a healthy city. Absentees, however, must not return until advised by the Board of Health.

Rev. T. B. Holcomb writes us that he did not mean, in a recent communication, to assert that there had been no yellow fever in Woodville, Miss. The County Board of Health have not admitted that yellow fever exists there. Dr. Henderson, however, reports forty-six cases up to October 22. Eight during the week ending October 19. There have been four deaths altogether since the first of September.

Rev. Dr. Ames, we are glad to report, is rapidly recovering from his attack of yellow fever. His attentive and skilful physician, Dr. J. M. Watkins, has, we believe, dismissed him as needing no further medical care. With prudence, he will be out in a few days.

Acknowledgment.

Rev. M. N. Morris sends us $26 10, contributed by the Sociopatoy Circuit, North Alabama Conference, for the yellow fever sufferers.

POSTPONED.—The Woodville District Conference will meet in Woodville, Miss. November 22, 23, 24, and not at the time originally published.

Periodicals.

Golden Hours for November has an inviting table of contents. Among the articles are: Billy's Motto, Illustrated; Golden Shoes, Illustrated; The Chimpanzee, Illustrated; Watch those Boys; The Hospices of the Alps; Talks about Musical Instruments, Illustrated; Too Much of a Bite; Hero Benton, Illustrated.

MARRIED.

CANNON—MOORE.—In Perry county, October 24, 1878, by Rev. H. H. Raym... D. D., Mr. David W. Cannon to Miss M... Moore.

EPISCOPAL APPOINTMENTS FO... 1878.

CONFERENCE.	PLACE.	BISHOP.	T...
W. Virginia	Gallipolis	Pierce	
Denver	Wahsatch	Wightman	
Western	Wyandotte	Doggett	
Missouri	Macon	Doggett	
Illinois	Paris	Doggett	
Kentucky	Shelbyville	Kavanaugh	
Montana	Helena	Pierce	
S. W. Missouri	Clinton	Wightman	
Louisville	Cadiz	Doggett	
Columbia	Roseburg	Pierce	
Tennessee	Clarksville	Wightman	
St. Louis	Charleston	Kavanaugh	
Dallas Miss.	Mississippi C'N	Doggett	
West Texas	San Marcos	McTyeire	
Pacific	San Francisco	Kavanaugh	
Boston	Knoxville	Wightman	
Arkansas	Russellville	Kavanaugh	
N. W. Texas	Belton	McTyeire	
Los Angeles	S. Bernardino	Kavanaugh	
White River	Searcy	Wightman	
Virginia	Petersburg	McTyeire	
Florida	Gainesville	Pierce	
German Miss.	Industry	Kavanaugh	
North Texas	Terrell	Keener	
N. Carolina	Charlotte	Keener	
N. Alabama	Athens	Pierce	
N. Georgia	Marietta	Kavanaugh	
Little Rock	Hot Springs	McTyeire	
Texas	Chapel Hill	Doggett	
Memphis	Paris	Keener	
N. Mississippi	Macon	Pierce	
S. Carolina	Newberry	Pierce	
Alabama	Mobile	Pierce	
S. Georgia	Thomasville	Kavanaugh	
East Texas	Tyler	McTyeire	
Mississippi	Meridian	Keener	
Louisiana	New Orleans	Pierce	
Baltimore	Salem	Wightman	

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MISCELLANEOUS.

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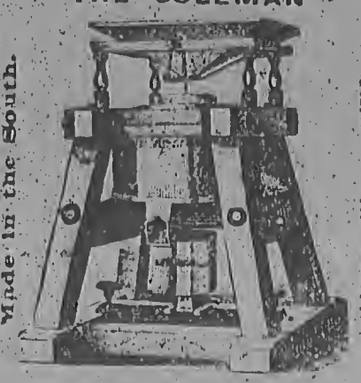

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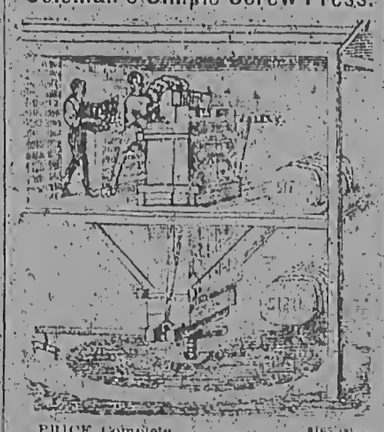

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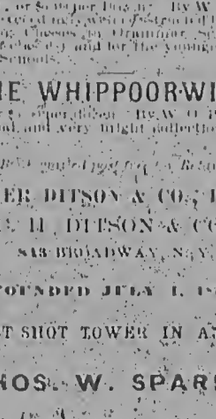

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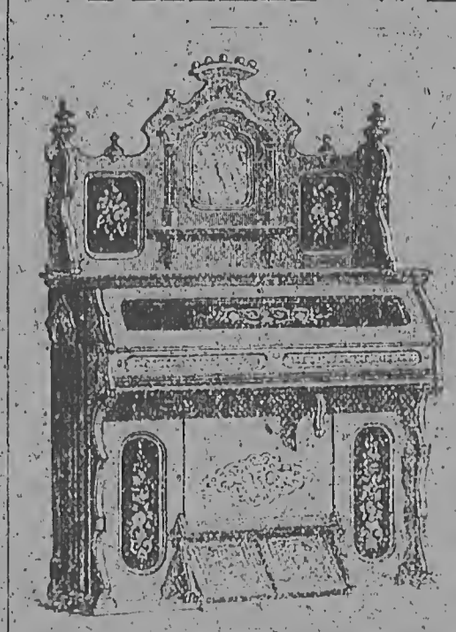

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Mr. C. H. Manship, of Jackson, one of the best painters in the State, and a gentleman of great intelligence and worth, says in reference to these Paints:

"I have tested them fully, and am prepared to say that the Paints which are of all colors and shades, are put only the cheapest, but the best I have used in my experience—such painted for the past *nine years*, and the certificates in my possession to the same effect would fill a book on the subject. C. H. MANSHIP."

CALEB A. PARKER & CO.,

GENERAL AGENTS FOR ALABAMA, GEORGIA, TENNESSEE, LOUISIANA, MISSISSIPPI AND TEXAS,

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R. M. & B. J. MONTGOMERY,

FURNITURE EMPORIUM,

Corner Camp and Poydras Sts., New Orleans.

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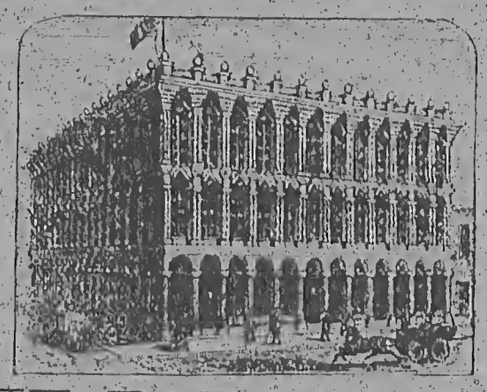

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FINE BED-ROOM SUITS! IN WALNUT, MAHOGANY AND ROSEWOOD, WITH FRENCH PLATE IN ARMOIRS and dressing Cases

Fine Dining Room, Hall and Library Suits, Fancy Cabinets, Stands, Desks, Tables and Chairs. A large assortment of FRENCH PLATE MIRRORS. A full line of Office Furniture. A large stock of Medium and Common Furniture, suitable for the country trade. Goods delivered free of charge.

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Eminent Chemists and Physicians certify that these goods are free from adulteration, richer, more effective, produce better results, than any others, and that they use them in their own families.

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Every Mill Has Our Name.

Ground, Milled with or without Shelling, also new and improved Cob Crushing Corn and Feed Cutting Mill with Grinding Corn and Cob Feed Attachment, all with Grinding Corn and Cob Feed Attachment, all with Grinding Corn and Cob Feed Attachment, all

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TUTT'S PILLS.

FOR TEN YEARS Tutt's Pills have been the recognized **Standard Family Medicine** in the UNITED STATES. Scarcely a family can be found from MAINE to MEXICO that does not use them.

A Single Trial Will Establish Their Merits.

DO THEY CURE EVERYTHING?

No. They are for Diseases that arise from MALARIAL POISON and a DERANGED LIVER such as Dyspepsia, Biliousness, Torpid Liver, Chills, Sick Headache, Dysentery, Diarrhœa, Nervousness, Dizziness, Pain in the Side, Heart, Kidneys, Rheumatism, Kidney Diseases, Chronic Constipation, Piles, etc.

NATURE WARNS YOU

THAT YOUR LIVER IS DISORDERED

When you have a

Dull pain in Shoulder, Coated Tongue, Costive Bowels, Weight in the Stomach after Eating, Sour Eructations, Aversion to Exertion of Body or Mind.

BE ADVISED, AND AT ONCE

TAKE TUTT'S PILLS.

The first dose produces an effect which often astonishes the sufferer, and in a short time follows an Appetite, Good Digestion.

SOLID FLESH AND HARD MUSCLE.

A sufferer says they are the

BEST PILL IN EXISTENCE.

DR. TUTT: I have used your Pills for Dyspepsia, Weak Stomach and Nervousness. I never had anything to do me so much good in the way of medicine. They are as good as you represent them. **They are the best Pill in Existence**, and I do all I can in recommending brothers with their good merits. J. W. THIELETTS, Dacota, Minn.

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IRON ROOFING.

FIRE, WATER AND WIND PROOF.

Durable, Cheap, easily applied by any one. Provides for expansion and contraction.

In practical use sixteen years.

Boxed for shipment to any part of the country.

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For sale by all leading merchants.

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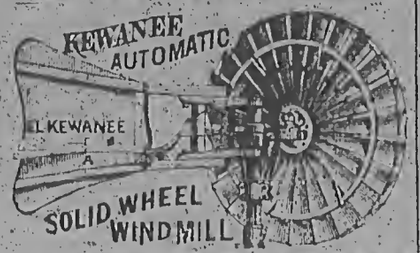

Incomparably the **Best and Cheapest Windmill.** Protected by two patents. **Twenty-Eight First Premiums.** Light, but strong and durable. Has more wind surface, runs in lighter winds, is more automatic, and pumps more water than any other windmill ever before made. Requires no attention, no commutator, no tangling rope, etc. It has successfully withstood the tornadoes of the West, while other mills that stood near them have been destroyed. It is rapidly superseding others. Send for certificates and testimonials in our illustrated Catalogue.

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CITRATE OF MAGNESIA

An Agreeable Aperient and Refrigerant.

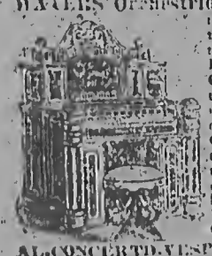
This well Known preparation is highly recommended for DYSPEPSIA, HEADACHE, Sickness of the Stomach, Heartburn, and all complaints arising from Acidity, Bilious and Malarial Fevers. It cools the blood, and regulates the bowels. It is a favorite medicine for children, and is mildly and sweet just enough to cooling and refreshing. Put up in 6 ounce bottles. Prepared by

A. ROGERS' SONS, Chemists, N. Y.

Superior to Mineral Waters, Seidlitz Powders, Etc.

For sale by all New Orleans druggists. sp

WATERS' Orchestrion chimes ORGA



is the most beautiful in style and perfect in tone ever made. It has the celebrated Concerto stop, which is a fine imitation of the Human Voice, and two and a half Octaves of bells tuned to perfect harmony with the reeds, & their effect is magical & electrifying. WATERS' CLARIONA, ORCHESTRONA, CONCERTO-VESPER, CENTENNIAL CHIMES, CHAPEL, and COTTAGE ORGANS, in Unique French Cases are in every respect FIRST CLASS.

WATERS' PIANOS, GRAND SQUARE, and UPRIGHT, ARE THE BEST MADE in Tone, Touch, Workmanship, & Durability Unsurpassed. Warranted for SIX YEARS. PRICES EXTREMELY LOW for cash. Monthly Installments received. A Liberal Discount to Teachers, Ministers, Churches, Schools, etc. AGENTS WANTED. Special inducements to the trade. Illustrated Catalogues Mailed. Second-hand Instruments at Great Bargains. HORACE WATERS & SONS, Manufacturers and Dealers,

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BELL FOUNDERS, TROY, N. Y.,

Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Illustrated catalogue sent free.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, chap, blister, or leave black spots in the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box; sold by druggists, and at depot, 617 North Sixth street, St. Louis (Lindell Hotel.)

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The Most Refreshing Toilet Article.

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QUININE HAIR TONIC.

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WILL preserve, cultivate beautify, arrest the fall of, and confer a silken softness to the Hair, and will not soil the most delicate fabric. Price $1.

Cassebeer's Ammonia Lozenges.

For mitigating coughs, colds, tickling in the throat, dry throat, etc., and facilitating expectoration. Price 25 cents, sent by mail.

Both excellent preparations are for sale by all druggists, and by the proprietor, H. A. CASSEBEER, Apothecary, 57 Fourth avenue and 357 Sixth avenue, New York.

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The Great Southern Remedy for

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IS PURELY VEGETABLE, and can be taken without fear of any injurious result by the delicate as well as the robust in constitution. It purifies the *Blood*, stimulates the *Liver and Kidneys*, and eradicates every vestige of the above diseases. *Price* $1, sold by all druggists. Pamphlets, containing testimonials and valuable advice, sent *free* to any address.

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A NEW TREATMENT for the cure of chronic diseases by a true process of re-vitalization.

REMARKABLE CURES have been made in *Consumption, Asthma, Catarrh, Bronchitis, Dyspepsia, Headache, Rheumatism, Neuralgia*, and the large class of ailments which come from *nervous depression*.

LOSS OF VITALITY, *feebleness of constitution, exposure to miasma, the enervating effects of climate*, and especially

IN SOUTHERN LATITUDES the depression which attends convalescence, and which dooms so many to permanent invalidism.

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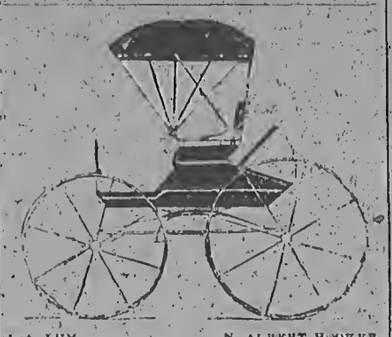

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A SPECIALTY MADE OF CHILDREN'S CARRIAGES.

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And Manufacturers of

Light Carriages and Spring Wagons,

All at Reasonable Prices.

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LADIES', GENT'S, MISSES' AND CHILDREN'S

BOOTS AND SHOES

OF ALL DESCRIPTIONS.

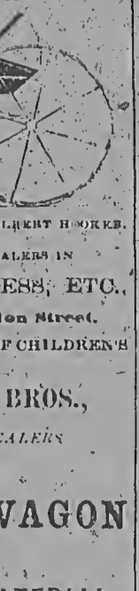
Always on hand a full assortment of first-class goods, at prices which defy competition. Call and examine my stock before purchasing elsewhere.

MY MOTTO—"*Quick Sales and Small Profits.*"

Jackson railroad cars pass in front of the store.

The Novelty Pocket Scale.

A BEAUTIFUL USEFUL and EASY-SELLING ARTICLE



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The most perfect scale ever invented. Is graduated from 2oz. to 15 lbs., is about the size of a man's forefinger, weighs only 2 oz., and can be carried in the pocket without inconvenience. Thus being always ready to meet an ever recurring and universal want. The novelty, beauty and usefulness of the article is sure to sell it. By an ingenious contrivance this little wonder is so arranged that by holding slightly may be so adjusted as to give the exact weight of matter weighed, without subtracting the weight of the receptacle in which the matter is weighed—an advantage possessed by no other scale. It is new like, and sure to sell. Each scale is heavily nickle plated, and will be sent post paid on receipt of 50 cents.

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Sole proprietor and manufacturer.

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Remember that for all Affections of the THROAT AND LUNGS, **Lapelle's Indian Turnip Pectoral Balm** is the only remedy combining efficiency of action with a most palatable savor. Give it a trial. Price, $1. Sold at all well assorted drug stores, and by the proprietor, 21 and 23 Elysian Fields street. Manilla depot—DuBose & Co., 26 Water St., St. Louis depot—Richardson & Co., 709 N. Main St. 6p

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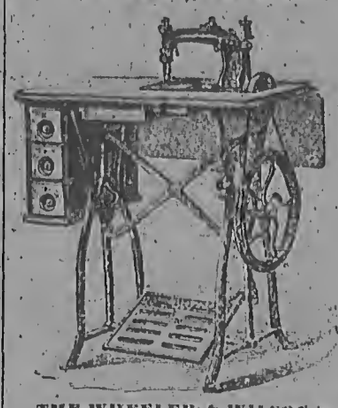
WHEELER AND WILSON



NEW NO. 8

Sewing Machine!

GOOD NEWS! GOOD NEWS!

Great Reduction for Cash.

The $100 Machine Reduced to				$60.
"	90	"	"	50.
"	85	"	"	45.
"	80	"	"	42.
"	75	"	"	35.
"	70	"	"	35.

Every Machine furnished with all the attachments.

THE WHEELER & WILSON has now been before the people for more than **Twenty-Five Years**, and upward of **1,000,000** of the **Family Favorite** are now in use in the families and workshops of the world. Our New No. 8 Machine is, without doubt, the best and most simple Sewing Machine in the world.

It has a *self-setting* needle.
It never *cuts* the thread or goods.
It is a new machine, with *straight* needle.
It will not break the thread if the needle is allowed to run *off the goods when sewing.*
It has *no noisy cog wheels.*
It has *no complicated Angle* to thread.
It allows the work to run back from the operator.

Send for our New Cash Price List.

CASH AGENTS wanted in every county and parish.

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THE NEW ENGLAND CABINET ORGAN.

CONTAIN all modern improvements, and are furnished in a variety of styles and musical combinations, adapted to **Church** and **Home** use. Every Instrument fully warranted. Illustrated catalogues sent free upon application to the **NEW ENGLAND ORGAN CO., 1298 Washington St., Boston, Mass.** PHILIP WERLEIN, Sole Agent, New Orleans, La. 10ow

Appointments for Quarterly Meetings.

LOUISIANA CONFERENCE.

NEW ORLEANS DIS.—FOURTH ROUND.

Louisiana Avenue	Oct. 15
Algiers	20
Felicity Street	27
Baton Rouge	Nov. 14
Morgan Street	17
Plaquemine and Grosse Tete at Livonia	21
St. Charles Avenue	Dec. 1
Carondelet Street	29
Lafourche at Hopkins	

15 LEIN PARKER, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FOURTH ROUND.

Bethel, at Mount Carmel	Nov 2,
Bay of Stars, at Bay of Stars	16, 17
Woodville (Quarterly and District Conference)	23, 24, 25
Wilkins, at Pinckney	30
Clinton	30, Dec. 1
Magnolia, at Magnolia	Dec 7 8
St. Helena, at Greensburg	14

Note.—The District Conference will be held in Woodville, November 22, 23 and 24.

Brethren, please attend at your own. The Conference we think, can assign the Wednesday or Thursday as a standing day, the time and place indicated.

12 JAMES A. GRIFFITH, P. E.

JACKSON DIST.—FOURTH ROUND.

Spring Ridge and Forest Hill	Sept. 14, 15
Oak Hill	21, 22
Raymond	28, 29
Madison circuit	Oct. 5, 6
Sharon circuit	1, 13
Camden circuit	19, 20
Brownsville circuit	26, 27
Jackson circuit	Nov. 2, 3
Yazoo circuit	9, 10
Trappell circuit	16, 17
Silver Creek circuit	23, 24
Yazoo City station	30, Dec. 1
Canton station	Dec. 7, 8
Jackson station	14, 15

29 F. McFERRIN, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Port Gibson	Sept. 14, 15
Fayette, at Ebenezer	21, 22
Kingston	28, 29
Natchez	Oct. 5, 6
Rocky Springs, at Corner Grove	12, 13
Cayuga, at Beaver Chapel	19, 20
Warren, at Greenland	26, 27
Union, at Fletcher's chapel	Nov. 2, 3
Mount Olivet, at Mount Olivet	9, 10
Rolling Fork	16, 17
Clover Hill and Chomah	23, 24
Vicksburg	30, Dec. 1

29 W. L. C. RUSSELL, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Meridian	Aug. 31, Sept. 1
Shubuta, at Quitman	Sept. 14, 15
Enterprise	21, 22
Wayne, at Unbet (camp meeting)	28, 29
Pambling, at (camp meeting)	Oct. 5, 6
McKalb, at New Hope (Camp meeting)	12 14
Philadelphia, at Hester's	19, 20
Waynesboro, at Wayne boro	26, 27
Lauderdale mission, at Spring Hill	Nov. 2, 3
Marion, at Marion	9, 10
Meridian, at South chapel	16, 17
Collinsville mission, at Heiron	23, 24
Enterprise circuit, at Chunky	30, Dec. 1
Spring Hill	Dec. 7, 8

29 JOHN A. ELLIS, P. E.

ALABAMA CONFERENCE.

MOBILE DIST.—FOURTH ROUND.

Franklin Street	Oct. 5, 6
Tuskmanville	6, 7
Citronelle, at George's	12, 13
Stockton	19, 20
Pollard, Powerton and B. Water, at Coon Hill	26, 27
Okrupps, at Bethel	Nov. 2,
Bladon	2, 3
St. Stephen's, at New Hope	9, 10
Pensacola	16, 17
Warrington	17, 18
Milton and Yellow River	23, 24
Grand Bay, at St. Elmo	Dec. 1,
St. Francis Street	7, 8

Local preachers and trustees will please have their reports ready. Stewards, make carriest; bursal efforts to settle in full with your pastors.

8, R. COX, P. E.

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STEEL PENS.

SOLD BY ALL DEALERS.

MANUFACTURERS' WAREROOMS,

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JOSEPH GILLOTT & SONS.

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Orders from the city and country promptly attended to.

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SOUTH AMERICAN

TONIC.

A SOVEREIGN REMEDY FOR

Dyspepsia & all Disorders of Digestion,

CHILLS AND FEVER,

Diseases of the Liver, Debility of the Nervous System and SICK HEADACHE.

This unequaled remedy is made from the celebrated Coca leaf of Bolivia, Peru, and is recommended by the highest authorities in the medical world. The use of this leaf is almost universal among the natives of Peru and Bolivia.

ASK YOUR DRUGGIST FOR IT.

QUICA COCA CO.,

No. 22 William St., New York.

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PERFORATED

VENEER SEATS AND CHAIRS,

For Offices, Churches, Halls and Lodges, are coming into general use on account of their Comfort, Durability, Cleanliness, and Ornament.

No. 115.

Churches intending to buy Chairs or Settees will do well to correspond with

CARDNER & CO.,

Patentees and Manufacturers,

370 PEARL ST., NEW YORK.

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Are You Troubled With Rats and Mice?

EVERYBODY ANSWERS: YES!

Mitchell's Poisoned Wheat

A NEW DISCOVERY in the only reliable remedy. Simply wheat in the world, gratefully rendered powerfully poisonous to vermin, and is really Nature's remedy for the complete and thorough extermination of rats, mice and other vermin.

One trial will prove its efficiency. It will at once relieve you from these noxious and destructive pests. Price, only 25 cents. Sold by all druggists. Principal depot for the United States at

M. T. CREAMER & SONS,

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61 Champtiantines street.

Also at Messrs. FINLAY & THOMPSON'S, Magazine street. sp

BUCKEYE BELL FOUNDRY.

Established in 1837.

Superior Bells of Copper and Tin, mounted with the best modern Improved Yoke, Chime Arc, Schools, Farm, Factory, Court House Bells, etc. Warranted. Illustrated Catalogue and Price List sent free.

VANDUZEN & TIFT, 102 & 104 E. Second St., Cincinnati.

20 Chromo Cards (Perfect beauties) with name, 10c. Outfit 10c. Tilton Card Co., Ashland, Mass.

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LONDON MANF'G CO.'S

ESSENCES OF MEATS,

For Invalids, Infants and Travelers,

ESSENCE OF BEEF, MUTTON, CHICKEN.

Entirely Takes the Place of Beef Tea,

UNEQUALED in Children's Complaints.
FOR INVALIDS—Natural, Pleasant, Refreshing.
FOR DISPEPTICS—Readily Assimilated.
IN CASES OF SEA SICKNESS—Afford Immediate Nourishment.
AFTER CHILD-BIRTH—Most Stimulant; Concentrated Form.

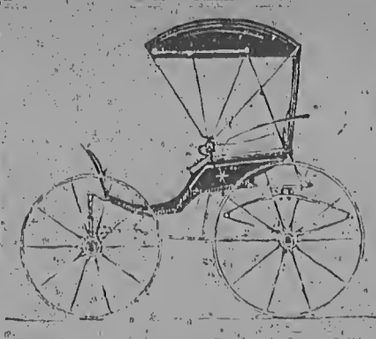
Particularly adapted for YELLOW FEVER convalescents.

Taken cold direct from the can needing no preparation whatever.

Prepared only by the LONDON MANUFACTURING CO.,

77 & 79 VARICK STREET, NEW YORK.

For Sale by I. L. LYONS, New Orleans, La.



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Wholesale Manufacturers of

Buggies, Phætons,

CARRIAGES AND VEHICLES

OF EVERY DESCRIPTION.

OFFICE AND FACTORY:

N. E. Cor. Baymiller and Liberty Sts.

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Fifth Street (Green) Cars pass the door.

FITS OR EPILEPSY.

To the Editor of the Advocate:

DEAR SIR—Will you please inform your readers that I have a positive remedy for the cure of the above disease, and that by its use in my practice I have cured thousands of cases of the worst kind and of long standing, and will give

ONE THOUSAND DOLLARS

for a case it will not cure or greatly benefit. Indeed, so strong is my faith, I will send

ONE BOTTLE FREE,

together with a valuable treatise, to any sufferers addressing me, giving their name, express and P. O. address. Please show this letter to any one you may know who is suffering with this terrible disease and oblige. Respectfully yours,

DR. H. C. ROOT, *183 Pearl Stree, N. Y.*

Patented May 28th, 1878.

The Patent Self-Acting Cow Milker Man'f'g Co.

Every one who owns a cow should have one of our wonderful Milkers. A child can use them. Sent free to any part of the United States on receipt of $2. Send for our Illustrated Pamphlet on the Cow, containing the testimonials of practical farmers and dairymen throughout the United States, and sectional views of a cow's teats and bag dissected and scientifically explained, by Drs. White and Wilson of this city. Sent free to any address.

GEO. E. KING, President.

Office, 575 Broadway, New York.

$8, $10, $15 EACH.

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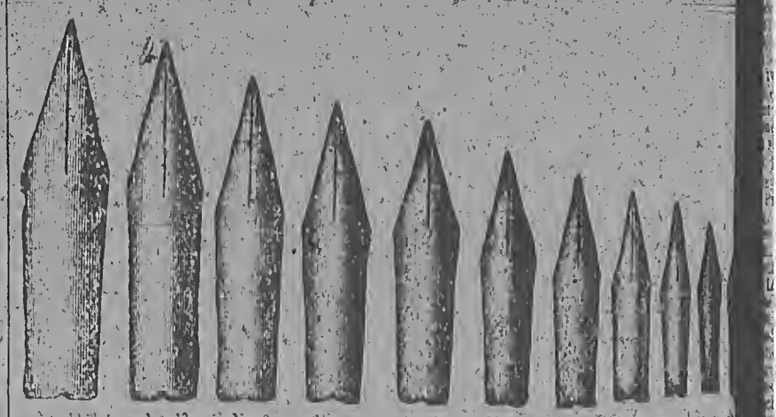

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Twenty-Ninth Annual Statement

OF THE

CRESCENT MUTUAL

INSURANCE CO.

NEW ORLEANS, May 23, 1878.

ASSETS, April 30, 1878	$1,011,511 57
GROSS PROFITS for year ending April 30, 1878	184,010 61

The Board of Trustees this day resolved that, after paying the annual dividend of TEN PER CENT. on the capital stock of the company, a dividend of TWENTY PER CENT. in cash be paid on MONDAY, June 10, to those parties entitled to receive the same.

TRUSTEES.

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Samuel H. Newman,	Fred Camerlen,
Samuel H. Kennedy,	Joseph W. Stone,
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Adam Thompson,	Alfred Moulton,
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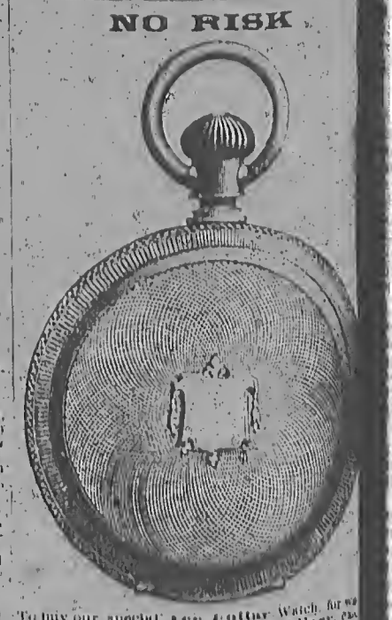

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, NOVEMBER 7, 1878. NO. 15.

OUR BELOVED.

Our beloved have departed,
While we tarry, broken-hearted,
In the dreary, empty house;
They have ended life's brief story,
They have entered the house of glory,
Over death victorious!

Hushthat sobbing, weep more lightly
Cares travel daily, nightly,
To the rest that they have found
Are we not upon the river,
Sailing fast to meet forever,
On more holy, happy ground?

O we haste, to home invited,
There with friends to be united
In a surer mind than here!
Meeting soon and met forever!
Glorious hope, forsake us never.
For thy glimmering light is dear.

Ah, the way is shining clearer
As we journey ever nearer
To the everlasting home;
Comrades who await our landing,
Friends, who around the Throne are standing,
We come on, and we come.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Oct. 31. The president has issued a proclamation appointing Thursday, the twenty-eighth of November, as a day of thanksgiving and prayer.

The following is written in the president's thanksgiving proclamation:

"The general prevalence of blessings of health throughout the wide land has made more conspicuous the suffrings and sorrows where the dark shadow of pestilence has fallen upon a portion of our people. This affliction, even the Divine Ruler has spared to the suffering communities in universal sympathy and succor which has flowed to their relief, and the whole nation may rejoice in the unity of spirit in which people by which they cheerfully share one another's burdens."

ATLANTA, Oct. 31. The Confederate monument of the Ladies' Memorial Association was unveiled to-day in the presence of a great concourse of people. Gov. Colquitt, A. H. Stephens, and other distinguished persons were present. The oration was delivered by Col. Chas. C. Jones. The military were headed by the thirteenth infantry band from Atlanta.

The monument is seventy-six feet high, of marble from Italy, and is said to be one of the largest in the country. The statue of a Confederate soldier at the top, and four statues of Lee, Jackson, Walker and Cobb, twenty-feet base. Several Confederate flags were displayed on the stand. In front of the monument the star spangled banner and the Confederate flag were blended and surrounded by an olive fringed streamer, the watchword "Peace."

NEW YORK, Nov. 1.—The final session of the Prophetic Conference was held this evening. The church was crowded. A series of resolutions were adopted expressive of the undying faith of the representatives of the churches present in the second coming of the Lord.

There was an immense audience to night at St. Paul's Methodist Episcopal Church, the occasion being the reception to Dean Stanley and the Bishops and clergy of the Methodist Episcopal Church. Bishop Harris presided, and an address, elegantly engrossed on parchment, which was subsequently presented to the Dean, was read by Rev. J. M. King.

NEW YORK, Nov. 2. The Methodist Episcopal Missionary Society to-day made the following appropriations for foreign missions: Germany, $8000, Norway $11,000, Sweden $9000, Northern India $60,000, South India $10,000, Bulgaria $5,000, Italy $22,000, Mexico $22,000, Japan, new schoolhouses, paying another missionary, $25,957.

MOBILE, Nov. 2. Quarantine restrictions removed against every place, including New Orleans.

MEMPHIS, Nov. 2. The Board of Health declares it safe for absentees to return, but recommends that houses be thoroughly aired before being entered. All quarantine restrictions removed.

CHATTANOOGA, Nov. 4. The Local Board of Health declares the fever epidemic at an end.

MEMPHIS, Nov. 4. A thanksgiving service was held at the Broad street Presbyterian church last night, at which contributions of money were made for the families of Presbyterian ministers who have died of yellow fever.

MEMPHIS, Nov. 4. The Board of Health reported four deaths from yellow fever during the past twenty-four hours ending at 6 o'clock to-night; undertakers report seven additional interments of persons who died beyond the corporation line.

VICKSBURG, Nov. 4. Three deaths in city, white and one colored; two white and one colored in country. One death at Delta. Trains on the Vicksburg and Meridian railroad to-day running regularly to Meridian this morning.

JACKSON, Miss., Nov. 4.—Nine cases since yesterday noon; two deaths last night. The health county quarantine was raised Saturday, and many of our refugee citizens returned to-day, but on learning the situation of affairs concluded to return to Raleigh and other Chickasaw counties until another frost. A case of fever is reported at Brookhaven and one death at Edward's, Hagris Freeze.

VICKSBURG, Nov. 5. Four deaths to-day, all in the country.

MEMPHIS, Nov. 5. The Board of Health to-day reported eight deaths from yellow fever during the past twenty-four hours ending at six o'clock to-night.

FOREIGN.

CITY OF MEXICO, via New Orleans, Oct. 31. The Minister of Public Works announces that the Government, at the suggestion of Mexico, is about to nominate a commission to organize a special exposition, to take place at a convenient early date, for the nations exclusively of American and Mexican productions, the same to be held in this city under the auspices of the Government.

LONDON, Nov. 2. The Observer's dispatch from Paris says James G. Bennett left Paris yesterday night for St. Petersburg en route for Jamaica, taking with him Jean Wolsakyn, formerly with the Herald correspondent in the field of war.

ST. PETERSBURG, Nov. 3. The Golos says Russia far wishes peace, but the present aspect of affairs is very alarming. The Golos similarly points to the fact that the entire Turkish fleet has been returned from Odessa and Sebastopole, and asks why the removal of army transporting are not true. They cannot be contradicted. An advance on Constantinople would be a hostile challenge on the part of Russia.

ROME, Nov. 1. The American Baptists have erected a new church here to-day, near the Quirinal.

VIENNA, Nov. 5. The negotiations between Austria and Russia have been suspended, the attitude of Russia affords no hope of a satisfactory result.

Letter from England.

The Weekly Review of London, the organ of English Presbyterianism, has a very appreciative leading article on the late Wesleyan Conference. Referring to the admission of laymen, the article contains this criticism:

The rules for electing these representative laymen appear to be somewhat complicated; but Wesleyanism is now a very highly organized structure, and its legislation often appears to be uncommonly complex.

And it closes thus:

The Wesleyans are peculiarly tenacious of their distinctive principles, yet no body of Christians is more truly catholic in spirit, or is more ready to fraternize with all evangelical churches in good words and works. They are consequently held in high esteem among other denominations, excepting, of course, some of the discordant denominations that compose at present the Church of England. The people that were once everywhere spoken against are now held in peculiar honor among the truly Protestant Churches of Christ. Their earnest, sustained and successful evangelistic labors in England and over the whole world have gained for them a name which no true Protestant will ever despise. Indeed, some old fashioned Wesleyans declare that their body is in danger of being too well spoken of, and that it might be a little better for it if it received from the world some of the treatment it met with in Wesley's days. Whatever may be thought of them it is for the Wesleyans to make a proper use of their excellent name, which has been won by unwearied Christian labor.

Prof. Fairbairn, D. D. as the spokesman of the Nonconformist deputation which the Wesleyan Conference welcomed at its recent meetings in Bradford, said in his admiable address:

"It is possible that the indirect work of Methodism is greater than its direct work." Ten thousand-fold greater. Under God nearly all the spiritual life and real Christian activity of the age in the various branches of the catholic churches are traceable indirectly to Methodism.

Doctrinal unrest, has reached and influenced the Wesleyan Church. So far the Methodist Church throughout the world has been a unit in doctrine, but it would seem that it is not destined to escape perturbation upon questions which are agitating other Christian communities at the present time. The Fernley-lecturer this year was the Rev. I. W. Oliver, and his subject was endless punishment. The usual vote of thanks was not given to him by the Conference, and the lecture is to be published at his own expense. Wherefore? Because his views do not quadrate with the standards. He has not defected so fundamentally as to call for the application of discipline, but would not be surprised if the publication of the lecture, and the controversy which it is sure to provoke, would culminate in Mr. Oliver's retirement from his position in the Wesleyan Church. The Conference will not relax: it will not grant *sufficient* margin. This is mere personal conjecture, and no one would be more rejoiced than the writer if it should prove incorrect.

But the Rev. Wm. Impey, the General Superintendent of Wesleyan Missions in south-eastern Africa, and who has a conspicuous record of faithful, consecrated missionary service covering a period of almost forty years, has just been compelled to resign his position in the Wesleyan body because he cannot conscientiously teach that "Hell is a dark and bottomless pit, full of fire and brimstone, in which the wicked will be punished for ever and ever by having their bodies tormented by the fire and their souls by a sense of the wrath of God." He was summoned to London last year by the Missionary Secretaries for examination in Conference, and after being examined he was requested to resign. He will join the ministry of the Church of England. His son will follow him in the course which he has pursued.

Mr. Impey is the son-in-law of the late Rev. Wm. Shaw, whose ministerial life, except a few years at its close, was spent on the African Mission field. He was a noble and illustrious man, and was held in such high esteem by his brethren that he was elected President of the English Wesleyan Conference in 1865, and seven years later he was called home to heaven.

A son of Mr. Shaw is a clergyman of the Church of England, and if not a Ritualist he is High Church. Mr. Shaw was one of many ex-Presidents of the Wesleyan Conference whose sons took orders in the Anglican Church. The massive-minded and philosophical James Dixon has a son in the ministry of the Establishment; and he wrote his father's life. So has John Hannah, so has John Bowers; so has Thomas Jackson, and so have others. Many living Wesleyan ministers have also sons in the ministry of the same church. Dr. Rule, a distinguished Wesleyan divine and author, has a son a priest in the Church of Rome. Strange to say all the writings of the Doctor were pointing out the errors of that church to which his son has gone. I saw it somewhere stated that Dr. Pope, who was President of the Conference last year, has a brother in the Romish priesthood. Dr. Osborn, during the last Conference, stated that Wesleyanism should adopt the *rite* of confirmation as practiced by the Church of England.

Turning from the Establishment to Dissent, it will be seen that Methodism has given to the Nonconformist churches their ablest ministers. Wm. Landels, one of the most prominent Baptist ministers of London was originally a Primitive Methodist, So was the late Jabez Burns, D. D., the distinguished temperance advocate. Scores of the Independent ministers of England were originally Methodists. Even the Irish Presbyterian Church, the most thoroughly calvanistic of all the branches of Presbyterianism, is indebted to Methodism for one of its ablest ministers. Thus, indirectly does Methodism contribute to the good of other churches.

As soon as Dr. Rigg had been elected President and delivered his inaugural address, thanks to Dr. Pope were proposed, "for his able and dignified discharge of the duties of his office, both during the sessions of the last Conferences and throughout the year." This was proposed by Dr. Pope's predecessor in office, Mr. McAulay, and seconded by the Rev. John Hartley.

Dr. Pope moved a resolution of thanks to Dr. Williams, the ex-Secretary, ex because unable to attend, and in the address which he gave while doing so, very admirably and accurately describes the Doctor's many-sided character. "The services of Dr. Williams have been very much more than valuable to me. They were to me sometimes invaluable. His faultless accuracy, his readiness at all times to meet every emergency, extracted me out of every difficulty. I have honored Dr. Williams all my life. I have thought him to be one of the very best theologians we have—not of the new school, not of the German school—but still as a Methodist theologian; I have always regarded him as the most reliable and the best; I have honored him very much; I have honored the ever-ready facility with which he would enter into theological discussion, the only man who was ready after dinner or before dinner, in public or in private controversy or dogmatics, systematic theology or its ethics, things above, things below, Old Testament, or New, on all sides of the controversy, on every topic of theology always ready; I always admired him for that." Dr. Williams has written some works of standard merit.

The venerable Dr. George Osborn proposed a vote of thanks to the ex-President (Dr. Pope) for his ordination charge. In doing so Dr. Osborn said:

The line of thought taken was, he believed he might say, thought regarded with reference to such occasions. As might be expected from the natural line of thought taken, one was compelled to ask, why and he did not think they need long to wait for an answer. So far as the young men were concerned, if they followed the line of thought in their lives, a great service would be rendered to the future of religion in the connection. It was bringing to view one side of Methodistic theology and wisdom, which modern tendencies would cast into the shade, and by obscuring which and still more by casting them into the shade, these modern tendencies would proportionately damage, both intellectually and religiously, the strength of the Methodist Connection. The very spirit of John Wesley breathed through that charge—hear, hear—the style of piety it was the object of that discourse to recommend was in his judgment never more needed than to-day. They had been told the "stream became shallower as it became broader." However broad the stream might become, if their brethren followed that advice, and imbibed the spirit of that production, the stream would not become shallower, however broad it may become, and however long it may run.

It was a very able and valuable discourse. It is to be published with all Dr. Pope's sermons and addresses which he delivered during his year of office.

Wesleyan Methodism was never richer in great, cultured and consecrated men than to-day, and her ministers are taking their place amongst the Christian scholars of the age.

OBSERVER.

September 29, 1878.

We learn, says the Nashville Christian Advocate of November 2, that the Rev. and Hon. Parnelias T. Scruggs, of Memphis, Tenn. fallen a victim to the yellow fever. He was a talented minister of the Memphis Conference, and was recently elected Judge of the Criminal Court of Memphis. We mourn his loss.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as 'mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

BRO. BOLIN G. SIRMON closed his earthly pilgrimage on the fifteenth day of August, 1878. He was born and raised in Conecuh county, Alabama, and was twenty-four years, six months, and three days old. Brother Sirmon was a quiet, peaceable citizen; a man that gave close attention to his own business and was ever ready to assist others when called upon. He was a member of the Methodist Episcopal Church, South, and ever true and loyal, keeping his vows inviolate; he enjoyed heart-felt religion, and constantly exhibited a spirit of gentleness and love that testified of his knowledge of Christ. He was dutiful and obedient to his parents during his minority, and kind and affectionate to his wife and children as husband and father.

ROBERT SMILEY, P. C.

Whereas, God, in His Providence, has removed from our midst, by death, Sisters Frances Rachel and Clarisa Grace Christian, members of this Sabbath-school; therefore

Resolved 1. That we bow with humble submission to this stroke of Divine Providence, well assured that God is too wise to err, and too good to do wrong.

Resolved 2. That in the death of these two friends and sisters this school has lost two of its most valuable members.

Resolved 3. That while we strike their names from our roll, we will ever cherish their memories and imitate their example, until we, like them, shall be called by the Master to meet them on high, *where no more* beyond the sun-set, to live with God, and angels, and the good; where death hath no power.

Resolved 4. That we tender to the bereaved relatives our deep-felt sympathies, and will unite our prayers to fervidly God that He would, according to the riches of His glory, sanctify this affliction to their eternal good.

Adopted by Pineville Sunday-school, Sunday, July 28, 1878.

W. M. HENDRICKSON, Secretary.

MISS JENNIE ELLETT MASON died of yellow fever in Port Gibson, Miss., on the morning of the third of September, 1878. She was the daughter of Maj. J. S. Mason, editor of the Port Gibson Reveille. She had just reached the eighteenth year of her age, and this closed so early and, in these times of trouble and desolation, a life which promised to be long and happy.

She had many qualities which caused her to be admired and beloved by all. She was attractive in person and intelligent, kind and cheerful in disposition, so that no one had a wider circle of friends. But it was in the sacred precincts of home that the virtues of her character shone most beautifully. With all tender devotion and affection she strove to minister to the comfort of father, and brothers, and sister, to make them happy when well, and to cheer and relieve them when sick. In sickness, the touch of her gentle hand on the brow of the sufferer was a blessing.

She had been brought up in the Sabbath-school, and carefully trained in religious things at home. When she came to die, in faith she committed herself to God. She had a joyful hope of another life; her last words were prayer, expressions of trust in Christ, and of an expectation of meeting in heaven her mother, who had gone there when she was a little child.

E. H. MOUNCE.

Louisville, Ky., and Wilmington, Del., papers please copy.

At a meeting of Tobitha Chapel Sunday-school, the following was adopted:

Whereas, The Lord, in His Providence, has seen fit to remove from our midst one of our members, Henry P. Reeves, thereby weakening the chain that bound us together in a work worthy of all good men, and depriving us of his counsel, which we always had when it was convenient for him to attend the school,

We will revere his memory, imitate his virtues, and throw a veil over his foibles.

Although he was comparatively young he had read his bible through. He was a kind husband, and dutiful son; loving and kind to wife, mother, brothers and sisters. In a word, Henry was kind to all.

In his last illness his sufferings must have been great, yet he complained not, but bore all with Christian fortitude. And when near death's portals he laid his hand on his youngest brother and asked him to go with him, minding, doubtless, to the better world.

Our sympathies we extend to the wife, mother, brothers and sisters of our deceased member and brother.

JOHN MCK. WRIGHT,
For Committee.

MISS LELIE E. NEWMAN, daughter of Rufus M. Newman and Lucinda Keller, died in the Parish of Iberville, La. September 30, 1878; aged fifteen years, ten months and twenty-three days.

E. W. H.

Use his gold work of grandeur, that some day some day the King,
To his old royal palace his banished home will bring,
We soon and we hearts running o'er, we shall see
The King in his beauty, no our idle country.

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The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, NOVEMBER 7, 1878.

REV. LINUS PARKER, D. D., Editor.

ROBT. J. HARP, PUBLISHER.

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Is It The Best Way?

Mr. Talmage, the notable sensational preacher of Brooklyn, recently made a personal inspection and exploration of the dancing, drinking and gambling houses of New York, and for the purpose of being the better able to expose and denounce these tents of wickedness from the pulpit. The reverend investigator was accompanied in his midnight excursion by two of his most stalwart deacons, and, we believe, also by a police escort. These precautions may have been sufficient to assure his bodily safety, and to guard against any suspicion of immoral conduct. What he saw and heard he has since described to crowded congregations in his tabernacle. As an expedient to draw it has proved a success, but will it also be a success in abating these vile haunts of dissipation, and in diminishing their patronage?

Preachers and others can get all the information they need, at second hand, through the papers and from the testimony of policemen, the records of the courts, and the related experience of reformed sinners. But pictures made up from these sources would have lacked the sensational element, there would have been no spice of naughtiness in them, and they would have had nothing of eccentricity about them. It was a rare treat to both saints and sinners to hear a parson tell what he had seen with his own eyes, and what he had heard with his own ears, in places where reputable men and women would be ashamed to be recognized.

If the preacher may go to see for himself why may not others go? If Mr. Talmage and his deacons can make the grand round of the slums and gin palaces and play-houses of New York by night, why may not his members and hearers—the young men especially—do the same thing? As the preacher was not satisfied to know of these places at second hands, is it reasonable that his hearers should be content with anything short of a personal inspection? The purpose, though possibly a good one, will not much lessen the force of the example. The desire that young men have to see the world for themselves will be increased and palliated by the course of a pulpit celebrity, who is more likely to be followed, in this respect, by many of his hearers, than in any other. Vice ought to be exposed, and all this vast machinery of dissipation and death ought to be shown up and denounced, but for this end a personal inspection was not necessary. Such an expedient is likely to lead to greater evils than any it will cure. If the preacher had gone to these dens of iniquity in company with his deacons to warn their inmates and to preach to them, there would have been more justification, but as it was merely for the purpose of seeing and noting things to be afterward exhibited in the tabernacle, the end may be fairly questioned.

On this whole subject of denouncing and portraying vice and worldly dissipation from the pulpit there may be very erroneous notions. Sin must be denounced, popular vices and public immoralities must be condemned. It is the minister's duty to warn, and to seek to save the lost. Wickedness in high places and in low should be branded, and the disguises of respectable villainy and corruption should be torn away. But after all the chief power to reform and save is in a positive gospel. Christ lifted up, is the supreme magnet that is to draw all men unto him. One ounce of close, spiritual, conscience preaching, in which the doom and the remedy of sinners is positively proclaimed is worth a ton of mere denunciation against specific forms of vice. When the heart and the character are reached and changed, the work of reformation is done effectually. That is the best and most effectual preaching which deals most in the positive side of the gospel. Mr. Wesley was a wise master builder, and, in his sermons to the cutaways and the most degraded, he nearly always dwelt upon the mercy and love of God and upon the doctrine of redemption and of salvation freely offered to them that believe. The gospel of conversion is the only means of overturning the strong holds of intemperance and lust. The tents of wickedness will never fall until the wicked are converted. The preacher who has never visited them does not strike amiss when he presses the truth of the gospel home upon the conscience, and insists that without holiness no man shall see the Lord. He may not know all about the scenes of the brothels, and the saloons, and the gambling houses, and the race course, but conscience, truth and the Holy Spirit will do their work, and perhaps all the more powerfully, because the messenger is known to be personally ignorant of them.

The true object of all endeavor is of course to suppress vice, and to save. The mere exposure and denunciation often accomplishes little or nothing. The guns seem to be heavily shotted and well trained upon the citadels of sin, but the walls do not come down, and beyond the applause of the hearer, not much comes of the assault. The foundations must be undermined by the power of truth and grace, and by the building up of character, and the awakening of conscience. Preachers should speak against social and prevalent sins, but they must not rely too much upon this method. Let them also go on in the old track—preaching Christ, and repentance, and faith, and holiness. The weapons of their warfare are not carnal, but mighty, through God to the pulling down of strongholds.

Bishop Wightman in the Stage.

From Ogden, Utah, to Helena, the seat of the Montana Conference, the distance is five hundred miles. There is a narrow-gauge railroad to Oneida, one hundred and twenty miles. The balance of the trip was made by stage. We give a part of the Bishop's letter to the Southern Christian Advocate. Whitehall is in sixty miles of Helena in Montana:

So I begin the first of my night rides. There is so much small baggage, valises and the like, at the bottom of the coach, that the feet cannot be stretched out. Most of the night is spent in talk. Tales of adventures with grizzlies, Indian fights, hair breadth escapes and the like—pass away the hours pleasantly. It is remarked as an exceptional case, that there is no bottle of whiskey aboard. One of the gentlemen had a cattle-ranch, miles off from the road, in Idaho, and had been a long time in the country. I was sorry that he and his friend left us the next morning early. The glory of our temperance, non-whiskey experience, departed with them. One of the vacant seats was filled by a man who had a small demijohn in hand, as he climed into the coach; and his first salutation was, "will you take a drink?" Everybody replied in the negative, and at the close of the next night he had "empiled the jog." That second night was somewhat colder than the first, still we were pretty comfortable. We had struck Snake river, one of the affluents of the Columbia, flowing west of course. Reaches of the river showed from the coach, giving life to the monotonous landscape of level plain stretching away to the horizon. We encountered clouds of dust, this day, driven ahead of the coach by a strong wind aft. The second night finds us gradually rising, but still it is not intensely cold. The next morning we breakfast at Pleasant Valley. We are now close to the "divide"—the Southern Montana line, across which we are on the eastern slope of the Rocky Mountains. I could hardly realize the fact. But the proof undeniable appears in the direction of the mountain streams which all run toward sunrise.

At this breakfast house, we see a considerable number of wagons—but horses and mules *nowhere*. The Indians had made a foray upon the stock just before we arrived, and had carried off sixty head. Among the sufferers was a brother Craven, transferred from the Denver to the Montana Conference. He had his wife and three children in a wagon, but his pair of horses were gone. How sorry I was for them! A company of men, armed and equipped, started in pursuit of the Indians just as we finished our breakfast. The red skins had burned on Thursday night the hay stacks of one of the stables of our stage line. This is the beginning of trouble to this road.

Pleasant Valley is some fifty miles from the west line of the Yellowstone National Park—an area of fifty-five by sixty-five miles in extent, covering the sources of the Madison, Gallatin, and Yellowstone rivers; the first two uniting with the Jefferson to form the Missouri river, which is pronounced here to be, counting the length of the Jefferson, 4,500 miles. In the Yellowstone Park—the crest of North America, flow out, southward, the headwaters of the Colorado, westward the Snake, which is the principal affluent of the Columbia, and the Madison and Gallatin, northward, into the Missouri; three of the grandest rivers in the world. How much one would like to visit this wonderful Park, which is not only the birth-place of these mighty waters which connect the Atlantic with the Pacific, but also holds the Yellowstone Lake, a beautiful sheet of water, 7,500 feet above the sea-level, rimmed round by peaks, snow-capped, the loftiest of the Rocky Mountains, and fed by torrents from the eternal snows of those peaks.

There, too, are the upper and lower basins of the Geysers. This is the grand Geyser realm of the world. (Parenthetically, Geyser is an Icelandic word, meaning, "shooting up.") These Geysers—my friend Stanley, who visited the Park in 1872 and who is sitting by me as I write, tells me—are numerous, but the most noticeable of them are about twenty. Of these the Giant Geyser throws the largest volume of hot water to a height, says of two hundred and fifty feet. This is in play, from an hour and a half to double that time, once in every twenty-six hours. The water is clear, and as it shoots upward spreads out, and is invested with a thin steam veil, thus delighting the wondering eye with the rush of the central ascending shaft and the descent of the falling mass of waters. Scores of thermal springs are formed particularly in the lower basin.

The day is done. Our road, after crossing the Divide, follows up the Red Rock creek some fifty miles, and then the Beaver Head river, to Lovell's, where in the night we change coaches. Now there is a keen north wind blowing, and it becomes very cold. By morning it is freezing. Buffalo overcoats come into play, and overshoes are comfortable. But we weather through the night, and stop at the breakfast house some forty miles below Whitehall. Here we leave some of our passengers, who take the road to Virginia City, forty miles a little south of east. It is seldom as cold at mid-winter in South Carolina, as I found it this morning. We dispatch our breakfast, and pay our dollar for it, and are off once more. Early in the afternoon we reach Whitehall and leave the coach.

The New Quarterly.

We are glad to learn from a recent communication from Dr. J. W. Hinton in the Wesleyan Christian Advocate, that the proposed new Quarterly Review is likely to be commenced at once. Our limited space prevents the insertion of Dr. Hinton's article. We summarize as follows. Dr. J. W. Hinton, of Macon, Ga., is managing editor, and all literary contributions, and letters relating to the same, must be sent to him. His residence and address are Macon, Ga. Nashville is the place of publication, and three dollars the subscription price, always in advance. Rev. R. A. Young, D. D., is the treasurer; his address is Nashville, and to him names and money of subscribers must be sent. Dr. Hinton says:

All literary contributions, and letters relating to the same, must be sent to me, the Managing Editor, at Macon, Ga. The literary work will be done in Macon, the mechanical at Nashville. This is an age of railroads and mails. No serious or insuperable hindrance will be found in the non-residence of the editor.

If possible, the first number, bearing date January, 1879, will be issued in December. Our prospects are sufficient to warrant this expectation. Considering the magnitude of this project, we will do well to appear so early.

What are our prospects? A question so often asked, demands a public reply. They are good as to financial support. This I feared as the chief difficulty; it is really the least. The Review is needed and demanded—subscribers are easily obtained. We do need more literary support, and for this there can be no apology, as mental resources are abundant. Many able pens are idle. We want to afford them employment.

All traveling preachers are requested to act as agents, and to begin at once. Dr. Hinton informs us that the financial basis is secure, and that there need be no apprehension on this score. The review is needed, and with right management it can be supported. Much depends upon the editor and managers in giving us a first-class Quarterly, and much, also, upon the preachers in canvassing for subscribers. This call for volunteer articles is something of a risk, but with a firm and discriminating hand at the helm, it may bring out talents that otherwise would be unemployed, whilst the literary standard is sustained. There should be no place in such a publication for feeble, crude and commonplace matter. A Quarterly to succeed must be made the repository of the thought and studies of the best and most cultured minds upon all living topics connected with theology, literature, science, and political economy. A good review is a most difficult achievement. We doubt not, the committee and editor have surveyed the entire ground, and that before beginning they have made sure of their resources, and of their ability to sustain the enterprise.

Southern Methodism ought to have a Quarterly Review, and it can have. We hope all will help in starting and in sustaining the enterprise. The whole church will be benefitted. The readers may be few comparatively—limited to the preachers and the more intelligent of the laity—but a periodical of the character contemplated will be a well-head of thought and information whose streams will ultimately reach and vivify all. It would be a misfortune as well as a shame, should we allow it to languish for lack of patronage. But it will not lack if the traveling preachers are hearty in urging its claims.

As the first volume, beginning with the January number, is certainly to be issued, subscribers run no risk in forwarding their subscriptions at once. The gentlemen composing the committee, including the managing editor, Dr Hinton, have been selected from different sections of the church. They are among our representative men, and are worthy of our confidence. Let us rally to their support and give them our earnest co-operation in this important undertaking.

From Jackson, Mississippi.

Rev. L. Parker, D. D.

Dear Brother.—The fever still prevails in our city, but the number of "new cases" decreased rapidly from forty-two to eight per day. There have been about 400 cases in all. Of these sixty-one have died, thirty-four whites and twenty-seven colored. Of the thirty-four whites seventeen were young men from eighteen to twenty-five years of age. Most of them were our trusted young men, who held good positions, and thought they could not afford to loose them. Alas for them and for us, the positions are lost and those who filled them have perished.

The abundant liberality of friends still supplies our wants, and I have no doubt will continue to do so as long as the plague prevails. We were fortunate in procuring a few good nurses in the outset. These have rendered us valuable service. Our experience satisfies us that the average professional nurse is a nuisance—drunken, thievish and stupid. Dr. Hunter of the Presbyterian Church, who, by the way, has never had the fever, and myself, have been able to keep up our regular service upon every Sabbath.

I see by the city papers that Bro. Foster, of Moreau Street, is added to the list of fallen heroes. The world has never witnessed so many deeds of courage, and self sacrifice for duty and humanity, in any of the years of its history. These outpourings of Christian liberality are twice blessed—to him that gives and to him that receives; better to him that gives, for divine authority has said: "It is more blessed to give than to receive."

If you will allow me a word for myself, I would say, I am weary, and long for rest from this anxious toil. If I live to see my people again safe in their homes, I think I shall ask permission to rest for a little season.

Your brother,
W. H. WATKINS.

Week of Prayer for Young Men.

The International Committee of American Young Men's Christian Associations, representing one thousand Associations with a membership of one hundred thousand, in accordance with the instructions of the Louisville Convention, have issued a call for the observance of the second Lord's day of November, and the week following as a season of thanksgiving and of special prayer for God's blessing upon young men and work in their behalf. The World's Convention of the Associations held at Geneva, Switzerland, August 13-18, 1878, at which eleven nations were represented, joined heartily in this appointment, so that in all parts of the world this season of prayer is being observed. The American Committee suggest the following topics for meetings each day of the week.

November 10, Sunday—Exhortation to Young Men. Titus II, 6-8.

November 11, Monday—Young Men, Their Power for Evil. I Kings XI, 26; XII, 26-30; XIII, 33, 34; Acts VII, 57-60; VIII, 1, 3.

November 12, Tuesday—Young Men, Their Power for Good. Prov. XX, 29; I John II, 13, 14; Eph. VI, 10, 11.

November 13, Wednesday—Something Stronger than the Strength of Youth. Micah VII, 5-8.

November 14, Thursday—How to reach Young Men. John I, 35-46.

November 15, Friday—Young Men, Their Special Temptations. Eccl. XI, 9, 10; II Tim. II, 22.

November 16, Saturday—The Pattern for Young Men. Luke II, 42-52; Acts X, 38, 43.

Rev. R. S. Isbell writes us, October 31, that they have had a yellow fever panic in Washington, La. Only three deaths, however, out of eight cases unmistakably yellow fever, and thirty-five cases in all. There had been no new cases for several days, and it was hoped that the worst was over. Bro Isbell, as a matter of course, remained with the sick and dying, ministering to them as best he could, and attending to the burial of the dead.

Tangipahoa, Louisiana.

Mr. Editor.—I have just read an article in your paper written by E. H. Mounger, relative to the fever in Port Gibson. It interested me much, and I feel a sympathy for the people of Port Gibson; the more so as we are having a like experience. Out of two hundred inhabitants we have had about fifty deaths from yellow fever, and we are not yet through with it. We have had every thing that kind friends in New Orleans and elsewhere could furnish, temporal, but spiritually, nothing. I do not think that in a single instance was there any religious services performed at the burial of any one. A few Methodists here are entitled to preaching once a month, but have not seen a preacher since the fever commenced, on the eighteenth of September, or about that time. Mrs. Lewis, a member of the Methodist Church for many years, died on the twenty-second of October.

M. W. CALLIHAN.

Tangipahoa, La., October 27.

The yellow fever in New Orleans, as elsewhere, is nearly gone. For the twenty-four hours ending 12 M. Monday, November 4, there were four deaths and four new cases; for the twenty-four hours ending 12 M. Tuesday, November 5, there were nine deaths and six new cases; for the twenty-four hours ending 12 M. Wednesday, November 6, there were five deaths and no new cases. Sporadic cases will doubtless occur for some time, but the epidemic is over. The city is filling up with people, and business is reviving as the quarantine restrictions are being removed. We are having the most perfect autumn weather, bright, cool and invigorating.

Noble Goodness.

Through the generosity of the Mayor of Portland, Maine, $200 has been sent to Dr. J. W. Harmon, of our city, to be distributed to necessitous persons who would not ask aid of any of the charitable associations. Also the Congregational High Street Church, Portland, Maine, and other noble friends, sent the Doctor $225. Said funds have been faithfully and judiciously distributed, and reported to the noble friends who have thus aided us in our distress. God bless the givers with all heavenly benedictions.

From the publisher, Mr. J. H. Chambers, we have received some sample pages of the forthcoming "Life and Labors of Bishop Marvin," by Dr. Finney. There are two interesting engravings: The Old Place, Bishop Marvin's Childhood Home; McConnell's House, where Bishop Marvin was Converted. The paper is very fine and the print all that could be desired. Judging from these sample pages we doubt not the work will be one of great merit, and worthy of him whose life it portrays and commemorates.

The Louisiana Conference.

CHANGE OF TIME.

CHARLESTON, MO., Oct. 10, 1878.

On account of the continued prevalence of the yellow fever in the city of New Orleans and its vicinity at this date, and also the condition of the Conference finances consequent thereon, the time of the ensuing session of the Louisiana Conference, in the city of New Orleans, is hereby changed from December 11, next, to January 8, 1879, by request of our preachers in the city of New Orleans.

DAVID S. DOGGETT.

We regret to learn that Mr. George W. Briggs, brother of the Rev. A. J. Briggs of the Alabama Conference, died in Selma, Ala., September 1. His death was one of remarkable triumph; his victory over the last enemy was complete. We tender to the bereaved our sympathy in this time of loss and sorrow.

COLLEGIATE INSTITUTE, BATON ROUGE, LA.—Professor Magruder informs us that this Institution will reopen on Wednesday, November 13. The yellow fever has nearly disappeared in Baton Rouge, and we suppose that all danger will be over by the time indicated.

The Southern Christian Advocate of November 2 reached us wearing a new dress, and in its new eight page form. It presents a very handsome appearance, and is a most attractive and entertaining paper. Long may it live and prosper.

We see from the Texas Christian Advocate that the West Texas Conference met at San Marcos, October 23. Bishop Keener was in time to open the session. The year has been a prosperous one with the Conference.

Rev. A. Gottschall, local preacher, now residing in New Orleans, informs us that his mother-in-law and his two children have been very ill of yellow fever, but all are recovering.

MARRIED.

CRYER—GULLET. At the residence of the bride's mother, Mrs. J. Gullet, Amite City, La., October 31, 1878, by Rev. J. B. Smith, Mr. John B. Cryer to Miss Lydia Gullet.

EPISCOPAL APPOINTMENTS FOR 1878.

CONFERENCE.	PLACE.	BISHOP.	WHEN.
W. Virginia	Parkersburg	Pierce	Sept.
Denver	W. Las Vegas	Wightman	Sept.
Western	Wynnedale	Doggett	Sept.
Missouri	Macon	Doggett	Sept.
Illinois	Paris	Doggett	Sept.
Kentucky	Shelbyville	Kavanaugh	Sept.
Montana	Helena	Pierce	Sept.
S. W. Missouri	Clinton	Wightman	Sept.
Louisville	Cadiz	Doggett	Sept.
Columbia	Roseburg	Pierce	Sept.
Tennessee	Clarksville	W. Gilman	Oct.
St. Louis	Charleston	Kavanaugh	Oct.
Indian Miss.	Muscogee C N	Pierce	Oct.
West Texas	San Marcos	McTyeire	Oct.
Pacific	San Francisco	Kavanaugh	Oct.
Holston	Knoxville	Wightman	Oct.
Arkansas	Russellville	Kavanaugh	Oct.
N. W. Texas	Belton	Doggett	Oct.
Los Angeles	S. Barbara	Kavanaugh	Oct.
White River	Searcy	Kavanaugh	Oct.
Virginia	Petersburg	Pierce	Nov.
Florida	Gainesville	Kavanaugh	Nov.
German Miss.	Industry	Kavanaugh	Nov.
North Texas	Terrell	McTyeire	Nov.
N. Carolina	Charlotte	Pierce	Nov.
N. Alabama	Athens	Doggett	Nov.
N. Georgia	Marietta	Doggett	Nov.
Little Rock	Hot Springs	Kavanaugh	Nov.
Texas	Jefferson	McTyeire	Nov.
Memphis	Paris	Doggett	Dec.
N. Mississippi	Macon	Doggett	Dec.
S. Carolina	Newberry	Pierce	Dec.
Alabama	Mobile	Doggett	Dec.
S. Georgia	Thomasville	Doggett	Dec.
East Texas	Tyler	McTyeire	Dec.
Mississippi	Meridian	Doggett	Dec.
Louisiana	New Orleans	Doggett	Dec.
Baltimore	Salem	Pierce	Dec.

Publisher's Department.

MR. E. E. F. ROSS, one of the well known in this city and [illegible] and last one hundred years, has [illegible] CARE. Any attention [illegible] asked.

Rev. J. B. Parker, so [illegible] known in this city and [illegible] health is greatly improved [illegible] and grand. D. R. Holmes, [illegible] ready to serve his many [illegible] old Virginia reminds us [illegible] him a universal favorite for [illegible] of a century.

BUSINESS NOTICES.

WHITWORTH FEMALE COLLEGE, BROOKHAVEN, Miss.—School charges reduced to $140 [illegible] 25th, 1878.

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Our Children. By A. G. [illegible]
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IMPORTANT NOTICE. [illegible] and letters [illegible] to DORAS VENEKLASEN [illegible] care of Gaston Bee [illegible] and [illegible] Stockings, [illegible] [illegible] [illegible]

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An Antidote for Malarious Miasmatic Poisons. It [illegible] Cold Symptoms, Pain, Inflammation or Congestion. See Effects. Is an Expectorant, Diaphoretic, Diuretic, Tonic, Sedative, Nervine, Alterative, Deobstruent, Resolvent, Prophylactic, Antiseptic, Stimulant, Anodyne, Astringent, Cathartic, Emmenagogue, Alkalizer, Acidifier, Solvent, Eliminator, Revulsive, Counter-Irritant, Rubefacient, Vesicant, Epispastic, Escharotic, Detergent, Demulcent, Refrigerant, Aperient, Carminative, Sialagogue, Errhine, Emetic, Cathartic, Anthelmintic, Parasiticide, Disinfectant, Deodorizer, Hypnotic, Narcotic, Narcotico-Acrid, Alterative, Tonic, Astringent, Stimulant, Diaphoretic, Diuretic, Expectorant, Sedative, Nervine

MISCELLANEOUS.

TUTT'S PILLS.

FOR TEN YEARS Tutt's Pills have been the recognized **Standard Family Medicine** in the United States. Scarcely a country can be found, from Maine to Mexico, that has not used them.

A Single Trial Will Establish Their Merits

DO THEY CURE EVERYTHING?

No. They are for Diseases that result from MALARIAL POISON and A DERANGED LIVER such as Dyspepsia, Biliousness, Typho-Malarial Fevers, Chills and Fever, Sick Headache, Jaundice, Dizziness, Costiveness, Dysentery, Piles, Palpitation of the Heart, Nervousness, Rheumatism, Kidney Troubles, Chronic Constipation, Pain in the Side, Back and Loins.

NATURE WARNS YOU

THAT YOUR LIVER IS DISORDERED

When you have

Dull pain in the Shoulder, Costive Bowels, Weight in the Stomach, Sour Eructations, Averse to Exertion of Body or Mind.

BE ADVISED AND AT ONCE

TAKE TUTT'S PILLS.

The first dose produces an effect which often astonishes the sufferer, and in a short time follows an Appetite, Good Digestion,

SOLID FLESH AND HARD MUSCLE.

A [illegible] is Guaranteed.

BEST PILL IN EXISTENCE.

DR. TUTT: I have used your Pills in my Drug trade. Weak Stomach and Nervousness I never had anything to do so much good in the way of medicine. They are as good as represented. **They are the best Pill in Existence**, and I do all I can to assist purchasers with their good merits. J. W. TIBBETS, Dakota, Minn.

Sold by Druggists. Office, 35 Murray Street, New York. 1mnbp

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IRON ROOFING.

FIRE, WATER AND WIND PROOF.

Durable, Cheap, easily applied by any one. Provides for expansion and contraction.

In practical use sixteen years.

Boxed for shipment to any part of the country.

Address for Circular, CALDWELL & CO., Cincinnati, O.

WARNER BRO'S CORSETS

received the Highest Medal at the recent

PARIS EXPOSITION,

over all American competitors. Their **FLEXIBLE HIP CORSET** (No. 3009) has a fine sateen boning, and is guaranteed not to break down over the hips. Their **HEALTH CORSET**, with its improved Bust, is now a great favorite than ever. Their **NURSING CORSET** is the delight of every mother.

For sale by all leading merchants.

WARNER BRO'S, 351 Broadway, N.Y.

Incomparably the **Best and Cheapest Windmill.** Protected by two patents (Dec. 24, 1872, and Sept. 3, 1878). **Eight extra Premiums.** Light, but strong and durable. Has more wind surface runs in lighter winds is more automatic, and pumps more water than any other windmill ever before made. Requires no attention, no combustible, no running expenses. It has successfully withstood the tornadoes of the West, while other mills that stood near them have been destroyed. It is rapidly superseding others (hence see certificates and testimonials in our illustrated Catalogue.

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CITRATE OF MAGNESIA

An Agreeable Aperient and Refrigerant.

This well known preparation is highly recommended for Sick Headache, Sickness of the Stomach, Heartburn, and all complaints arising from Acidity, Biliousness and Malarial Fevers. It cools the blood and regulates the bowels. It is a favorite laxative for children and its acidity and sweet taste make it cooling and refreshing. Put up in convenient form. Prepared by

A. ROGERS' SONS, Chemists, N. Y.

Superior to Mineral Waters, Seidlitz Powders, Etc.

For sale by all New Orleans druggists. 8p

WATTS' Orchestrion chime ORGA

is the most beautiful in style and perfect in tune ever made. It has the celebrated Courtepin stop, which is a fine imitation of the Human Voice, and ten and a half Octaves of bells attuned to perfect harmony with the reeds, & the effect is enlightened & electrifying. WATTS' CLARIONA, ORCHESTRAL, CONCERTO, VESPER, CENTENNIAL CHIMES, CHAPEL and COTTAGE ORGANS, to Pulpit or French Cases are in every respect FIRST CLASS.

WATTS' PIANOS, GRAND, SQUARE, and Upright, ARE THE BEST MADE; the Tone, Touch, Workmanship, & Durability unsurpassed. Warranted for SIX YEARS. PRICES EXTREMELY LOW for cash. Monthly Instalments received. A Liberal Discount to Churches, Ministers, Churches, Schools, etc. AGENTS WANTED. Special inducements to the trade. Illustrated Catalogues Mailed. Second-hand Instruments at Great Bargains. HORACE WATTS & SONS, Manufacturers and Dealers, 40 EAST 14th STREET, UNION SQUARE, NEW YORK, Box, 3507.

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SURE CURE TRUSS,

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THE BEST TRUSS IN THE WORLD!

Those who have suffered untold agony for years, by wearing the Metallic Spring Trusses will find in the SURE CURE TRUSS all that its name implies—A sure cure for all the discomforts attendant upon ruptures. It is light, has no springs, strong elastic in back, cup and cushion pads that never blister, never slip. Can be worn at night.

Testimonials of cures can be seen at the office. No. 1 Elastic Trusses, the best manufactured, warranted, at $4 for single, $8 for double. Examination free.

Trusses sent free by mail on receipt of order and money. Send stamp for circular.

BIG GIANT CORN MILL.

Every Man His Own Miller.

The only Mill that will grind as fine as when new until worn out. The only Mill grinding Corn and Cobs constantly that will grind shelled Corn fine enough for family use. Grinding is executed as by other Mills of same weight and price. Material, workmanship and

J. A. FIELD, SON & CO., 922 N. Second St., St. Louis.

RESTORE YOUR SIGHT.

Do not disfigure your face by wearing spectacles when you can buy a pair of the celebrated P. P. C. Pebbles for $3. Guaranteed to improve the sight, or money refunded. Address

DR. E. P. LEITZ & CO.,

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MEDICAL.

The Most Refreshing Toilet Article.

CASSEBEER'S

QUININE HAIR TONIC.

(EAU DE QUININE.)

WILL preserve cultivate beautify, arrest the fall of and confer a silken softness to the Hair, and will not soil the most delicate fabric. Price $1.

Cassebeer's Ammonia Lozenges.

For mitigating coughs, colds, tickling in the throat, dry throat, etc., and facilitating expectoration. Price, 25 cents, sent by mail.

Both excellent preparations are for sale by all druggists, and by the proprietor, H. A. CASSEBEER, Apothecary, 57 Fourth avenue and 337 Sixth avenue, New York.

Jenkin's ANNIHILATOR

The Great Southern Remedy for

RHEUMATISM GOUT and NEURALGIA

IS PURELY VEGETABLE, and can be taken without fear of any injurious result by the delicate as well as the robust in constitution. It purifies the *Blood*, stimulates the *Liver and Kidneys*, and eradicates every vestige of the above diseases. *Price*, $1. Sold by all druggists. Pamphlets, containing testimonials and valuable advice, sent *free* to any address.

N. JENKINS & CO., Proprietors, New Orleans, La.

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COMPOUND OXYGEN.

A NEW TREATMENT for the cure of chronic diseases by a drug process of re-vitalization.

REMARKABLE CURES have been made in *Consumption, Asthma, Catarrh, Bronchitis, Dyspepsia, Headache, Rheumatism, Neuralgia*, and the large class of ailments which come from *nervous depression*.

LOSS OF VITALITY *feebleness of constitution, exposure to miasma, the enervating effects of a climate*, and especially **IN SOUTHERN LATITUDES** to the slow reaction which attends convalescence, and which dooms so many to permanent invalidism.

STRONGLY ENDORSED by the Hon. JUDGE KELLEY, T. S. ARTHUR, Hon. MONTGOMERY BLAIR, Ex-Gov. BOREMAN of West Virginia, and others who have used the New Treatment.

FREE! A Treatise (200 pages) on COMPOUND OXYGEN, with many testimonials to most remarkable cures, sent free. Address

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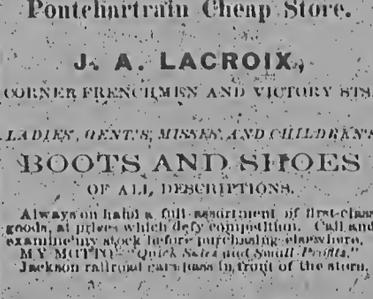
DR. W. S. WORTMAN & CO., 908 Pine street, St. Louis, positively cure Piles without knife, ligature or pain. Patients can attend to business. No charge unless cured; pay all expenses if they fail; guarantee five years. Refer to Dr. J. H. McLean, known all over the United States and Europe; Drs. McKellops and Eames, leading dentists of St. Louis; James Lupe; M. A. Whiff; Frank Shapleigh, wholesale hardware, Main street; Hon. J. B. Henderson, Ex-United States Senator; J. H. Stieckle, Agt. N. W. Ins. Co., St. Louis; John Bentley, Agt. Ill. C. R. R.; Edw. Mead, Jr., Jeweler, Fourth street; L. Billon, Wiggins Ferry Co.; Capt. Jerry Wood, steamer Minneapolis, and others.

MISCELLANEOUS.



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CARRIAGE, WAGON

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CART-MAKERS' MATERIAL,

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Light Carriages and Spring Wagons,

All at Reasonable Prices.

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LADIES', GENTS', MISSES' AND CHILDREN'S

BOOTS AND SHOES

OF ALL DESCRIPTIONS.

Always on hand a full assortment of first-class goods, at prices which defy competition. Call and examine my stock before purchasing elsewhere.

MY MOTTO: "*Quick Sales and Small Profits.*"

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The Novelty Pocket Scale.

A BEAUTIFUL, USEFUL and CLEVER SELLING ARTICLE

Wanted by every Farmer, Huntsman, Trapper, Fisherman, Sportsman, and Every Family.

The most perfect scale ever invented. Is graduated from 1 oz. to 15 lbs.; is about the size of a man's forefinger, weighs only 2 oz., and can be carried in the pocket without inconvenience. Thus being always ready to meet an ever recurring and universal want. The novelty, beauty and usefulness of the article is sure to sell it. By an ingenious contrivance this little wonder is so arranged that by its sliding slight it may be so adjusted as to give the exact weight of matter weighed, without subtracting the weight of the receptacle in which the matter is weighed an advantage possessed by no other scale. It is a new idea, and sure to sell. Each scale is tested, nickel-plated, and will be sent, post paid, on receipt of 50 cents.

GEORGE BETTS,

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Sole proprietor and manufacturer.

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COUGHS, COLDS, ASTHMA.

Remember that for all Affections of the THROAT AND LUNGS, Lapelaire's Indian Turnip, Pectoral Balm is the sure remedy, containing elements of action with a most palatable savor, give it a trial. Price, $1. Sold at all well assorted drug stores, and by the proprietor, 23 and 25 Elysian Fields street, Mobile depot—Bullose & Co., 20 Water st., St. Louis depot—Richardson & Co., 209 N. Main st. 8p

MISCELLANEOUS.

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ESSENCES OF MEATS,

For Invalids, Infants and Travelers,

ESSENCE OF BEEF, MUTTON, CHICKEN.

Entirely Takes the Place of Beef Tea.

UNEQUALED in Children's Complaints. FOR INVALIDS—Natural, Pleasant, Refreshing. FOR DISPEPTICS—Readily Assimilated. IN CASES OF SEA SICKNESS—Afford immediate Nourishment. AFTER CHILD-BIRTH—Meat Stimulant; Concentrated Form.

Particularly adapted for YELLOW-FEVER convalescents.

Taken cold direct from the can, needing no preparation whatever.

Prepared only by the LONDON MANUFACTURING CO., 77 & 79 VARICK STREET, NEW YORK.

For Sale by L. L. LYONS, New Orleans, La.

FITS OR EPILEPSY.

To the Editor of the Advocate:

DEAR SIR—Will you please inform your readers that I have a positive remedy for the cure of the above disease, and that by its use in my practice I have cured thousands of cases of the worst kind and of long standing, and will give

ONE THOUSAND DOLLARS

for a case it will not cure or greatly benefit. Indeed, so strong is my faith, I will send

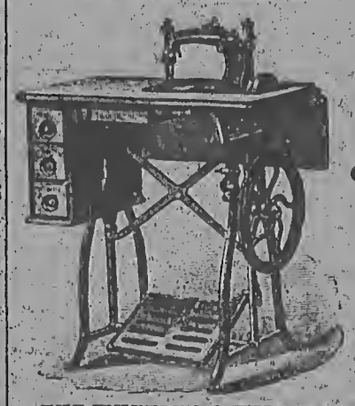
ONE BOTTLE FREE,

together with a valuable treatise, to any sufferers addressing me, giving their name, express and P. O. address. Please show this letter to any one you may know who is suffering with this terrible disease, and oblige, Respectfully yours,

DR. H. C. ROOT, *183 Pearl Street, N. Y.*

SEWING MACHINES.

WHEELER AND WILSON



NEW NO. 8

Sewing Machine!

GOOD NEWS! GOOD NEWS!

Great Reduction for Cash.

The $100 Machine Reduced to	$60.
" 90 " "	50.
" 80 " "	45.
" 60 " "	40.
" 75 " "	35.
" 70 " "	35.

Every Machine furnished with all the attachments.

THE WHEELER & WILSON has now been before the people for more than **Twenty-Five Years**, and upward of **1,500,000** of the **Family Favorite** are now in use in the families and workshops of the world. Our New No. 8 Machine is, without doubt, the best and most simple Sewing Machine in the world.

It has a *self-setting* needle. It never *cuts* the thread or goods. It is a new machine, with *straight* needle. It will not break the thread if the needle is allowed to run *off the goods when sewing*. It has no *noisy cog wheels*. It has no complicated *shuttle* to thread. It allows the work to run back from the operator.

Send for our New Cash Price List.

CASH AGENTS wanted in every county and parish.

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OFFICE AND SALESROOM:

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Appointments for Quarterly Meetings.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Louisiana Avenue	Oct. 11
Algiers	20
Felicity Street	27
Baton Rouge	Nov. 10
Marengo Street	17
Plaquemine and Grosse Tete, at Livonia	24
St. Charles Avenue	Dec. 1
Carondelet Street	8
Lafourche, at Thomas	29

17 LINUS PARKER, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FOURTH ROUND.

Buffalo, at Mount Carmel	Nov. 2, 3
Bayou Sara, at Bayou Sara	16, 17
Woodville (Quarterly and District Conference)	21, 23, 24
Winans' (Tuesday)	26
Clinton	30, Dec. 1
Magnolia, at Magnolia	Dec. 7, 8
St. Helena, at Greensburg	14, 15

NOTE—The District Conference will be held in Woodville, November 22, 23 and 24.

Brethren, please attend if you can. The Conference would think a assemble without danger, or hindrance from quarantine, at the time and place indicated.

12 JAMES A. GODDEY, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Port Gibson	Sept. 14, 15
Fayette, at Ebenezer	21, 22
Kingston	28, 29
Natchez	Oct. 5, 6
Rocky Springs, at Center Grove	12, 13
Cayuga, at Reeves' chapel	19, 20
Warren, at Beechland	26, 27
Dover, at Fletcher's chapel	Nov. 2, 3
Mount Olivet, at Mount Olivet	9, 10
Rolling Fork	16, 17
Clover Hill and Chotard	23, 24
Vicksburg	30, Dec. 1

29 W. L. G. BUSSEY, P. E.

ALABAMA CONFERENCE.

MOBILE DIST.—FOURTH ROUND.

Franklin Street	Oct. 5, 6
Fountainville	9, 7
Citronelle, at George's	12, 13
Stockton	19, 20
Pollard, Powellton and B. Water, at Cogic Hill	26, 27
Okatippa, at Bethel	Nov. 1,
Bladon	2, 3
St. Stephen's, at New Hope	9, 10
Pensacola	16, 17
Warrington	17, 18
Milton and Yellow River	23, 24
Grand Bay, at St. Elmo	Dec. 1, 2
St. Francis Street	7, 8

Local preachers and Trustees will please have their reports ready. Stewards, make earnest, honest efforts to settle on full with your pastors.

26 S. H. COX, P. E.

JOSEPH GILLOTT'S

STEEL PENS.

SOLD BY ALL DEALERS.

MANUFACTURERS' WAREHOUSE,

No. 91, John Street, New York.

JOSEPH GILLOTT & SONS.

R. B. MITCHELL,

Carpenter and Cistern-Maker.

183 MAGAZINE ST., near Julia, New Orleans.

Orders from the city and country promptly attended to.

JOHN BOIS,

DEALER IN

FURNITURE, PICTURES,

LOOKING GLASSES, ETC.,

152 Camp Street 154

Next to St. Patrick's Church, New Orleans.

No charges for packing and shipping. Orders promptly attended to, and satisfaction guaranteed. The prices only on each and every article, and no deviation.

BUCKEYE BELL FOUNDRY,

Established in 1837.

Superior Bells of Copper and Tin, mounted with the Latest Improved Hangings, for Churches, Academies, Court Houses, Fire Alarms, Tower Clocks etc. Fully Warranted. Illustrated Catalogue sent Free.

VANDUZEN & TIFT, 102 E. 2d St., Cincinnati.

MISCELLANEOUS.

BUENA SALUD.

COCA BITTERS.

THE GREAT

SOUTH AMERICAN

TONIC.

A SOVEREIGN REMEDY FOR

Dyspepsia & all Disorders of Digestion,

CHILLS AND FEVER,

Diseases of the Liver, Debility of the Nervous System and SICK HEADACHE.

This unequaled remedy is made from the celebrated Cocaine (*erythroxylon coca*), and is recommended by the highest authorities in the medical world. The use of this leaf is almost universal among the natives of Peru and Bolivia.

ASK YOUR DRUGGIST FOR IT.

QUICHUA COCA CO.,

No. 72 William St., New York.

8p

PERFORATED

VENEER SEATS AND CHAIRS,

For use in Churches, Halls and Lodges, are coming into general use on account of their Comfort, Durability, Cleanliness, and Ornament.

No. 115.

Churches intending to buy Chairs or Settees will do well to correspond with

CARDNER & CO.,

Patentees and Manufacturers,

1370 PEARL ST., NEW YORK.

IMPORTANT NOTICE.

Are You Troubled With Rats and Mice?

EVERYBODY ANSWERS: YES!

Mitchell's Poisoned Wheat

A NEW DISCOVERY is the only reliable remedy. Simply wheat in the whole grain rendered powerfully poisonous to vermin, and is really Nature's remedy for the complete and thorough extermination of rats, mice and other vermin.

One trial will prove its efficacy. It will at once relieve you from those noxious and destructive pests. Price, only 25 cents. Sold by all druggists. Principal depot for the United States at

M. T. CREAMER & CO.,

Manufacturing Chemists,

91 Thompkins Blue street.

Also at Messrs. FINLAY & THOMPSON'S, 35 Magazine street. 8p

20 Chromo Cards (perfect beauties) with name, 10c. Gilt-edge, Fringe Card Co., Ashland, Mass.

NEW ADVERTISEMENTS.

DIAMONDS

IN SOLID GOLD MOUNTINGS.

ONE DOLLAR. ONE DOLLAR.

THE WONDERFUL LEFEVRE DIAMOND TRADE MARK PAT.

Lefevre Ring, $1. Set of Studs, $1. [The Shirt] Stud, $1. Lefevre Ear Drops, $1.

THE ONLY PERFECT FAC-SIMILE OF THE REAL DIAMOND IN THE WORLD

Pronounced by the Academy of France that *M. Lefevre has really obtained and recently the true diamond.* The basis of these gems are pure crystals found in the Sierra Nevada, from whence they are exported to the Lefevre Laboratory in Paris, France, where they are submitted to a chemical and voltaic process,

BY WHICH THEIR SURFACES ARE COVERED WITH A COATING OF PURE DIAMONDS, imparting to them all the BRILLIANCY, HARDNESS and reflective qualities of the natural diamond, and making them as desirable for **Wear, Brilliancy and Beauty,** as the genuine gems themselves. The Rings, Studs, and Ear Drops, as displayed in this announcement, are accurate engravings of

SOLID GOLD MOUNTINGS, containing the Wonderful Lefevre Diamond, warranted by certificate U. S. Assay.

ON RECEIPT OF ONE DOLLAR we will send free, by Registered Mail, to any address in America, either article as represented. Our "Book on Diamonds," with illustrations of artistic Diamond Jewelry, sent free.

I have seen many imitations of diamonds, but never any that equal the Lefevre Brilliant.—M. CLERY, Stamford, Conn. I am in receipt of a pair of the Wonderful Lefevre Ear Drops, for one dollar; would say that I am pleased with them; they fill the bill—they are simply elegant.—ANDREW MORRIS, Hornellsville, N. Y.

The Wonderful Lefevre Diamond Ring, for one dollar, came duly to hand this morning; it is really a beauty, and is entirely satisfactory, and exceeds my expectations, and elicited wonder and admiration from all who saw it.—W. H. REEDY, Machinist, Mass.

The Lefevre Diamonds, mounted in solid gold, are truly marvelous.—H. AVERY & SONS, Hoosick Falls, N. Y.

The constantly successful experiments of M. Lefevre silence all doubt of the artificial reproduction.—M. DE LERNO, the great French Sculptor.

The Lefevre Diamond most effectually disturbs the slumbers of the possessors of costly gems.—Boston Post.

We guarantee the Wonderful Lefevre Diamonds for One Dollar to be mounted in **Solid Gold**, and will cheerfully refund the money if found unsatisfactory. Address and Orders to

AMERICAN JEWELRY COMPANY, 5 Arende, Cincinnati, O.

The American Jewelry Company is a prompt and reliable house.

For NINETY DAYS FROM DATE

Elegant Table Silverware

Can be secured by the undersigned with the following conditions. The National Silver Plating Company, No. 704 Chestnut Street, Philadelphia, manufacturers of the Celebrated Standard Silver Plated Ware, intend to introduce their goods into every family in the United States, and engrave on each spoon, any desired initial, also a copy of the following Silver-ware is issued, as the above Company

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, NOVEMBER 14, 1878. NO. 46.

UNBROKEN.

...stands in his cloak of grass—
...strong great-hill that lifts against the sky,
...nothing wakes him, even when we climb
...up with careless footsteps, you and I.
...Gods life in the life that nurses the world
...lives are still our own to hold and guide:
...though all future lives to show us God;
...is in heart and consciousness abide.
...and more its faithful friendship know,
...so, when restless and adrift, I keep
...comfort in a quietness like this;
...awful strength that lies in fearless sleep:
...this good shoulder lay my head, nor miss
...things I longed for but an hour ago.

...times happens that two friends will meet
...with a smile and touch of hands, again
...lovely way along the noisy street;
...so sure of all the friendship sweet,
...loving silence gives no thought of pain.
...so, I think, those friends whom we call dead
...with us. It may be some quiet hour
...of busy work for hand or head—
...love fills all the heart, that missed them so,
...brings a sweet assurance of the life
...above to worry that we know,
...we grow braver for the comfort brought,
...should we mourn because they do not speak
...that he is so far below their thought?

—Sunday Afternoon.

NEWS OF THE WEEK.

DOMESTIC.

NEW YORK, Nov. 6. At the afternoon session of the M. E. Missionary Society, Bishop Harris, Ames and Wiley, Revs. Hiss, Gadsden and Newman, Hon. Mr. Ferry and General Clinton B. Fisk were appointed a committee to wait upon the Secretary of State, inviting a treaty with China, and the cause of freedom and humanity, for a protective clause to missionaries signed.

NEW YORK, Nov. 6. Among the appropriations for Domestic Missions, made by the M. E. Missionary Society, are the following: Mississippi $6500, Tennessee $2500, Texas $..., Virginia $5000, North Carolina $3000, Western Texas $3000, Savannah $1000, South Carolina $5000. A motion to appropriate $... for dissemination of missionary intelligence, laid on, which to be used for the creation of a monthly magazine, was withdrawn.

NEW YORK, Nov. 7. The body of A. T. Stewart was stolen from the vault of St. Mark's church in this city by body-snatchers some time last night.

NEW YORK, Nov. 7. The news of the theft of A. T. Stewart was received at 12 m. A. M., and the following was sent over the police wires at the request of Judge Hilton, to the police precincts: "The remains of A. T. Stewart were last night stolen from the vault in St. Mark's church-yard. The vault was found broken open and the body gone. The decomposition of the remains renders it evident that they cannot be concealed. It is apparent from standing at the opening of the vault this morning. Consequently it must be taken across the ferries or placed somewhere above ground without discovery. A diligent search to be made in your district as the remains were evidently stolen for the sake of a reward."

JACKSON, Miss., Nov. 8. One death from fever to-day. No new cases.

MEMPHIS, Nov. 8. The board of health this morning reported two deaths from yellow fever during the past twenty-four hours, ending at six o'clock to-night, both colored. No new case reported of a person who had been exposed to the fever since the ...

PHILADELPHIA, Nov. 8. The annual report of the general committee on church extension of the M. E. Church shows a continual increase in receipts, and an appeal to be made to members and friends. For the year two hundred and twenty-two churches were added by donations and loans, and the appropriations to Conferences represented at the meeting to-day, are: South Carolina, $2000; Louisiana and Texas, $... Georgia, Mississippi and Tennessee, $... South Carolina, Central Alabama, Florida, North Alabama, Maryland, Virginia, and West Virginia, $... Alabama, $500, and Arkansas, $1000.

NEW YORK, Nov. 8. Mrs. A. T. Stewart has offered a reward of $2,000 for the recovery of the body of her late husband, stolen from the family vault in St. Mark's Church yard, and conviction of the thieves. A separate sum will be paid for the recovery of the body.

JACKSON, Miss., Nov. 10. No deaths to-day. Only four deaths during the past seven days. Two cases since yesterday's report. Added to the danger. The official register of deaths is no longer kept, making it difficult to get exact information.

NEW ORLEANS, Nov. 10. A Bakersfield, Northern Territory, dispatch says: Reliable reports from the plains report an outbreak of Indians between the Assiniboines and Sioux, the latter were killed. The Assiniboines are Sioux-Nassoes from the Blackfeet Agency, Blackfoot chief.

VICKSBURG, Nov. 10. Work on the gunboats in Charleston harbor begins under Lt. Sullivan's Island, or North Channel, while constructed first. Gen. Gilmore is arranging for transportation of granite and other material.

WINNEBAGO, Minn., Nov. 10. The St. Vincent extension of the St. Paul and Pacific railway is finished to Pembina yesterday.

JACKSON, Miss., Nov. 11. No yellow fever cases or new cases.

JACKSON, Miss., Nov. 11. Five fever cases since saturday night. Two deaths are reported to-night. Three deaths at Bolton to-night.

MEMPHIS, Nov. 11. Chris. D. Steinkuhl, a merchant tailor, died of fevers, late last night, after an illness of ten days. Col. R. C. Brinkley, owner of the Peabody Hotel is reported in a dying condition at Yuka, Miss.

SAVANNAH, Nov. 11. All quarantine regulations against New Orleans and other infected cities was raised this morning. Weather cool and clear. Fever very low and slowly falling.

ATLANTA, Ga., Nov. 11. Peter Freeman, a lumberman, S. C., murderer, who was recently acquitted from England was run over and killed by a railroad train in this city on Saturday night, while attempting to escape from the sheriff.

MEMPHIS, Nov. 12. The rapid improvement in business daily manifested is satisfactory to the most sanguine of merchants. The bar is thronged with steamers discharging freights, stores are crowded with customers from the interior, and the general appearance of commercial affairs is most encouraging.

NORFOLK, Va., Nov. 12. Grand Commanders of Virginia Knights Templar meet here in annual session to-morrow. Sir Knights from various sections of the country will be present. Grand parade to-morrow.

ST. PAUL, Nov. 12. Returns one hundred counties in the State give the following: Senate, Democrats, 15; Republicans, 14; Greenbackers, 3. House Democrats, 46; Republicans, 11; Greenbackers and Independents, 13.

FOREIGN.

LONDON, Nov. 10. At Constantinople it is asserted that the Russians have forcibly seized the district of Malgarla, near Gulf Saro.

PESTH, Nov. 10. The Emperor Francis Joseph, in receiving the delegations, declared that the demobilization of the army, after occupation, would be facilitated by the most satisfactory relations of Austria with all the powers.

ROME, Nov. 10. It is asserted that the negotiations in favor of Greece have been suspended until Prince Commundouros explains his policy.

BOMBAY, Nov. 10. The Times of India says hopes are entertained at Simla of a peaceful solution of the Afghan difficulty. It is supposed that Russia is exercising a pressure upon the Ameer, with this object. The Ameer moreover dispairs of success against the British commander-in-chief. Gen. Brown's division still [illegible] the first blow of war is declared.

LONDON, Nov. 10. A dispatch to the Times from Vienna says: Insurgent committees on the frontiers of Roumelia and in many places in Macedonia, are recruiting men under thirty-five years of age and arming the elders for the defence of their homes. The insurgents are well armed and provisioned.

LONDON, Nov. 11. A dispatch to the Standard from Simla says: Information has been received from various sources that the Afghan troops are withdrawing from Candahar, the Ameeg having publicly announced that Russia will occupy Candahar and Herat. The governor, however, has punished agitators who endeavored to rouse the populace against the English.

LONDON, Nov. 11. A Times dispatch from Roumania says the clerical party has announced its intention of participating with the greatest energy in the elections, which must inevitably follow the contemplated revision of the ...

PARIS, Nov. 11. The exhibition will be finally closed this afternoon. The receipts since the opening were 12,... francs.

Pacific Conference.

This Conference was held in San Francisco, October 16 ... Bishop Wightman presiding. From the Pacific Methodist we learn that the session was very pleasant and very profitable to the church.

The Statistical Secretary submitted a report which was adopted: ... teachers, 41 ... number of members, ... probationers, 218; infants baptized, ... children in Sunday-schools, ... value of church property, $214,0...; amount expended for church purposes, ... amount expended for Sunday-schools, $... number in attendance, ...; money expended for Sunday-school literature, $...

The following ministerial appointments were announced:

[illegible] Conference—W. ... J. San Francisco Station, W. ... Trogsdale; Philip Tuggle, superannuated; Sandy Tadgo, superannuated; Stockton, to be supplied; Sacramento, F. V. Rinkin; Woodland, J. C. Barlow; Healdsburg, B. A. Reams; Mountain View, E. L. Hopkins; Santa Clara, M. C. Fields; San Jose, H. B. Avery; Gilroy, T. V. Atkinson; Hollister, W. Atkinson; Salinas City, W. M. Winter; Salinas, to be supplied by J. M. Brown; Paso Pinos, ... S. Hutton; Isleton, J. Hedgpeth.

SANTA ROSA DISTRICT—H. ... P. E. Santa Rosa Station, C. Chamberlin; Santa Rosa Circuit, T. C. Clinton; Petaluma, R. E. Allen; Healdsburg and Shiloh, J. C. Hyden; Anderson Valley, T. S. Burnet; Ukiah, T. S. Paul, L. H. Hargis, supernumerary; Long Valley, J. S. Vann; Potter Valley and Upper Lake, J. G. Shelton; Lakeport, J. C. Pendergast; Rockville, C. C. Wright; Winters, T. L. Bike; Vacaville, H. F. Harris; Dixon Station, J. A. Simmons; W. A. Finley, President of P. M. College; S. W. Davies, superannuated, Santa Rosa Station.

COLUSA DISTRICT—George ... P. E. Colusa Station, T. H. B. Anderson, Knights Landing, A. Odom; Williams, J. D. Clarke; Leesville, J. M. Overton; Princeton, J. Kelsay; Chellent, R. C. Howard; Willows, M. McWhorter; Orland, H. M. McKnight; Hearleyville, H. Neddo; Anderson, E. H. Robertson; Millville, J. T. Howard; Chico Creek, J. P. Roberts; Chico Station, J. C. Renfro; Biggs, M. H. Shartzbaugh; Yuba City, J. M. Alsaliser; Wheatland, G. W. Humphrey; Bear River, T. V. Muley.

VISALIA DISTRICT—H. ... P. E. Visalia Station, P. T. Page; Antelope, S. M. Spears, supply; Pilarcitos, J. H. Neal; Livingston, S. A. Whipple; Fresno City, E. M. Stanley; Madera, J. G. Newton; Merced, J. K. P. Price; Mariposa, R. A. Seaville; Somera, J. Wood; Linden, A. L. Hagsaker; Modesto, R. H. Bissell; Oak Dale, A. Criswell; Los Banos, A. L. Paul; E. S. Miller, transferred to the Missouri Conference; R. Pratt, transferred to Los Angeles Conference.

A Directory.

DR. Isabel Pierce has begun a series of articles in the Nashville Christian Advocate under the head of Sanctification Directory. We quote as follows from his first article:

As I am settling preliminaries before entering upon the main topic, I postulate, as an unwelcome burden to this sequential directory, that it has never entered into the mind of a single Christian believer that any thing we mean by sanctification ever existed in the same regeneration precedent to its manifestation. Therefore we assume that there is no such connectional oneness between them as to justify the belief that justification could by care be preserved intact, simply as an act of pardon. It would be nothing but pardon, a change in our relation to God, from that of condemnation to that of reconciliation—a work done for us; and when done, it is done. But sanctification is a work done in us by the renewing process of the Holy Spirit working in us to will and to do his good pleasure; and the need of entire sanctification from the antagonism of the flesh to the spirit becomes the conviction on which the truth-guided soul is sometimes overwhelmed to such a degree as to speak of it as if it were a second conviction of sin. But it is not, unless you have indeed fallen away from your first love, so as to make repentance necessary to put your back at your Alpha again; in which case, as you see, it could not be a conviction of the need of entire sanctification, but would be of the need of restoration to the lost favor of God. The conviction that leads to the intensified desire for this scriptural sanctification is a deep-toned sense or conviction of the need of personal holiness; [illegible] not of sin as sin. Here let us pause and think; for it was here inquirers began to feel that sort of confusion that, always bewilders, and often leads to taking a wrong way. So, we judge, it has been in reference to our sanctification directory, as originally formulated. There never was a time when sanctification was taught as a mere glorious privilege; it was always taught as a moral necessity, as integral to anything that could compass the idea of an entire spiritual regeneration. Hence, the moral need of sanctification had to be predicated of some additional relief from sin. This gave rise to the idea of its being to deliver us from the remains of sin, and from inbred sin—which terms, while they were substantially right, left as they were, were exceedingly ambitious. So it came to pass, when the Church began to fill up with members that would and receive such dogmas as true merely because they had been so received, [illegible] not merely an inquiry, but a controversy upon this remains of sin, after a full and free pardon of all sin, as all understood to be done in justification. They did not see how a believer could be justified from all sin, and yet have to be sanctified to be saved from the remains of sin. I acknowledge the [illegible] seems to be well [illegible] the [illegible] ready in our mistake. Those ministers and laymen of Methodism [illegible] used the terms so as to mean sins that remain, but always in reference to what they call the remains of sin. Therefore it is [illegible] that they were wrong, it was in the [illegible] could not on the degrees to [illegible] to [illegible] subsidize the [illegible] the realization of sin, and you know it is a [illegible] between [illegible] and [illegible] where the [illegible] sanctification is [illegible] a [illegible] is not dominant. We are not, therefore, looking upon ourselves as in a state of [illegible] sanctified but [illegible] we [illegible] Christ are not now after sanctification for after Christ.

Lesson Quarterly.

[illegible]

[illegible]

[illegible]

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, NOVEMBER 14, 1878.

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The New Orleans Christian Advocate will be furnished to subscribers at the following rates, including postage:

One Year	$2 00
Six Months	1 15
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To all Ministers of the Gospel and widows of deceased traveling preachers:

One Year	$1 00
Six Months	50
Three Months	25

A Committee of One.

This is the best committee we know of for effective work. Many hands make light work, it is true, where they all work; but the trouble is, that a divided responsibility is apt to lead to negligence and indifference. What is every body's business is no body's business. One waits for another, and the impression prevails that somebody else will attend to the matter, and the consequence is, the work is not done at all. There are advantages in organization, and in the union of counsels and effort, but, to realize these advantages, every individual must feel himself charged with the duty of doing all that is possible. The man who feels himself to be a committee of one to do all the good he can in the world is the man who will achieve the grandest results. His call is from above, his Master is one, even Christ, and his mission is to watch for the open doors of usefulness, and to enter them.

Mary's commendation was, that she had done what she could. There was no subscription set on foot to buy that costly ointment, and no committee appointed to present it. It was of her own motion, a tribute of her own love, and an act that was all her own. There is room and occasion for this independent personal endeavor in the churches. The death of societies of every kind is the lack of such endeavor. Once formed they come to nothing because the members lose sight of their individual responsibility. Somebody will look after the interests in hand, and, as there is a society formed for the purpose, we need give ourselves no further concern. We have our trustees, stewards, Sunday-school and missionary societies, and, knowing this, thousands of capable church members are content to live without a thought about the support of the gospel, the instruction of the children or the conversion of the heathen. They wait to be called on, to be solicited, to be urged to do what they ought to be forward to do of their own accord.

We would place the responsibility just where it belongs, upon every individual Christian man and woman in the church. Their money should be forthcoming, even before it is asked for, and they should be abroad in the field without waiting for the importunate summons. Committees of every other sort and dimension we have, and committees to represent every several fraction of benevolent and religious enterprise. The committee of one is the oldest of all and the most comprehensive of all—simply an earnest, consecrated man doing with his might what his hand findeth to do—a woman who so loves her Lord that she is at no loss to devise ways in which to honor His name.

The final reckoning will be on this principle. The Lord delivered His goods to His servants as individuals, giving to each a portion, and the reckoning was in the same way. It cannot be with churches, nor with societies, nor with boards of missions, but with individuals. "Every one of us shall give account of himself to God." The church will not be condemned, but the delinquent members will be judged. If there has been failure in the great commission the blame will rest with those who have kept back the tithes and have robbed God. In the great community here the short comings of the individual may be hid, but not when account shall be given to the final Judge.

Let every Christian realize his personal responsibility, not only to accept the gospel offer of mercy, but to do the work to which the gospel calls him. He is a committe of one on missions, on Sunday-school, on the support of the church, and on the kingdom of Christ in the world. He must look well to these interests, not forgetting the account that he must render. His report will be called for in the last day. His is the last committee that will be discharged.

Montana Conference.

It is the day of small things with this Conference. In a recent letter to the Wesleyan Christian Advocate Bishop Wightman says:

The next morning we opened the Conference—five traveling preachers and three lay delegates taking their seats. It was the smallest body of the sort I had ever sat in. They had counted confidently on large results from the action of the General Conference at Atlanta, which raised a feeble mission into the rank of an Annual Conference. They had anticipated a considerable reinforcement of strong preachers and a large increase of missionary appropriations to bear the expenses of their getting to Montana, and to support them while here. In these anticipations they were disappointed. We had to make the best of the situation. One preacher only asked to be transferred, and that one from the Denver Conference. He had family ties in Montana, which made that Territory properly his home. He had had his horses stolen by the Indians, en route to Helena, and did not reach the Conference at all. We had no suitable young man to station at Helena where we have a good substantial church. The membership in the whole Conference territory did not number 250. "Jacob" was "small," indeed, and the prospect of his "arising" not bright. Nevertheless, the little band, if they had no enthusiasm, had faith in God, and hope of a better day to come. I preached on Friday night, and twice on Sunday, the church being crowded at the night service, at the close of which the appointments were read out.

I parted with the brethren with no little emotion. They had been as cordial and kind as though they did not know how opposed in judgment I had been to the policy of their being set up as an Annual Conference. There are, here and there, Southern families, excellent people, who desire to remain in connection with the Southern Methodist Church. This appeals strongly to one's sympathies. There is a fine opening at Fort Benton, the head of navigation on the Missouri river, and in the Sun River Valley which is filling up with a prosperous population; at neither of which points is there any Protestant minister. If I did not know the impossibility at present of obtaining anything like an adequate missionary appropriation I should appeal to the Eastern Conferences to send out a young man of genuine faith and zeal, of the best mental culture and gentlemanly port to occupy this field.

Upon the whole, I am not prophet enough to conjecture even the future of this new Conference. If a Bishop could live in the Territory; if a score of picked men from the older Conferences could be sent to this country; if $10,000 a year could be spared from the missionary treasure chest to support the experiment, a flourishing church, I dare say, might be planted in the valleys of this beautiful mountain Territory.

LIEUT. BENNER.

We are glad to know that efforts are being made to raise a relief fund for the family of this brave officer who lost his life while engaged in succoring the yellow fever sufferers in the valley of the Mississippi. Company A, Continental Guards, of this city, on Saturday, October 26, adopted the following resolution:

Whereas, Lieut. Benner, late of the United States Army, moved by the dictates of humanity, when pitiless pestilence and gaunt famine so sorely afflicted our countrymen of the South, and especially of the Mississippi Valley, sacrificed his life to relieve the distress of his fellow men, and fell a victim to the scourge of yellow fever at Vicksburg, leaving a helpless family.

Resolved, That a committee of five be appointed to receive contributions and solicit subscriptions from the military organizations of Louisiana and all persons desiring to contribute, for the benefit of the family of Lieut. Benner, who died at Vicksburg, on October 17th, 1878, while in charge of the supply boat J. M. Chambers.

Rev. J. D. Cameron, Presiding Elder of the Holly Springs District, North Mississippi Conference, writing October 3, to the Nashville Christian Advocate, says:

I am meeting all my appointments, and trying to keep up the organization and work of the church as best as I can." This, notwithstanding I have been published to the world by one W. J. L. Holland as having deserted my post and my flock, and this, too, after *specially* promising to stay in Holly Springs. My view of duty was too entirely different from such a course for me to have entertained the thought; so that the statement is utterly without foundation in fact; and if to continue to serve ten out of eleven charges is to desert one's post, then do I plead guilty to the charge; and if to continue to serve 2650 out of 2700 members is to desert one's flock, then have I deserted mine. I have sent a full refutation of this misrepresentation of this "accuser of the brethren" to the Courrier-Journal, the paper in which it was first published, and would be obliged to you Mr. Editor, and all our church editors, if you would copy, as the secular press has been industrious in giving publicity to his statements.

The Central Methodist, Catlettsburg, Ky., refers to a peculiar fever now prevailing in the Mountains of Kentucky:

The fever in the mountains, reported by us last week, has not abated in the least, and many have been its victims during the past week. Within the territory embraced in its grasp, the per cent. of those attacked is fully as large as in Memphis or New Orleans, while the death rate is doubtless greater. It is, for the most part, a sparsely settled district, and facts and information cannot readily be obtained. As our office is about central to the district affected, our facilities for information are very good, and in a general way we condense as above. Perhaps the most malignant form of the disease is found in the counties of Johnson and Floyd. Here the death-rate is very heavy, and some of the best known men in the Sandy Valley have been carried away. Among them we note Hon. David Martin, representative from Floyd and Johnson, and Isaac Meek, father of the publisher and senior editor of this paper. Some physicians call it *typhus* fever, but in many respects it resembles yellow fever, and is doubtless related to it in some way.

Our Conference Claimants.

Mr. Editor—Permit me to call the attention of the brethren to the following statistics, regarding our widows' and orphans' estimated claims and collections:

For 1875—Estimated Claim		$3,500
Collected		1,711
Amount lacking		1,789
For 1876—Estimated Claim, only		2,039
Collected		1,830
For 1-77—Estimated Claim		2,389
Collected		1,083
Amount lacking		1,306
For 1878—Estimated Claim		4,430

The above estimate is probably far below the real wants of claimants.

I know that this estimate is correct, and that every dollar thereof will be needed. May God help us to look well to this loud wail from our widows and orphans.

Yours,

B. F. WHITE,
Sec. Board of Finance.

October 7th, 1878.

Attention, Alabama Conference.

MOBILE, November 5, 1878.

Dear Doctor—Please state, through the Advocate, that the recent heavy frosts have stopped the yellow fever in Mobile, and the Board of Health have officially announced it safe for absentees to return. The people are rapidly returning and business is opening.

Presiding Elders will confer a favor by forwarding to Bro. Hill or myself the names of the lay delegates from their districts. Visitors and brethren who expect to bring members of their families are also requested to notify us, so that proper arrangements can be made for their entertainment. Due notice will be given as to rates of fare on railroads and steamboats.

Yours,

J. O. ANDREW.

From Port Gibson.

Dr. Parker.—I write to inform you of the death, at Rocky Springs, in this county, of Rev. D. A. J. Parker, member of the Mississippi Conference, of yellow fever. He died on the second of November; his wife also of the same disease, a few days previous. About thirty white persons have died in that community, and our church has suffered largely, having lost, among others, Rev. J. J. Harper, a local preacher, and his wife.

Bro. J. W. Sandell has been with his people in the midst of the fever, but has escaped thus far.

Among recent deaths in the vicinity of Port Gibson, there have been Mrs. D. B. Humphreys and Mrs. Lilly Bertron, daughter of ex-Gov. Humphreys. Yours truly,

E. H. MOUNGER.

PORT GIBSON, Miss., Nov. 5, 1878.

East Mississippi Female College.

The Board of Health of Meridian has made formal public announcement that yellow fever has disappeared from among us as an epidemic, and solicits the return of refugees and the opening out of business. I feel satisfied that I will not err in urging the immediate return of pupils to the College. School opens on Monday the eleventh of November. We will endeavor to complete a full year's course to those who get in by the eighteenth of November, by running the session a little further into the summer, and making closer improvement of the current time. No cases of fever have originated in the neighborhood of the College, and in any considerate mind there can appear no reason for delay.

J. W. ADKISSON.

MERIDIAN, Miss., Nov. 9, 1878.

Our preachers at Chattanooga did not leave their posts of peril to attend Conference. Among the first things at the session of the Holston Conference at Knoxville, October 23, was the passage of the following resolutions:

WHEREAS, Our dear brethren, R. H. Parker, J. W. Smith, and M. D. Thompson, are not present at this session of the Conference, being detained at their posts in Chattanooga by the presence of the yellow fever; therefore,

Resolved, That we heartily approbate the Christian fidelity of those devoted brethren, and that we pray God for their continued safty from the pestilence in the midst of which they are remaining.

Resolved, also, That the Secretary be requested to transmit a copy of these resolutions to the brethren in question.

Mississippi Conference.

The people of Meridian are not willing to resign the honor and pleasure of entertaining the Conference at its ensuing session. To transfer to Hazlehurst the seat of Conference would seriously disappoint a large proportion of the members. Therefore, with full appreciation of the elegant and generous tender made by the good people of Hazlehurst, I advise that the subject be no further agitated—lest confusion ensue.

JOHN A. ELLIS, P. E.
Meridian District.

We had a pleasant quarterly meeting trip to Baton Rouge last week. The Congregations were good—love-feast in good tone, and the church generally in good condition. Bro. Sawyer is doing a fine work, and the people there expect him back next year. There were three cases of yellow fever left in Baton Rouge on the eleventh, but the town is healthy and business is reviving. In this latitude the yellow fever is over, although sporatic cases may occur now and then.

Rev. Charles Samuel Hart, a member of the Alabama Conference, and pastor of the Crawford Circuit, died at the parsonage, October 21. Bro. Hurt was a very efficient and useful preacher, and greatly beloved by his charge and by his brethren in the ministry. He died of congestion of the heart and lungs after a short illness. Dr. M. S. Andrews has furnished us an obituary, which will appear soon.

Rev. James Shanks, a superannuated member of the Mississippi Conference, died in Clark county, Miss., October 4. Bro. Shanks was nearly eighty years old, and had been in the ministry about fifty years. He was a faithful preacher, well posted in the Methodist standard authors, and filled with the spirit. Dr. West sends us an obituary which will appear soon. His end was one of peaceful triumph.

Rev. D. C. Brown, pastor of the M. E. Church, South, Friars Point, Mississippi, writes us, October 12, that the yellow fever had been very fatal at Friars Point. There had been twelve cases and seven deaths. Bro. Brown's letter reached us one month after date. At the time of writing he was at his work and reorganizing Church and Sunday-school.

Health of the City.

For the 24 hours ending at 12 M., Tuesday, November 12, there were two deaths from yellow fever, and no new cases reported. There have been several frosts, the weather is cool and dry, and we believe that absentees run but little if any risk in returning.

The elections are now over and the results are known. The Southern States have gone Democratic, but there have been decided Republican gains in most of the Northern States. Both Houses of Congress will be Democratic, but the majority on joint ballot will be small.

Writing of the recent session of the Holston Conference, the Holston Methodist says:

The Conference is full to overflowing, and when the charges were all supplied with preachers there were sixteen over; but they have been wedged in here and there, and we hope the plethora will work well.

The Revs. R. H. Parker and John W. Smith attended Conference right out of the yellow fever atmosphere of Chattanooga. They looked well, and the preachers were thankful that these beloved brethren had been so mercifully preserved from the pestilence. They returned to their duties and dangers before the close of the session.

Mrs Herrick gives notice that the publication of the Southern Review will be continued.

Messrs. W. A. & C. J. Griffith, of Salem, Va., are now the publishers, and it is to be issued from Richmond, Va. Mrs. A. T. Bledsoe, Jas. a liberal interest in the proceeds, and Mrs. S. Bledsoe Herrick continues as one of the editors.

The first number under the new auspices, will date from January 1, 1879.

Books and Periodicals.

THE LIFE AND LABORS OF REV. E. M. MARVIN, D.D., LL.D., one of the Bishops of the Methodist Episcopal Church, South; together with a discussion of some of the more important points of doctrine and principles of Church polity taught by the Methodist Episcopal Churches. By D. R. McAnally. St. Louis: Logan G. Dameron: Agent, Advocate Publishing House. 1878.

The author states in the preface, alluding to several other biographies:

"With these facts before him the present author had no encouragement, inclination nor desire to attempt a detailed account of the life and labors of Bishop Marvin; but that life and those labors furnished an appropriate text for the presentation and discussion of some points in Methodist doctrine and economy, which the author believed needed to be before the church. The opportunity was favorable, and he embraced it, as he had a right to do. How he has accomplished his work the reader will judge for himself. He asked no one's permission to write—he sought the assistance of none—he had from the first all the materials he desired, and has used them in the following pages agreeably to his own original purpose."

The apologetic tone of the writer indicates that he anticipated objections to the publication. Without discussing the question of right, we have doubted the propriety of Dr. McAnally's course. We think it would have been better had the discussion of Methodist doctrine and polity been given to the public in a separate work. Connecting it with the name of Bishop Marvin may secure for it a wider circulation and a more extensive sale, but as the life and labors were already announced to be prepared by another hand, and by one who was the choice of the Bishop's family, and also of his surviving colleagues, we can but regret that Dr. McAnally did not withhold the biographical part of his volume. Whatever may be the intrinsic merit of his book, it will be damaged in the estimate of many by the circumstances under which it appears. The volume is a large 12 mo. of 330 pages, and is brought out in handsome style. Price $1 50.

The International Lesson Hymnal, edited by David C. Cook, published by David C. Cook, Chicago, Impresses us as a work of real merit. The songs and hymns are selected with judgment, and the music, for the most part, is excellent.

—Blackwood's, Edinburgh, Magazine for October, has the following table of contents: The New Ordeal; preliminary; Fireflies; Visions in the South, Poetry; Through the Ivory Gate; Holy Day; The Troubles of a Scotch Traveler; John Caldigate, part 7; Three days in Paris; Fred, a tale from Japan; Transiations from Heine, by Theodore Martin; The New Routes to India; Eastern Prospects.

National Repository for November is unusually profuse and attractive in its illustrations. The articles are Knickerbocker Literature; The Ice Bridge; Along the Riviera; The Cloud; Logan, the Mingo Chief; About Precious Stones; Egypt in 1878; Dum Vivimus, Vivamus; Among the Thorns; Christian Lyrle Poetry; Country Sounds; Editorial Miscellany.

—Wide Awake for November is a delightful number of this always charming magazine. It is filled with pictures, poetry, stories and articles of instruction for the young. Edited by Ella Farman. D. Lothrop & Co., Publishers, Boston. Price $2 a year.

—An article by Ernest Renan on "The Emperor Hadrian and Christianity," is to appear in the November-December number of the North American Review; also a paper entitled "Pessimism in the Nineteenth Century," by Rev. Dr. Samuel Osgood.

—Vick's Illustrated Monthly for November has been received. It is a thing of beauty.

—The Princeton Review for November has the following articles: National Morality; The Rights and Duties of Science; Philosophy as Scientia Scientiarum; The European equilibrium; Copyrights and Patents; Man's Place in Nature; Duties of Higher towards Lower Races; Eclipses of the Sun; The Recent Solar Eclipse; A Criticism of the Critical Philosophy, in reply to Professor Mahaffy; Physiological Metaphysics.

—The British Quarterly Review for October, 1878, American Edition, The Leonard Scott Publishing Company, New York, has the following table of contents: The Universities and the Renaissance; Lessing as Philosopher and Theologian; Joubert; Buffon and Cremn; Bosnia, Herzegovina and Austria; Tent Work in Palestine; Mr. Hughes on the Establishment; The Three Treaties; Contemporary Literature.

—American Agriculturist for November abounds in beautiful illustrations, and is filled with practical information. It is the cheapest and best periodical of its kind that we know of. Published by the Orange Judd Co., New York. Price $1 50.

THE DISTRICT CONFERENCE.

For Jackson District, Mississippi Conference will meet at Canton, Miss., Thursday, December 5, 1878. The local and traveling preachers and delegates are requested to attend as promptly as the duties will permit, and be ready with their reports.

F. M. FEATHERSTON, P. E.

November 8, 1878.

EPISCOPAL APPOINTMENTS FOR 1878.

CONFERENCE.	PLACE.	BISHOP.	TIME.
W. Virginia	Catlettsburg	Pierce	Sept.
Denver	W. Los Ahlos	Wightman	Sept.
Western	Wyandotte	Doggett	Sept.
Missouri	Macon	Doggett	Sept.
Illinois	Paoa	Kavanaugh	Sept.
Kentucky	Shelbyville	Pierce	Sept.
Montana	Helena	Wightman	Sept.
S. W. Missouri	Clinton	Doggett	Sept.
Louisville	Cadiz	Pierce	Sept.
Columbia	Roseburg	Wightman	Oct.
Tennessee	Clarksville	Kavanaugh	Oct.
St. Louis	Charleston	Doggett	Oct.
Indian Miss.	Muscogee, CN	McTyeire	Oct.
West Texas	San Marcos	Keener	Oct.
Pacific	San Francisco	Wightman	Oct.
Holston	Knoxville	Kavanaugh	Oct.
Arkansas	Russellville	McTyeire	Oct.
N. W. Texas	Belton	Keener	Oct.
Los Angeles	S. Bernardino	Wightman	Oct.
White River	Searcy	McTyeire	Oct.
Virginia	Petersburg	Pierce	Nov.
Florida	Gainesville	Kavanaugh	Nov.
German Miss	Industry	Keener	Nov.
North Texas	Terrell	Keener	Nov.
N. Carolina	Charlotte	Pierce	Nov.
N. Alabama	Athens	Kavanaugh	Nov.
N. Georgia	Marietta	McTyeire	Nov.
Little Rock	Hot Springs	Doggett	Nov.
Texas	Cumpled Hill	Keener	Dec.
Memphis	Paris	Pierce	Dec.
N. Mississippi	Macon	Pierce	Dec.
S. Carolina	Newberry	Pierce	Dec.
Alabama	Mobile	Kavanaugh	Dec.
S. Georgia	Thomasville	McTyeire	Dec.
East Texas	Tyler	Keener	Dec.
Mississippi	Meridian	Pierce	Dec.
Louisiana	New Orleans	Doggett	Jan.
Baltimore	Salem	Wightman	Mar.

Publisher's Department.

MR. E. E. F. ROSS, one of the staff of this paper, is now traveling through the West and East on business connected with the ADVOCATE. Any attention shown him will be appreciated.

We take pleasure in calling attention to the advertisement in another column of a young lady for a position as teacher in a school or private family. Being personally acquainted with her, we can bear testimony and recommend her as one worthy the services of an accomplished teacher and lady in the highest moral character.

The advertisement of Bolo Pocket Knives, by Gen. Wm. Kendrick & Son, 110 Fourth Avenue, Louisville, Ky., will be seen in this issue. They enjoy a reputation which can be gained in no other way than by a course of fair and honest dealing. There is no cutlery establishment in the South more deserving of public confidence than this house. Send and get one of their Bolo watches and you will never want to be without one. Or if you prefer anything else for fifteen dollars. In order to send and send money with the order, add 25 cents for express charges.

BRINLY PLOWS.—These plows are well known to the planters of the South, and do not need an extended notice. We would simply say that the manufacturers, Messrs. Brinly, Miles & Hughes, have kept up to the same high standard which has made their reputation. See advertisement in this paper.

THE SILK FOOT PROTECTOR, advertised in our paper is an article that should be in every shoe, and we should think it would be a great protection in this climate from cold and dampness. It is said to be a relief from corns. The price is only twenty-five cents, and we would advise all of our readers who have cold feet to send on for a pair or more pairs.

MASON & HAMLIN ORGANS.—We have pleasure in calling attention to Mason & Hamlin Cabinet Organs, advertised in another column, because these instruments are so useful, not only in churches and Sunday-schools, but especially in families. That the wider dissemination of these instruments is to be encouraged, and has been the experience of those made by Mason & Hamlin is so well established that we do not need to say in buying an organ you should make sure to get where they have the highest reputation. Where they have received the highest awards at the great World's Fairs, coming in competition with the best makers of Europe, and have always taken the highest honors, the most musicians agree that they are of peculiar excellence.

BUSINESS NOTICES.

An Ounce of Prevention

is worth a pound of cure. Ruffner's Specific and Yellow Fever Pills, for the bowels, liver and stomach, are the ounce of prevention. Sold by druggists, or sent by mail, by using Magazine's Combination.

For particulars regarding Poetry, Rights address, RUFFNER MEDICINE CO., Cincinnati, Ohio.

JUST ISSUED.

A New Quarterly Conference Record, printed forms, arranged to meet the business as laid down in the new Discipline. Price $2 50. Sent by mail for $2 75. Any change in the whole church can be made to have it copy.

Address Advocate Publishing House, LOGAN G. DAMERON, Agent, St. Louis, Mo.

DR. WILDER'S ANTI-CHILL AND FEVER AND AGUE TONIC. Will be found to satisfied itself, in the case. It is universally admitted to be the most valuable and harmless Chill remedy in the pharmacopœia, is endorsed by the leading physicians of the very best people from all parts of the country. It cures malarious diseases of every type from the shaking ague to the lingering fevers of the low lands. Price 50 cts. If not to be had of your druggist, write to the proprietors, Wilder, Eastman & Co., Cincinnati, O. Sold by all druggists.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, cause blister, or leave black spots in the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price 50 cents and $1 per box. Sold by druggists, and at depot, 667 North Sixth street, St. Louis. (Lindell Hotel.)

IMPORTANT NOTICE.—Farmers, Families and others can purchase the celebrated Dr. TOBIAS VENETIAN LINIMENT for the cure of Cholera, Diarrhœa, Dysentery, Sea Colic and Sea-Sickness, taken internally as directed in bottles; sore throat accompanying colds, bruises and externally for Chronic Rheumatism, Toothache, Sore Throat, Cuts, Burns, Scalds, Insect bites, Mosquito Bites, Old Sores, Pains in the Limbs, Back and Chest. The VENETIAN LINIMENT was introduced in 1847, and no one who has used it but continues to do so, finds, stating it was ten dollars a bottle they would not be without it. Thousands of certificates can be seen at the depot, speaking of its wonderful healing qualities. Sold by the druggists at 40 cents. Depot, 42 Murray street, New York.

BLYMYER M'F'G CO
BELLS
Church, School, Fire alarm, Tower Clocks, Chimes, Peals, etc. Catalogue with 1600 testimonials, prices, etc., sent free. Blymyer Manufacturing Co., Cincinnati, O.

MORE BUZZING IN YOUR HEAD, DEAFNESS, BLINDNESS, SPINAL TROUBLES.

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Liquid Substitute for Quinine

CHILLS AND FEVER CURE.

NEW DISCOVERY

After

other Medicine required, it is used alone.

Liquid Substitute for Quinine ... poisoning ... Diseases ... Fever, Bilious or Typhoid ... Sore Eyes ... Rheumatism, it will ... other Medicine required, it is used alone. ... Liquid Substitute for Quinine ... poisoning ... Diseases ... exist ... taken by the ... follow ... the causes of Chills and ... MISSISSIPPI VALLEY ... This new discovery ... Substitute for Quinine ... or any Fever ... Chills, Fever ... Dr. J. H. McLEAN, ... St. Louis, Mo.

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LIVER AND LUNG-HEALING GLOBULES.

After Use.

Take no more medicine than is in the Stomach to go up to cure the Lungs.

... Globules ... Way of Living ... Liver ... Lungs ... Heart ... Blood ... After Use.

... They ... Medicine ... A ... Liver ... Lungs ... Heart ... Blood ... Globules ... Dr. J. H. McLEAN, ... St. Louis, Mo.

ABSORBS THE POISON, 378

... Say that CATARRH is cured by

Dr. J. H. McLean's

Celebrated Catarrh Snuff

After Use.

This ... and wonderful ... all cases of ... is ... to the ... Nose, Throat, or ... Skin. Dr. J. H. McLean's ... Catarrh Powder will ... at once with the ... to the ... Head, or Skin, and it will ... Catarrh, Sores in the Nose, Pimples, Black Specks on the Face or Skin, Eruptions, Scrofulous Taint, etc. ... Dr. J. H. McLean's Catarrh Snuff is ... these cases. It will ... poison ... and cure ... Druggists ... Address J. H. McLEAN, ... ST. LOUIS, MO.

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Engines and Machinery,

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SOLICIT ORDERS for Portable or Stationary Steam Engines, Corn Mills, Saw Mills, Presses and Machinery delivered at Boats or river landings.

Engine prices greatly reduced.

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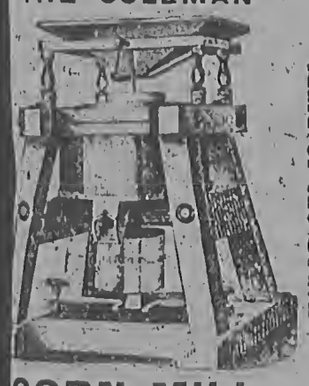

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... at every Fair from New York ... Texas, over thirty-three different ... during the past twenty-eight years. ... the only Gold Medal ever awarded for ... Mill in the United States. Simple ... and cheap, with solid French ... Made by ... D. DUDLEY COLEMAN & BRO., ... New Orleans, La.

...eman's Simple Screw Press.

... Complete ... $165 00

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...INCREASING POPULARITY.

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D. T. SHEAHON & CO.,

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Wagons, Carts & Drays

MADE TO ORDER.

Southern Orders Respectfully Solicited.

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Manufacturers of

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LIGHT AND HEAVY SPRING WAGONS.

715 North Eighth Street, ST. LOUIS, MO.

... Barouches, Phaetons, Buggies and all kinds of Spring Wagons constantly on hand and made to order.

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... Barouches, Buggies and all kinds of Spring Wagons.

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McLAY AND CIRCULAR SAW MILLS,

Saw and Grist Mill Machinery, Rolling Mill and Blast Furnace Castings, Wrought Shafting, and House Work. PARKER'S & JOHNSON'S WATER WHEELS. Tubular and Lard-Press screws, Compound Tobacco Presses, Door Knobs, Iron and Brass CASTINGS of every description, also Grist Mills and Smelting Furnaces of most improved descriptions.

... Pratt Patent Cut-off. THE WHEEL & LEVALLEY PATTERNS OF GATY MFG. CO.

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... Scholars, **Mason's Pianoforte Technics**

... a book of Sterling merit, which ... Technical Exercises, which may be expanded to many thousands if desired. Admirably prepared by Wm. MASON, assisted by Wm. B. Matthews.

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CONVERTIBLE FARM MILL.

THE simplest and most durable stone mill in the world. Any farmer can run and grind as fine meal as they may want, by steam, stove or water power, and as the cheapest feed mill in use. Every Mill guaranteed. Send for Circular B with Price List.

Vertical position.

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has been awarded at the Paris Exposition of 1878 to

J. & P. COATS,

for their best Six-Cord Spool Cotton, confirming the estimate placed upon their goods at all the World's Expositions, from that at London, 1862, to the Centennial Exposition of 1876, where they took a Diploma for "SUPERIOR STRENGTH AND EXCELLENT QUALITY."

The Second Prize of a Silver Medal was taken by the Willimantic Linen Company, which claims to be the special champion of American industry, and which has extensively advertised a Grand Prize at Paris.

NO GRAND PRIZES were awarded for Spool Cotton at PARIS.

J. & P. Coats have established in Pawtucket, R. I., the largest Spool Cotton Mills in the United States. Every process of Manufacture, from the Raw Cotton to the finished spool, is conducted there. Their American-made Spool Cotton took the award at the Centennial, and while they have never claimed special Merit for their American-made Spool Cotton over that Manufactured in their Scotch Mills, we have the satisfaction of announcing that they have so identified themselves with this country, that

AMERICA as represented by

J. & P. COATS, IS STILL

AHEAD IN SPOOL COTTON.

ADCHINCLOSS BROTHERS,

... Agents.

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DISCOVERY ... by which hair can be ... to grow on the smoothest heads. The papers all over the country contain notices of the remarkable virtues of Mrs. Hyatt's Hair Restorer, and there are scores of people, witnesses in St. Louis, who take pleasure in testifying to the efficacy of this Restorer. Mrs. Hyatt's principle is the most reasonable, because she proceeds on the well-based supposition that the Hair germ never dies while life exists in the person, and that it is only necessary to stimulate the germ to produce a satisfactory growth. Three bottles for $5. Her unexcelled Hair Dye and Tonic to be used when ... the order and ... ST. LOUIS, MO. ... 205 NORTH SIXTH ST., ... St. Louis, Mo.

$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & Co., Portland, Maine.

$57.60 AGENTS' PROFIT per week. Will prove it or forfeit $500. New articles, just patented. Samples sent free to all. Address W. H. CUTHBERT, 218 Fulton street, New York.

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LATEST AND GREATEST WORK,

Outselling all others combined. Richly Illustrated, ... the NEW BRYANT BIOGRAPHY and New Steel Portrait. *Sold only by Subscription.* WANTED—A gentleman or lady of tact and ability, with or without business experience. ... BORIS, HOWARD & HULBERT, New York.

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In this new volume the popular Author of NIGHT SCENES IN THE BIBLE portrays with vivid and thrilling force the events of Sacred Truth, and adds fresh testimony to the beauty, pathos and sublimity of the Stories of the Bible. Agents will find this Book with its sparkling thoughts, beautiful engravings, and rich bindings, the best in the market. *Terms Liberal. Circulars Free.*

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It contains 672 fine historical engravings and 12 large double column pages, and it is the most complete History of the world ever published. It sells at sight. Send for specimen pages and extra terms to Agents, and see why it sells faster than any other book. Address

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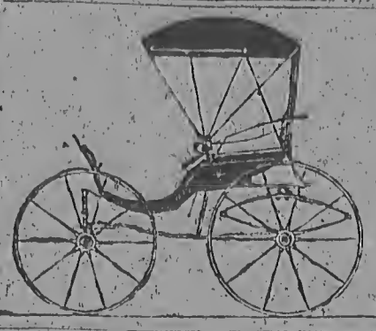

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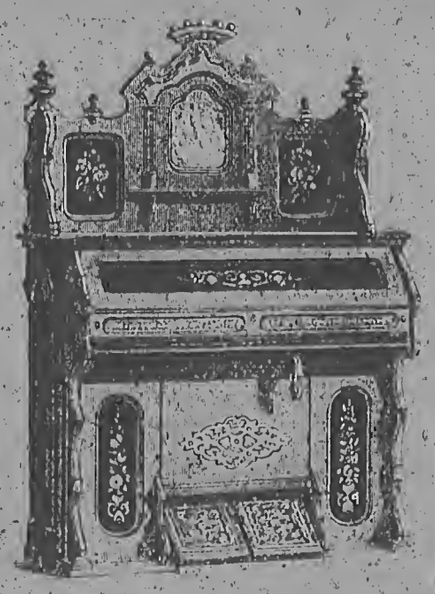

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Persons at a distance may order with the assurance of receiving just as good instruments as though present to select for themselves. If not found satisfactory they may be returned at my expense.

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Mr. C. H. Manship, of Jackson, one of the best painters in the State, and a gentleman of great intelligence and worth, says in reference to these Paints:

"I have tested them fully, and am prepared to say that the Paints, which are of all colors and shades, are not only the cheapest, but the best I have used in my experience as a painter for the *last fifty years*, and the certificates in my possession to the superiority of the roofing are sufficient to dispel all doubt on the subject. C. H. MANSHIP."

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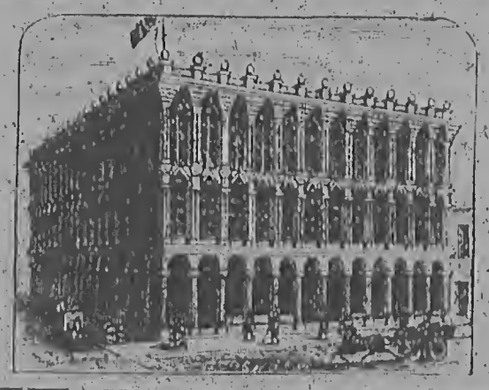

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Fine Dining Room, Hall and Library Suits, Fancy Cabinets, Sideboards, Tables and Chairs. A large assortment of FRENCH PLATE MIRRORS. A full line of Office Furniture. A large stock of Medium and Common Furniture, suitable for the country trade. Goods delivered free of charge.

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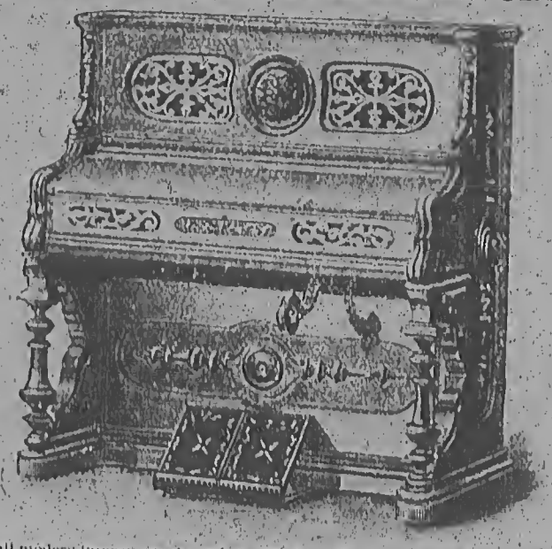

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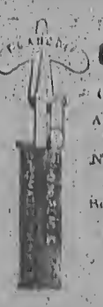
Sole Agent in this city of Robinson & McMillan and McMillan & Son, celebrated Stockton Cypress Mills. Lumber for Plantation use filled to order.



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Gives the correct pitch of fifty tones.

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Adjusted to the desired pitch instantly. Never gets out of order.

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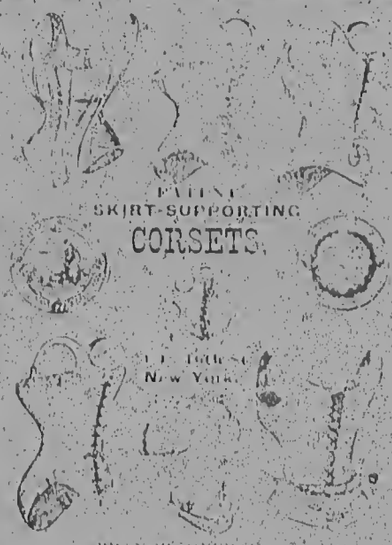

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When you have a [illegible] Dull Pain in the Head, Costive Bowels, Weak Stomach, Sour Eructations, Acrid Rising in the Throat, Sour Stomach, Heartburn, Waterbrash, Low Spirits, Blues, Lassitude, Lack of Energy, Nervousness, Irritability, Low State of the Feelings, Dizziness, Want of Attention, Dullness of Perception, Lack of Memory, Timidity, Wakefulness at Night, Restlessness, Nightmare, Horrible Dreams, Hot Flashes, Sudden Faintness, Cold Feet, Drowsiness after Meals, Yellow Skin, Sick Headache, Frequent Headache, Dizziness, Blotches on the Face, Disturbed Sleep, Frightful Dreams, Constipation, Scanty Supply of Urine, Highly Colored Urine, Sediment in the Urine, Frequent Desire to Urine, Smarting Sensation, Pain in the Small of the Back, Kidney Disease, Diabetes, Dropsy, Gravel, Pain in the Back, Kidneys and Bladder, Nervousness, Sleeplessness, Despondency, Melancholy, Headache, Impaired Memory, Spasms, St. Vitus' Dance, Epilepsy, Fits, Impaired Vision, Paralysis, Universal Lassitude of the Muscular System, Hot Flashes, Debility, Dizziness, Sudden Faintness, Lack of Confidence, Want of Energy, Nervousness, Wakefulness, Biliousness, Cold Feet, Chilliness, Cramps and Pains, Sinking Spells, Diseases of the Blood, Heart, Lungs, Stomach, Liver, Kidneys, Bladder and Nerves.

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The first dose produces an effect which often astonishes the sufferer, and

is a short trial follow an Appetite, Good Digestion,

SOLID FLESH AND HARD MUSCLE.

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For mitigating coughs, colds, tickling in the throat, dry throat, etc., and facilitating expectoration. Price 25 cents, sent by mail.

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IS PURELY VEGETABLE, and can be taken without fear of any injurious result by the delicate as well as the robust in constitution. It purifies the *Blood*, stimulates the *Liver* and *Kidneys*, and eradicates every vestige of the above diseases. *Price*, $1. Sold by all druggists. Pamphlets, containing testimonials and valuable advice, sent *free* to any address.

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LOSS OF VITALITY *feebleness of constitution, exposure to miasma, the enervating effects of climate*, and especially **IN SOUTHERN LATITUDES** the lowered vitality which attends convalescence, and which dooms so many to permanent invalidism.

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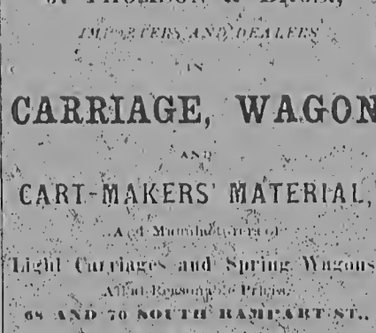

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OF ALL DESCRIPTIONS.

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A USEFUL AND USEFUL and SALEABLE ARTICLE

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The most perfect scale ever invented. Is graduated from 2 oz. to 2 lbs., and will weigh anything from a mosquito's proboscis to a bag of sugar. By an ingenious contrivance this little wonder-worker weighs correctly as well as a scale costing ten times as much. Any desired amount of goods can be weighed, from a single ounce to the full capacity of the scale. The weight of the receptacle in which the goods are weighed can be adjusted so as to give the exact weight of fruit or vegetables without subtracting the weight of the receptacle in which the goods are weighed—an advantage possessed by no other scale. It is nickel plated and will be sent post-paid on receipt of 75 cents.

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ESSENCE OF BEEF, MUTTON, CHICKEN.

Fully Takes the Place of Beef Ten,

UNEQUALED in Children's Complaints.
FOR INVALIDS—Natural, Pleasant, Refreshing.
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Particularly adapted for YELLOW FEVER convalescents.

Taken cold direct from the can, needing no preparation whatever.

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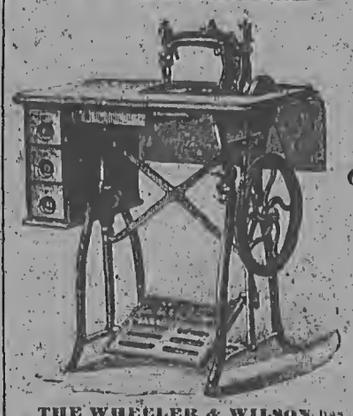

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" 90 " "	50.
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Every Machine furnished with all the attachments.

THE WHEELER & WILSON has now been before the people for more than Twenty-Five Years, and upward of 1,500,000 of the Family Favorite are now in use in the families and workshops of the world. Our New No. 8 Machine is, without doubt, the best and most simple Sewing Machine in the world.

It has a *self setting* needle.
It never cuts the thread or goods.
It is a new machine, with *straight* needle.
It will not break the thread if the needle is allowed to run *off the goods when sewing.*
It has no *noisy rip wheels.*
It has no complicated *shuttle* to thread.
It allows the work to run back from the operator

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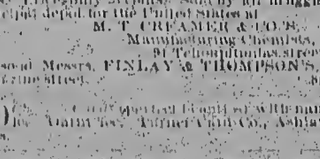

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EVERYBODY ANSWERS—YES!

Mitchell's Poisoned Wheat

A NEW DISCOVERY, is the only reliable remedy. Simply wheat in the whole grain, rendered powerfully poisonous to vermin, and is really Nature's remedy for the complete and thorough extermination of rats, mice and other vermin.

One trial will prove its efficacy. It will at once relieve your front those terrible and destructive pests. Price only 25 Cents. Sold by all druggists. Principal depot for the United States at

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BUENA SALUD.

COCA BITTERS.

THE GREAT

SOUTH AMERICAN

TONIC.

A SPECIFIC FOR REMEDY FOR

Dyspepsia, All Disorders of Digestion,

CHILLS AND FEVER,

Diseases of the Liver, Debility of the Nervous System, and SICK HEADACHE.

This unequaled remedy is made from the celebrated Coca leaf (*erythroxylon coca*), and is recommended by the highest authorities in the medical world. The use of this leaf is almost universal among the natives of Peru and Bolivia.

ASK YOUR DRUGGIST FOR IT.

QUICHUA COCA CO.,

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VENEER SEATS AND CHAIRS,

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Churches intending to buy Chairs or Settees will do well to correspond with

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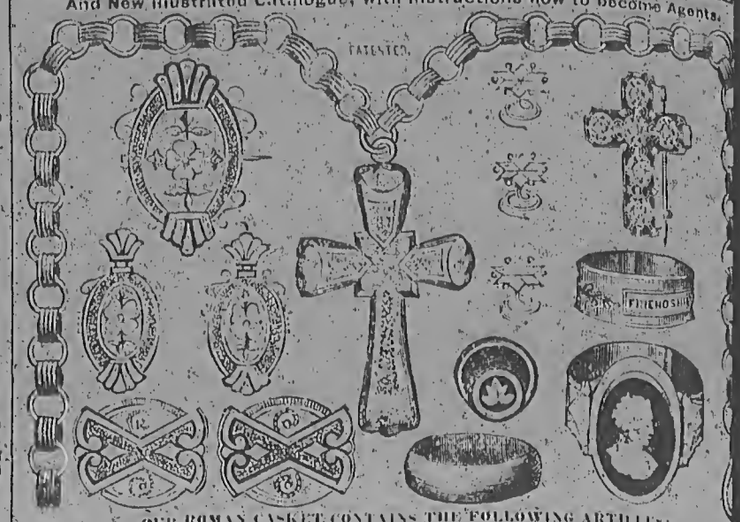
NEW ADVERTISEMENTS

The Steinau Jewelry Co.'s **ONE DOLLAR** ROMA CASKE

And New Illustrated Catalogue, with instructions how to become Agents.



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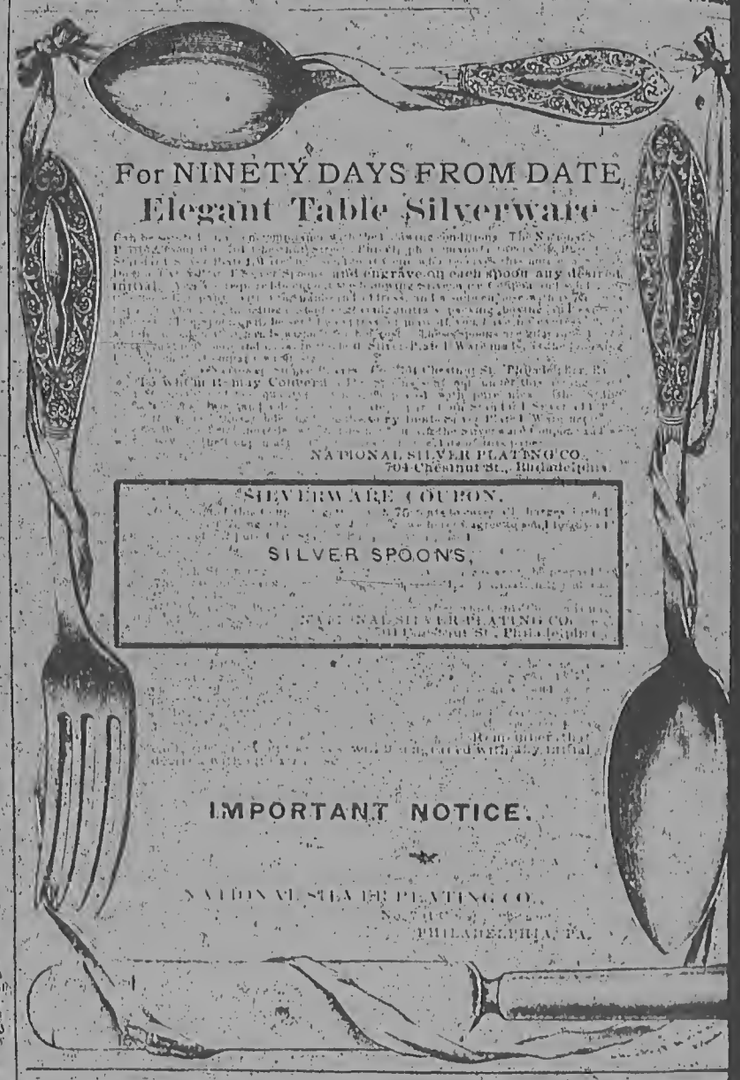
STEINAU JEWELRY COMPANY, 27 Arcade, CINCINNATI, O.



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Elegant Table Silverware

[illegible] Premium Offer. [illegible] Premium Offer. The Subscriber [illegible] Premium Offer. [illegible] Premium Offer. [illegible] Premium Offer.

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, NOVEMBER 21, 1878. NO. 47.

HEAVEN.

[illegible] of Heaven! I love
[illegible] hear about my home above:
[illegible] there high many a loved one dwells
[illegible] bright and joy ineffable;
[illegible] tell me how they shine and sing,
[illegible] very harp rings echoing,
[illegible] every glad and sparkless eye
[illegible] like the bright sun gloriously
[illegible] of that victorious palm
[illegible] in glory weareth
[illegible] of that celestial calm
[illegible] glory weareth.

[illegible] happy happy country!—where
[illegible] sin;
[illegible] who keeps His portals fast.
May never once come in.
[illegible] can change their day to night
[illegible] is light
[illegible] and lasting bird hath sent
[illegible] endless banishment.
[illegible] more may one dark tear
Redden their burning eyes;—
[illegible] they shall while here
[illegible] agonies,
[illegible] a bright and dazzling zone
[illegible] immortal diadem.

[illegible] blooming country—there
[illegible] all that we deem fair;
[illegible] no fields nor forests green,
[illegible] gardens, there are seen,
[illegible] perfumes load the breeze,
[illegible] their material source
[illegible] God's right hand are flowing
[illegible] archetypes of these.
[illegible] the home the halls of light
[illegible] highest person can dig
[illegible] there's this word—death
[illegible] there forever cease
[illegible] the eternal dirge
[illegible] and peace.

[illegible] happy land!—on thee
[illegible] unveiled Deity
[illegible] through each bright tress
[illegible] calm, unbroken rest
[illegible] most solemn worship death shall never
[illegible] to mingle ever forever
[illegible] may Heaven and those who
[illegible] from mortal sorrow
[illegible] faint, weary spirit find
[illegible] happy, happy land.

NEWS OF THE WEEK.

DOMESTIC.

[illegible], Miss., Nov. 13. One death and [illegible] new cases to-day, decrease in [illegible] cases are reported to-day. All the [illegible] doing. The victims of several physicians returns indicates it is safe to [illegible]

[illegible], Va., Nov. 14. The Grand Commandery of Knights Templars to-day elected [illegible] Bain, of Portsmouth, Grand Commander; John E. Reasinty, of Richmond, Grand Commander; and Peyton S. [illegible] of Albemarle, Grand Captain-General. [illegible] was selected as the next place of meeting. The Grand Conclave then adjourned sine die.

[illegible], Nov. 14. An official dispatch from the Governor of Texas has been received by the Galveston Board of Trade and Cotton Exchange, announcing the telegraphic guaranting on the Texas coast to [illegible]. The proclamation takes effect on or before the 15th of November.

[illegible], Nov. 14. The [illegible] case, involving the right of Mormons to [illegible] polygamic marriages, came up for [illegible] to-day in the United States Supreme Court in the shape of an appeal from [illegible] Court of Utah. The case is of [illegible] interest, because it presents to the [illegible] for the first time the question of the [illegible] right of Congress to prohibit [illegible] when it assumes the guise of religion, and it hinges on article 1st of the [illegible] for the prisoner contends that [illegible] restricted from such prohibition [illegible] amendment to the constitution [illegible] United States, which provides for [illegible] religion. Counsel for the United [illegible] argue that this rigid interpretation [illegible] constitution would prevent Congress [illegible] making any crime in the Territories [illegible] punishable by a typical priest [illegible] practice, and so leave it remediless. The decision is awaited with [illegible]

[illegible], Nov. 17. A News special [illegible] says: A fire here on Saturday night [illegible] five large stores, United States [illegible] rooms, together with all their [illegible] Loss about a hundred thousand dollars [illegible] for from half that amount. [illegible] in Northern and foreign companies.

[illegible], Nov. 17. At a late hour last [illegible] was officially announced that the [illegible] was closed. Capt. Healey, with [illegible] command, of Hoboken, took possession [illegible] body in Weehawken Cemetery. Last [illegible] was known that the body was there, [illegible] taking possession of it was postponed [illegible] had been accumulated since [illegible] to all the persons concerned in [illegible]. It is believed that they all have [illegible] arrested.

[illegible], Nov. 17, 11 P. M. Reports in morning papers that Stewart's body had been found are pronounced untrue by police [illegible].

[illegible] quiet about police headquarters to-day and to night, in strange contrast to the excitement of Saturday night, and stories about the body being found in a box in Weehawken Cemetery, published in the morning papers, were laughed at by the police officials as ridiculous and [illegible].

FOREIGN.

[illegible], Nov. 14. The Chronologano of [illegible] Gazzetta, says it does little in the [illegible] as between the Austrian and Germany on which to rest hopes of peace with [illegible] church.

[illegible], Nov. 16. The Tiber is rising and [illegible] overflowed the banks here. [illegible] lower part of this city is inundated. [illegible] expected that the flood will become [illegible] as unprecedented and disastrous as the [illegible] of 1870.

[illegible] been violent storms throughout [illegible] Italy. The damage is almost unprecedented. Travel on all railways between [illegible] and the north is interrupted. Rain [illegible] here and the wind changed, but [illegible] continues to rise rapidly.

[illegible] overflow of the Tiber inundated the [illegible], the plaza of the Pantheon, the Trajan [illegible] St. Angelo and the lower [illegible] of the city.

[illegible], Nov. 17. As King Humbert was [illegible] the city in state to-day, a poorly [illegible] attempted to assassinate him with [illegible]. Signor Calvili, chief of the min[illegible] who was in the carriage with the King, [illegible] hand on the man, who wounded [illegible] in the thigh. The king drew his sword [illegible] struck the assassin, who was immediately [illegible] secured. The king received a slight [illegible]. Popular indignation is intense and [illegible] demonstrations of loyalty are unbounded. [illegible] assassin is 21 years old and is by occupation a cook. He says he belongs to no society, but being poor nourished hatred towards the king.

VIENNA, Nov. 17. The Political Correspondence says the Macedonian insurrection is daily increasing in dimensions and spreading towards Epirus and Thessaly. The insurgents are divided into four bodies, variously located; one is scattered on the slopes of Mount Olympus and consists chiefly of Greeks, the others are Bulgarians. For many the political tendency is a mere pretext for robbery and plunder. The Porte has sent twenty-three battalions of regulars, with five batteries, to subdue the insurrection.

MADRID, Nov. 15. At a meeting of the old Moderado party it was decided to accept the principle of religious toleration.

A resolution passed approving conversations between the Captain General and the insurgent leaders in Cuba for the conclusion of peace.

NEW ORLEANS PACIFIC RAILROAD.

Major S. L. James, says the New Orleans Times of November 19, has kindly furnished the following facts concerning the actual condition of the New Orleans Pacific railroad and the prospects now entertained of completing the same.

A construction company has been formed by New Orleans and New York capitalists to complete the road from this city to Shreveport, and under it is company Major James is contracting for the grading, six leve being completed of eight hundred hands. A portion of his force is now at work on the line below Alexandria, and another portion is grading the line near the border between Natchitoches and De Soto parishes.

The grading south of Alexandria already reaches within fifteen miles of Boyce Creek, and only needs some dressing preparatory to the laying of the tracks. A large number of laborers will be engaged in completing the grading to Bayou Rigolo.

The iron for forty miles of this road has been purchased, and the laying will soon be commenced at Alexandria and pushed rapidly northward. Every thing is being well and economically done, and the road will be completed in the very shortest possible time consistent with good work.

The New Orleans Pacific railroad company will probably commence the purchase of the road as completed and known as the Red River and Gulf railroad, from Alexandria to Shreveport, which will [illegible] Bayou [illegible] to the connection [illegible] company will [illegible] Shreveport [illegible] Bayou [illegible] Red River [illegible] Texas [illegible] Pacific [illegible] Texas [illegible] Bayou [illegible] Pacific [illegible] Texas [illegible] Bayou [illegible] Pacific [illegible] Texas [illegible] Bayou

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

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Self in the Problem.

Many never seem to trouble themselves about the problem of natural evil until calamities befall them. Parents have lately gone so far as to curse God, or to doubt whether there be a God, because their homes have been invaded, and their children taken away. People who have hitherto been prosperous and comfortable and very well satisfied with the world and its government, under the personal visitation of affliction have suddenly waked up to the conviction that either God is unjust, or that the world is without an intelligent creator and preserver. Either every thing is subject to blind and fortuitous influences, or we are under the power of a malignant being who takes pleasure in the misery of his creatures. Why were not these things thought of before? Just such sorrows as have come upon them, have been the lot of others from the earliest ages. The epidemic that has recently swept over the South is a small and insignificant matter compared with the famines in India, China and Brazil, or as compared with the plagues, famines and wars that in other ages have desolated Europe.

Nearer home, and in the very communities in which they live, families have been broken up, other people's children have been carried to the grave, but there was nothing particularly inscrutable or perplexing in the matter until the blight fell upon their own households. Men who never thought of rebelling against God, while the evil did not touch their own immediate interests, protest against the invasion of their own circle as an outrage against goodness and justice. God has been cursed and people have hardened themselves under their troubles, not because these calamities have always been, and are every where in the world, but because they have touched *them*.

There is certainly no good reason why a man should find fault with God for sending affliction upon him, any more than if that affliction were sent upon a dear neighbor, or upon somebody living in Madagascar. It argues a vast conceit in any one to think that he, of all others, ought to be exempt, and that God is cruel only when the blow is permitted to fall upon him. In much of this madness and rebellion in sorrow there is manifested this abounding conceit and this supreme selfishness. There are those who murmur under the slightest personal suffering, but who, if spared themselves, would regard the wreck of the race with perfect complacency.

To charge God with injustice betrays not only this supreme selfishness, but also a lamentable degree of ignorance, and a very narrow view. In their strivings with God these murmurers seem to feel that death and sorrow are something new under the sun, and that their experience is of exceptional severity, whereas history abounds in the recital of woes that are far greater. And it is a matter of fact that the holiest saints, the most devoted and faithful servants of God have been among the greatest sufferers on the earth. At the first outburst of overwhelming sorrow some lack of consideration may be excused, but why have not these things been thought of before? Those who close their eyes to facts and to reason habitually cannot but be bewildered and distracted by sudden misfortune. There is nothing in history, in observation or in scripture to lead any one to expect exemption from sore affliction. The lessons from all these sources is that none may hope to escape altogether.

Sorrow is a revelation. What the sufferer never would learn from any other source he now learns from experience, that the world is full of trouble, and that he has a share in it. It is also a manifestation of character. There was no rebellion against God, and no disturbing problems in Providence so long as the sun of prosperity shed its rays upon the path. It was then a very good world indeed, and the man believed himself to be a good sort of man, and in perfect accord with the Divine order. He may not have thought of these things much, but there was an easy sense and consciousness of God which combined in equal proportions indifference and self-righteousness. The stroke of adversity discloses the real character. Love, faith, submission are all wanting. God had no right to blast his hopes, to allow the shadow of death to fall upon his home, or to sweep away his fortune. True, these things had been happening to others always and everywhere, but what right had God to touch him? It is manifest that self is the new and the dominating factor in the problem of God and of an effective Providence. This revolt against God in trouble is one of the most painful and fearful indications of the corrupt heart. Trouble is the occasion of the manifestation, but it is not the cause of a defiant and rebellious spirit. The inward virus is only brought to the surface.

There may be a temptation in believers to distrust God in times of personal sorrow. The result will show whether they have been well instructed in the truth, and whether a genuine spiritual experience has brought them to right and sober views of Providence. If they have no enlightened conception of the need and ministry of sorrow, and no constant looking at the things which are not seen, they may be overcome. The trial will show whether their religion is merely a beautiful but not well apprehended theory, or whether it is a transforming power. The Divine purpose is doubtless to awaken and to reveal, to expose the emptiness of man apart from the grace of God, and to end the conflict of the carnal mind by bringing it to absolute submission. God intends to disclose the false foundations in order that we may be induced to build on the true. He designs to work out self in its every form of conceit, self-righteousness, worldliness, and rebellion, that he may plant in us a true faith and a genuine holiness.

Our Ex-Pastor.

Mr. Editor.—Our ex-pastor, Dr. Pliable, was certainly a very remarkable man. His voice was as sweet as music to the ear. His manners, too, in the pulpit and out of it, were very attractive. He always held the hymn book in his left hand, and his right hand in his bosom. Some who could find no fault with his voice or his manner, said: there are always people to say what they ought not—"vox et preterea nihil," and that he sought the degree of D. D. because he was conscious that "his divinity needed doctoring." In reply we might say that a good voice is a wonderful equipment for a preacher, and as to his needing help, no such consciousness ever appeared in his manners. We may confess, however, that he had neither the learning nor logical force of Paul, nor the eloquence of Apollos, nor power like Peter or Stephen to "cut men to the heart." Yet his preaching was "with enticing words," and his manner was so graceful that his congregation was always delighted, and then in social life he even impressed us more favorably than in the pulpit. I have often heard Bro. Donothing say that for a year, at least he was fully persuaded that he was the special favorite of the Doctor, and so it was with nearly every member of his congregation. No coquet ever kept a dozen men in love with her with more adroitness than Dr. Pliable managed to impress each member of his congregation that he or she was a special favorite. The result was, every body loved him, little and big, saints and sinners. If there was any difference, the worst sinners loved him most. He was so tender and loving to them. He never rebelled any body. He managed to make people think well of themselves, and, in return, they thought well of him. He won all hearts to *himself*.

To show how we loved him I will relate an incident that occurred about a year after he left us—for much as we hated it, by our economy, we had to give him up. A preacher of great reputation visited us, from another Conference. His text was: "Behold the Lamb of God, that taketh away the sin of the world." To impress us with the enormity of sin, he took us to Mount Sinai, and as the lightning flashed before our eyes, and the thunders pealed upon our ears, there really seemed no safe standing ground, for sinners, anywhere, and when he turned to the "Lamb of God" every stranger in the congregation, for there were such that day, attracted by the reputation of the preacher—seemed thrilled to ecstacy. Not so with us. We were thinking in how much milder and sweeter strains Dr. Pliable was accustomed to preach. So we gazed with the indifference people accustomed to meteoric showers, might be supposed to look up to the distant stars. The preacher himself seemed to understand why we could not appreciate his gospel. So he changed his theme and began to speak to us about Dr. Pliable. Instantly all hearts were moved, and all eyes were full of tears, so that the distinguished preacher was constrained to say, afterwards, that "no one could make his salt preaching after Dr. Pliable." The fact is no one has ever been able, successfully, to follow Dr. Pliable. The people become so facinated with what he says and does, that they are always saying: "That is not the way Dr. Pliable would do."

Soon after the Doctor came among us his house began to fill, and in a little time there was scarcely standing room for the overflowing congregations. Meanwhile the membership increased at a wonderful rate. His net drew in all sorts, "good and bad." We were persuaded that we were individually, and as a church, the greatest people in the world, and that Dr. Pliable, if not the greatest preacher, was, at least, the dearest man, and the best pastor that ever led the flock to green pastures. It was so very, *very* easy to be a member of the church under his administration. Sometimes, it must be confessed, we had a dim sort of conception that all was not so well as we could have desired. We knew that there were Sabbath-breakers, and dancers, and profane swearers, and drunkards, etc., in the church. But these seemed unfortunate persons, to be pitied, rather than guilty persons to be blamed. The sin in our midst seemed venial rather than mortal. We understood that the doom of damnation still hung over sinners, but surely not over such dear, friendly sinners as belonged to our church. Not that our preacher spared sinners! No! not he! He denounced the sins of New York City, of Paris, and of all people afar off, with such emphasis and holy zeal, as served to comfort us very much when we compared ourselves with them. Their sins differed from ours in that they were so ugly and inexcusable. Our preacher was too tender and polite to be personal. He said it was a way back in uncivilized times that a prophet could be so rude as to say, especially to a man of importance: "Thou art the man!" Moreover it might discourage many in his congregation, who were willing to let the church have the benefit of their social influence, if the church would only bear with their defects, and show them that they were highly esteemed for their social position. But above all he seemed fully satisfied that the people would not stand such preaching. There might come a revival, or Providence might intervene, or "something might turn up." At all events, it would not do for the the preacher to risk his popularity, by denouncing in real earnestness, and with persistency, the sins that people had determined to commit. It would make him unpopular, and then he could not have access to them. Unpopularity was, therefore, to be feared above all things. Political parties were accustomed to let a man go whenever he became unpopular, by leaving the ground of expediency, and becoming fully pronounced, even on the principles professed by the party. This was notable in the case of Franklin Pierce. So the appointing powers in the church were not accustomed to go behind a preacher's unpopularity to look for causes. They would not, perhaps could not, force an unpopular preacher upon a reluctant church. So for the sake of peace and success a preacher must, at all hazards, preserve his popularity. And so he did.

In my next I propose to tell you something of our present pastor, the Rev. Andrew Faithful.

Yours truly,

ALLEN CARTESON.

Rev. Tiff Foster.

As in the days of Elijah Steele, so now, the yellow fever claims as its victims the brightest ornaments of the church. No nobler or more heroic spirit ever yielded up his life to duty than he whose name is at the head of this article. He was with us four sessions at Centenary College, and we think we are prepared to judge of his worth. He was always as true to duty as the needle to the pole. At the recitation, at the class-meeting, at the appointment to preach, if Foster was not on hand with the best offering of which he was capable, every one felt assured something was the matter. In conference with his brethren, his nature would unbend, and with a becoming humility and a tearful pathos, he would tell of the dealings of God with his soul, and of his own earnest purpose to be wholly consecrated.

He was eminently trustworthy. When he offered himself to the Conference, we remarked that he could be put in charge of the most responsible pastoral work; hence we were not surprised that the Bishop should have given him, as his very first pastorate, Morean Street Church, New Orleans. The high esteem in which he was held by his people, and the success he was having in his ministry, proved the judiciousness of the appointment. He loved the church, almost reverenced her faithful ministers, and regarded it as the very highest earthly calling to be permitted to devote his life to the service of the Master. His friends were not surprised at his determination to remain in the midst of the epidemic, though advised to leave, indeed they would have wondered at his leaving. He could consent to death, but not compromise duty; he could fall, but feel no fear.

As the best indication of his integrity, as well as the most eloquent eulogium that could be pronounced upon his character, we subjoin an extract from his letter to us dated September 16, and written from the midst of the suffering people, viz:

"You know, in part at least, what we are, and have been, passing through here in the city. It has been quite a busy time with the most of us, in visiting and ministering to the sick and dying. Of late, only, have I been so busy, as for some time after the fever had been epidemic, our portion of the city—the Third District—was exempt comparatively from the fever. God has graciously preserved me and my people so far from the prevailing sickness. Excepting a few children of the Sabbath-school, none of my members had been taken up to a few days ago. At this writing one member, a lady, has the fever, but is doing well, and if no relapse, will be up in a few days. I have been with the fever a good deal, some cases in the last and worst stages of the disease—throwing up 'black vomit' every few minutes. I have seen it in all of its stages, from the first to the last, when the person was in the very throes of death. But, thank God, I have 'feared no evil,' my hope and stay have been in God. The anchor of my soul is cast into the blissful depths of the ninety-first Psalm. I would be 'dwelling in the secret place of the Most High.' I love His service—especially do I appreciate the blessed privilege of ministering to the sick, and those who are seeking preparation to meet their account at the 'judgment seat of Christ.' I have had (bless God) many happy seasons at the bedside of the sick. It seems that there it is that the Lord is pleased specially to manifest His gracious presence. There it is that song and prayer are more than ordinarily sweet to me."

What a glowing dying testimony is this! How cheeringly it betokens the perfect readiness of his soul for an entrance upon the glorious realm beyond! How blessed a thing it is to die, as died our Christian soldier, to lay his armor off and rest—in heaven!

We thank the New Orleans ministers for their devoted services to him in his last moments; the scene of his brethren, Parker, Walker, Matthews, Harp, Hannon and Werlein, kneeling together by his bedside, and commending his soul to God, presents a beautiful picture, one that will linger in our memory with a melancholy pleasure, and with an inspiring effect.

C. G. ANDREWS.

CENTENARY COLLEGE, La., Nov. 7, 1878.

Rev. J. B. Bobbitt, D. D., for ten years past the proprietor and publisher of the Raleigh Christian Advocate, has transferred the paper to Revs. W. S. Black and F. L. Reid, who have become its editors and publishers. Dr. Bobbitt has been eminently successful as a religious journalist, and we are sorry to lose him from the editorial fraternity. Impaired health and a desire to return to the pastoral work are the reasons of his retirement. We wish him health, happiness and a long and useful career. While we part from the retiring editor with regret, we would extend a cordial welcome to his successors. They stand among the ablest men of the North Carolina Conference, and will supply the church with a first-class paper.

A pleasant incident connected with Dr. Bobbitt's retirement, was the presentation to the Doctor of a handsome gold watch by the employees of the office. No body needs a good watch more than a Methodist preacher, for he is under solemn vows to "be punctual" and to "do everything exactly at the time." John Wesley must have carried a good time-keeper. He would never have tolerated an indifferent one.

Change of Mississippi Conference.

The place of holding the Mississippi Conference is changed from Meridian to Hazlehurst, by request. The time—i. e. December 18—is not changed.

R. PAINE.

ABERDEEN, Miss., Nov. 15, 1878.

Mrs. M. E. Owen, a lady who came to New Orleans in the midst of the recent epidemic from Chicago, for the purpose of ministering to the sick and destitute, died of the fever on the 16th of November. She was a member of the Methodist Church, a devoted Christian, and given to works of charity. The Picayune of this city, referring to her death, says:

Our readers will remember the announcement of the arrival in this city in the height of the epidemic of Mrs. M. E. Owen, of Chicago. Impelled by a noble desire to aid in alleviating the sufferings of the sick, she left her friends, home, family and kindred, braved the dangers of the pestilence and toiled here by day and night at the bedsides of the sick and dying. Regardless of her own comfort, and forgetting all risks she watched and worked with loving fidelity until it came her own turn to be stricken down; and now it is our sad task to chronicle her death, which occurred Saturday morning at the Central House, on Camp street. Her name will be recorded in the honored list of self-sacrificing philanthropists and her memory will be cherished by those whose pain she has alleviated and whose troubled minds she soothed and comforted.

The funeral of this estimable lady took place yesterday. Rev. Dr. Mathews, assisted by Dr. A. J. Witherspoon, conducted the services, which were attended by a large number of the ladies of the Methodist congregations and members of the relief associations. Mr. Mathews read a telegram from Dr. Thomas, pastor of the Methodist Centenary Church of Chicago, expressing regret at the demise of Mrs. Owen. The remains were interred in the Girod Street Cemetery. The coffin was profusely decorated with flowers by the ladies.

The Elder Bond.

Judge Bond, says the Richmond Christian Advocate, is sitting here in the United States Court. His face brings up that man whose like we shall never see again, Dr. Thomas E. Bond, his brother. That was a gifted race. This Bond is a man of genius, so Judge Brooks of North Carolina, on the same bench, said to this writer, and *he* rarely mis-measures his man.

In a ten minutes' chat with Judge Bond, last Friday, we led him to tell about his father, "old Dr. Tom." He related two anecdotes, setting off that person as tradition hath him, brimming with wit and sense.

His father had been a physician, and in his last sickness knew his own case better than his medical attendant. Two or three eminent doctors called and examined him, and then one of them, with some prelude and hesitation, said: "We must tell you that your end is near." The patient made answer, "Why I know that a week ago, but was afraid to tell any one for fear of hurting Dr. P's. [his family physician] professional feelings!"

Dr. Palmer, the leader in the Christian perfection movement, called also. The sick man sought around for an excuse to avoid an interview, and broke out: "I don't understand the doctrine, and I know he doesn't: so, what's the use of our talking?"

Health of the City.

The total number of deaths from all causes for the week ending Sunday, November 17, was, 43. Of these twenty-nine were from yellow fever. The city is regarded as safe for unacclimated persons, and the absentees have already returned by thousands. At this writing, November 19, we know of no cases of yellow fever, and physicians of large practice inform us that they have met with no new cases. Our churches on last Sunday were well filled, and the business thoroughfares have a lively and bustling appearance. Thank God we are done with the yellow fever for this time.

Bishop Gregg, the representative of the Reformed Episcopal Church in Great Britain, is making good progress, and will shortly celebrate the first anniversary of his communion in Newman Hall's Church, Westminster. He has already held two series of ordinations, admitting to orders more than twenty gentlemen; the movement has also gained the adhesion of several of the beneficed and other clergy of the English Church, belonging, of course, to the evangelical section.

Rev. R. S. Woodward, pastor of our church at Natchez, Miss., writing November 14th, informs us that Natchez has altogether escaped the fever, and that the people there have nobly contributed, both in money and nurses, to the relief of the suffering cities. The church is doing well, and all assessments for the year will be met.

Books and Periodicals.

AGATHA LEE'S INHERITANCE. By Mrs. [illegible] Higham. New York: Anson D. F. Randolph & Co.

A very interesting story, and calculated to make the reader better. It is decidedly religious.

THE SECRET DRAWER. By the author of Alice Middleton. New York: Anson D. F. Randolph & Co.

Another short story, and well adapted to please and instruct the young.

UNDER GRAY WALLS. By Sarah Doudney. New York: Anson D. F. Randolph & Co.

A religious story well told, and worth the read.

GENTLEMAN JIM. By Mrs. E. Prentiss. New York: Anson D. F. Randolph & Co.

The story is about a miner and his daughter. The name of the author will insure for it a large circulation. It is very good as a matter of course.

—The Southern Review, October, 1878, contains the following articles: 1.—Bledsoe's Christian Cosmos. This is, we suppose, the conclusion of Dr. Bledsoe's last great work, so far as completed when the author died. 2.—Francis of Assisi. 3.—A Study in Life. 4.—Edwards on the Will, a reproduction of Dr. Bledsoe's work on this subject. 5.—Benjamin D'Israeli, the Jew. 6.—Oyster at Home. 7.—Apostolic Doctrine of Future Life. 8.—Hamlet. 9.—Cyprian. 10.—St. Paul at Rome. 11.—A word to Mothers. 12.—Notices of Books. Every article, so far as we have had time to examine, is excellent. The Southern Review, we are glad to know, is to be continued. It has been transferred to Messrs. W. C. J. Gritfith, Salem, Va., who will publish it regularly in Richmond, Va., beginning January 1, 1879. Mrs. Herrick, and other former contributors remain upon the staff, and Dr. A. T. Bledsoe is allowed a liberal interest in the Review during his life by his purchasers. The price has been reduced to $4 a year, including postage.

—The November-December number of the *North American Review* contains the following articles: "The Government of the United States," by Ex-Governor Horatio Seymour; "Secretaries of Offices and Defense in Naval Warfare," by Hobart Pasha, Admiral of the Imperial Ottoman Navy; "The Congress of Berlin and its Consequences," by Arminius Vambery; "Japan and the Western Powers," by Matsuyama Makoto; "The Financial Resources of New York," by William B. Ma[illegible], Ex-President of the Department of Public Parks of New York; "The Public Health," by Elisha Harris, M. D., President of the American Public Health Association; "Mormonism in the Nineteenth Century," by Samuel Osgood, D. D.; "An Appeal to the Negro," by James Parton; "The Empire of Hayti and Christianity," by Ernest Be[illegible], Member of the French Academy; "Contemporary Literature."

Published at 751 Broadway, New York, and for sale by booksellers and newsdealers generally.

Frank Leslie's Sunday Magazine for December has: Christianity in Mexico; Oldest Manuscripts of the Testament; Revelation or Religion and Science; Martin Luther of India; Pope Boniface Eighth; The Scottish Martyrs; Hours with the English Sacred Poets, and other articles numerous and good, besides illustrations almost without end.

The Helping Hand is the title of a book of Songs and Hymns and Music for the use of Sunday-schools and social meetings, by W. T. Giff and J. W. Lee. Published by George P. Newhall & Co. Cincinnati. Price: single copies 35 cents; per dozen $3 60.

SCRIBNER'S MONTHLY

[illegible]

The American edition of this periodical is now more than 70,000 monthly, and has a larger circulation in England than any other American magazine. Every number contains about one hundred and fifty pages, and from fifty to seventy-five original illustrations.

[illegible]

Among the attractions for the year are the following:

"Hawthorne," a serial novel, by Mrs. Frances Hodgson Burnett, author of "Louisiana" and "Lass o' Lowrie's."

"Kathrina," a serial novel, by J. G. Holland, author of "Gold Foil," "Bay Path," "Miss Gilbert's Career," "Arthur Bonnicastle," "Nicholas Minturn," "Titcomb's Letters," etc.

"A Story of New Orleans," by George Cable, to be begun on the completion of "Falconberg."

Portraits of American Poets, a series begun in August with Whittier, portrait of Bryant will be continued, that of Longfellow appearing in November.

STUDIES IN THE SIERRAS. A series of papers (mostly illustrated) by John Muir, the California naturalist.

A New View of Brain. Mr. Herbert Spencer, of Cornell University, a colleague of the late Prof. Hartt, is now engaged, with Mr. J. Wells Champney, the artist, who accompanied Mr. Edward King on his tour through "The Great South," preparing for Scribner a series of papers on the present condition, the cities, industries, resources of the great empire of the South in America.

The "Johnny Reb" Papers, by a Confederate soldier, will be among the most valuable contributions to Scribner during the coming year.

The Leading Periodicals Exhibited. We are now having printed for distribution articles on the leading Periodicals of the world. Terms, $4 00 a year in advance; 35 cents a number.

ST. NICHOLAS.

SCRIBNER'S ILLUSTRATED MAGAZINE FOR GIRLS AND BOYS.

An Ideal Children's Magazine.

Messrs. Scribner & Co. in 1873 began publication of St. Nicholas, an illustrated Magazine for Girls and Boys, with Mary Mapes Dodge as editor. Five years have passed since the first number was issued, and the magazine has won for itself the best position. It has a monthly circulation of over 50,000 copies.

It is published simultaneously in London and New York, and the transatlantic reputation is almost as general and hearty as the American. Although the progress of the magazine has been already advance, it has not reached its editor's ideal at best, because her ideal continually outruns its and the magazine as swiftly follows after. To-day St. Nicholas stands alone in the world of books. The New York *Tribune* has said of it: "St. Nicholas has reached a higher plane of excellence than any other periodical for children in this country, or, so far as we know, in any other country. It is unrivalled in its own field, and in point of literary merit, and commands for its service writers of greater resources in art and letters than any of its predecessors or contemporaries." The London *Literary World* says: "There is no magazine for the young that can be said to equal this choice production of Scribner's press."

MARRIED.

WHARTON—BROWN—October 24, 1878, by Rev. R. S. Woodward, Mr. J. P. Wharton, of Franklin county, to Miss M. E. Brown, of Natchez, Mississippi.

WILSON—GRAHAM.—October 30, 1878, by Rev. R. S. Woodward, Mr. John Wilson to Miss Susan Graham, both of Natchez, Miss.

MORGAN—REESE.—October 31, 1878, by Rev. R. S. Woodward, Mr. Henry Morgan to Miss Lou. Reese, both of Natchez, Miss.

WHITCOMB—BAYNARD.—At "Wayside," Adams county, Miss., Nov. 12, 1878, by Rev. R. S. Woodward, Mr. Charles Whitcomb, of Natchez, Miss., to Miss Georgina Baynard.

Religious Notices.

The Louisiana Conference.

CHANGE OF TIME.

CHARLESTON, Mo., Oct. 10, 1878.

On account of the continued prevalence of the yellow fever in the city of New Orleans and its vicinity at this date, and also the condition of Conference finances consequent thereon, the time of the ensuing session of the Louisiana Conference, in the city of New Orleans, is hereby changed from December 11, next, to January 8, 1879, by request of our brethren in the city of New Orleans.

DAVID S. DOGGETT.

THE OPELOUSAS DISTRICT CONFERENCE will convene at New Iberia, La., December 5th, 9 A.M.

J. D. HARPER, P. E.

THE DISTRICT CONFERENCE of Jackson District, Mississippi Conference, will meet at Canton, Miss., Thursday, December 5, 1878. The local and traveling preachers, and delegates are requested to attend as promptly as the duties will permit, and be ready with their reports.

F. M. FEATHERSTON, P. E.

November 8, 1878.

EPISCOPAL APPOINTMENTS FOR 1878.

CONFERENCE.	PLACE.	BISHOP.	TIME.
Carolina	Charlotte	Pierce	Nov. 27
Alabama	Athens	Kavanaugh	Nov. 27
Georgia	Marietta	McTyeire	Nov. 27
Little Rock	Hot Springs	Doggett	Nov. 27
Texas	Chappell Hill	Keener	Dec. 4
Memphis	Paris	Paine	Dec. 4
Mississippi	Macon	Paine	Dec. 11
Holston	Newberry	Pierce	Dec. 11
Virginia	Montie	Kavanaugh	Dec. 11
Georgia	Thomasville	McTyeire	Dec. 11
North Texas	Tyler	Keener	Dec. 11
Mississippi	Meridian	Paine	Dec. 18
Louisiana	New Orleans	Doggett	Jan. 8
Florida	Salem	Wightman	Mar. 6

Publisher's Department.

MR. E. E. F. ROSS, one of the staff of this paper, is now traveling through the West and East on business connected with the Advocate. Any attention shown him will be appreciated.

THE STEWART STOVE. There is no doubt but the improved Stewart Stove, offered in trade by our neighbor J. H. Cashman, 133 Poydras street, is one of the best existence for durability, convenience and economy. We once thought that in point of economy some other stoves had the preference, and believe many shared this opinion; we are satisfied, however, by more recent information, that with its latest improvements there is no advantage in this respect claimed by stoves of any other manufacture. Cashman is an excellent citizen, straightforward and honorable in his dealings and obliging to his customers. See advertisement in another column.

THE OHIO AND MISSISSIPPI RAILWAY. This leading Eastern line between Cincinnati and St. Louis, with its branch to Louisville, is perfectly equipped with the very latest of modern appliances for comfort and safety of its patrons. The road-bed is in excellent condition, and passengers are carried over it at a rapid rate, and safely. W. H. Peabody is the General Superintendent, with headquarters in Cincinnati, a more efficient, gentlemanly officer could not be found; he and his associates are a clever set of good fellows, and the present popularity of the Ohio and Mississippi Railway is the result of their well directed labors. Whether going East from St. Louis or going to Louisville or Cincinnati, should you travel this road, they will take good care of you.

THE ALTON RAILROAD. This admirably managed line deserves high praise for its accommodations. The sleeping cars are the finest of any elegant cars that leave the Union Depot. The dining cars are kept up with all the rare regardless of cost. Luxurious meals are served and passengers can dine at their leisure, while passing along the road. Accidents are hardly known, and the feeling of security comes over the passenger when he steps aboard the cars of Alton fame. Mr. Samuel Knight the efficient agent in St. Louis, does whom he can to oblige, and accommodating gentlemanly spirit can not be found on any railroad in the country; his disposition to please all who travel on his road is not excelled by any agent in the United States.

THE PORTABLE FARM SCALE, manufactured by our friend Edward Thompson, 112 and 114 Poydras street, will be found a valuable article by farmers and others in the country. Mr. Thompson is in every respect reliable and sells nothing but what can be relied on in every respect. We recommend him to all of our readers.

MADAME HYATT'S advertisement will be seen in the ADVOCATE. There are a number of living witnesses in St. Louis to testify to the efficacy of this preparation, hundreds of certificates bear testimony to its never failing qualities. Some of the most prominent merchants in St. Louis who have used for years, and who tried other remedies without being benefitted, decided by using Madame Hyatt's restorer having their bald heads covered with different heads of hair; her preparation is superior than any other in the market, and free from all poison. The representative of the ADVOCATE met gentlemen at her office who were being treated by her, all of whom spoke in high terms of the preparation. Decline sent to any address. Try it.

BUSINESS NOTICES.

A Great Remedy for Liver Derangements.

Amongst the number of prominent citizens who have endorsed Maguire's Cundurango, will be found the names of Gen. Jno. B. Hood, Col Robt L. Adams, Col. James F. Casey, Col. Jack Wharton, Gen. Bushrod R. Johnston, I. N. Maynard, Esq., Jas. H. Hummel, Esq., Ben. Thos. A. Harris, Rev. A. J. Tardy and many others. The Cundurango, for complaints of the Liver, Blood, Kidneys and Stomach has no equal; it opens and regulates the bowels and prevents and cures bilious attacks. It contains no alcohol, and is the only vegetable substitute for Calomel.

An Ounce of Preventive

Is worth a pound of Cure. Billious, Intermittent, Malarial and Yellow Fevers prevented by keeping the bowels free and stomach cleansed of fecal matter, by using Maguire's Cundurango.

DR. WILHOFT'S ANTI-PERIODIC OR FEVER AND AGUE TONIC.—Wilhoft's Tonic has established itself as the real infallible Chill cure. It is universally admitted to be the only reliable and harmless Chill medicine now in use. Its efficacy is confirmed by thousands of certificates of the very best people from all parts of the country. It cures malarious diseases of every type, from the shaking agues of the lakes and valleys to the raging fevers of the torrid zone. Try it! It has never been known to fail. WHEELOCK, FINLAY & Co., proprietors, New Orleans. For sale by all druggists.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, chap, blister, or leave black spots in the pores. Mothers can apply it to infants who become chafed with a sorety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St. Louis (Lindell Hotel.)

IMPORTANT NOTICE.—Farmers, Families and others can purchase no remedy equal to Dr. TOBIAS' VENETIAN LINIMENT for the cure of Cholera, Diarrhœa, Dysentery, Croup, Colic and Sea-Sickness, taken internally (it is perfectly harmless; use with accompanying each bottle) and externally for Chronic Rheumatism, Headache, Toothache, Sore Throat, Cuts, Burns, Swellings, Bruises, Mosquito Bites, Old Sores, Pains in Limbs, Back and Chest. The VENETIAN LINIMENT was introduced in 1847, and no one who has used it but continues to do so, many stating if it was ten dollars a bottle they would not be without it. Thousands of certificates can be seen at the depot, speaking of its wonderful curative properties. Sold by the druggists at 50 cents. Depot, 42 Murray street, New York. sp

MACHINERY, TIES, ETC.

H. DUDLEY COLEMAN & BRO.

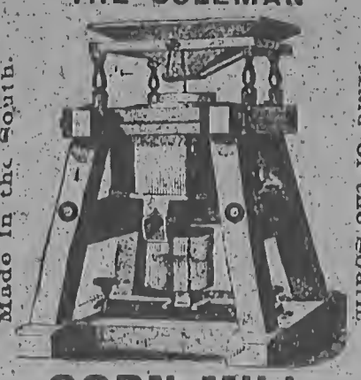
Mills, Engines and Machinery,

NEW ORLEANS, LA.

WE SOLICIT ORDERS for Portable or Stationary Steam Engines, Corn Mills, Saw Mills, Gins, Presses and Machinery delivered at railroad depots or river landings.

Portable Engine prices greatly reduced.

THE COLEMAN



Made in the South. MADE IN THE SOUTH.

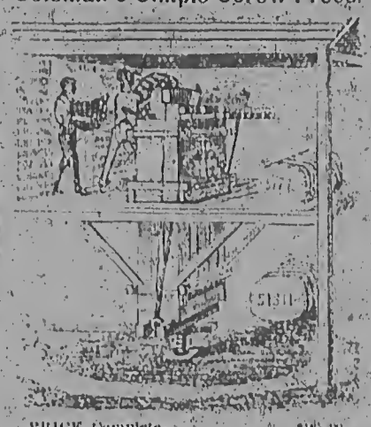
CORN MILL.

VICTORIOUS at every Fair from New York State to Texas, over thirty-three different competitors, during the past twenty-eight years.

Awarded the only Gold Medal ever awarded to any Corn Mill in the United States. Simple, strong, durable and cheap, with solid French Burr Stones. Made by

H. DUDLEY COLEMAN & BRO., New Orleans, La.

Coleman's Simple Screw Press.



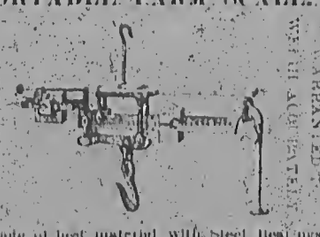
PRICE, Complete $95 00

Wrought Iron Screw 4 inches in diameter. Packing box 9 feet deep. Simple, strong, durable, and guaranteed to pack a 500 lbs. bale. Send for circular. Manufactured by

H. DUDLEY COLEMAN & BRO., New Orleans, La.

We make also the Friction Power Press (Billmeier's patent.)

PORTABLE FARM SCALE.



Made of best material with Steel Bearings. Price $10. EDWARD THOMPSON, General Agent. 112 & 114 Poydras st., New Orleans.

LIVE AGENTS WANTED.

WIRE RAILING AND Ornamental Wire Works.

DUPUR & CO., No. 20 N. Howard St., Baltimore, manufacture WIRE RAILING for Cemeteries, Balconies, etc.; Stoves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc. Also Iron Bedsteads, Chairs, etc.

CONVERTIBLE FARM MILL

Vertical position.

THE simplest and most durable stone mill in the world. Any farmer can run and grind as fine meal as any four inch stone or iron cylinder. Is as easily kept in order as a cotton gin. Every Mill guaranteed. Send for Circular B with Price List.

C. R. OGLESBY & Co., 343 Canal St., Chicago.

BIG GIANT CORN MILL.

Every Man His Own Miller.

The only Mill that will grind as fine as when new until worn out. The only Mill grinding Corn and Cobs successfully that will grind shelled Corn fine enough for family use. Grinding twice as fast as any other Mill of same size and price. Manufactured by

J. A. FIELD, SON & CO., 902 N. Second St., St. Louis.

AGENTS WANTED.

William Cullen Bryant's

LATEST AND GREATEST WORK,

Outselling all others combined. Richly Illustrated. Has the NEW BRYANT BIOGRAPHY and New Steel Portrait. *Sold only by Subscription.* AGENTS WANTED—A gentleman or lady of tact and ability (with or without business experience). FORDS, HOWARD & HULBERT, New York.

AGENTS WANTED FOR THE

PICTORIAL History of the World.

It contains 672 fine historical engravings and 126 large double column pages, and it is the most complete History of the world ever published. It sells at sight. Send for specimen pages and extra terms to Agents, and see why it sells faster than any other book. Address

NATIONAL PUBLISHING CO., St. Louis, Mo.

AGENTS WANTED FOR

LITERATURE, ART & SONG.

Acknowledged the *Richest, Rarest and Handsomest Book* ever issued from the American Press, containing Poetry, Histories, Biographies, Essays Anecdotes and Music. **Magnificently Illustrated,** with **over 100 Engravings.** A beautiful Steel Engraving presented gratis to each subscriber. This work should be in every Home circle. AGENTS.—This is the book to take orders for the Holidays. Extra inducements to competent Agents. Write at once for terms and territory. J. H. CHAMBERS & CO., St. Louis, Mo. Md., and Atlanta, Ga.

$500. MADE IN 87 DAYS. CATALOGUE FREE. Buckeye Novelty Co., Cincinnati, O.

NOW READY!

The Grand Achievements of

STANLEY Only $2.75.

By *Hon. J. T. Headley*, the *Prince* of descriptive authors. A full history of his explorations in Africa, and *marvellous journey down the Congo.* A new, exciting book, brimming with wild adventure and thrilling scenes of danger. Is profusely illustrated. Time public is eagerly awaiting it. It is *selling wonderfully.*

CAUTION Beware of miserable counterfeits of interested parties, but send for *proof of genuineness* and *full description* of this work, also *Terms.*

N. D. THOMPSON & Co., Pubs., St. Louis, Mo. AGENTS WANTED.

$7 A DAY to Agents canvassing for the **Fireside Visitor.** Terms and outfit free. Address P. O. VICKERY, Augusta, Me.

$10 to $25 A DAY SURE MADE by Agents selling our Chromos, Crayons, Picture and Chromo Cards. 125 samples, worth $5, sent postpaid for $1 cents. Illustrated Catalogue free. J. H. BUFFORD'S SONS, Boston. Estab'd 1830.

AGENTS wanted to sell THE CURSE OF RUM, including **Life** and **Work** of **Murphy** and **Reynolds,** with **History** of the **movement** to date. 200 pages. Fully illustrated. Price, only $2. GUARANTEE PUBLISHING CO., St. Louis, Mo.

HOW TO BE YOUR OWN LAWYER AGENTS Wanted. $50 to $125 a Month. An Encyclopedia of Law and Forms. For Business Men, Mechanics, Farmers, Property Owners, Tenants, everybody; every business saves many times cost. Selling fast. Send for circular and terms. P. W. ZIEGLER & CO., 62 Olive St., St. Louis, Mo.

MAKE $100

Acting as Our Salesman.

We are desirous of engaging energetic AGENTS, either on salary or commission, as they may elect. Don't fail to write us in regard to business if not employed; and when you receive our circulars read them carefully. Address, with stamp for particulars,

G. W. FOSTER & CO.,

275 AND 285 E. MADISON STREET, Chicago, Illinois.

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Country Orders for Millinery

AND FANCY GOODS.

Parties in the country, who are unable to visit the city, can have orders filled promptly by giving the price and style of goods they desire, and the form and complexion of the wearer.

F. R. HARDON,

Dealer in Millinery and Fancy Goods, 27 and 29 Chartres St., New Orleans, Second door above Custom House.

Music Teachers Will Do Well

TO USE

For Piano Scholars, **Mason's Pianoforte Technics** (a "Touch-book of Sterling merits without Set Technical Exercises, which may be expanded to many thousands of Studies). Admirably prepared by Wm. Mason, assisted by W. S. B. Mathews.

Have you read Special Musical Record? Lots, each.

For Organ Scholars, **Clarke's Harmonic School** for the ORGAN. The newest and the very best Organ School. Teaches composition as well as playing. By Wm. H. Clarke.

Subscribe to the Musical Record, $2.00 per year.

For Singing Classes, **ONWARD!** Singing School Book by L. H. Ehrer. $7.50 per dozen, and **JOHNSON'S Method for Singing Classes,** $9 per doz.; are splendid books, all telling in price and contents, but accomplishing the same excellent result in diverse ways. Examine both!

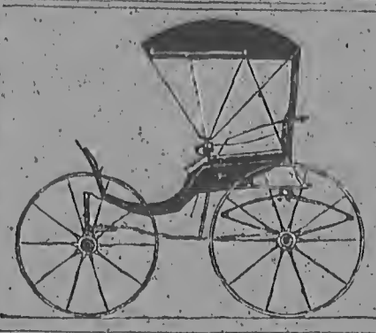
Ask at Nearest Store for Musical Record.

Any Book mailed post free for Retail Price.

OLIVER DITSON & CO., Boston.

C. H. DITSON & CO., 843 BROADWAY, N. Y.

MISCELLANEOUS.



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Wholesale Manufacturers of

Buggies, Phætons,

CARRIAGES AND VEHICLES OF EVERY DESCRIPTION.

OFFICE AND FACTORY:

N. E. Cor. Baymiller and Liberty Sts., CINCINNATI.

Sixth Street (Green) Cars pass the door.

PHILIP WERLEIN.

This Cut Represents

MASON & HAMLIN'S

$190 ORGAN,

REDUCED TO $135,

on easiest payments—$13.50 cash, and $13.50 in 3, 6, 9, 12, 15, 18, 21, 24 and 27 months. Freight from Boston to be added

$90 Organ Reduced to $72.

$6.20 QUARTERLY.

Very highly improved Pianos of J. P. Hale & Co. with stool and covers—$900 style reduced to $250—on easiest payments known—$50 cash, and $10 a month until paid.

PHILIP WERLEIN,

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PHICKERING & SONS' PIANOS,
MATHUSHEK PIANOS,
HALE'S PIANOS,
HARDMAN'S PIANOS,

ORGANS.

MASON & HAMLIN'S,
ESTEY & CO.'S,
NEW ENGLAND GIGAN CO.'S.

$5 Liberal discount for cash.

Persons at a distance may order with the assurance of receiving just as good instruments as though present to select for themselves. If not found satisfactory they may be returned at my expense.

PHILIP WERLEIN, 135 Canal street, New Orleans.

H. W. JOHNS' PATENT. ASBESTOS MATERIALS.

LIQUID PAINTS.

THE finest and most durable paints in the world for structural purposes. Send for samples and references.

ASBESTOS ROOFING.

With *white fire-proof coating,* for steep or flat roofs. The only reliable substitute for tin.

Boiler Coverings, Steam Packing, Sheathing, Felts, Roof Paint, Fire-Proof Paints, Coatings, Cements, etc.

All these materials are prepared ready for use, and can be easily applied by any one. We guarantee the quality of our goods to be second to none in the world. From 15 to 25 per cent. of customary outlays can be saved by their use.

Samples, illustrated pamphlets, price lists, etc., sent free. Liberal inducements to dealers and large consumers. Send for samples and reduced price list.

From the Jackson (Miss.) Clarion.

JACKSON, Mississippi.

Mr. C. H. Manship, of Jackson, one of the best painters in the State, and a gentleman of great intelligence and worth, says in reference to these Paints:

"I have tested them fully, and am prepared to say that the Paints, which are of all colors and shades, are not only the cheapest, but the best I have used in my experience as a painter for the roof, *fifty years,* and the certificates in my possession to the *superiority of the roofing material* dispel all doubt on the subject. C. H. MANSHIP."

CALEB A. PARKER & CO.,

GENERAL AGENTS FOR ALABAMA, GEORGIA, TENNESSEE, LOUISIANA, MISSISSIPPI AND TEXAS.

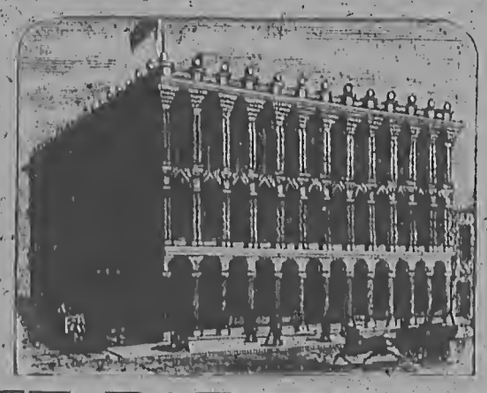
NO. 10 UNION ST., NEW ORLEANS, LA.

R. M. & B. J. MONTGOMERY,

FURNITURE EMPORIUM,

Corner Camp and Poydras Sts., New Orleans.

FEATHERS.



SPRING, HAIR AND MOSS MATTRESSES.

FINE PARLOR SUITS,

IN SILK, SATIN, COTELINE, REPS AND HAIR CLOTH.

FINE BED-ROOM SUITS IN WALNUT, MAHOGANY AND ROSEWOOD, WITH FRENCH PLATE IN ARMOIRS and Dressing Cases.

Fine Dining Room, Hall and Library Suits, Fancy Cabinets, Stands, Desks, Tables and Chairs. A large assortment of FRENCH PLATE MIRRORS. A full line of Office Furniture. A large stock of Medium and Common Furniture, suitable for the country trade. Goods delivered free of charge.

W. C. TOOMER,

GENERAL

COMMISSION MERCHANT.

OFFICE: 18 Carondelet St., Cor. Union,

NEW ORLEANS.

LUMBER, TIMBER, STAVES, NAVAL STORES and Country Produce. Liberal advances made on consignments. Purchases made in this market for account of my friends.

Sole Agent in this city of Robinson & McMillan and McMillan & Son, celebrated Stockton Cypress Mills. Lumber for Plantation use filled to order.

NO MORE

RHEUMATISM OR GOUT

ACUTE OR CHRONIC

SALICYLICA

SURE CURE.

Manufactured by

European Salicylic Medicine Co.

OF PARIS AND LEIPZIG.

RELIEVES IMMEDIATELY!

CURES PERMANENTLY!

Now exclusively used by all celebrated Doctors of Europe and America, and thoroughly introduced throughout the United States, miraculous cures having been made in nearly every city and State.

Price, $1.00 a box; 6 boxes for 5.00.

Orders filled by mail, or ask your Druggist for it.

WASHBURNE & CO.

Sole Agents,

23 Cliff street New York.

STRONGEST AND CHEAPEST TIE IN THE MARKET.

INCREASING IN POPULARITY.

Number of ties used in 1876 1,500,000
Number of ties used in 1877-78 3,000,000

COST OF

Iron Ties, including freight ..... 56 cts. per bale.
Centennial, including freight ..... 34 cts. per bale.

Canvassers wanted to solicit orders for a commission.

Ludlow-Saylor Wire Co., St. Louis, Mo. Manufacturers of Barbed Fire Goods.

Globe Wagon Manufactory

D. T. SHEARON & CO.,

PROPRIETORS,

Wagons, Carts & Drays

MADE TO ORDER.

Southern Orders Respectfully Solicited.

Office and Factory: Cor. Carr St. ST. LOUIS, MO.

Broadway Foundry Co.

JOHN J. HOLLIDAY,

SUPERINTENDENT,

313 Carr Street, ST. LOUIS, MO.

Manufacturers of Stationary and Portable

Steam Engines and Boilers

SAW AND CIRCULAR SAW MILLS,

Saw and Grist Mill Machinery. Bolting Mill and Plaid Furnace Castings. Wrought Shafting and House Work. PAIKER'S & JOHNSON'S WATER WHEELS. Tobacco and Lard Press Screws, Compound Cobweb Presses, Lard Kettles Iron and Brass CASTINGS of every description, also Quartz Mills and Smelting Furnaces of most improved descriptions.

HAVE PURCHASED ALL THE WHEEL & PULLEY PATTERNS OF DAVY, McCUNE & CO. OF J. B. DAVIES, Isle of Louisville, Mechanical Man'r.

MISCELLANEOUS.

It having been widely advertised under the caption of

"American Ahead in Spool Cotton,"

that the Jury on Cotton Textiles, yarns and threads, at the Paris Exposition decreed a Gold Medal and Grand Prize to the Williamantic Linen Company for "SPOOL COTTON ESPECIALLY ADAPTED FOR USE ON SEWING MACHINES," over all the good thread manufacturers of the world, we owe it as a duty to the public and to J. & P. COATS to announce that

No Grand Prizes were Decreed at Paris for Spool Cotton.

We are advised by Cable of the following Awards:

J. & P. COATS, GOLD MEDAL.

Williamantic Linen Co., Silver Medal.

and we claim for the winners of the First Prize that, as they have established in Rhode Island the largest Spool Cotton Mills in the United States, where their Spool Cotton is manufactured through every process from the raw cotton to the finished spool, AMERICA, as represented by J. & P. COATS, is still AHEAD IN SPOOL COTTON.

AUCHINCLOSS BROTHERS,

Agents for J. & P. COATS, New York.

BLANCARD'S PILLS

Of Iodide of Iron.

A Specific in all cases of Scrofula, Tumors, Ulcers, Sores, Rheumatism, Chronic Diseases of the Skin, Blood, Glands, Bones, Liver, Kidneys, Bladder, Female Complaints, Consumption, Dropsy, Piles, Worms, Nervousness, Debility, Loss of Memory, Impotency, Sexual Diseases, Impurities of the Blood, Constipation, Indigestion, Dyspepsia, Headache, Neuralgia, Erysipelas, Boils, Carbuncles, Pimples, Eruptions, Ringworm, Tetter, Salt Rheum, Scald Head, Mercurial Affections, Syphilis, Gout, Dropsy, Fever and Ague, Intermittent Fever, Bilious Fever, Typhoid Fever, Yellow Fever, Scarlet Fever, Spotted Fever, Malarial Fever, Female Weakness, Irregularities, Suppressions, Whites, Sterility, Nervous Prostration, Hysteria, Epilepsy, Spasms, Convulsions, Paralysis, Locomotor Ataxia, Deafness, Blindness, Diseases of the Eye, Ear, Throat, Nose, Lungs, Heart, Stomach, Bowels, Kidneys, Bladder, Urinary Organs, Diseases of Children, Diseases of Females, Diseases of Males, Diseases of Old Age, Diseases of 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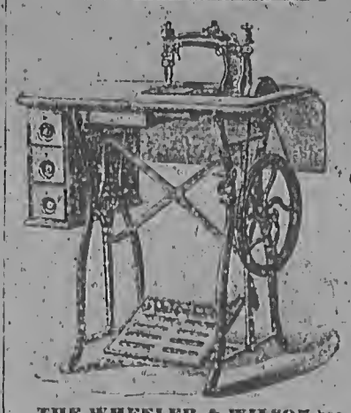

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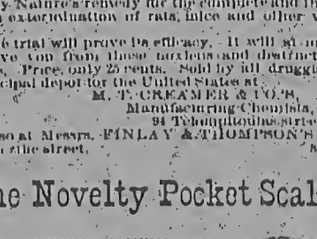

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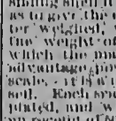

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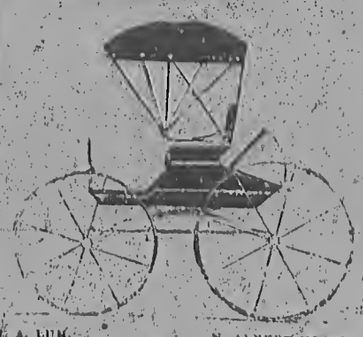

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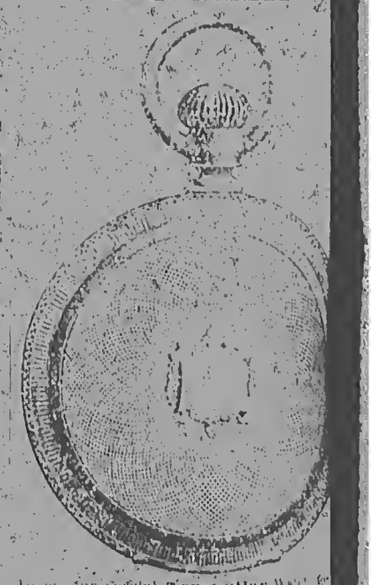

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The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, NOVEMBER 28, 1878. NO. 18.

FIRST GUIDE.

[illegible]

LAWS OF THE WEEK

DOMESTIC.

[illegible]

Washington, Nov. 21. The report of the Yellow Fever Commission, composed of Surgeons Woodworth, Guiteau and Howard, who, with Col. T. S. Hordon, sanitary officer, have been investigating the origin of the fever stricken cities in Louisiana, that a great amount of filthiness was taken up by the steamboats and that the best cases in New Orleans, the midst of filth, were brought up by by contagion as yet not fully understood, investigations, however, show that the disease is invariably traced to direct or indirect exposure to bodies in which decomposition is going on. [illegible] sanitary precautions [illegible] the Mississippi valley [illegible] the Gulf ports.

Washington, Nov. 21. To-morrow's proceedings of the Public Health Convention will be opened by Col. Harper, sanitary engineer of Lexington, who will read a paper on sanitary conditions of New Orleans.

Washington, Nov. 21. The proceedings of the Public Health Association were opened by Harper, with a review of the fever epidemic in New Orleans, as dwelling from the point of topographical surroundings [illegible] after which Dr. Chapin, president of the New Orleans board of health, read a paper taking the ground that yellow fever is not an indigenous disease of Louisiana or other part of the North American continent, but is the many years when [illegible] importation in this country.

Washington, Nov. 21. No fever deaths or cases reported. There is a prospect of rain to-night.

St. Louis, Nov. 21. Governor Phelps has telegraphed all the congressmen-elect in this district, including those in the commercial convention, which is to be held in New Orleans the latter part of November, urging Messrs. Bland, Clark and Beecher, who are members of the present Congress, and whose presence is necessary in Washington at the late session of Congress.

New Orleans, Nov. 21.—The search for the remains of A. T. Stewart's grave is still [illegible] Smith, every rumor heretofore [illegible] having been followed up, and has [illegible] proving nothing and the police say [illegible] know who else.

New York, Nov. 22. The case of James [illegible] against General Sheridan was [illegible] the United States court [illegible] Wallace, now acting for the [illegible] Butler, one of the counsel [illegible] for plaintiff, [illegible] Monday [illegible] Mr. Stewart [illegible] for alleged losses [illegible] Atlantic [illegible] Mr. Wallace [illegible] was in possession of [illegible] New Orleans [illegible] 1865, [illegible] New Orleans. [illegible]

[illegible]

Lexington, Nov. 21. Reports of Veterans' [illegible] Perryville [illegible] by the [illegible] Association [illegible] Association [illegible] Association

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, NOVEMBER 28, 1878.

REV. LINUS PARKER, D. D., Editor.

REV. T. J. HARP, Publisher.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address, on all matters of business, Rev. T. J. HARP, 112 Camp street, New Orleans.

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The Lowest Place.

"Any place in the house of God is better than the most exalted in the tents of wickedness. The threshold of the one is more to be desired than the luxuries and elegancies of the other. "I had rather be a door-keeper." But the marginal reading brings out the sense more clearly: I would choose rather to sit at the threshold of the house of my God, than to dwell in the tents of wickedness." The lowest place in God's service is better than the highest in the walks of sin. This is the conviction that possessed the mind, the feeling that animated the heart.

The house of God and the tents of wickedness describe the religious and the worldly life. They represent opposite courses, and stand in opposition to each other. One experience cannot embrace both. They mutually exclude each other. They that dwell in the tents of wickedness are not so much as on the threshold of religion, and they that are even on the threshold of the sanctuary cannot remain in sin. The two great institutions stand confronting and in opposition. They have nothing in common, but are always in violent antagonism. The dwellers in sin have no part in God's house, the least of sin has no fellowship with the works of darkness. Between these—the house of God and the tents of wickedness—the choice lies. Identification with one or the other is inevitable. The attempt to combine the two exhibits a common delusion. The soul absorbed in the world, given up to pleasure, and bent on the frivolous and giddy dissipations of the times, is in the tents of wickedness. The house of God may still be entered and its worship attended, but the real character is altogether worldly. No man can serve two masters. In fact no man does. He may think otherwise, but he is deluded and self-deceived.

It is something to be well satisfied with the choice we have made in religion; to feel that the portion of God's house is infinitely better than the world and its delights. The tents of wickedness present no temptations to one in this state of mind. Their splendors may be in strong contrast with the plainness, and even poverty of the Christian's temporal condition. He is not dissatisfied on this account. Those glittering baubles will soon be swept away. All their beauty and glory are doomed to fade. The word of the Lord endureth forever. God's house stands firm and enduring, and its riches and pleasures, so great and satisfying now, are everlasting. He would not change places with those who revel in riches that are the price of sin, nor with those whose pleasures are indulged at the cost of their soul's salvation. There is money in sin. Fortunes are made in liquor, in gambling, and by fraudulent practices in business. A lottery ticket draws a prize now and then. It sometimes puts a man in possession of a mansion and a comfortable fortune. The tenants of wickedness of this sort are exceptional, but they are alluring. With these full in view the "better" of the Psalmist comes in. The costless mansion and the suggest fortune—the prize of gambling and the gain of sin—are not to be compared with the blessedness of God's house. This satisfaction and fixedness in religion is a great deal. The lack of them is seen in the lapses from integrity that sometimes occur. If is surely "a good thing that the heart be established with grace." There is something unsound and dangerous in the condition of the man who is looking back, or, who even hesitates upon this point. If the threshold of God's house be not better to him than the tents of wickedness, if he be in a mood even to tolerate debate, there is peril.

The lowest place in the one is chosen rather than the highest in the other. As between place and place in God's house, in one sense, there is neither high nor low. All places are alike so they be filled with a contented and devoted spirit. But the priests went into the sanctuary from which ordinary worshipers were excluded, and then, as now, there were divers orders in the ministry. The place for strangers and Gentiles was inferior to that of the children of Abraham. Sometime ago we knew a venerable and somewhat eccentric old Methodist who boasted wherever he went that he was sexton of a small church, and had been for thirty years. We believe he kept on ringing the bell and dusting the pulpit and pews, and getting shouting happy at every meeting until he died. He would not have changed places with a crowned head. As minister or layman, as prominent or obscure, the lowest place is better than the honors and pleasures connected with sin. In such a mind as this was the old and threadbare itinerant, who on receiving his appointment to a poor and hard circuit, joyfully thanked God for any place.

The true spirit of Christian service is in this estimate of it. A seat upon the threshold of God's house is better than a throne in the tents of wickedness. A place in the outer court is more to be desired than complete possession of all the pleasures and riches of the world. In the work of the church our field may be obscure, the sphere narrow, the service humble. And in our religious life we have given up many things that the world prizes. The secret of strength, happiness and perseverance lies greatly in this sense of the supreme importance and superiority of religious things. The peace and happiness can hardly be measured where this spirit of religious content and satisfaction reigns in the heart. Where "a day in the Thy courts is better than a thousand," where the sunny atmosphere and the sweetest light are in the temple of God, there will be no lustful and restless longings for the world without.

At the Conference in Texas.

Corpus Christi, Tex., Nov. 13, 1878.

Mr. Editor.—You will remember that I took a running start to get into Texas, round by Baltimore, New York and Chicago, yet narrowly escaped being put off in the Indian Nation, ten miles from anywhere; and here, but recently, just below Hampstead, not being able to sign the certificate that I had not been in an infected region since the first of August. Having neither Doctor's nor Mayor's statement, nor anything to show, nothing but pure reason, you may judge that much talking in a very confidential tone was necessary to pass through some six several quarantines. I commend all this caution, it has kept the fever out, and I only hope, with Dr. Marshall, that the government will follow up public opinion and place such a guard upon our West India, Central, and South American commerce, as shall forever protect the South against this imported, deadly, subtle fever. It was in Philadelphia one hundred years before it ever appeared in New Orleans, and was only gotten rid of by stopping all West Indian trade. We can import whatever articles we need from the tropics in the three winter months.

In New York I heard Dean Stanley on Job, 38th chapter, the words of Elihu, "Suffer me a little and I will show thee that I have yet to speak in God's behalf." The Dean is of spare, sinewy frame, about five feet eleven, sixty-two years of age, has a fine, sensitive face, sharp cut nose, firm, deep marked mouth, small bright eyes, broad and high forehead, surmounted with glossy, gray hair and gray, close cut side whiskers. He was dressed in a surplice, with scarlet ribbon loosely hanging from his neck—the crimson hood of an English D. D.—from which he occasionally threw a golden jewel, the Order of the Bath.

He read and held one hand on the page with scarcely a gesture, except a nervous throwing up of the head and eyes, say every three minutes. The first impression was, the very many ways there are of pronouncing English. It was not Scotch but as hard to catch, a very hard, gutteral use of the a, so that fully one half of the whole discourse was to be guessed or lost. All that could be understood was admirable in purity and beauty of style. He assigned to Elihu the part of the wise chorus in an ancient tragedy, or of a judge balancing the arguments in a contested case. He drew four chief pratical lessons from the book: First, the wisdom put in the mouth of Elihu, where the friends have failed in their arguments—"there were times when traditional authorities must give way to truth; when he who is young may instruct those who are aged"—that each generation must learn not only from what has gone before, but from that which is to come after it." Second—That there are problems beyond the power of man to understand, and that in the certainty of the uncertainty it is our privilege to rest; for it has been well said that one may rest as calmly before a confessed and unconquerable difficulty as before a confessed truth." Third—That though Job had whereof to glory yet it was not before God; "we all need the graces of modesty and humility." Fourth and lastly—A sense of the imperfection of our own knowledge may help us to understand the uses of suffering—"we go through life wondering whereunto this thing will grow, but by every affliction something is gained. Humility and charity for others, and a deeper knowledge of the mind of God were among the gifts that even the best may gain by trials."

His discourse ended with an illustration: A party who had escaped from a sinking ship found themselves in an open boat, and out on a raging tropical sea; their danger was not from the solid mass of water but from the waves which came upon them. They feared that when the night came down it would be impossible to see and keep the boat headed towards these towering waves; but when darkness came the waves rolled toward them crested with phosphoric light, and so they rode through until the dawn and a ship came to their rescue.

The West Texas Conference was a most delightful one. We had the Spirit manifestly with us all the way through. The Mexicans were there in force. God had greatly honored their work during the year. Twelve native preachers, six hundred members, twenty Sabbath-schools, three Local Preachers, two hundred and ten adult and eighty-two infant baptisms. Four traveling deacons were ordained, all Mexicans. Among the stationers are men of marked character. One of them was an old United States Mexican ranger, a very compact, powerful man, of medium stature; he was converted through the preaching of Armendariz and the verse, "no man cometh to the Father but by Me." This was paint blank against the thousand and one saints of Rome. He was converted in the chaparral, a spot which he never passes without halting the company and going to prayers. The ladies of San Marcos improvised a missionary supper for the Spanish speaking brethren, and waited on the table themselves. At this supper the old guide, Rodriguez, spake, the tears covering his and our faces; so, too, Bro. Potter, famous as always on the outside row, the travels with Winchester in hand. Bros. Sutherland, the Superintendent, Dr. Tucker, DeVilbiss and several others. We have had this Mexican group photographed beautifully for the missionary treasury, by the generous enterprise of Mr. Shaw, of Galveston.

Six years ago my eye fell on the single figure of a manly, bright-eyed Mexican as he entered the Conference at Victoria in company with Dr. Tucker, Allgo Hernandez; now all these! I felt assured that the Mexican work was an accomplished fact. No power of the adversary can destroy it. The Spirit has scattered too many coals in this flesh for the fire ever to be quenched.

There is a spring near San Marcos from which the San Marcos river flows, more refreshing to the eye than the fountains of Egeria. It is full half a mile in length and not less than one hundred feet wide. You float on the limpid surface and see below you a garden of plants, brighter than emerald, varieties of water grasses, lillies, and cresses, with perch, trout and an occasional turtle, slowly moving, or standing as if fixed in crystal, transparent to the depth of twenty to thirty feet. One can scarcely imagine the beauty of that dell of leaf in water to night with light down to the very sand from which it springs.

At Belton the North Texas Conference met October 30. This has come to be a powerful body, with a grand territory—one worthy of all their gifts and graces. The Conference is sadly at ease in school houses and a few little square structures called churches; it needs a great revival on church building. The missionary cause received a permanent lift in the very able speech of Dr. Wilson, the Missionary Secretary, at the Missionary Anniversary. My heart rejoiced under its power. Surely God will stir us all presently to take our proper place side by side with the churches of Christendom in preaching the gospel to the heathen. The collection was over $400.

This Conference, at several points, has been sorely troubled with a new departure—the Holy Band. They believe: 1—That they themselves are wholly sanctified. 2—That others are not; and that the sacraments should not be taken from an unsanctified hand—being perfect it is scarcely necessary to take them at all. 3—They have "impressions" in answer to prayer that are of nearly equal value to revelation. 4—They exclaim on meeting each other: "Saved from sin?" Answer: "Saved from sin." They do not sing the same songs, nor at the same time with the rest of the brethren; when these sing they are still, and vice versa. 5—They scarcely need preaching. One of the brethren was met by an official last year as he reached his appointment: "We do not need you, we are saved." 6—They believe in sensing of self-mortification—a sanctified lady doubts if she should continue with a husband that is just commonly religious, etc., etc. An itinerant company from the North was invited down to several towns on the railroad to hold special meetings on holiness, and this is the result.

The German Mission Conference began here on yesterday. A whole District is absent; the New Orleans, which we greatly regret.

What preachers we have are a very solid, well dressed body of men. At nearly every appointment of ours in Texas and Louisiana, the Northern Methodist Missionary Society has planted a German church beside our German church. The community, probably large enough to support one church, is then made to draw on the Missionary Society of both Methodisms for money enough to support two. This is folly only less than sin. It is the war feeling shown in the war, and the great devil seeking itself missionary entrance. This is fraternity with a vengeance. Let us have thy kind grace.

Yours truly,

J. C. KEENER.

We are happy to welcome the Western Methodist again after its temporary suspension. It comes to us in full form and looking well after a period of rest. The first number of November 15, is largely devoted to memorial sketches to A. W. Blew, Dr. Slater and others who died of the fever in Memphis. The Editor, Geo. Johnson, says:

Heart-sick—decidedly. We sit down to-day alone in our office. Alone, alas? A first mournful duty engages us—to remember and record. No words of ours can affect them—they are with God in heaven, with the good, happy majority, for love this pen-state of toil and trial, of death and sorrow; while we linger here in uncertainty, yet not without hope. So though we cannot by our words affect them, we can relieve ourselves by thinking them. Nay more—we can derive from their lives, their examples, blessing for our subject and comfort and guidance, so that following them as they followed Christ, we too may attain the blessedness now enjoyed by them.

ROBERT W. BLEW.

We falter, as we set down that name first among our dead. And yet it must be written—Robert W. Blew is one of our dead, alas! We put on Uncle Bob's page in mourning, and fill all its columns with tributes to his memory, and especially with sketches of his last days and the closing scene, from the pen of the Rev. W. P. Barton, who so tenderly and so faithfully ministered unto his dear friend and brother, and the entire family all through the dark days of death. Every page of the paper might show the customary black lines, if that would avail aught; but there is no need of such signs, in testimony of our grief for our dead; for brethren in the ministry and membership of the Church, for friends, and fellow-citizens, hundreds and thousands, who have fallen victims of the plague.

The sketch of Bro. Blew concludes as follows:

Indeed, as a layman, converted to God in early life, and henceforth devoted to the work of the Church, he was a remarkably brilliant example of fidelity to his convictions of duty and of usefulness in the Church. In his family Brother Blew was very happy. His wife was one of the loveliest Christian women, and their devotion to each other was perfect. Six dear children God gave them—five he took with them to heaven: Miss Zillah, an accomplished young lady, one of the graduates last summer of the State Female College, Miss Willie, Robert, Maggie and James; the baby, Daly, Sallie survives, in her sixth year. The Rev. W. P. Barton, who so strongly and lovingly ministered to the family in the closing scene, has the little orphan at his house, and with his family for the present, and he would gladly, with the consent of relatives in Virginia and Maryland, adopt her as his own child, as would many others of us. Our beloved associate, with almost his entire family, now enjoys the heavenly rest—all that is mortal sleeping in the quietude of Elmwood. There soon, doubtless, the children will erect a monument to his memory. Farewell, brother, till we meet in heaven!

What the Richmond Christian Advocate says of the Richmond churches may afford timely suggestion to pastors whose Conferences are yet to meet:

There has been a very thorough purging of all the church registers of this city during this Conference year. A very large number of names have been taken from the books of those who have removed without certificate and have been lost sight of for over twelve months, and yet we are glad to know that there is quite an increase in the aggregate membership in the city.

Our friend Dr. J. M. Watkins, after a brief trip to Mississippi for rest and recreation, returned to his post last week. He can be found hereafter at his office and residence, on Elysian fields street, in the Third District.

Books and Periodicals.

LITTLE MISS MISCHIEF AND HER HAPPY AFTERNOONS. Adapted from the French of E. Sauvin, by L. de Grimm. Drawings by Beggarstaff, engraved by Pearsall. Boston: D. Lothrop & Co.

The story of the quaint conceits, pranks, and novel ideas of a bright and fun-loving child is entertainingly amusing. There are twenty-two chapters, each very pretty, and each illustrated by a full-page engraving. A good many little Miss Mischiefs will be found in this book. The work is a work of art throughout. Price $1 25.

CHRISTIAN LIFE AND CHARACTER OF THE ANTE-NICENE FATHERS. By J. Kaye, D. D., Lord Bishop of Lincoln. Boston: Little, Brown & Co.

A good book for young students. The story is well told, and is enriched throughout with valuable lessons. The volume is a fine specimen of typographical art. Price $1 50.

TRAVELS IN NEW GUINEA. By J. Elliot Lawson, M. D. Boston: D. Lothrop & Co.

This book is full of interesting matter, and is a work of rare literary merit. The style is graceful and entertaining. Sermons and sermons have given us the largest and best of the missionaries for the boys and girls, and we are assured that these will be improvements in the future.

Scribner's Monthly for December has Alfred Anderson's illustrated "The Great Dead Wood Mystery," Hawthorne's "Elizabeth's Children," illustrated; "The National Bank Commission," "Dora Hood," illustrated; "Carlsbad Hunting," illustrated; "The Douglass Squirrel of California," illustrated; "The Cliff Dwellers," illustrated; "At the Paris Exposition;" "Art Narrowing;" "Roads profitable and other matters."

St. Nicholas for December is a gem. The illustrations and articles are very fine.

The Westminster Review for October, American Edition, the Leonard Scott Publishing Company, New York, has the following articles: 1. The Australian Colonies. 2. Novels of Bernhard Auerbach. 3. Buddhist Literature. 4. The Troubadours. 5. Milnorne. 6. The Situation in the East and the Future of Russia. Contemporary Literature.

Lippincott's Magazine for December has: Dutch in Days Illustrated; Some Aspects of Contemporary Art; A Spanish Story-teller; The Bell-Tower of 1858, I. Modern Instances; The Great Earthquake of 1868 in Venezuela; and other articles.

Golden Hours for December is a charming number for this excellent periodical for the girls and boys.

Appleton's Journal for December has: The Americans at Work, No. 1, Illustrated; A German Town and Castle, Illustrated; Old New York; The Great French Exhibition; Ancient Houses; A Primitive City of the Middle East; The Greats—Macaulay; The Work and Workers.

Vick's Floral Magazine for December has: Farm Animals, Illustrated; Cornwall, Illustrated; Wisteria and the Lindie Hills; Weeks and the American Revolution; Oliver C. Morton; The Fig Tree; Among the Thorns; The Marvels of Insect Life; Editorial Miscellany.

The Magazine of Art for November is as usual filled with choice art, literature and with numerous and superior engravings. Published by Cassell, Petter and Galpin, London, Paris and New York.

MARRIED.

SPIVEY—GARDNER—November 13, by Rev. James M. Crews, at the residence of the bride's mother, in Lowndes county, Ala., Mr. John P. Spivey to Miss Annie A. Gardner.

DAVIS—McCAULEY—September 11, by Rev. W. C. Black, at the residence of the bride's mother, near Sulphur Springs, Miss., Mr. W. E. Davis to Miss S. J. McCauley.

HOWARD—HOLLIDAY—November 13, 1878, by Rev. W. C. Black, at the bride's residence, near Carrollton Mission, Dr. J. Howard to Mrs. E. V. Holliday.

Religious Notices.

The Louisiana Conference.

CHANGE OF TIME.

CHARLESTON, [illegible] 10, 1878.

On account of [illegible] continued prevalence of the yellow fever in the city of New Orleans and its vicinity at this date, and also the condition thereof, the place of session of the Louisiana Conference in the city of New Orleans is hereby changed from December 11, 1878, to January 8, 1879, by request of the preachers in charge of New Orleans.

D. C. KELLER, President.

Change of Time and Place of Conference.

At the request of several Presiding Elders, and with the consent of our bishops, on March the 26th, the place of holding the session of the Mississippi Conference is hereby changed. It will meet in Vicksburg, December 18.

R. PAYNE.

Secretary.

THE DISTRICT CONFERENCES.

For Jackson District, Meridian Station, to Panola, Miss., December 5th.

[illegible] preachers and delegates as prompt [illegible] on the ground with [illegible]

T. M. [illegible]

Secretary.

EPISCOPAL APPOINTMENTS.

1879.

Publisher's Department.

The representative [illegible] the Advocate [illegible]

[illegible] Co., the celebrated [illegible]

[illegible] Co., Mass., [illegible] to advertise in the paper [illegible] for the restoration of sight to those [illegible] been injured or whose sight is [illegible] by the proprietors to accomplish the purpose which they are intended. For particulars [illegible] interested should address the Company at Liberty street, New York.

R. L. ROST & CO., the [illegible] W. Wash. [illegible] the above [illegible] 123 Broadway, St. Louis, Mo., [illegible] established. The work done [illegible] by a large number of the best [illegible] employed. Our correspondent [illegible] weeks ago speaks in high [illegible] which this institution [illegible] [illegible] to the above [illegible]

J. H. CHAMBERS & CO., of [illegible], Me., advertise a new [illegible] Accordion Song Book that has been [illegible] They wish to supply [illegible] the sale and offer extra [illegible] The special attention [illegible] and reliable.

DR. E. P. LEE & CO., have [illegible] advertisement in this paper [illegible] restoration of sight to those [illegible] been injured or whose sight is [illegible] by the proprietors to accomplish the purpose which they are intended. For particulars [illegible] interested should address the Company at Liberty street, New York.

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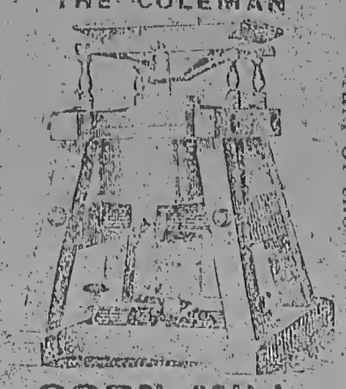

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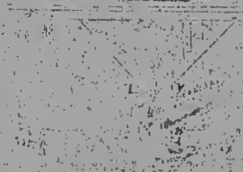

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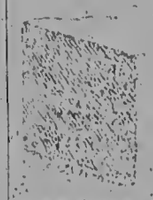

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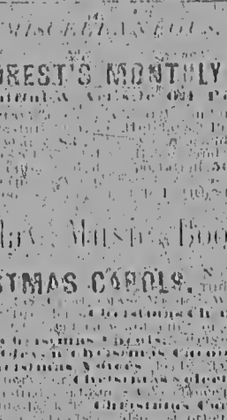

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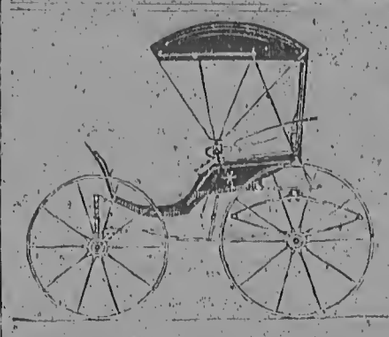

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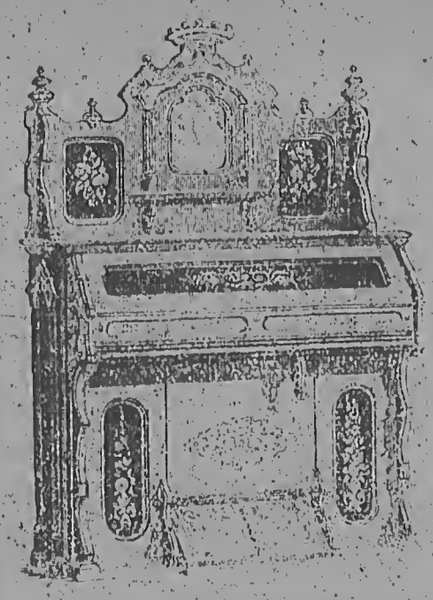

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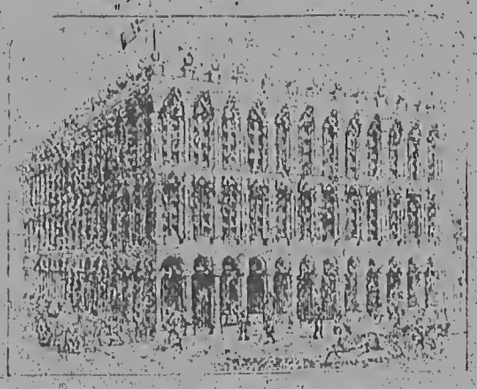

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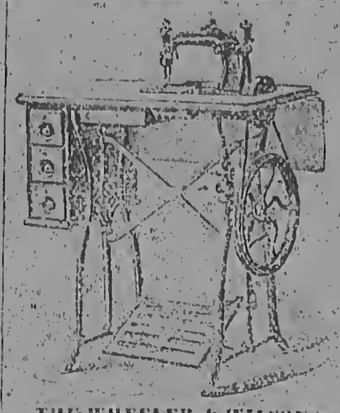

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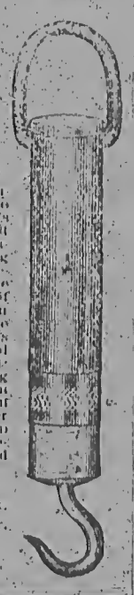

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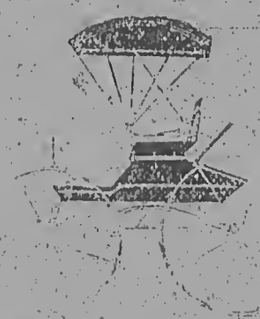

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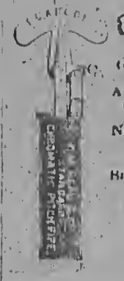

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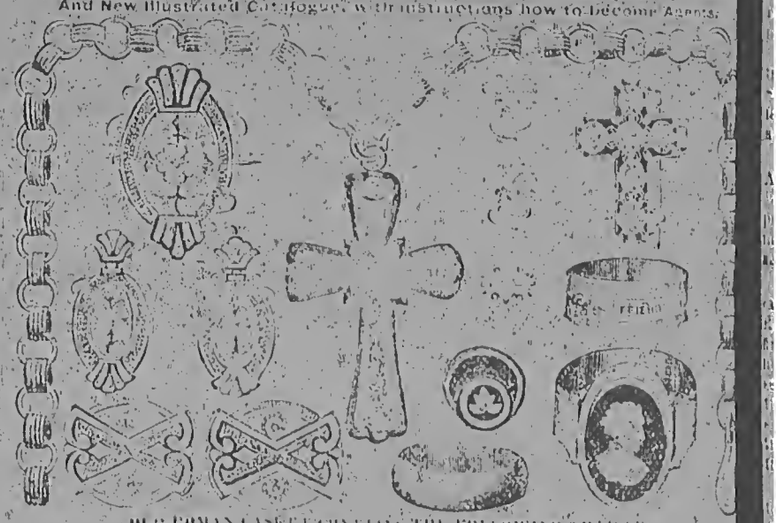

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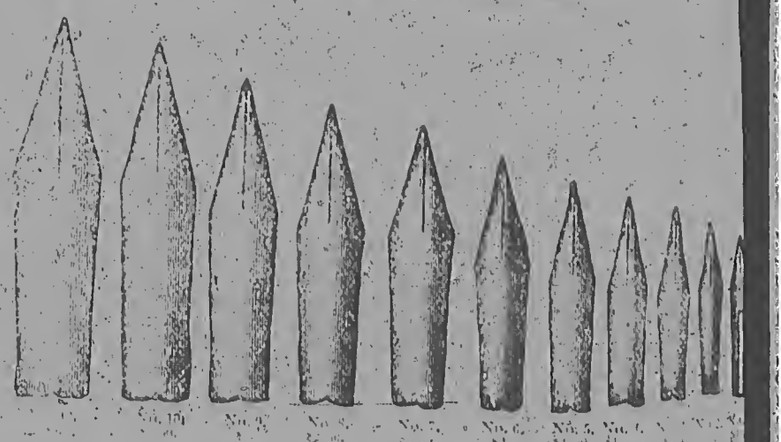

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that the Jury on Cotton Textiles, yarns, and threads, at the Paris Exposition, decreed a Gold Medal and Grand Prize to the Williamantic Linen Company for "SPOOL COTTON ESPECIALLY ADAPTED FOR USE ON SEWING MACHINES," over all the great thread manufacturers of the world, we owe it as a duty to the public and to J. & P. COATS to announce that

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and we claim for the winners of the First Prize that, as they have established in Rhode Island the largest Spool Cotton Mills in the United States, where their Spool Cotton is manufactured through every process from the raw cotton to the finished spool, AMERICA, as represented by J. & P. COATS is still AHEAD IN SPOOL COTTON.

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PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, DECEMBER 5, 1878 NO. 19.

LIFE.

BY "ARIOSO."

[illegible] appears that men can get out
[illegible] Saturday, their business about,
[illegible] whether sunshine or rain comes
And they care not for trouble, if by it they gain.

A merchant can bear a whole week of failure,
Can put by his books, or rule bogus after league,
Forgetting one matter that weigh'd on his mind;
[illegible] contract, or customers find.

[illegible] stand [illegible] stop him; he only wears up
[illegible] for [illegible] can't stop
[illegible] night good when the Sabbath comes
round.

For [illegible] must be bright that at church he is
found.

How [illegible] happens I've often like to know,
That clerks, on week days, such vigor show?
They can waltz every night of the blessed week,
And till Sunday comes round they are never sick.

Then the path and the mind their way they can
wend,
To take part in a dance or the house of a friend;
But ah me! when did they ever essay
To be present at church on a rainy Sunday?

And why does this happen? I beseech you friend,
Tell me the cause, why it is so?
Is it the Devil, having on the Sabbath a spell,
Ingenuous mind and conscience thus mollify?
Or is the fault in the man, who away from church
stays?

—Christian Observer.

NEWS OF THE WEEK.

DOMESTIC.

SAN FRANCISCO, Nov. 27.—Reports received last night from the east of Nevada were that the snow-fall had passed through the pretty severe weather was entered there.

The latest news from Virginia City is that the snow-fall at the summit in the 2,500-foot level of the Nevada tunnel averaging about thirty-one inches to the ton. The [illegible] is now considered to be [illegible].

SAN FRANCISCO, Nov. 27.—The steamer Colonel, from Hong Kong via Yokohama, has arrived. She brings the following news:

There is a serious revolt of native troops in the province of Kwang-si, and fears of its extension are entertained in consequence of pay and rations throughout the army.

PHILADELPHIA, Nov. 27.—Louis A. Godey, founder of Godey's Lady's Book, and who continued to be its publisher and proprietor until within two years, died suddenly to-day, aged 75 years.

MEMPHIS, Nov. 30.—J. C. Matthe, commissary of the Citizens' Relief Committee, in making his final statement reports that seven hundred and forty-five thousand, seven hundred and thirty-five rations were issued to sixty-eight thousand and twenty-two persons during the prevalence of yellow fever in this city.

MEMPHIS, Dec. 2.—A lot of certificates of indebtedness issued to the Barnes relief fund sold at the Cotton Exchange to-day for nine dollars and two cents per pound, realizing five hundred and ten dollars. The bonds will be shipped to New Orleans and other southern cities to be similarly disposed of.

HARTFORD, Dec. 3.—A spoon dredge found last week by Capt. Scudington of the New London sloping schooner Simmons, from Louisa Bay, where an Esquimaux gave it to him, was brought to Hartford to-day. It proves to be of solid silver and bears a shield crest. Which has been identified as Whittlesey, duty as those of the Franklin family of England. This settles the genuineness as a relic of Sir John Franklin.

NEW YORK, Dec. 3.—The bark Monrovia, with colored emigrants, sent out by the American Colonization Society to Liberia, sailed to-day. Among the passengers were J. B. Pinney President of the College of Liberia, D. W. Davis and wife, missionaries, and W. M. Davis Church, Attorney General of Liberia. The passengers took a quantity of household furniture. Before the vessel departed the last crowd of colored people assembled on deck and bade their fellow countrymen farewell.

FOREIGN.

MADRID, Nov. 28.—The minister of works has announced that a number of armed malefactors assembled in a house in Saragossa, but were arrested.

LONDON, Nov. 28.—The Times Berlin special says that the St. Petersburg correspondent of the Vienna gent-Gillent. Political Correspondence says: Russia has announced her intention of actively supporting the Ameer in the event of England occupying any points in Afghanistan from which Russia dominion in Asia might be [illegible] threatened.

MADRID, Nov. 29.—The Supreme Tribunal has condemned Moheast to death. The appeal will be carried to the Court of Cassation.

BERLIN, Nov. 29.—Under an order the Bismarck Ministry declaring that persons considered dangerous to public order may be denied the right of residing in Berlin or its suburbs, about forty conspicuous Socialists to-day received orders of expulsion, among whom are Messrs. Hasselmann and Frinzsche, Socialist deputies.

LONDON, Nov. 30.—The Daily News gets the following dated Peshawur, Friday evening: "Gen. Browne's communications to-day are unimportant. Hostile Ghazis, estimated in number four thousand, have collected below Ali Musjid. They continued struggles and thus on wood parties. The section of the pass between Jamrood and Ali Musjid [illegible] closed altogether for the present. A strongly escorted convoy failed to force its way to-day. The situation is serious, and strong measures are inevitable.

COPENHAGEN Nov. 30.—The marriage of Princess Thyria, of Denmark, with the Duke of Cumberland, will be solemnized on the 21st or 22d of December.

LONDON, Dec. 2.—A dispatch from Calcutta to the Times says: The trouble in Khyber Pass was greatly exaggerated. A single officer—Lord William Beresford—rode the entire length of Khyber Pass without being molested.

Gen. Browne's force will probably winter at Dakka, unless some movement on the part of the Afghans provokes a further advance.

Gen. Biddulph will probably remain at Pesheen, but if he shall determine to proceed to Candahar, that place will probably be found to be undefended. Gen. Robert's advance on the Pelwar Pass may encounter resistance, but the Pass will probably be found to be easily overcome. No important fighting is expected anywhere this year.

LAHORE, Dec 3.—It is reported at the headquarters here that a battle was in progress all day yesterday between Robert's command and the Afghans in Pelwar Pass.

The Afghan Governor of Candahar is removing his family to Cabul.

Ameer Sheer Ali has levied two lacs of rupees on Candahar.

CONSTANTINOPLE, Dec. 2.—Suleiman Pasha has been degraded and sentenced to imprisonment in a fortress for his conduct during the war.

The Russians have evacuated various places in the neighborhood of Demotika.

CONSTANTINOPLE, Dec. 3.—Rashid Pasha and Circassians defeated the Bulgarian insurgents on the Mesta district, Macedonia, and burned twenty more villages. Only one Turkish [illegible] escaped.

President's Message.

Congress assembled on Monday, December 2. The President's message is a lengthy document. With reference to financial legislation the President says:

In the present financial condition of the country, I am persuaded that the welfare of the legitimate business and industry of every description will be best promoted by abstaining from all attempts to make radical changes in the existing financial legislation. Let it be understood that during the coming year the business of the country will be undisturbed by governmental interference with the laws affecting it, and we may confidently expect that resumption of specie payments which will take place at the appointed time will be successfully and easily maintained, and that it will be followed by a healthful and enduring revival of business prosperity.

Let the healing influences of time, the talented energies of our people, and the boundless resources of our country, have a fair opportunity, and relief from present difficulties will surely follow.

The message refers to the yellow fever and the recent elections:

YELLOW FEVER.

The enjoyment of health by our people generally has, however, been interrupted, during the past season, by the prevalence of a fatal pestilence—the yellow fever—in some portions of the Southern States, creating an emergency which called for prompt and extraordinary measures of relief. The disease appeared as an epidemic in New Orleans, and at other places on the lower Mississippi, soon after midsummer. It was rapidly spread by fugitives from the infected cities and towns, and did not disappear until early in November. The States of Louisiana, Mississippi and Tennessee have suffered severely. Almost one hundred thousand cases are believed to have occurred, of which about twenty thousand, according to intelligent estimates, proved fatal. It is impossible to estimate with any approach to accuracy the loss to the country occasioned by this epidemic. It is to be reckoned by the hundred millions of dollars. The suffering and destitution that resulted excited the deepest sympathy in all parts of the Union. Physicians and nurses hastened from every quarter to the assistance of the afflicted communities. Voluntary contributions of money and supplies, in every needed form, were speedily and generously furnished. The government was able to respond in some measure to the call for help, by providing tents, medicines and food for the sick and destitute, the requisite directions for the purpose being given in the confident expectation that this action of the Executive would receive the sanction of Congress. About eighteen hundred tents, and rations to the value of about twenty-five thousand dollars, were sent to cities and towns which applied for them, full details of which will be furnished to Congress by the proper department.

The fearful spread of this pestilence has awakened a very general public sentiment in favor of a national sanitary administration, which shall not only control quarantine, but have the sanitary supervision of internal commerce in times of epidemics, and shall, in advisory relation to the State and municipal health authorities, with power to deal with whatever endangers public health, and which the municipal and State authorities are unable to regulate. The national quarantine act, approved April 29, 1878, which was passed too late in the last session of Congress, to provide the means for carrying it into practical operation during the past season, is a step in the direction here indicated. In view of the necessity for most effective measures, by quarantine and otherwise, for the protection of our seaports and country generally from this and other epidemics, it is recommended that Congress give to the whole subject early and careful consideration.

PACIFICATION.—THE RECENT ELECTIONS.

Permanent pacification of the country by complete protection of all citizens, in every civil and political right, continues to be of paramount interest with the great body of our people. Every step in this direction is welcomed with public approval, and every interruption of the steady and uniform progress to the desired consummation awakens general uneasiness and widespread condemnation.

The recent congressional elections have furnished a direct and trustworthy test of the advance thus far made in the practical establishment of the right of suffrage, secured by the constitution to the liberated race in the Southern States. All disturbing influences, real or imaginary, have been removed from all of these States.

The three constitutional amendments, which conferred freedom and equality of civil and political rights upon the colored people of the South, were accepted by the conquered as an axiom of the [illegible] of good citizens who maintained the authority of the National Government and the integrity and perpetuity of the Union at such cost of treasure and blood as a wise and necessary embodiment in the organic law of the fortunes of the war.

The people of the former slave-holding States accepted these results, and gave, in every practicable form, assurances that the fourteenth, fourteenth and fifteenth amendments, and the laws passed in pursuance thereof, should, in good faith, be enforced rightly and impartially, in letter and spirit, to the end that the humblest citizen, without distinction of race or color, should, under them, receive full and equal protection in person and property, and in political rights and privileges. Rejecting counsels and influences which sought to make radical changes in the existing fundamental legislation, they have constantly manifested a steadfast purpose to secure the benefits of the new system to all who were entitled to its protection.

It will be for the Congress, for which these elections were held, to make such examinations into their conduct as may be appropriate to determine the validity of the claims of members to their seats. In the meanwhile it becomes the duty of the Executive and Judicial Departments of the Government, each in its province, to inquire into and punish violations of the laws of the United States which have occurred. I can but repeat what I said in this connection in my last message: that whatever authority rests with me to this end I shall not hesitate to put forth, and I am unwilling to forego a renewed appeal to the legislatures, the courts, the executive authorities, and the people of the States where these wrongs have been perpetrated, to give their assistance toward bringing to justice the offenders, and preventing a repetition of the crimes. No means within my power will be spared to obtain a full and fair investigation of the alleged crimes, and to secure the conviction and just punishment of the guilty.

CONNECTION.—*Dear Bro. Parker:* In the publication of my short notice of Centenary College, at Summerfield, Ala., contained in your paper of the twenty-first of November, you omit the fourth item of merits enumerated, which is as follows: "The educational facilities of the school in all the departments, are of the highest order."

LEVI W. REEVES.

BRYAN, Ala., Nov. 27, '78.

Note.—We published the communication as written—Editor.

Sowing and Reaping.

The apostle to the Gallatians sets forth a law of sequence, which is universal and invariable. It is a law of development, but not a law of evolution; it is a law of progress, but not a law of departure from original quality or essence. It is the conclusion of an argument against ritualism, whereby men hoped to become spiritualized. The ritualist was and is the religious evolutionist, who is ever trying to demonstrate that virtues have grown out of ritual, and holiness can be manufactured out of forms and ceremonies. The scientific evolutionist ridicules the ritualist, yet he is trying to demonstrate scientifically the very same thing, viz.: That all life and intelligence and morality have evolved from the monad, and the monad from the moleculæ. The scientist has reaped his conclusion legitimately from the sowing, and believes that life and intelligence again involve themselves into the moleculæ. Paul warns the ritualist that his doctrines will finally lead him back to the same conclusion. "For whatsoever a man soweth that shall he also reap."

The same has been exemplified again and again in those who cling to a religion of Nature. Though at first the august dome seemed regular in all her movements, yet soon she was discovered to be whimsical in many particulars. Furthermore, it soon became evident that her sowing had no moral higher than expediency, and expediency was not sufficiently enshrined to any fixed race to enlighten conscience. So that Paul well describes the downward gradation of the worshipers of Nature who "becoming vain in their imaginations, and their foolish heart was darkened. Professing to be wise, they became fools, and changed the glory of the incorruptible God into an image made like unto corruptible man, and to birds, and to four-footed beasts, and to creeping things." What worshiper of Nature does not become either a pantheist, a deist or an atheist? Sowing and reaping follow here as truly as elsewhere.

Rationalism fares no better. Starting with certain propositions assumed as axiomatic, rationalists profess rigidly to adhere to rule in order to overthrow all authority. Gradually they diverge from a straight line, and end either in transcendentalism, nihilism, idealism or materialism. The God manufactured out of their postulates vanishes like the mists that shun over hills, or hides himself in the ashes of their sacrificial fires. Whatsoever a man sows in the dominions of reason, that he also reaps.

Not less, but more striking, is this truth in the domain of the appetites, passions and virtues, or vices. No man can form an appetite for anything without that appetite coming back with a demand for indulgence. No passion once admitted to the breast but seeks to grow there; no virtuous sentiment, no vicious motive, but claims the heart that once entertained it, as a field to grow and develop. This is a fact too well known to be denied by any, and therefore needs no argument to enforce its truth. All alike agree here that whatsoever a man sows that shall he reap.

But there is another idea beneath the surface in Paul's words, viz.: Evil and good, and even things indifferent, are of an imperishable nature, so far as concerns their reproductive quality. Matter is indestructible; so, too, are the things which man frequently treats as temporary. There is no doubt as to what is going to grow from the sowing, nor is there any doubt of its growing. Propagation is certain. The carnal and the sensual propagate as well as their opposites. None need think that these appetites and passions indulged will die with the indulgence. An event unheard and non-consentive does not transpire in the heart or life of man.

Nor need man fear that he shall sow for another to reap—*he* is to reap his own sowing. Personal identity is no more certain than personal responsibility and personal right. Man cannot be defrauded of one without being robbed of the others. They co-exist; as mysterious and as indissoluble as that of the God-head, and whatever be the vicissitudes to which his life is ordained, they are guarded by all the laws of his triune being corporeal, mental and spiritual. Go where he will, do what he may, either here or in the future, find himself transported into the identity, property or responsibility of no other.

Notwithstanding the multiplicating character of all sowings, some will be sown but from the pit of hell and may spring. No one ever indulged one appetite, passion or vice, without several springing from it. Gluttony is seldom seen without indolence, and indolence seldom comes without insensibility to delicacy. Intemperance gives almost necessitates lying and hypocrisy, while there is hardly a vice or a crime in the catalogue that may not be found in its company. Avarice begets fraud, treachery, oppression and violence. So the virtues multiply. If it is difficult for a man to cultivate one vice without having several, so is it hardly possible for him to cherish one virtue alone.

"What soever a man soweth, that shall he also reap." Many in the world without money are sowing smiles. They shall reap smiles. Some sow bright eyes here and there through tears. They shall reap bright eyes hereafter. Some [illegible] in the homes of sorrow and the hovels of poverty. They shall reap thankful hearts to home of joy and mansions of wealth. They may sow handfuls, but they shall reap armfuls. They may sow in the sere and yellow leaf, but they shall reap when [illegible] illuminate the sky and deck with lavish [illegible]. They may sow when [illegible] but they shall reap when day lingers with sloping birds and fragrance of eve. Happy they who sow in deeds of kindness and love. Happy they who are not afraid to trust the best seed in the [illegible]. Happy they who are not afraid to entrust that best seed to the best soil prepared in the best way, under the best seasons, by the best means. The only unhappy reapers will be they who glean up the [illegible] seed, and planted the good ground, and used the good means and reasons sowing tares.

T. A. S. A.

Appointments of the North Texas Conference.

JEFFERSON DISTRICT—*L. B. Ellis, P. E.* Jefferson station, S. H. Negley; Scott Lakes circuit, D. W. Efler; Atlanta circuit, [illegible] Green; Queen City circuit, J. Cook Smith; Kelleyville circuit, J. W. Hull; Dangerfield circuit, R. G. Sewell; Mt. Pleasant circuit, J. G. Walker; Cuthbert circuit, L. N. Crutchfield; Boston circuit, W. W. Horner; Texarkana mission, David F. Fuller.

PARIS DISTRICT—*John H. McLean, P. E.* Paris station, A. C. Alexander; Paris circuit, R. G. Riley; Honey Grove circuit, J. B. Hardin; Bonham City circuit, L. C. Weaver; Ladonia circuit, W. F. Bigger; Commerce circuit, N. A. Kenyon; Russon Prairie circuit, Charles E. Lemly; Robinsville circuit, J. H. Shaw; A. L. McDougal; Wavland circuit, L. F. Palmer; Clarksville circuit, H. J. McGee; Honey Grove High School, J. W. Piner.

SULPHUR SPRINGS DISTRICT—*R. Lane, P. E.* Sulphur Springs station, M. C. Blackburn—[illegible] J. M. [illegible]; Sulphur Springs circuit, J. F. Sherwood; Greenville circuit, P. C. Archer; White Rock circuit, J. H. White—W. K. Duff; Lone Oak circuit, S. J. Hawkins; Winsborough circuit, S. W. Jones; Pittsburgh circuit, D. P. Haggard; Quitman circuit, A. G. Mayer; Gilmer circuit, E. S. Boyd; Sulphur mission, M. D. Williford.

TERRELL DISTRICT—*R. M. Bowers, P. E.* Terrell station, W. F. Easterling; Wills Point, L. P. Lively; Kaufman circuit, D. P. Thomas; Elliott circuit, M. C. Simpson; Forney ville circuit, A. H. Brewer; Pleasant Grove circuit, J. L. Angel; Rockwall circuit, James McDougall; Forney mission, Edgar S. Williams; Seyene circuit, W. C. Young; Trinity circuit, C. B. Hodger; Bible agent, Z. Parker.

DALLAS DIST.—*W. H. Hughes, P. E.* Dallas station, H. A. Howard; Floyd Street, Thomas R. Pierce; Bethel circuit, George S. Hatchwood; Grapevine circuit, L. M. White; Plano circuit, W. S. May; Van Alstyne and McKinney, W. H. Stead; Honey Creek circuit, H. H. Sullivan; Grapevine Springs mission, Elias Robertson; Corinth and Coppell, M. H. Calhim—S. Armstrong.

SHERMAN DISTRICT—*J. M. Rutledge, P. E.* Sherman station, H. H. Reed; Sherman circuit, Charles W. Walker; Denison circuit, F. A. Risser; Whitesboro circuit, Isaac S. Ashmore; Dexter circuit, J. R. Crowder; Pilot Point station, Thomas M. Smith; Collinsville circuit, John W. Clark; Bonham station, H. W. Cottingham; Bonham circuit, S. B. Rush; Savoy circuit, W. E. Cook; Pond Grove circuit, H. P. Hayes; Bible agent, W. C. Hasell.

GAINESVILLE DISTRICT—*H. H. Moss, P. E.* Gainesville station, L. P. Smith—J. B. Smith; Gainesville circuit, W. M. Robbins; Mayesville circuit, W. W. Bridwell; Denton station, J. D. Whitehead; Denton circuit, Jas. W. Lesley; Decatur circuit, R. N. Brown; Montague circuit, S. Churchfield; Henrietta and Prospect mission, W. R. Manning; West Fork mission, J. M. [illegible]; [illegible] circuit, J. Sherrill; Boston circuit, M. [illegible].

TRANSFERRED—D. M. Proctor, Southwest Missouri Conference; H. M. Reid, East Texas Conference; J. C. Worthington, North Georgia Conference.

SUPERANNUATED—J. W. F. McKenzie, Clarksville; W. W. Redwell, White Rock; D. J. Cook, Sulphur Springs; J. W. Fields, Forney; A. R. Parkhill, P. Cooper; J. B. Polk, A. Cannon; L. N. Cocke, J. M. Stephenson, Texas.

Old Debts.

Preaching to the collegians for the superannuated preacher, and the widows and orphans. Dr. John, Editor of the Texas Christian Advocate, says:

"Centenary collection, $12. The frequency of this item in the reports of preachers is significant. It is [illegible] that it is a compromise with the poor or a persecution. For some can be [illegible] to make an appeal to his people in behalf of this [illegible] cause without [illegible] out of his own pocket to cover his delinquency. (I hope [illegible] the spring, [illegible] to exercise a little faith for [illegible] up his collection, the widows and orphans and [illegible] the consolation he provided in the [illegible]. In visiting [illegible] we have become [illegible] superannuated. Now and then we [illegible] of one of them that owes a small [illegible] story of pride [illegible] some preacher's widow be [illegible] told about our church [illegible] holding more keenly alive [illegible] than that [illegible] upon the preacher. There is another consideration. There is [illegible] in every Conference who are approaching that door where the appointing power will say: 'Stand aside. Your work is done. We have no place for you among the efficient men of the [illegible].' Some of us are fast nearing that boundary which will place us among those who are willing to work anywhere on the church has no longer need of your labor. We had better be [illegible] the church to take care of these worn out veterans before we find a place among them.

We should be [illegible] to urge that "other consideration." The reasons are [illegible] without it. But it is an humiliating truth, we fear, that there are men in the ministry who need to be moved by just such selfish motives. It ought to be regarded as a privilege to plead for the Conference claimants, and people who have hearts and consciences will be grateful for the opportunity of contributing. We do not understand how any preacher can fail to present the subject to his congregations. It is [illegible] to us that there is occasion to call attention to the matter. But still there is occasion.

Something New!

A WANT SUPPLIED.

We are glad to announce that a complete and simple Quarterly Conference Record Book has been prepared by a layman of our church, who has had a long experience as a Quarterly Conference secretary. The copy was examined and approved by the book agents and editor, and by preachers and laymen noted for their systematic views and methods. It is complete for a period of four years, or until the next session of the General Conference, when some alteration may be made in the formula of questions. Convenient blanks are provided for the official roll, for the minutes, and all necessary statistical information, and a supplement of four ruled pages is inserted after the minutes of each session, upon which may be recorded pastors and trustees reports, and memoirs of deceased local preachers and all ministers. The record also contains a page of Episcopal decisions upon Quarterly Conference questions, and two pages of forms of official papers, extracted from the Manual of the Discipline by the book editor. This book will be a great help to presiding elders and Quarterly Conference secretaries, and if generally adopted will insure to the church the benefit of uniform and correct records.

Just such a book has always been needed, and considering its simple and easy methods, it is surprising that one has never been furnished before.

The copyright has been donated to the Publishing House, with the hope that this record book will reach every part of our connection.

In every presiding elder send for a copy, and there will be no trouble in [illegible]. There is scarcely a Quarterly Conference secretary in our church, but that would cheerfully pay for it himself for the saving of time and labor in keeping the records. Price $1, postage extra. Send orders to

J. B. McFERRIN, Agent.

The Christian Advocate.

THURSDAY, DECEMBER 5, 1878.

I WAIT FOR THE LORD.

BY THE REV. JOSIAH BARKER, A. M.

"My soul waiteth for the Lord more than they that watch for the morning. I say, more than they that watch for the morning."—PSALM CXXX. 6.

"Who watch for the morning"
Be proud, festive maid, who to-night they hush and shout,
As the wine and the song are the theme about;
While the music rolls in like waves to the shore,
And the flattering feet beat time on the floor.
Not these—
They care not how far is the coming night,
While the senses swim and the skies is bright.

Who wait for the morning?
The sentinel guard to whom is trust the fate
When the host lies low but the blood is hale and
And the courage flags and the strength for the fight
And the end of the day is more than the midnight.
He waits—

And bright as the sun of life's meridian day,
With a cloudless mind, and a heart at ease,
Who wait for the morning?
The tempest-tossed seaman, borne away on a spar,
When the night is dark, and the land is afar;
And the wreck and the jungle are still on the wave,
Which the storm-king welcomed with a shout as he passed.
He waits—

And the ruling comes like a sail in sight—
His fears depart with the coming light.

Who watch for the morning?
The poor bedden, sick in life's darker hour,
The watchers are sleeping or wearied and gone;
Her lips are parched, and her eye has grown dim,
And she cries in vain for the cool of grass.
She waits—

How far the night-fire has gray drawn its wing,
As he throws it up over the morning stars.

These watch for the morning—

So, God of my fathers, I'm waiting for Thee,
With a prayerful eye, and a bridled knee;
And my soul cries out with its load oppressed,
And seeks in thy word alone for its rest.
The harp cannot please me, its power is lost;
Sad are the tones that once thrilled me the most;
For the fire is true that once swept the wires
I mourn like the doves—I sigh like the wings
The daughters of Judah weep while they sing
To songs that float from the wreck of my ark.
Yet bright through the gloom, I descry my cold heart—
Storm-baffled birds fly back on their nest,
Patiently wait—I will not complain;
I know the sad heart-sick ne'er sought Thee in vain
There is mercy at the throne—Then, last spoken
the word—
And still my soul mounts up to its Lord.
Abba, my Father, Thy house is my home,
The shadows flee fast, the morning has come
Lone through the valley, a hand presses mine—
Keeps the void—for that hand—lo! I pine—
I'm sinking—I'm mount ng upward I see—
The morning—the morning, my home in the skies

TUSCUMBIA, ALABAMA, Oct 30, '78.

In the Midst of the Sea, Tossed With Waves.

While the disciples, in a fishing-smack, are in the midst of the sea tossed with waves and in apparent danger, let us learn a few lessons which their adventure aptly teaches. I learn that though they were in a storm they were safe. I say this not because I know the school, but because Christ sent them there. He that held the winds held them. The darkness of the night, the strength and fury of the winds and waves, the smallness of the boat, none of these things ought to have moved them. Had he not sent them "unto the other side?" The bottom was not the other side surely, and yet they were afraid. How often amid the storms have we supposed we were sinking! We are sailing yet. The path of duty is a path of safety and always. If Christ put you in the boat, depend upon it, he will see you safe on the other shore. His boats never founder. The beaches of the world have been covered with hulks, and the shattered carcasses of those who attempted to navigate Life's treacherous sea alone; but never yet has any wave of sorrow or woe cast ashore a manned, ballasted Christian corpse. Heaven's waves wash upward, and what has seemed a wreck here has been glorious discharge in the harbor of heaven. Don't you feel it fellow-voyager? Aye, as though we were now wrapped to the bosom of God.

I learn also that storms and darkness enter largely in all of our lives. Christian biographies are not made up of sunbeams. The saintliest of men have been the most storm-tossed. Storms for Christ in the wilderness, in the Holy City, in Gethsemane, on Calvary. Just one streak of light falling upon a life spent between a midnight and a cross. Storms for Christians in the workshop, in the home, in the world. Sickness, sorrow, bereavement, our constant companions. The pathway of the years paved with the graves of our loved ones. The stillness of the night filled with our groaning. Our first knowledge of practical experience a wail of woe, and its ending a heart-broken "Thank God, to soothe and sustain us we have the blessed knowledge that we are sailing to the other shore. The night will not be long, the storm cease, will be with us, and as the glorious morning breaks, it will find us safe amid the splendors of the home beyond.

I also learn that this adventure was sacramental. Christ had many means of inculcating lessons. Perhaps that James recommended "Pure religion, and undefiled before God and the Father." It is often the case when a contemplated feast is spoken of, an extensive survey is taken, or a great work be accomplished, like that of Eads at the mouth of the Mississippi, that the country will be greatly benefitted. Religion, however, which has accomplished more for our country and the world at large than anything else, is rarely ever spoken of in that light. A religion that changes the heart of a man, that makes the dishonest man honest, the vicious virtuous, the swearer a praying man, the profligate economical, and the drunkard a sober man, is certainly beneficial to any country.

The Christian religion presents the evidence of its divine origin in the spirit which it breathes, in the vast field which it embraces, in the glorious end to which it points, in the good it has accomplished, and in the hope it inspires in the breast of man. "Peace and good will" was the first message it proclaimed, happiness and eternal safety the legacy it bequeathed to the world. While it exhibits the arm of Divine vengeance to alarm the man of daring impenitence; it imparts confidence and fortitude to the trembling, helpless, penitent sinner, and throws open for him the bosom of a God "ready to pardon."

In the religion of pure and undefiled we discover nothing of that inefficient theory which slumbers over speculations of improvement, and coldly suggests plans of reformation. In it we find a living system of active, laborious effort, carried on by the necessity of its constitution to the promotion of good, and the diffusion of happiness drawing mercy down to the earth, and raising man up to heaven. In its Divine Founder we are not called upon to contemplate the cold, supercilious philosopher, absorbed in the dream of fancied superiority, pointing the finger of scorn at ignorance and looking down with contempt on the wretch, etc.; He will not labor to remove. In Him we recognize the compassionate friend of man, stretching forth His hand to the relief of our misery, laboring with indefatigable perseverance in the removal of our ignorance, having no other interest but the good of man and the glory of God. While on earth He was "faithful in things pertaining to God and to make reconciliation for the sins of the people." He was found devoting Himself to a life of sorrow, and a death of dishonor, that He might spread throughout the world the glory of the one, and lay an imperishing foundation for the welfare of the other.

It is a truth resting on the mind of man, and supported by the strongest evidence of his history, that whatever can restrain the lawless passions of man, and counteract his inordinate propensities, is the donor of human happiness, the source of human improvement, and an incalculable benefit to any country. Now, no power but the controlling power of religion can overcome the violence of human depravity, no force but the force of the gospel, when impelled by the Holy Ghost, can save man from his infernal and sometimes raging passions. To what other hope can we look? Is it to the law? The law has forbidden the commission of crimes, stern, inexorable justice has punished the criminal, but the criminal urged on by ungovernable passions has despised the law, and laughed to scorn human justice. For how many ages has the penalty of the law been inflicted upon its violators? Yet it has scarcely thinned the number of the guilty. The man of violence is still uplifted; but the rabble still infests society, the voice of blasphemy is still heard, and the degraded human body still slumbers in the death of intoxication. There are evils which the law, unsupported by religion, have not been able to remove. The dread of the law may occasionally restrain man from the public perpetration of crimes, but it cannot raise in his bosom the love or any virtue. It may force man to screen his enormities under the veil of hypocrisy, but in doing so it kills every noble principle in his heart, and sinks him to the lowest depth of moral humiliation.

When we trace the cheerless condition of man in those portions of the world where pure and undefiled religion has not found a resting-place, we find the earth covered by countless hoards of savages, unsocial and hostile, without God, without hope, without humanity, and without any of the sciences or arts; or if they have any religion it consists in homage paid to blocks and stones of their own workmanship. Passing from this humiliating view of our species, and directing our attention to those regions where the light of Christianity has dawned upon man, we see him softened, humanized, enlightened; and lest any doubt should exist respecting the cause of his improvement, we discover social happiness and national prosperity growing with the growth of religion, and declining with its fall. Can then the diffusion of such a religion as this, throughout the length and breadth of our country, or its extension to the remotest parts of the earth, be looked upon with indifference, even by men destitute of its enlightenment?

In the accumulation of the wealth of this world men are generally selfish; but not so with religion—the more a man has the more he wants others to have, that they with him may abound in every good word and work. In Christ's sermon on the mount he said: "First seek the kingdom of God and His righteousness, and all these things shall be added unto you;" and in the things that shall be added we may include peace, harmony, commercial confidence, and consequently national prosperity. What is it then that the Christian cannot claim or hope for? Our departed Bishop Bascom knew by experience what he was writing when he penned the following beautiful extract: "Christians! what has goodness denied you? Does the field contain a flower, or the heavens a star, they are yours—all that blooms below or shines above. It was for you He studded the heavens with their starry isles, damasked the clouds with their glowing crimson, and gave to earth its beauty and attraction! The Infinite mind felt sympathy with the joy not less than the sorrow of man, and it was for him—for us inhabiting earth and beholding heaven—that He spread out the wonders and glories of nature, gorgeous, varied and ample, whether glittering with light or gay with mantling verdure. And these blessings in the whole range of their comprehension extend, by charter and tender, to the world at large, embracing its entire burden of families and nations." And to those possessed of "religion pure and undefiled" especially. May our prayer then be

"O may thy sower's seed,
And fruit with every hour shall be,
Throughout the world Thy kingdom spread,
Thine everlasting truth be clear."

W. SPILLMAN.

LEXINGTON, MISS., November 1, '78.

From the Work.

I am just finishing up the third round on Spring Hill Circuit. This work lies in Marengo county, Ala., and is made up of four small villages, Dayton, Spring Hill, Anderson and Linden, the county-seat of Marengo, with one or two sub-appointments, where we preach in the afternoon of Sundays.

We have held protracted services at all the appointments except one, beginning all in twenty-seven days, the fifth Sunday and the intervening days of less revival.

The meeting at Dayton was a good success, the best known at that place by years past, so say the brethren. The whole town was more or less stirred upon the subject of religion. The infidels, several of the leading citizens becoming seekers of salvation, and two have joined the church, one the Baptist and one the Methodist. The camp was usually crowded with anxious penitents, and some scenes deeply affecting, such as parent and child kneeling side by side, pleading for mercy, the one for the other, several times occurred.

A number were converted at this meeting, and seventeen joined the church. Yet the assistance rendered in the above meetings by Brothers W. A. Rice of Selma, and E. W. Solomon of Uniontown, who preached in demonstration of the Spirit and of power, and the Word of the Lord had free course, and was glorified in the salvation of sinners and in the upbuilding of the church. For the above results we are to admit and give praise.

Owing to short crops and the low price of cotton our finances, I fear, will run very low. Stewards are beginning to feel the almost impossibility of putting off collections till the end of the year, finding themselves at the fourth Quarterly Conference and behind with their preacher's salary.

The pastor has gone, perhaps, oftentimes with a heavy heart to his appointments, and into his pulpit, knowing that his wife and loved ones at home were not provided for as they should have been.

We everywhere encounter the cry of hard times, hard times, and we often listen to eloquent lectures from the pulpit on retrenchment and economy. But I have generally observed that retrenchment usually strikes at religion and the church first. It is so easy to stop the Advocate, to buy no religious books, to do nothing for the poor, and to trim the faithful pastor's salary down one-third, one-fourth, one-half, till he is reduced almost to starvation.

But I have observed no retrenchment on self-indulgences, none on the superfluities of life, none on the vain pomp and glory of the world. I have noticed none grieving even a little self-denial, in order to be able to administer to the wants of their pastor, or to the necessities of the saints.

The people of this section have escaped the awful scourge of yellow fever; the country was never more bountifully supplied with all the necessaries of life; they are improving their dwellings, their plantations, their stock, buying new farms, and doubtless slowly increasing in substantial wealth; but I fear no improvement in church finances, and none in the support of the ministry. Instead of rising into a higher, nobler liberality, they are sinking deeper and deeper into the very spirit of that selfishness which will finally drown men's souls in perdition forever.

O, when will professing Christian people learn not to muzzle the ox which treadeth out the corn, that they who preach the gospel must live off the gospel, and that it is more blessed to give than to receive.

G. HAWKINS.

DAYTON, ALA., Nov. 28, 1878.

Rocky Springs, Mississippi.

The yellow fever has not been all round us without hurting us. There have been about one hundred and eighty cases in this neighborhood and forty-three deaths, thirty of these were whites, and among them some of our best citizens. Our church has lost ten members, two of them preachers, viz: H. A. J. Parker, Superannuate, and J. J. Harper, L. P., their wives are also among the dead.

All the interests of the church are much affected by the epidemic and none but the All-wise God can see how it is all for our good and His glory.

J. W. SANDELL.

ROCKY SPRINGS, Nov. 1, 1878.

East Feliciana Circuit, Mississippi Conference.

I am glad to be able to state there is a considerable increase of spirituality among the old members of the church; about sixty accessions and at least seventy conversions. At one church, Olive Branch, we have had a most gracious outpouring of God's spirit, result, some forty conversions and forty-five accessions. Brothers Ikir Wall of Clinton and J. W. Chambers of Baton Rouge rendered very efficient service. There are at least eleven men and boys [illegible] in that church who will now act as leaders in a prayer meeting when called upon, of which they have two every week. I believe. The people seem to like their pastor very much and would be glad if he could be sent back to them another year.

N. B. NORWICH.

November 19, 1878.

Circuit Prayer-Meetings.

The idea of organizing a prayer-meeting, which should be called a "circuit prayer-meeting," was given to me by a brother in the month of April, of this year, and I immediately began the organization. And we now have within the bounds of the East Baton Rouge circuit a prayer-meeting at which the members of the churches adjacent to the one at which the meeting is to be held attend, and where the Lord is present to bless their labors. I find them a great help to me on the circuit, for while I am on one part of the circuit the brethren are at another point, all engaged in the same good work. In regard to the great amount of territory embraced in the circuit, it is almost impossible to have a prayer-meeting at all the churches in the month. So we selected four churches, and have these prayer-meetings on two Sabbaths in the month. As to the manner of conducting them, the preacher in charge appoints those who will go to conduct the service; generally it is best to appoint two. The leader opens the meeting in the usual way of opening prayer-meetings, using his judgment in the mode of procedure. Short lessons, short hymns, short prayers and short addresses are recommended. It was my pleasure to attend one of these prayer-meetings, and took my part in it, and I must say, it was a feast of fat things to my soul.

I offer these thoughts hastily penned for the benefit of myself and others in the ministry, as well as for the benefit of the laity. I find that this is one means of bringing out the latent talent of the laymen, and of building up the cause of Christ.

ROBERT T. DAVIS.

EAST BATON ROUGE CIRCUIT, Nov. 4, 1878.

A Curious Study.

It is a curious study to see how many of the men who stand right in the professions, in political life and in general society, have never been trained in the university. They may not always be self-made men, but they have somehow obtained essentially the same results by that social attrition and keen common sense which makes a well-bred man a great leader, and make a man who steps out from the ranks to make good in part what he must always feel to be defects more or less in his training. The truth is that our ideas of culture need to be broader than the university, which, in fact, is only the stepping stone to something else. The close contact with men, the ambitious spirit which is infused into American youths as a part of their social environment, the idea of making one's way to something more than he was born to, is quite as powerful an incentive to general culture as the college, and, while it will never do to say that learning can be dispensed with, it is a constant surprise to find how abundantly quick-witted men make up for its loss in the actual work of life. It is the peculiar experience of American society that its leaders come from all the walks of life, and not more from one quarters or circle than from another. We are all here to possible great move, if the conditions are favorable by which we march out from boyhood. If in one generation a family steps into the first rank, it is by no means certain that it will retain its position in the second and third. Everything is shifting. And a cast of atoms with us practically goes for nothing.—Boston Advertiser.

CHILDREN CAN SERVE CHRIST.

The boy that carried the five loaves and the two fishes was of some service to the benevolent and wonder-working Saviour. A little boy once said to his mother, "I should like to have lived in the time of my Saviour, that I might have done something for him." His mother smiled and said, "What could a child of your years have done for him to prove your good-will?" The little boy thought a moment, and then said, "I would have run everywhere doing his errands." Now, this boy could still serve Christ, by giving his little savings to train boys to print and circulate Bibles and Testaments. The Lord Jesus could still see him do it, and still remember it, did for heathen boys and girls.—*Bible Advocate.*

OBITUARIES.

Correspondents, please write names of very distinctly. We follow copy on proper and immediately. Give only points of gen[illegible] terest, such as will help the living. De[illegible] funeral services, and such phrases as "[illegible] their loss," etc., are not editorial. Verses original or select, not admissible in this ment. Give the locality distinctly and in the case of infants only a simple announce the death, with names and dates, will be [illegible] lished.

☞ All obituaries received are published as convenient. If after a reasonable time such communication has not appeared, it may be safely inferred of a complaint.

JOHN SAMUEL [illegible] son of [illegible] Athey, was born [illegible] 1878, in Floyd La. [illegible] child the sunshine of his home, the [illegible] his parents, and a source of [illegible] not, for God like [illegible] arms, and bore us in the [illegible] above.

SUE TINKER HARRIS, [illegible] Harrison, and the wife of [illegible] South, died after a [illegible] in Butler, Alabama, [illegible] four years, four months [illegible] The deceased was [illegible] moved in early life with [illegible] where she lived [illegible] About two months [illegible] Burning in her breast [illegible] it had been her [illegible] but find relief in [illegible] hold would Jesus [illegible] church she took [illegible] at her quiet home.

About three days before [illegible] was instructed to select [illegible] her and which could [illegible] She called all who were [illegible] and whispered to them [illegible] solution. One [illegible] source of much suffering [illegible] absence of the child [illegible] found it ready to part [illegible] his desire to be with [illegible] original or select, not admissible in this [illegible] ment. Give the locality distinctly and in [illegible] the case of infants only a simple announce [illegible] the death, with names and dates, will be [illegible] lished.

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[illegible] Nov. 19, 1878.

[illegible] Circuit, Miss. [illegible] Conference, from the [illegible] sad parting of [illegible] home sadly [illegible] of [illegible] little Nowell Vick [illegible] was a domestic [illegible] mission or station [illegible] was unanimously [illegible] [illegible] and [illegible] [illegible] [illegible]

he Christian Advocate.

TUESDAY, DECEMBER 5, 1876.

THE SILENT MUSIC.

A breeze at play [illegible] blowing,
Adown the rocky steep,
Where ferns are greenest growing,
And forest shades are deep,
Makes music, wild and sweet,
Among the fawn's rough feet.

The forest warblers, singing,
With many a happy thrill,
Fling out a wordless thing,
Are voiceless as the rill;
For though all the summer heat
Makes spirit-song and sweet,

Yet over the brook's [illegible]
The winding woods lay ways
Nor breath of breezes blowing
Amid the leaves at play:
Nor human pinions fleet,
Nor fawn's rough feet,

Nor laughter ringing,
Nor [illegible] pattering feet,
Nor [illegible] singing,
Make music half so sweet
As the silence of [illegible]
Of her sleeping child.

—Boston Transcript.

Light On Bible Texts.

Customs and habits of life still [illegible] in Egypt illustrate many [illegible] referred to in the Bible. The [illegible] Home gives the following

"Put off thy shoes from thy feet, [illegible] place whereon thou standest is holy ground." Exodus iii: 5.

The putting off the shoes is an [illegible] ceremony in the East as an [illegible] courtesy or reverence. The [illegible] on entering his mosque, [illegible] in passing into church, [illegible] his shoes at the door; it is, [illegible] common to all Orientals in [illegible] worship; nor is that alone, [illegible] being as a mark of respect on [illegible] coming before a superior, [illegible] lowly-hearted Joseph, and he [illegible] a coat of many colors." [illegible] xxxvii:

"A coat we often see in the [illegible] of Cairo; it comes from Syria, [illegible] made of pieces of cloth of [illegible] colors, so arranged as to form, [illegible] though effective pattern. The [illegible] are then braided, and sometimes very elaborately.

"Over Edom will I cast out my [illegible] Psalm lx: 8.

"Giving a shoe at a wife is at this [illegible] Egypt a sign of divorce, and [illegible] the attempt [illegible] with David, when he was [illegible] blessed both the sons of [illegible] and worshiped leaning upon [illegible] staff." Hebrews xi: 21.

"Coptic Christians down to [illegible] time, lean upon a staff, [illegible] ordeal, in their worship, [illegible] with a transverse piece of [illegible] the top, thus: T; on this [illegible] they place both hands, and thus [illegible] themselves as they stand [illegible] the prayers and the reading [illegible] gospel. Their services are [illegible] long, but this is doubtless a [illegible] usage.

"On the tops of their houses, and [illegible] streets, every one shall howl, [illegible] bitterly." Isaiah xv: 3.

"The custom still obtains here. [illegible] in the dark blue cotton of [illegible] daily, I see women wailing, [illegible] bitterly, bowing on the [illegible] knees and we often hear them [illegible] 'Oh great city,' to the streets, [illegible] their throne is an open sepulchre." Psalm v: 9.

"Many of the Arabs bury without [illegible] to the present day; and [illegible] a coffin is used they do not [illegible] down the lid, but cover it [illegible] boards and shawls. The wealthy [illegible] family vaults, the walls of [illegible] rise a foot or two above the [illegible] ground. When the [illegible] is required for a fresh tenant, or [illegible] wall yields to natural de[illegible] is not uncommon, the all-[illegible] proceeding from the open [illegible] of a tomb—like the words [illegible]

"Thou girded us with loins and [illegible] Amos." First Kings [illegible]

"The groom who prepares to run [illegible] master always wears a [illegible] girdle round his loins, which [illegible] as occasion requires; and, [illegible] tucks one side of his [illegible] garment to the rein, which gives [illegible] freedom to the legs.

"When thou buildest a new house, [illegible] shalt make a battlement [illegible] thy roof, that thou bring not [illegible] upon thine house if any man [illegible] thence." Deuteronomy [illegible]

"I am reminded of this merciful in[illegible] when I see the large and [illegible] houses in Cairo, with flat roofs, [illegible] terraces, where the inmates [illegible] the air at eventide. These are [illegible] usually surmounted with a slight [illegible] and plaster barricade, with a [illegible] opened top, as is the case of [illegible] Hassan house, giving it a castel[illegible] appearance; but in many [illegible] modern innovation has substituted fancy palisades to prevent [illegible] hazard of any one falling from [illegible] roof. Few houses are so insignificant as not to have a terrace and [illegible] railing barrier.

The Preacher and the King.

Once upon a time, runs the most [illegible] little story, one of the Great [illegible] Frederick's chaplains was taken from [illegible] by the hand of death. The pe[illegible] of qualities in the deceased eccle[illegible] had not been more than his [illegible] piety, and heartfelt reverence [illegible] his known courage in danger [illegible] presence of mind in seasons of [illegible] ment. Said the great King: [illegible] where shall I find [illegible] so truly devout and so [illegible] ously devoted to his reli[illegible] who will fill the same [illegible] high presence chamber? [illegible] ther Isaac's wits were [illegible]

"But however a candidate [illegible] cended to his favorable [illegible] as man known to be [illegible] ght, and against whom [illegible] scandal had ever been [illegible]

"It is his courage," de[illegible] rejoined. "What would [illegible] moment of mortal terror [illegible] burst unexpectedly over [illegible]

The proposer shook his head. He could not say.

"Ha?" cried the King, "we will try him. Look ye, He shall preach in our chapel next Sunday afternoon, and I will be there. But he is to have no sermon prepared. I will myself, when I enter the chapel, place in his hand a sealed package, within which he will find the text; and from that text he will preach his sermon."

The ecclesiastic was consulted and readily consented to the proposition. The eventful day arrived, and the clergyman entered the chapel, and as he passed up the center aisle an officer in gaudy uniform—aid-de-camp of the King—put a sealed paper into his hand, at the same time whispering, "From his Majesty."

The clergyman ascended the pulpit, read the Scriptures, gave out the two hymns, made an appropriate prayer, in which the King was recognized without fulsomeness, and then he arose and broke the seal of the missive he had received and found it—blank! Not a word or pen mark appeared. With a calm smile the clergyman cast his eyes over the congregation and then said:

"Brethren and sisters—Here is nothing," and held up the paper to show that it was blank. "Blessed is he whom nothing can annoy, whom nothing can make afraid or swerve from his duty. We read that God made from nothing all things! And yet look at the stupendous majesty of His infinite creation!"

And thereupon the candidate went on with a powerful and eloquent discourse on the wonders and beauties of creation!

Suffice it to say that Frederick bestowed upon him the vacant chaplaincy, and that in time he came to be the King's chief confidant and spiritual adviser.

Source of Personal Beauty.

A beautiful person is the natural form of a beautiful soul. The mind builds its own house. The soul takes precedence of the body, and shapes the body to own likeness. A vacant mind takes all the meaning out of the fairest face. A sensual disposition deforms the handsomest features. A cold, selfish heart shrivels and distorts the best looks. A mean, revolting spirit takes all the dignity out of the figure and all the character out of the countenance. A cherished hatred transforms the most beautiful human features into an image of ugliness. It is impossible to preserve good looks with a bad set of passions seething in the blood, a base, low love roaring through the heart, and a selfish, distrustful spirit enthroned in the will, as to preserve the beauty of an elegant mansion with a layer of swine in the basement, a brood of gypsies in the parlor, and owls and vultures in the upper part. Badness and beauty will not long keep company. Sweet while that poison will consort with health, or an elegant carving survive the furrowing axe. The experiment of putting the two together has been tried for thousands of years, but with one unvarying result. There is no sculptor like mind. There is nothing that so refines, polishes and ennobles bare deformity as the constant presence of great thoughts. The man who lives in the region of ideas, mood beams though they lie, becomes himself. There are no arts, no gymnastics, no cosmetics which can contribute a tithe so much to the dignity, the strength, the ennobling of a man's looks as a great purpose, a high determination, a noble principle, an unquenchable enthusiasm. But more powerful still than any of these as a beautifier of the person is the all-pervading, supreme and preserving disposition of kindness in the heart. Affection is the organizing force in the human countenance. Wounds is fairer than man because she has more affection than man. Love possesses the outside of love, kindness, sweetness, good will, a prevailing desire and determination to make others happy, make the body a temple of the Holy Ghost. The soul that is full of pure and generous affections fashions the features into its own angelic likeness, as the rose by inherent impulse grows in grace and blossoms into loveliness which art cannot equal. There is nothing on earth which so quickly transfigures a personality, refines, exalts, irradiates with heaven's own impress of loveliness, as a pervading, prevailing kindness of heart. The angels are beautiful because they are good, and God is beauty because he is love.—Home Journal.

Paris in the Morning.

It is an interesting sight to take a seat on the top of a street car at an early hour in the morning and witness the cleaning process that everything is undergoing. The house-keepers bring out all their rubbish and pile it up in the street, one pile for every four or five houses. It is no sooner emptied than the rag-pickers, who swarm the streets with their bags and baskets and hand-carts, pounce upon it and gather up all the fragments of paper, rag or metal to be found in the piles. They are so numerous that there is a scramble on every street, and they move from pile to pile as if their lives depended on their activity. They seem to take away one-third of the rubbish. Servants are everywhere to be seen with broom and bucket in hand cleaning off the fronts. The streets are being sprinkled with hose, and an army of men and women with birch brooms are sweeping the streets. On the boulevards horse-brushing machines are in motion, and the garbage carts are removing the piles thrown out by the house-keepers. Water is turned on to all the gutters, and women with brooms are engaged washing them down. Men with hose are watering all the roots of all the hundred of thousands of trees on the boulevards, and taking up the gratings so as to loosen the earth around them. All, or nearly all, this work is being done by the city authorities, and by 9 o'clock the city is as clean as broom and brush and water can make it.—Presbyterian Banner.

Dr. Isaac Barrow.

In the time of Charles II, and previously, candidates for Holy Orders were expected to answer in Latin to the various questions put to them by the bishop, or his examining chaplain. The following is related of the celebrated Dr. Isaac Barrow, who was tutor to the immortal Newton:

When Barrow was about to take his bachelor's degree, he presented himself before the bishop's chaplain, who said to Barrow, "*Quid est fides?*" ("What is faith?")

"*Quod non vides.*" ("What thou dost not see), answered Barrow in a moment.

The chaplain, a little vexed at Barrow's laconic answer, continued, "*Quid est spes?*" ("What is hope?")

"*Magna res,*" ("A great thing"), replied the young candidate quickly.

"*Quid est charitas?*" ("What is charity?") was the next question.

"*Magna raritas,*" ("A great rarity"), was Barrow's prompt reply. The examiner went to the bishop and told him that a young Cantab had thought proper to give rhyming answers to three several moral questions, and he added that he believed his name was Barrow, of Trinity College, Cambridge.

"Barrow! Barrow!" said the bishop, who knew the liberty and moral worth of the young Cantab; "if that's the case, ask him no more questions, for he is better qualified *to examine us than we him.*"

The candidate received his letters of orders forthwith. Barrow was afterward appointed Professor of Greek at Cambridge, and also Lucasian Professor and Master of Trinity.—Methodist.

The Mote in the Eye.

While at play, a child, happening to get a mote into his eye, kept rubbing and wiping it for a while, but with no other effect than to increase the pain and irritation. At last he ran and complained to his father, who put a small feral into it and bade him close and roll it about several times, whereupon the pain dropped out with the mote adhering to it. This suggested to Guthrie the following thoughts: "The eyes the light of the body. It sees all things presented to it, but not itself. It is, however, as the present instance shows, an extremely sensitive organ, and cannot endure even a mote, but weeps and aches until it is relieved. It thus affords us a true emblem of conscience, which, although itself little noticed, perceives, apprehends and, so to speak, keeps a record of all things. In one respect, indeed, conscience is superior to the eye, for while the latter sees only by day, the former sees also by night, and takes cognizance of the works of darkness. Now, true it is that many, especially when blinded by the delusions of self-love and carnal security, look upon sin as only a mote. But ah! with what bitterness and anguish the mote, which seems so small, can wring the conscience! How it aches and weeps! And, in such a case, O God of mercy! there is no help but with thee. The Gospel of Jesus is the pearl of great price. Dropped by thy hand into the wounded and troubled heart, it takes out and all its anguish away, so that we find rest to our souls, and learn to serve thee with alacrity and delight.

Help me, O my God! to walk at all times cautiously and circumspectly, and grant me by Thy grace from ever wounding my conscience.—Gotthold's Emblems.

Woman's Constellations.

The Haverhill (Mass.) Gazette has a correspondent who tells the following story: "Perhaps the reader has noticed, while journeying upon the Boston and Lowell railroad, at Wilow Bridge, Somerville, a plain but substantial brick house upon the hill, only a moment's walk from the station. Its doors have not been opened for twelve years. Twelve years ago one of the brightest and smartest mechanics to be found in our busy city—young, handsome, whose only apparent fortune was his daily wages, of which he was very careful, saving all he could for the one bright object of his life, which was to marry her whom he had won, as soon as they could get money enough to commence housekeeping. She was conscientious to a fault, brought up in the most puritanical of puritan families, good, pure and beautiful. One bright morning in spring he invited her to take a drive in the suburbs. They halted, after about an hour's drive, in front of this house. He asked her how she liked it. Of course and wished it was theirs; they could be so happy if they only had a home like that. He invited her in. The house was just completed and very nicely furnished. Judge of her surprise when he quietly informed her that he owned it. Why, she was completely dumbfounded, and, of course, wanted an explanation. How, when did he come in possession of so much property? He tried to avoid the question, but she was firm. He finally told her that he drew twenty thousand dollars in some lottery scheme, and with the funds built and furnished this house for her. She flirted upon him as though he was the veriest gambler, vowing then and there that she would never be his wife until he gave back the property which he had gained by what she termed unlawful means. She scorned all efforts of his to occupy the house. They separated; parted at the door, which has not been opened since. The furniture remains the same to-day as when they left it twelve years ago, except what age has done. Both are wanderers upon the face of the earth; both lives blasted."

A church is to be to God's work, what grace is to the soul. Grace is not to be created in a year by casting together a heterogeneous mass of people, bound together by no tie stronger than that of admission to a choir, or organist, or a preacher.—Watchman.

RELIGIOUS INTELLIGENCE.

The great Jewish Council at Paris chose the aged M. Adolphe Cremieux president, and selected four vice-presidents, one of whom was Rabbi Jacobs, of New York. The treasurer of the Alliance Israelite reported that it now has 71,000 members, and that it raised last year 111,000 francs. President Cremieux rejoiced that he had lived to see the Orient free. It was the happiest day of his life, and he cried out to God "Hallelujah!" The Jews in the East were now liberated from a grievous thrall. It was a glorious victory for which Israel had long waited, and hoped even against hope. Justice had prevailed, and 3,000,000 of people—Jews and Christians—had been released from the shackles they had worn for seemingly endless years. If he had worked in the past for human freedom, he only wished he could reduce his years from 84 to 44, and he would show these tyrants who endeavor to enslave their fellow-men what he would yet do. The Conference decided to order medals, to be struck in honor of the liberation of the Jews in the East, to be presented to each member of the Berlin Conference, and it discussed proposed modifications in the constitution of the Alliance, and its schools in the East.

—The total income of the English Church Missionary Society last year was $1,415,000. The total number of clergymen employed by the Society is 385, of whom 182 are native clergy. The lay agents number 2,052, for only being English. The accounts from the various fields of labor were for the most part encouraging, the massacre of Messrs. Smith and O'Neile, at the Victoria Nyanza, forming, however, a sad page in this year's report. From recent information received by the society it would seem that those gentlemen and their native followers were slain while attempting to defend an Arab trader, who had sought protection at their hands from the chief Lukongeh of Uzerewe. Four selected brethren start next week by way of the Nile, to take the place of those who have fallen, while Mr. Mackay is instructed to press forward with another party from the East Coast.

—ROMANISM IN PERSIA.—We read in the Missions Catholiques that the Shah of Persia has granted an audience to Mgr. Chizel, Delegate Apostolic of the Romish See in Persia, who was accompanied by M. Joseph Arakelian, Superior of the American Mission at Ispahan. The Shah told Mgr. Chizel that he (the Shah) bore great veneration and great affection toward the Pope, and that when he took his intended visit to Europe shortly he should travel from Paris to Rome expressly in order to compliment Leo XIII; that he had a great regard toward the Roman Catholics of his kingdom, and that he would do all in his power to promote their prosperity and happiness. The Shah's son, who is Governor of Ispahan, has granted a subvention for all of the Roman Catholic schools of that city.

—Rev. J. M. Thoburn, D. D., is having a continuance of the marvelous work of God in Calcutta, which has now gone on uninterrupted for four years. He says: "We are well in Calcutta. God is with us in mercy, truth and power. Our work never looked better than at present. God has opened our way in Calcutta wonderfully; there has been no backward move for four years, but steady growth. I am looking for a day of great power in India. Would to God that some consecrated young men would come out to join our work. It is more than a marvel to me that so many men, later found Conference doors waiting for work, while all the world is open to them."

Mr. James E. Tracy writes to the American Board this encouraging news from the Madura mission, India: "In several villages new congregations are offering themselves for instruction. They come faster, indeed, than I can get men to teach them. A catechist told me a few days ago that in a village four miles from Essaly nearly twenty families were eager for instruction. So it is. The work is growing, and the great need is of faithful, pious men to go in and occupy the field."

The thirty-second annual meeting of the American Missionary Association was held in Taunton, Mass., October 29-31.

Our Young People.

A CHILD'S RESOLVE.

So I can make the flowers the charm the eye,
And scent the air around;
He made the trees so broad and high,
To shadow all the ground.

He made the stars to cheer the night
And you dark sky adorn;
He made the sun so warm and bright,
To ripen well the corn.

I can't [illegible] like a bee,
Or bloom in fields like flowers,
But God hath made a world for me,
And given me noble powers.

And I'll be good, to please my God who
[illegible]
Then shall not [illegible]
And all be good for [illegible]

MARY SLAUGHTER BROWN.

MR. EDITOR: We want to write about the sweet little one whose name is at the head of this article. She was the daughter of Rev. B. Brown, formerly of Virginia, and a granddaughter of Drs. J. A. Wilkins, both members of our church here at Fort Hudson, Louisiana. We buried her on Sunday, October 29, when she was just four years, eight month's and twelve days old. I enclose to you eighty-five cents, which she had saved up from time to time, for a little colporteur case; whenever any one would talk of doing good with money, she would run and get her's and offer it, and now it is sent to you to send the dear ADVOCATE for a short time at least to some children's home, whose parents are too poor to pay for it. Little Mary loved her pastor, used to run to meet him, and was glad to go to hear him preach. She went to Sunday-school, sang out of the same book with her mother, and repeated her verse from the Bible. All the neighbors came to her burial, and it was very affecting to see how even the grown people cried, because so bright and winning a perfect image and plays with the girl had to be laid in the cold ground. When the children read this, while they feel thankful that they are saved to their parents, they must ask God to help little Mary's Mamma and Papa, whose hearts are nearly broken by her death.

C. C. ANDREWS.

Tom's Victory.

"That Ned Lane," said Tom Bixby, doubling up his fist and stamping his feet, "is a mean, spiteful, wicked boy. I hate him. I wish he was dead, I do!"

Then Tom broke down and sadly burst into tears. His mother, who had heard his angry words, came out to the garden to see what had caused them. She, too, was indignant at what she saw. There was Tom's pet doggie Fawn stretched out still and cold on the grass. A cord around his neck a string was tied from which dangled a card. On it these words were written, in a scrawling hand:

"He'll never chase my cat kens no more.—Ned Lane."

"Oh, mother," cried Tom, looking at poor, poor Fawn, "see what the cruel Ned has done! Oh, how I hate him! I'll be revenged!"

Fawn had been a favorite with all the Bixby family, and in spite of the fact that he would persist in chickens and tear the dresses of passing ladies or catch and hide away stockings or handkerchiefs when they were laid upon the grass to bleach, Mrs. Bixby had borne with him. She had hoped that his youthful pranks would be cured in time. She knew that Ned Lane had been made very angry because of the loss of two fire fowls which Fawn had shaken and torn to pieces, and she felt that Fawn had been a great annoyance to the neighbors—a great transgressor. But what to do with Ned was the question, so Tom's heart was almost broken.

"Tom," she said, "you say you hate Ned. Do you wish what I heard you say just now—to be really revenged?"

"Yes, mother; I want to see him suffer. I wish all his chickens were gone."

"Ned has done a cruel deed, and I do not wonder that you are very deeply grieved; but, my son, he that hateth his brother is a murderer."

"He's not my brother."

"In one sense he is; yet I am sure you do not mean that you would really like to see him dead and would like your dog. If you think of the meaning of your words, I am sure you wish him no such ill. I think there is a way by which you can make him very sorry for this, and yet keep your own self-respect."

The gentle tones won their way to Tom's heart. He sat down by his mother, and she passed her soft hand over his hot brow and soothed him tenderly. Then she gave him her plan for being "quits," as he called it, with Ned, and for getting the victory.

The next day, when Ned Lane met Tom Bixby on his way to school, he was rather mortified to hear nothing about Fawn. He was prepared to defend himself if attacked, but Tom passed on in silence. He tried to say, "Hallo, Ned?" but failed in the attempt. All the morning, however, when the boys were in their classes together, Tom looked and acted as usual, and at recess he engaged heartily in games with the other boys.

When Ned, feeling more and more uncomfortable, went home to dinner, a surprise awaited him. A superb pair of Brahmapootra fowls had arrived, with a string and card attached:

"For those my poor Fawn chased.
Tom Bixby."

I cannot say truly that the two from this time became fast friends, but this I know—that Ned Lane was thoroughly ashamed of his mean and unworthy action, and never afterward was guilty of the like cruelty; while Tom felt, even at Fawn's grave, that forgiveness is sweeter than revenge.—Angel of Peace.

Two little boys were met after dark by a fellow who demanded their money. Said one of them, "I have no money." This might have been a sufficient answer. But the other made assurance doubly sure by adding, innocently, "And I haven't any pocket to put money in."

Why A Egot-Black Sold His "Pit."

It surprised the shiners and newsboys around the post office the other day to see "Limpy Tim" come among them in a quiet way, and to hear him say:

"Boys, I want to sell my kit. There's two brushes, a half box of blacking, a good strap, box and the outfit goes for two dollars."

"Gum away, Tim," replied one.

"No, really, boys, but I want a quarter the worst kind just now."

"Going on a [illegible]" asked another.

"Not to-day, but I must have a quarter," he answered.

One of the boys leaped over the [illegible] and took the kit, and Tim walked straight to the small grocery [illegible] daily paper, just as the [illegible] and said:

"I give you my kit if you'll give me a paper."

With slow movements he wrote a death notice. It went into the paper almost as he wrote it, but you might not have seen it. Here's it:

"Died—Limpy Tim—of scarlet fever; aged three years. Fond pa mourns; gone up to heaven, left one brother."

"Was it your brother?" asked the customer.

Tim tried to brace up, but he could not. The big tears came up, his lips quivered, and he pointed to the notice on the counter and gasped:

"I—I had to sell my kit to do it, b—but he [illegible] his arms around my neck when he—died!"

He hurried away home, but the news went to the boys, and they gathered in a group and talked. Tim had not been home an hour before a barefooted boy left the kit on the doorstep, and in the box was a bouquet of flowers, which had been purchased in the market by pennies contributed by the crowd of ragged but big hearted urchins. Did God ever [illegible] which would not respond to [illegible] chord was touched?—Detroit Free Press.

Old Grow Old.

Years are among the shrewdest of lords and to reason with them. But a Maine Yankee in answering an ungenerously upon Time has found that there [illegible] beyond the power [illegible] gathered it to go to [illegible] at its [illegible] [illegible] the [illegible] was a rare one. From the [illegible] for [illegible] [illegible] [illegible] that when he was into it [illegible] [illegible] the head and he left the shed.

He took a third neighbor, and these three were evidently at a [illegible] [illegible] [illegible]

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Pre-Millennial.

Those who believe in the pre-millennial advent of Christ are the real Christian pessimists. The present processes of saving men by the preaching of the word, and by the work of the Holy Spirit, are comparative failures. The world, as they judge, is growing worse, and will continue to do so until the Lord himself shall come and reign on the earth in person with his saints. On the other hand, those who regard the second coming as coincident with the general resurrection and the judgment, and the end of the present world, are more hopeful of the success of the gospel. They believe that the present dispensation of the Spirit is the last, and the most efficacious possible, for the salvation of the race. As they look upon the matter the gospel is rapidly spreading—it is beginning to be preached, in all the world, not only as a witness, but also as the power of God unto salvation. The church is more active, far more efficient, more numerous, and her average of spirituality greater than ever. The world under these divine influences is growing better, and it is believed that the true millennium—a world wide revival and prevalence of the Christian religion—will be reached through the ministry of the word and of the Holy Spirit.

It is Christ's lifting up on the cross that is to draw all men unto him, rather than his coming in clouds. He is to be glorified by the Spirit rather than by the signs and wonders and material demonstrations of a personal reign in Jerusalem. Those who reject the notion of the pre-millennial advent believe in the second coming. They are as servants who wait for their Lord, like the virgins in the parable, they are expectant, but their expectation is that the coming will be to judgment, and at the end of the world. A coming that involves the resurrection and the final disposition, and restitution of all things, even though there be in it no such sensible episode as a temporary personal reign on the earth is sufficiently momentous to occupy the thoughts, and to fill the hopes of the believer. The saints in paradise and in the world are all alike looking for and hasting the coming.

Our pre-millennial friends believe the time is near. The most of them cherish the hope, probably, that it will be in their day. Some who attended the recent advent meeting in New York are said to have expressed the conviction that it would happen either before the meeting was over, and others that we were on the eve of most startling events, and that the coming was very near. No particular time was fixed, but it was at hand. It is likely that nearly all of them believed that the time was probably immediately at hand. We also believe it to be at hand, as a probability, we should say that the time is yet many years away. Four thousand years were spent in preparation for the incarnation and the Christian dispensation, and we can hardly persuade ourselves that the temple is to be of smaller proportions than the porch. "One day is with the Lord as a thousand years, and a thousand years as one day." There is a purpose of mercy in this seeming delay. "The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance."

The account which all men are to render at the coming of Christ to judgment is a powerful motive to repentance, but since death determines the result it is scarcely needful to operate upon their fears by declaring that Christ is about to come. It is enough that he will come, and that the consequences of that coming are involved in the death-hour of every one. While we can see no practical use in the notions and speculations of these pre-millenarians, as a matter of fact, they have led to mischief. They are not only capable of perversion, but their inevitable tendency is in this direction. The celebrated Miller was a man of piety and learning and he warned his followers against their fanatical course, but he had raised a spirit that he could not control. Bishop Nelson, the Tyngs, Prof. Loomis, Mr. Moody, and others of this class, may not be hurt by the views which they entertain, but thousands of the less intelligent and more volatile will be.

This pre-millennial doctrine may not visibly affect the methods of its advocates in gospel work, but it does influence their faith in the power of the gospel, and their belief and hope of its progress and final triumph. We hear them declaring, as the end of missionary effort, that the gospel is to be preached as a witness rather than as the means of saving. A higher and better faith than this is needed in order to overcome the world, and to conquer it for Christ. A better, surer and more effective evangelism is in the faith that believes that the gospel can and will succeed.

Our Schools in Mexico.

A reader of our church papers cannot help but notice, from their numerous advertisements and other notices of schools, that our people put a very high estimate upon education. The church also attests its importance by officially recommending and establishing institutions of learning throughout her connection, and then appointing in charge of them the best men to be had. The benefits resulting from this policy are to be clearly seen on every hand. It is, then, natural and even necessary to sustain good schools, in order to the greater success in the work of the church in the United States, much more is it so in our mission fields, where both old and young are in need of intellectual, moral and religious training. The general government of the Republic of Mexico is, to the extent of its ability, encouraging the education of its people, but its schools, private and public, are largely under the control of the Romish Church, and poisoned with the bitter prejudices of that church. The pertinacity with which the adult population cling to these prejudices, instilled into their minds and hearts from early youth, proves to the Romanist—and as well the infidelist—that a very great influence over the masses is secured by those who educate the children. So the Romanists are struggling hard to retain this element of power in their church, and show their displeasure at the fact that many parents will allow their children to attend a good Protestant school, though they will not consent themselves to attend a Protestant church. They fear nothing more than our schools, not only because of the different and better moral training which they afford, but also because they are, according to their merits, gaining favor with the public, and securing the patronage of the better class of people. Their opposition is, therefore, very determined, and not unfrequently very bitter, as appears from the utterances of the Pope at Rome, and echoed by some of his enthusiastic followers in Mexico.

On the Feast of St. Joachim, the name-day of Leo XIII, several addresses of congratulation were presented him. In responding to one of these he said that he received with joy the intimation that the people of the Trans-Tiberine district had resolved to build in their precincts a church, that their children might receive such a religious education as the laws of the country lived in required, and that one viewed with favor the establishing schools in which truth and innocence may find the milk of religion. He deplored that in some countries of Christianity, perhaps not excepting Italy, such facilities were given to heterodox sects for the exercise of worship, and to open schools destined to disseminate among the people injurious publications; and that the Sovereign Pontiff was not permitted, as he desired to do, to oppose a remedy to the impiety which had invaded the city. It was the duty of the citizens, however, to render futile the efforts of the impious people by making it an inviolable law to keep themselves and their children from any contact with heresy. Why should they have any desire to attend the temples of innovators, and abandon the Catholic churches which abounded in splendor, and had received them from infancy? Were there wanting in Rome Catholic schools in which their children could receive instruction without outrage to their faith and detriment to their morals? Thanks to the care of the Popes, the charity of the faithful, and the zeal of clergy and laity, there was not a corner of the city in which schools had not been opened, or were about to be opened, in sufficient numbers to meet every educational want. They were aware that the enemies of the Catholic faith, taking advantage of the poverty which at present afflicted the people, were employing every artifice, and scattering gold in profusion, in order to fill their schools and conventicles; but he would not wrong their conscience nor their religious cause by supposing them capable of sacrificing their salvation, and that of their children, for any consideration of material interest. Bread bought at such a price killed the soul, and brought down the maledictions of the Almighty. He implored them to follow the example of their fathers, and suffer rather than yield to temptation."

This is the deliverance of the Pope, the head of the Catholic Church in Rome, the United States, Mexico, and other parts of the world; and all he wants is the *power* to make short work with all who oppose his views and wishes. Protestant schools would be among the first things to disappear. Abundant proof can be given that the views and spirit of the Pope are fully supported and cherished by his enthusiastic followers in the Republic of Mexico, that we are strongly opposed by these in our mission work, and that a special warfare is carried on against our schools as one of the most efficient means of spreading Protestantism and scriptural holiness throughout the land. The following is an extract from "A Priest's Address *that a Good Catholic makes to the heads of families when they deposit their children not to believe the false pretensions of Protestants and Masons.*" The exhortation appears in poetry, with a picture of the Savior on the cross, surrounded by the above lines as a heading. Omitting the picture and the poetry, the following are some of the ideas presented, translated as nearly *literal* as possible:

"Heads of families! great is the care you should have for your little children. The most lamentable time of all the Catholic world has come. It is now necessary that with great diligence than ever parents teach to their children their duty to our holy religion, and make them to know what are the pretentions of the enemies of our Catholic Church, such as Protestants, Masons, heretics, and all other of the impious; for they are trying in a thousand ways to ruin the youth of the republic, deceiving the children, implanting in their tender hearts the poison of falsehood, and establishing among ignorant Catholics their false beliefs, in order to destroy the true religion of Jesus Christ.

Awake Christians! awake parents and children! awake young men and maidens! Believe not these false prophets, listen not to the words of these Protestants, speak not to them, but fly far from them with the same fear that you would fly from a venemous serpent, or from the devil himself.

Many prophecies have already been fulfilled, and Jesus Christ says, in his holy writing, that the church shall be persecuted, but not destroyed, and we are now seeing this persecution. We know that before the end of the world an extraordinary man will appear—the anti Christ—who will endeavor to conquer the world, and finally bring all to eternal death. In order to accomplish this he will send throughout the world his infernal ministers, who will try to make sure that no man or child escape them. These Protestants are nothing less than the ministers of this anti-Christ, or devil.

Catholics! do not believe in the subtlety and wickedness of the Protestants and Masons. They desire that we shall be lost, and therefore conceal the truth by printing mutilated Bibles which have no authority, and which the true church has prohibited. Do not believe the false prophets who go about preaching with their lying tongues, deceiving the world, and with souls eternally damned, making war upon virtue. As enemies of God, they bring the law of Satan, they wish to rob us of peace, and with a treacherous intent in all the world the most atrocious, they wish their teaching believed. Parents, awake! see that your beloved children read not their prohibited Bibles, nor listen to their teachings. Christian people! do not follow after these men, for they are excommunicated from the church."

This exhortation, together with a ridiculous description of one of our schools, was published and circulated in Leon, a city of 120,000 inhabitants, where a good work is being done by our Bro. Systenis Juarez, an old and a bold soldier of the cross, who is also a prominent Free Mason. It shows not only the existing opposition to the course of training followed in our schools, but also the great need of these schools as an important means in our work of enlightening the minds, improving the hearts, and saving the souls of these people.

W. M. PATTERSON.

Mexico, November 18, 1878.

Notes from Nashville.

The quarterly meeting for West End station has just been held. Dr. Hargrove, the presiding elder, preached a couple of capital sermons yesterday—one in West End church, and the other in Vanderbilt chapel. The sermon in the morning was an expository discourse on John i. The preacher said he doubted the propriety of taking "a text" every time one preached a sermon. Mr. Wesley recommended his preachers, especially young preachers, to do as Dr. Hargrove did. The fathers used to preach on the *pericope* or portion of Scripture used in the church service. Lutherans (at least in Europe) usually preach from the "epistle" or "gospel" for the day. Anglican ministers, in times past, frequently did the same—so others. There are advantages in this method.

But, on the whole, the common method seems to be the best. I have sometimes been inclined to think that the Holy Spirit so directed in the composition of the Bible as to adapt it to this purpose. How full is it of "texts" on every topic fit for the pulpit. There was no necessity for the learned but eccentric Dr. Sam Parr to go to "Maccabees" in the Apocrypha for a text—the only Protestant minister that we can now call to mind that did so. Robert Hall prepared a sermon on the solemn sentence: "In the midst of life we are in death." An Episcopal friend chanced to call on him before he went to the pulpit, and told him that it was not in the Bible, but in the Burial Service of the Church of England!

Dr. Hargrove's sermon on R. penitence in Vanderbilt chapel, was very clear and impressive. I think it will produce the desired and designed effect upon the large number of persons, especially the students, who listened to it.

By the way, Chancellor Garland reported last week the grade of scholarship in the university for the first two months of the session—*was higher than ever before.*

The new professors are men of mark. Prof. Buchanan has brought his family altogether to the *campus*—a considerable addition has been made to the house prepared for him. Prof. Diggett is unmarried. He has organized classes in Anglo-Saxon and Spanish, with an assistant for the latter—the latter being demanded for our Mexican and border work. The two Mexican students still at Vanderbilt are doing well—they will soon return to Mexico, where, we trust, they will (like their late associate, Bro. Villegas) do good work for the Lord.

Dr. Granberry is absent, being in attendance on the session of the Virginia Conference. He is a noble man—a capital preacher as well as instructor.

Dr. Dodd has two or three classes in Hebrew, which are doing well. He has remarkable tact in conveying instruction—I would sooner have him to teach Hebrew than any Rabbi I know.

I occasionally drop in to hear a lecture from the medical professors. They are able men. They are encouraged by the large and respectable class of students in attendance. It would have been larger but for the lying stories circulated concerning the yellow fever in Nashville. The paternity of some of these slanders has been ascertained. The truth is there never has been a case of yellow fever in Nashville except the one brought here by Dr. Erskine and others, and very few of them. From first to last, and in every conceivable way we were protected, that there would be no yellow fever here. When the Board of Health and the Common Council were settling the question of quarantine Prof. Mercy entered his earnest protest against it. He was finely sustained by Profs. Bushing, Aydelotte, Summers, and other physicians, and there was no quarantine. The result has fully vindicated the wisdom of these medical men, to whom Nashville owes a heavy debt of gratitude. The exemption of Nashville from this fearful scourge inures greatly to the benefit of its commercial, educational, and other interests.

We rejoice that the places lately suffering from the fearful epidemic are recovering their normal state of health. I see by the last report that there were 4,005 victims the past season in New Orleans. In a previous year I think the number exceeded 5,000.

The heroism and self-sacrifice displayed by physicians, ministers, nurses and others, deserve all praise. We mourn the loss of so many moral heroes, but we thank God for the preservation of so many who were so long in the jaws of death!

Dr. McFerrin is in attendance on the session of the Virginia Conference. He went by the way of Georgia, so as to accompany Bishop Pierce, who presides at the session. I am sorry to hear that the Bishop's health is not as good as it was when I saw him a month or so ago in Nashville. Has he been violating any of the laws of his physical being? Bishops, like common folks, need watching. I hope he will *spare himself*, and soon recover his wonted vigor.

Dr. McFerrin, as book agent, is pressing the book business, and I hope he will find favor all over the connection. The Book Committee meet monthly to counsel concerning the affairs of the Publishing House. Bro. Palmer "carries with the ball," while the agent is in the field.

Dr. Young is lending his valuable aid in Texas, Arkansas, and other places. I earnestly hope that all our friends through all the conference will rally to the rescue.

Dr. Fitzgerald is winning golden opinions as editor of the Advocate, and Dr. Cunningham works like a beaver on our Sunday-school publications. We shall be greatly disappointed if his next year's report with all the improvements he has introduced do not take hugely with our people.

Dr. Wilson, secretary of the Board of Missions, is attending Conferences in Texas and Arkansas. Bishop Pierce told me he did capital work in Kentucky. The Bishop thinks that under his discreet management, and by his judicious labors, he will greatly develop our missionary work. Will it needs development, and much have it. The treasury must be replenished. Those Conferences whose territory has not been visited by the yellow fever must supply deficiencies for those sufferers who have been so fearfully scourged. The Board of Missions, at its monthly meeting last week, took the matter into very serious consideration. The board feels the necessity of the most rigid economy during the present distress, and urges greater liberality on the part of our friends who have the privilege of aiding the cause. Our Sunday-schools are specially called upon to donate in this great work. Expend the children of the church will rally.

The Tennessee Conference of the Colored Methodist Episcopal Church in America meets Wednesday, November 20, in Cooper Chapel, Nashville. Bishop Pierce is to preside. The session was to have been held elsewhere, but the place first selected suffered much from yellow fever—hence it was thought advisable to hold the session in Nashville. For a similar reason our Memphis Conference will hold its session in Jackson, not in Paris, where it was to have been held.

Dr. Kelley's health was much improved by his cultivating tour in the North and in Georgia. He labors very assiduously—does too much for his strength. I preached for him last night, and I am glad when he is in the pulpit. By New Year's day I presume he will get into his "new McKendree"—the finest church perhaps in the South, though not the most costly.

"And here shall be an end."

Nov. 20th.

THOS. O. SUMMERS.

Our Pastor.

Our good old pastor, the Rev. Andrew Farrell, came to us under some embarrassments. First and foremost he had to succeed Dr. Pitable, whom we all loved so dearly; and, secondly, we had heard that he was a hard man; so that we were shy of him, and disposed to be cold to him from the very first. His first sermon, however, disappointed us very agreeably. There was a reach of thought, and a world of instruction, in it, to which we were not accustomed, and with it there was a wealth of love and tenderness that was as admirable as it was unexpected. People began to say that after all we were gaining by the change, and to admire the wisdom that required it, at least, every four years. How long things went on in this pleasant way, I do not remember, very definitely, but for a considerable time. But brother Timerous and myself being alone with the pastor, in his office, one day, he said to us: "I have been thinking that our church is not doing well. People come to church tolerably well, and listen attentively, but many members of the church are not living as they ought." "So it has been all along," we replied, "and we hope you will not disturb our equanimity by any liveliness, for we do not think the people will bear it, and so brought Dr. Pitable. Nevertheless we noticed a change in his preaching from the very day. It was as tender, as ever toward penitent sinners, but toward the impenitent, especially towards the impenitent sinners in the church there was a tone of severity which, as we foresaw, the world did not relish. But this was but the dark thing that indicated the coming storm. On one occasion—I shall never forget it—in the midst of the thunder of small arms and the roar of artillery, reminded us of "the crack of doom," all heaven seemed to be pouring out cataracts of fiery wrath, and the reading, affright, and the very apprehension of eternal death in the prospects of men, so that they knew not what to say or do. My lady, however, as some would say, was missing the sermon, on the ground that I ventured to say it was hard. "Too hard," said she, "for me. I do not feel it so." "Then you are not in earnest," said I. "Yes I am," said she, "in earnest for eternal life. Now, I am no drunkard, and time I take my drink when dinner and if I do get a little out of the way sometimes it is not my fault, and no business of yours."

But this is a digression, and I return to the sermon preaching we had. And so they went on, a joy for the preacher. "And here we are ourselves," Mr. Blue-flame would say, "and I see clearly that we are all going to the other place." Then Mr. Live-for-ever would say, "Away with such gloomy views. Ah," said Mr. Make-the-best-of-it, "I hope for the best

Items.

HEALTH OF NEW ORLEANS.—Last week there were two good white cases in the city, and so far this week three more. The absentees have generally returned, and yellow fever has ceased to be talked of, except as a matter of the past. We hear of no new cases, and we are of opinion that there is no danger in New Orleans to the unacclimated. The Picayune of November 30 says:

It has been frequently remarked that the general condition of health never before, for an epidemic than before it. This is certainly the case with New Orleans at present. The number of deaths from all causes for the current week is remarkably small, and the death rate lower than that of nearly every other city in the country.

The city is free from contagious or infectious diseases, and particularly from those diseases which prevail in northern cities at this season of the year, as scarlet fever and small-pox.

The clerks of the Board of Health are about completed the record of the cases and deaths which occurred during the summer.

There were reported 22,000 cases of yellow fever, and 4,000 deaths, which is the total for the epidemic.

Thanksgiving day, Thursday, November 28, was more generally observed in New Orleans than usual. Service was held at nearly all the churches. It was our privilege to worship at the Carondelet Street M. E. Church, and to hear an appropriate and edifying sermon from the pastor, Rev. John Mathews.

We deeply sympathize with our brother, Capt. B. H. Robertson, in the death of his wife, Sister Robertson died in this city on Saturday, December 21, and the funeral services were held on the following Sunday afternoon, at the Carondelet Street church. She was a devoted follower of Christ, an active and useful member of the Mission Street church, and truly a helpmeet indeed to her husband. She was a model wife and mother, for years connected with the management of a flourishing orphan asylum, and always ready to lend a helping hand in every benevolent work. She was cheerful as she was earnest, and beloved in the circle of her friends. She will be deeply regretted by many, but most of all by her venerable husband, who, at upwards of seventy years, is left to complete the journey of his pilgrimage alone. Judge W. B. Egan, Associate Justice of the Supreme Court of Louisiana, died in Shreveport, La., November 29. Judge Egan was a gentleman of high culture, noble heart, and an incorruptible mind.

Dr. W. H. Watkins, pastor of the Methodist Episcopal Church, South, Jackson, Miss., made us a brief visit last week. He has come out of the epidemic unscathed, and enjoys better health than for years past. We are not sure but that the yellow fever has a beneficial effect to those whom it does not kill.

In a recent trip to a sparsely settled region in the Grosse Tete we met with an extraordinary and exceptional case of longevity. When we reached the residence of Gilbert, Sr., of Bon Repos, we were told that Mr. Alcock Andrew, the aged, was dangerously sick, and a physician had been sent for. On arriving at the house we found the old gentleman sitting up in bed, and he received us with a cordial welcome. He was born in Ireland in the year 1776, and is consequently in the one hundred and third year of his age. He has been a resident of Louisiana for more than seventy years, and has been married three times. He has had a large family of children, grandchildren, and great-grandchildren, and has buried a number of them. He has been a member of the Methodist Episcopal Church for more than fifty years, and has been a class-leader for many years. He has been a faithful and consistent member of the Church, and has been a blessing to all who have known him. He has been a faithful and consistent member of the Church, and has been a blessing to all who have known him. He has been a faithful and consistent member of the Church, and has been a blessing to all who have known him.

We regret exceedingly that Rev. E. M. Kennedy, D. D., on account of continued ill health, feels compelled to resign his position as editor of the Southern Christian Advocate. We part with him with sadness, and devoutly pray that he may, at no distant day, with health restored, become more in the harness.

We truly and deeply sympathize with Bro. Hawkins, of the Alabama Conference, in the death of his little Annie Foster. The good Shepherd has taken the lamb to himself.

Rev. F. T. Rewson, Rochester, La., reports a fine camp meeting at Silvan, and about twenty-five conversions.

Periodicals.

—We have received from the publisher, F. W. Helmig, Cincinnati, a song and music entitled the Helping Hand. Words and music by Mrs. D. M. Jordan.

—The Southern Christian Advocate, November 14, announces that Bishop Wightman has returned from his Pacific tour in good health. He is now at home in Charleston, and resting from his very fatiguing labors.

—We are awake for December, and a large store of good things. We give the titles of a few of the articles: Some Pet Birds and Their Music; The Child Pilgrims of Bethlehem; Sister A. Gimpse of Some Mountain Beavers; Abou Ben Adhem; The Story of English Literature; The Boy Cricket; Lessons and Illustrations; Little Mr. Nobody; Conversations, etc.

—Blackwood's Edinburgh Magazine for November, American edition, the Leonard Scott Publishing Company, 108 Fulton street, New York, has the following articles: The New Optical Illusion; A New Method of Spirit Evolution; Joseph Cowper, parts; Dangerous Seas; The Progress of France; Bismarck and Germany; In Memory of Dora Metcalfe; Queen of Spain; Lucretia Mott; Miscellany.

—Frank Leslie's Sunday Magazine for January, 1879, contains 128 articles of various lengths, prose and poetry, and 127 wood cut illustrations. Dr. Deems' sermon on the Bible Verses Spiritualism appears in this number of the Magazine. It will be remembered that Judge Blackmore considered the sermon at the Napoleon will easy.

—The Eclectic Review of Literature, American edition, the Leonard Scott Publishing Company, New York, has the following table of contents: I. The Copyright Commission; 2. Low's History of the English Navy; 3. Gardiner's Government of Charles the First; 4. Recent Explorations in Palestine; 5. Who Wrote the Annals of Tacitus; 6. The Jesuit Martyrs Canonized; Waitzius 7. Sir Henry Taylor's Collected Works; 8. The Correspondence of Madame de Maintenon and the Affairs of France; 9. Miscellaneous Literature.

—Black's Ladies' Repository

Farm, Garden and Household.

Mammoth Raspberries.

DESCRIPTION OF VARIETIES WHEN TO PLANT.

Each year reveals something new in the fruit world. Some seasons introduce us to only a few new fruits that can be called real acquisitions, while others are peculiarly rich in the bounty that they display in furnishing choice varieties. The past year or two have been golden epochs in the lives of amateur and professional fruit growers, adding to them new fruits of rare excellence in greater abundance than has perhaps ever been the case before. Who can recall any period in their lives when so many colossal and desirable varieties of strawberries have appeared? And when we think of the many beautiful white and red and black grapes that have recently put in an appearance, and the various hardy blackberries that have been introduced, it looks as if there was a bright future of pleasure and feasting in store for the people of our land. Nor should the raspberry by any means be overlooked, as the giant and delicious specimens that some of the new varieties have revealed, stand without rivals in the raspberry family. At this time I cannot describe all of these newer kinds that are growing in my grounds, but will limit myself to such varieties as I am inclined to believe will prove especially adapted to Southern soils.

Henrietta.—This variety has probably produced the largest raspberry that has ever been grown—one specimen last summer having a measurement of one and a half inches in cross diameter, and of figure and a half inches in circumference. Other large berries measured from two and a half to three and a quarter inches around. These larger measurements may seem almost incredible to those who have been accustomed to growing the commoner varieties, but when the unusual strength and size of the plants is taken into consideration—some of the canes growing from eight to ten feet high—then it will be seen that such berries are not beyond the capabilities of the plants to produce. Nor is the large size of the fruit its only merit, as the excellent quality of the berries is well appreciated by all who have tasted of them. The foliage of the plants somewhat resembles the "Belle de Fontenay," but the greater vigor of the canes and larger size of the berries form quite a contrast to that variety.

Reliance.—This variety combines the great productiveness of the Philadelphia of which it is a seedling, with the very desirable quality of greater firmness of berry, making it quite a desirable kind for shipping to market. The berries are of a rich red color, and readily sell at good paying prices. Its fine adaptation to warm soils will probably render it of value at those with where so few red varieties can be grown successfully.

Gregg.—The many good points of this new black raspberry renders it well worthy of a description. The well known "Mammoth Cluster" has hitherto stood without rival among "black caps" for hardiness and productiveness, but now that the Gregg has appeared it can no longer occupy that post of honor. The berries of the Gregg are of good quality, and sufficiently firm to ship to quite distant markets, and will probably prove popular at the South where most of the black caps can be grown.

Turner, sometimes called "Southern Thornless," *New Rochelle*, *Hornet*, and *Catskill* are good red varieties that do well upon warm soils, and are well appreciated by those that grow them. *Brandywine*, with the capability of the fruit to stand shipment many hundreds of miles is also becoming very popular, and is being very largely planted for the supply of Northern markets. *Pride of the Hudson*, *Early Prolific*, *Queen of the Market*, *Florence* and *Caroline*, are new varieties of merit, some red, and others yellow; and, though I have united some of the plants to a number of my correspondents at the South, yet I cannot at present say definitely how they will succeed, until I receive further reports.

In planting the Raspberry at the South the months of November and December should be selected, as the roots then get firmly established by the frequent rains of winter, and thus are enabled to bear the hot suns of summer much better than if planted in the spring. Make the rows six feet apart, and place the plants every two or three feet along in the row. A partial shade is sometimes an advantage. Cultivate or hoe frequently, when the soil is suitable, and by next spring delicious berries, of large size, should be obtained.

R. H. HAINES.

Bay Cottage, Hudson, N. Y.

When a man dies, men inquire what he has left behind; angels inquire what he has sent before him.

Book Farming.

Farmers are generally adverse to what they are pleased to term "book farming;" and for a reason they assert that agricultural works are written mostly by those who know nothing about farming, practically, but invent their theories from what they obtain from books and passing observations. They claim that experimental knowledge is the only sure guide to success, and that treatises upon such subjects, like the razors which Hodge bought are fit for nothing else but to sell; and perhaps the experience of many with agricultural writings goes far to warrant this conclusion, for it had been better if much of such rural writings had never been published. But this does not sustain the broad assertion that a written system of agriculture is a thing impracticable, and the untenableness of such a proposition is so glaring that it becomes a matter of surprise that so many should hold it. We should deem the obliteration of this idea would be a step of signal importance toward the establishment of a system of agriculture that would better develop the resources of our soil, and insure a less variable annual yield.

Think of the folly of a man's affirming that a correct idea of a successful method of operation in the common affairs of life can be communicated otherwise than through the organ of sight, and you will at once perceive the folly of the opinion we are speaking of. It is the indisposition of the rural populace to make their vocation a subject of constant study that leads them to so readily adopt such false opinions; and it is one of the duties of journalism to continually assail such notions as being among the greatest obstacles in the way of scientific development. Once create a demand for the thoughts of the wise and the learned upon subjects pertaining to an agricultural life, and the demand will be supplied; and what one among all the businesses that engage the energies of man more needs their services than agriculture?

It is an impossible to fit a young man for successfully conducting the operations of a plantation, without experience, as for West Point to fit one for commanding an army without it; but many years of failures may be avoided with the consequent dissatisfaction, and progress may be facilitated. The principal portions of a system may be imparted, and comparatively little experience will be needed to fill up the blanks.

G. D. PICKELS.

Pointe a la Hache, La.

LAY HANDS SUDDENLY ON NO MAN.

The Richmond Christian Advocate discourses well and to the point on guarding the door of admission to our Annual Conferences. Under the above heading it says:

A wise rule prevails among our Northern brethren in regard to application for admission into Conference. A committee is appointed who sends for persons and papers, and considers each case thoroughly and deliberately. The mere mention of such a plan suggests its worth.

It is well known that deliberative bodies are slow in considering any matter committed by a committee of experts on the subject. Recommendations by them and the pleadings of advocates go for nothing till the questions to be settled are passed in review by members of the body chosen for that purpose.

There is a certain social pressure sometimes on a Quarterly Conference to recommend the son of a clergyman, a good fellow, "will work to help his father." And the latter is sometimes quite an encumbrance to every appointment in his District. And we know of a case where a paper in the application, as read to the Quarterly Conference, The Annual Conference knew to be a forgery.

It may be said the applicants only admitted on trial, but for their and its peace, when his manifest unfitness for the ministry is developed in the Conference.

The Conference must itself exercise great caution. Before calling any man to orders some one must give him a thorough examination. Spare no pains to know well the stock before you graft. When once it is set and growing it is a matter of difficulty to remove the main body.

If the Conference makes a mistake in receiving an applicant the truth can be easily cured in short time. If the wrong man is admitted it is as vinegar to the teeth, and as smoke to the eyes.

The King in his Beauty.

There was a celebrated painter, once, who was making a picture of Jesus, in the midst of his twelve apostles. In arranging the picture he concluded to paint the apostles first, and not begin with their Master till he had finished them. As he went on with the picture, he tried to do the very best he could with each of the apostles. He took the greatest pains with their figures, their positions, their dress and their faces. As he went on with his work he was very well pleased with it. After finishing the apostles he began with the person of Jesus. He got on very well with this, till he came to the head and face of our blessed Lord. Then he laid down his brush and paused. He felt that the face of Jesus ought to be made to appear as much more beautiful than his disciples, as the sun is more glorious than the stars. But how could he do this? He had tried so hard to make the disciples look well, that he felt he had no power left to make their Master appear as much superior to them as he ought to appear. And so he finished the person of Jesus all but the head, and then painted him with a white mantle thrown over his head. He thought that when persons came to look at his painting, they could *imagine* what the face of Jesus ought to be, better than he could represent it by painting.

And I feel very much as that painter did, when I come to speak about—*the person and presence of Jesus in heaven*. All who love Jesus here on earth, agree in saying that from what they know of him now, he is "the chief among ten thousand, and *altogether lovely*." Then how will he appear when our eyes come to "see the King in his beauty," in heaven?—*Richard Newton, D. D.*

How Women Hide their Money.

The curious ways that women have of hiding their money are shown by the Cincinnati Commercial. "Last January," says: "Mrs. Hansen put $50 in the oven of her stove one night to keep it safe. Next morning, after breakfast, the national debt had been diminished exactly that much. A student of the curious would find it interesting to note the places in which women hide their money. One excellent and frugal dame used to tuck her little savings away under a corner of her carpet. The tiny roll of greenbacks grew fatter and fatter in the course of a year or two, when the day after it counted $250 the house took fire, burned to the ground, and again the national debt was diminished by a little roll of woman's pin-money. There was that other careful lady, too, who used sometimes to hide her diamond rings between two teacups in the kitchen cupboard, sometimes behind certain brick in the cellar, and again under the lining of an old hat. She had divers other places of safety for her jewelry also, the only trouble being that she had so many hiding-places she occasionally forgot where she had put her precious things, and about every three months would fancy she had been robbed, and the house would be turned inside out and all therein be made uncomfortable until the missing gem would be found carefully tucked away in the folds of the bottom towel of the pile in the left hand corner of the lower drawer in the clothes-press at the east end of the drawing room."

I Am.

Whoever conceived a more beautiful illustration of this sublime text than the following by Bishop Beveridge:

"I AM." He doth not say *I am* their light, their pillar, their strength or tower, but only *I am*. He sets His hand as it were to a blank, that His people may write under it what they please. That is good for them. As if he should say, are they weak? *I am* strength. Are they poor? *I am* all riches. Are they in trouble? *I am* comfort. Are they sick? *I am* health. Are they dying? *I am* life. Have they nothing? *I am* all things. *I am* wisdom and power. *I am* justice and mercy. *I am* grace and goodness. *I am* glory, beauty, holiness, eminence, supereminency, perfection, all-sufficiency, eternity! Jehovah, *I am*. Whatever is amiable in itself, or desirable unto them, that *I am*. Whatsoever is pure and holy; whatsoever is great and pleasant; whatsoever is good or needful to make men happy, that *I am*."

The Bottom of the Sea.

Here is an end of all romance among hidden ocean depths. Weeds specially no longer absorb petals in chambers of pearl, cramponnels, or heaped treasures and coal mines long whitening in coral caves. The whole ocean floor is now mapped out for us. The report of the expedition sent out from London in her majesty's ship Challenger has recently been published. Nearly four years were given to the examination of the current and floors of the four great oceans of the world. The Atlantic we are told, if drained would show a vast plain, with a mountain ridge in the middle running parallel with our coast. Another range crosses it from Newfoundland to Ireland—top of which lies unfathomable. The ocean is thus divided into three great basins, no longer "unfathomable depths." The tops of these mountain ranges are two miles below a sailing ship, and the basins, according to Keeley are fifteen miles, which is deep enough for drowning, if not for mystery. The mountains are whitened for thousands of miles by a slimy, creamy smell. The depths are red in color, heaped with volcanic masses. Through the black mathematics water of those abysses moved gigantic abnormal creatures, which never rise to upper currents. There is an old legend coming down to us from the first ages of the world on which these scientific deep-sea soundings throw a curious light. Plato and Solon record the tradition, ancient in their days, of a country in the western seas where flourished the first civilization of mankind, which, by volcanic action, was submerged and lost. The same story is told by the Central Americans, who still celebrate, in the feast of Izcalh, the frightful catastrophe which destroyed this land with its sentely cities. De Bourbourg and other archæologists assert that this lost land extended from Mexico beyond the West Indies. The shape of the plateau discovered by the Challenger corresponds with this theory. What if some keen Yankee should yet dredge out from its mid-Atlantic slime the lost Atlantis?—New York Graphic.

There are duties lying around us undone now—things which men call quixotic and fanciful if anybody suggests that they may be done some day; but as sure as it is desirable that the thing should be done, some day a man will come to do it, a man who say with Jesus, "For this cause was I born and for this cause came I into the world;" and that assurance will make it very easy for Him to disregard the ridicule and stolid criticism that is sure to greet him when he comes and undertakes his task.—P. Brooks.

O how portentous is prosperity! How comely, like a threatening, while it shines.—Young.

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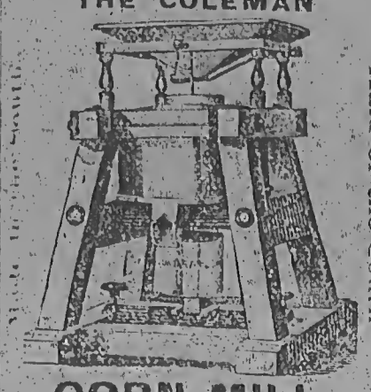

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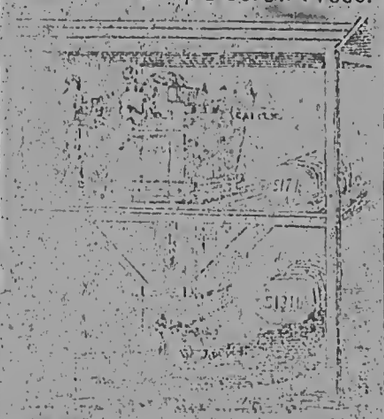

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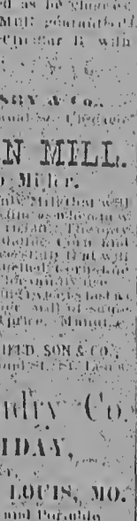

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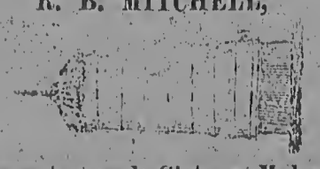

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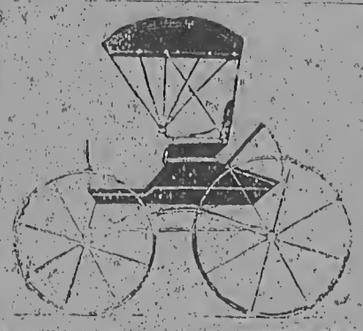

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City-made Boots and Shoes of all kinds and styles, made of the very best material and workmanship, and at less prices than any other store in this city. Keeps all kinds for Gents', Boys', Ladies' and Children's wear. Employs from 75 to 100 workmen constantly.

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HORACE U. BEACH, Manager,
LUMBER YARD,
310 DELORD ST., NEW ORLEANS.
Cajuns and Dressed Lumber a specialty.

A. LAMBERT & CO.,
DEALERS IN
PITTSBURG, ANTHRACITE AND
CANNEL COAL,
FOR FAMILY USE. Office—No. 21 Carondelet street. Landing—Dry Levee, foot of esplanade, opposite U. S. Mint, New Orleans. Particular attention paid to the quality of orders.

FIRST STREET PHARMACY.
CHAS. O. LANGENBECKER, M. D.,
Successor to H. Stumpf,
PHARMACEUTIST AND CHEMIST,
Cor. First and Chippewa Sts., New Orleans,
Dealer in the Choicest and French, German and American Drugs, Perfumery, etc. Prescriptions filled with care at all hours, day and night.

H. H. HUSSMAN,
DEALER IN
PITTSBURG COAL,
Oak, Ash and Pine Wood,
NO. 102 CALLIOPE ST., between Magazine and Constance, New Orleans.

J. A. ROTHO,
COMMISSION MERCHANT,
147 DECATUR ST., near Old Levee, New Orleans
P. O. Lock Box 477.
Will attend to the Sale of Cotton, Sugar, Rice, Moss, Hides, Wool, Eggs, Poultry, Game of all kinds, Beeswax, Honey, and every description of Garden Produce. Country trade solicited.

D. W. BOTHICK,
UNDERTAKER,
271 CAMP STREET, NEW ORLEANS.
Embalming a Specialty. Hearses fully equipped. Carriages and Coaches for hire.

AMERICAN WATCH COMPANY,
We are selling our WATCHES at the low cash factory prices. Send for price list.
Gold Watches at $20 and upwards.
Silver Watches at $8 and upwards.
All Watches warranted.
AMERICAN WATCH COMPANY,
No. 1 Maiden Lane, New York.

BLACK CASHMERE SILKS,
COLORED SATINS,
EVENING SILKS VELVETS,
ETC., ETC., ETC.,
WE ARE PREPARED to show a full complete assortment of the above goods which we offer at INTERNATIONAL PRICES.
D. H. HOLMES,
133 CANAL AND 130 BOURBON STREET,
NEW ORLEANS, LA.

SAM. HENDERSON,
Cotton Factor, Commission Merchant and Purchasing Agent,
12 CARONDELET STREET, New Orleans.
Liberal cash advances made on consignments at low rates.

The Stewart Stove
WITH LATEST IMPROVEMENTS,
Is the
LEADING MOVE OF THE AGE
J. H. COMPTON,
Cor. Chartres Street.

M. H. APPLEGATE,
PLUMBER,
GAS AND STEAM
Contracts Made and Bids Given
For Putting up Gas Machines and Pipe Lines
in Parishes of New Orleans, La.
Agent for the Celebrated Hydraulic Ram.

WAS-BURN'S
PHOTOGRAPHIC ART
GALLERY,
120 CANAL ST. AND ENTRANCE PLACE.
☞ The best Photographic place of the kind in the City.
PERFECT LIKENESS TAKEN and finished in Crayon, Pastel or Water Colors by other of Continental Artists.
Copying and Enlarging Pictures a specialty.
Remember WAS-BURN'S NEW GALLERY.

OPERA AND FIELD GLASSES.
R. & J. BECK,
Manufacturing Opticians,
924 Chestnut St., Philadelphia.
Would call especial attention to their unrivaled stock of Microscopes, Telescopes, Opera, Field and Marine Glasses, Spectacles, Eye Glasses, Barometers, Thermometers, Mathematical Instruments, and Materials of the United States Manufacture.
DIRECTLY REDUCED PRICES.
Send three 3-cent stamps for our splendidly illustrated and priced catalogue of 176 pages.
Mention this paper.

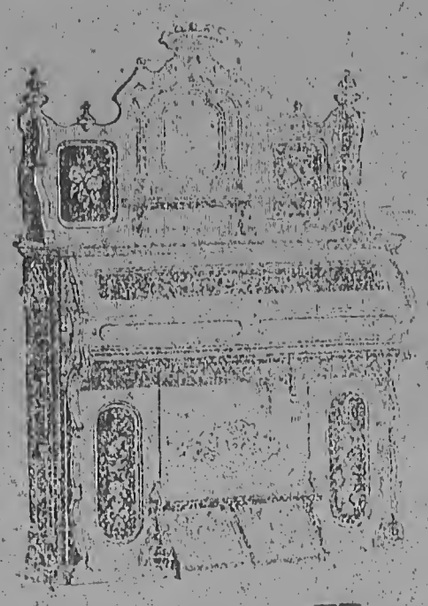
Established in St. Louis in 1858.
R. L. ROSEBROUGH SONS,
Marble Works,
No. 1118 BROADWAY,
Between Chestnut and Cass Avenues,
ST. LOUIS, MO.

HEATH, PIPPEY & GARA,
IMPORTERS AND DEALERS IN
CARPETS, FLOOR OIL CLOTHS,
UPHOLSTERY GOODS, Wall Paper, Window Shades, Cornices, Lace and Nottingham Curtains, Mirrors, Moldings, Chromos, Engravings, etc.
☞ Frames made to order—especially.
No. 60 Canal Street New Orleans

EVERY MAN THE $3 Press Prints its own CARD, CIRCULAR & BILL HEADS. Larger sizes for business, pleasure, young or old. Catalogue of Presses, Type, Etc., for 2 stamps. KELSEY & Co. PRINTER Meriden, Conn.

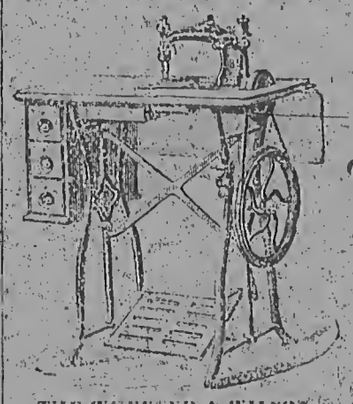
MISCELLANEOUS.

PHILIP WERLEIN.



This Cut Represents
MASON & HAMLIN'S
$190 ORGAN,
REDUCED TO $135,
on easy payments, $150 cash, and $15 to 3, 6, 9, 12, 15, 18, 21, 24 and 27 months. Freight from Boston to be added.
$90 Organ Reduced to $72.
$5 QUARTERLY.
Very highly Improved Piano of J. P. Hale & Co., with Carved Legs and Lyre, reduced to $225, on easy payments of $10 cash, and $10 a month thereafter.
PHILIP WERLEIN,
139 CANAL STREET,
Wholesale and Retail Dealer in
CHICKERING & SONS PIANOS,
HAINES BROS. PIANOS,
FALCONER PIANOS,
HARDMAN'S PIANOS,
ORGANS,
MASON & HAMLIN'S,
ESTEY & CO'S,
NEW ENGLAND ORGAN CO'S
☞ Liberal discount for cash.
Persons at a distance may order and remit by express, or have goods sent C. O. D. subject to examination, on receiving twenty per cent. of purchase money. If not found satisfactory on examination, they may be returned at my expense.
PHILIP WERLEIN,
139 Canal Street, New Orleans.

WHEELER AND WILSON



NEW NO. 8
Sewing Machine!
GOOD NEWS! GOOD NEWS!
Great Reduction for Cash.

The New Machine Reduced to	$60.
" "	50.
" "	45.
" "	40.
" "	35.
" "	30.

Every Machine furnished with a full set of attachments.
THE WHEELER & WILSON
Have been in use for periods of more than Twenty Five Years, and number of 1,500,000 are the Family Favorite
and Best Machines of the world. Our New No. 8 Machine is, without doubt, the best and most popular Sewing Machine in the world.
It has a new Wheel Motion.
It has a new Automatic Tension.
It has a new Shuttle.
It has a new Bobbin Winder.
It has a new Stitch Regulator.
It has a new Take-up.
It has a new Needle Bar.
It has a new Presser Foot.
It has a new Needle.
It has a new Thread Guide.
It has a new Arrangement for Winding the Thread.
It has a new Stitch Adjustment.
It has a new Tension Adjustment.
It has a new Tension Release.
It has a new Thread Cutter.
It has a new Shuttle.
It has a new Bobbin.
It has a new Feed.
It has a new Feed Adjustment.
It has a new Stitch Indicator.
It has a new Arrangement for Winding the Bobbin while Sewing.
It has a new Arrangement for Winding the Bobbin without Running the Machine.
It has a new Arrangement for Holding the Spool of Thread.
It has a new Arrangement for Holding the Bobbin.
It has a new Arrangement for Holding the Needle.
It has a new Arrangement for Holding the Shuttle.
It has a new Arrangement for Holding the Feed.
It has a new Arrangement for Holding the Presser Foot.
It has a new Arrangement for Holding the Take-up.
It has a new Arrangement for Holding the Thread Guide.
It has a new Arrangement for Holding the Thread Cutter.
It has a new Arrangement for Holding the Tension.
It has a new Arrangement for Holding the Tension Release.
It has a new Arrangement for Holding the Stitch Regulator.
It has a new Arrangement for Holding the Stitch Indicator.
It has a new Arrangement for Holding the Feed Adjustment.
It has a new Arrangement for Holding the Stitch Adjustment.
It has a new Arrangement for Holding the Bobbin Winder.
It has a new Arrangement for Holding the Shuttle Bobbin.
It has a new Arrangement for Holding the Shuttle Thread.
It has a new Arrangement for Holding the Shuttle Tension.
It has a new Arrangement for Holding the Shuttle Feed.
It has a new Arrangement for Holding the Shuttle Stitch Regulator.
It has a new Arrangement for Holding the Shuttle Stitch Indicator.
It has a new Arrangement for Holding the Shuttle Feed Adjustment.
It has a new Arrangement for Holding the Shuttle Stitch Adjustment.
It has a new Arrangement for Holding the Shuttle

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Parties in the country should bear in mind that our quotations represent prices for round lots, and that in filling wholesale orders different rates must be paid.

AGRICULTURAL IMPLEMENTS.

ARTICLES	FROM	TO
Cotton scrapers		
Cotton sweeps		
Chilli mills, plain, and shovels		
Chilli mills, riding and walking		
Shovels and spades		
Axes		
Shovel plows		
Half do. with cutters		
Double-shovel do. do.		
Straddle corn do.		
Corn mills, 2 sizes		
R. J. West's corn mills		
Turning-plows and sea planter		
Cotton planter		
Wagons, Carts, Etc.:		
Wagon, two horse		
Wagon, four horse		
Wagon, one horse, thimble skein		
Wagon, four horse		
Cane wagon		
Ox wagon		
Ox carts complete		
Cane cart		
Tongue cart, complete		
Plantation cart		
Bagasse cart		
Iron, ₱ lb.:		
Hoops		
Rods		
Hoops		

BUILDING MATERIAL.

Bricks, ₱ M.:		
Lake	9 00	11 00
Country	—	—
English grey		
Lime, ₱ bbl.:		
Western		
Cement		
Plaster Paris		
Lumber, ₱ 1,000 feet:		
Flooring, dressed	15 00	25 00
Flooring, rough	15 00	18 00
Ceiling, dressed	14 00	25 00
Weatherboards, dressed	14 00	
Weatherboards, rough	—	14 00
Scantling	14 00	18 —
Shingles, ₱ M	2 50	3 50
Nails, best brands	8 50	— —
Smaller sizes proportionately higher	— —	— —
Glass, ₱ box of 50 feet:		
French, 8 by 10	— —	2 50
French, 10 by 12	3 25	4 00
French, 10 by 14 to 16 by 20	3 50	4 25
French, 14 by 18 feet by 24	4 25	4 75
White Lead, best, ₱ lb.		
Paris Green, ₱ lb.		
Pat. Dryer, ₱ lb.		
Whiting, ₱ lb.		
Putty, ₱ bbl.		
Linseed Oil, ₱ gal.		

SASH, BLINDS AND DOORS.

Window Sash, ₱ pair:		
Size of Glass. Quality.	Common.	Blinds.
8x10		
10x12		
10x16		
Sash Doors:	Single.	Double.
3 feet x 7 feet		
3 feet 6 x 7 feet		
3 feet 6 x 7 feet 6 inches		
Panel Doors:		
3½ and 1¾ inch thick		
2¼ and 1¾ inch thick		
3½ and 1¾ inch Gothic		
4½—4 inch and 1¾ inch thick		

GROCERIES.

Butter, ₱ lb.:		
Western		
New York, equal to cream		
Coffee, ₱ lb.:		
Rio, fair		
Rio, good		
Rio, prime		
Candles, ₱ lb.:		
Star, best brands	12	13
Corn Meal, ₱ bbl.:		
Best K D	2 05	2 10
Cheese, ₱ lb.:		
Factory		
N. Y. cream and English dairy	11	12
Fish:		
Mackerel, extra No. 1 in kits		
Mackerel, extra No. 1 in kits		
Sardines, quarter boxes		
Flour, ₱ bbl.:		
Superfine		
XX		
XXX		
Choice XXX		
Choice family		
Fruits:		
Dried apples, ₱ lb.		
Dried peaches, ₱ lb.		
Raisins, ₱ quarter box		
Raisins, ₱ half box		
Raisins, ₱ whole box		
Bananas, ₱ bunch		
Crackers, ₱ lb.:		
Soda		
Butter		
Sugar		
Gingersnaps		
Oils:		
Castile cases, best		
Castile in barrels, best		
Linseed in cases		
Linseed in barrels		
Lard, in barrels, best		
Molasses, in barrels:		
Common		
Fair		
Prime to choice		
Golden and Reboul syrups		
Hogsheads, 5 and 6 cents per gallon.		
Rice, Louisiana, ₱ lb.:		
No. 2		
Ordinary		
Fair		
Prime to choice		
Soap, in boxes, ₱ lb.:		
XXX Palm		
Keller's Marseilles		
Keller's olive		
Starch, ₱ lb.		
Salt, in sacks:		
Fine		
Coarse		
Sugar:		
Dried fair		
Prime		
Choice		
Yellow clarified		
White clarified		
Crushed		
Powdered		
Spices, ₱ lb.:		
Allspice		
Pepper		
Cloves		
Cinnamon		
Tea, ₱ lb.:		
Black Japan		
Green imperial		
Tobacco, manufactured, ₱ lb.:		
Chewing common		
Chewing fair		
Chewing prime		
Chewing choice		
Smoking		

GRAIN AND FEED.

Corn, ₱ bushel:		
Yellow		
White		
Mixed		
Oats, ₱ bushel:		
St. Louis		
Texas		
Georgia		
Bran, choice, ₱ 100 lbs		
Hay, ₱ 100:		
Prime		
Ordinary		
Cow Peas:		
Whippoorwill		
Mixed		
Clay		

PROVISIONS.

Bacon, ₱ lb.:		
Breakfast		
Shoulders		
Sides, clear rib		
Sides, clear		
Hams, sugar cured		
Mess Pork, ₱ bbl		
Dry Salted Meat:		
Shoulders		
Lard, ₱ lb.:		
Choice, in kegs and pails		
Choice, in tierces and barrels		

ESCULENTS.

Potatoes, ₱ bbl		
Onions, ₱ bbl		
Apples, ₱ bbl		
Cabbages, ₱ 100		

WOOL.

Burry		
Louisiana, clear		
Lake, clear		

BALING STUFFS.

Bagging:		
India		
Jute		
Ties, Arrow best, per bundle, 20 lbs and over less		
Twine, hemp		

POULTRY AND GAME.

Poultry, ₱ dozen:		
Old chickens		
Young		
Ducks		
Geese		
Turkeys		
Eggs, ₱ dozen:		
Western		
Louisiana		

COMMERCIAL.

ADVOCATE OFFICE,
New Orleans, Wednesday, Dec. 5, 1878.

COTTON.

The following report of the cotton market is taken from the *Democrat*:

Under the influence of a better spinning demand, a fair amount of business was done during the week, and prices were fully sustained. Sales reached 8,500 bales.

The [illegible] being of the following character:

	Middling	Low Middling
Saturday		
Monday		
Tuesday		
Wednesday		
Thursday		
Friday		

COTTON STATEMENT.

Total stock	
Received this day	
Received this week	
Received this day last year	
Total receipts this year	
Total receipts same time last year	
Exported this day	
Exported this week	
Total exports this year	
Total exports same time last year	
Stock this day	
Stock this day last year	

The exports this day were [illegible] to Liverpool [illegible] to Havre, [illegible] to Bremen, [illegible]

Net receipts since Saturday
Net receipts since 1st inst.
Net receipts same time last year
Net receipts since September 1
Net receipts same time last year
Net receipts since September 1
Net receipts same time last year

COTTON ON SHIPBOARD.

The shipments of cotton, as reported at the Exchange, is as follows:

Liverpool	
Havre	
Bremen	
Mexico	
Spain	
Mediterranean	
Coastwise	
Total	

This, taken from the [illegible] as stated at the Exchange, [illegible] presses 111,348 bales.

The receipts at all ports, compiled as per telegrams to the Cotton Exchange, show totals of [illegible] yesterday to noon to-day [illegible] varies against [illegible] on hand to-day 27,170 last year and [illegible] year before.

MOVEMENT AT PORTS.

The movement at ports for four days, up to twelve M. to-day, is given below:

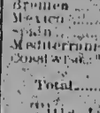
	Received	Exported	Stock
New Orleans			
Galveston			
Mobile			
Savannah, &c.			
Charleston			
Wilmington			
Norfolk			
Baltimore			
New York			
Boston			
Philadelphia			
All other ports			
Total			

Receipts at ports since September 1
Receipts same time last year
Receipts same time year before

EXPORTS.

The consolidated report for four days gives exports to

	G. B.	France	Cont.	Stock
This week				
Last week				
This week last year				



BENSON'S CAPCINE POROUS PLASTER,
A WONDERFUL REMEDY.

There is no one particular weak spot and the common way of applying the Plaster is not very easy, superior to all other external remedies in relieving Rheumatism and the several internal complaints. It contains new medicinal elements which, in combination with rubber, possess the most extraordinary power to relieve, strengthen and cure. Its curative properties. Any Physician in your own locality will confirm the above statement. For Colds, Coughs, Rheumatism, Pleurisy, Weak Back, Kidneys, Shoulders and Chest, Neuralgia, Sciatica, Pains and Aches, Female Weaknesses, Congestion of the Lungs, Spinal Complaints and Diseases of the Kidneys, Benson's Capcine Porous Plaster is unequaled. Sold by all druggists. Price, 25 cents. Send our pamphlet (mailed free) to Benson, Capcine & Johnson, 21, Platt street, New York.

A Fearful Famine.

A correspondent of the New York Evening Post, writing from Rio de Janeiro, sends to that paper an extended account of a terrible famine, accompanying which have been appalling mortality in the Provinces of Parahy, Ceara, Rio Grande do Norte, Parnahyba, Pernambuco, Alagoas, Sergipe, and part of the Province of Bahia. This territory thus visited, which is equal in extent to New England, the Middle Atlantic States, West Virginia, Ohio and Indiana combined, has been without rain since July, 1876. The brooks, springs and wells long ago dried up. Even the river beds have now become dusty channels. The cattle, of which they were vast herds, have died of thirst. The people perishing for want of food and water, have fled from their homes, many of them dying—sometimes whole families together—before reaching a place of refuge. Those who have escaped have overcrowded the cities of refuge so greatly as, in some cases, multiply the population by five, and they are now herded together in the open streets, living like swine upon scanty rations issued by the government and upon such refuse as they can gather in the gutters. Well nigh naked and utterly debased by their sufferings, they live in bestial immorality, not scrupling even to resort to cannibalism in some instances, while small-pox, yellow fever, dysentery and some other diseases are sweeping them away by thousands. As if to leave no element of wretchedness out of the account, they are the victims of the most brutal maltreatment at the hands of the police and soldiery, and worse still at the hands of vile speculators, who make traffic of these wretches' woes. The picture which the correspondent presents is scarcely matched in its grimness even by the old records of the direful plague and history is the more distressing by reason of the fact that this people, with peaceful husbandmen and planters, cultivators of the soil, whose choice have ever made desolate by a cause which could neither be foreseen nor provided against. Their woes are not those of men who have brought them on themselves by crime, but those of an industrious, agricultural people, afflicted first with drought, then with famine, then with pestilence, and finally with that loss of moral sense which brutalizes men into criminals without choice of their wills. Until now this terrible story has not been told in this country; we have known only that in parts of Brazil the rainy season has failed, but we have not hitherto dreamed that such a famine as this reflected was in store for it.—N. Y. Observer.

Change of Mississippi Conference.

Dear Bro Lindsay—At the request of several Presiding Elders, and the consent of our friends in Meridian, the place of holding the session of the Mississippi Conference is changed, I will appoint it to meet December 18.

R. PAIGE.

ABERDEEN, Miss., Nov. 18, 1878.

ALABAMA CONFERENCE.

TAKE NOTICE.

We [illegible] to the [illegible] Conference to Meet, with the following [illegible] M. & M. R. R. & S. R. R.'s A. & W. P. R. R. and Western R. R. of Alabama to Montgomery and Eufaula R. R. to Eufaula [illegible] Montgomery and Eufaula R. R. from Montgomery to Mobile, with the following railroads to Selma: Mobile and Ohio R. R. from Mobile to Meridian, Vicksburg, Shreveport and Texas railroad to Marshall, Texas, and Texas and Pacific railroad from Marshall to Longview, and Texas and New Orleans railroad from Longview to Houston, Texas, [illegible] Houston to Galveston, Texas, [illegible] Galveston to New Orleans, [illegible] New Orleans to Jackson, Miss., [illegible] Jackson to Vicksburg, [illegible] Vicksburg to Delta, [illegible] Delta to Shreveport, [illegible] Shreveport to Marshall, [illegible] Marshall to Longview, [illegible] Longview to Houston, [illegible] Houston to Galveston

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, DECEMBER 12, 1878. NO. 50.

THE PASTOR'S WELCOME.

Under the skies of a far-off land,
Shown by the light of centuries dim,
We see the form of the Master stand,
And the twelve disciples that followed Him.
We seem to hear his words sublime
Echoed down through the aisles of time:
"Go ye all lands beneath the sun,
And preach my gospel to every one."

On every wild and distant shore,
In every clime the heavens span,
Behold the world is journeyed o'er
By messengers of God to man.
No plain so far, no peak so bare,
It has not heard the good man's prayer.
No soul so lossed nit being's strand
It may not find his helping hand.

Then welcome man of God, to-day,
Welcome thy helping hand and eye,
To teach our erring feet the way,
To guide us to the better choice.
Welcome to hearts and homes of all,
To pledges of joy, to sorrow's call,
To tireless toil, to lessened care,
To children's love, to parent's prayer.

—Methodist Recorder.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Dec. 5.—The Vice President announced as the special committee in regard to the yellow fever investigation, authorized by the resolution of Mr. Harris, adopted yesterday, Messrs. Harris, Mathews, Lamar, Paddock, Conover, Garland and Eustis.

COLUMBIA, Dec. 7.—There is no truth in the report circulated that Gov. Hampton's leg was to be amputated to-day. He is getting along comfortably and rested well last night. His condition has remained unchanged during the last few days.

MERIDIAN, Miss., Dec. 7.—The fire at Macon, Miss., Thursday night, destroyed the entire business portion of the town, including the sun office, Beacon office, Odd Fellows' Hall, and old Masonic Hall. Loss $250,000; insurance $100,000.

MEMPHIS, Dec. 7.—The Citizens' Relief Committee wound up their affairs to-day, distributed the balance on hand, $725, pro rata among four orphan asylums in this city.

By order Quartermaster General Meigs, upon the advice of the Surgeon General, the 1500 tents shipped to Memphis during the yellow fever epidemic will be burned.

FOREIGN.

LAHORE, Dec. 5.—Gen. Roberts has gained a complete victory over the Ameer's forces, capturing Pelwar and Katal and all the Afghan cannon. The enemy's loss is heavy. British loss 89 killed and wounded. Capt. Kelso, of the artillery, and Capt. Anderson, of the pioneers, were killed.

BERLIN, Dec. 5.—The Emperor and Empress reached the palace in this city to-day. The route from the railway station was densely crowded with people, who gave them an enthusiastic reception. The trades societies and public bodies generally paraded past the palace. Their Majesties responded by appearing on the balconies of the palace, amid the acclamations of the multitude.

PANAMA, Dec. 6.—A private telegram, dated Lima, November 16, announces the assassination of Don Manuel Pardo, formerly President of Peru, and lastly President of the Senate, as he was entering the Senate. The event was not altogether unexpected. During his administration he was particularly severe on those who, from any cause fell under his displeasure.

CONSTANTINOPLE, Dec. 7.—The new Grand Vizier, Khireddin, has drafted a law declaring Ministerial responsibility. In reply to congratulations of the American Patriarch, he declared equal justice should be done all Ottoman subjects, and the Government posts filled without reference to religious differences. In conclusion he said: "We all pray to the same God—we in mosques, you in churches."

The rumor of a new political treaty between England and Turkey originated in the submission to the Porte, by Minister Layard, of a detailed statement of the chief points in the provisorily adopted reforms.

Rumors are current that the fall of the late Ministry was caused by the discovery of a conspiracy, and that Sover Pasha has been exiled to Sivas, and Raouf Pasha to Baguag, but they are unconfirmed.

ST. PETERSBURG, Dec. 9.—Intelligence has been received here that the family of the Ameer Afghanistan have taken refuge in Russian Turkistan.

ROME, Dec. 9.—It is reported Prince Bismarck will only grant audiences to those German ecclesiastics who specially apply for it and make submission to the May laws.

LONDON, Dec. 9.—The English solicitors, Messrs. Brewer and Jensen, say they cannot find that Mr. Russell, who objects to Edison's application for a patent for his electric light, has any patent for such an invention. They believe that Russell's opposition will prove vexatious but futile.

LONDON, Dec. 9.—A special to the Standard from Thull, says: The British killed at Pelwar are now estimated at twenty. The vast supplies which the Afghans had accumulated for the winter in the villages around Pelwar greatly relieve the British commissary.

The correspondent of the Times at Lahore states that high officials say the last letter of the Ameer of Afghanistan is as unfriendly as his former one. The friendly expressions are merely conventional. The real tone is indicated by a remonstrance in regard to the British tampering with the Afredes. The messenger who brought the letter explained that it was delayed because he reached Ali Musjid November 21, during the fighting, and returned to Cabul. He says the Ameer was incensed at his return, and ordered him to proceed.

A Grateful People.

On Thursday night, December 5, a public meeting of the citizens of New Orleans was held at the Varieties Theater, to give expression of their gratitude to those who have so liberally aided the South in the recent yellow fever epidemic. Chief Justice Manning delivered an able and eloquent address after which the following resolutions were adopted:

Whereas, During the summer just past, New Orleans, in common with many of her sister cities of the South, has been scourged by a plague which closed all her revenues of trade, drained her resources and utterly dried up her means of self-help; and

Whereas, In her impoverishment, multitudes of her sick and suffering citizens, from lack of food and clothing and medical care, must have been exposed to the extremity of human misery, and have perished without remedy, had it not been for the aid received from abroad; and

Whereas, It is becoming that the recipients of a charity so free and abounding should make due acknowledgment of their unalterable gratitude to the hearts that felt for, and the hands that saved them in an hour of direst calamity;

Resolved, By the people of New Orleans, in mass meeting assembled, that the annals of human suffering and human sympathy show no parallel to the active benevolence exhibited by all classes from fellow-countrymen, towards the city of New Orleans in the late affliction. Not merely were the naked clothed, the starving fed, and the sick and dying ministered to, but our darkness was cheered and our sinking spirits sustained by a charity which descended like some heavenly messenger, bringing healing on its wings to them that were ready to perish.

The first wail of distress had hardly gone up from our terror-stricken community before the agonizing cry for help was answered. Across the broad expanse of a vast continent, from North and South, and East and West, the tributary streams of beneficence rolled in one unebbing tide of overflowing generosity. Into the valley of the shadow of death in which we walked, it poured its life-giving waters, fresh from the gushing springs of human affection. Never has any people before been the recipient of so grand a charity; never can its impressive lesson of humanity be forgotten.

Resolved, That in this universal testimony of our fellow-countrymen that we are one forever more, in woe as in weal, we recognize the benignant voice of a great people which should silence with a stern rebuke the evil utterances of wicked men, who for ignoble and selfish ends, would arouse once more the clamors of sectional discord; and we declare, as our unanimous sentiment, with the afflicted sincerity of grateful hearts, that no difference of political creed can weaken, and no evils of designing politicians sever the ties which bind us, by the most sacred and tender memories, in the bonds of a national brotherhood, one and indissoluble.

Resolved, That in the heroism and self-sacrifice displayed by the physicians and nurses, who, at the cost of many gallant spirits, faced the deadly terrors of the pestilence in their mission of humanity, and in the utter self abnegation of the gallant soldier, the late Lieut. Benner, of the United States army, we acknowledge, with tears for their fate, and gratitude for their devotion, the surpassing love, of whose depth and sincerity they gave this highest proof, that they laid down their lives for us.

Resolved, That to those friends in foreign lands who so freely contributed to the relief of our people, whether of kindred or alien nationalities, our most fervent thanks are due and are hereby tendered.

Resolved, That to all societies, corporations and companies, and to committees and individuals unnamed, who, in our great distress aided us by word or act, the people of New Orleans, as with one heart, feel gratitude unspeakable.

The meeting then adjourned.

Week of Prayer, 1879.

The Executive Committee of the Evangelical Alliance of the United States makes the following suggestions for the observance of the Week of Prayer, subject to such alterations as local circumstances may render desirable.

The alliance is now so widely extended as to include in its membership Christians in all nations, and the first week in January, 1879, will be observed in all Christian countries, and at missionary stations in heathen lands.

For the Sabbath, January 5, as a subject for the pulpit: "Christian Union."

MONDAY, JANUARY 6.

Thanksgiving for the blessings of the year past, and prayer for their continuance.

TUESDAY, JANUARY 7.

Prayer for the church of Christ, its ministers, its growth in grace, and its enlargement.

WEDNESDAY, JANUARY 8.

Christian education; the family; the young; colleges, seminaries of learning, Sunday and other schools; Christian Associations of Young Men and of Young Women.

THURSDAY, JANUARY 9.

For nations, rulers and people; for peace and religious liberty in the earth.

FRIDAY, JANUARY 10.

The press; for a blessing on publishers, editors and authors; the cause of temperance and other social reforms.

SATURDAY, JANUARY 11.

Home and foreign missions, and the conversion of the world.

On Sabbath evening, January 12, it is suggested that public union meetings be held for prayer, praise and the presentation of the object, and work of the Evangelical Alliance.

In the city of New York such a meeting will be held in the Reformed church, corner of Fifth avenue and Twenty-Ninth street, when it is expected that the Hon. William E. Dodge, president of the alliance, will preside, and addresses will be delivered by speakers of various denominations.

The meetings for prayer will be held daily in the same church at half-past three o'clock P. M., conducted in turn by pastors of the several churches.

Letter from Mexico.

I have spent much time recently in the "interior"—as they call it here—establishing new churches and "confirming" the old. The trip to Orizava was pleasant for three reasons: 1. The ride was on the *railroad* to Vera Cruz, through a rich, beautiful, cultivated section of the country. 2. The city of Orizaba is itself a beautiful, healthy, pleasant place, being much below the level of the City of Mexico, and surrounded by a rich valley covered with well cultivated plantations or *haciendas*. 3. And, specially, we have now a mission there in successful operation, a congregation of seventy-five, and a good Sunday-school. The people are *pleading* for a day-school for their children, and I hope Providence will soon send us the means to establish it. Bro. Villegas, whom some of your readers know personally, is the preacher in charge.

Tolnca is in the opposite direction from Orizaba, only forty miles away, but is reached by a ride in the *diligencia*, of which I have given a full description in the Western Methodist. This ride is exceedingly *shaky*—very trying to one's nerves and muscles—though affording some beautiful scenes in the mountains and in the valley. The city is higher and perceptibly colder than the City of Mexico, which fact does not add anything to the enjoyment of my visit there. It is a live, improving place, but its people are generally very fanatical. A stay of a few days, associating with the brethren and attending the preaching services, Sunday-school and prayer meeting and day-school, satisfied me that the work was prospering very well. So my trip to Tolnca was quite pleasant after all.

Next in turn claiming attention was the city of Cuernavaca, sixty miles to the south, reached by a *diligencia* ~~journey over~~ the ligtest traveled land in the republic, and their dropping down to the temperate zone. The climate is pleasant and healthy, the city beautifully situated, and the people quite fanatical. We lost the house we had rented there, and part of my business was to rent another. The city was soon aware of the presence of a Protestant, as I learned on my first effort to rent the house. The landlady said she had heard the Protestants were looking for a house. To a Catholic she would rent the house for twelve dollars per month, but to a Protestant she had no house to rent. But another good house was secured, and the work resumed.

I also visited a neighboring town—San Antonio—where we have an Indian preacher, who rides his circuit on foot, and can travel sixty miles a day, which I have known him to do. He visits Indian towns, and is laying the foundation for a good work. I took coffee at his house at five in the evening, soon after which we went to the place of worship near by. It was not a regular meeting, but "called" because of my visit. Twenty persons were present, all furnished with our hymns, with which all seemed familiar, even the children—for all sang heartily and joyfully. The preacher was dressed in his white linen pants and shirt *nothing more*. He read his chapters from the Bible, led the singing, prayed, preached a sermon on "God is love"—doing all in a very solemn and impressive manner. The service was enjoyed very much by us all. I hope to be able to report, from time to time, the good results of this man's labors.

I have just received letters from some of our other stations, indicating some progress in the work. At Laoni, where Bro. Juarez is stationed, there is much ado made by the Catholics about his presence and labors, but he is doing well, and the noise they make may help him on.

Oaxaca is a promising place for our mission. We have there a nice, large hall for public worship, and another for a school. I furnished at first sixty seats for the hall; afterward had to add twenty more, and the preacher now tells me he requires two dozen more to accommodate the congregation. The people—as is the case in every other place we occupy—are clamorous for a school, saying that they cannot and will not send their children to the Catholic schools. For this place, also, I am hoping Providence will send the means for a good school. I am *expecting* it sent by the way of Texas, and believe the people in Oaxaca will not have to wait long for the school which they so much desire.

W. M. PATTERSON.

MEXICO, Nov. 15, 1878.

P. S.—I shall be pleased to hear the result of this year's missionary efforts by the charge in one of the Texas Conferences, where the interests of foreign missions were assigned to the *brothers* of the church, and domestic missions to the *sisters*. I hope they succeeded well.

W. M. P.

Texas Christian Advocate.

Rome vs. Education.

The Catholic Church often pointboastingly to the University of Oxford, which was largely endowed by Cardinal Wolsey, and other institutions, as evidence of its fostering care over education; and on this basis she stands up to hurl back the Protestant charge that she does not provide for the intellectual wants of her children. But Rome must not be allowed to shift the real question. Nobody cares to deny that she has colleges for the education of priests and nuns. The vital point is: What does she accomplish for the intellectual training and enlightenment of the masses? Let the Catholic countries where Roman Catholic influence is, or has been, absolute, answer. Before Victor Emanuel's armies opened the way for the Bible and free school in Italy *eighteen millions* out of the twenty-seven millions of her people could neither read nor write, and in Spain—another country exclusively under Roman Catholic domination—nearly *twelve* millions out of seventeen millions of population are unable either to read or write. In Prussia, on the other hand, where Protestant influences prevail, only *one-half of one per cent.* of all the children are without instruction. Germany, it is said, conquered France with the spelling book. In this country, where schools, owing entirely to Protestant agencies, are free, and where no denomination can hope for life without educating its children, Rome is compelled *to do something*. What, then, does she do? She asks for public funds with which to organize sectarian, that is, Roman Catholic schools, in which along with arithmetic she can teach the legends of the saints, and along with grammar she can show the duty of prayer to the Virgin. She wants the tax-payers to help perpetuate her superstitions by paying the old debts which destroy the efficacy of some Protectory or other institution. And what the tax-payers would not do of their own volition the members of the Legislature do for them. And how much longer is this thing to go on?—Christian at Work.

"Not If It Was My Boy."

Some years ago the late Horace Mann, the eminent educator, delivered an address at the opening of some reformatory institution for the boys, during which he remarked, "That if only one boy was saved from ruin it would pay for all the cost, and cares, and labor of establishing such an institution as that." After the exercise had closed, in private conversation, a gentleman rallied Mr. Mann on his statement, and said to him:

"Did you not color that a little, when you said that all that expense and labor would be repaid if it only saved one boy?"

"Not if it was my boy," was the solemn and convincing reply.

Ah! there is wonderful value about "My boy." Other boys may be rude and rough; other boys may be reckless and wild; other boys may seem to require more pains and labor than they will ever repay; other boys may be left to drift uncared for to the ruin which is so near at hand; but "My boy"—it were worth the toil of a lifetime and the lavish wealth of the world to save him from temporal and eternal ruin. We would go the world around to save him from peril, and would bless every hand that was stretched out to give him help or welcome. And yet every poor, wandering outcast, homeless man, is one whom some fond mother called "My boy." Every lost woman, sunken in the depth of sin, was somebody's daughter in her days of childish innocence. To-day somebody's son is a hungry outcast, pressed to the wall by crime and sin. To-day somebody's son or daughter is a weary helpless wanderer, driven by necessity into the paths of sin and death. Shall we shrink from any labor, shall we hesitate at any cost, which may be necessary to secure the salvation of "somebody's boy" or somebody's daughter?"—The Common People.

—Iridescence in glass is obtained by heating glass in a weak solution of hydrochloric acid under pressure and at a temperature of about 150°.

Can a musician execute a piece of music before he gets the hang of it?

Prescription for Fits.

For a Fit of Passion.—Walk out in the open air. You may speak your mind to the winds without hurting any one, or precluding yourself to be a simpleton. "Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools."

For a Fit of Idleness.—Count the tickings of a clock. Do this for one hour, and you will be glad to pull off your coat the next, and work like a man. "Slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger."

For a Fit of Extravagance and Folly.—Go to the workhouse, or speak with the ragged and wretched inmates of a jail, and you will be convinced

"Who makes his bread of briar and thorn
Must be content to be forlorn."

"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?"

For a Fit of Ambition.—Go to the church-yard and read the grave-stones. They will tell you the end of man at his best estate. "For what is your life? It is even a vapor that appeareth for a little time and then vanisheth away." "Pride goeth before destruction, and a haughty spirit before a fall."

For a Fit of Repining.—Look about for the halt and the blind, and visit the bedridden, the afflicted and the deranged; and they will make you ashamed of complaining of your light afflictions. "Wherefore doth a living man complain?"

For a Fit of Folly.—Go and see how many who keep their carriages are afflicted with rheumatism, gout and dropsy; how many walk abroad on crutches, or stay at home wrapped up in flannel; and how many are subject to epilepsy and apoplexy. "A sound heart is the life of the flesh: Envy is the rottenness of the bones."

That too Much Familiarity is to be Shunned.

Lay not thy heart open to every one; but treat of thy affairs with the wise, and such as fear God.

Converse not much with the young, nor with strangers.

Flatter not the rich; neither do them appear willingly before the great.

Keep company with the humble and single-hearted, with the devout and virtuous; and confer with them of those things that may edify.

Be not familiar with any woman, but commend all good women in general to God.

Desire to be familiar with God alone, and his angels, and avoid the acquaintance of men.

We must have love toward all, but familiarity with all is not expedient.

Sometimes it falleth out that a person unknown to us is much esteemed of, from the good report given him by others; whose presence notwithstanding is not grateful to the eyes of those who see him.

We think sometimes to please others by our society, and we rather displease them with those bad qualities which they discover in us.—Thomas à Kempis.

Oxygen as a Curative Agent.

The air we breathe is made up of nitrogen and oxygen, two distinct elements, in the proportion of four parts of nitrogen to one of oxygen. In respiration the nitrogen is thrown out of the lungs, but the oxygen is absorbed into the blood, where it forms a chemical union with the carbonaceous matter which it finds there, and the result is the production of carbonic acid gas, which is exhaled with the breath.

Dr. Priestly, the discoverer of oxygen as a distinct element, and the life-giving principle of the atmosphere, called it "vital air," and it was known by this name for many years. Its chief action in the body is to purify and revitalize the blood, and the process by which this is done is as follows: One-half of the heart is always engaged in the work of pumping the blood which has been collected from all parts of the body, into the lungs. Here this blood, dark and impure from being loaded with a kind of charcoal or carbon, the worn out tissues of the body, comes so near to the air inhaled that nothing lies between the blood and the air but a most filmy membrane, so attenuated that the oxygen is instantly absorbed through it into the blood. Here it immediately forms a chemical union with the carbon which it finds in the blood, thus generating carbonic acid gas; and this gas passes as readily through the same membrane, to be exhaled with the breath, as the oxygen did in the opposite direction. The blood is thus relieved of its impurities, and is left of a bright crimson color. In this state it is returned to the other half of the heart, to be again sent on its life and health dispensing round. Again it is returned to the lungs loaded with more impurities, thus ever completing the circle of life.

Now, it can readily be seen that if from any cause we get an insufficient supply of oxygen, the blood cannot be entirely relieved of its impurities, and will be sent to the arteries in an unhealthy condition. On its return to the lungs, charged with a new supply of carbon, it does not find enough oxygen there to dissolve it entirely out, and so returns to the heart with a slight increase in the measure of its impurity, and again makes its round through the body. Unless something be done to increase the supply of oxygen to the lungs, it is clear our bodies must in time become overcharged with the carbon of our worn-out tissues, and the blood seriously poisoned. The process of deterioration may be slow, but if it goes steadily on disease of one kind or another, according to the peculiarity of diathes in the individual, must surely come.

That from many causes incident to our indoor lives and sedentary habits, and to our repressed modes of breathing, sufficient oxygen to purify the blood is not always taken, is a fact well known to physicians. This is found to be one of the most fruitful causes of depressed vitality and consequent impaired health; and unless an occasional larger supply of oxygen is obtained by persons who fall into these vicious modes of respiration freedom from some form of disease is impossible.

Ever since the discovery of oxygen, and a knowledge of its special use in the animal economy, physicians and chemists have, naturally enough, looked to it as the means by which vitality might be restored when lost by disease; and for years experiment after experiment has been made in the hope of making it available as a curative agent. But not until within the last ten or twelve years has such a combination of oxygen and nitrogen been obtained as to give the right proportion. The discovery of this particular combination of oxygen and nitrogen, after long and laborious scientific research, has resulted in developing it into a practicable, safe and powerful curative agent.

The history of this agent, now so widely known as "Compound Oxygen," is briefly this: An American physician who had suffered from an attack of pneumonia, which came near proving fatal, found his recovery so slow and imperfect as to make it necessary for him to relinquish his practice and seek recovery in a European climate. Months of diligent search for lost health ended in disappointment. Not willing to abandon the hope of restoration, he thought to make available his scientific knowledge, particularly of chemistry. Like hundreds before him, he seized upon the idea that *oxygen*, that natural stimulus of the lungs, promised best for research and investigation. Having passed himself of the best English and continental literature upon the subject, and profiting by the failures as well as the successes of European agents, he entered upon his researches. The growth of all these efforts was the agent he named "Compound Oxygen," and through its use a complete restoration of his own health. In less than three months, under its use, his weight, remarkable as the statement may be thought, increased from one hundred and twenty pounds to one hundred and ninety, at which it has remained for many years.

Immediately on finding this result, the doctor commenced the administration of his new remedy for pulmonary disease, and found, to his great surprise and pleasure, that where other diseases were present in his patients relief and cure followed as surely as in the special ailments for which they had come for treatment. Catarrh, dyspepsia, headache, neuralgia, rheumatism, and the various forms of chronic and nervous diseases which so baffle the physician's skill, yielded to the compound oxygen in a wonderful manner. And this because the action of the new remedy was general; removing obstructions from all parts of the system, purifying the blood, and revitalizing the nervous centers. Health comes as a natural consequence.

After a few years of assiduous practice in this new direction, and with results which were alike surprising to both the doctor and his patients, the more thorough work of a general administration of the oxygen treatment was given into the hands of Dr. G. R. Starkey, of Philadelphia, a medical practitioner of over twenty years' standing. He is now more than ten years since he became identified with this treatment, and in that time its remarkable curative and revitalizing power have become known in all parts of the country, and hundreds stand ready to give their grateful testimony in its favor. More recently Dr. G. E. Paige, a physician of high character and professional ability, has become associated with Dr. Starkey in the work of introducing this new agent of cure more widely to the public.

In cases of low vitality, and in convalescence, this treatment, it is alleged, has been found of great value. After medicine has done its work of breaking up some acute disease, and the physician leaves his patient, as he must, to nature for repair and restoration, he too often finds that nature builds again so slowly that the period of convalescence is often prolonged through weary months, while in too many cases the old vitality is never restored. In this condition it is said that compound oxygen is a wonderful restorer of vital force; and taking the theory of its action to be true, it is just here that its value should most certainly appear.

If all that is claimed for this new combination of oxygen and nitrogen be indeed true—and we have the most unequivocal testimony to its curative power from many persons of high character and intelligence, who are well known throughout the country—then it looks as if a brighter day had come for thousands of invalids who have heretofore vainly sought relief from suffering and slow decline.—Lutheran Observer.

The Christian Advocate.

THURSDAY, DECEMBER 12, 1878

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The Christian Advocate.

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BENNETT'S QUARTER PAY DAY.

[illegible] his books one day
[illegible] heard me
[illegible] called to pay
Quarter fee,
[illegible] and my mare,
[illegible] parson's dues:
[illegible] this, for half a score,
[illegible] clothes and shoes.

[illegible] come, and for youthful sport
[illegible] disbursed
[illegible] when his scanty support
[illegible] promptly paid.
[illegible] and giggled and grinned,
[illegible] reels in oil,
[illegible] forth on the village [illegible]
Leers and loll.

[illegible] sat him down,
[illegible] pocket book
[illegible] gathered about the boy
[illegible] dispatched book
[illegible] [illegible] in this,
[illegible] milk and [illegible]
[illegible] for a starving [illegible]
[illegible] her feed.

[illegible] as without [illegible]
[illegible] [illegible]
[illegible] [illegible] the [illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] were [illegible]
[illegible] [illegible]

[illegible] for a little [illegible]
[illegible] into [illegible]
[illegible] near all [illegible]
[illegible] [illegible]
[illegible] [illegible]

[illegible] [illegible]
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Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church South.

THURSDAY, DECEMBER 12, 1878.

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Ministerial Building.

It is of vital importance that the foundation be good. Without this no superstructure can stand. But it is a matter of very serious consideration that upon a good foundation the building may be of defective and perishable materials. So great is the danger that every man is exhorted to take heed "how he buildeth thereupon." On this one and same foundation—Jesus Christ—very different edifices may be constructed. In some cases there are gold, silver, precious stones, and in others wood, hay, stubble, and in others the structure is of mixed material. Permanence is the test of true work, and the occasion of reward. "If any man's work abide which he hath built thereupon, he shall receive a reward." This is the divine standard of ministerial efficiency.

The quality of the material has much to do with the question. The wood, hay, stubble, soon fall away. These light substances are soon scattered. We can get at what has been done only when the fire has tried the work and revealed the gold, silver and precious stones. The traces of a ministerial term may be so soon obliterated as to disclose the fact that the apparent success was merely a considerable personal following, or an array of figures which represented a volatile and temporary swell in the tide. The solid, enduring and working force, the really converted and well-instructive membership, the people devoted to Christ, and firmly established in the faith, indicate what has been done. The roll must be weighed as well as counted before any just conclusion as to results can be reached. There has been a lively time in receiving members, congregations have been large, and every seeming of prosperity has been present. We must wait a little and see whether the gold or the stubble predominates, and whether, with the retiring pastor, his work is not dissipated as the morning cloud or the early dew. What, for the time, passes for the building up of a church, may in reality be the breaking of it down. The material, gathered in, may be so crude, so destitute of deep religious experience, and so ignorant and ill-trained in the doctrine and polity of the church, that there is scarcely any residuum of permanent value left after the lapse of a very brief period.

The worth of accessions depends largely upon the motives presented, the methods resorted to, and the conditions exacted; and also upon the manner in which discipline is administered. Much also depends upon the character of the preaching, its presentation of the subjects of repentance, of faith, regeneration and holiness; and also much is determined by the kind and extent of the nurture given to those who come into the church. If the main effort has been to get them in, and count them, it will not be long before the most of them will have to be counted out. The gold alone will stay, the stubble will soon disappear. The man who is a true builder, a wise master builder, will seek after that which abides. Getting people into the church is a secondary matter as compared with their thorough awakening and conversion. When these experiences are felt the other step will be taken without much persuasion.

That church is built up that has the most devoted and efficient membership. We should not look altogether to numbers, but to their effectiveness. How are they in their financial duty? Are they imbued with the spirit of foreign missions? What is their grade in Christian intelligence? Have they an experience, clear and powerful, in the deep things of God? Wood, hay, stubble, may be built on Christ. They often are. The ministerial builder must take heed *how* he builds. These annual scrutinies into the itinerant's work are of some moment, and his reports indicate something, but time will try the matter still more, and eternity alone will tell the story as it is. "The fire shall try every man's work of what sort it is."

A Revival of Iniquity.

The epidemic is over, and now the work of sin is in full blast. Opera and theaters are open on Sunday, and the Louisiana Lottery Company has lately paraded its splendid advertising turn out with a band of music. Among other painted devices were bags plethoric with treasure, variously labeled, with sums ranging from $5,000 to $50,000, and representing the prizes shortly to be drawn. Our cotemporary, the Nashville Christian Advocate, refers in brief but fitting terms to this most debasing and corrupting institution. We have heretofore called attention to the fact that the names of two, once distinguished but now notorious, Confederate generals have been associated with this gambling contrivance. Five thousand dollars a year is a tempting price, but it is a pity that such men as Beauregard and Early should have accepted it.

Mardi Gras is also announced, and we are to have the Carnival in all its splendors, as usual. Some writers in the secular press have made objection, but they have been ruled out of order. This revelry and dissipation does look somewhat unseemly so soon after the fearful scenes of the yellow fever. So it seems to many who would ordinarily approve. Not many weeks ago, when we were in the grip of the pestilence, even the secular papers displayed a remarkable concern that the day of fasting and prayer should be observed. The danger and the misery were so appalling that people, not accustomed to pray, thought it might be well to do something in that line. During the long months of death and trouble there was a temporary halt in the march of worldly and devilish devices to corrupt and demoralize the people. Now that the danger is past, there is a return to the ways and practices of sin. We do not object to this carnival of folly, because it comes so soon on the heels of the pestilence, but because it is a folly always, a season of unrestrained extravagance and dissipation, and, in the long run, a source of impoverishment rather than of prosperity.

In spite of the sorrows that have come upon us, and the severe visitations of Divine Providence, there is to be the usual winter of gaiety and dissipation. The Sabbath is to be desecrated as usual by open ball-rooms, theaters and operas, and a people, but lately appealing to the world for relief, are to spend thousands upon thousands in a senseless pagent. The devil sick, and the devil well, is in a very different mood. The twinges of conscience and the purposes of reformation, and the terrors of the divine judgments enforced a temporary sobriety. But all that is changed. And then it will pay by bringing the multitudes here to spend their money. Never was there greater need to do something to make up the losses of the past months, and this orgasm of madness and riot is the thing. So the dance is to go on, the Mystic Crew is to appear, and we are to have processions and revelry and drinking and jousting as in other years.

The solemn lessons of our sorrow are to be thus soon forgotten, and the voice of God, speaking to us out of the fire, is to be hushed. So goes the world—here in New Orleans, and elsewhere probably. After all gospels—of trouble, of affliction, of mercies, and of the word and spirit—have been expended, there are few that will be saved. The multitudes move on as if nothing had happened, and they throng the same old paths of sin and death. Some have been made better by the school of suffering, some have learned righteousness in the fierce ordeal of pain and tribulation; but how few in comparison with those who are being swept back into the tide of iniquity!

Exalted Above Measure.

"Extremes meet." Nothing blisters more quickly than intense cold. Nothing is so nauseating as excessive sweetness. No agony is so torturing as intense delight. No evil is so great as good overdone. It is possible for a man to be a hero in the deepest humiliation; but it is impossible to make a respectable man of him when he is lifted beyond his desert or capacity in honor or power. Phaethon, though the son of Titan, was not fit to drive the steeds of the Sun. Alexander, though the conqueror of the world, was more contemptible than his meanest soldier when he tried to prove himself a god. As there is a limit to man's powers of enduring, so there is a bound to his capacity of enjoyment. David's cup ran over, and his ability to enjoy was great. God's works were too high for him, and yet his fancy was quick, his imagination vivid, his mind strong. The preacher prayed for food convenient—*i. e.*, adapted to his condition physically, mentally and spiritually. That food was not all gross and sensual; nor all metaphysically dry—anhydrous gases from the abstraction laboratory of the speculative philosophy. Nor was it all angel's food; much less was it the mouldy bread of the Ebionites of history, who come trudging over the wastes of the ages with loaves cooked in the ovens of Herodotus, Plato or Pythagoras. It was food adapted to him in his present condition—gnei if he was sick or weak at the stomach—stronger bread if his digestion was good, and he was set to labor.

Paul recognized that "thorns in the flesh" and "messengers of Satan" were a necessity to him. These came right along with "abundant revelations." Could not God give unmixed good? Yes; but Paul could not bear it. He had been a great sinner. He had been very sick morally. His spiritual nerves needed toning, but that toning must be according to their strength. As the physician gives dilute brandy to the feeble convalescent, God gives his revelations diluted with the discovery of sources of danger we did not dream of before. There was no intention to enlarge the powers of Satan, nor any wanton infliction of spiritual pain; but the "abundant revelation" was too strong a tonic for the spiritual convalescent. The administration of the tonic was attended with the giving of a dose before and after. Note that the "lest I be exalted above measure" comes before and after the "abundant revelation." As we give a little water before and after giving many doses of healing medicine, so here the spiritual man is prepared beforehand, and afterward the sudden exhilarating effect is checked and modified.

This was especially necessary to him as a teacher and leader to others. Did preachers receive only "abundant revelations" they would soon become unfit to minister to the wants of ordinary Christians. They would get away into a spiritual experience, where the lame, and halt, and feeble, could not follow them. They would speak in an unknown tongue. Mortal sorrows would not touch their minds, and however strong their sympathies with angelic creation, their sympathies with man would be lost. Many a devout Christian prays that he may grow more *divine*; but he frequently weeps and bemoans the fact that he finds himself growing more *human*. He asks his brethren to pray for him to become more divine, and yet every prayer takes him further back into human sympathies. God leads by paths he had not known to glorious visions—he is rapt in the contemplation; but, before he is aware he is carried by the buffetings of Satan's messengers far out of sight of these bright prospects into the gloomiest shadows. Human ills and human sins, human aspirations and human despair, human beggary and human self, will develop in more painful forms than before. Where before the moral nature seemed to sleep like a placid lake under autumn sunbeams, now it heaves, tosses and seethes like a polar sea lashed into fury by Arctic gales. He knows not why—he prays like Paul, that it may be removed. But he learns by and by that it has a purpose. He is to remain human, and to have human experience, "lest he be exalted above measure." Were it not so others would say: "His advice does us no good; for his experience lies on a plane entirely above ours." It behooved Christ to be made like us for this same reason. The chief Captain of our salvation was made perfect through suffering. Tempted in all points like us, he knows how to help us when tempted. Are we neglected? So was he. Do men revile us? So they reviled him. Do we descend from the mount of transfiguration to the strife with hate, and want, and woe? So did he.

But not only does exaltation above measure unfit us for meetness to the needy, but it unfits us for the real enjoyment of our own salvation. The waters of the spring are spoiled if the surface water flows in. Christian beauty and sweetness rise from within like a well of water springing up. "Abundant revelations" run over and flood the spring now and then. Our own experience becomes turgid and turbid. Water comes in, but it brings with it the washings of the surface.

Some of our hymns breathe a hyper-Pauline aspiration in this direction. For example:

"I want to be an angel, and with the angels stand."

Paul made no such wish. The angels could not sing the song he wanted and intended to sing. They might sing of God's exalted throne, his infinite power, his matchless wisdom, his ineffable glory, his eternal justice. But Paul wanted to get with the saints—*all* saints—and comprehend if such an amazing thing were possible, the length, breadth, height, depth, and know the *fullness* of divine love. A sinner saved by grace wanted to get with *other* sinners saved by grace. Angel company might be grander, but not so sympathetic with the emotions that swelled his heart. He would rather stand by Mary Magdalene or the publican, who dared not look up and sing the song of the redeemed, than by the side of Gabriel or Raphael, and sing with them. Their music might be more after the style of magnificent anthems, but he would prefer "I the chief of sinners am, but Jesus died for me."

God gave him compensation in the promise: "My grace is sufficient for thee." "Abundant revelations" may excite admiration or wonder, but grace saves, and the salvation of the chief of sinners is the most wonderful of all revelations.

"Rather, then," says he, "will I glory in mine infirmities," since for these too grace works the cure.

T. A. S. A.

Our Church.

Our town contains a population of about fourteen hundred white people, in which there are four churches. "Too many churches," Dr. Clark would say, "for the people to be very pious." It must be confessed that our people are not righteous over much. Many members of all the churches have not even "the form of godliness."

There are on our church book two hundred and seventeen names. Of these it would be safe to say that there are at least ten good, faithful, spiritual, working members. Enough to form a church according to the Divine constitution, or to have saved Sodom. Can this number save our church—save our town? There is need of much light, and of more salt, as you may see from the following facts, taken from the pastor's notes. In addition to the ten faithful mentioned above, there are in our church three drunkards—old stagers—and twenty-six regular tipplers, thirteen profane swearers, and a large number of quasi swearers, such as say: "good gracious," and the like, four liquor dealers, and twenty-five dancers. Here we find the following entry in the pastor's note-book: "There are a number of men absent from home, and not at church on Sunday nights, or at prayer meeting on Wednesday nights. Where are they? What are they doing?" No answer. The number of Sabbath breakers has not been exactly ascertained, but there are many; not those who do ordinary work, or who buy or sell on that day, but those who travel, or take pleasure drives, or make pleasure visits, or loaf about the streets, or in back rooms. Twenty live too far from church to attend the services. Thirty-seven are sick people, or ladies with young children, who can seldom get to church; twenty-nine who are pretty regular at morning service do not attend at night, and twenty-three that come, like Nicodemus, at night do not attend in the day. Thirty-eight are irregular at all times. Sunday sickness, inconvenience, not feeling like it, visits from friends, etc., are the excuses rendered. There are also fifteen religious tramps—persons who run about from place to place, in search of something new. The other churches do not seem to be much troubled with these tramps. Is it because of over-catholicity that so many of our people think it as well or better to worship in other churches than in their own? Our prayer meetings are attended by not more than twenty—hardly one in ten of the membership. Class meetings are kept up by a few faithful ones, but the attendance is even less than on prayer meetings. We have a good Sunday-school, *i. e.*, we have a good superintendent, a man active, zealous and competent, and why does not talk the school to death. The teachers are faithful, and the children are very well instructed. But on any good day you may find more of our adult male members loitering about the streets, listening to and encouraging the ribaldry of profane, babblers, than in the Sunday-school.

If these notes are correct, and I presume they are in the main, they give us a pretty clear and definite idea of the condition of our church. And it must be confessed that the facts do not tend to comfort us. As Bro. Faithful has called our attention to these facts, many of us are disposed to think that he is responsible for the depression and humiliation that we are feeling in consequence. If he had complimented us on the fact of our superiority to other churches, of which we were fully persuaded, before he began to sift us so severely, we might never have regarded the situation in so discouraging an aspect.

THE OFFICIAL BOARD IN SESSION.

The Official Board is now holding high debate as to what had best be done. That we are in the midst of a great crisis, a great turning point in the fortunes of our church, all seem to feel. But what is to be done?

Bro. Timerous is for "masterly inactivity." "The responsibility," he says, "is not with the board, but with the appointing power." He would not ask the removal of the pastor, because he has been faithful, and yet he fears the consequences of supporting him. Better let things take their course. Bro. Pappet, a cross-eyed hearer, who always keeps one eye on the preacher and the other on the congregation, says: "Bro. Faithful suits me very well, but I notice that the people get uneasy when he makes such heavy things at their sins. It may all be true and uttered in a proper spirit, but surely a preacher ought to have more policy than to say things that people do not like. To my certain knowledge the church is losing her hold upon some of the most influential people in our town." Bro. Hatelight, who you may remember was a juryman, and is on the Official Board, says: "I am in full sympathy with those who aver that they do not like such a preacher, and, whatever course this board may take, the Bishop shall be informed of my wishes, and of the wishes of the people." Bro. Charity declares that "he can see nothing amiss in Mr. Faithful, or in his preaching; that the church is being edified, and is growing in spirituality, especially in the much needed grace of humility." Bro. Courage says: "It is certain that the church is improving, as noticed by Bro. Charity. Through Bro. Faithful the power has been given us to begin to see ourselves in a true light. It is not pleasant, to be sure, to realize our situation when it is bad, but then it is wholesome. And as the issue has been squarely made—which ought to have been made long ago—he is for the pastor against the combined forces of the world and the flesh and the devil." Bro. Donothing astonished us all by saying: "While we are debating there is even now a revival in the church. A revival worth all the pseudo revivals we have ever had, for after every revival heretofore, in a few weeks, the church, with her converts, has settled back into Laodicean indifference, so as to form a whole and enlarged family of Donothings, that have been steadily going from bad to worse. Now to my certain knowledge there are at least a dozen of this family, myself among the number, penitent, and resolved to lead new and better lives. Moreover, the preaching of Bro. Faithful has been blessed to the conviction of some hitherto incorrigible sinners. Hereupon the board, not being able to agree, adjourned *sine anata*. Yours truly,

ALLEN CARLSON.

A DEEPLY interesting and affecting memorial service was held at the First Methodist church in Memphis, Sunday, December 1. The Western Methodist, in its account of the meeting, says:

The pastors were followed by the Rev. W. P. Barton, who gave a full and interesting account of the epidemic. Bro. Barton was cut off from his work in Mississippi by quarantine. The cry of distress made an effectual appeal to his sympathetic heart. He came, a moral hero, into the midst of suffering and death; a stranger to the citizens, he carried consolation and relief to the suffering of every name. He felt from day to day that he was sustained by the power of a loving Saviour. He could realize, in the performance of his sad duties, that the prayers of the church were not only ascending to a throne of grace from day to day, but that they were answered. When he received letters from Kosciusko, Sardis, and various other points, telling him that prayers were offered for him, he was not surprised—he had already felt that it was so. His account of the suffering in the city was a fearful picture. He thought it impossible to exaggerate the scenes—that the English language had no adjectives too strong with which to describe them. He compared the epidemic in Memphis with such visitations as are mentioned in history, and thought it surpassed any one of them.

He spoke in most beautiful te
of his interviews with Sla'er, B
and Rosebrough—of their Christ
resignation and patience. He sp
of the ever-memorable 15th of
gust, when he had his last conve
tion with Dr. Slater. He said t
he had, in a ministry of twenty-
years, encountered more danger th
fell to the lot of ministers gene
hence he knew how to appreci
moral courage, and when Dr. Sl
said to him on that day: "I am
older and feebler man than in 18
don't think I can stand another s
a siege; yet by God's grace I will
what I can," he, the speaker,
that he was in the presence o
moral hero and martyr in spirit
he now was in fact. Dr. Slater
that it was his duty to stay, and t
if heed he, and his family fully c
curred in his views.

His description of the scenes
suffering in Bro. Blew's ho
brought tears from every eye. B
determined to remain and trust
God—his trust was firm to the l
He felt it his duty to live, and
strove hard to be quiet and pati
At last he said his sufferings w
too great—that he could not st
them. Bro. Barton remarked tha
would he glorious to go from Me
phis to heaven. A cloud came o
Bro. Blew's face, but when B
Barton added, If you can take
with you, the cloud vanished,
faith, and hope, and love lit up
scene, and illuminated the pas
across the river of death. He
take all but little Sallie with him.

Florida Not to be Used as a Sanitarium.

The following was adopted una
mously at the late session of
Florida Conference:

Whereas, The State of Florida h
acquired a reputation as a resort
invalids, and on this account
Florida Conference is looked up
as a favorable field of operations
preachers who are disqualified
work in other sections, and wher
the list of superannuates has be
increased by the repeated transfer
disabled men in the past, and
number of widows and orphans
others who have died is far beyo
our ability to support; therefore,

Resolved, That we respectfully
quest the College of Bishops, wh
applied to by preachers of this c
for a transfer to this Conference,
suggest to them that they take
supernumerary or superannuated
lation in their own Conference, a
then seek work as supplies in t
Conference; thus they will reap
the benefits of the climate, wh
their support, when worn out,
devolve upon the Conferences w
have had the benefit of their act
services, and upon which they ha
a legitimate claim.

F. PASCO,
J. P. DEPASS,
C. A. FELLWOOD.

Fare to Mississippi Conference.

OFFICE OF ST. LOUIS & NEW ORLEANS R. R.
GENERAL PASSENGER DEPARTMENT.
New Orleans, Dec. 10, 18

W. E. LINFIELD, P. C. E.—*Dear Sir*: Yours of November 2, asking reduced rate of fare for the delega to the Mississippi Annual Conf ence, and of Methodist ministers, be held at Hazlehurst, was receiv but absence from the city prevent my giving it prompt attention.

We will issue tickets to the de gates to the Conference at Haz hurst, at all points between Oy and Vaughns, and from New Orle and return, at a rate of one and c half fares.

The tickets can be purchased any of the points designated, on December 17 and 18, and will be good return until December 21, inclusive

Yours respectfully,

F. CHANDLER,
General Passenger Agent.
Per A. S. G.

The friends of Dr. Clark, o the Wesleyan Christian Advoca will learn with gladness that he h reached Macon in good health a spirits. His mission to England w made pleasant by the kindly cour sies of our English brethren. H reports good success.

In the statistical report read at t recent Connecticut State Sunda school Convention, it was stated th of the 137,000 Protestant children the State, 51,378 between the ages four and fifteen, do not attend Su day-schools.

Periodicals.

—The Preacher and Homile Monthly for December, contains number of sermons from several the most eminent preachers of En land and America, and much oth matter of interest and value to all sters.

—The London Quarterly Revie October, 1878, American edition, Leonard Scott Publishing Compan has the following articles: 1. Joh Dryden. 2. Rise of the Modern Br ish Empire. 3. Elephant Catchin 4. Petrarch. 5. Ancient Cyprus. M. Thiers—his life and character. The Lancashire Cotton Strike. 8. the Church of England Protestan 9. The Revival of Turkey.

—American Agriculturist for D cember has its usual amount of re ing matter and valuable illustra tions.

—Southern Cultivator for Dece ber has been received.

Mexican Border Missions.

The Texas Christian Advocate takes the following report of the work of our church among the Mexicans who border on Western Texas:

"The Mexican Border Mission is a marvel. It finds but few parallels in the history of mission. In 1871, the work was organized with A. H. Stephens as Superintendent; and three Mexican assistants. Now it reports twelve in the regular work, three local preachers and a membership of about six hundred. During the past year, two hundred and ten adult and eighty-two infant baptisms were reported. The local preachers are active and effective, and all the preachers are full of faith and zeal. The work also reports twenty Sunday-schools and four hundred and eighty scholars. In addition to the Sunday-school work is their custom to meet every Sabbath morning and study the Bible. Many of the Sunday-school scholars are adults. The class-meeting is an established institution among them. It seems especially adapted to this mission work. It is held every Tuesday. There the inquirer finds the instruction he needs, and conversions in these meetings may be considered the exception, but the rule. A prayer-meeting is held Thursday in each congregation. A family altar is found in nearly every household. The usual form for morning worship in many families is to sing a hymn on rising from the bed, and then kneel in prayer. Often the children follow the example of the parents, and a song from their young voices as they leave their beds in the morning, followed by a prayer, is a familiar sound and sight in many Mexican homes. The work is not only thorough, but its vitality is manifest by the manner and rapidity of its spread. Each man when converted tells the story and spreads the fire among his relatives and friends. He usually gets armed with his Testament, and in the family circle, on the road, in the range of the rancho, he endeavors to win the hearts of his people for the Saviour. Some of the preachers are men of culture and ability, and several are said to be men of commanding eloquence in their own language."

Mr. Moody, says the Baltimore Episcopal Methodist of November 9, is still conducting afternoon and night meetings in the northwestern section of our city with increasing interest and success. Multitudes crowd to hear him, and quite a number have presented themselves in the inquiry rooms as seekers after salvation. A deep religious influence seems to be pervading our entire population, and all over the city are the wells of a gracious and general revival.

At a meeting of the pastors of the evangelical churches of the city, held on Monday morning last, it was resolved to appoint a commission of ministers representing the different Protestant denominations, with Mr. Moody as chairman, who should appeal to the Christian people throughout the United States to unite in a concert of prayer and evangelistic effort during the entire month of January. Such an united movement would, it was believed, serve to bring and bind closer together the different sections of the country, to stay, to some extent at least, the tide of iniquity and violence sweeping through the land; and to promote in an eminent degree the interests of the kingdom of Christ. We shall be able in our next number to publish the address of the committee.

INDIAN ORATORY.—Prof. Ellicott Evans tells a story concerning his grand-uncle, Joseph Ellicott, and the chief Red Jacket. The two having met in a Tonnawanda swamp, they at dawn on a fog which happened to be convenient, built being near the middle. Presently Red Jacket said, in his almost unintelligible English: "Move along, Jo." Ellicott did so, and the sachem moved up to him. In a few minutes came another request: "Move along, Jo," and again the agent complied and the chief followed. Scarcely had this been done when Red Jacket again said: "Move along, Jo." Much annoyed, but willing to humor him, and not seeing what he meant, Ellicott complied, this time reaching the end of the log. But that was not sufficient; and presently the request was repeated for the fourth time: "Move along, Jo." "Why, man," angrily replied the agent, "I can't move any further without getting off from the log into the mud." "Ugh! Just so white man. Want Indian move—move along. Can't go no further, but he say: 'Move along.'"

Attachment To Newspapers.

The strong attachment of subscribers to well conducted newspapers is fully confirmed by publishers. "Stop my paper"—words of dread to beginners in business—lose their terror after a paper has been established for a term of years. So long as a paper pursues a just, honorable and judicious course, meeting the wants of its customers in all respects, the ties of friendship between the subscribers and the paper are as hard to break by an outside third party as the link which binds old friends in business or social life. Occasionally defects and errors in a newspaper are overlooked by those who have become attached to it, through its perusal for years. They sometimes become dissatisfied with it on account of something which had slipped into its columns, and may stop taking it; but the absence of the familiar sheet at their homes and offices, for a few weeks, becomes an insupportable privation, and they hasten to take it again, and possibly apologize for having it stopped. No friendship on earth is more constant than that contracted by the reader for a journal which makes an honest and earnest effort to merit its continued support. Hence a conscientiously conducted paper becomes a favorite in the family.—*Printer's Circular.*

MARRIED.

BALDRIDGE—DRAUGHAN.—On the first day of December, 1878, by Rev. B. F. Alexander, at the residence of Mrs. Mary E. L. Draughan, in Bossier Pricirle, Franklin parish, La., Dr. James W. Baldridge to Miss Julia B. Draughan.

JOHNSON—MELTON.—December 5, 1878, at the residence of the bride's mother, by Rev. G. W. Brown, Mr. Sidney B. Johnson and Miss Mary E. Melton, all of Holmes county, Miss.

HARVEY—UPTON.—On Thursday evening, December 5, 1878, at the residence of the bride's parents, by the Rev. A. J. Witherspoon, Evan T. Harvey, of Arkansas, and Amy E., daughter of S. G. Upton, Esq., of New Orleans.

EPISCOPAL APPOINTMENTS FOR 1878.

CONFERENCE.	PLACE.	BISHOP.	TIME.
N. Carolina	Charlotte	Pierce	Nov. 27
N. Alabama	Athens	Kavanaugh	Nov. 27
N. Georgia	Marietta	McTyeire	Nov. 27
Little Rock	Hot Springs	Doggett	Nov. 27
Texas	Chappell Hill	Keener	Dec. 4
Memphis	Paris	Paine	Dec. 4
N. Mississippi	Macon	Pierce	Dec. 11
S. Carolina	Newberry	Pierce	Dec. 11
Alabama	Marion	Kavanaugh	Dec. 11
S. Georgia	Thomasville	McTyeire	Dec. 11
East Texas	Tyler	Keener	Dec. 12
Mississippi	Hazlehurst	Paine	Dec. 18
Louisiana	New Orleans	Doggett	Jan. 8
Baltimore	Salem	Washington	Mar. 5

Publisher's Department.

STAMPING PATTERNS.—Stamped samples of 201 designs for twenty-five cents. The first number just out. A. Bernard, 101 Eighth street, New York.

AGENTS WANTED.—W. H. Chichester, 218 Fulton street, New York, wants all men out of employment to write him. See advertisement. The gentleman is perfectly reliable.

FITS OR EPILEPSY.—Parties troubled with the above should read the advertisement of Dr. H. G. Reed, 158 Pearl street, New York. The doctor is an eminent gentleman, and is confident of being able to cure the worst cases.

CARRIAGES AND BUGGIES.—All kinds of carouches, buggies, light and heavy spring wagons made to order by John Kimball & Co., 210 and 212 Sprice street, St. Louis, Mo. This gentleman stands well in St. Louis as an honorable merchant. Give him a trial.

IMPORTANT NOTICE.—Dr. Tobias' Venetian Liniment is spoken of very highly for the cure of cholera, diarrhœa, dysentery, cramp, pain, rheumatism, headache, toothache, etc. Read his advertisement on the fifth page, under the head of Business Notices.

CONVERTIBLE FARM MILL.—Farmers and planters interested in the above are referred to the advertisement of A. B. Ordway & Co., Carroll street, Chicago, Ill. These gentlemen are shipping large quantities of these mills all over the country, and wherever used give entire satisfaction. Write for circular.

GOOD READING CHEAP.—We direct special attention to the advertisement of the *Home and Farm* in this paper. With the reduction in price, the many engravings, the vast amount of useful information, this is certainly one of the best and cheapest papers in the country, and should be in every family.

PECK'S SEWING MACHINE DEPOT.—It will be a source of congratulation to our readers to know that one of our old friends, M. A. Peck, is again in the sewing machine business, at 137 Canal street, next to Holmes. This establishment is one of the most prominent in the South. Call and see him, and he will sell you with any machine you may want.

COAL.—Messrs. Chandler & Ashby have on hand a large lot of coal, which they are selling at forty-five cents per barrel, while most of the dealers are charging fifty. They are good men, and we can recommend them to our friends who have not yet laid in their winter supplies. Family, steamboats and other large consumers will be supplied on liberal terms.

We would direct the attention of our readers to the advertisement in another column of Rev. C. L. Mitchel, dealer in religious literature, at 37 Camp street. Any orders that he may receive will be carefully and conscientiously attended to. We regret that we have not the space to give an extended notice, and can only advise our friends to give him an opportunity of filling their orders.

POZZONI'S MEDICATED COMPLEXION POWDER is the best compound for the face that ladies can use. Mr. Pozzoni has an experience in his line of many years, and his reputation is such that he will send you just what he says he will. Read his advertisement in this week's paper, under the head of Business Notices. Nothing injurious to the skin, and easy of application. No lady who values this article of the toilet can afford to be without it.

AMERICAN JEWELRY COMPANY.—The first indication of real diamonds are sold by the above company. For one dollar you can get a ring, a set of studs, or a pair of ear drops, set in solid gold, which will look as well as the real diamond, and for beauty and brilliancy the actual thing does not eclipse them. It is a reliable Company, and they will return the goods promptly and as they advertise them. No. 5 Arcade Building, Cincinnati, Ohio.

CARPETS.—Messrs. Elkin & Co., whose advertisement appears to-day, have been long known to us as the leading carpet and oil-cloth house in this section. They keep all kinds of carpets from the plainest to the most expensive, all of which can be represented as being as represented. Any of our friends who may need anything in the line of carpet goods, are advised to go to Elkin & Co.'s, at 100 Canal street, New Orleans.

POOLE & HUNT, Baltimore, Md., manufacturers of Water Wheels, Mill Machinery, etc., offer favorable inducements to buyers, as will be seen by their card in another column of the paper. This firm is too well known to need endorsing by us, suffice it to say that they are offering the best workmanship in their line of goods at moderate prices. Communications sent to them will be promptly and favorably attended to, and orders will be filled with care and despatch.

HO! YE COTTON MEN.—The giant of compresses, is the "Morse." Built to suit any work needed they are the all-liberatum to cotton raisers and shippers. The principal warehouses in the South have the Morse, which squeezes eleven hundred pounds of cotton into merchantable size. For power and simplicity their weaker rivals are weak indeed in comparison, and they have no equal. Mr. Steers, the agent in New Orleans, is a gentleman high in the community, and gladly gives information to any who desire to compress the "Fleecy Monarch."

PIANOS AND ORGANS.—Louis Grunewald has been for a number of years engaged in the piano business in this city, and has always borne the highest reputation for fair and upright dealing. Possessed of ample means, and having a thorough knowledge of his business, he is able to buy and sell at the lowest prices. His establishment is one of the finest in the South, and his instruments first-class. Grunewald Hall, is one of the attractions of New Orleans. An advertisement of some of the leading instruments on hand will be seen on this page.

MUSIC FOR ALL.—Mr. Daniel F. Beatty, of Washington, N. J., appears determined that all who care to have Parlor Organs can get them, for he will during this month, sell an instrument which, it is said, is equal in every way to the kind usually sold for $85, for the very much reduced price of $35. It had as well be borne in mind, by those considering the offer, that it is only for this month, and the low price is only to induce people to buy the Organ, in order that the manufacturer may show to the public the peculiar excellence which he claims it to possess.

BROADWAY FOUNDRY, St. Louis, Mo.—This gigantic institution is one of the oldest as well as largest of the kind west of the Alleghany. Founded in 1856, it has steadily increased, until to-day it ranks AI in the manufacturing line, and their facilities are not excelled. John A. Holliday, the present manager, has been with the establishment for over fifteen years, has none but experienced workmen in his employ, and guarantees every portion or piece of machinery which he sends out. Office, 513 Carr street.

METHODIST BOOK DEPOSITORY.—Mr. C. T. Lathrop's advertisement, of the the above will be found on this page. Mr. Lathrop occupies the old store of R. J. Harp, Agent, and will keep a full line of religious books published by the Nashville House, Methodist Sunday-school Union, and other well-known houses. Mr. Lathrop is thoroughly acquainted with the wants of our people in books and stationery, he having been connected with this branch of the Publishing House for about ten years. Everything to be found in a well-ordered book store is kept on hand, and satisfaction can be expected in every purchase.

QUIET BABIES AND QUIET NIGHTS.—Babies who wail at night with stomach-ache are grievous pest destroyers, but the problem how to quiet them by some wholesome medicinal agent has been solved satisfactorily, if the testimony is to be believed of those who have administered it to restless children, by the introduction of "Milk of Magnesia," an antacid and corrective of gastric disorders, agreeable to the palate, and far more effectual in practically soothing an infant than any narcotic would be. Sour Stomach, Flatulence, Constipation and Dyspepsia are among the disorders which it cures. The sanction of physicians lends additional authenticity to its claim upon public confidence.

IN THE FRONT RANK.

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Occupying a prominent position in the business interests of the city, is the firm of Bignall & Ostrander, whose pump, pipe and belting house is at Nos. 506 and 508 N. Second street. To Stationary it is merely necessary to direct upon the merits of this establishment, since it may be said to be one of the land marks in trade here; and while there may be comparatively few who have an idea of its magnitude from personal observation, manufacturers and mechanics are familiar with its wares, and can bear evidence of their excellence. The plumber, the gasfitter and the mechanical and hydraulic engineer are especially the patrons of this house, since it deals in the most valuable commodities in their lines, and, dealing in specialties only, it is able to offer inducements to the trade such as no other establishment of a similar character in the West can offer.

Bignall & Ostrander are not only manufacturers, but are agents for some of the largest manufacturing establishments of the East, chief among which are the Aetna Manufacturing Company's Works, at Seneca Falls, New York, the largest pump works in the world, making 300 different patterns; C. H. Deane & Co.'s Works, Springfield, Mass., and the American Steam Gauge Company. It would be an undertaking of no small magnitude to enumerate the various articles that are set forth in the new and handsomely illustrated catalogue of this firm; there are plumbers' supplies, steam and gasfitters' supplies, iron pipe, lead pipe, sheet lead, bar lead, agricultural goods, engine fittings, plantation supplies, gum shellers, road scrapers, barrows, pumps of all descriptions, etc., etc. The facilities of the house are unsurpassed, and their sales are not only extensive, but are rapidly increasing as the merits of their wares are becoming known. In addition to the wares of the firm above named, Messrs. Bignall & Ostrander are agents for the Burrell Sheller, the Eagle cotton gins, Stedman's stationary engines, shafting and pulleys; Stedman's power corn sheller; Deane's steam pumps; Smith, Vaile & Co.'s Dayton cam pumps; valves of the Peal Valve Company, of Boston; the celebrated tilled-leather and raw hide belting of the Shultz Belting Company, of St. Louis, and full lines of the wares of the New York Gutta Percha Company, including the celebrated carbolized fire hose acknowledged by firemen generally to be the best in use—belting, packing and drill tubes.

Naturally, the trade of this establishment is large, and without doubt those who have occasion to use such articles as this firm deals in will find it to their advantage to call in person, or send for a catalogue.—*Globe Democrat.*

AMERICAN INSTITUTE FAIR.

WIND AS A MOTOR POWER FOR PUMPING.

Independent:

NEW YORK, September 26, 1878.

The display of wind-mills at the Fair will give one an idea of what vast improvement has been made in these machines within a few years. They have been found the most economical and effective power that can be applied for elevating water, draining land, grinding, and the other exigencies of rural life, and especially where acres of land are to be provided for, earn their cost in the saving of manual labor, at the outset. Even in their rude state, as seen in Holland, they have been the means of saving a land from the sea and, converting it into a fertile and prosperous country.

These engines are now extensively employed all over the West, and several incorporated companies are engaged in their manufacture. Among which the "Halliday," the "Enterprise," and the "Eclipse," of Wisconsin, have had a large sale. The last named have sold a few of theirs in the East, through an Agent in John street, New York; and now the Kewanee Manufacturing Company, of Illinois, have established a New York office and storehouse, and have a very attractive display of their Automatic Wind Engines at the American Institute and at nearly all the agricultural fairs on the Atlantic seaboard. They are shipping a large number of these mills to Cuba, where they are rapidly replacing slave labor in raising water from the very deep wells of that island.

Where formerly a negro and mule cost fifty dollars a month to pump insufficient water for each plantation, the wind-mill gives ample supply without cost.

The Kewanee Automatic has met with so favorable reception in Cuba, where slave labor is just becoming scarce and expensive, that the eminent engineer and director of the government machine works in Havana, Don Francisco Amat, resigned his life position under the government, to take charge of the exclusive importation of these machines into that island, and large shipments of them are already being made to him from this port.

It is, indeed, a very simple and effective machine, perfectly automatic in its movements, has a large proportionate wind surface, is very light and easy-running, is of graceful form, and is well worthy the attention of all parties who require an economical power for pumping water for any purpose. The Kewanee has already taken twenty eight first premiums in the Agricultural Fairs of the Western States, and the company have their agent now in Europe, legalizing their patents in Holland, France, England, Belgium and Germany, where, especially in the first of these countries, these admirable automatons will be sure to find a large sale, in competition with the rude, unsmith native mills.

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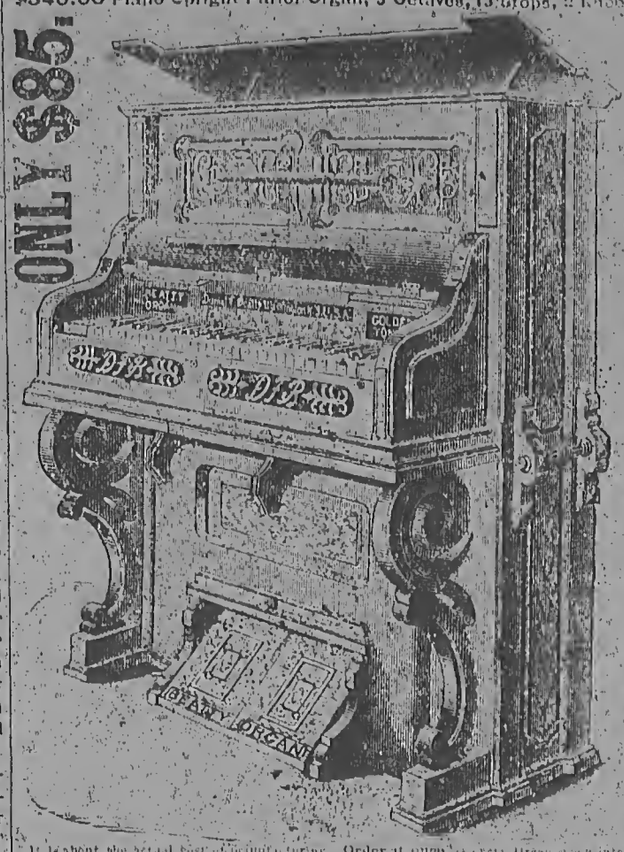

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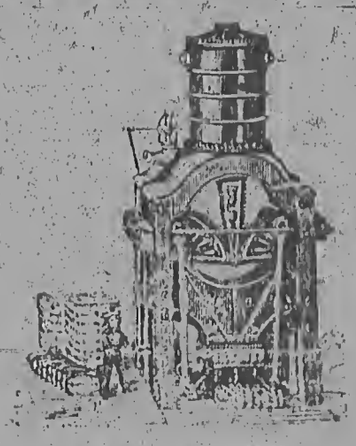

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I find your Horse Pills an excellent remedy for coughs, colds, etc. Please send me a dozen more. Yours truly, Rev. [illegible]

Farm, Garden and Household.

THE EUCALYPTUS IN ALGERIA.—It is hardly more than fifteen years since the first eucalyptus trees were introduced into Algeria, yet their growth has been extraordinary, and some remarkable examples are given in the report of the action of the eucalyptus in improving the sanitary condition of unhealthy districts and in dissipating miasmic influences which created such havoc among the colonists in the first years after the conquest. For instance: Formerly it was impossible for the workmen at the great iron mines of Mokta-el-Hadid to remain there during summer; those who attempted to do so died, and the company was obliged to take laborers to the mines every morning and to carry them back every night. From [illegible] to [illegible] they planted more than [illegible] and now the workmen are able to live all the year on the spot of their labor. The entire work-site, the railway leading to it, are bordered with thick belts of these trees, and each of the miners has his cottage and kitchen garden surrounded with them.—Pall Mall Gazette.

THE ORIGINAL OF THE CULTIVATED POTATO.—A potato plant, [illegible] growing in great abundance in northern New Mexico, is supposed to be the original of our cultivated potato. This native plant forms one of the chief articles of diet of the Navajo Indians. The squaws dig up the small tubers with whatever implements they can obtain, often using a strong, smooth piece of wood with a wedge-shaped end. The plant grows on low, rich spots, and by spring the earth is turned up in every conceivable direction in the search for the potatoes. The latter are from one-half to three quarters of an inch in diameter, and of good flavor—tasting somewhat like boiled chestnuts. The Navajo Indians consume such large quantities at a time as to cause griping pains, and as a remedy take at the same meal a quantity of earthy matter containing magnesia, which relieves the stomach. Some years ago a quantity of tubers of this species of potato were received and distributed by the Department of Agriculture. Reports from various localities stated that, in many cases, these improved under cultivation, and increased largely in size.—Scientific American.

IT is surprising how small is the number of shade trees necessary to produce a striking effect. Ten or twelve trees skillfully disposed, on the sides or brow of a hill, are often sufficient to give it an air of richness harmonizing perfectly with a highly cultivated country. A single tree by a farmer's house protects it, and gives it an air of peace and contentment. An unprotected solitary house gives a chilly, lonesome, barren impression. At this season of the year, when every intelligent farmer is making his plans for the future, let the planting of a few shade and many fruit trees in desirable spots about his premises be included in the work for the year.—American Cultivator.

THERE is one good thing about farming—a man can always raise enough to eat if he is any account. He can raise his potatoes, cabbage, onions, turnips, beets, etc. He can grow the strawberries, raspberries, grapes, apples, peaches, and other fruits, to satisfy the wants of his family. He can have poultry and eggs the year round. Milk and butter in abundance. He can have veal, mutton and beef. He can produce his own pork, and make bacon and hams to last a year. The people in the city, if they have these articles, must own the money, and save it to buy them. This is a big item in favor of the farmer.—Rural World.

STRAWBERRIES.—Growers differ as to fall or spring planting. A new strawberry plant needs a full season's growth to become strong enough to bear a full crop. If the early runners remain where they take root, they will bear a crop next spring. If they are rooted in pots, and transferred to another bed, without any disturbance of the roots, they will bear well next year. If ordinary plants be set next spring, they will grow all the season, and give a crop the year following. If set this fall, they will make some growth, give a few berries next spring, but not a full crop until the next year.—American Agriculturist.

A CEMENT for attaching brass work to bottle necks, lamps, etc., is made by boiling three parts of rosin with one part of caustic soda and five of water. The composition is then mixed with half its weight of plaster of Paris. It sets firmly, is said to be of great adhesive power, not permeable by petroleum, a low conductor of heat, and but superficially attacked by hot water.—Exchange.

ICE CREAM.—Three pints of cream and milk together, reserving a little for mixing the corn starch. Ten ounces of sugar, four even tablespoonfuls of corn starch, vanilla extract, four eggs, whites beaten stiff. Let the milk scald in a farina kettle, add the corn starch, the beaten yolks and the sugar; when the custard adheres well to the spoon add the whites of the eggs, and take it from the fire—flavor, and, when cold, freeze.

ORANGE PUDDING.—One dozen oranges. Make a thin corn-starch pudding of one quart of milk, two eggs, three teaspoonfuls of corn-starch, leaving out the whites of the eggs. When the corn-starch gets cold, pour it over the oranges, already sugared. Beat the whites of the eggs and sugar together, and put on top of the pudding. Then set in a pan of cold water, so that the oranges will not heat while the meringue is browning.

FIVE counties in California have over 19,500 acres of grape vines.

Good Conversation.

The Christian gentleman studies and practices such rules of the Bible, the best hand-book in the world on the art of conversation, as the following: "Let your speech be always with grace, seasoned with salt, that you may know how you ought to answer every man." "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying." "Speak evil of no man." "Putting away lying, speak every man truth to his neighbor." "A word fitly spoken is like apples of gold in pictures of silver."

He despises gossip, and hates slander. He would no sooner talk about your private affairs with others than he would steal your purse, or peep through your keyhole; and he considers slander the most heinous of crimes.

His conversation is marked by its purity. He tells no story, and utters no word that he would blush to have understood by the most chaste and refined woman.

He deems it ungentlemanly, as well as wicked, to emphasize his conversation with profane oaths. He respects the feelings of others too much to speak lightly of him whom the Christian loves better than the dearest earthly friend.

He speaks his native language in its purity. He avoids slang. It matters little how well a man may be dressed, how elegant his manners, or how accomplished he may be in the classics and foreign languages, if he does not speak his mother tongue in its purity, he cannot be received as a perfect gentleman. False syntax, mixed idioms, the prostitution of sublime words to mean uses, slang phrases, betray want of culture or vulgarity in spite of all disguise. They frequently indicate a want of moral character. He who fre[illegible]s a smattering of French to the matters of his own language must care more for show than for true worth. He who confines in the using the magnificent language which has been intrusted to him as a rich legacy for posterity is not fit, it would seem, for places of high trust. The vocabulary and phrases of a man afford a fair estimate of his culture and character. Words are the balances by which we are weighed. "By thy words" says Jesus Christ, "shalt thou be justified, and by thy words shalt thou be condemned."

The conversation of the Christian gentleman is truthful. He never utters a falsehood for any purpose. He would not lie to escape from any difficulty or to secure any reward. Moreover, he avoids exaggeration and careless errors. Speaking always with authority, his declarations may ever be relied upon with safety.

He never descends to angry disputation. He is not one of those who are forever arguing. He is not an egotist who disputes on politics or religion to show that "even though vanquished, he could argue still." He has opinions, and is able at a fitting time to give his reasons; but he never descends into the arena to make a show of his controversial powers. He is free also from dogmatism, which mars the characters of so many men of talent, never attempting to force his opinions upon others, but will too gladly accept them. Neither is he a pedant who talks incessantly that he may overpower you with a sense of his musty learning. Nor has he a hobby which he is forever trying to make you ride to bind him to death. Nor does he insult your self-respect by descending to commonplace, or flattering words and compliments, or flattering nonsense, as if such food only were suited to your delicate soul.

His talk is at once entertaining and instructive. With no assumption of airs, he teaches you as though he taught you not. He interests himself in those things which interest you. He discovers your best thoughts, and gives to them a beautiful expression. He gives you the facts for which you have been in search. He tells you the news you delight to hear. He excites those emotions of your heart that please you, and then shares your enjoyment. If prejudice he strike a tender chord that reminds you of your grief, he heals the wound with his genuine sympathy. He strengthens your good resolutions with new motives that you had not discovered. Avoiding base ridicule and biting sarcasm, he cheers you with his sparkling wit.

Master of the art of conversation, he does not suffer the time to run to waste in awkward silence or vain words. He chooses the themes and talks with a purpose. He is as good a listener as he is a talker. He listens with such attentive interest that he makes the most reticent speak. In being a good listener, in knowing when to keep silent, and how to draw out from others their best thoughts, consists half or more than half the art of successful conversation.

Such a Christian gentleman is welcome wherever he goes; for, at the head of the table, or in the center of the drawing-room, he is the life of the company, and the joy of the social circle.—Sunday Afternoon.

UNSELFISHNESS.—Joseph William Turner, one of the greatest of English landscape painters, was one of the committee whose business it was to arrange about hanging the pictures sent for exhibition to the Royal Academy. The walls were already crowded when his attention was attracted by one which had been painted by an unknown artist, from some distant town, and who had no friend to advance his interest.

"A good picture," exclaimed Turner, as soon as his critical eye rested on it, "it must be hung up and exhibited."

"Impossible!" replied the other members of the committee with one voice, "the arrangement cannot be disturbed; quite impossible."

"A good picture," persisted the generous Turner, "it must be hung up." And so saying, he took down one of his own pictures, and put the unknown Mr. Bird's in its place.

Let us learn the lesson of not looking on his own things, but every one also on the things of others.

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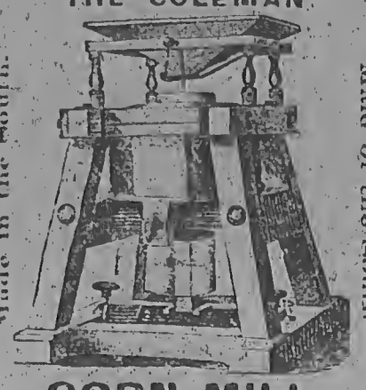
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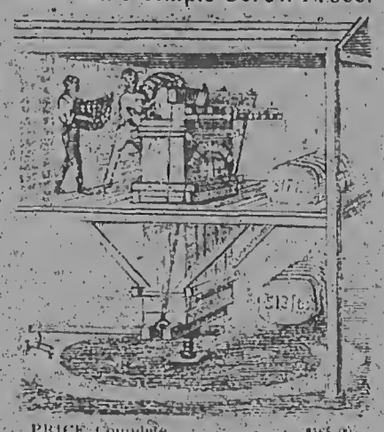
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—MUSHROOMS.—A enterprising Parisian has, according to the *Gaulois*, leased a long disused, half-ruined stone cave at the foot of the Buttes in Hadoken, and is successfully cultivating mushrooms with the aid of a secret chemical process. He expects to be able to sell all he raises at sixty cents a bushel, the hotels of New York and Vienna being his principal customers.

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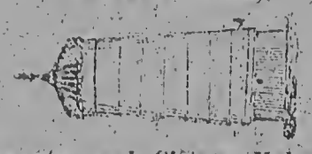

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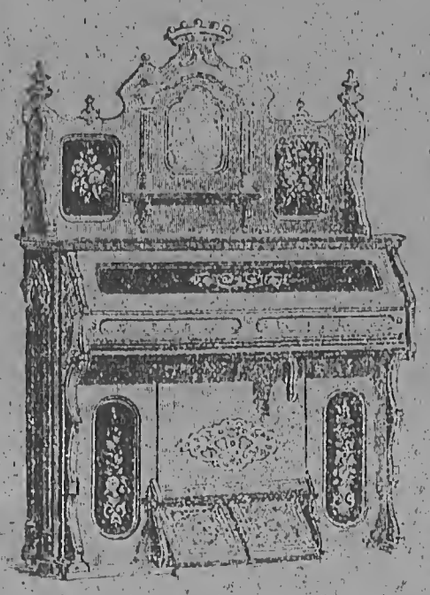

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$90 Organ Reduced to $72.

$5 QUARTERLY.

Very highly improved Pianos of J. P. Hale & Co., with stool and cover, (no extra charge) reduced to $250, on easiest payments known—$50 cash, and $10 a month until paid.

PHILIP WERLEIN,

135 CANAL STREET,

Wholesale and Retail Dealer in

CHICKERING & SONS' PIANOS,

MATHUSHEK PIANOS,

HALES PIANOS,

HARDMAN'S PIANOS,

ORGANS.

MASON & HAMLIN'S,

ESTEY & CO.'S,

NEW ENGLAND ORGAN CO.'S.

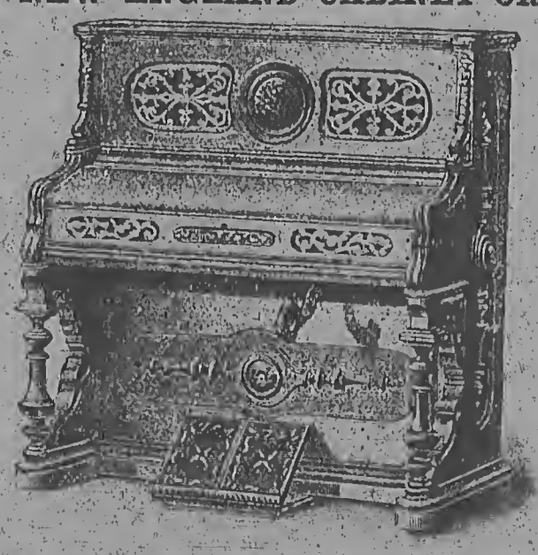
☞ Liberal discount for cash.

Parties at a distance may order with the assurance of receiving just as good instruments as though present to select for themselves. If not found satisfactory they may be returned at my expense.

PHILIP WERLEIN,

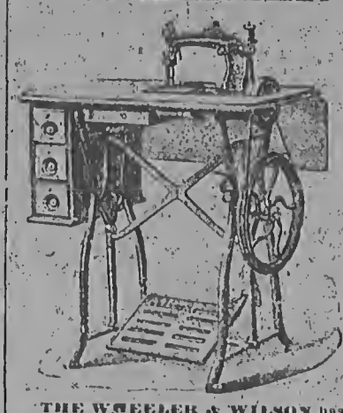
135 Canal street, New Orleans.

THE NEW ENGLAND CABINET ORGAN.



CONTAIN all modern improvements, and are furnished in a variety of Styles and Ornamentations, adapted to Church and Home use. Every instrument fully warranted. Illustrated catalogue sent free upon application to the NEW ENGLAND ORGAN CO., 1290 Washington St., Boston, Mass., PHILIP WERLEIN, Sole Agent, New Orleans, La. cow

WHEELER AND WILSON



NEW NO. 8

Sewing Machine!

GOOD NEWS! GOOD NEWS!

Great Reduction for Cash.

The $100 Machine Reduced to	$60.
" 90 " " "	50.
" 85 " " "	45.
" 80 " " "	40.
" 75 " " "	35.
" 70 " " "	35.

Every Machine furnished with all the attachments.

THE WHEELER & WILSON has now been before the people for more than Twenty-Five Years, and upward of 1,500,000 of the Family Favorite are now in use in the families and workshops of the world. Our New No. 8 Machine is, without doubt, the best and most simple Sewing Machine in the world.

It has a self-adjusting needle.
It never cuts the thread or goods.
It is a new invention, with straight needle.
It will not break the thread if the needle is allowed to run off the goods when sewing.
It has no noisy cog wheels.
It has no complicated cloth feed.
It allows the work to run back from the operator.

☞ Send for our New Cash Price List.

☞ CASH AGENTS wanted in every county and parish.

WHEELER & WILSON MANUFACTURING CO.

OFFICE AND SALESROOM:

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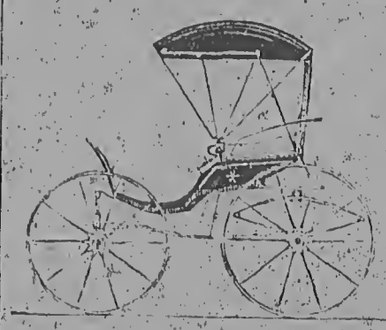

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Wholesale Manufacturers of

Buggies, Phætons,

CARRIAGES AND VEHICLES

OF EVERY DESCRIPTION.

OFFICE AND FACTORY:

N. E. Cor. Baymiller and Liberty Sts.,

CINCINNATI.

Sixth Street (Green) Cars pass the door.

R. M. & B. J. MONTGOMERY,

FURNITURE EMPORIUM,

Corner Camp and Poydras Sts., New Orleans.

FEATHERS.

SPRING, HAIR AND MOSS MATTRESSES.

FINE PARLOR SUITS,

IN SILK, SATIN, COTOLINE REPS AND HAIR CLOTH.

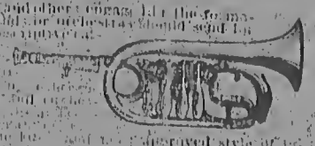
FINE BED-ROOM SUITS IN WALNUT, MAHOGANY AND ROSEWOOD, WITH FRENCH PLATE IN ARMOIRS and Dressing Cases.

Fine Dining-Room, Hall and Library Suits, Fancy Cabinets, Stands, Desks, Tables and Chairs. A large assortment of FRENCH PLATE MIRRORS. A full line of Office Furniture. A large stock of Medium and Common Furniture, suitable for the country trade. Goods delivered free of charge.

\$8, \$10, \$15 EACH.

OUR NEW GOLD METAL WATCHES ARE the only real imitation Gold Watches that are made with all the latest improvements at the above prices. They are really a beautiful Watch. Send direct to us for a Watch or Circular. Ladies from 21 to 36 dozens of the same. COLLINS GOLD METAL WATCH FACTORY, 25 Broadway, N. Y., P. O. Box 3,535.

MISCELLANEOUS.



Leaders and others using the famous [illegible] should send for [illegible] LYON & HEALY, [illegible] State St., Chicago.

Marder, Luse & Co.

TYPE FOUNDERS,

CHICAGO,

[illegible] complete Type Foundery [illegible] and all sections [illegible] Send for pamphlet [illegible]

SEND FOR ILLUSTRATED PRICE LIST.

BRINLY PLOWS

BEST & CHEAPEST IN USE.

SUITED TO EVERY KIND OF SOIL OR WORK.

BRINLY, MILES & HARDY SOLE MANUFACTURERS LOUISVILLE, KY.

WANTED—Agents For THE PICTORIAL Bible Commentator.

[illegible] Illustrations [illegible] the most complete [illegible] commentary on the entire Scripture [illegible] ever published. There is nothing like [illegible] Agents are selling it at the rate of [illegible] per day. Price, \$3.75. Send for circulars, terms, etc., and see [illegible] FAMILY Bible.

[illegible] Publishers of Books, at [illegible] Pa. [illegible] Bibles, with Concordance, Maps, Illustrations, etc., and the Pictorial Bible Commentator. Agents wanted for all the above books. Extra terms. Send for circulars. Address as above. Refer to BRADLEY, GARRETSON & Co., Brantford, Ont.; or Wm. GARRETSON & Co., Bucyrus, Ohio; Logansport, Ind.; Quincy, Ill.

MEDICATED RAW SILK FOOT PROTECTOR

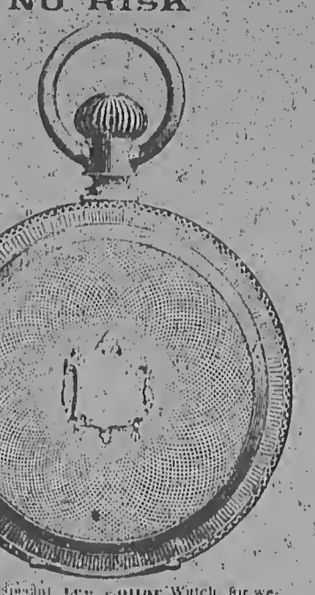
PAT'D APRIL 25, 1876. MANF'D BY STUTTLE & SONS PHILA.

[illegible] respect of wood ink [illegible] together with [illegible] first by the foot [illegible] Rheumatism, and [illegible] cold and damp feet. Make a good and [illegible] present, or to any one [illegible] goods sent by mail. In ordering [illegible] 25 cents, or less [illegible] Size of shoe worn, and [illegible] Agents wanted. Address as above.

D. W. JOHNSON,

324 Arch Street, Philadelphia, Pa.

NO RISK



To buy your Special Ten Dollar Watch, for we guarantee the case to be Solid Coin Silver, except engraved outer shield, which is Nickel. They are certainly the best Watch now for sale. Time and Quality, that has ever been offered for the price. Our Prospectus is the Key. Keep watches. Write us and the above to any address [illegible] on receipt of money and twenty-five cents extra (to register, etc., or \$10.25) Fully Warranted. WM. HENDRICK & SON, 110 Fourth Ave., Louisville, Ky. Send Catalogue free on application. (Mention this paper.)

DR. S. H. P. LEE'S

LITHONTRIPTIC

CURES STONE AND GRAVEL, GALL STONES, DIABETES, GOUT, ENLARGEMENT OF THE PROSTATE GLAND, and in its [illegible] stages, SCROFULOUS DISEASE.

DISSOLVES

STONE AND GRAVEL

in the Kidneys, Liver and Bladder. Is known for the [illegible] remedy. Physicians [illegible] the most [illegible] to [illegible] Pamphlet [illegible] Druggists. H. T. HELMBOLD'S DRUG AND CHEMICAL COMPANY, No. 10 Clinton Place, New York City; sold by druggists.

LADY AGENTS WANTED FOR

MADAME GRISWOLD'S

PATENT SKIRT-SUPPORTING CORSETS.

[illegible] 16th St. New York.

BRANCH OFFICE

No. 11 WINTER ST., BOSTON, MASS.

Any of the above goods sent by mail, postage prepaid, on receipt of the [illegible] Send for descriptive circular.

CAUTION.

Before purchasing, look for Shaw's Trade Mark.

REVOLVER FREE Seven Shot Revolver, Adel's Improved Model, with Box Cartridges. Adel's J. Brown & Son, [illegible] Wood St., Pittsburgh, Pa.

100,000 Men and Women [illegible] Wallets or Purses [illegible] \$5 [illegible] Send [illegible] how to make \$5 [illegible] REV. S. F. [illegible] Mass.

\$7 A DAY to Agents to canvass for the Fireside Visitor. Terms & Outfit free. Address P. O. VICKERY, Augusta, Me.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and that in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₱ lb.		
Western		17
New York, good to cream'y		25
Coffee, ₱ lb.		
Rio fair	16	17
Rio good	16	16½
Rio prime	16½	17
Candles, ₱ lb.		
Star, best brands	12	13
Corn Meal, ₱ bbl.		
Best, N. O.	2 15	2 25
Cheese, ₱ lb.		
Factory		14
N. Y. cream and English dairy	15	16
Fish:		
Mackerel, extra No. 1, in bbls	—	1 60
Mackerel, extra No. 1, in kits	—	1 65
Sardines, quarter boxes	13	14½
Flour, ₱ bbl.		
Superfine	3 00	3 25
XX	4 00	4 00
XXX	4 25	4 75
Choice XXX	—	—
Choice family	5	5 12
Fruits:		
Dried apples, ₱ lb.	—	—
Dried peaches, ₱ lb.	—	—
Raisins, ¼ quarter box	50	55
Raisins, ½ half box	—	1 40
Raisins, ₱ whole box	1 80	1 85
Bananas, ₱ bunch	1 00	2 00
Crackers, ₱ lb.		
Soda	6	6
Butter	6	7
Sugar	6	9
Gingernuts	9	12½
Oil:		
Coal, in cases, best	—	45
Coal, in barrels, best	—	35
Insurance, in cases	—	40
Insurance, in barrels	—	35
Lard, in barrels, best	65	70
Molasses, in barrels.		
Common	20	22
Fair	23	25
Prime to choice	28	33
Golden and Roquet strups	—	—
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₱ lb.		
No. 2	3	3½
Ordinary	4	5
Fair	5½	6¼
Prime to choice	6½	6¾
Soap, in boxes, ₱ lb.		
XXX Palm	6½	—
Keller's magnolia	4½	—
Keller's olive	5	—
Starch, ₱ lb.	3	3¾
Salt, in sacks		
Fine	1 15	1 10
Coarse	80	90
Sugar.		
Good fair	4½	5
Prime	5¾	6
Choice	—	—
Yellow clarified	6½	7
White clarified	7½	8
Crushed	—	—
Powdered	—	—
Spices, ₱ lb.		
Allspice	15½	18
Pepper	13½	14
Cloves	45	—
Cinnamon	—	—
Tea, ₱ lb.		
Black Oolong	27½	1 10
Green Imperial	80	90
Tobacco, manufactured, ₱ lb.:		
Chewing, common	40	45
Chewing, fair	—	—
Chewing, prime	—	—
Chewing, choice	65	70
Smoking	—	—

GRAIN AND FEED.

Corn, ₱ bushel:		
Yellow	41	45
White	—	47
Mixed	—	46
Oats, ₱ bushel:		
St. Louis	—	—
Texas	—	—
Galena	—	—
Bran, choice, ₱ 100 lbs	—	1
Hay, ₱ ton:		
Prime	13 00	14 00
Ordinary	—	—
Cow Peas:		
Whippoorwill	—	—
Mixed	60	65
Clay	95	1 00

PROVISIONS.

Bacon, ₱ lb.:		
Breakfast	—	—
Shoulders	—	11
Sides, clear rib	—	13
Sides, clear	—	14
Hams, sugar-cured	16	17
Mess Pork, ₱ bbl	—	20
Dry Salted Meat:		
Shoulders	—	10
Lard, ₱ lb.:		
Choice, in kegs and pails	—	—
Choice, in tierces and barrels	14	15

ESCULENTS.

Potatoes, ₱ bbl	1 00	2 00
Onions, ₱ bbl	1 50	—
Apples, ₱ bbl	1 00	3 00
Cabbages, ₱ 100	—	8 00

WOOL.

Burry	—	18
Louisiana, clear	—	21
Texas, clear	24	28

BALING STUFFS.

Bagging:		
India	—	—
Jute	11½	12
Ties, Arrow brand, per bundle, 20 ties and buckles	—	2 15
Twine, hemp	13½	14

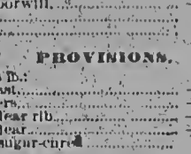
POULTRY AND EGGS.

Poultry, ₱ dozen:		
Old chickens	3 25	3 50
Young	2 50	2 50
Ducks	2 50	3 00
Geese	5 00	6 00
Turkeys	9 00	10 00
Eggs, ₱ dozen	30	—
Western	30	—
Louisiana	27	30

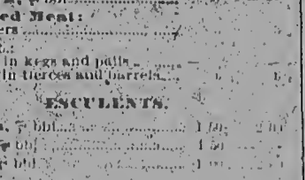
HOLIDAY CABINET.

6 New and Useful articles for 25 cts An unheard of offer. Examine the list.

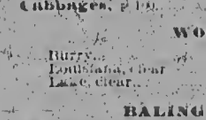
No. 1.—Pocket Memorandum Books.—Made of fine Russia leather, superior to that used in pocket-books. Has memoranda, figuring or writing of any description. Use an ordinary lead pencil. Writing can be instantly rubbed out with the fingers, leaving the page clean for new entries. Every one should have one. It is more than a book—it is a slate.



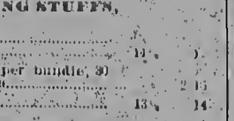
No. 2.—Youth's Box of Paints, with assorted pencils and brushes. A pleasant and instructive pastime enabling those who have no taste for it to learn the beautiful art of water color painting.



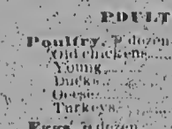
No. 3.—Mystic Oracle, or Combination Cards.—A great mystery. Will enable you to learn (without their suspecting it) the age of any "old bach" or "old maid," or other person also to discover any number or numbers thought of. Never makes a mistake. Just the thing for social parties.



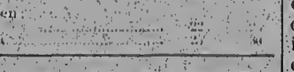
No. 4.—Eureka Pocket Book. Suitable for young ladies or the sex, but may be used by any one. Has compartments for bills, postage stamps, and currency. Neat, handy, and useful.



No. 5.—Jet Sleeve Buttons. New and elegantly colored designs. They contain no metal, cannot tarnish, and are always bright and ornamental. Adapted alike to ladies and gentlemen, young or old.



No. 6.—Fruit or Merriton.—A rousing, rattling musical instrument, sure to please every wide-awake lad. Will scare the rats, drive away rats, and set the old folks frantic. An entire band in a nutshell. Jolliest thing ever made for Christmas.



We send all SIX articles, packed in a neat box, for only 25 cts., by mail postpaid. This extraordinary offer is made to procure names for our Holiday Catalogue, as we hope to make permanent customers of all who purchase the Cabinet. Persons not desiring ALL the articles can sell those not wanted for more than the cost of the whole. Clean, unused Postage Stamps taken same as cash. Address,

Eureka Trick and Novelty Co.,
P. O. Box 4614 — 37 Ann St., New York.
This unequalled offer is for a limited time only.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Wednesday, Dec. 11, 1878.

COTTON.

The following report of the cotton market is taken from the *Democrat*:

A fair demand prevailed for the staple throughout the day, and the transactions aggregated 10,000 bales, the market ruling irregular and lower.

The following is the official closing of the Cotton Exchange:

	To-Day.	Yesterday.
Low ordinary	7	7
Ordinary	7	7
Good ordinary	7	7
Low middling	8	8
Middling	8½	8½
Good middling	9	9
Middling fair	9½	10

Sales to-day, 10,000 bales. Good demand at decline.

COTTON STATEMENT.

In store and on shipboard, Sept. 1, 187-	4[illegible]
Gross receipts since yesterday	13,413
Gross receipts previously	430,146—443,561
Total supply	453,650
Exported to-day	4,175
Exported previously	225,925
Total stock this day	223,725
Total stock this day last year	255,000

The exports to-day were 4,175 bales to Havre.

Net receipts since yesterday	11,232
Receipts from other ports	2,180
Net receipts last Tuesday	17,547
Net receipts same time last year	11,881
Net receipts since Friday	44,[illegible]
Net receipts same time last week	81,148
Net receipts same time last year	5,[illegible]00
Net receipts since September 1	3[illegible],397
Net receipts same time last year	471,699

COTTON ON SHIPBOARD.

The amount of cotton on ship board, as per account of the Cotton Exchange, is as follows:

Liverpool	22,000
Havre	24,475
Bremen	7,200
Mexico	41
Spain	1,[illegible]51
Baltic ports	3,001
Mediterranean	2,[illegible]06
North Sea	2,[illegible]56
Coastwise	1,[illegible]19
Total	67,910

This, taken from the stock at noon, as noted at the Exchange, leaves in presses 158,237 bales.

The receipts at all ports, consolidated, as per telegrams to the Cotton Exchange, show totals from noon yesterday to noon to-day of 28,693 bales, against 40,894 same time last week, 35,846 last year, and 28,364 the year before.

MOVEMENT AT PORTS.

The movement at ports for four days, up to twelve M. to-day, is given below:

	Received since Friday.	Same time last week.	Same time last year.
New Orleans	43,258	34,188	36,[illegible]9
Galveston	14,1[illegible]	15,631	13,175
Mobile	12,267	12,091	12,283
Savannah	13,578	9,3[illegible]	15,241
Charleston	11,[illegible]65	9,47[illegible]	12,119
Wilmington	1,811	2,12[illegible]	4,289
Norfolk	2,914	3,197	6,758
Baltimore	781	311	151
New York	2,037	4,9[illegible]1	2,457
Boston	2,528	2,871	3,[illegible]8
Philadelphia	1,021	2,562	321
Other ports			
Total	112,[illegible]17	1[illegible],387	106,[illegible]59
Receipts at ports since September 1			2,[illegible]5,[illegible]79
Receipts same time last year			1,[illegible]2,[illegible]65
Receipts same time year before			2,[illegible]0[illegible]2

EXPORTS.

The consolidated report for four days gives exports to

	G. B.	France.	Cont.	Chm. Stocks.
This week	7,[illegible]2[illegible]	13,[illegible]67	2[illegible],[illegible]9	[illegible],[illegible]12
Last week	9,[illegible]8	2[illegible],[illegible]8	42,[illegible]1	[illegible],[illegible]9
This week last year	11,[illegible]81	10,[illegible]73	43,[illegible]4	[illegible]

BENSON'S CAPCINE POROUS PLASTER.
A WONDERFUL REMEDY.

There is no comparison between it and the common slow-acting porous plaster. It is in every way superior to all other external remedies including liniments and the so-called electrical appliances. It contains new medicinal elements which in combination with rubber, possesses the most extraordinary pain relieving, strengthening and curative properties. Any Physician in your own locality will confirm the above statement. For **Lame Back,** Rheumatism, Female Weakness, Stubborn and Neglected Colds and Coughs, diseased Kidneys, Whooping Cough, affections of the heart, and all pains for which porous plasters are used, it is simply the best known remedy. Ask for Benson's Capcine Porous Plaster and take no other. Sold by all Druggists. Price 3 cents. Sent on receipt of price by Seabury & Johnson, 21 Platt street, New York.

The Poet Gray.

Distinguished as he was as an author, he was yet more highly regarded as a scholar. Scholars were his chosen companions, and among his intimate friends he was said to be delightful, though quiet and reserved in general society. In authorship the critics who chided him for not doing more yet marveled at the excellence of his work. Its subtle criticism, its humor, its research, its intense, if not very fertile imagination, its delicacy of feeling, combined to create a quality that more than compensated for lack of quantity. His letters, acknowledged to be among the most charming ever printed, had all the refined beauty of style of the most picturesque English writers. His Latin poems surpassed those of any of his contemporaries in elegance and grace. He was considered the most learned man of his day; but great regret has often been expressed that he was not a more industrious and productive author. His friends seemed to forget that such a poem as his "Elegy in a Country Churchyard," which is said to have lain unfinished for fully seven years, might well have been sufficient work for a lifetime. So elevated and poetic in thought, so pure and perfect in diction, that it is no marvel that each line seems to have an individuality and an immortality of its own, even apart from the very harmonious whole. It must have been the result of some subtle processes of mental crystallization, analogous to those in nature, where the most perfect crystalline beauty depends upon long seasons of silent and dark assimilation and arrangement. How long and how often he brooded and dreamed in Stoke Pogis church-yard, while in his brain and heart the poem grew, we shall never know. What sudden dashes of inspiration gave some stanzas shape, what strange insight into the "short and simple annals of the poor" brought others forth, what mystical union of emotion and thought finally wrought it out—all lies beyond our ken.

The poem was popular from the first, and ran through four editions at once. The original manuscript, translated into almost every known tongue, was purchased some years ago by the late Mr. Granville Penn for one hundred pounds. It is said, however, since that time, to have fallen in the possession of the British Museum.—National Repository.

Change of Mississippi Conference.

Dear Bro. Linfield—At the request of several Presiding Elders, and the consent of our friends in Meridian, the place of holding the session of the Mississippi Conference is hereby changed. It will meet in Hazlehurst, December 18.

R. PAINE.

ABERDEEN, Miss., Nov. 18, 1878.

Diptheria and its Treatment.

Diptheria is a disease which springs from the growth of a real fungus on some of the mucous surfaces of the system, more generally of the throat. It my be spread by contact of the mucous surfaces of a diseased with those of a healthy person, as in kissing, and is to a limited degree epidemic. From the local parts affected it spreads to the whole body, affecting the muscular and nervous systems, vitiating the lymph and nutriment fluids, and producing paralysis. As soon as the bacterium or fungus appears in white patches on the throat, it should no more be neglected than a bleeding gash or a broken arm, and there is almost as little need of a fatal termination of one incident as of the other. It has been found by actual experiment, both in and out of the human system, that this bacterium is killed by several drugs, the safest and most certain of which is chlorine water, diluted with the addition of from two to four times the volume of water. This wash is harmless, even when swallowed, and is pretty certain to arrest the disease. The great cyclopedia of Ziemssen on the practice of medicine gives the highest place to this method of treatment. To keep the patient well housed and warm, with additional flannel clothing if necessary, and to keep the system well nourished and the bowels open are matters of nursing often neglected; but, with care in these respects an early application of the remedies above suggested, there is no need of the disease proceeding to a fatal termination, or even to the debilitating illnees and painful cauterizations which go together in its later stages. As to the origin of diptheria, the weight of testimony is that it belongs to the class of filth disease, but further than that its source is not clear. Families which would be scandalized at the suggestion of untidiness are attacked, while others of filthy surroundings escape. This simply shows that our sense of cleanliness needs cultivation, so that we may discriminate between what is offensive to the system and what is offensive to our falsely educated tastes. The farmer's wife, to whom the closed and carefully dusted parlor or the preter-naturally scrubbed floor are the essentials of neatness, may endure the proximity of a sour swamp or of the kitchen cesspool for years without taking offense. To many a careful and laborious housekeeper, a cobweb or the children's "litter" of a few hours' play, will outrank in heinousness a defective drain for the cellar or a badly conducted privy.

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THAT YOUR LIVER IS DISORDERED

When you have a

Dull pain in Shoulders, Coated Tongue, Costive Bowels, Weight in the Stomach after Eating, Sour Eructations, Aversion to Exertion of Body or Mind.

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TAKE TUTT'S PILLS.

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SOLID FLESH AND HARD MUSCLE.

A sufferer says they are the

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For mitigating coughs, colds, tickling in the throat, dry throat, etc., and facilitating expectoration. Price, 25 cents, sent by mail.

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Jackson Mississippi

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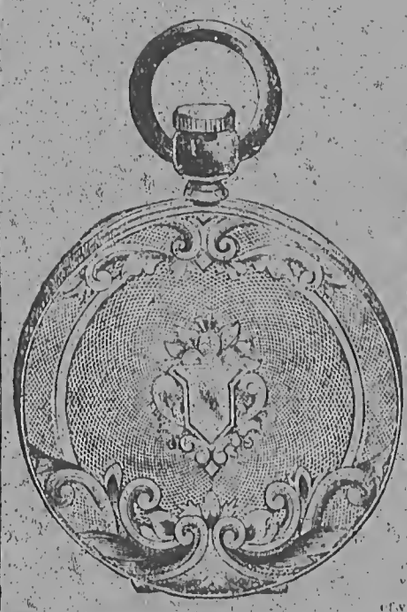

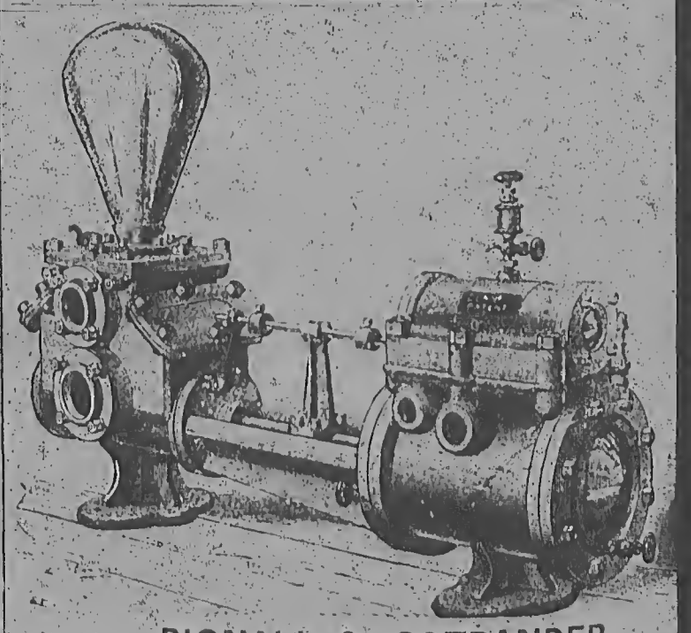

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for a case it will not cure or greatly benefit. Indeed, so strong is my faith, I will send

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together with a valuable treatise, to any sufferers addressing me, giving their name, express and P. O. address. Please show this letter to any one you may know who is suffering with this terrible disease, and oblige,

Respectfully yours,

DR. H. G. ROOT, *183 Pearl Street, N. Y.*

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 24. NEW ORLEANS, THURSDAY, DECEMBER 19, 1878. NO. 51.

SUPERANNUATED.

...more to list the tramp of a great mid-banners way...
...his free...
...morial tree?...
...yet again, where columns meet, to head the...
...gleaming line...
...ent when youth was strong and fleet, and life...
...a fiery wine...

...weekly wails the veteran here, unheeded, as...
...ard fate,...
...stirred by any craven fear, though gone his...
...proud estate...
...neath the soldier's silken rein, as light as...
...lady's hand...
...stepped among the spirited train or heard the...
...charger neigh and...

...ck you that in these grander hours when mar...
...the music's theme,...
...faces outstreamed like crimson flowers dis...
...dant every field,...
...call the drums with steady beat, and...
...trumpets pierce your blew—...
...ck you that then no rapture sweet the gallant...
...charger knew...

...men a horse mounted him—then with to sal...
...the spring...
...aster form, of courage grim, whose praise the...
...poets sung,...
...ose whispered word inspired the steed, whose...
...chant aroused his mien?...
...push and with a tempest's speed they rushed...
...the conflict then,...

...mid the lightning flash of sabers swung in...
...air,...
...sweep, the whirl, the headlong dash, the...
...thunderous gloom and glare"...
...dreams the war horse lives again amid that...
...glory past,...
...shrill and clear the bugle strain, for ever...
...and dear to last.

...dreams alone. He wakens still, infirm, alas...
...and old...
...lay is queer, so bright so brief, his head grows...
...thick and cold,...
...drooping neck awhile may bend, and harsh...
...the yoke may be,...
...death, of weary hearts the friend, ere long...
...will set him free.

Harper's Bazar.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, D. C., Dec. 10—Mr. Wallace, of Pennsylvania, introduced a bill to authorize the exchange of subsidiary coin for trade dollars. Referred to the committee on finance. It provides that the subsidiary coins of the United States shall be exchangable for trade dollars at the rate of one hundred cents for each of said dollars, and they shall forthwith be recoined into subsidiary coin and the gain, if any be made, may be used by the secretary of the treasury to pay the expense of coining subsidiary coin to such persons or banks as may desire the same in exchange for other funds. The coinage of trade dollars shall cease from and after the passage of this act.

The ways and means committee to-day appointed a sub-committee, Wilson, Phelps and Garfield, to investigate the secretary of the treasury and other officials to appear before the full committee on the 17th, with reference to the duties on sugar, and also to collect information relating thereto. The committee further resolved to give a hearing on the first day after the reassembling of Congress to all persons concerned in the question.

COLUMBIA, Dec. 10.—Hampton's wounded leg was amputated to-day, six inches below the knee. The physicians have contemplated this course some days, but were waiting until his condition would warrant the operation. The immediate needs of Hampton say his condition is not now dangerous. He stood the operation finely, under the influence of chloroform. His system is in condition to promise hopeful results.

The legislature to-day elected Hampton to the United States Senate.

The vote was taken separately in each house, as required by law. The senators who were present—twenty-nine in all—voted unanimously for Hampton; also the members of the house, with two exceptions (Miller and Simmons, colored, from Beaufort, who voted for Mackay.

The scene in the house was quite impressive. A letter was read from Hampton, which said he was not a candidate, but that the position was neither to be sought or declined.

NEW YORK, Dec. 11.—Freshets reported at various points throughout the State and much damage. At Elizabethtown many families were obliged to leave their houses, many cattle were drowned and several bridges have been destroyed. The iron bridge and over sixty feet of the embankment, just north of Port Henry, on the line of the New York and Canada railroad was washed away.

PHILADELPHIA, Dec. 11.—Telegrams from the interior of the State this morning report no material damage by the flood. The rivers are now generally falling. At Allentown, however, the Lehigh river is still reported 15 feet higher than usual, and the whole lower portion of that city is reported under water. Residents of the submerged district have removed their effects to safe quarters.

BOSTON, Dec. 11.—A Pittsfield dispatch says: The bridge on the Boston and Albany road at Huntington was swept away by the storm. On the Housatonic Railroad there is a washout at Cornwall. At Leominster great damage was done by the giving way of the dam. A large number of washouts are reported from various places in New Hampshire and Maine, in which the Grand Trunk, and Boston and Concord, and Montreal and Maine Central railroads sustained heavy losses.

WASHINGTON, Dec. 12.—Mr. Eustis, of Louisiana, called up the bill introduced by him December 4, appropriating five million dollars for constructing, rebuilding, and repairing levees along the Mississippi river.

He argued that the government has a proprietary right over and sole control over the Mississippi river, and is responsible for keeping it in such condition that it shall not harm the property of others. He could not see why the government is not responsible in damages to the thousands of people in the Mississippi valley who have been ruined by crevasses. He regarded it the duty of the government of the United States to police that river, and keep it enclosed within its banks.

He spoke at length of the great damage from overflows, and especially that of 1874. Referred to the legal obligations of the government in the matter, and argued that the States could not adopt and execute any successful plan to perfect the levees; the work must be done by the general government.

The Potter committee did not meet to-day, Mr. Butler being absent, and there being a tacit understanding on the part of the majority that his arrival should be awaited.

Chairman Potter has not yet selected a Democratic member to accompany him as the chairman of the sub-committee to continue the investigation in New Orleans. The Republicans will be invited to make their own selection; it is probable Mr. Hiscock, of New York, will be chosen.

WASHINGTON, Dec. 12.—The bill accompanying the report of the joint committee on reorganization of the army, which was presented to the Senate to-day by Mr. Burnside, provides that the general officers shall be reduced to six, namely, two major generals and four brigadier generals for the permanent organization, instead of eleven, as at present; the reduction to take place by casualties; that the present organization shall consist of not more than twenty-five thousand enlisted men, inclusive of signal soldiers.

WASHINGTON, Dec. 16—The joint meeting of the Senate and House committees on yellow fever inquiry was to have been held this morning, but less than a quorum of the House committee put in an appearance.

The following sub-committees on the part of the Senate were appointed: To visit New Orleans and vicinity—Eustis, Lamar and Paddock; to visit Memphis and vicinity—Harris, Matthews and Conover.

Corresponding sub-committees will be appointed by the House committee to conduct these branches of investigation in conjunction with the Senators above named during the recess of Congress. It has also been arranged that the House and Senate committees in Washington shall hereafter meet jointly, although they will vote separately in the same manner as committees of conference.

The House of Representatives has already passed five of the general appropriation bills, namely: West Point Academy, fortifications, consular diplomatic, pension and navy. They are now to be acted upon by the Senate. The Indian appropriation bill is assigned for consideration to-morrow. No other will be reported from the committee until after the recess.

The select committee on yellow fever met in joint session this evening. After a general discussion it was decided that the respective committees act jointly, and that proper experts be appointed to attend them throughout the Southern tour. It was generally agreed that Dr. Woodworth, Superintendent of the Marine Hospital Service, and Drs. Barnes and Cochrane be placed on the list of experts; in addition, to be selected one prominent physician from Philadelphia, one from New York and one from Boston.

CLEVELAND, Dec. 18.—A meeting of clergymen of the evangelical churches of this city yesterday unanimously indorsed the proposal made by Moody and the clergy of Baltimore, that a united effort be made by all true Christians in the United States in the month of January, by a week of prayer, toward a general revival throughout the land, and express a hope that the response will be general.

FOREIGN.

LONDON, Dec. 10.—In the House of Lords last evening, Lord Cranbrook, secretary of state for India, on moving the resolution that the expense of the Afghan war may be defrayed from the revenues of India, said the estimated Indian surplus was £2,136,000, therefore there would be a substantial surplus after paying the war expenses, which were estimated at less than £1,250,000 for the present financial year.

Lord Cranbrook declared the government assumed full responsibility for Lord Lytton. There was not room for both England and Russia in Afghanistan. The ameer's letter was no answer to England's ultimatum, but a mere evasion. England must be paramount in Afghanistan, which must be a friendly janitor to the doors of India, or England must hold the key herself.

Viscount Hallfax moved the censuring the government.

Lord Lawrence, formerly governor general of India, deprecated pushing forward to the frontier under any circumstances. He thought the war should be concluded speedily. Nothing should be exacted from the Afghans, and they should be assured of aid against foreign invasion. If England did not pay all the costs of the war there would be indignation and despair in India.

Lord Derby said the government in only summoning parliament after war was declared had placed the country, which professed to be self-governing, in a peculiar position. He was of opinion that there had never been any clear wish to avoid the war, and that war was not unconnected with the projects for rectification of the frontier.

Lord Canarvon declared the war was irreconcilable with any idea of justice and the policy in the furtherance of which it had been undertaken was dangerous and delusive.

In the House of Commons Mr. Whitbread moved the resolution disapproving of the conduct of the government.

Mr. Sinnhope, under secretary for India, defended the government. He said that the present government did not desire power or annexation, but were bound to provide for security of the frontier. Messrs. Trevilyan and Chamberlain attacked the government.

Mr. Forster said if the supporters of the resolution were in power they would aim at peace with honor, and take the first opportunity of coming to honorable terms with the ameer by returning to the policy of the former Indian viceroy.

LONDON, Dec. 16.—A Pesth dispatch to the Times states that the recent conspiracy in Constantinople, according to some accounts, was a serious attempt to replace the Sultan by his brother, Reshad Pasha. The Sultan had to be dissuaded from executing Reshad and Mohammed Damad Pasha.

DARMSTADT, Dec. 16.—As early as Friday morning the physicians recognized that the condition of the Grand Duchess was hopeless, and sent secret messages to that effect to England. The symptoms of suffocation appeared at one o'clock Saturday morning, but were temporarily removed. The Grand Duke was then induced to leave the room, but his mother remained, ministering to the Princess until the last. The Grand Ducal Court and Hesse-Darmstadt generally will go into mourning for twelve weeks.

Proceedings of the Alabama Conference.

From Mobile Daily Register.

The forty-sixth session of the Alabama Conference of the Methodist Episcopal Church, South, convened in Franklin Street M. E. Church, South, Mobile, on yesterday morning, the 11th inst. At nine o'clock A. M. Bishop Kavanaugh took the chair, and opened the session with reading the Scriptures, singing and prayer, followed by the singing of another hymn and prayer by Dr. T. O. Summers. The Bishop then delivered an address, appropriate to the occasion. After the call of the roll, R. B. Crawford was elected secretary. The hours of nine A. M. and one P. M. were decided the points of time for meeting and adjourning. Upon motion, presiding elders were appointed to nominate standing committees, and allowed to retire for that purpose. The following resolution, introduced by J. Barker, elicited much discussion, and consumed most of the morning's session, viz.: "*Resolved*, That while we, as a Conference, open our hands and hearts in extending a hearty welcome to those ministers who may transfer to us from other Conferences, and while we will ever send our affectionate sympathies and prayers after those brethren who may leave us for new fields of labor, we do most earnestly protest in the name of the great Head of the church against the growing practice of preachers selecting their own appointments, laymen choosing their own pastors, and Bishops approving and endorsing these preconcerted arrangements, as sapping the foundation of our great itinerant system." This resolution was introduced and adopted in the Annual Conference at Meridian, December 2, 1865. The advocates of the resolution contended, among other things, that its adoption would conserve and perpetuate the principles of the itinerant system, which was the germ and soul of Methodism, in contradistinction to the latitudinarianism of the Northern branch of the church, and of many in our own midst. Many opposed it on the ground that it made a disingenuous thrust at the Bishop and transferees, and that it did not show sufficient charity and respect for the preferences and wishes of the laity. But after a warm and interesting discussion it was readopted by the Conference.

The following committees were announced, viz.:

Public Worship.—Revs. S. H. Cox, E. Wadsworth, F. R. Hill and J. O. Andrews.

Books and Periodicals.—Wm. P. Dickerson, W. S. Baker, C. R. Wilhamson, A. K. Ramsey, W. A. Rice, George Fountaine, J. S. Rensher, J. Hansberger, W. P. H. Connerly, B. M. Washburn, J. S. Williams, T. A. Johnston, S. C. Calhoun, Junius Rawls, A. J. Briggs, E. B. Wilkerson.

Sunday-Schools.—R. H. Lightfoot, D. G. Wright, W. W. Graham, Neil Gillis, Isaac Hill, A. Dowling, J. P. Sanders, J. R. Rodgers.

Education.—E. Wadsworth, Wm. Otis, L. M. Smith, W. J. Powers, E. W. Solomon, T. Y. Abernethy, J. M. Crews, Moses Padget, A. S. Andrews, E. T. Glenn, J. Bancroft, T. A. Craven, J. A. Green, W. McCreary, J. W. Glenn, E. C. Henry.

Bible Cause.—E. M. Turner, H. Wynehart E. P. Birch.

Memoirs.—J. Barker, W. M. Motley, J. E. Foust.

The Bishop introduced to the Conference, with words of welcome, pastors of the different Baptist and Presbyterian churches of the city. Also Dr. R. A. Young, of the Tennessee Conference, who, by request and appointment, will address the Conference at ten o'clock A. M., to-day; also Dr. L. Parker, editor of the NEW ORLEANS CHRISTIAN ADVOCATE, and Dr. John Mathews, of the Louisiana Conference, and a former resident and beloved pastor of Mobile. The latter two gentlemen addressed the Conference in words of cheer and brotherly love. Dr. Parker stated that his paper would soon enter upon a career of zeal and fervor in the advocacy of the interests of the church.

COMMUNICATIONS.

From Dr. Summers, book editor; received and referred to the Committee on Books and Periodicals.

From Dr. Wilson, secretary of missions; referred to the Board of Missions.

From Centenary Male Institute; referred to the Committee on Education.

From Rev. J. W. Hinton, editor of the proposed Quarterly Review, was referred to the following committee, viz.: J. Bancroft, M. S. Andrews, A. S. Andrews, H. D. Moore and W. A. McCarty.

Credentials of Francis H. Cherry, local elder, were returned through Dr. M. S. Andrews, and deposited in the archives of the Conference, he having been deprived of them by action of the Quarterly Conference, but with a promise on the part of the Conference that they will be returned if he shall hereafter "run with patience and fidelity the race set before him."

The report of the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE was read and referred to the Committee on Books and Periodicals.

J. H. Harris was elected assistant secretary.

After various announcements the Conference adjourned to nine o'clock A. M. to-day.

SECOND DAY'S PROCEEDINGS, DECEMBER 12.

Conference met pursuant to adjournment at nine o'clock A. M. yesterday, the twelfth instant, in Franklin Street Methodist Episcopal Church, South, Bishop Kavanaugh presiding.

Divine worship was conducted by Rev. Linus Parker, of the NEW ORLEANS CHRISTIAN ADVOCATE, after which the minutes were read and the roll called.

Report from the Centenary Female Institute was presented by Dr. Mitchell, and referred to the Committee on Books and Periodicals.

Rev. J. Bancroft presented a communication from J. W. Hinton, in reference to the proposed Quarterly Review. Prospectus of Review was read and referred to the Committee on Quarterly Review, and J. Bancroft requested to act as agent in procuring subscribers.

Dr. McCarthy presented the report of the Alabama Female College, John Massey, president. Matriculate, 112; boarding department, 41; music, 40; art, 10; increase forty per cent. On motion the report was referred to the Committee on Education.

The business of regular minutes was then taken up.

Question 2. Discipline. Who remain on trial? Answer: John Wesley continued on trial, with the understanding that he bring up the first year's course.

Question 3. Who are discontinued? Answer: H. C. Holloman and D. H. Carmichael, at their own request.

Question 2. (Resumed.) Jas. K. Powell, Isaac F. Bilbro and Claudius L. Chilton were continued on trial, having passed on recommendation of the committee.

Question 1. Who are received on trial? Answer: Jefferson P. Hamilton recommended by the Quarterly Conference of the Franklin Street Church.

Pursuant to special order of the day, at half past ten o'clock A. M. the interests of the Publishing House of the Southern Methodist Episcopal Church, Nashville, Tenn., were presented by Dr. R. A. Young in a forcible, eloquent and convincing speech of about an hour's length, after which about $1,500 worth of four per cent. bonds were subscribed for by those in attendance.

Next, the question on the proposed change in the ratio of representation in the General Conference was taken up.

On motion of A. S. Andrews, this Conference concurred, in the proposed change, by a vote of 87 for to none against, or, more properly speaking, by a unanimous vote.

This change in the ratio of representation was enacted with the view of reducing the number of delegates that constitute the General Conference. Under the former *regime* the representation stood 2 (one clerical and one lay delegate) to every 25 members. Under the new rule it will stand 2 to 36.

Under Question 20, the Conference then proceeded to the examination of character. The question is as follows: Are all the preachers blameless in their lives and official administration?

The following were passed, viz.: W. R. Norton, Thos. O. Summers, A. H. Mitchell, W. H. McDaniel, W. B. Neal, O. R. Blue, W. J. Powers, J. W. McCann, J. Barker.

The following were superannuated, viz.: A. S. Dickinson, Z. Dowling, Charles Snider, E. W. Story, J. T. Roper, H. J. Hunter, T. S. Abernethy.

Pending the examination of character, O. R. Blue gave notice of intention to submit for an Episcopal decision the question as to whether the change enacted at the General Conference at Louisville, Ky., by which lay members are entitled to vote on ministerial relations, is not violative of the constitutional provisions of the church or the spirit meaning purpose and intent of Methodist Episcopacy.

Just before adjournment, notice was given that preaching would be held each evening (night,) during the Conference, at seven o'clock P. M., at Franklin Street, St. Francis Street and St. Paul's churches.

On motion, Conference adjourned to nine o'clock A. M. to-day.

THIRD DAY'S PROCEEDINGS, DECEMBER 13.

Pursuant to adjournment, Bishop Kavanaugh called the Conference to order at nine o'clock A. M., on yesterday. Divine worship was conducted by Rev. Dr. A. H. Mitchell in opening the session.

Roll called and minutes read and approved. On motion R. S. Holcombe was elected Assistant Secretary.

The following changes were ordered in the John Board of Finance, viz.: W. H. Wild, *vice* T. R. Hill; Moses Padget, *vice* C. M. Howard; B. M. Washburn, *vice* W. H. Smith; W. B. Gilmer, *vice* Fleming Law; John H. Malone, *vice* L. W. Reeves; James Ralls, *vice* David Beauchamp; H. L. Hopper was elected alternate, *vice* B. A. Philibert.

Question 20. (Resumed.) Are all the preachers blameless in their life and official administration?

Their names being called, their characters were examined and the following passed, viz.: A. S. Andrews, J. W. Shores, W. H. Ellison, E. Wadsworth, E. Phillips, Geo. F. Ellis, H. Urquhart, S. H. Cox, M. S. Andrews, M. C. Turrentine, D. M. Hudson, J. Bancroft, W. B. Adams, J. M. Patton, W. M. Motley, J. W. Jordan, W. A. McCarty, L. F. Dowdell, J. W. Rushing, G. Hawkins, J. W. Glenn, Niel Gillis, John S. Moore, B. D. Gayle, J. J. Tatum, J. W. Solomon, W. H. Wild, A. Dowling, T. J. Rutledge, P. F. Mangum, B. F. Blow, J. L. Skipper, S. A. Pilley, M. E. Butt, A. D. McVoy, A. J. Briggs, R. B. Crawford, W. H. Morris, J. H. Lockhart, B. L. Selman, J. E. Foust, A. Hood, A. M. Jones, L. Patterson, E. L. Loveless, J. T. Tally, M. M. Graham, E. McTurner, F. L. B. Shaver, J. M. Scott, W. P. H. Connerly, Hugh M. Gillis, Robert Doyle, D. C. Crook, W. M. Winn, W. A. Montgomery, J. P. Bird, H. D. Moore, W. Hargrave, Morris D. J. Wright, Jerry S. Williams, Charles B. Dubose, Jas. M. Mason, Jos. H. James, Jas. O. Andrew, John A. Peterson, David C. Saply, Wm. C. Wade, Asbury C. Handly, J. S. Hopkins, John M. Brown, John S. Frazer, P. H. Lightfoot, C. R. Williamson, E. W. Solomon, J. T. Matthison, J. Lewis, Jr., F. H. Wardlaw, F. R. Hill, W. A. Rice, John A. Green, T. G. Calhoun, J. Waverly Briggs, T. Y. Abernethy, Joshua S. Peavy, A. J. Coleman.

Question 17. Who are supernumary? Answer: J. H. Lockhart.

Question 18. Who are superannuated? Answer: W. H. Ellison, W. B. Adams, J. W. Jordan, J. J. Tatum, J. T. Tally, F. L. B. Shaver.

Question 4. Who are admitted into full connection? Answer: C. P. Pilley, J. W. Menifee and E. E. Cowan came forward as their names were called—were addressed by the Bishop, answered the usual disciplinary question and on vote C. P. Pilley and J. W. Menifee were admitted into full connection, they having passed an approved examination before the proper committee.

The case of E. E. Cowan was laid over until he should go before the Examining Committee.

C. P. Pilley and J. W. Manifee were also elected to deacons orders.

Question 2. Resumed. Who remain on trial? Answer: John W. Wesley.

Ques. 3. What traveling preachers are elected deacons? Answer: J. E. Powell and J. W. Manifee having passed a creditable examination, were elected deacons.

Question 12. What traveling preachers are elected elders? Answer: W. H. Weathersby, J. O. Keener, R. S. Holcombe, C. H. Kelley, R. J. Briggs and A. J. Lamar.

F. M. Peterson was continued as deacon for one year.

John P. Sanders and Jas. S. Keucher were elected elders.

R. A. Mears was continued on fourth year; also, under Question 17, he was made supernumerary.

Rev. Mr. Richardson, pastor of the Franklin Street Presbyterian Church, was introduced by the Bishop.

W. D. Owens was elected deacon.

Question 10. What local preachers are elected deacons? Answer: Christopher Briggs, from St. Francis Street Quarterly Conference; Albert S. Starr, from Summerfield Quarterly Conference; Luther S. Rice, from Autaugaville Quarterly Conference; Dugald H. Carmichael, from Robinson Springs Quarterly Conference; Andrew J. Cousins, from Robinson Springs Quarterly Conference.

Question 14. What local preachers are elected elders? Answer: Wm. M. Roswell from Salem Circuit Quarterly Conference; W. W. Walker from Georgiana Circuit, applied for recognition of elders' orders; and on motion he was recognized as an elder from the Congregational Methodist Church.

T. J. Rutledge asked for leave of absence which was granted, and before retiring, he entertained Conference in an interesting speech of several minutes duration on the Bible Cause, of which he is the honest, earnest and zealous agent.

A memorial from the Selma District Conference, on the subject of a Weekly Religious Journal, was received and referred to the Committee on Books and Periodicals.

Credentials of Franklin Foster were returned.

Rev. Dr. Andrews moved, which motion was seconded and adopted, "That the Bishop and Cabinet make the appointment for the Committees of Examination for the four years succeeding."

After the signing of the doxology, Conference adjourned to nine o'clock A. M. to-day.

FOURTH DAY'S PROCEEDINGS, DECEMBER 14.

Pursuant to adjournment, Conference met at nine o'clock A. M. on yesterday, in Franklin Street church, Bishop Kavanaugh in the chair.

Rev. Dr. A. S. Andrews conducted the worship, after which the minutes of the preceding day were read and approved.

The Bishop referred a communication from a commission of the Presbyterian body on the subject of Sabbath breaking, which was read and referred to a committee of three, of which Dr. T. O. Summers was chairman.

Question 7. Who are the deacons of one year?

Answer: G. M. Roper, J. P. Anderson, J. C. Johnson, Bascom C. Glenn, W. P. Dickinson, Orion S. Perry, H. M. Moss, John R. Peavy, F. M. Patterson, being examined by the committee, and proving to be "clear cases," were passed.

Dr. A. H. Mitchell, by leave, presented the report of Hon. D. G. Wood, treasurer of the Legal Conference, and on motion the report was placed on file.

Dr. Mitchell also brought up the matter in controversy touching the McAlister Trust Fund, between the Alabama Conference and the North Alabama Conference.

Pending the discussion of this subject, the Bishop produced a communication from the North Alabama Conference, which provides for the appointment of a commission of two from their body, to meet a commission of like number from the Alabama Conference, in arbitrating the differences, which was concurred in. Rev. Anson West was appointed, on the part of the North Alabama Conference, to represent the facts, *ex parte*, of this Conference on this subject.

On motion of Dr. Mitchell, Dr. A. S. Andrews and Judge P. G. Wood were appointed the arbitrators for the Alabama Conference and Chancellor J. K. Johns, appointed to represent the claims and views of the Alabama Conference in the Court of Arbitration. These four arbitrators are empowered to call in a fifth person as umpire.

That portion of the report from the North Alabama Conference, referring to the publication of a paper, jointly in the interests of the Conference, of both sections of the State, was read and referred to the Committee on Books and Periodicals.

A resolution authorizing the Legal Conference to sell the house and lot belonging to the Conference, at Abbeville, was adopted.

On motion, the officers composing the Legal Conference were re-elected.

Dr. Summers stated that there was a safe in possession of Wm. Otis belonging to the Alabama Conference.

By action of the body, the safe was turned over to the Legal Conference.

Report of the Joint Committee of the Methodist Protestant Church, and of the Alabama Conference, in regard to the Union church, Lowndes county, was accepted and filed.

Question 1. (Resumed.) Who are admitted into full connection? Answer: E. E. Cowan on motion was received into full connection, and elected to deacon's orders.

Leave of absence for T. S. Abernethy was granted, also for John H. Malone.

Dr. S. H. Cox presented a communication from Bishop Keener, transferring (at his own request) H. C. Holloman to San Augustine, Texas. On motion, the action of the Conference discontinuing him was reconsidered, and he was continued in class of the first year.

Report of the committee to whom was referred the communication of the commission on the subject of Sabbath breaking was read, and, on motion, was adopted, with the amendment to "strike out clause to insert in minutes."

Motion was made (but afterward withdrawn) that a copy be furnished the Alabama Legislature.

Bishop Kavanaugh (O. R. Blue temporarily in the chair) made some sublime and infinitable remarks on consideration of the resolution of the joint commission of Presbyterians and Methodists on the subject of Sabbath breaking. The Bishop alluded to the fact that the main sources of infidelity arose from Sabbath breaking in our large cities, and gave many instances of his own personal observation in support of his arguments, which a want of space will forbid our noticing further.

The remarks of Rev. T. F. Mangum and T. O. Summers on the same subject, were also eloquent and convincing.

The Christian Advocate.

THURSDAY, DECEMBER 19, 1878.

TO THE MEMORY OF OUR PASTOR.

A little tribute to the memory of our dear pastor, Rev. P. H. Moss, who died of yellow fever, at Delhi, La., September 18th, 1878.

Beloved pastor can it be
That thou art gone forever?
That Death, relentless in his grasp,
Such ties as ours could sever?

Where is the little flock to-day
Thy loving footsteps tended?
Where is the voice, so full of love,
That with our prayers ascended?

Thou'rt only "gone before," not dead—
But just passed o'er the river,
To glide on to that blessed land,
Where we shall part—no—never.

A loving Father called thee home—
Thy work on earth was ended—
Thy happy spirit took its flight,
By angel bands attended.

Yes! we shall meet thee "over again"
Where no more pain or sorrow
Shall cloud our happiness supreme,
In one long, blest to-morrow.

E. J. SLACK.

Gospel Hymns.

MR. EDITOR: Having seen a communication in the ADVOCATE of August 15, 1878, by one who signs himself "Layman," which was headed; "*Old Paths—Again*," in which he makes some very severe remarks about what I think a very excellent little song book, I thought to trespass upon your time, patience and space, in order, if possible, to set Bro. "L." right on the subject, or at least vindicate a production which I know all who have given it a fair examination and trial, unbiased by sectarian scruples, will pronounce a work of merit, and calculated to put new life in those who sing the songs contained in it. He says, speaking of our Methodist ministers, that "they are rapidly falling into the evil habit of laying aside our grand hymn book, and taking up that abominable mixture of nonsense and trash denominated 'Gospel Hymns.'" Then he goes on to give a description of a District Conference which, he says, was a failure; and if we are allowed to suppose he meant what he said, then the poor "little cheap affair," so-called "Gospel Hymns," composed of songs of Maudlin sentimentality and incorrect construction, "was at least the cause, indirectly, of the failure." Perhaps that District Conference was a "failure" *only* in the mind of Bro. L.; and the fact is, from his own statement, the balance of those who were there did not think it a "failure," and evidently they must all have enjoyed themselves.

I don't agree with him either as to the merit of the songs; for to my mind nearly every song in the "cheap little affair" either contains the most soul-stirring prayer, or is calculated to direct the thoughts of those who sing or hear, to "that home of the soul" of which all Christians delight to hear, and which causes the soul to expand, and fill to overflowing with gratitude to Him who gave his only begotten Son, to make provision, so that even "the chief of sinners," by coming to him, realizing themselves "to be nothing," asking to be "laid low in the dust," and crying: "Just as I am without one plea, but that Thy blood was shed for me," shall be able to appreciate the meaning of the song commencing: "What a friend we have in Jesus," and being filled with the beatific presence of the glorious Sun of Righteousness, will be forced to cry out: "Hallelujah! 'tis done; I believe on the Son."

Then when the first season of ecstatic bliss, which is a sweet foretaste of Heaven, passes off, and troubles, trials and temptations in every shape and form begin to assail the young convert, when the "old Adam, with his seven other spirits, more wicked than himself," tries to get back into his house, out of which he has been driven by the Spirit of God, then it is he begins to wish for a return of "sweet hour of prayer," and his soul begins to sing: "I need thee every hour," and to realize what the poet meant when he sings so sweetly: "Every day and hour, let me feel Thy cleansing power."

"Layman" makes me think of a remark made by a friend of mine, a very excellent Christian gentleman, who being present a short time since, when I was leading a prayer meeting, and having a few of the five-cent copies of the "little affair" with me, I gave them to the people around to sing out of, when he, asked me why I did not use the "old-fashioned Methodist hymn book?" I asked him if these were good why not use them? Can there be any objection to using them? No, no, said he, only you know they are revival songs! and, besides, we are in a Methodist church!

I asked him if this was not a revival meeting. If not, what was it? What were we praying for? Certainly not for exercise, as some of the modern theologians would have us to believe! All right, said he, sing in "Gospel Hymns" if you like; and we did sing, and had a revival too. I handed him a Methodist hymn book, and turned to "There is a fountain filled with blood," in "Gospel Hymns," and we had a very gracious time.

"Variety is the spice of life." Our own church recognizes that maxim when she changes our preachers nearly every year, and I don't see why we cannot have a new song occasionally by way of variety.

I admit the truth of what my friend says about "old hymns," a thousand sweet and holy associations, hymns our mothers sang, etc., Christianity in earnest, etc., and I honor him for clinging with a death like grip to the songs of the Wesleys, but shall we not be permitted occasionally to put on some other than the "straight jacket" of Methodism.

Not long since I heard of a Dutch Jew who was sending his children to a Methodist Sabbath school, and some of his nation remonstrating with him on that account, he replied: That if his children lived lives in accordance with what they were taught in that Sabbath school, he was not afraid but that they would be saved at last when death called them away from earth. So I say, unhesitatingly, if I had a hundred thousand children under my control I would not be afraid of their future salvation in heaven if they lived up to the standard of theology taught and sung in the "cheap little affair" full of nonsense and trash, denominated "Gospel Hymns." I only wish I was able, I would see that every man, woman and child, white and black, in the land, should have an opportunity so they could get one, and I can assure Bro. "Layman" it would not be long before every mountain and hill, and vale, and dale, in this whole country, would hear the joyful sound of the promise of God, that "Whosoever will may come," or having been led to realize that "There is life for a look at the crucified One," they would be constrained to sing aloud: "Rejoice and be glad!"

What will become of the thousand and one (shall I not say tens of thousands) souls that have been converted under the influence of Moody's preaching and Sankey's singing? We are told that Sankey just "sings religion into his hearers, and if I mistake not these are the songs he uses."

Rest assured if we had no other song book than "Gospel Hymns," there would still be people converted, and there would go forth the command to "Ring the bells of Heaven," for "precious souls are being born again." Still there would be souls who realized that

"All is Beauty, bright and vernal,
All is glory, grand, eternal,
When Jesus comes."

And now, Bro. L., do let us have "a little spice in ours," by way of variety. And having the assurance that "God will guide us with His eye," as "down Life's dark vale we wander," let us shake hands over the chasm which separates us, and try to be more catholic and charitable in our views in the future.

N. B. NORWOOD.

CENTER, East Feliciana La., Nov. 23, 1878.

From the Work.

DEAR EDITOR: We have been continuing our protracted meeting about three or four weeks, and we have not closed it yet. The termination of the year has been an outpouring of the Spirit, and the in-gathering of many souls. We have about twenty-three conversions, and there are eight penitents still seeking. Owing to the destitute condition of the people, and sickness included, we have not been very prosperous financially, but God has poured out his Spirit. Sunday, December 1, we baptized four adults and received seven new converts. Pray for us that the work of the Lord may go on. November 18 I attended the church, to meet some penitents, but there was nobody present. It rained very heavy, and on my return home the wind blew my light out. I remained in the woods all night with a hickory tree as a shelter; but when light dawned I was about a half a mile from home, but the Lord was with me.

Your brother in Christ,

EDWARD FILLIS.

INDIAN VILLAGE, Dec. 2, 1878.

Lord Ponsonby, under the instructions of Lord Palmerston, was at Brussels advocating the imposition of the Prince of Orang upon the Belgians as their new King. On M. de Weyer's declaring that the people would have nothing to do with Orangeism, Lord Ponsonby exclaimed, "The people, the people! Are you aware that within eight days I could have you hung from the first tree in the park by this very people upon whom you rely?" "Yes," was the reply, "I believe that with time and plenty of money you might; but I could have you hung in five minutes, and hung gratis. Don't let us play at this game." The two gentlemen laughed and shook hands.

WE ARE PRAYING FOR YOU.

[DEAR MR. EDITOR.—Please publish the following lines, written by a precious Christian woman to two of her friends in the South, she residing in Washington, D. C. T. SALE RATFORD.]

We are praying for you, darlings,
All, as one, interceding;
Oh! Father in heaven,
Behold us now pleading.

O' Son of the Highest,
All power to Thee given,
Our Advocate be,
In the court of high heaven.

Holy Spirit, the Comforter,
Send down the power,
To stay the destroyer,
In this fearful hour.

We are praying for you, darlings,
For the South stricken sadly,
Where pestilence stalks,
And death rides madly.

We pray, Divine "Healer,
Physician unfailing"
Send help to the land
Now mournfully wailing.

Send *strength* to the fainting,
Hope to the despairing,
Balm for the sick,
And *peace* to the dying.

K. A. R.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

SARAH ANN WHITE, my wife, died on the twenty fifth of April last, in the full assurance of her acceptance in the beloved Son of God. From a child she was a child of Christ; and in the last moments of her painful sufferings gave the marks of a true Christian.

The night before she died she said to me: "You do not know how I suffer," then added: "Jesus suffered for me; I'll trust him down to the gates of death. I asked her: "Is not Jesus with you? Is he not near?" She said: "No! as near as I want Him, to be. *I can't Him at my arm.*"

She prayed to be delivered; to have patience to wait, that the Lord's will might be done. I asked her: "Will you be better off Sarah?" She said: "A thousand times ten thousand fold." She died after many months of intense sufferings from a complication of diseases, which culminated in dropsy, leaving in her dying testimony the evidence that the religion of our Christianity is a truth.

She was born in Laurence county, Miss., April 1, 1837, and died in Tangipahoa parish, La., at the time stated above.

J. BOYES,
Husband and P. C.

DEATHS IN PONCHATOULA.

In this article we note the deaths in the family of Col. T. M. Terry, of Ponchatoula, La. Sister Nancy Tucker, his mother-in-law, his wife, Miss M. E. Terry, and his oldest son and first-born, J. Orin Terry, victims of the yellow fever. Sister Nancy Tucker had been for many years a member of the Methodist Church, South. She was of that school trained under the pastorate of such men as Rev. Thomas Clinton, and of Rev. Barnabas Pipkin, and as far as my acquaintance with her since 1860, she lived a Christian life, devoting her feeble strength to the comfort of the sick, although she had been long and painfully afflicted herself. I saw her on last day for the last time, she was then sick with the fever. After stating that this was a fast day, and that we had met to implore Divine mercy for the fever stricken people, she closed her eyes, and for a few moments seemed to be engaged in prayer. She gave vent to the feelings of her heart, and said in words what she seemed to feel. "O, the suffering sick with the fever." Conversing with her a few days before of the happy death of those who had died in Christ, her face lit up and she said: "It is a great thing; it is a good thing; there was joy to think that all could be well in death." She died as if falling asleep on the —— ——, in the fifty-eight year of her age. Her maiden name was Wells.

J. BOYES, P. C.

When I came on to the Ponchatoula Circuit in the fall of 1860, I found the name of M. E. Tucker (since the wife of Col. T. M. Terry) on the Class Book at Wesley Chapel; from that time commenced my acquaintance with Sister Terry, and nothing from that time until her death prevents me from looking upon her as a child of Jesus. Before her marriage I found her in the girl's Bible-class in the Sabbath school at Wesley Chapel; her old home, and contributed in no small degree to its success. After her removal to Ponchatoula where she died, she became interested in a Sabbath school at that place, but never forgot Wesley Chapel Sabbath School. It was a subject that seemed to lie near her heart, and the last pleasant interview I had with her, the Sunday-school was the theme of conversation. The accompanying resolutions will best tell the estimation in which she was held. The account of her death will be best given in an extract from a letter of the Colonel to me, giving an account of her death:

"Being sensible that death was approaching, my darling wife, Mrs. M. E. Terry, called me to her bedside, and taking the wedding ring from her finger, said: 'Here, Colonel, take back your ring and give it to Fruza, (her eldest daughter) when she is old enough, as the parting gift of her dear mother.' She afterward became quiet for a while, and then lifting her voice to the throne of grace, she prayed, asking in eloquent words that God would be with her in her great trouble, and that He would remove every doubt from her mind. She then remained quiet for a short time, as though communing with herself, and then said in a strong clear voice: 'Now that every doubt is removed from my mind, let me pray for my poor husband.'" The Colonel further adds: "She showed in her last moments that her peace was made with God, and feared not the sting of death. She died October 22, in the thirty-sixth year of her age."

After an illness of only five days her oldest son, J. Orin Terry followed his grand-mother and mother to the spirit land. When his little bother Clifford was sick he climbed into his bed, saying: "I want the fever too," and lay down with his brother; he took the fever, and God, who is too wise to err, took him to join the good ones above. Orin was a Sunday-school scholar, and won prizes in the infant's and primary classes to which he belonged. Yesterday we buried him by the side of his dear mother. Orin was only twelve years of age.

We have thus recounted our loss, but trust that Heaven has gained them all.

J. BOYES, P. C.

BRO. BENJAMIN G. BARNES, was born in Hancock county, Georgia, moved to Alabama and settled in Montgomery county in 1850; soon after he was married to Miss S. A. Middlebrooks (about the year 1854), married the second time to Miss Eliza Ellisor, 1861, and joined the Methodist Episcopal Church the same year. He lived in the church an humble quiet Christian until his death, which occured October 20, 1878.

A good citizan, an affectionate husband, a kind father and a liberal supporter of the church is gone. B. L. SELMAN, Pastor.

Southern Christian Advocate please copy.

AT THE fourth Quarterly Conference, Canton station, Mississippi Conference, Methodist Episcopal Church, South, the following preamble and resolutions, in memory of our deceased brothers, Drs. WILLIS B. HARVEY and A. H. CAGE, members of this body, were adopted:

Whereas, It has pleased our merciful Father above to call our beloved brothers, Willis B. Harvey and A. H. Cage, from the walks of men to their reward in heaven; be it

Resolved, That in the death of these brethren the community at large has lost two good, true and useful men, and the church two valuable Christian workers and brothers beloved in the Lord; be it

Resolved, That we will ever cherish their precious memories, and mourn this loss, and do hereby tender their bereaved families our sincere sympathy, praying that God will mercifully comfort and protect them in this dark hour of bereavement.

Resolved, That these resolutions be spread upon the minutes of this Conference, and the same be furnished the NEW ORLEANS CHRISTIAN ADVOCATE, with the request to publish the same.

R. D. NORSWORTHY, Pastor.

MRS. MARY M. FISACKERLY, daughter of Malcom and Mary Baker, died in Montgomery county, Miss., July 8, 1878. She was born in Robeson county, N. C., March 12, 1835. Having lost her mother when ten years of age, the care of two younger sisters and a brother devolved on her, and well did she fill the place of a mother to them. She came to Mississippi in 1848, lost her father in 1855, and soon after married Alex. C. Fisackerly, whose life was sacrificed in the trying ordeal of 1861, leaving her with four little boys. She professed religion, and joined the Methodist Church in 1854, and lived a consistent member until called to her reward. She was in many respects a remarkable woman. Early taught the principles of Christianity, and accepting the same as her rule in life, she thereby attained to a degree in patience, loving kindness, faith and charity, that is rarely seen in life. She did not speak of her future prospect in her last sickness, yet we have no doubt of her preparation for the great change, as her daily walk and conversation evidenced that she was with Christ, and had been taught of him.

In her social intercourse, though modest and unobtrusive, she exerted a happy influence over all around her. But if her excellence as a Christian woman shone forth in any one relation more than another, it was in that of mother. In all that pertains to wise and prudent government, tender care, unfaltering devotion, and watchful solicitude for the future happiness as well as the temporal welfare of her children, she had no superior. S.

CAPERS and CHAPPAL, infant sons of C. W. and T. V. Butler, were born January 25, 1878, and died, Chappal on the twelfth, and Capers on the thirteenth of July, 1878. Father, thy will be done.

R. T. PARISH.

WILLIAM RICHARD, son of J. T. and Elizabeth Humphries, departed this life near Columbia, La., July 29, 1878, in the tenth year of his age.

He sent for his pastor the day before his death, and so delighted was he to see him that he grasped his right hand in both of his, and asked him to pray for him. He was willing to go, and wished singing all the while. A short time before his death he said to his sister: "You can't go now, but you'll come after awhile;" and then to his mother: "Ma, I'm gone."

May God bless the dear children who read this, and help them to be ready for death.

J. F. WYNN.

JOHN C. HUGHES, son of Charles E. and Pamlon Hughes, and great grandson of the Rev. John Craig, of the Holston Conference, was born September 20, 1855, and was drowned April 27, 1878, near Daiville, Lauderdale county, Miss.

Thus passed away this noble young man noble in disposition, noble in acts of kindness to parents, brothers and sisters, noble also in his devotion to the cause of God, strong in his attachment to the Methodist Episcopal Church, South, of which he was a member. He seemed only desirous to know and do the will of God. As an evidence of this fact, he decided to leave home and go out to Texas. Providence seemed not to favor the enterprise. He then decided to remain with his parents in their misfortune another year. Next he thought of applying for employment on the railroad. He wrote to his sister to pray that God would show him whether such a course would be for the glory of God and his own spiritual welfare.

He was sincere in his profession, and consistent in his walk and conversation. He had a firm grasp on spiritual things—was firm in the faith of the gospel, the cross was the center of attraction to him, and around it his soul revolved with no irregular action. Given to no impulse, without noise or turbulence, he moved steadily on to heaven. He could not be satisfied without a family altar, and proposed to father and mother that they and himself bear an equal part in family worship. Thus he lived, but strangely passed away. It is very probable he would have preached if he had lived. A sermon or essay was found among his papers that showed the bent of his mind and heart. The sermon or essay was founded upon: "Ye are the salt of the earth, a city set upon a hill." Religion and theology were prominent in that effort. His clarion voice will be heard no more at Bethel church nor in family worship, but possibly has joined with the redeemed and sanctified in paradise.

JAS. M. GANN.

Whereas, It has pleased our Heavenly Father to remove forever from our association here our young friend and Sunday-school worker, EMMA RHODES, by death from yellow fever, in New Orleans, August 19, 1878;

And whereas, She so cheerfully filled her place at Sunday school through all difficulties, and though she died away from friends here, she left bright hopes with other friends that she was going to a happy home above; therefore,

Resolved, That we humbly bow to the divine will in this as in all things, and say "Thy will be done;" and also

Resolved, That we tender our sympathies to her family, with a copy of these resolutions, and also furnish a copy to the NEW ORLEANS CHRISTIAN ADVOCATE, also request this school to wear the usual mourning for thirty days from date. COMMITTEE.

MRS. SALLIE ANN WARD was born March 18, 1796, and died August 21, 1878. She joined the Methodist Episcopal Church in her fifteenth year, and continued a consistent member until the organization of the Methodist Episcopal Church, South, and then being a part of said organization she continued faithful in all respects until death. During her pilgrimage she halted for awhile, and became worldly-minded, but through the operation of the Spirit of God she was awakened to a consciousness of her omissions and ingratitude, and with her burdened heart she again sought the mercy seat, and found the Saviour the "fairest among ten thousand, and altogether lovely." As she approached her journey's end she grew in grace. The spiritually-minded could see that she was ripening for her eternal home. It was almost like holding converse with the saints in light to be with her and hear her talk of divine things. And when she stood on the chilly banks, and looked across the cold dark river of death, her son, Rev. John K. Ward, asked: "Mother, do you feel that all is right?" She answered: "Yes, my dear son, all is right; there is nothing in the way." He then said: "Thank God for this assurance." She replied: "Yes, thanks be to His holy name;" and then said: "I want all my children and grandchildren to live, so that when they are called to die they will be glad am, all peace and joy within; for when my sufferings are ended here I shall be at rest." At five o'clock Saturday, August 21, the weary wheels of life stood still, and our aged sister and mother in the Lord passed to her glorious inheritance in the skies. W.

LESSIE, youngest daughter of Geo. and Fannie Bridger, departed this life in Columbia, La., August 30, 1878, in the eighth year of her age.

She was the youngest of four little girls who joined the church during the last protracted meeting at this place.

She was thought by her relatives too young to take such a step as this, but so intent was she that nothing could keep her from uniting herself with God's people. She was told that Miss Lilly Faulkner would now call on her to pray in the children's prayer meeting, but said: "I'll do the best I can," and when told by her father that she would have to go as missionary to the Indians, replied: "When I am old enough, if God wants me to go, I'll go."

Lessie was taken with diphtheria, next day after her reception into the church, and after a few days of suffering she so sweetly passed away to the church on high. She seemed more than willing to die.

J. F. WYNN.

AT THE Fourth Quarterly Conference for Providence and Pecan Grove Circuit, Delhi District, Louisiana Conference, held at Pecan Grove, November 9, 1878, the following resolutions were adopted as a tribute of respect to the memory of Bro. R. B. POWELL, deceased:

Whereas, As it has pleased Almighty God in His wise Providence, to remove from our midst our much esteemed and worthy brother and acceptable Steward and Sunday-school superintendent, R. B. Powell, who departed this life September 8, 1878, at his residence in East Carroll parish, La.; and

Whereas, In the lamented death of Bro. Powell, the church has lost one of her best members, the Quarterly Conference one of its faithful Stewards, the Sunday-school a faithful superintendent, the community a worthy citizen, his family an affectionate father; therefore be it

Resolved, That we, the Quarterly Conference of Lake Providence and Pecan Grove Circuit, Louisiana Conference, place on record our testimony of regard for the memory of our much esteemed brother, and this express our grief at the loss of such a good and true man.

Resolved, That we recommend his example of Christian piety and faithfulness as worthy of imitation by all true followers of our blessed Saviour.

Resolved, That we deeply sympathize with the surviving family in the truly afflicting circumstances in which they have been called upon to pass through; and hereby extend to them tenderest Christian condolence, and pray that our Heavenly Father may grant them His recognizing and sustaining grace.

W. J. CHAMPION was born in South Carolina, January 4, 1823; moved to Alabama in 1841; from thence to Mississippi in 1858. In the year last he attached himself to the Presbyterian Church at Pope's Creek, and was a member of the same until his death. In the same year, 1861, he was made a Mason in Huntsville Lodge, No. 71. In 1874 he moved his membership by dimit to Joe Applewhite Lodge, No. 235, in Montgomery county, Miss., and remained a member until his death, which occurred September 18, 1878, aged fifty-five years, eight months and fourteen days.

Whereas, It has pleased the Supreme Architect of the universe to remove from our midst our friend and brother, we bow with humble submission to His will, knowing that "behind a frowning Providence He hides a smiling face." Therefore be it

Resolved, That in the death of Brother Champion, the church, lodge and community sustain an irreparable loss.

Resolved, That we sincerely sympathize with his bereaved widow and family in the great affliction, citing them to the God of consolation for peace, comfort and a spirit of submission to His will in all their trials.

Resolved, That a copy of the foregoing preamble and resolutions be spread upon the Lodge minutes; also, a copy of these be transmitted to the bereaved family, and a copy be sent to some suitable paper for publication, hereafter designated.

All of which is respectfully submitted.

W. R. BELL, W. M.
R. COLEY, Secretary.

MATTIE LOUISA, eldest daughter of John Minnis and Emma L. Schroeder, died in New Orleans, October —, 1878, of yellow fever, aged three years and — months. "Of such is the kingdom of heaven."

R. I. S.

Whereas, It has pleased God to take to himself our young friend and brother in the church, WILLIAM CORMAN, who died October 5, 1878;

And whereas, He had also been associated with our Sunday-school and by his gentle manners, good actions and example, perseverance and success in the prompt and unvaried attendance at Sunday-school, dutifulness and respect to parents and teachers, won for him the regard and love;

And whereas, We can only bow to the vacancy his death has left in our midst, but the remembrance of his goodness, and the hope to meet him "over there," and we have the assurance of friends who attended his last but severe illness that his mind and heart were set on things above, and that, by conversation and triumphant death-bed scene, he has now entered upon a life of everlasting happiness; therefore,

Resolved, That, though we miss our friend much here, we will submit to God's will, "Thy will be done."

Resolved, That we hold him up as an example to our Sunday school, and tender our sympathies to his bereaved family, with a copy of these resolutions, and request this Sunday school to wear the usual mourning for thirty days.

T. T. C.
L. C. ——, Secretary.

SAMUEL G. TERRELL, died at his residence in Covington County, Miss., September 30, 1878, being in the —— year of his age. He was born and [illegible] on the place where he died, where his father and mother lived and died, from whom he inherited with [illegible] without reproach.

The approach of death was neither expected, but did not, as we [illegible] think, find him unprepared, [illegible] to outward appearance [illegible] with paralysis, he lived, [illegible] but without the power of speech [illegible] hours, and then, surrounded and tenderly cared for by his wife and children, sister and sister, and other friends, [illegible] and without apparent pain, [illegible] death.

Endowed with good natural [illegible] gifted with more than ordinary energy, perseverance, whatever business [illegible] in generally prospered. A [illegible] and sympathising with [illegible] men; his integrity, his generous [illegible] ness and manly independence [illegible] claimed their respect. With [illegible] into the motives of those he had dealings with, he was seldom deceived by appearances, shams and humbugs he lived [illegible] at their actual value. A large circle of relatives and friends habitually [illegible] judgment and profited by [illegible] his family he was always [illegible] affectionate husband and father.

Quite early in life he became a member of the Methodist Episcopal Church at Sandy and continued a steadfast [illegible] and supporter of the church in [illegible] adorning, by a consistent walk and conversation, the gospel which he professed until the day of his death. E. M. I.

AT THE Fourth Quarterly Conference, Grand Bay Mission, Mobile District, Alabama Conference, the following resolutions offered by Dr. W. M. Lovelady, were passed:

Whereas, Since the last meeting of this Conference God, whose we are, has seen fit to remove from our midst, and [illegible] labors and sorrows, REV. L. H. MORROW;

Resolved, That in the death of Bro. Morrow this Conference has lost an efficient member and the church a zealous and [illegible] preacher.

Resolved, That we learn with great satisfaction that he died in peace, [illegible] of his approaching end, [illegible] trust in God.

Resolved, That the Secretary of this Conference be requested to furnish the family of Brother Morrow, with a copy of these resolutions.

HENRY HOOPER, Sec.

The Christian Advocate.

THURSDAY, DECEMBER 19, 1878.

THE SONG SPARROW.

BY WILLIAM CULLEN BRYANT.

Bird of the lonesside! warbling clear
In the spending or fading year,
Well art thou named, from thy own sweet lay
Piped from paling or naked spray;
As the smile of the sun breaks through
Chill gray clouds that curtain the blue.

Even when February bleak
Smites with his frost the traveler's cheek,
While the air has no touch of spring,
Bird of promise we hear thee sing.
Long ere the first rathe blossom wakes,
Long ere the earliest leaf-bud breaks.

April passes and May steals by;
June coats in the sultry July;
Sweet are the wood-notes, loud and sweet,
Heard from the robin's and hang-bird's seat.
Thou, as the green months glide away,
Singest with them as gayly as they.

August comes, and the melon and maize
Bask and swell in his fiery blaze;
Swallows gather, and southward bound,
Wheel like a whirl-blast, round and round.
Thrush and robin their songs forget,
Thou art cheerfully warbling yet.

Later still, when the sumac spray
Reddens to crimson day by day,
When in the orchard, one by one,
Apples drop in the ripening sun,
Thou still pile them beneath the trees
Hear thy lay in the autumn breeze.

Comes November, sullen and grim,
Sps. sing with frost the rivulet's brim,
Fierce, hoarse winds from the woodland tear
Each brown leaf that is clinging there:
Still art thou singing amid the blast,
Soon is the dreariest season past!

Only when Christmas snow-storms make
Smooth white levels of river and lake,
Silling the light snows all day long,
Only then do we miss thy song.
Sure to hear it again, when soon
Climbs the sun to a higher noon.

Late when the sorrowing south-wind brought
Tidings of battles fiercely fought,
Tidings of hosts in war array,
Marking with graves their bloody way:
Still wert thou singing near my door
Soon is the stormiest season o'er.

Ever thus sing cheerfully on,
Bird of Hope! as in ages gone;
Song of spring time and summer shades,
Autumn's pomp when the summer fades,
Sing'st that thee from the conquering foe
Peace by enduring valor woo.

Wesley's Summary on Perfection.

In 1764 Mr. Wesley summed up the doctrine in the following propositions:

1. There is such a thing as perfection; for it is again and again mentioned in Scripture.

2. It is not so early as justification; for justified persons are to "go on to perfection."—Heb. vi, 1.

3. It is not so late as death; for Paul speaks of living men that were perfect.—Phil. iii, 15.

4. It is not absolute. Absolute perfection belongs not to men nor angels, but to God alone.

5. It does not make a man infallible; none is infallible while he remains in the body.

6. Is it sinless? It is not worth while to contend for a term. It is salvation from sin.

7. It is perfect love. First John iv, 18. This is the essence of it; its properties or inseparable fruits are rejoicing evermore, praying without ceasing, and in everything giving thanks.

8. It is improvable. It is so far from being incapable of increase that one perfected in love may grow in grace far swifter than he did before.

9. It is capable of being lost, of which we have numerous instances. But we were not thoroughly convinced of this until five or six years ago.

10. It is followed and preceded by a gradual work.

11. But is it, in itself, instantaneous or not? In examining this, let us go on step by step.

An instantaneous change has been wrought in some believers. None can deny this.

Since that change they enjoy perfect love; they "rejoice evermore, pray without ceasing, in everything give thanks." Now, this is all I mean by perfection; therefore these are witnesses of the perfection which I preach. "But in some this change was not instantaneous." They did not perceive the instant when this change was wrought. It is often difficult to perceive the instant a man dies; yet there is an instant when life ceases. And when sin ceases there must be a last moment of its existence, and a first moment of our deliverance from it.

"But if they have this love now they will lose it." They may. But they need not. And whether they do or not, they have it now; they now experience what we teach. They now are all love.

"However, sin is only suspended in them—not destroyed." Call it which you please. They are all love to-day, and take no thought for to-morrow. "But this doctrine has been much abused." So has the doctrine of justification by faith. But that is no reason for giving up this or any other Scriptural doctrine.

"But those who say they are saved from sin, say they have no need of the merits of Christ." They say just the contrary. Their language is:

"Every moment, Lord, I want
The merit of thy death."

They never before had so deep, so unspeakable conviction of the need of Christ in all his offices as they have now.

Therefore all our preachers should make a point of preaching perfection to believers, *constantly, strongly* and *explicitly*; and all believers should mind this one thing, and continually agonize after it.—Henry, in Holston Methodist.

Massacre of the Huguenots at Vassy.

The massacre of Vassy was a violation of the edict of January and although the Guises were officially prosecuted for this enormous crime, history pillories their name with the odium attaching to it. Twelve hundred of the Reformed gathered together in a barn, worshiping God in peace, under the ægis of the law. Duke Francois, urged by the aged Dowager of Guise, his mother, and accompanied by Cardinal Louis of Guise, caused the place to be surrounded by his escort, composed of gentlemen, two hundred men at arms, and sixty archers. "It is a Huguenot preaching," exclaimed some one. "Par la mort Dieu!" exclaimed the Duke, "we will Huguenot them soon in another fashion."

The first victim was a poor wine-hawker. "In whom dost thou believe?" was the question addressed to him. "I believe in Jesus Christ," and with one blow from a pike he was on the ground. Two more were killed near the door. These who showed themselves at the windows were fired at. Then the poor sufferers took up some stones, one of which hit the Duke of Guise on the face. From that moment he and his followers gave themselves up without pity to a ferocious butchery. Leonard Morel, the Pasteur, was kneeling in his pulpit praying, but they set upon him; he tried to escape, but, wounded on the head and shoulder, he said: "Lord, into Thy hands I commend my spirit, for Thou hast redeemed me." He was, however, destined to escape. They brought him to the Duke, who said to him: "Minister, come here. Are you the minister of this place? How dared you to seduce this people?" "I am not a seducer," he replied; "I preach the gospel of Jesus Christ." "Mort Dieu!" exclaimed the Duke, "the gospel preached by a seducer. You have caused the death of all these people. Let the provost prepare a gallows to hang him." The provost not being at hand, there was some delay, and Morel was saved. When the Bible of the Calvinists was shewn to Guise, and the Cardinal murmured: "There is no harm in this," the Duke, as ignorant as he was fanatic, exclaimed: "Comment sang Dieu!—the Holy Scripture! It is more than fifteen hundred years since it was written, and these books were printed but a year ago. Par la mort Dieu! the whole thing is worth nothing." There were sixty killed and two hundred wounded, and their belongings put up for auction. Such was the material result of the massacre of Vassy. The moral result was disastrous for the country. This attack upon the religious rights of the Reformers was the signal for many more, and it may be considered as the prelude to the St. Bartholomew. Should they then have opposed force by force? Theodore Beza, expressing the feeling of our fathers, writes: "Truly the Church of God must endure blows and not return them; but also you must please to remember that it is an anvil which has broken many hammers."—Le Christianisme au Dix neuvieme Siecle.

Execution of Maximilian.

Carlotta's brief delirium of joy had begun to be clouded with other sorrows before she had found cause to suspect the loyalty of their new subjects to the empire. Almost at the beginning of the signs of coming troubles, news came from beyond the sea of the death of her loved and honored father, Leopold, King of Belgium. The Emperor left alone, and beset on every hand by those whom he could not trust, while the whole country seemed to be going over to the enemy, felt, as never before, his loneliness, and the need of the support that the presence of the Empress might have afforded him. But not only was she gone from him, but after a few months the sad news came to him that she had become demented, and her speedy death was expected. Then, it is said, for the first and only time in his sad experience the power of his nerves gave way, and with streaming eyes and trembling voice he paced the floor, moaning continually: "Poor Carlotta! poor Carlotta!" It would be alike unpleasant and unedifying to follow him to the tribunal before which he was summoned; but to which summons he responded only by saying:

"If I am to be condemned, then my presence or absence will make no difference."

His condemnation ensued, as a matter of course; but that was followed by a reprieve, but soon the fatal sentence was pronounced and executed. It is said that Juarez would have been glad to spare his life, not for reasons of state, and out of regard to the voice of his chief supporters he gave his sanction to the execution.

A little before this time might have been seen, away beyond the ocean, another scarcely less tragical scene. It was the young and beautiful, but now almost demented, Empress of Mexico, prostrate before the Holy Father at Rome, interceding for the Pope's interference in behalf of her husband, betrayed and abandoned among his enemies. But the Pope was powerless in the case, and he had indeed consented to the arrangements that now threatened to terminate so fatally. Then came upon her the sudden frenzy of fear that she would be poisoned if she left the protection of the Vatican; and this was followed by gradual sinking away of the noble and refined spirit into a quiet, moping madness, from which not even the sweet familiar scenes of her loved Miramar sufficed to arouse her. She saw nothing more of the dark cloud that was gathering around her husband, nor was she aroused to consciousness by the thunder-crash that soon after sounded through the brilliant halls of the Tuileries, and the more majestic palace of Schonbrunn, announcing that the stern decree of death had been executed upon the brave and accomplished young Emperor. That sorrow was spared her; which, had she been capable of feeling it, must itself have driven her to frenzied madness.

How sadly dramatic was the scene of the execution of Maximilian, the more so because all was so entirely unstudied and sincere! He handed his marriage ring to Dr. Baseke, to be conveyed to his mother, the archduchess, for he believed that Carlotta was already dead. He carefully prepared his toilet, in preparation for his death, dressing himself in a plain, single-breasted, black frock coat, closely buttoned, black neck-tie and lower garment, and a broad brimmed Mexican hat. He, the chief actor in the sad scene, was calm, while his attendants were so completely unnerved that they were near fainting, as they witnessed the placid bearing of one so beloved and revered.

Slowly the cortege of three carriages with the escort of five mounted soldiers, and the battalion of infantry, guarding the road, moved toward the "Hill of Bells," where Maximilian had been captured, and where he was to be shot. The three victims stood side by side; Maximilian placing Gen. Miramon in the center, as the post of honor, himself taking the stand on the left, with Gen. Mejia on the right. Then followed the distribution of the twenty dollar gold pieces, containing the Emperor's effigy, which he left for his executioners. The picture grows more and more vivid, as placing his hand on his heart in a calm, clear voice, the Imperial victim uttered the fatal command:

"Fire!"

Then followed the discharge of three guns, the instant death of the two generals, the reeling of the chief victim with his life not yet extinct, when he was heard to murmur indistinct words in Spanish. Some asserting them to have been: "O man! O man!" others thinking it: "Poor Carlotta!" A second shot through his heart, a convulsive shuddering, and Maximilian, Archduke of Austria, and Emperor of Mexico, lay dead on foreign soil.

The wife, once so full of enthusiasm at her transfer from beautiful Miramer to an Imperial palace in far-off Mexico, had no intuition of the sailing from Vera Cruz, or arrival on the American coast, of the ship *Novara*, with its bands of music wailing forth a funeral dirge; of mast and spar, pennon and flag; of the incoming vessel, and of all others lying moored in the harbor, draped in black, and the cannons from ships and fortress firing funeral volleys. Nor did she, in her wild dreams, behold the monarch, her husband, cold and stark within his zinc coffin, clad in his military costume of blue and gold; nor was she a witness of the last doleful scene, when they laid the body of the royal victim in the sepulcher of his fathers, amid the sighs and tears of thousands who loved him, and over whose dust, now moldering in decay, a never-dying memory is preserved by nations who never saw his face and have no part in his life or people.—National Repository.

A Whale's Death Flurry.

"Hurra, boys! see she rises!" was the general shout. Up came the whale, more suddenly than we expected. A general dash was made at her by all the boats. "Stern for your lives; 'stern of all!" cried some of the more experienced harpooners. "See, she's in a flurry." First the monster flapped the water violently with its fins; then its tail was elevated aloft, lashing the ocean around it into a mass of foam. This was not its death flurry, for, gaining strength before any more harpoons or lances could be struck into it, away it went again, heading towards the ice. Its course was now clearly discerned by a small whirling eddy, which showed that it was at no great distance under the surface, while in its wake was seen a thin line of oil and blood which had exuded from its wound. Wearied, however, by its exertions and its former deep dive, it was again obliged to come to the surface to breathe. Again the eager boats dashed in, almost running on its back, and from every side it was plied with lances, while another harpoon was driven deeply into it, making it doubly secured. Our boat was the most incautious, for we were right over the tail of the whale. The chief harpooner warned us—"Back, my lads; back of all," he shouted out, his own boat pulling away. "Now she's in her death flurry." These words were not out of his mouth when I saw our harpooner leap from the boat and swim as fast as he could towards one of the others. I was thinking of following his example, knowing he had good reasons for it, for I had seen the fins of the animal flap furiously, and which had warned him, when a violent blow, which I fancied must have not only dashed the boat to pieces, but have broken every bone in our bodies, was struck on the keel of the boat. Up flew the boat in the air, some six or eight feet at least, with the remaining crew in her. Then down we came, one lying one side, one on the other, but none of us hurt even, all spluttering and striking out together, while the boat came keel uppermost, not much the worse either. Fortunately we all got clear of the furious blows the monster continued dealing with its tail. "Never saw a whale in such a flurry!" said old David, into whose boat I was taken. For upwards of two minutes the flurry continued, we all the while looking on, and no one daring to approach it; at the same time a spout of blood and mucus and oil ascended into the air from its blow holes and sprinkled us all over. "Hurra, my lads, she spouts blood!" we shouted out to each other, though we all saw and felt it plain enough. There was a last bash of that tail, now faint and scarce rising above the water, but which, a few minutes ago, would have sent every boat round it flying into splinters. Then all was quiet. The mighty mass, now inanimate, turned slowly round upon its side, and then it floated belly up and dead.

"Have you ever read Watts on the mind?" asked a lady of an old bachelor. "Oh!" exclaimed he, "if you only knew what's on my mind! and yet I dare not tell you?" "Why, do tell?" cried she. He did. The wedding came off in a month.

An old man who had been badly hurt in a railroad collision, being advised to sue the company for damages, said, "Well, no, not for damages. I've had enough of them; but I'll just sue 'em for repairs."

RELIGIOUS INTELLIGENCE.

It is said that Rev. William Taylor, the missionary, will return to India in November.

The Scotch Presbyterians seem disposed to resist the establishment of the Roman Catholic hierarchy.

What a humiliating fact that the Old City Road Chapel, London, the cradle of Methodism, should be embarrassed by debt! For several years the amount has been gradually decreasing, but still a heavy incubus remains. An organized attack has been made, at last, to rid the memorable sanctuary of this haunting mischief. As the center of such wonderful, world-wide spiritual influence, it is to be hoped by every Methodist that the City Road Chapel, containing John Wesley's old pulpit, shall be no longer desecrated by a mortgage.

The friends of disestablishment in England have arranged to hold a grand North of England convention, to represent ten counties and a half, at Leeds, in January next. One of its objects will be to urge upon the liberal leaders the necessity of at once declaring in favor of disestablishment as an essential part of their programme. The subject of disestablishment is also undergoing an active discussion in Scotland, where the Duke of Argyle, without committing himself decidedly, is trying to conciliate the conflicting elements, and Lord Lorne supports the State Church.

Massacre of Protestants in Mexico. The Methodist Mission at Atzalia, near Puebla, Mexico, was attacked by a Romanist mob, who massacred in cold blood twenty-six of its members. In Puebla, also, the Catholics, inflamed by incendiary publications, assailed the Mission House, but were there dispersed by troops. President Diaz's aid was promptly invoked and as promptly received, with an expression of his deep regret at the outrages. But whether he is willing or able to punish the perpetrators the reports do not say. The whole story is of a piece with the shameful persecutions in Spain which we reported some weeks since.

A few weeks since a camp meeting was held in the Creek Nation, Indian Territory, lasting several days. The meeting was attended by many Choctaws. At the close of the meeting the Indians placed themselves in two lines facing each other, and the Choctaws in their own language sang some of their sweetest hymns. Then each passed down the opposite line, and earnestly shook the hands of the Creeks. Then the Creeks repeated the ceremony, singing in their Muscogee language, and shaking the hands of the Choctaw worshipers, wished them God-speed, and then filed off to their respective nations and homes. This would indicate that the Indians conduct a camp meeting on the right principle.

At the London Missionary Conference, the Rev. Dr. Legge, one of the best authorities, made the following statement in regard to the progress of the Church in China:

"Morrison, who went in 1807, was the missionary pioneer. Medhurst and Milne followed. In 1839 he himself had gone out. It was then not possible to preach the Gospel. In 1842, by the Treaty of Nankin, Hong Kong was handed over to England. Then the missionaries of the London Missionary Society and the American missionaries went there to see what could be done. There were then not more than six converts in all China. From the statistics read at the Shanghai Missionary Conference last year it appeared that there were now 238 missionaries at work, 73 single ladies, and 172 missionaries' wives. There were 91 stations, 511 institutions, and 312 Chinese congregations organized. There were more than 13,000 communicants. Eighteen of the churches were self-supporting, and 243 partly so. There were 73 ordained native pastors, 30 boarding schools for boys, and 38 for girls; 177 day schools, and 20 theological colleges; 11 missionary hospitals, with 3730 in-patients and 87,505 out-patients, and 24 missionary dispensaries. Last year $9000 had been contributed for all purposes. The little flock of China had, since 1842, multiplied two thousand fold. There were probably 50,000 professing Christians. There were 13,000 communicants. Many had borne witness to their sincerity by prolonged sufferings, and even death. There had been the utmost harmony among the different societies, the number of which was a good and not an evil, producing healthy rivalry. He referred to the Roman Catholics, whose converts were said to be 500,000. But it had taken three centuries to bring up the number to this. At the rate of increase of the Protestant missions for the last thirty years, there would be in thirty years more, 26,000,000 communicants and 100,000,000 adherents."

Our Young People.

THE SUNDAY BABY.

You wonderful little Sunday child
Half of your fortune scarce you know
Although you have blinked and winked and smiled
Full seven and twenty days below.

"The bairn that is born on a Sabbath day
So say the old wives over their glass—
Is lonny and healthy, and wise and gay."
What do you think of that, my lass?

Health and wisdom, and beauty and mirth
And (as I fear were not enough for a dower
Because of the holy day of your birth,
Abroad you may walk in the gloaming's hour

When weary bodies, with backward look,
Shiver and quiver and quake with fear.
Or fiend and fairy, and kelpie and spook,
Never a thought need you take, my dear.

For "Sunday's child" may go where it pleases,
Sunday's child shall be free from harm;
Right down through the mountain side it sees
The mines unopened where jewels swarm.

O fortunate baby! Sunday lass!
The veins of gold through the rocks you'll see,
And when o'er the shining sands you pass
You can tell where the hidden springs may be.

And never a fiend or an airy sprite
May thwart or hinder you all your days.
Whenever it changes, in dark or delight
The lids of your marvelous eyes you raise.

You may see, while your heart is pure and true
The angels that visit this lower sphere
Drop down the firmament, two and two,
Their errands of mercy to work down here.

This is the dower of a Sunday child.
What do you think of it, by the brown locks
Winking and blinking your eyes so mild
Down in the depths of your snowy bed.

Alice Williams in St. Nicholas.

The Canary that Talked too Much.

Annette's canary-bird's cage, with the canary in it, was brought into the library and hung upon a book beside the window.

Out popped a mouse from a hole behind the book-case.

"What are *you* doing here, canary?" she said. "I thought *your* place was the bay-window in the dining room."

"So it is—so it is!" beginning with a twitter, answered the canary; "but they said I talked too much," ending with a trill.

"Talked?" repeated the mouse, sitting up on her hind-legs and looking earnestly at him. "I thought *you* only sang!"

"Well, singing and talking mean about the same thing in bird-language," said the canary. "But goodness g-r-racious!" he went on, swinging rapidly to and fro in the little swing at the top of his cage, "'twas they that talked so much—my mistress and the doctor's wife and the doctor's sister—not me. I said scarcely a word, and yet I am called a chatterbox, and punished before company, too! I feel mad enough to pull out my yellow feathers, or upset my bath-tub. Now, you look like a sensible little thing, mouse, and I'll tell you all about it—what they said and what I said—and you shall judge if I deserved to be punished.

"The doctor's wife and the doctor's sister called.

"'It's a lovely day!' said they.

"'A lovely, lovely, lovely day!' sang I. 'The sun shines bright; the sky is blue; the green yes, lovely, lovely, lovely—and I'm happy, happy, happy, and glad, glad, glad!'

"They went right on talking, though I sang my very best, without paying the slightest attention to me; and when I stopped, I caught the words 'So sweet' from my mistress, and then I sang again: 'Sweet, sweet, sweet, sweet, sweet, sweet, sweet, is the clover—sweet is the rose—sweet the song of the bird—sweet the bird—sweet the clover—sweet the rose—the rose, the clover, the bird—yes, yes, yes—sweet, sweet, sweet!' And as I paused to take breath, I heard some one say, 'What a noise that bird makes! how loudly he sings!' 'How loudly he sings!' repeated I, 'how loudly he sings!' the bird, the bird, the beautiful bird—sweet, sweet, sweet, sweet.' But suddenly my song ended, for my mistress got up, unhooked my cage, saying, 'Canary, you're a chatterbox; you talk too much, and brought me in here.

"And really, mouse, as you must see, I did'nt say more than a dozen or so words. What do you think about it?"

"Well," said the mouse, stroking her whiskers and speaking slowly, "you *did'nt say* much, but it strikes me you talk a great deal.

"Oh!" said the canary, putting his head on one side and looking thoughtfully at her out of his right, bright, black, round eye. But just then the mouse heard an approaching footstep, and without even saying "good-bye," she hurried away to the hole behind the book-case.—Margaret Eytinge, in St. Nicholas.

Mrs. Smith's Chills.

Perhaps you have seen the caricature of a country youth on his first visit to the city, whither he has accompanied his mother to do some trading. The old lady is at the counter, and Josiah happens to be standing on a register for the first time in his life.

"Mother!" he calls out, tremulously. "Somethin's the matter with me. I feel hot streaks like kinder runnin' up my legs!"

An experience not unlike this some years ago befell a lady whom we will call Mrs. Smith. She was one of a large excursion party, bound for a picnic on a beautiful island in one of her Western lakes.

Not long after the steamer had landed them there, a friend of mine, who was one of the party, noticed Mrs. Smith sitting in the shade, a little apart from the rest, and went to speak to her.

"Why, yes," replied Mrs. Smith, in response to my friend's question, asking if she were as well as usual "I called myself well this morning, or I shouldn't have come. I felt rather tired after we landed, standing around so long, and I saw this nice rock, all carpeted for folks to sit on, so I came here and sat down. But somehow, since I sat here I've felt miserable. Cold chills keep running over me, and I don't know but I'm going to be sick."

"You ought not to have cold chills this hot day," said my friend. "Perhaps you are feverish," and being quite a practical nurse, she felt Mrs. Smith's pulse and looked at her tongue, but no symptoms of fever appeared in either place.

"But I feel so very chilly," said Mrs. Smith. "I don't know what ails me."

"Perhaps you are really going to be sick. If you were sitting on the ground, it might be from the dampness, but this rock ought to be warm and dry."

"So I thought, but I declare it's the coldest rock I ever sat on."

She spoke more truly than she knew, for just then a gentleman came along with a large pail, and touched his hat politely.

"Madam," he said to Mrs. Smith, I shall have to trouble you to rise. We want some ice for the lemonade."

When Mrs. Smith saw the huge block of ice, over which thick pieces of carpeting had been put to prevent its melting, she looked confused, and concluded she was not so miserable as she had thought, and for the rest of the day avoided sitting on nicely-carpeted rocks.—Youths' Companion.

The Thinking Pansies.

I was walking through my garden one morning, when I came suddenly upon my little Madge, standing beside the pansy-bed. She seemed in a very serious mood, and had her hands clasped behind her.

"Mamma, can pansies think?" she asked, looking anxiously up into my face.

"They can think if the roses can," I answered. "But why does my little girl ask?"

"Because, mamma," she said, talking very rapidly, "when I came down through the garden this morning all the pansies had their faces turned toward me, and they looked as if they were thinking; and I fought I heard them say: 'Pick me, little girl! Please, pick me!' And, mamma, I was so sorry for them, I tied down on the ground, that I picked some." And she held out to me both hands. They were filled with straggling masses of my large, dark, rare purple pansies.

"Oh! my naughty little girl!" I said, hastily.

She looked first at one hand and then at the other, with a distressed face, her cheeks glowing scarlet. "Mamma, I'll put them all back if you are sorry."

"But, my child, you say they asked you to pick them."

"I fought they did, mamma; but, if you want me to, I'll put them all back," she said, with quivering lip and the tears falling over her flushed cheeks.

"We can't put them back. But never mind, there are plenty of pansies," I said, wiping the tears away and kissing the hot cheeks.

"Maybe I won't scold this time. And the next time the flowers beg you to pick them, come, my dear, and ask mamma if she is willing. The flowers are rogues, I fear."

An hour afterward I saw the soothed Madge, with her doll, Annette, standing before the flowers which I had arranged in a vase. She was telling dolly all about the affair. As she concluded she shook her head at the blossoms, and I heard her say: "Pansies, you coaxed me to do it. Yes, you did; you surely did. You naughty rogues. Mamma said so. But you can't coax me to do so any more. You were bad. Now you just say your prayers and be sorry." And she walked out of the room with a grand air, saying: "Annette, my dear, I want you to remember you must never pick pansies without asking your Mamma Madge, cause it is very naughty, and you know what happens to naughty dollies."—Helen Phillips Jenkins, in "The Independent."

At St. Anne's Sunday-school, in Lowell, in answer to the question which is the greatest church festival? a little orphan of six years promptly responded: "The strawberry festival."

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Wise Unto Salvation.

It is wisdom unto salvation which the Scriptures teach us. The Old Testament Scriptures taught this wisdom as well as the New, for it is said of Timothy that he had known these Old Testament Scriptures from a child, which, St. Paul tells him, were able to make him wise unto salvation. But if the Old Testament Scriptures were able to do this, how much more the New Testament, with its greater fullness and clearness. What is it pertaining to salvation that any man needs to know that is not fully revealed by the Great Teacher and his inspired apostles? Salvation from sin is the grand theme and purpose of revelation. It is true the Scriptures touch on science, but seem to do so more incidentally than of set purpose, never attempting any exhaustive treatment of scientific questions. We doubt not when the Bible is fully understood, and, as far as nature is clearly understood, it will be found that God in His word harmonizes with what He has expressed in His works. It is not the purpose of God in His word to teach us science; indeed He never does anything for us which we can do for ourselves. For example, agriculture is a most important art on the knowledge of which the subsistence of millions depend, but God leaves us, by study and experiment to discover and apply its principles. So, too, medicine, the art of preventing and assisting nature in the cure of disease, or of alleviating pain, is a branch of knowledge of vast importance, but it is an art which men can learn by study, observation and experiment; they are, therefore, left to do so for themselves. When God worked miracles He only did that which men could not do, He required them to do all that they could. The miraculous bread which God furnished in the wilderness the people had to gather, or they would have perished. When the listening multitude became hungry and faint Christ required them to produce what they had. It was not much—only five loaves and two small fishes—but they had to bring it to Christ and after He blessed and brake He required the disciples to distribute the bread and fish, which He miraculously magnified to the extent of the needs of the occasion. When Lazarus was supernaturally raised from the dead, four days after his death, Christ commanded the people to unloose him from his grave wrappings, that he might be at liberty to move; this was something they could do, so he demanded it of them.

The Scriptures also give some luminous glimpses of ancient history, the origin of nations and languages, and passing sketches of Egypt, Assyria, Persia and Rome, but not as though of set design, but incidentally, while pursuing and narrating the history of the chosen people to whom He had committed His living oracles, and through whom the Author of salvation was to come, and be revealed to men. In the interesting and important knowledge of general ancient history God leaves us to ancient secular authors, to monuments, coins and other sources of information; and so of all branches of knowledge outside of a knowledge of salvation.

The theme of the Bible is God's relations to man, and man's relations to God. It is to teach us how to be wise unto salvation. No other teaching, no other attainments, can make us wise unto salvation. Some men have been deeply read in historic lore, some in the science of the law, some in medicine, and some in all the branches of natural science, exhausting all the ologies, but they have only demonstrated that the world by wisdom knew not God. There is no book outside of the Bible that can teach us this wisdom. As nothing can supply the place of air to the lungs, or light to the eye, so no other teaching, no other book, can fill the place of the Bible, or make us wise unto salvation. In reading and considering the contents of the Bible we should always keep in memory the purpose of Scripture, not science, not general history, but salvation. If this were kept in mind men would cease to be surprised that the Bible is not a general encyclopedia, treating of all facts and all sciences, and it would go far toward modifying the controversies between theologians and scientists.

The Scriptures tell us how we came to need salvation; of this the world, unilluminated by revelation, never had, nor could have had any clear conception. All to them on this subject was beclouded with myth and doubt, but God's word, in a few brief statements, disperses the shadows, and fully illuminates us. The history of the temptation and fall of man is briefly but clearly given. It is distinctly stated that the wages of sin is death, and as clearly affirmed that without holiness no man shall see the Lord. The Book also declares that sinful men cannot merit salvation. "By the deeds of the law shall no man be justified." That as the Ethiopian cannot change his skin, nor the leopard his spots, so we cannot change our nature, that we must be morally and spiritually born again, born from above. It is the Scriptures that tell us who is the Author of salvation. It is God. It is His arm that has brought salvation. He has loved us with compassionate love, he has laid help upon One who is mighty to save—the Prince of Peace, the mighty God, the everlasting Father, by whom all things were made, and for whom all things were made. The Scriptures tell us the whole history of God manifest in the flesh. His divine conception and birth, his passage through infancy and childhood, his public entry upon his great redemptive mission, his teaching, his miracles, his voluntary submission to the death of the cross, bearing our sins in his own body on the tree.

The Scriptures proceed to tell us that by this declaration of his righteousness that without the shedding of blood there is no remission of sin. God can be just, and yet extend a full and free pardon to every penitent and believing sinner. The Scriptures tell us it is God who works in us to will and to do, and that we must work with God, bring forth fruits meet for repentance, and believe on the Lord Jesus Christ, and then we shall receive and experience salvation from the guilt, condemnation and defilement of sin. This salvation saves from "fear," for we have "peace" with God, and it saves from despair, for we "rejoice in hope of the glory of God." The Book that makes us wise tells us this salvation is an "eternal salvation" in heaven, where the pardoned and regenerated soul, and risen and glorified body, shall be saved from all the disasters of the fall from holiness, and be saved forever.

W.

Alabama Conference.

The Conference was held in the basement of the Franklin Street Church, Mobile. On Wednesday morning, December 11th, we found the Conference assembled, and the opening religious exercises nearly through. The attendance was very good for the first roll-call. Rev. R. B. Crawford was elected secretary, with J. H. Harris (J. M. Roper and R. S. Holcombe for assistants. Bishop Kavanaugh is not less rotund, and seems not less vigorous than when we first saw him in the chair of an Annual Conference, more than twenty years ago.

The first day's session was largely occupied in the discussion of a resolution which was finally passed by the Mobile Conference at Meridian in 1858, and reads as follows: "*Resolved*, That while we, as a Conference, open our hands and hearts in extending a fraternal welcome to those ministers who may transfer to us from other Conferences, and who we will ever send our affectionate sympathies and prayers after those brethren who may leave us for new fields of labor, we do most earnestly protest in the name of the great Head of the Church against the growing practice of preachers selecting their own appointments, laymen choosing their own pastors, and Bishops approving and indorsing these pre-concerted arrangements, as sapping the foundation of our great itinerant system." The resolution was adopted. From the discussion we inferred that no objection was made to the transfer of men for particular places by the Bishops, but that there should be no "pre-concerted arrangements" between the preachers and the charges. The Conference would guard against this as endangering the itinerant system. We did not learn that the evils alluded to had obtained in the Conference.

Thirteen young men came up for admission on trial. Before we left the Conference only one had been admitted—Jefferson P. Hamilton, son of the revered and lamented Dr. Jefferson Hamilton. He was represented as a young man of excellent gifts, and of a large experience. May the mantle of his father rest upon him! The other names were held back at the request of the Bishop, until the work in the cabinet should be further advanced. The Conference is crowded, and it was thought that there might not be places for all. What is to be done about this sort of embarrassment? and what is the cause?

The regular minute business proceeded with dispatch. The preachers read no reports of their work or collections, and when the names were called they were not required to retire, except in the cases of undergraduates. This is a quick way, but we confess that we like to hear the reports. The presiding elders all reported an increase in members and spirituality, and some of the districts have done very well financially. The presiding elder of the Eufaula district stated that the average of salaries on the district was $580, and, with the exception of three charges, all had been paid in full. We are not sure that this was better than the reports of some other districts, but it impressed us as being far ahead of what is being done in many Conferences.

Two preachers, and valuable ones, have died during the year—B. B. Ross and Charles S. Hurt. The memorial service was appointed for Monday. We knew Bro. Ross well. No purer or sweeter-spirited man ever lived. Bro. Hurt was represented by his presiding elder as one of the most effective preachers that he ever knew. The old men of the Conference hold up remarkably. Dr. Mitchell, after forty-eight years of itinerant service, is still in the harness, and his heart is in the work. Dr. W. H. Ellison was not present. He was granted a superannuated relation at the end of his fifty-second year in the ministry. A. S. Dickinson, one of the very few who were in the old Alabama Conference at its organization, was present in comfortable health, but not strong enough for effective work. He remains on the list of superannuates. The Conference is well furnished with able and educated men in the prime of their powers, and the class of younger men of promise is large. Doctor Summres, belongs to the connection, and also to the Methodism of the world, but he is a member of the Alabama Conference. He has his table on the platform, not far from the Bishop, and serves as the encyclopedia and book of reference for the Conference and its president. Every Conference should have such a man in it, but no other has.

Dr. R. A. Young addressed the Conference on the Publishing House interests on Thursday, and the subscriptions to the four per cent. bonds, taken in the Conference room, amounted to $1,300. He represented that the property was worth $300,000, that the debt is $300,000, and that unless the bonds are taken the Publishing House cannot be saved. The members of the Book Committee have invested largely in these bonds, and the total amount subscribed for to date was $85,000. He feared that the requisite amount of subscriptions would not be made up, and urged the measure as having the approval of the best business men in the church, and as the only practicable plan.

On the proposed change of the ratio of representation in the General Conference, the vote for concurrence was unanimous. The proposed New Quarterly Review was discussed on Saturday, and the enterprise received the approval of the Conference.

We were under the necessity of leaving Mobile after the close of the Saturday morning's session. It was thought that adjournment would be reached on Tuesday. During our stay we heard some excellent sermons; the congregations at St. Francis and at Franklin Street were good, and the religious interest in the churches seemed to be increasing. Dr. Wadsworth's time at the Franklin Street church is out. He has done a good and faithful work, but the change must come. We found the members somewhat exercised on the subject of the succession, but they are loyal Methodists, and ready to receive whomsoever the Bishop may send. The St. Francis Street church, under the pastorate of Bro. Hill, has flourished, and the edifice has been modified and refurnished during the past summer. The audience room is one of the most beautiful and most handsomely furnished that we know of in the Southwest. Rev. J. O. Andrew, pastor of St. Paul's church, has labored efficiently, and has met with considerable success. We regret that we were not able to visit his church.

In another place we give the Conference proceedings as published in the Daily Register of Mobile, so far as received, before going to press. Bro. Crawford, the obliging secretary, has promised to forward the appointments and documents for publication, and his assistant, Bro. J. H. Harris, will send us the statistics, all in time for our next paper.

We have had many good homes at Conferences, but none better than the one to which we were assigned at this. Dr. Wadsworth and Sister Wadsworth will accept our thanks for the hospitality we enjoyed in their house. We shall always remember the Franklin Street parsonage and its worthy occupants. God bless them! They have had considerable yellow fever in Mobile during the summer and fall, and there have been sporadic cases recently, but the danger is over. We are glad to say that our pastors remained through the entire season with their people, and shrank from the performance of no ministerial duty. Notwithstanding the recent sickness, the Conference was most bountifully entertained. There were homes for all, and to spare. Mobile hospitality is second to none.

"Busybody in Other Men's Business."

I. PETER IV., 15.

BY DOUBLE I.

I do not think the Apostle Peter was of a crabbed disposition—given to naming things odiously that he did not like, nor in spiteful moods affixing to men of his acquaintance nicknames. He appears to have been both sober in his reflections and economical of words. The one we have selected for a caption is, of itself, a composition on the limits of propriety in Christian official intercourse. The reputation a disregard of those limits entails, and the trespass punishment avenges without mitigation of sympathy.

I confess, to a high degree, of admiration for the sentiment that allows to the personal life matters of individual concern and privacy, and the temper of self-respect that becomingly repels every intrusion under whatever guise, but not a like genuine feeling of pleasure over skillfully-constructed words, which in using serve only to identify the person with his repulsive habits, or a really bad character.

That self-conceit and an over-weening confidence will betray men otherwise agreeable into meddlesomeness is unquestionably true, and not more sorrowingly felt and deprecated than by the friend whose private affairs have been perplexingly entangled through this officiousness.

In a society as closely compacted as an Annual Conference of itinerant preachers, with many general interests, and matters in common, still the space is clear and broad—and should not be passed—that divides from all these, the matters personal and private, of the membership. Against communistic vulgarism, audaciousness, and pruriency there is no adequate protection, but in the maintenance of the proprieties of personal dignity, and although the needful austerity may be restraining upon the flow of genial and generous intercourse, it were better for both public decency and private security to raise the signal, and respect it better, that officious zeal should be restricted to the limits the apostolic pastoral set, than that private feeling should be made a thoroughfare, and personal matters speculative stock, for adventurers in circuit station and Conference enterprises. While other callings may be more outlying to, and of greater capacity to develop the gifts and gains of this genius, the rare impulse breaks out occasionally even among Conference fellows. Somebody will take the Conference interest to heart to an unusual degree, and he, with the instinct of the camel, regarding the interval between sessions as an arid space, fills himself at the outset for the journey. A close relation and common acquaintance explains this line concerning him and his occupation. He is a "choice," but not a discriminating man. He does not discern reserved privacies in his indulgence of conceded liberties, and from eagerness to master the situation, in readiness for the Conference session, overlooks the line separating personal matters from the community stock. In his vast aggregations he mixes, in utter confusedness, general and private matters. Besides, he is filled with business, his own and other men's, his manners show it, and though there be a discrepancy between his fitness and his fullness, you cannot readily point it out, and suppose he is right.

You are impressed by him that the Conference is replete with developments this year, both delicate and grave, for he has its ear and confidence, and is well posted; he also fills the Conference with business—at times not homogeneous—but then it is business, and the perturbations of a troubled session may in some instances be identical with the atmospheric agitations raised by this busybody.

How he manages to dispose of so much, accomplish so little, and be so ever hopeful, is a marvel of idiosyncracy—he makes more of a little than any other person, whether of his own successes or another's faults; his method and his arithmetic make him prominent. He is always in an expectant attitude—this appointment is pressing unduly its claim, clamorous for a committal. But there is also an urgent voice from the district, it is no longer a secret that a change is demanded, and the brethren have already preferred their claims, but his anxieties have been raised to a yet higher degree. A Bishop's eye, he hears, is upon him, for what service he is unable to conjecture, but he gives the family notice to make needful preparation—what he would grow into with his present capacity for meddling were he to be made a Bishop, it almost takes the breath away to imagine and yet, for the high office, some qualities considered, a better than he can scarcely be found. One recalls the chafing on perceiving the readiness with which the small speck that disfigures a showy apple is noticed in like manner, one is irritated at the perverseness of intelligence having so little to do to present a character blameless, should hesitate to expel the little starveling meddlesomeness. We know we do not err when we study to be quiet, do our own business, and work with our own hands, for this another apostolic pastoral enjoins. We may not be so well up in gossip, nor of so decided apathy toward a tabooed brother, nor be so intelligent in opposing somebody's clandestine movements, but "where ignorance is bliss, 'tis folly to be wise." Tribulations enter largely into the lot of life, and is deeply experienced by the most saintly—is, therefore, unavoidable however, we need not suffer, nor make others suffer, as busybodies in other men's matters.

College Religion.

This is a subject of paramount interest. Education, at best, has its perils. The associations of college life have sometimes corrupted and defeated, rather than advanced the prospects of young ambition. Many a young man, morally trained, has entered a college or university, dashed with laudable hopes, and after a few years returned, having squandered time and money, a bloat and vagabond. Lack of discipline, and neglect of moral watch-care, are the bane of not a few institutions of learning. This matter is arresting attention and compelling investigation. To parents and families the issues involved are too momentous to be lightly esteemed. We want to know the moral associations and religious teachings of our sons, while the intellect is being cultivated and prepared for life's great responsibilities. A book on "American Colleges—Their Students and Work," has lately been issued, while the religious press of the country is giving large space to this discussion. The Christian at Work, an able paper, published in New York, under the chief editorship of Dr. William M. Taylor, has continued recently several articles on the religious life of our theological seminaries. They were significant and suggestive. Heresies and moral irregularities were found even there, among those in course of preparation for the gospel ministry. This adds increasing force to the question: What is the religious culture of our American college life?

A chief evil is doctrinal heresy. The great universities abroad have been the thrones of theological teachers. Their students became their disciples. Theological and ecclesiastical revolutions have been born in universities. These institutions, especially in New England, are becoming centers of American thought and influence. Their teachings, at variance with our old doctrinal standards, are corrupting the faith of young men. Harvard and Yale have their isms which are surely undermining, within the radius of their influence, the pure old teachings of our fathers. Happily, we in the South have not much to fear in this direction. There is not among us so much bold speculation and restless opposition to old standards of faith. We have not the same impatience for something new, because it is new. Yet when we send our boys to college, this must be kept ever in view. Beware of institutions where speculation and metaphysical theories and isms, shading off into infidelity, will poison their simple scriptural faith.

Another evil is a lack of moral discipline. To save young men from moral ruin, away from the tender influences of home, our colleges must place a premium on high moral character. Religious culture must be a matter of chief concern and prayer. Professors should be practical Christians. In example and doctrine they should illustrate all Christian virtues. Insubordinate and immoral students should be excluded. As far as practicable, the religious atmosphere of a college or university should be kept wholesome and pure. It is said that during the early days of Harvard, "to read the originals of the Old and New Testament into the Latin tongue, and to resolve them logically, withal being of godly life and conversation," won the first degree. The institution has grown, the curriculum enlarged, and the standard of scholarship elevated, but in morals has declined. Herein may be found the great value of denominational institutions. The religious element is positive and prominent. And among all the schools and colleges for the higher education of young men within the writer's acquaintance, for spiritual development, Centenary College has the first place. Its president and faculty are men of solid piety, discreet and prayerful. Among the students there is a moral *esprit de corps* rarely seen. If this advantage were rightly esteemed, its patronage would be increased ten-fold. Let parents, contemplating the higher education of their sons, have an eye to their college religion.

C. B. G.

Bishop Pierce.

Indisposition, says the Christian Neighbor, December 10, will prevent Bishop Pierce presiding at the session of the South Carolina Conference to commence in Newberry this week. According to request of Bishop Pierce, Bishop Wightman is expected to preside.

The resolution of sympathy, says the Charlotte Observer, with Bishop Pierce in his affliction, passed during the closing hours of the North Carolina Conference, had more significance than many supposed. The distinguished prelate is in very bad health, and was not really in condition to preside over the body at any time during the session, though he was present at each meeting except on the last day, when his place was filled by Dr. Closs. He is now at the residence of Mr. John W. Wadsworth, and will probably remain in the city for some time, being unable to travel. For several years he has been afflicted with an affection of the throat which renders breathing very difficult, and at times painful, and this, added to general debility superinduced by a life of arduous and incessant mental labor, causes an unusual degree of solicitude among many warm friends in the Conference. Bishop Pierce is now in his 68th year, and has long been regarded as one of the leading spirits in his denomination, as well as one of the most eloquent and impressive speakers in the Southern church.

IN THE evening Bishop Foster spoke in Grace church, and Drs. Lindsay and Dashiell in Trinity church, Worcester. The missionary secretary occupied the first part of the evening. His address was grand and telling.

A few of the thoughts and facts presented were as follows: I did not expect, said the speaker, to live to see a nation born in a day; yet that seems to be about the case with Japan. I know of no other case in the history of nations where a nation has so turned around, in a manner which is more than a revolution, as has Japan. The master of a school under royal patronage came to the prince and said: "We must teach moral philosophy." "What is that?" On being informed, he said: "We will teach it." "The best text book," said the teacher, "is the Christian's New Testament." "Get it, then." "I cannot teach it." "Then get a Christian teacher." And a Methodist man, converted under Methodist missionaries, is teaching the Bible there to-day. This is only one of the facts which might be quoted. When we remember that the four hundred million pagans of China and the two hundred millions of India, and the thirty-five millions of Japan, are open to receive the grace of God, and that we can, in preaching the gospel, be as much protected as anywhere there comes to us the call to go forth to help in this great battle of God with the powers of darkness.

Texas Conference Statistics.

As furnished us, the membership reported is 7261.

We have 60 Sunday-schools, 1,000 teachers and 3517 scholars.

The claim of the preachers, inclu-

g the presiding elders, was $28-
d and the receipts $22,307 45,
wing a deficiency of $6,386 15,
is is better than many reports we
re made up in days gone by, but
e should be no deficiency. How
ny comforts, and in some instan-
necessaries of life, are represented
that $6,386 15 deficiency.
he assessment of the Conference
d, furnished by the statistical
retary, was $1223 30, and the re-
ts $900 85. This deficiency was
htly reduced by later reports, but
all claims this one should be met
he last dollar. The full assess-
t is little enough. What joy
uld be borne to the hearts of our
n-out preachers, or the wives
children of men who have fallen
the work, if the liberality of the
rch were to reach the standard of
obligations.
here are 75 churches reported,
ue al $175,175.

ev. W. H. Leith, writing from
rest, Miss., December 11, says:
ev. J. W. Ellison, pastor of Car-
e circuit, Mississippi Conference
attempting to jump from his
y on last Saturday, broke his
just above the ankle joint.
en I left him on Monday he was
erking greatly, but his physicians
me that he was doing well. He
the hands of good physicians,
a people who will give him
needed attention. He will not
ble to attend Conference.
e sincerely trust that Bro. Elli-
will not be long hindered from
work. He is a faithful minister,
beloved and appreciated by his
ple.

e learn that Bishop McTyeire is
reside over the coming session of
Louisiana Conference. Bishop
gett held the White River Con-
ce for Bishop McTyeire, De-
ber 4, and Bishop McTyeire
Bishop Doggett's place at the
isiana Conference, January 8.

RET PRAYER.—Some of us are
anger of falling into the devo-
al mood as a mere luxury. Some
are, perhaps, on the edge of re-
n, and yet not out of the domain
ere religious sentimentality. It
portant for a Christian to know
t prayer is; but most important
all is that the religiously reso-
should know that prayer means
than adoration, thanksgiving
petition. It means self-commit-
to God; it means the utterance
e petition: "Thy will be done."
prayer is a vain repetition, and
is no prayer at all. Secret prayer
forms of prayer is oftenest blest
e secret transfiguration of the
Shut the closet door, and you
find that God will meet you in
t as never before. There is a
e power in being alone with
for that solitude has in it a
secret—namely: that there is
litude.

Books and Periodicals.

SUNDAY SCHOOL TIMES AND
EAR'S QUARTERLY is a help to
ers and scholars in the study
e International Lessons. First
ter for 1879.

is is a neat pamphlet of forty
illustrated with maps, with
s and lesson notes, and choice
ns set to music. A valuable and
l publication, at 6 cents per
er. No. 910 Chestnut street,
lelphia.

HROUGH THE DARK CONTINENT,
Henry Stanley, has been laid on
able by A. Fyrich, Canal street,
Orleans.
ese are most beautiful, indeed,
nificent volumes, bound in green
old, superior paper and type,
profusely and usefully illustra-
with engravings and maps. No
s or cost has been spared to
e the volumes attractive. It is
less to speak of the thrilling in-
rest of these grand volumes of ex-
ation and discovery. We pre-
e they will have an immense
. As the best and most interest-
book of travels ever written
the "Dark Continent." The
ious mystery of the interior of
ca, and the source of two of the
rivers of the earth, forever set-

The Magazine of Art, December
s adorned with several fine en-
ings. Among its able articles
Our Living Artists; An Ameri-
Talks About Art; Heroes in
tion to Art; Artists Haunts
niversity Galleries at Oxford.

St. Nicholas for January, 187-, is
ightful holiday number of this
derful magazine. Its presence
the household will insure a merry
istmas to the young folks. The
tispiece, "The Sisters," is a
rming picture. The Voyage of
Jettie is a poem by John G.
ittier. Then we have: Children's
at St. Paul's; Half a Dozen
sekeepers; The King's Church
y Wilster Elspeet's Slip Went
the Church; The Funniest Gen-
on all the World, and many
r fine things.

Scribner's Monthly has: Born
Gold, illustrated; Old Maryland
nors, illustrated; College Ha-
; Mermaids in Vinci, illustrated
mas Scenes; The Tile Club at
k, illustrated; The Mountain
es of California; The Amend-
t of the Patent Law, and other
cles.

SELECTION OF A PASTOR.—In all denominations with a settled ministry, the selection of a pastor has proved a most delicate and difficult task. The attempt creates parties and feuds. With certain men for him, the candidate is sure to have certain others against him. If so fortunate as to obtain a majority in favor of a call, he has, in all probability, insured a party of opposition which will work persistently until he is dismissed from his charge. From all such disagreeable frictions our system is free. In our plan of appointment, the general and average sense of the society is taken informally, and a man put in charge who is not the selection of a party in the church. He comes by an authority the church has established outside of the local leaders, with all the facilities for securing an adaptation. In nothing were the fathers so wise as in this plan of appointments which has resulted in almost universal harmony in regard to their pastors among our people. The societies which abide by this plan reap the advantage.—Zion's Herald.

READING THE SCRIPTURES.—I asked Prof. B what he deemed the prominent faults of the ministry from an elocutionary standpoint. He replied: "Preachers are poor readers. An elocutionist is paired beyond expression at the reading of the Scriptures and of the hymns by the great majority of clergymen. The sense of the inspired writer is very seldom brought out by the tones of his voice. The preacher does not seem to grasp the meaning of the chapter he reads, and does not expect his hearers to be profited by the reading. He reads as a mere formality. There are no looks more sublime, pathetic, poetic, eloquent, than the Bible. Really read, they would move an audience wonderfully, and would be regarded as the best part of the service. Christianity has succeeded in spite of bad elocution—a strong evidence, to my mind, of its supernatural origin. Bad manners and poor education in preachers could not kill it, but would hinder it. I would have a professor of reading in every theological seminary."

A SEQUAL TO A ROMANISH MIRACLE.—The Prussian correspondent of the London Times writes: "The three children of Marpingen, in Prussian Rhineland, who last summer stated they had repeatedly seen the Holy Virgin in a wood close to their village, and whose glowing asseverations, backed by the clergy attracted thousands of pilgrims to the sacred spot, have been tried by Judge Comes, at St. Wendel. Upon the children confessing that they have been telling lies, they were sentenced to be placed in an educational establishment for culprits under twelve years of age."

MARRIED.

WYATT—MASEN.—On the eighth of October, 1878, at Coke chapel, Methodist Episcopal Church, South, by Rev. Alex. Hooks, Mr. John B. Wyatt to Miss Josephine S. Masen.

EPISCOPAL APPOINTMENTS FOR 1878.

CONFERENCE.	PLACE.	BISHOP.	TIME.
N. Carolina	Charlotte	Pierce	Nov. 27
S. Alabama	Athens	Kavanaugh	Nov. 27
N. Georgia	Marietta	McTyeire	Nov. 27
Little Rock	Hot Springs	Doggett	Nov. 27
Texas	Chapel Hill	Keener	Dec. 4
Memphis	Paris	Paine	Dec. 4
N. Mississippi	Macon	Paine	Dec. 11
S. Carolina	Newberry	Pierce	Dec. 11
Alabama	Mobile	Kavanaugh	Dec. 11
Mississippi	Thompsonville	McTyeire	Dec. 11
East Texas	Tyler	Keener	Dec. 11
Mississippi	Hazlehurst	Paine	Dec. 18
Louisiana	New Orleans	Doggett	Jan. 8
Baltimore	Salem	Wightman	Mar. 5

Publisher's Department.

TO E. E. F. ROSS, ESQ., our former editor, one of advertisements, whose connection with the CHRISTIAN ADVOCATE is now dissolved, we extend our good wishes, hoping that he may do as well in the future as in the past.

WE HAVE received from Rev. T. H. Watkins the subscriptions of D. T. Rhodes, J. M. Mathews, J. F. Lewis, J. P. Smith, Mrs. M. C. Snell, Mrs. S. A. Edwards, M. N. Lockhow, Rev. M. V. Marshall, and C. E. Arnold.

R. RHODES has got us three an- [illegible] South not only [illegible] kind, but for the [illegible] numbers which [illegible] street.

WALSHE'S NEW STOCK.—There is no better place to buy anything in the gentlemen's and boys' furnishing goods line than at Capt. Walshe's. This gentleman is known everywhere for his honorable dealings, and the numerous readers will find it to their interest to buy from this old established house. The Captain will take back all goods not satisfactory, and money will be refunded. Call and see him.

JEWELRY, ETC.—It is a happiness to all of our readers [illegible] of smiles and joy, who are dear to us, and no one should fail to give their loved ones presents. For the best workmanship in the way of preservation we refer to Mr. S. Ander[illegible], 148 Canal street, well known in our community. Call and see his variety styles, and compare prices.

WE CALL attention to the advertisement [illegible] Wm. Rogers [illegible] magazines [illegible] Mr. Rogers is [illegible] knows much [illegible] these pianos [illegible] to [illegible] Whatever Mr. Rogers sells [illegible] considered first class, and [illegible] all [illegible] and business dealings will be [illegible] square.

BIGNALL & OSTRANDER.—One of the largest machinery houses in the West present their advertisement in another column of our paper, to which we call our readers most earnest attention. This house has one of the finest stocks in Pumps, Gins, Stationery and Portable Engines in any city west of New York city, and, having extra facilities, they are enabled to supply the trade at the lowest prices possible. To any of our readers needing work in their line we say send your wants to them, and they will reply with full particulars. Office 5 North Second street, St. Louis, Mo.

LOQUET-LEROY.—This admirable school of learning is again open to the young ladies of the South. It is almost superfluous to speak of the many superior advantages this institution offers. Suffice it to say, it cannot be excelled by any of the schools of Europe. Madame Leroy has sold out to the Misses Moise, who will continue the management of the school as before. The professors has connected it, and no change whatever will be made. Madame Leroy will be found there as before, and we commend the institute to every parent in the land.

MR. P. WERLEIN, importer and dealer in pianos, organs and music, No. 135 Canal street, New Orleans, advertises in this issue that he has the latest improved Hale Rosewood 7¼ Octave Pianos for $17 on $10 monthly payments, until paid, or for $250 cash. These Pianos are constructed with a view to durability, and are fully guaranteed. They will last twenty-five years. A new style Estey, 6 stops Organ, last price $185, can be had for $120, on $5 monthly payments until paid, or for $100 cash. Call is a first-class house in every respect, and deserves the success it has attained. Mr. Werlein desires the patronage, and will make suitable price and terms with any of our readers who need any musical article or a Piano or Organ. He proposes to give such bargains as will induce them to recommend his house to all of their friends. He agrees, if in three months after purchase of instrument, any should be in the least dissatisfied with their purchases, he will return all the cash paid, and freight, both ways.

PIANOS AND ORGANS.—Louis Grunewald has been for a number of years engaged in the piano business in this city, and has always borne the highest reputation for fair and straightforward dealing. Possessed of ample means, and having a thorough knowledge of business, he is able to buy and sell at the lowest prices. His establishment is one of the finest in the South, and his instruments first-class. Grunewald Hall is one of the attractions of New Orleans. An advertisement of some of the leading instruments on hand will be seen on this page.

CARPETS.—Messrs. Elkin & Co., whose advertisement appears to-day, have been long known to us as the leading carpet and oil-cloth house in this section. They keep all kinds of carpets from the cheapest to the most expensive, all of which can be depended on being as represented. Any of our friends who may need anything in upholstery or carpet goods are advised to go to Elkin & Co.'s, at 100 Canal street, New Orleans.

PECK'S SEWING MACHINE DEPOT. It will be a source of congratulation to our readers to know that our old friend, M. A. Peck, is again in the sewing machine business, at 153 Canal street, next to Holmes'. This establishment is one of the most complete in the South. Call and see him, and he will sell you a machine very cheap.

STAMPING PATTERNS.—Stamped samples of 200 designs for twenty-five cents. The best number is 603. A. Beimark, 61 Canal street, New York.

CONCERT.—We are informed that to give expression to a pious sentiment, and assist a most worthy and popular organization, a grand vocal and instrumental concert will be given under the direction of one of our most popular leaders, and by the generous assistance of a number of our most talented amateur vocalists, on Thursday evening, December 26, at Grunewald Hall.

We think this will be made what it is intended to be—a testimonial of our citizens to the Young Men's Christian Association for the noble relief they have administered to the sick and destitute during the past summer.

We are informed that the association desire to enlarge their facilities for the reception and entertainment of visitors at their rooms, 67 Camp street. An offering might be given by our citizens to this body of earnest workers that will abundantly [illegible] humane work.

[illegible] one of the largest and oldest foundry and machine shops in the west is that of the Broadway Foundry Co., No. 311 Carr street, John J. Holliday, superintendent. These works manufacture stationary and portable steam engines and boilers, Malay and circular saw mills, saw and grist mills, cotton gins, cotton presses, sugar mills, cane mills, cane carriers, sugar kettles, evaporating pans, defecators, filters, vacuum pans, centrifugal machines, sugar coolers, sugar crushers, sugar elevators, sugar conveyors, sugar screens, sugar bins, sugar scales, sugar packers, sugar cane cutters, sugar cane crushers, sugar cane mills, sugar

Farm, Garden and Household.

Tea.

Take three teaspoonfuls and cover with one and a half pints of water; mash well, and two quarts of sifted flour. Put away to rise six hours, then add two tablespoonfuls of salt, three tablespoonfuls of lard; stir well, and add seven cups and a half quarts of flour. Knead ten minutes. Put away to rise again three hours. Then make into three loaves, and put in baking-pans greased slightly. Put away to rise again for a half an hour. Bake one hour. Watch carefully. If you notice the bread browning too rapidly, cover with brown paper, the same as you would do a cake.

Sometimes it is necessary to baste the loaves with milk, before being placed in the oven, as it will prevent the bread from cracking.

HOMINY BREAD.—This is easy, quick and nice. Two eggs; salt to taste; two cupfuls of boiled grits or boiled rice; one cupful of meal, one tablespoonful of butter or lard, and sweet milk enough to make a thin batter. Bake in the dish in which it is to be served; beat it with a tablespoon. The Virginian name for that soft kind of corn bread is "pudding bread."

CANKER-WORM AND CATERPILLAR.—Kill by syringing or brush soap solution upon small trees, first catching all that can be caught. Upon half grown trees, dust the leaves thick with slaked lime, early in May, to keep them off, but if fairly on hand, reach up with a hair brush on a long pole, turn it round in their nest, and pull them down and kill; after that spread lime over the trees, or syringe them with strong solution of carbolic soap.

TO BOIL RICE AS IN INDIA.—Into a saucepan of two quarts of water, when boiling, throw a tablespoonful of salt; then throw in one pint of rice, after it has been well washed in cold water; let it boil twenty minutes. Throw it out into a cullender, and drain off the water. When this has been done, put the rice back into the can or saucepan, dried by the fire, and let it stand near the fire for some minutes, or until required to be dished up; thus the grains appear separate and not mashed together.—Correspondent Germantown Telegraph.

THE FAMILY COW.—I have been asked my opinion so many times in regard to the value of the several breeds, and especially that of the Jersey, as cows for family use, that I will take the opportunity to say a word upon this point. A very good rule is this: If you wish nine-tenths of the milk for butter making, and only a small amount for cooking and the table, then the Jersey is preferable by far, but if the greater portion of the milk goes directly to supply the family consumption, then some other breed had better be selected. The milk of the Jersey throws up its cream so quickly and so completely that the milk is nearly worthless for any purpose in a few hours after being drawn, and I have known gentlemen to part with otherwise valuable animals for this very reason and no other.—Indiana Farmer.

Fish for Fruit.

In nothing has the average fruit-raiser been slower to accept the teaching, alike of science and experience, than in thinning out the fruit when the trees have set too full. It requires a courage he is not equal to, even to pick off the smallest specimens, and give the others a "fair show;" and as for decimating an overloaded bough of peaches, pears or apples, he is much more likely to tie or prop it up. The Tribune reminds fruit-growers that now is the time to thin out, and truly says that "especially in a 'bearing year,' like the present, an overcrop means actual waste. Do not forget that half the quantity on a loaded tree will be worth far more money, cost less in harvest and transport, and be more readily disposed of than a little freaking crop in which small, scrubby specimens must necessarily predominate." Employ one or two trustworthy boys, and furnish them with step-ladders, to thin your peaches or other fruit; they will soon accomplish the work, and at a surprisingly small cost. Thinning is a tedious job in large orchards, but it will pay not only for marketing, but for home consumption also.

The Lotus.

The Egyptian lotus, so celebrated the world over for its rare and beautiful blossoms, in flavor and color, have not until quite recently been known to exist at all in the United States, but are found in great perfection, in several places in this country, one of which we discovered last week, to be in Lake Winnebago, near the Insane Hospital and probably at some other points on the lake. It grows also at Selden's Cove, on the Connecticut River, not far from Long Island Sound, and its rare and beautiful blossoms are always in great demand there—from $5 to $10 having been offered for them. Every effort to transplant the plant has been unsuccessful, and it has been heretofore believed that only at one spot elsewhere—on the North Carolina coast—is it successfully grown in this country, though now that idea is exploded if we are correct in believing that it grows in Lake Winnebago. The origin of the lotus at Selden's Cove is attributed by tradition to some seeds which blew from a shipload of Egyptian rags passing up the river. The blossoms on the Lake Winnebago specimens are of a delicate pale buff color, and larger and finer in their texture than the ordinary pond lilies of this country.—Green Bay Advocate.

Trust in Providence.

I have known a timid traveler whose route lay across the higher Alps on a path that, no broader than a mule's foothold, skirted a dizzy precipice, where we saw the foaming river far below diminished to a silver thread. And it is best to shut her eyes; nor attempt to guide the course, or touch the bridle where a touch were fatal, throwing steed and rider over to bound from shelf to shelf, and be dashed to pieces in the valley below. And there are times and circumstances when to be saved from falling into sinful doubts, and even into blank despair, the believer must, if we may say so, shut his eyes, and committing his way to God, let the bridle lie on the neck of Providence, and walk not by sight, but faith. God, however things may look, has not forgotten to be gracious, nor is His mercy clean gone forever; and when we are walking in darkness, and have no light, there is nothing for it but to "trust in the Lord, and stay ourselves on God."

Had Jacob done so, he had not been so utterly distracted and crushed by the loss of Joseph; nor, as he clung to Benjamin, had he turned on his other sons, like a bear on the hunters come to bereave her of her whelps, with this doleful, angry cry: "Me have ye bereaved of my children: Joseph is not, and Simeon is not; and will ye also take Benjamin away? All these things are against me." Had he done so, he had borne himself more erect before the king of Egypt, a venerable and noble witness for God in a heathen palace, instead of wailing out this pitiful complaint: "Few and evil have been the days of my pilgrimage on earth." He lived to unsay *that*, and regret that he had walked so much by sight, and not by faith; living to see, as all God's people shall in another world, if not in this, that all things—the bitter and the sweet together, losses as well as gains, coffins as much as cradles—were not against, but for him. See him dying!—his faith breaking out in full and bright effulgence, like the sun at the close of a cloudy day. Propped up on pillows, with one hand on Ephraim's, and the other on Manasseh's head, he raises his eyeless orbs to heaven to breathe out this grand confession and prayer: "The God which fed me all my life long unto this day, the angels which redeemed me from all evil, bless the lads!"

With that history, and many such before them, never let God's dear children yield—no, not in life's darkest hour—to the thought that all things are against them. Even when deep answereth unto deep at the noise of His water spouts, and all God's billows and waves go over them, and their bark, with sails torn to ribbons and bulwarks gone by the board, is staggering through a sea of troubles, never let them fancy that they are the sport of winds and waves. Your Father is at the helm! The Lord reigneth, let His enemies tremble; the Lord reigneth, let His people rejoice; He will make all things work together for good to them who love Him, and are the called according to His purpose.—Dr. Guthrie.

The Power of Gentleness.

It is related that a belated stranger stopped all night at a farmer's house. He noticed that a slender, little girl, by her gentle ways, had a great influence in the house. She seemed to be a bringer of peace and good will to the rougher ones in the household. She had a power over animals, also, as the following shows:

The farmer was going to town next morning, and had agreed to take the stranger with him. The family came out to see them start. The farmer gathered up the reins, and, with a jerk, said: "Dick, go 'long!" But Dick didn't "go 'long." It availed not. Then came down the whip, with a heavy hand, but the stubborn beast only shook his head sullenly. A stout lad came out and seized the bridle, and pulled and yanked and kicked the rebellious pony; but not a step would he move. At this crisis a sweet voice said: "Willie, don't do so." The voice was quickly recognized. And now the magic hand was laid on the neck of the seemingly incorrigible animal, and a simple low word was spoken. Instantly the muscles relaxed, and the air of stubbornness vanished. "Poor Dick," said the sweet voice, and she stroked and patted softly his neck with those child-like hands. "Now, go along, you naughty fellow," in half-chiding, but in a tender voice, as she drew slightly on the bridle. The pony turned and rubbed his head against her arm for a moment, and started off on a cheerful trot, and there was no further trouble that day.

The stranger remarked to the farmer:

"What a wonderful power that hand possesses!"

The reply was:

"O, she's good. Everybody and everything loves her."

SECTARISM.—Who can look abroad upon the earth, in all its magnificent grandeur, with its blue ocean mirror and its carpet of living green, and not see the ever-living, ever-working Jehovah? Is not the simplest flower that scents the morning air a living rebuke of atheism, as it smiles at your very feet like an emanation from the fountain of eternal beauty, and tells you that here and everywhere is holy ground? Or can you look up to these heavens in the diurnal fervors of nocturnal wonders, and pass from planet to planet, from sun to sun, firmament to firmament, to the very headlands of creation, where the last sentinel star looks forth on the abyss of the infinite, and not trace in all things, from the vast to the minute:

> The unambiguous footsteps of the God
> Who gives its luster to the insect's wing,
> And wheels His throne upon the rolling world?

Yes, as Carlyle truly exclaims: "The world is alive, instinct with Godhood, beautiful and awful, even as in the beginning of days."—Dr. Guthrie.

MISCELLANEOUS.

RELIGIOUS
BOOK DEPOSITORY!
AND
Agency A vocal Publishing House
Methodist, St. Louis

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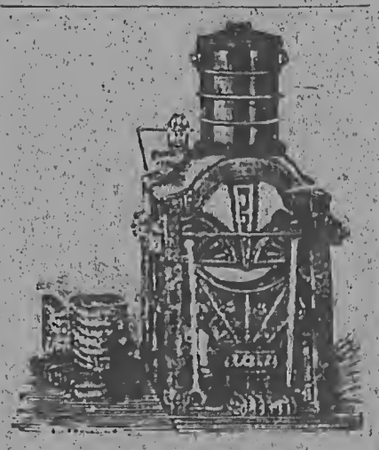

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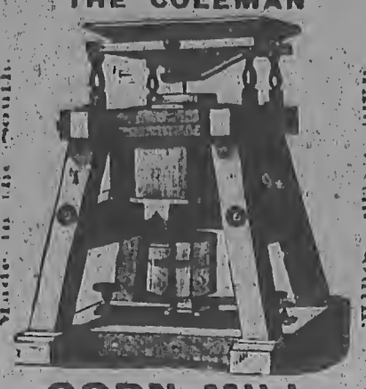

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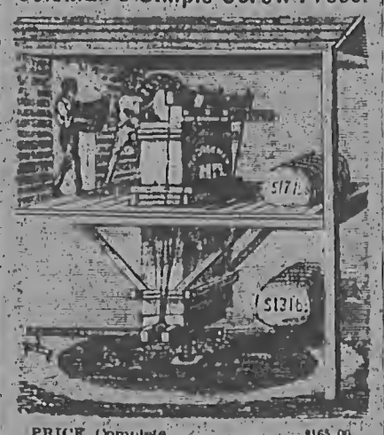

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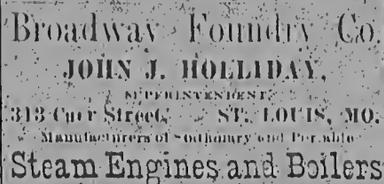

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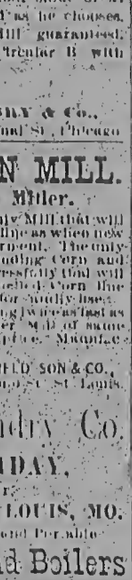

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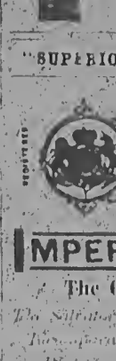

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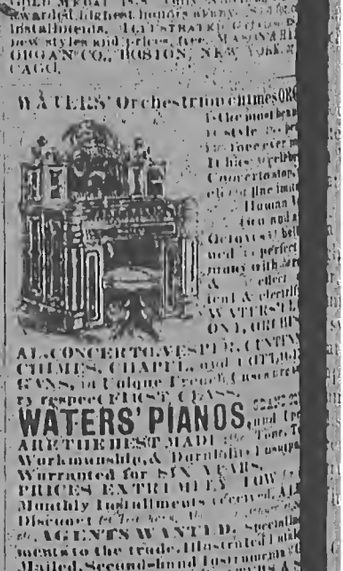

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—It is pleasant to note the discovery of the new sequoia forests in California, and to feel that these survivals of pre-glacial days are not becoming extinct. The great forest, seventy miles in length, discovered by Mr. Muir, containing trees in every stage of growth, from young and vigorous saplings upward, implies a long continued future for this noble race of conifers.

—A writer in the Entomologist's Monthly Magazine suggests that, as the microscope reveals to the eye of man all the most insignificant of nature's works, why may not the microphone disclose to our hearing the most inaudible sound. Through Prof. Hughes' discovery we may hope, he says, to have great light thrown upon the somewhat obscure subject of stridulation in insects. We can not see why the microphone may not be applied to detecting the high-pitched sounds produced by the grasshoppers and crickets, and the now inaudible stridulating noises made by moths and other insects. It could, possibly, be applied to studying and detecting the noises produced by fishes and marine invertebrate animals. It could also be applied, perhaps, to detecting the gnawing of museum pests in collections of stuffed animals and birds and entomological collections. Particularly valuable would its use be in detecting the presence of white ants in the tropics in the inside of articles of house furniture, which this insect ruins before the work is usually detected.

—ASPHALT PAVEMENTS.—It is probable that the failure of asphalt pavements in this country is largely due to causes which are preventable. In France they are used with perfect success, and the "Scientific American" devotes a timely article, with illustrations, to the process as practiced in Paris. The article may be found in the number for August 3, but has no space to quote it in full, and without the illustrations, but the following is a significant paragraph: "In the preparation of a good concrete foundation for asphalt pavement, as practiced in Paris—and the latter cannot be as well learned elsewhere—four things are necessary: 1. Materials of good quality. 2. Used in proper quantity. 3. Mixed energetically; and 4. Allowed proper time to consolidate. Not one of these can be dispensed with; the second and fourth may not be infinitesible, as the difference in the quality of articles procurable in different countries or cities may require special treatment in the working of it."

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SYMPTOMS OF WORMS.

Countenance is pale and leaden-hued, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull, the pupil dilates; an azure semi-circle runs along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; there is a swelling of the upper lip; occasional grinding of the teeth, with humming or throbbing in the ears; an unusual secretion of slimy or furred tongue; breath offensive, particularly in the morning; appetite variable, sometimes voracious, sometimes nauseating, sensation of the stomach as if others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains about the abdomen; bowels irregular, at times costive; stools slimy; frequently tinged with blood; belly swollen and hard; urine turbid; breathing occasionally difficult, and attended by hiccough; cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

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will certainly effect a cure.

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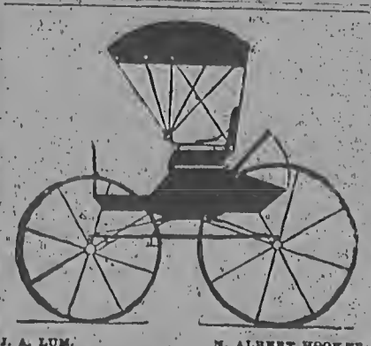

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Rods, Nets, Hooks, Lines, and every desirable article for the Angler, wholesale and retail. Guns imported to order. J. H. Cooper's Breech and Muzzle-Loading Guns always on hand. All kinds of improved artificial baits. Address Postoffice Box 1599.

PIANOS.

PIANOS TUNED AND REPAIRED in the best and finest satisfactory manner, at

Mr. Burchardi's Manufactory,

632 ..... MAGAZINE STREET 632

Between Jackson and Josephine Sts. 5p

WHEELER & PIERSON, (successors to Darcy & Wheeler and Pierson & Hews) NOS. 13 & 15 CAMP ST., opposite the City Hotel.

CLOTHING & FURNISHING GOODS

FOR MEN AND BOYS.

We invite visitors from the country to look at our stock. We keep *good Goods*, sell at *one price*, and mark it in *plain figures*. Clergymen's trade solicited and a liberal deduction made to them. Whole sale department up stairs. 5p

CARPET WAREHOUSE, 17 CHARTRES STREET.

CARPETINGS—Wilton, Axminster, Velvet, Brussels, Tapestry, Three-Ply, etc.

FLOOR OIL CLOTH—English and American.

MATTINGS—300 rolls White, Check and Fancy.

WINDOW SHADES, Table and Piano Covers.

FURNITURE and CURTAIN GOODS in great variety.

BURLAPS Table and Enamel OIL CLOTHS.

A. BROUSSEAU.

GOODWYN'S EUREKA YEAST POWDER, a production of this city, is both popular with the *trade* and the *delight* of all *experienced housekeepers*, and no wonder, for it is an article of the very highest order of merit. Send for circular and prices.

P. M. GOODWYN, Manufacturer, No. 29 Constance Street, New Orleans, La.

Established in St. Louis in 1858.

R. L. ROSEBROUGH SONS,

Marble Works,

No. 1712 BROADWAY,

Between Cass Avenue and O'Fallon St.

ST. LOUIS, MO.

BUSINESS CARDS.

CARPETS.

ELKIN & CO.

100 ..... CANAL STREET 100

HAVE NEW STYLES OF

AXMINSTER, VELVET,

BRUSSELS and INGRAIN.

Just received per Tautania from Liverpool

English Oil-Cloths and Linoleums.

A large variety of

RUGS, MATS AND MATTINGS.

ESTABLISHED IN 1835.

LEEDS' FOUNDRY,

Cor. Delord and Foucher Sts.

G. G. GORDIN.

GORDIN & CO.,

COTTON FACTORS

AND COMMISSION MERCHANTS,

NO. 71 CARONDELET STREET,

NEW ORLEANS.

ATTENTION! ATTENTION!

M. ANDRIEU, 159 Poydras St.,

Home-Made Shoes, hand-sewed..... $4 00

Home-Made Shoes, screwed....$3 to $3 50

City-made Boots and Shoes of all kinds and styles; made of the very best material and workmanship, and at less prices than any other store in this city. Keeps all kinds for Gent.'s, Boys', Ladies' and Children's wear. Employs from 75 to 100 workmen constantly.

W. W. CARRE,

HORACE U. BEACH, Manager,

LUMBER YARD,

340 DELORD ST., NEW ORLEANS.

Cabins and Dressed Lumber a specialty.

COAL ..... COAL.

H. & C. TYLER,

9 ..... CARONDELET ST. 9

will sell Pittsburg, Anthracite and Cannel COAL, in quantities to suit customers, at the lowest market rates. H. & C. TYLER.

A. LAMBERT & CO.,

DEALERS IN

PITTSBURG, ANTHRACITE AND

CANNEL COAL,

FOR FAMILY USE. Office—No. 24 Carondelet street. Landing—On Levee, foot of Esplanade, opposite U. S. Mint, New Orleans. Particular attention paid to plantation orders.

FIRST STREET PHARMACY.

CHAS. O. LANGENBECKER, M. D.,

Successor to H. Stumpf,

PHARMACEUTIST AND CHEMIST,

Cor. First and Chippewa Sts., New Orleans,

Dealer in fine Chemicals, French, German and American Drugs, Perfumery, etc. Prescriptions filled with care at all hours, day and night.

COAL.

WE are still selling the best Pittsburg COAL at 15 cents per barrel, delivered.

CHANDLER & ASHBY,

42 Carondelet street.

Yard—Cor. Philip and Tchoupitoulas sts.

H. H. HUSSMAN,

DEALER IN

PITTSBURG COAL,

Oak, Ash and Pine Wood,

NO. 102 CALLIOPE ST., between Magazine and Constance, New Orleans.

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UNDERTAKER,

271 CAMP STREET, NEW ORLEANS.

Embalming and Disinterring Bodies carefully shipped. Carriages and Cabs for hire.

BLACK CASHMERE SILKS,

COLORED SATINS,

EVENING SILKS, VELVETS,

ETC., ETC., ETC., ETC.

WE ARE PREPARED to show a most complete assortment of the above goods, which will be offered at EXCEPTIONAL PRICES

D. H. HOLMES,

158 CANAL AND 15 BOURBON STREET.

NEW ORLEANS, LA.

The Stewart Stove

WITH LATEST IMPROVEMENTS,

is now the

LEADING STOVE OF THE AGE

There can be no failure in its perfect operation. Will outlast and consume less fuel than any other Stove made.

Can be had for coke, coal or wood.

Hot Water attachments for bathing, etc., can be attached with but little extra cost.

Driven to repair old Stewart Stoves constantly on hand.

J. H. CAMPMAN,

133 Poydras Street.

R. B. MITCHELL,

Carpenter and Cistern-Maker,

183 MAGAZINE ST., near Julia, New Orleans.

Orders from the city and country promptly attended to.

M. H. APPLEGATE,

PLUMBER,

AND DEALER IN

COOKING RANGES AND BOILERS,

Bath Tubs, Water Closets, Washstands, Kitchen Sinks, Lift and Force Pumps, Ale Pumps, Sheet Lead and Lead Pipe, and Brass and Plated Cocks of all Patterns,

116 Poydras St., New Orleans, La.

Repairing neatly done. Country orders attended to.

THERMOMETERS.

R. & J. BECK,

Manufacturing Opticians,

921 Chestnut St., Philadelphia.

Would call special attention to their one-plated stock of *Microscopes, Telescopes, Opera, Field and Marine Glasses, Spectacles and Eye Glasses, Thermometers, Barometers, Compasses, etc.*, the largest and most varied in the United States, at

GREATLY REDUCED PRICES.

Send three stamps for our splendidly illustrated and priced catalogue of 140 pages.

Mention what Paper you saw this in.

EVERY MAN His Own PRINTER.

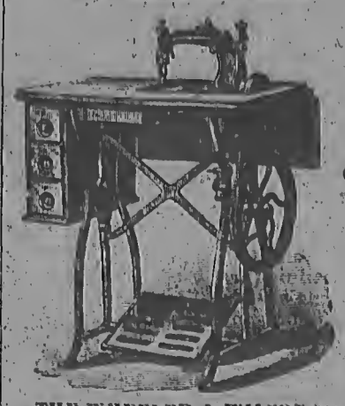
THE $3 Press Prints labels, cards, etc. (Self-inker $5.) Larger sizes for business, pleasure, young or old. Catalogue of Presses, Type, &c., for 3 stamps. KELSEY & Co., Meriden, Conn.

$66 a week in your own town. Terms and $5 outfit free. Address H. HALLETT & Co., Portland, Maine.

$500. MADE IN 37 DAYS. CATALOGUE FREE. Buckeye Novelty Co., Cincinnati, O.

MISCELLANEOUS.

WHEELER AND WILSON



NEW NO. 8

Sewing Machine!

GOOD NEWS! GOOD NEWS!

Great Reduction for Cash.

The $100 Machine Reduced to ..... $60.

" 90 " " " ..... 50.

" 45 " " " ..... 45.

" 80 " " " ..... 40.

" 75 " " " ..... 35.

" 70 " " " ..... 35.

Every Machine furnished with all the attachments.

THE WHEELER & WILSON has now been before the people for more than **Twenty-Five Years**, an upward of 1,500,000 of the **Family Favorite** are now in use in the families and workshops of the world. Our New No. 8 Machine is, without doubt, the best and most simple Sewing Machine in the world.

It has a *self setting* needle. It has no *noisy cog wheels*.

It never *cuts* the thread or goods. It has no complicated *shuttle* to thread.

It is a *lock* machine, with *straight* needle. It allows the work to run back from the operator.

It will not break the thread if the needle is allowed to run *off the goods when sewing*.

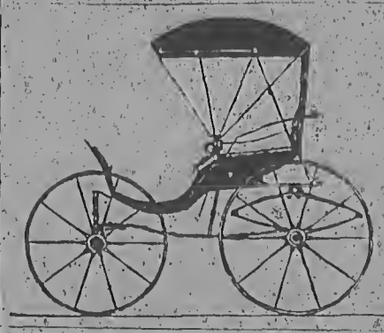
Send for our New Cash Price List.

CASH AGENTS wanted in every county and parish.

WHEELER & WILSON MANUFACTURING CO.

OFFICE AND SALESROOM:

103 CANAL ST., NEW ORLEANS, LA.



ANDERSON, HARRIS & CO.,

Wholesale Manufacturers of

Buggies, Phætons,

CARRIAGES AND VEHICLES

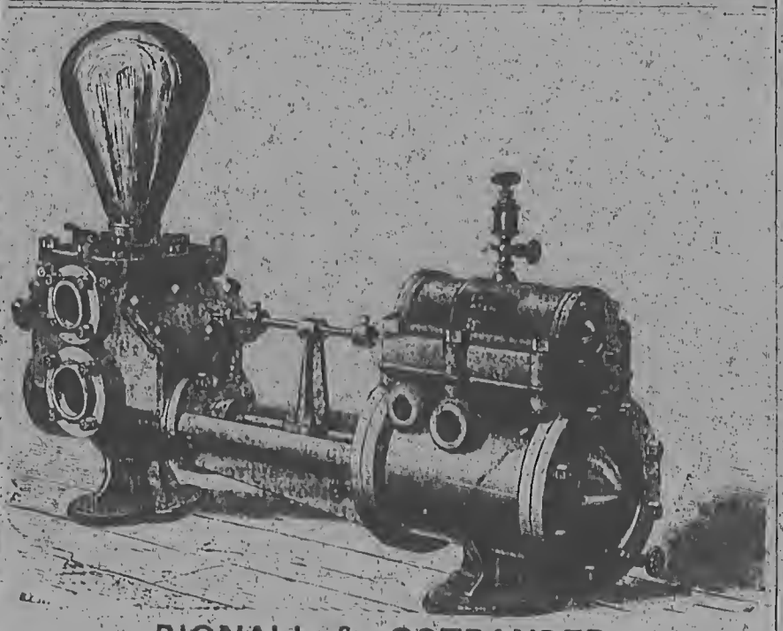
OF EVERY DESCRIPTION,

OFFICE AND FACTORY:

N. E. Cor. Baymiller and Liberty Sts.,

CINCINNATTI.

Sixth Street (Green) Cars pass the door.



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806 and 808 North Second Street, St. Louis, Mo.

DEANE'S STEAM PUMP, (BEST IN USE,)

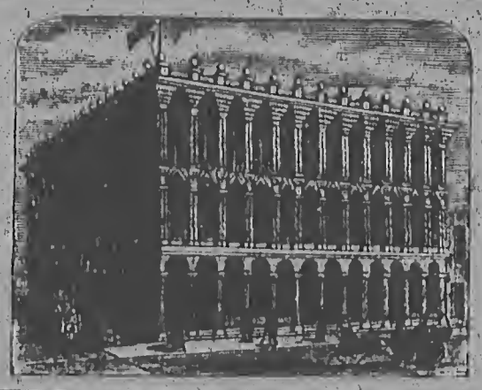
PUMPS OF ALL KINDS, BELTING, HOSE, GAS PIPE FITTINGS AND BRASS GOODS, STATIONARY AND PORTABLE ENGINES, COTTON GINS AND PRESSES.

R. M. & B. J. MONTGOMERY,

FURNITURE EMPORIUM,

Corner Camp and Poydras Sts., New Orleans.

FEATHERS. SPRING, HAIR AND MOSS MATTRESSES.



FINE PARLOR SUITS,

IN SILK, SATIN, COTOLINE REPS AND HAIR CLOTH.

FINE BED-ROOM SUITS IN WALNUT, MAHOGANY AND ROSEWOOD, WITH FRENCH PLATE IN ARMOIRS and Dressing Cases.

Fine Dining Room, Hall and Library Suits, Fancy Cabinets, Stands, Desks, Tables and Chairs. A large assortment of FRENCH PLATE MIRRORS. A full line of Office Furniture. A large stock of Medium and Common Furniture, suitable for the country trade. Goods delivered free of charge.

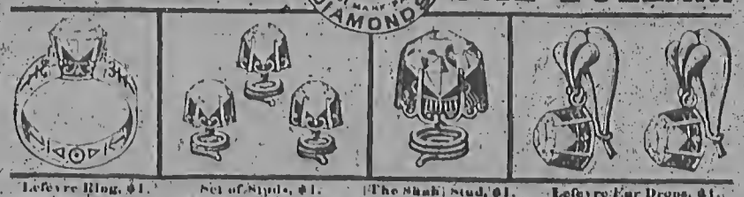
$8, $10, $15 EACH.

OUR NEW GOLD METAL WATCHES ARE the only real imitation Gold Watches that are made with all the latest improvements at the above prices. They are really a beautiful Watch. Send direct to us for a Watch or Circular. Chains from $1 to $8. Jewelry of the same. COLLINS GOLD METAL WATCH FACTORY 315 Broadway N. Y., P.O. Box 3,95.

DIAMONDS

IN SOLID GOLD MOUNTINGS.

ONE DOLLAR. ONE DOLLAR.



Lefevre Ring, $1. Set of Studs, $1. The Shell Stud, $1. Lefevre Ear Drops, $1.

THE ONLY PERFECT FAC-SIMILE OF THE REAL DIAMOND IN THE WORLD

Pronounced by the Academy of France that *M. Lefevre has really obtained accidentally the Diamond*. The basis of these gems are pure crystals found in the Sierra Nevadas, from where they are exported to the Lefevre Laboratory in Paris, France, where they are submitted to a chemical and voltaic process

BY WHICH THEIR SURFACES ARE COVERED WITH A COATING OF PURE DIAMONDS,

imparting to them all the BRILLIANCY, HARDNESS and refractive qualities of the natural diamond, and making them indestructible for **Wear, Brilliancy**, and **Beauty**, as the crystals retain themselves. The Ring, Studs and Ear Drops, as displayed in this admirable cement, are of solid gold mountings, containing the Wonderful Lefevre Diamond, warranted by certificate U. S. Mint assay.

ON RECEIPT OF ONE DOLLAR we will send free, by Registered Mail, prompt address in America, either article as above represented. Our "Book on Diamonds," with illustrations of artistic Diamond Jewelry, mailed free.

I have seen many imitations of diamonds, but never on that equal the Lefevre Brilliant.—M. C. HOY, Stamford, Conn.

I have a corsage of a pair of the Wonderful Lefevre Ear Drops, for one dollar; to say that I am pleased with them is to [illegible]—they are simply elegant.—ANDREW MORRIS, Hackettsville, N. Y.

The Wonderful Lefevre Diamond Ring, for one dollar, came to hand this morning; it is really elegant, giving entire satisfaction, and exciting wonder and admiration from all who see it.—W. H. REKELY, Martinsburg, W. Va.

The Lefevre Diamonds, mounted in solid gold, are truly marvelous.—B. F. AVERY & SONS, Home & Farm, Louisville, Ky.

The most successful experiments of M. Lefevre silences all doubts of the artificial reproduction of the true diamond.—M. [illegible] FRENAY, the great French Scientist.

The Lefevre Diamond most effectually disturbs the slumbers of the possessors of costly gems.—Journal of Science.

We guarantee the Wonderful Lefevre Diamonds for **One Dollar** to be mounted in **Solid Gold**, and will cheerfully refund the money if found unsatisfactory. Address all orders to the

AMERICAN JEWELRY COMPANY, 5 Arcade, Cincinnati, O.

The American Jewelry Company is a prompt and reliable house.

MISCELLANEOUS.

Leaders and others engaged in the formation of bands or orchestras should send for our new illustrated circular, containing descriptions, designs, etc., of the most approved instruments, and much valuable information concerning Band and Orchestral requisites, and containing elegant engravings of the latest and most approved style of instruments now in use. Mailed free. Address LYON & HEALY, State and Monroe Sts., Chicago.

Marder, Luse & Co.

TYPE FOUNDERS,

CHICAGO,

Type [illegible]

SEND FOR ILLUSTRATED PRICE LIST

BRINLY PLOWS

BEST & CHEAPEST IN USE.

BRINLY, MILES & HARDY,

SOLE MANUFACTURERS

LOUISVILLE, KY.

SUITED TO EVERY KIND OF SOIL OR WORK.

MEDICATED RAW SILK FOOT PROTECTOR

PAT'D APRIL 25 1876

MANF'D. BY S. TUTTLE & SONS PHILA.

Composed of wool and silk, put together with the [illegible] next to the foot, a sure remedy for **Rheumatism**, and much to relieve **cold** and **damp feet**. Many cases of the attendant nervousness, [illegible] have been relieved by using these goods. Sent by mail, any address on receipt of twenty-five cents and the [illegible] one dollar. State size of shoe worn, and [illegible] for gent, lady or child. Canvassers and Agents wanted with these goods.

D. W. BOONSON,

343 North Second street, Philadelphia, Pa.

BLANCARD'S PILLS

OF [illegible] APPROVED BY THE ACADEMY OF MEDICINE OF PARIS as a safe and reliable remedy in the cure of [illegible] Constitutional Weakness, Paralysis of the [illegible] stimulating and invigorating properties, [illegible] unless signed Blancard, 30, Rue Bonaparte, Paris.

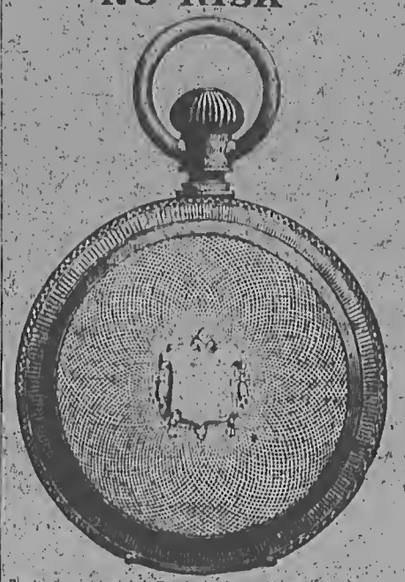
Sold by Druggists everywhere.

BOOKS ESTABLISHED 20 YEARS

[illegible] special [illegible] Books and [illegible] Miscellaneous Books furnished promptly [illegible] lowest prices.

J. W. McINTYRE, [illegible] St. Louis, Mo.

NO RISK



To buy our Special Ten Dollar Watch, for we guarantee them to be Solid Coin Silver, open face (patent [illegible] movement inside), which is nickle. They are certainly the best Watches, considering Time and Quality, that has ever been offered for the price. Each represents the exact size. Key winder. We send one of the above to any address C. O. D. for [illegible] of money and twenty-five cents extra for registration (at our risk). Fully warranted. WM. KENDRICK & SON, 419 Fourth Avenue, Louisville, Ky.

Send Catalogue free on application. (Mention this paper.)

DR. S. H. P. LEE'S

LITHONTRIPTIC

CURES STONE AND GRAVEL, GALL STONES, DIABETES, GOUT, ENLARGEMENT OF THE PROSTATE GLAND, and in its incipient stages, BRIGHT'S DISEASE.

A CURE WHICH DISSOLVES

STONE AND GRAVEL

In the Kidneys, Liver or Bladder. It is now for the first time given to the public as a cure for the most distressing kidney complaints. Send for pamphlet to depot of the LITHONTRIPTIC COMPANY, No. 9 Clinton Place, New York city. Sold by druggists.

LADY AGENTS WANTED FOR

MADAME GRISWOLD'S

PATENT SKIRT-SUPPORTING CORSETS,

21 E. 16th St., New York.

BRANCH OFFICE

No. 41 WINTER ST., BOSTON, MASS.

Any of the above goods sent by mail, post paid, on receipt of the list price. Send for descriptive circular.

CAUTION

Before purchasing, see that Name and Trade Mark.

100,000

Wanted, at 50 cts. for [illegible] Information, and how to make $5 a day. R. [illegible] Milton, Pa.

$7 A DAY to Agents canvassing for the Fireside Visitor. Terms and outfit free. Address P. O. VICKERY, Augusta, Me.

$5 to $20 per day at home. Samples, worth $5, free. Address STINSON & Co., Portland, Maine.

60 Chromo, Mot, Picture cards, no 2 alike, Name in case [illegible] Clinton Bros., Centerbrook, Ct.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED EVERY WEEK.

☞ Correspondents will please [illegible] our quotations represent [illegible] and are subject to such changes as may occur between the time of writing and publication. Prices are for cash, unless otherwise stated. Weights are those by which sales are made. Quotations are for such quantities as are usually sold in the trade. Prices paid by dealers are generally from 1 to 2 cents per pound less than those at which they sell.

GROCERIES.

Butter, ₱ lb.
Western
New York

Coffee, ₱ lb.
Rio fair
Rio good
Rio prime

Candles, ₱ lb.
Star, [illegible]

Corn Meal, ₱ bbl.
Best, kiln dried

Cheese, ₱ lb.
Factory
N.Y. cream, [illegible]

Fish:
Mackerel, extra No 1, [illegible]
Mackerel, extra No 2, [illegible]
Sardines, quarter box

Flour, ₱ bbl.
Superfine
X
XXX
Choice XXX
Choice family

Fruits:
Dried apples, ₱ lb
Dried peaches, ₱ lb
Raisins, London layer
Raisins, Valencia
Raisins, new crop
Currants, ₱ lb
Prunes
Bananas, ₱ bunch

Crackers, ₱ lb
Soda
Butter
Sugar
Gingersnaps

Oils:
Coal, in case, [illegible]
Coal, in barrels, best
Sperm oil, [illegible]
Linseed, [illegible]
Lard, [illegible]

Molasses, in barrels
Common
Fair
Prime to choice
Golden and [illegible]
Half bbls, 5 to 10 gals more

Rice, Louisiana, ₱ lb.
No 2
Ordinary
Fair
Prime to choice

Soap, in boxes, ₱ lb
XXX Palm
Keiser's [illegible]
Keller's [illegible]

Starch, ₱ lb

Salt, in sacks
Fine
Coarse

Sugar,
Good fair
Prime
Choice
Yellow clarified
White clarified
Crushed
Powdered

Spices, ₱ lb
Allspice
Pepper
Cloves
Cinnamon

Tea, ₱ lb
Black Oolong
Green imperial

Tobacco, manufactured, ₱ lb
Chewing, common
Chewing, fair
Chewing, prime
Chewing, choice
Smoking

GRAIN AND FEED.

Corn, ₱ bushel
Yellow
White
Mixed

Oats, ₱ bushel
St. Louis
Texas
Galena

Bran, choice, ₱ 100 lbs

Hay, ₱ 100
Prime
Ordinary

Cow Peas:
Whippoorwill
Mixed
Clay

PROVISIONS.

Bacon, ₱ lb.
Breakfast
Shoulders
Sides, clear rib
Sides, clear
Hams, sugar-cured

Mess Pork, ₱ bbl

Dry Salted Meat:
Shoulders

Lard, ₱ lb.
Choice, in [illegible]
Choice, in [illegible]

ESCULENTS.

Potatoes, ₱ bbl
Onions, ₱ bbl
Apples, ₱ bbl
Cabbages, ₱ 100

WOOL.

Burry
Low unwashed
Low [illegible]

BAGGING &c.

Bagging:
Indian
Jute

Ties, Arrow [illegible]
Kentucky
Twine, [illegible]

POULTRY AND EGGS.

Poultry, ₱ doz
Old chickens
Young
Ducks
Geese
Turkeys

Eggs, ₱ dozen
Western
Tennessee

COMMERCIAL.

ADVOCATE OFFICE, }
New Orleans, Wednesday, Dec. 4, 1878. }

COTTON.

The following report of the cotton market is taken from the *Democrat*:

COTTON.—The buoyancy in the cotton market has been lost, and prices have settled back upon the old figures, the business to-day showing a decline of ⅛ on all grades up to middling. There was no animation in the market. Other markets were depressed, and buyers refused to step up except at concessions, which holders were not always willing to grant, and so the day closed with sales amounting to only 5,000 bales, at a conceded decline of ⅛ on all grades except good middling and middling fair.

The following is the official closing of the Cotton Exchange:

	To-Day.	Yesterday.
Low ordinary		
Ordinary		
Good ordinary		
Low middling		
Middling		
Good middling		
Middling fair		

Sales to-day [illegible] bales, Market [illegible].

COTTON STATEMENT.

[illegible] on shipboard Sept. 1, 1878	[illegible]
Gross receipts since yesterday	9,758
[illegible] previously	[illegible]
[illegible]	[illegible]
[illegible] supply	331,418
Exported to-day	5,771
Exported previously	260,685
[illegible]	[illegible]
[illegible] to-day	264,456
[illegible] this day last year	244,597

COTTON ON SHIPBOARD.

The amount of cotton on ships loaded, as per account of the Cotton Exchange, is as follows:

[illegible]	[illegible]
Havre	22,758
[illegible]	3,771
Mexico	1,211
Spain	1,100
Other ports	2,000
Mediterranean	1,000
North Sea	1,000
Coastwise	1,000
[illegible]	[illegible]

This, taken from the stock at noon, as quoted at the Exchange, leaves in [illegible] 258,208 bales.

The receipts at all ports, consolidated as per telegrams to the Cotton Exchange, show totals from noon yesterday to noon to-day of 33,308 bales, against 28,693 same time last week, 24,514 last year and 30,792 the year before.

MOVEMENT AT PORTS.

The movement at ports for four days, up to twelve M. to-day, is given below:

	Receipts to-day.	Receipts same time last week.	Same time last year.
New Orleans	41,503	43,258	36,561
Galveston	14,685	14,191	18,830
Mobile	10,065	12,187	15,959
Savannah	12,271	11,873	16,382
Charleston	9,818	11,156	10,748
Wilmington	3,179	1,304	4,987
Norfolk	9,104	9,104	11,331
[illegible]	[illegible]	[illegible]	[illegible]
Boston	[illegible]	[illegible]	[illegible]
New York	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
Philadelphia	[illegible]	[illegible]	[illegible]
Other ports	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
Total	112,729	[illegible]	[illegible]
Receipts since September 1	[illegible]	[illegible]	2,274,887
Receipts same time last year	[illegible]	[illegible]	[illegible]
Receipts same time year before	[illegible]	[illegible]	[illegible]

EXPORTS.

The consolidated report for four days gives exports to

	G. B.	France.	Cont.	Stock.
[illegible]	501	15,427	10,021	[illegible]
[illegible]	44	19,307	2,360	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Same time last year	24	26,017	11,[illegible]	[illegible]

Receipts since September 1 [illegible]
Receipts same time last year [illegible]
Receipts same time year before [illegible]

Quality Insufficient.

[illegible], and certainly it is [illegible] that they never have been raised from vice to virtue, from sinfulness to holiness, from moral sickness to moral health, by morality alone. No matter how pure it may be, no preaching of morality has ever sunk deep into society, or shown itself able to have any wide control over the minds of men. It has never shown how to elevate society internally and from the center. You cannot make a man virtuous simply by teaching him virtue. You cannot be certain that a child will practice the Ten Commandments, simply because he has learned them by heart. The teaching is, of course, well; is not only important, but indispensable. How can men be led to do their duty unless they are first led to know it? How can they believe in Him of whom they have not heard? But, notwithstanding this, all the knowledge which men obtain of the divine commands, and their duty, never have been sufficient to lead them to a true obedience. No theory of human nature is deep and thorough which does not recognize the actual foundation for this fact; and no observation of human conduct is wide or penetrating which has not certain its frequent exhibitions. President J [illegible] Seelye.

A woman, hearing a great deal about "preserving autumn leaves," concluded to put up a few jars of them. She told a neighbor yesterday that she didn't think they would exactly do to preserve, and she might just as well have thrown her sugar away.

BENSON'S CAPCINE POROUS PLASTER.
A WONDERFUL REMEDY.

[illegible] is worn it and the [illegible] new acting powers possessed. It is [illegible] power to all other external [illegible] counter-irritants and the so-called [illegible] it contains new medicinal [illegible] which in combination with [illegible] possesses the most extraordinary [illegible] Strengthening and curative [illegible] A Physician in your own locality [illegible] to the above statement. For Lame Back, Rheumatism, Female Weakness, Seminal and Nephritic Colds and all the diseased kidneys, Neuralgic and Hysteric affections of the heart, and all the [illegible] for which porous plasters are used, it is simply the best known remedy. Ask for Benson's Capcine Porous Plaster and take no other. Sold by all Druggists. Price 50 cents. Sent on receipt of price by Benson & Johnson, 2 Platt street, New York.

Power of Eloquence.

Sargent S. Prentiss, of Mississippi, was one of the most brilliant of orators, as an advocate before a jury, or as a political speaker addressing a multitude from the stump. His was a mind in which there was a rare combination of faculties. Judgment, imagination, memory, the power of expression, and the faculty of intense application, each did work to form a perfect oration.

On a certain occasion Prentiss visited Boston and addressed its citizens in Faneuil Hall. A gentleman who heard him, then a venerable judge, told this anecdote, which illustrates the orator's power. Unable to procure a seat, he stood jammed by the crowd. As Mr. Prentiss began to speak, the gentleman took out his watch to time him. As he was replacing it in his fob, something in the orator's manner and words arrested his attention. He found it impossible to take away his eyes or ears. He forgot the presence of the crowd, his own fatigue, the passage of the time, everything but the speaker. Mr. Prentiss, as he drew near the close of his address, seemed fatigued. So intense was the sympathy of the venerable man with him, that he found himself breathing rapidly and painfully.

At last the orator, exclaiming "My powers fail!" sank exhausted into a chair.

Not till then did the aged listener discover that his hand was still holding his watch at the opening of its pocket. He looked at it. He had stood in that crowd listening for three hours and fifteen minutes. Near him stood an aged minister who, tremulous with excitement, exclaimed:

"Will any one ever doubt again that God inspires man?"

Hygiene.

SLEEPLESSNESS.—Sit down in an easy position, relaxing the muscles of the body, and let the head drop forward upon the breast, as low down as it will fall without forcing it. Sit quietly in this way for a few minutes, freeing all the power of the body, and a restful, drowsy feeling will ensue, which will, if not disturbed, lead to refreshing sleep.

If the sleepless fit comes on in the night, one can simply sit up in the position described. Stiffness of any part of the body must be avoided, and it is well to bend the body forward after lying down, rather than to keep it straight or thrown back upon the pillow.

The writer suffered several years from sleeplessness, caused by severe pain and nervousness, and was taught the above by a physician of great experience and ability, and found through it complete relief. Many persons similarly afflicted, within the writer's knowledge, have tried it, and always with good results.—Kansas City Journal.

FOUR IMPOSSIBLE THINGS.—1. To escape troubles by running away from duty. Jonah once made the experiment, but it did not succeed. Therefore manfully meet and overcome the difficulties and trials to which the test, assigned you by God's providence, exposes you.

2. To become a Christian of [illegible] maturity without undergoing severe trials. What fire is to gold, such is affliction to the believer. It burns up the dross, and makes the gold shine forth with unalloyed luster.

3. To form an independent character, except when thrown upon one's own resources. The oak in the middle of the forest, if surrounded on every side by trees that shelter and shade it, runs up tall and comparatively feeble; cut away its protectors, and the first blast will overturn it. But the same tree, growing in the open field, where it is continually beaten upon by the tempest, becomes its own protector. So the man who is compelled to rely on his own resources forms an independence of character to which he could not otherwise have attained.

4. To be a growing man by looking to your position in society for influence, instead of bringing it to bear to your position. Therefore prefer rather to climb up the hill with difficulty than to be steamed up by a power outside yourself.

CHANGE OF DENOMINATION.—Rev. R. B. Meredith, formerly pastor of St. Paul's and the Central M. E. churches in Newark, and until recently one of the leading clergymen of the Methodist Episcopal Church, has just been installed pastor of the Phipp's Congregational church, at Boston. Mr. Meredith gave a short description of his religious experience, speaking of his change to Congregationalism, he said:

"I stand here not because I have lost my love for the Methodist Church, and I never will. I would lay down my life for her if necessary. I am not here because I have lately found any cause of disagreement with Methodist doctrines. I do not believe in all their articles of faith, and I do not believe that any man could draw up a set that I would believe in. I am not here because I believe Congregationalism is divine as a system of church government. I believe that it is as divine as any other form. I am here because I have thoughtfully and carefully considered the question, and believe that the itinerancy for men whose work is in cities involves a loss of power out of a man's life that I, whose work is to be in cities, am not willing to submit to any longer. On that sole ground I present myself here to-day, having accepted the call of this church. I want a place to settle down, and preach the gospel of the Lord Jesus Christ."

MISCELLANEOUS.

TUTT'S PILLS!

A NOTED DIVINE SAYS
THEY ARE WORTH THEIR
WEIGHT IN GOLD
READ WHAT HE SAYS:

DR. TUTT—Dear Sir:—For ten years I have been a martyr to Dyspepsia, Constipation and Piles. Last Spring your Pills were recommended to me. I used them, but with little faith. I am now a well man, have good appetite, digestion perfect, regular stools, piles gone, and I have gained forty pounds solid flesh. They are worth their weight in gold.
Rev. R. L. SIMPSON, Louisville, Ky.

A TORPID LIVER

is the fruitful source of many diseases, such as Dyspepsia, Sick Headache, Costiveness, Dysentery, Bilious Fever, Ague and Fever, Jaundice, Piles, Rheumatism, Kidney Complaint, Colic, etc.

Tutt's Pills exercise powerful influence on the Liver, and will certainly relieve that important organ from disease and restore its normal function.

The rapidity with which persons take on flesh while under the influence of these Pills is truly astonishing. Their adaptability to nourish the body, hence their efficacy in curing nervous debility, dyspepsia, wasting of the muscles, enlargement of the liver, chronic constipation, and imparting health and strength to the system.

CONSTIPATION.

Only with regularity of the bowels can proper health be enjoyed. When the constipation is of recent date, a single dose of TUTT'S PILLS will suffice, but if it has become habitual, one Pill should be taken every night, gradually lessening the dose until a regular daily movement is obtained, which will soon follow.

Sold Everywhere, 25 Cents.
OFFICE, 35 MURRAY ST., NEW YORK.

THE MODEL PRESS

MODEL

Thoroughly Reliable

The Leading Press of the World.

IMPORTANT NOTICE.

Are You Troubled With Rats and Mice?

EVERY ONE SAYS YES.

Mitchell's Poisoned Wheat

A NEW DISCOVERY, is the only reliable remedy. Simply spread in the vicinity, gain rendered powerfully poisonous to vermin, and is fatally. Nature's remedy for the complete and thorough extermination of rats, mice and other vermin.

One trial will prove its efficacy. It will at once relieve your farm from those terribly destructive pests. Price, only 25 cents. Sold by all druggists. Principal depot for the United States at

M. P. CHAMBERLIN,
Manufacturing Chemist,
[illegible] Chicago, Ill.

Also at Messrs. FINLAY & THOMPSON'S, 45 Magazine street.

FITS OR EPILEPSY.

To the Editor of the Advocate:

DEAR SIR:—Will you please inform your readers that I have a positive remedy for the cure of the above disease; and that by its use in my practice I have cured thousands of cases of the worst kind and of long standing, and will give

ONE THOUSAND DOLLARS

for a case it will not cure or greatly benefit. Indeed, so strong is my faith, I will [illegible]

ONE BOTTLE FREE,

together with a valuable treatise, to any sufferer addressing me at their express and P. O. address. Please show this letter to any one you may know who is suffering with this terrible disease, and oblige,

Respectfully yours,
DR. H. C. ROOT, 183 Pearl Street, N. Y.

H. W. JOHNS' PATENT.
ASBESTOS
MATERIALS.

LIQUID PAINTS.

The finest and most durable paints in the world for structural purposes. Send for samples and price circulars.

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With a new [illegible] of covering for steep or flat roofs. The only reliable substitute for tin.

Boiler Coverings, Steam Packing, Sheathing, Felts, Roof Paint, Fire-Proof Paints, Coatings, Cements, etc.

All these materials are prepared ready for use, and can be easily applied by any one. We guarantee the quality of our goods to be second to none in the world. Freight 15 to 25 per cent. of ordinary outlays can be saved by their use.

Pamphlets, illustrated pamphlets, price lists, etc., sent free. Liberal arrangements to dealers and large consumers. Send for samples and reduced price list.

From the Jackson (Miss.) [illegible]

Jackson, Mississippi.

Mr. C. B. Mansur, of Jackson, one of the best painters in the State, and a gentleman of great intelligence and worth, says with reference to these Paints:

"I have tested them fully, and am prepared to say that Our Paints, which are of all colors and shades, are not only the cheapest, but the best I have used in my experience as a painter for the last fifty years, and the certificate in my possession to the superiority of the [illegible] any material used on the subject.

C. B. MANSUR."

CALEB A. PARKER & CO.,
GENERAL AGENTS FOR ALABAMA, GEORGIA, TENNESSEE, LOUISIANA, MISSISSIPPI AND TEXAS,
NO. 10 UNION ST., NEW ORLEANS, LA.

MISCELLANEOUS.

Patented May 28th, 1878.

The Patent Self-Acting Cow Milker Man'f'g Co.

Every one who owns a cow should have one of our wonderful Milkers. A child can use them. Sent free to any part of the United States on receipt of $2. Send for our Illustrated Pamphlet on the Cow, containing the testimonials of practical farmers and dairymen throughout the United States, and sectional views of a cow's teats and [illegible] dissected and scientifically explained, by Drs. White and Wilson of this city. Sent free to any address.

GEO. E. KING, President.

Office, 575 Broadway, New York.

SOLID GOLD RINGS.

Our New Illustrated Catalogue, showing sizes and prices of a large variety of solid Plain Gold Rings; also, Amethyst, Garnet, Cameo, Onyx, and Imitation Diamond Gold Set Rings, with full directions for ordering, will be sent free, by mail, to any address. We warrant every ring to be as represented. We give particular attention to the manufacture of Engagement and Wedding Rings. Rings can be sent safely by mail.

C. P. BARNES & BRO., Goldsmiths, 224 Main St., bet. 6th and 7th, Louisville, Ky.

EVERY RING WARRANTED.

FAITH,

Hope and Charity [illegible] a beautiful illuminated [illegible] and [illegible] every 3 months [illegible] Leisure Hours [illegible] [illegible] currency. This Motto [illegible] [illegible] Covers; the words are [illegible] [illegible] Largest [illegible] Ladies of the [illegible] [illegible] [illegible]

The Christian Advocate.

PUBLISHED BY ROBT. J. HARP, FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

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A CHRISTMAS CAROL.

BY REV. T. O. DOUGAN.

There's a song in the air!
There's a star in the sky!
There's a mother's deep prayer
And a baby's low cry!
And the star rains its fire while the beautiful sing,
For the manger of Bethlehem cradles a King.

There's a throb of joy
O'er the wonderful birth,
For the Virgin's sweet boy
Is the Lord of the earth.
Ah! that star rains its fire and the beautiful sing,
For the manger of Bethlehem cradles a King.

In the light of that star
Lie the ages impearled;
And that song from afar
Has swept over the world.
Every hearth is aflame, and the beautiful sing,
For the manger of Bethlehem cradles a King.

We can see in the light,
As it falls from the song
Of the angels down through the night,
The lowly shepherds throng.
Not the wise men alone the star-beacon bring,
To the manger of Bethlehem cradles a King.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, D. C., Dec. 17.—President nominated Elisha M[illegible] to be collector of customs at [illegible]ston.

It before adjournment of the [illegible]e to-day, Senator Eustis rose to [illegible]iamentary inquiry to request [illegible]ar immediate report be made by [illegible]hairman of the committee on [illegible]evision of the laws, upon the [illegible]o repeal the test oath of jurors [illegible]nited States courts, stating that [illegible]w would be applied in the trial [illegible]ons arrested in Louisiana for [illegible]offences during the last elec[illegible]e urged the immediate passage [illegible]law, and spoke at some length [illegible]e subject.

WASHINGTON, Dec. 17.—A meeting [illegible]e joint Congressional sub-com[illegible]on yellow fever investigation [illegible]eld to-night, and several mainm[illegible]edical experts from various [illegible]s of the country to accompany [illegible]ommission on their investigat[illegible]tour, were presented. Among [illegible]e recommended were Drs Bemiss [illegible]mills, of New Orleans; Green, [illegible]ston; Cochran of Mobile, and [illegible]le of Philadelphia.

PHILADELPHIA, Dec. 19.—Profs [illegible]ton and Thompson exhibited [illegible]e the Franklin Institute an[illegible]tion of electric light, which [illegible]claim solves the problem of [illegible]ghting by electricity. The [illegible]is produced by heat and science [illegible]ton points, and not by burning [illegible]r electric lights hitherto ex[illegible]ed.

WASHINGTON, Dec. 19.—The secretary of state has a telegram from [illegible]dney Everett, secretary of the [illegible]d States legation at Berlin, announcing the death of Minister [illegible]rd Taylor at four o'clock this [illegible]noon.

WASHINGTON, Dec. 19.—The President transmitted to the Senate a [illegible]ge in reply to the resolution [illegible]g information in regard to consular intercourse between the [illegible]ed States and South America, referring to the importance of [illegible]gn commerce, he says that our [illegible]rts during twenty years previous [illegible]were so small and imports so [illegible]as to necessitate the constant [illegible]ment of gold, and so precluded [illegible]ossibility of the resumption of [illegible]e payments.

[illegible]s, however, owing to vigorous efforts to extend our foreign [illegible]erce, these conditions were [illegible]ersed, and the outward drain of [illegible]ersed. The agencies by which [illegible]change was effected most, he [illegible]e maintained and strengthened [illegible]der to make the future secure [illegible]y of the products of the United [illegible]s are now held in such favor [illegible]d, that with equal commercial [illegible]ities we need not fear competi[illegible]

[illegible]view of our return to a basis of [illegible]values, it is of the greatest im[illegible]ance that our export trade shall [illegible]suffer for want of the means of [illegible]unication with other countries. [illegible]closes with the statement, that [illegible]measures in furtherance of these [illegible]mount interests will have his [illegible]ful approval. Accompanying [illegible]message is a report from the secretary of state, attributing the commercial predominance of Great Britain in South America to regular [illegible]n postal communications, and [illegible]ng promotion by all just and appropriate means on the part of the [illegible]ernment of this first and principal agency for the desired expansion [illegible]ur foreign commerce.

[illegible]The government of the foreign [illegible]es with which this commerce is [illegible]e opened," he says, "are ready [illegible]are with us the expense of this [illegible]n communication, and the participation or non-participation of the United States is the turning point in [illegible]pliance or rejection of the reciprocal offered us."

WASHINGTON, Dec. 19.—Ex-Governor Foote, who has just been confirmed as superintendent of the mint [illegible]New Orleans, presented his bond [illegible]the treasury to-day. He desires [illegible]leave Washington for his new [illegible]tion to-morrow.

PHILADELPHIA, Dec. 20.—It is announced that two Russian cruisers, [illegible]Asia and Europe, recently contracted at Cramp's shipyard, sail to-[illegible]row for Cronstadt, Russia, under [illegible]mand of American Masters, until [illegible]be turned over to Russian [illegible]ers as soon as they get out of [illegible]erican waters. The Africa, another Russian vessel, will leave in [illegible]t a week.

QUEBEC, Dec. 22.—Three feet of snow fell here last night.

COLUMBIA, S. C., Dec. 21.—The favorable condition of Governor Hampton continues. His attending physicians speak most hopefully as to his recovery. The appearances of his wound continues to improve while his appetite and digestion strengthen daily.

The legislature adjourns *sine die* to-morrow morning at daylight, after a four weeks session—shortest since the war.

WASHINGTON, Dec. 23.—A letter was received at the treasury to-day from the assistant treasurer of New York saying the resumption of specie payments will be effected January 1, without causing any embarrassment whatever in business circles.

BUFFALO, N. Y., Dec. 23.—The heaviest snow storm since 1871 visited this section last night, and is still raging. The snow is three feet on a level, and badly drifted. Trains in all directions generally delayed.

FOREIGN.

LONDON, Dec. 15.—A dispatch to the Daily News reports that the Zakkur Khels, in Khyber valley, escaped to the mountains before the arrival of the British. Their towers and dwellings will be destroyed.

The Times dispatch from Quetta says: The governor of Candahar has determined on resistance. Gens. Stewart and Biddulph have examined the positions of the regiments on the Candahar road of the Khojuk Pass.

The ameer's master of horse, England's greatest enemy, is ill.

ST. PETERSBURG, Dec. 18.—The Chinese are continually murdering and pillaging the inhabitants on the Russian frontier.

CONSTANTINOPLE, Dec. 18.—The porte learns that the Servians and Montenegrins have concentrated on their respective frontiers. The Turkish commanders have been ordered to watch their movements.

MADRID, Dec. 21.—The minister of Finance to-day read a statement in the Congress that as the Cabinet possessed the confidence of the crown and the chambers, there was no reason for a ministerial crisis.

LONDON, Dec. 20.—The correspondent of the Telegraph at Vienna denies that the Roumelian commission has returned to Constantinople.

The Daily Telegraph's Constantinople dispatch says Rouer will be expelled from Turkey, with the consent of the American legation.

LONDON, Dec. 20.—The Times' correspondent at Constantinople says he hears on good Russian authority that as soon as outer is somewhat secured in Eastern Roumelia, the Russians will retire. The definitive treaty is in a fair way of settlement.

LONDON, Dec. 23.—A dispatch to the Daily News from Jellalabad says: It is reported that the ameer, Shere Ali, and his family are journeying towards Balkh with their retiring Russian mission. Complete anarchy prevails in the country between Jellalabad and towards Balkh and Cabul. The ameer's flight will probably end the fighting.

LONDON, Dec. 23.—The Post's Berlin dispatch says it is understood that the late Mr. Taylor's generosity has rather interfered with the prospects of his family.

Mississippi Conference.

The Conference met at Hazlehurst, December 18. Bishop Paine was not able to be present. Dr. W. H. Watkins was elected President. Bishop Keener arrived on Friday morning. Conference adjourned Monday night. It was a pleasant session. We reached the ADVOCATE office too late to get in proceedings this week. The following are the

APPOINTMENTS:

VICKSBURG DISTRICT.—*W. L. C. Hamlett, P. E.* Vicksburg, Chas. B. Galloway; Warren circuit, F. M. Williams; Clover Hill, to be supplied by H. L. Harris; Chotard, H. M. Dubose; Rolling Fork, T. B. Bradford; Mount Olivet, W. W. Hurst; Sun Flower mission, to be supplied by R. S. Gale; Rocky Springs, C. W. Campbell; Cayuga, C. A. Powell; Port Gibson, H. R. Singleton; Fayette, D. P. Bradford; Kingston, J. W. McLearin; Natchez, R. S. Woodward; Fort Gibson College Academy, J. A. B. Jones.

WOODVILLE DISTRICT.—*Jas. A. Godfrey, P. E.* Woodville, J. P. Drake; Wilkinson circuit, Thos. W. Brown; Jackson and Pipkins Chapel, C. G. Andrews; Isaac D. Wall; Wilmans and Concord, B. F. Jones; Clinton, J. R. Hollomon; East Feliciana, D. B. Robertson; Bayou Sara, C. C. Cecil; East Baton Rouge, R. T. Davis; Livingston mission, to be supplied by J. C. Williams; St. Helena, J. S. Parker; Magnolia, J. W. Sandell; Amite circuit, H. E. Lewis; Buffalo, W. W. Simmons; Centenary College, C. G. Andrews, President, D. M. Rush, and J. D. Wall, Professors.

BROOKHAVEN DISTRICT.—*H. M. Linfield, P. E.* Brookhaven and Wesson, W. B. Lewis; Beauregard, P. Howard; Hazlehurst, T. S. Weir; Georgetown, A. M. Barrington; Crystal Springs, J. L. Forsyth; Spring Ridge, J. Lush; Bayou Pierre, N. B. Young; Brandywine, B. T. Pierson; Scotland, H. B. Caldwell; Meadville, W. W. Hopper, E. A. Flowers, supernumerary; Summit, J. H. Shelton; Bogue Chitto mission, J. Nicholson; Whitworth Female College, H. E. Johnson, President.

BRANDON DISTRICT.—*W. B. Leith, P. E.* Brandon, B. Carraline; Fannin, J. D. Hays; Forest, J. J. Smylie; Newton, C. McDonald; Union, J. H. Holland; Jno. A. Vance, supernumerary; Walnut Grove, one to be supplied, J. W. Ellison, supernumerary; Carthage, to be supplied by T. W. Adams; Leaf River, J. H. Evans; Trenton, R. A. Sibley; Rankin, P. A. Johnston; Prairie missions, to be supplied by A. D. Miller.

MERIDIAN DISTRICT.—*R. J. Jones, P. E.* Meridian, E. H. Mounger; Enterprise, J. T. Heard; Enterprise circuit, George Bancroft; Shubuta, J. M. Weems; Paulding, J. M. Gann; Waynesboro, W. B. Hines; Wayne circuit, D. G. W. Ellis; Marion, J. M. Gilmore; Philadelphia, J. C. Bregan; DeKalb, A. B. Nicholson; Spring Hill, D. A. Little; Shady Grove mission, T. Y. Armstrong; Chickasaha mission, to be supplied by S. Goff; East Mississippi Female College, J. W. Adkisson, President.

SEA SHORE DISTRICT.—*J. A. Ellis, P. E.* Moss Point, C. F. Thompson; Pearlington, C. W. Calhoun; Sea Shore circuit, Inman W. Cooper; East Pascagoula, R. F. Flowers; West Pascagoula, J. S. Calhoun; Covington, Isaac L. Peeples, George Vickers, supernumerary; Napiersville, D. S. Rayder, J. B. K. Smith, supernumerary; China Grove, D. A. Tilden; Wattington, T. F. Gillespie; Wolf River mission, David Merchant; Mt. Carmel, G. W. Brown; Westville, to be supplied by M. C. Callaway; Enon, Lyman Corley; Ellisville mission, to be supplied by T. J. Miller; Ebenezer mission, E. F. Mallins; Sunday-School Agent, R. B. Downer.

JACKSON DISTRICT.—*F. M. Featherstun, P. E.* Jackson, W. H. Watkins; Jackson circuit, E. Kendall; Madison, D. C. Langford; Sharon circuit, H. H. Montgomery, and one to be supplied by T. J. Alexander; Camden, W. D. Dominick; Yazoo City, W. E. Ballard; Yazoo circuit, L. R. Featherston; Doner, R. R. Bradley; Silver Creek, W. P. Andrews; Tranquil, A. Day; Brownsville, W. C. Black; Canton station, R. D. Norsworthy; Raymond, B. Jones; Missionary to China, J. W. Lambuth; Special Agent of Publishing House, R. Abbey.

Transferred—Thomas Price to Texas Conference, appointed to Navasota and Millican.

Superannuated—A. B. Stewart, J. G. Jones, W. Spillman, J. B. Higginbotham, L. Pearce, H. Copelagh, W. Finn, E. R. Strickland, D. W. Dilahay, P. H. Napier, James N. Williams.

Appointments of the Texas Conference.

BISHOP J. C. KEENER, D. D., PRESIDING.

GALVESTON DISTRICT.—*B. D. Ilsley, P. E.* St. John's (Galveston), A. E. Godwyn; St. James (Galveston), G. W. Briggs; Cedar Bayon circuit, S. H. Brown; Clear Creek mission, P. E. Nicholson; Sharon church (Houston), R. T. Nabors; Houston circuit, George H. Pmar; Eagle Lake, C. M. Caldwell; San Felipe, J. H. Chambliss; Richmond, O. T. Hotchkiss; Columbia, E. B. Rodgers; Velasco, S. H. Williams; Matagorda, W. A. Bowen; Editor Texas Christian Advocate, J. G. John.

AUSTIN DISTRICT.—*E. S. Smith, P. E.* Austin, W. Shapard; Sweet circuit, Carl Chanquist; Austin circuit, W. G. Nelms; Live Oak mission, J. L. Morsey; Cedar Creek, Thos. F. Dimmitt; Bastrop, Weems Wootten; Winchester, D. Morgan; West Point mission, O. Fisher; Elgin circuit, J. W. Whipple, M. S. Hotchkiss, John M. Whipple, sup.; LaGrange, F. L. Allen; Fatonia, R. W. Kennon, C. J. Lane, sup.; Weimar, P. C. Spencer, Wesley Smith, sup.; Columbus station, F. A. McStead; Columbus circuit, A. L. P. Green; Regent of the Southwestern University, E. A. Mood.

CHAPPELL HILL DISTRICT.—*T. H. Rogers, P. E.* Chappell Hill station, R. Alexander; Travis circuit, R. F. Beasley, Jacob Matthews, sup.; Brenham station, F. T. Mitchell; Hempstead, G. V. Ridley; Bryan station, H. V. Philpott; Bryan circuit, Joseph C. Meeks, Seaborn J. Graves, sup.; Wellborn mission, James A. Duncan; Independence and Burton, Benj. G. Blackwell; Caldwell circuit, J. D. Lemmons; Milton H. Porter, sup.; Elbee circuit, Dan. M. Young; Giddings circuit, P. B. Batfold; Lexington mission, to be supplied, by M. J. Sealy; Cedar Creek mission, to be supplied by A. C. Dalaplaine; President Chappell Hill Female College, E. D. Pitts; Agent Andrew Female College and Mitchell College, F. T. Mitchell.

HUNTSVILLE DISTRICT.—*S. C. Lithgow, P. E.* Huntsville station, J. E. Meredith; Dodge mission, to be supplied; Willis and Montgomery, J. M. Pugh; Cold Springs, I. Z. T. Morris; Prairie Plains, C. L. Farrington; Madisonville circuit, G. S. Saville; Zion circuit, C. H. Brooks; Anderson circuit, P. P. Rose; Navasota and Millican, Thomas Price; Courtney and Plantersville, James M. Wesson; Spring Creek, J. W. Kelley.

Superannuated—James G. Johnson, Huntsville; W. C. Lewis, Brenham; T. W. Blake, Plantersville; A. Hinkle, Houston; J. H. Davidson, Galveston; J. M. Turner, Houston; N. A. Cravens, Galveston.

Transferred—P. C. Archer, to the North Texas Conference; H. H. Brooks, to the Northwest Texas Conference; W. M. Shockley, to the Florida Conference.

Located at his own request, P. C. Archer.

Proceedings of the Alabama Conference.

From Mobile Daily Register

Fourth Page Proceedings Continued From Last Week.

By permission, Dr. Linus Parker addressed the Conference before taking his departure for home in the afternoon. Making something of a *resume* of some of the points made in the Bishop's address, he said that the steam press, locomotive and telegraph, and all the appliances of modern improvement had been an engine of great mischief and a curse, as well as a blessing to humanity. He alluded to the old tradition that the Devil invented the art of printing; that our secular newspapers contained much that was baneful and pernicious in their columns in the shape of reading matter and advertisements (just here we could not repress a wish to ask the Rev. Doctor if the Advocate could not also plead guilty to the "soft impeachment"). Alluding to Sabbath breaking, he contended that the dissemination of religious literature in every family was the only preventive and antidote. Dr. Parker made an apt and fitting illustration of the manner in which people professing holiness should treat much of the current literature of the day, by instancing cases of persons who were known to have held the Advocate at the end of tongs during the yellow fever epidemic, for fear that it might contain the spores of germs of the fever. He said that in the midst of that "stupendous cluster of religious literature" issued from the Publishing House at Nashville, that not one-half of the Methodist population of that vicinity patronized it. Many persons belong to the church, attend worship regularly, as well as camp meeting, but do *not* take and read their religious papers and literature. He proposed to counteract the evil influences of secular literature by the dissemination of wholesome religious matter. The Doctor viewed with a jealous eye the proposition to establish another denominational paper in Alabama. He stated that in an editorial association with the Advocate for nine years, he was more convinced of the folly and futility of establishing a multiplicity of denominational papers; that the effect was to weaken them. He stated that more than one-third of the patronage of the Advocate comes from Alabama, and if a paper is established in this State it will greatly cripple and embarrass his. The Doctor stated in conclusion that he would hereafter publish a full sheet, and aid in every possible way the interests of the Alabama Conference.

As an incentive to the denominational pride in taking their religious papers, Rev. O. R. Bine stated that in the bounds of his district, a Hard Shell Baptist paper was published and taken in every family of that section, without exception.

Dr. McCarty called attention to the fact that the names of those who had not made reports to the Board of Finance would be read out at the close of the meeting.

Dr. Bancroft, Chairman of the Committee on Quarterly Review reported a resolution which was in substance as follows:

"*Resolved*, That we will give such support to said Quarterly Review as we may be able to do."

On motion of Rev. Mr. Dowling, the resolution was amended to read that "we will give said Quarterly Review our support and encouragement," and adopted.

On motion of M. S. Andrews, the report of the Committee on Memoirs was made the special order for the hour of eleven o'clock, A. M., Monday, (to-morrow.)

Report of the Big Creek Mission was called for—Dr. McCarty called the names of those not making report to Board of Finance (Bishop's collection) as follows: Yellow River mission, Perdido mission, Selma district, Ocmulgee mission, McKinley circuit, Brush Creek circuit, Squinlatchee mission, Mariana district, Geneva circuit, Oak Springs circuit, Cerro Gordo mission.

After singing a doxology the Conference adjourned until nine o'clock A. M., to-morrow, (Monday.)

FIFTH DAY'S PROCEEDINGS, DECEMBER 16.

Conference met according to adjournment on Saturday afternoon, at nine o'clock A. M. on yesterday, in Franklin Street Methodist Episcopal Church, South.

Divine worship was conducted by Rev. G. Hawkins. As heretofore, the minutes were read and approved.

Bishop Kavanaugh submitted answers to the following questions, giving the names of persons ordained on yesterday.

Ques. 9. What traveling preachers are ordained deacons? Answer: J. W. Menifee, Jas. K. Powell, E. E. Cowan.

Question 11. What local preachers are ordained deacons? Answer: Christopher Briggs, Luther S. Rice, Dugald H. Carmichael, Andrew J. Cousins, Jesse B. Chapman, Wm. H. Jennings, Thomas C. Woodward.

Question 13. What traveling preachers are ordained elders? Answer: W. H. Weathersby, J. O. Keener, R. S. Holcombe, R. J. Briggs, John P. Sanders, J. S. Rencher, Andrew J. Lamar, Wm. D. Owens.

Communication on Bible Cause was read by T. M. Turner, and moved. Among other things it states that the American Bible Society has employed in Alabama six colporteurs, and paid them salaries aggregating $1,951; 7,783 families have been visited, and 2,510 families have been found destitute of the word of God, 1,457 families and 1,502 individuals have been supplied with the Scriptures by donation. The society has expended in Alabama in money and books during the year about $3,000 and has received donations the sum of $1,500, exhibiting the shameful and astounding fact, that the donations received amount to less than $1 from each Christian church, and less than one cent from each member. The report requested the Bishop to reappoint Rencher and Jones to the work.

Dr. Summers stated that he will engage to furnish Bibles at twenty-five cents and Testaments at five cents.

Dr. Mitchell stated that he had a number of photographs of Bishop Marvin at fifty cents, for the benefit of his widow.

Frank Peterson was appointed to receive money for educational purposes.

The Bishop introduced Rev. Dr. Branner, president of Hiwassee College, Holston Conference, Tenn., who made a few remarks, first paying a complimentary eulogy to his contemporary, Rev. Mr. Prince. He stated that he had been fourteen years in the itinerant work and engaged sixteen years in the teaching of boys; that Hiwassee College belonged to the Holston Conference, and was erected in 1849 by local preachers. Its design was and is to afford opportunities of education to young men of moderate means. The college has had twenty-nine graduates, and eleven of these are ministers. It is located seven miles from the railroad, and there are to be seen no "ragged edges" of town around the college. The college building and farmers are all that is to be seen there. He appealed to the Conference to influence parents to send their boys to the "hill country of Judea" to be educated. Many irreligious young men have matriculated in this college, but none are known to leave without the witness of the Spirit that they are the children of God. He instanced one young man who came there with the seeds of infidelity sown in his heart, but left as hale a converted man.

E. B. Wilkinson, from the Committee on Books and Periodicals, submitted report.

W. P. H. Connerly submitted a minority report relating to the NEW ORLEANS CHRISTIAN ADVOCATE and the establishment of a new paper.

On motion of Dr. Wadsworth, the majority report was divided, and that part of it relating to the Publishing House and that part of it relating to the Publishing House and Nashville Advocate, was adopted.

Rev. W. N. McCarty moved that the minority report be substituted for the majority report, or that portion of it which relates to the publication of a new paper. The majority report provided for the appointment of a committee consisting of Hon. David Clopton, S. H. Dent, O. R. Blue and H. D. Moore, to confer with the North Alabama Conference on the subject of establishing a paper.

The minority report is adverse to the establishment of a paper.

Various speeches were made pro and con.

Rev. J. W. Rush stated that the minority report took precedence by Parliamentary usage in the order of its consideration.

W. W. Powers made a strong speech in favor of the new paper, stating that when the Book Concern at Nashville failed, the Conference had the best editor in the world to take charge of it—alluding to Dr. T. O. Summers. (The doctor took the compliment unblushingly.)

Dr. M. S. Andrews favored waiting until the Publishing House at Nashville failed before thinking of transferring Dr. Summers. He was unalterably favorable to Dr. Parker's NEW ORLEANS ADVOCATE. It was mailed at New Orleans on Thursday evening and received at the post-office in Auburn, Ala., on Friday morning following. He was willing to pass a resolution to the effect that the Alabama Conference encourage the North Alabama Conference to unite with it in the support of the NEW ORLEANS ADVOCATE. His conviction was that we should concentrate in fewer organs, and hoped the Alabama Conference would give Dr. Parker ten thousand subscribers. As far as the advantages of local correspondence was concerned, anonymous scribblers don't generally write anything worth reading. Dr. Parker would get correspondents from London, Paris, Canton and other foreign cities and countries if it were thought that it would make his paper more interesting. The Alabama and North Alabama Conference, numbering about 80,000 members, with Mississippi added, would not give a new paper 1,000 subscribers, and it would be a weakly, sickly concern.

Rev. Mr. Bolling stated in reply that if Dr. Andrews had been making a speech to the General Conference he could say amen. We want a Conference paper. There are three ways in which a paper can be made a success. A capital of $75,000 would enable it to win its own way to success. Another plan of insuring success was to put subscriptions to $1 per annum. The General Conference of Atlanta wanted four papers with sub-scription price $1; and instead of adopting the plan suggested the Nashville Advocate raised its subscription to $2.50.

Another plan of success was local patronage. Are Alabama people going to make as good as the NEW ORLEANS ADVOCATE? Or people the world take it willingly at $2 per annum and not think it high. He spoke of the success of different county papers in support of his contention. It was local patronage and advertisements that supported these. The only feasible plan was to come to the substratum of the question of our interest and prosperity and sustain *our* paper. The idea of a few Methodists in Alabama not being able to publish a paper of their own was preposterous and ridiculous. Two thousand subscribers would place it on a substantial basis. He expressed a strong desire to see the Southern University at Greensborough succeed, but even Methodists who cannot sustain a newspaper will never make a success of this college.

A. K. Ramsey said he arose to take a practical and commonsense view of the situation. He looked upon the Nashville Advocate as auxiliary to the Publishing House at Nashville. The establishment of a new paper in Alabama will detract from the Nashville and NEW ORLEANS ADVOCATES of course it would. Few men subscribe for more than one paper. Why not unite in increasing the circulation and prosperity of the papers we now have instead of bringing into life this "sickly infant?" Look at the numerous failures of other denominational papers. No paper with 2,000 subscribers can live and prosper.

Rev. J. W. Rush said that many members of the North Alabama Conference were out when that resolution was passed. The NEW ORLEANS ADVOCATE was as good as any paper he ever saw. He considered Dr. Parker a model editor. With all due deference to the ability of Dr. Summers, he could not excel Dr. Parker as editor of our Conference organ. The columns of Dr. Parker's paper were open to any member of the Alabama Conference, and the Conference were much given to scribbling. It would be found a harder matter to direct the editorial conduct of a paper in our midst than one at a distance. Editors had trials and tribulations, worry and vexations in discriminating between communications, in selection of matter, etc.

He did not want to see so much local matter inserted in a paper—it was a bad way of educating children, and of cultivating religious principles. He don't want his children to get ideas of Methodist literature from reading so many local obituaries, communications, advertisements, etc.—don't want the a, b, c's of literature any longer—can get the NEW ORLEANS ADVOCATE as soon as any paper in Montgomery, Selma, or any other town in the State. A new paper has no hope of success any way unless, like many county papers, it has the outside printed in New York, Boston or Philadelphia, and makes a living out of legal advertisements she didn't like "patent nostrums" any way. It takes money to run a newspaper, and a "heap" of it. He was very timid any way in matters touching the financial schemes of Methodists. We have built more colleges than any other denomination, but as to numbers and endowment others is not a good one in the State. This paper scheme, like other projects, may start off boldly but grow not "beautifully," but distressingly "less by degrees." Central Union is inimical to Methodism, but tragedy fear that this tendency is secretly, silently and subtly insinuating itself into Methodism. The proper plan is to build up here and there strong papers, and protect and defend disciplines of the church protect and preserve its equilibrium.

The majority in favor of the paper resolution in the North Alabama Conference was about two to one when the vote was taken.

Motion was made that the report lay on the table until the report of the Committee on Memoirs, which was made the special order for eleven o'clock, prevailed.

The Bishop exhorted the Conference to silence, gravity and respect while the memoirs were being read.

Eulogies upon the life and character of B. B. Ross, deceased, were pronounced by Drs. A. S. Andrews, M. S. Andrews, R. B. Crawford, Wadsworth and others.

This deceased minister is represented as a remarkably sweet spirited man. These addresses were pathetic and impressive, but want of space will prevent an extended notice of them. Dr. Wadsworth stated that he graduated with distinction under him, and delivered the valedictory address at LaGrange College in 1847. He represented him as a remarkably studious, exemplary and dutiful boy at school; alluded to many interesting incidents in his life, and his ministrations at Sea-Shore Camp Meeting.

Wm. Otis stated that he had left a hallowed impression in his household, and he felt that he was a better man for having been visited by B. B. Ross, and that the Lord had blessed him through the presence of B. B. Ross, as He did Pharaoh for Joseph's sake.

The epistle of Charles Sumner Hart was also read, and beautiful and touching remarks made by Drs. M. S. Andrews, R. B. Crawford, W. H. Washburn, Rev. Mr. Dowling, S. A. Pelley and T. F. Mangum. We regret that we cannot give extended

Continued on Fifth Page.

The Christian Advocate.

THURSDAY, DECEMBER 26, 1878.

THE THREE KINGS.

Three Kings came riding from far away,
Melchior and Gaspar and Balthasar;
Three Wise Men out of the East were they,
And they had travelled by night and day,
And followed the star that rose in the night,
For these were Wise Men and knew aright
The sign that should herald the coming of light.

The star was set in the heavens high,
Twelve times the sun had risen and set,
Then, over the roofs of Bethlehem town,
Its rays in a single point came down,
And rested on Joseph's lowly door,
Where Mary sat with the babe she bore
Upon her knees, on the earthen floor.

The star was not seen by the sinful host
Of Herod the King, in his palace proud,
But the Three Kings came from afar to see
The Child who was born King of Galilee,
And they brought him offerings rich and rare,
Three chests of gold with golden keys,
Three jars of myrrh and frankincense,
Three caskets that held a store of treasure
Of pearls and opals and amethysts,
Of chrysolite and cinnamon sticks,
Of onyx and sapphire and beryl stone,
Of jasper and sardius and chrysoprase,
Of sardonyx and topaz and chalcedony,
Three golden cups set with emeralds green,
Three vases of crimson silk with rows
Of milk-white pearls and ruby blood drops,
Three turbans of cloth-of-gold from Ind,
And the Three Kings rode into the West,
Through the dark night and the storm and mist,
And the Star led on to the Babe at rest.

And when they came to the sacred place
Where Mary sat with the Child on her knee,
They paused in the door with deep amaze,
Then fell on their faces before the Babe,
And worshipped him, and laid at his feet
Their offerings rich from the spicy East,
And Mary, she wondered, but gave no sign
That she knew the Babe was a King divine;
Nor did the Babe seem to know nor care
For the shining gifts that were gathered there.

And when the Three Kings rose from their knees,
They looked in the face of the Babe again,
But he smiled as he lay on his mother's breast,
For he thought of his home in Nazareth,
And the sports he would have with the other boys
When he played at the games of Galilee,
And how he would help his father at work
In the carpenter shop at the side of the hill,
And never a thought had he of the crown
Which waited his coming in Glory Town,
Nor of how he should reign as King of the Jews.

Then the Three Kings rode out from the city gate,
With a clatter of hoofs in proud array;
But they went not back to Herod the Great,
For they knew his malice and feared his hate,
And returned to their homes by another way.

H. W. Longfellow in St. Nicholas.

Centenary College.

The college commenced its present session at the established time—first Monday in October. For a few weeks the school was quite small, the patronage being chiefly local, on account of impediments connected with the late epidemic. Since the abatement of yellow fever, and consequent abolition of quarantine, there have been successive accessions to our number from points more or less distant. Within the last ten days several have come in, and most of them are new students. Others are expected between this and Christmas. The greater part, however, of those who contemplate coming this session, will probably defer till the Christmas holidays are over. From letters of inquiry and information otherwise obtained, we have good reason to expect that our number, by the close of the first term, will approximate, if not equal, that of last session.

Our school is already sufficiently large to be very interesting. The young men in attendance seem to appreciate the advantages they enjoy, and are taking hold with an earnestness and assiduity highly creditable to themselves and gratifying to the faculty. Would that we had five times the number of such students as are now with us! It would both cheer our hearts and strengthen our energies. Even with our comparative paucity we are not discouraged. As a faculty, we meet once a week, and part of the time during each meeting is spent in earnest prayer. We endeavor, meekly and patiently, to submit all the interests of the college, educational, moral and financial, to the care of Him whose disposing providence is over all men and all things.

But why should we not ardently and earnestly pray for the restoration of prosperity to this Institution, in the particulars of public favor, denominational efforts in its behalf, and, in consequence, a patronage sufficiently liberal to put it on a self-sustaining basis? In its character as a literary institution it stands without a peer in the hearts of this vast southwestern country. It carries with it the prestige of long and popular standing, and points to a galaxy of alumni—its own sons—unequaled in number and unsurpassed in talent and professional rank by those of any other college in the United States. It is exempt from proximity to any of our church schools of similar grade. It is, moreover, equipped at present with the requisite number of teachers competent to fill the places they occupy, and also with an apparatus, chemical, philosophical, sufficiently complete to give experimental instruction on all subjects which demand such elucidation. We claim that Centenary College, in its present organization, offers advantages for literary, scientific and commercial education, equal to those of any other school in the Southwest.

The moral and religious impress necessarily received by students at this college is, by no means, to be overlooked, or lightly esteemed by those who have sons to educate, and who are casting round to make choice of a safe place for them. The selection of a school in this respect is a matter of great movement, and one that involves grave responsibility. Students are frequently sent away, almost from beneath the shadow of our home institutions, to schools in other States, that they may receive the supposed superior advantages of great distance and protracted absence from home, and a more vigorous and healthful climate; and this is often done without regard to moral and religious surroundings. These two, with some others, are frequently adduced as sufficient motives for sending boys off to be educated. With reference to the first alleged advantage, absence and distance from home, we are sorry to say that it too often happens that there is a sad verification of what has been remarked by some one: "The further a boy gets from home the nearer he is to ruin." As to the second advantage, the result of a different climate, it is more ideal than real; and, besides, it is preposterous to affirm that a boy born in Louisiana or Mississippi, and brought up there to incipient manhood, with vigorous body and active mind, cannot, in consequence of the enervating influence of his native clime, be so readily and so thoroughly educated there as elsewhere.

Our church in Jackson, La., is large and influential, and it embodies holy men and women, whose prayerful sympathies are ever enlisted in the interest of the students. The weekly prayer meeting, class meeting, Sunday-school, and ministry of the word, are the strong and efficient guardians of the moral and religious life of the students.

We cannot close this article without making an appeal to the friends of this college. Could not much more be done than has been done, or is doing now, to establish this Institution more firmly? Let our trustees do more, by speaking more for Centenary, and commending it to the favor of young men who need education, and to parents who have sons that ought to be in college. Oh, that the Methodist Church of the Mississippi and Louisiana Conferences were, as one grand unity, fully committed to this school, and determined to make it successful and prosperous! Were this only true, what a mighty revolution it would undergo within the next five years! It would mount up with wings; it would walk and not faint, and run and not be weary.

MEMBER OF FACULTY.

JACKSON, LA., Dec. 7, 1878.

About the Millennium.

MR. EDITOR: Will you allow a few additional observations to your timely and excellent remarks on Pre-Millennium, in your paper of December 5? A millennium—some millennium—is so frequently mentioned in connection with Christianity that many seem to look upon it as a doctrine of religion. We must believe in a millennium of some sort, and various questions arise as to *pre* or *post* millennium, etc.

The late so-called "Prophetic Conference," held in New York the last week in October last, among other vagaries and superstitions, resolved that the prophetic Scriptures respecting "the coming of Christ will be literally fulfilled in his visible, bodily return to this earth in like manner as he went up into heaven," etc. This is based on the asserted historic fact that his first coming was a literal fulfillment of prophesy.

It may be remembered by some that this whole subject was pretty thoroughly elaborated in *Dilucidity* some years ago. The views therein expressed received a plenary endorsement from both the secular and religious press, without a dissenting view, so far as I have seen, except from Millevite and New Jerusalem papers. These arguments of *Dilucidity*, pretty radically expressed, I confess, seem likely to stand as the judgment of both science and religion. They utterly deny any sort of literal millennium *pre* or *post*, or any literal second coming. I suggest these arguments to any one whose faith or curiosity may be troubled with any millennium of any sort, literal or figurative, other than a continued spread and deepening of Christianity, until it shall cover the earth as the water covers the sea.

I prefer the Christian religion to any millennial religion. I believe the agencies now on foot, emanating from the cross, the humiliation, the death, and the resurrection, are the best, I am afraid of new accidents. Moreover, I do not want them, be they what they may. The professor of Christianity, under present agencies, has a full guarantee of all the wealth and advantages of every kind of all the influence of divine possession. What more could he have?

They tell us there must be a literal second coming, because there was a literal first coming. But I deny the literal first coming as well as the second. Neither nature nor revelation knows of any literal first coming. There was literally never any *coming* or *going* or any *absence* of Christ. He never came here, nor never went away. He was no more here in the days of Pontius Pilate than in those of Moses or now. He *appeared* incarnate, but did not come or go. *Come* and *go* are highly figurative expressions, when applied to Christ. Literal indeed!

Moreover, He was never so feeble, so far as concerns contact with men or protection of the church, and of right, as in the days of His appearance. Second adventists expect Him to return here again, having gone away and left us, in order that His power may be made known, and be felt among His enemies; but if His kingdom was not of or pertained to the affairs of this world, if this was the kind of power He wielded—muscular, civil, regal, scepter-power—He possessed it but feebly, for men regarded it but slightly. It was put into the market and sold for thirty dollars! And might it not be again. A petty, ignorant, subaltern king was His conquerer, and might be again. I do not like this thousand-year religion in any of its aspects. His second trial might be more brilliant. He might overrule the other civil rulers. Hays, Victoria, William, and the other rulers, might surrender. It is all to be literal and bodily you know, but what of it? How does Christianity come that way?

We had better work the existing agencies. They have not failed, nor are they likely to. Christianity has not ceased to improve since the days of Abel. It is improving now; existing agencies are sufficient. Thousand-year jumps and changes, and new beginnings, are unreliable, unnatural, unreasonable and unscriptural. They tend to draw off the mind from the methods of salvation set forth under the gospel, and are illusive and injurious. We want a triumph of Christianity, but no millennium.

R. AUBEY.

District Conference.

MR. EDITOR: I am impressed with the necessity, in some way, of securing more permanency to our District Conferences from the lay element.

There is a laudable disposition on the part of the laity to be sent as a delegate to this Conference; the consequence is that often not more than one or two delegates were members of the Conference before, and they are almost wholly unqualified to participate in the business. This, in our district, is a growing evil. Now, I suggest that the district stewards be made ex-officio members of the District Conference, like the local preachers. As a rule, they are selected by the Quarterly Conference for their zeal and public spirit in church matters. They could always have a meeting of their board at that time, and they would become more efficient as officers of the church. As a general rule, they hold their position during good behavior, and in this way a valuable set of men would be secured to transact the business of the church in the District Conferences.

LAYMAN.

MISSISSIPPI CONFERENCE, Dec. 19, 1878.

Tyndall on the Spread of Disease.

Prof. Tyndall occupied the chair a few weeks ago in London, at a lecture of Dr. Corfield's, on "Infectious Disease." After the lecture he remarked that it had been plainly proved that the contagion of disease consists of definite particles, sometimes floating in gas, or in the air, or in the liquid which we drink; and that like organic seeds in the soil, they multiply themselves indefinitely in suitable media, the great probability being that these disease-producing particles are living things. A close study of the subject extending now over two years, enabled him to agree entirely with the lecturer as to the parallelism between the phenomena of these disease poisons; and the phenomena of ordinary putrefaction. The case of flies communicating diseases from one person to another is exactly paralleled by phenomena in putrefaction. Thus he had chopped up a beefsteak, steeped it in water, raised the temperature a little above the temperature of the blood, poured off the water, filtered it, and got a perfectly clear liquid; but that liquid placed in a bottle, and exposed to the air, began to get more and more turbid, and that turbid liquid, under the microscope, was soon found to be swarming with living organisms. By heating this perfectly clear beef tea it would be sterilized, everything being killed which was capable of producing those little organisms which produced the turbidity; and by keeping it perfectly stopped from the air, and from coming in contact with any floating particles, it might be preserved for years. He had now some sterilized beef tea of this sort, which had been preserved for eighteen months in a state of perfect transparency; but if a fly dipped its foot into an adjacent vessel containing some of the turbid fluid, and then into the transparent liquid, that contact would be sufficient to infect the sterilized fluid—just as a surgeon dipped the point of a lancet into vaccine lymph to vaccinate—and in forty-eight hours the clear liquid would swarm with these living organisms. In this, as in the case of contagious disease, there is a period of incubation.

In proof that the contagion of these communicable diseases is not gaseous or liquid, but solid particles, he described an experiment he had made only a few weeks since. Eighteen months since he had a place prepared from which all floating particles of dust were removed, and in it he placed a number of vessels containing animal and vegetable refuse, and also two or three vessels containing perfectly clear beef tea and mutton broth, as transparent as water, in which the infective particles had been killed by heat. Although all these vessels had stood during that time side by side, there had been no communication of contagion from one to the other; the beef tea and mutton broth remaining as transparent as when put in, though the other vessels emitted the most noisome stench; but if a bubble was caused in one of the putrefying masses by blowing into it, and that rose to the surface and burst, and the spray of the bubble was allowed to fall on the transparent beef tea or mutton broth, in forty-eight hours they became as bad as their neighbors. It is not, therefore, sewer gas that is the cause of the mischief, but the particles which are driven up and scattered by the sewer gas.

Referring to another point on which the lecturer had insisted—that there was no power of spontaneous generation of the germs or contagion of disease—Prof. Tyndall said that, though at present great names were opposed to that view, he would venture to predict that ten years hence this would not be the case. With regard to the generation of disease poisons in decomposing animal matter, he said that for the last twenty-one years he had been in the habit of visiting the upper Alpine valleys where, among the Swiss chalets, there is the most abominable decomposition going on from day to day, and exceedingly bad smells; but there these contagious diseases are entirely unknown. If, however, a person suffering from typhoid fever were transported there, it would spread like wild fire from this infected focus, and the disease would pass through the entire population. It might be assumed, therefore, that each of these special diseases requires its special germ or seed for its production, just as we require a grape seed to produce a vine. These diseases "breed true," for we never find the virus of small-pox producing typhoid, or *vice versa*.

The subject is one of the most important which can engage the attention of the scientific physician; but in applying to daily practice the question of infectious diseases the physician must not stand alone—he ought to be aided by the sympathy of an enlightened public. If anything is to come in the way of really great sanitary improvement, it will be from the people themselves. Hence it is of primary importance that they should be properly instructed.—Boston Journal of Chemistry.

Bismarck on Religion.

In the very interesting extracts from Dr. Bogli's copious diary of Prince Bismarck's utterances, forwarded by the Berlin correspondent of the London Times, occurs the following, touching on the Prince's religious belief:

"I cannot conceive how a man can live without a belief in a revelation in a God who orders all things for the best, in a Supreme Judge from whom there is no appeal, and in a future life. If I were not a Christian I should not remain at my post for a single hour. If I did not rely on the Almighty I should not put my trust in princes. I have enough to live on, and am sufficiently genteel not to disquiet myself about the Chancellor affair. Why should I go on working indefatigably, incurring trouble and annoyance, unless convinced that God has ordained me to fulfill these duties? If I were not persuaded that this German nation of ours, in the divinely appointed order of things, is destined to be something great and good, I should throw up the diplomatic profession this very moment. Orders and titles I must have no attraction. The firmness I have shown in combating all manner of absurdities for ten years past is solely derived from faith. Take away my faith and you destroy my patriotism. But for my strict and literal belief in the truths of Christianity, but for my acceptance of the miraculous groundwork of religion, you would not have lived to see the sort of Chancellor I am. Find me a successor as firm a believer as myself, and I will resign at once. But I live in a generation of pagans. I have no desire to make proselytes, but am constrained to confess my faith. If there is among us any self-denial and devotion to King and country, it is a remnant of religious belief unconsciously mingling to our people from the days of their sires. For my own part I prefer a rural life to any other. Rob me of the faith that unites me to God, and I return to Varzin, to devote myself industriously to the production of rye and oats.

OBITUARIES.

Correspondents, please write names and dates very distinctly. We follow copy in proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as 'mourn their loss' etc. are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

NANNIE LEASORA, daughter of Merrell and Saleta A. Yinonk, was born February 4, 1862, and died October 15, 1878. Her days were few and filled with affliction, nearly all of the latter summers of her life were a suffering. For six weeks previous to her death the suffering was great; yet she bore it with the patience and fortitude of a grown person.

Nannie was a child of more than ordinary mind. Her ways and manners always impressed one more of her age than she could. She talked freely of dying, and said she would gain peace from all her sufferings. Her mother had professed in her bright and joyful days for almost three years.

JNO. A. MILLER.

MRS. AMALINE C. WATKINS, daughter of Nathaniel and Lydia Kinnison, was born in Franklin county, Mississippi, February 17, 1822, and was united in marriage to A. H. Watkins, of Jefferson county, Miss., April 5, 1841. She was the mother of ten children, seven of whom survive her. These are all grown and members of the Methodist Church. She and her husband united with the church in 1855 at Cane Ridge, in Jefferson county, Miss. For more than five years Mrs. Watkins had been a child of affliction; during this period her sufferings at times were great, but she endured them with Christian patience, in hope of a blissful immortality.

Her illness was of short duration, and her death took her friends by surprise. After thirty hours of great suffering she breathed her last, October 16, 1878. In this last illness she praised God for His goodness, expressed unwavering faith in her Saviour, and a full hope of Heaven; prayed for her husband, children and friends, and said: "All is peace." Her last words that could be understood were: "Meet me in Heaven." May God's blessing be upon the bereaved family.

W. B. LEWIS.

DIED, in Yazoo City, Mississippi, October 10, 1878, Mrs. Charlotte P., wife of George W. Parker, Esq. She was the daughter of Col. W. W. and H. E. Neely, of Warren county, Miss. She was born in Warren county, Miss., September 21, 1838, and was married to Bro. George W. Parker August 5, 1858. Sister Parker was a lady of more than ordinary intelligence and cultivation, possessing great sweetness of disposition, refinement and gentleness of manner. She was uniformly cheerful, always meeting her friends with a smile of welcome, and with expressions of interest.

She had a large circle of friends who were warmly attached to her. In youth she was beautiful and attractive. As wife and mother, as a member of the social circle, she graced and dignified society in which she moved. For a number of years she was a member of the Presbyterian Church, but about three years before her death she changed her church relations and united with the Methodist Episcopal Church, South. The writer never learned for reasons for the change, but at that time, however, her parents were Methodists, and we may say she was raised in the Methodist church, which she adorned. The writer was her pastor for two months previous to her death, and though during all that time she was very ill, and many of the time suffering greatly, she bore her suffering with fortitude, patience and prayer. She was entitled to her bed as a Methodist certificate.

It was our privilege to visit and pray with her often during that time, and we have never known a more triumphant death. Her mind was perfectly composed and clear. She conversed with her friends on the subject nearest to them, and to her own, she seemed impressed with the necessity of holiness as a preparation for heaven, and at the same time so overwhelmed with a sense of her own sinfulness in the sight of God, that she was prone to relinquish the hope, and feel gloomy forebodings for the future. But almost despaired of salvation. She felt that there was a depth of religious experience she had not sounded, a purity of heart she did not obtain, and on this she struggled.

The victory was gained. She was enabled to triumph. There was given to her a faith so strong, an assurance so sweet and a peace so serene, that it was a surprise even to herself. About a week before she died she told me she could not pray as she had done before, but she had lost the spirit of fear that had so tormented her. Then again, as we were gathered around her in the last hours of her life, she referred to this experience, and reminded me of what she had told me; and so had not obtained that rapturous experience which she had pictured to herself as desirable, but had committed it all to the Lord, and instead had a calm, trustful, waiting experience which was entirely satisfactory, and as God knew best what to give her, she left it all with Him.

She was interrogated by her weeping husband, whether she was afraid to die; she said: "No, no! I have a Friend at the beautiful gate watching and waiting for me."

She then said to her husband that if ever a woman had a good husband, she had been blessed with one, and that it was hard to part with him and her little daughter, but God knew best; and then, to sister Brother Parker, she said: "It won't be long we will be separated; we'll meet again in heaven." She then said to all in the room, I make a special request of you all that you watch over Sallie's daughter as though she was yours, encourage her in all that is right and warn her against all that is wrong. In this connection she made an appeal to her physician, who was sitting near, "I want you to care for her, as you have been so kind to me." She requested him to examine her pulse, he did so and said, "It is getting weaker." She said: "Thank the Lord." When in answer to the question as to whether she should live, at night, it was then four o'clock, P. M., she was assured she could not, she said she was glad of it. She was then quiet for a few moments and asked me to sing the "Beautiful River," and while the song was being sung she joined in with all her strength, and seemed full of rapture at the words, "Under the throne of God." When the song was finished and I was looking for another one to sing, I became aware that a change was passing her labored breathing had ceased, and as the song and in looking at her I beheld a scene I shall never forget. Her head had fallen back on the arm of her husband, her countenance had assumed a look of holy surprise, as though something was being revealed to her that was astonishing, and though her eyes which were directed to the window had caught some heavenly vision, and then her features lost their pained expression, and settled into a look of heavenly recognition, which was noticed by more than one in the room, and her daughter remarked: "She has seen Papa."

H. H. P.

DIED, at the Parsonage in Bayou Pierre, Miss., November 21, 1878, of fever, T. C. and M. E. Bradley, aged 3 years and two months.

Jesus loved and took her,
You will find her in the

MRS. MARY A. BRAUD, wife of F. D. Braud, and daughter of Wm. Lee, deceased, departed this life on the 21st of November, 1878, at the residence of her mother, Mrs. Letitia Irwin, in East Feliciana, La., in the [illegible] year of her age.

She professed religion at the Methodist Episcopal Church, South, when she lived a consistent member of it until death, about seven years. She died on the ninth of October, 1874, leaving a beloved companion, two children and a numerous circle of friends to mourn her loss. She is [illegible] eternal gain. She died [illegible] of a living faith, praising God and [illegible] forever, singing the sweet song of Moses and the Lamb.

Victorious over her last enemy, she took her flight to heaven. She had for the six last years of her pilgrimage been afflicted with severe affection of the heart, which she bore with Christian fortitude, never murmuring or complaining, never a murmur escaped her lips. She was not afraid to die, for she knew the will of God concerning her was to suffer it. She knew that Jesus would guide her safely through death's dark valley, and had no doubts or fears.

Peace, joy and comfort [illegible] passing through the dark valley of death.

She is only one [illegible] lives and friends after her [illegible] told her husband and all her [illegible] good-by, that she had gone [illegible] they must meet her there.

"This fair gentle spirit has gone to her own native heaven, to mingle with the washed millions who worship before the throne of God.

MRS. FRANCES WATKINS was the daughter of John and Mary [illegible] born in Wilkinson county, Miss., [illegible] and died in Attala county, Miss., [illegible] November 17, 1878, aged [illegible] years and [illegible] months. She professed religion at the age of [illegible] years, and joined the Methodist Episcopal Church, South, under the ministry of [illegible], of blessed memory. [illegible] she never regretted.

Married December 2, [illegible], to Rev. [illegible] of Adams county, Miss., [illegible] death to discharge the duties of a wife and mother as the best of her ability. Nine children were born to them, [illegible] died in infancy. One was taken [illegible] years old. Eight [illegible] husband with [illegible] children to bless.

Sister Hastings [illegible] close study and [illegible] with Christ and his graces, [illegible] illustrate the [illegible] of life. A painful illness of several years, [illegible] lingering pulmonary complaint, [illegible] the peaceful resting [illegible] to the soul that on Jesus [illegible] repose." For some years prior [illegible] she had a home in the [illegible] country. For more than a year [illegible] confined to her house and bed, [illegible] learned her fortitude, quietly waiting [illegible] full salvation. Her pastor [illegible] a visit to her chamber of affliction [illegible] from the better land.

NEMROD STEWART was born in Mecklenburg district, South Carolina, April 15, 1792; joined the Methodist Church in his native district, lived and died a faithful member of the same. He removed to the State of Mississippi, Lowndes county, in the year 1820, and became more than forty years a member of the same church in Butler county, where he lived until the seventeenth of November, when the blessed Master whom he had so long served in the gospel and sorrow saw fit by letting his sufferings to close, and fix his home where there are no more [illegible] unknown. The house was [illegible] truthfully claimed the prospective home, where he never failed to receive a warm and hearty reception.

His heart was ever responsive to calls made in behalf of God's cause and the poor. I doubt if a single individual of his acquaintance could be found whose heart would not grow sad on hearing that Father Nemrod was no more.

His wife had many years ago preceded him to the better land. His children, two [illegible] number are left to enjoy the legacy of [illegible] Christian manhood.

The Christian Advocate.

THURSDAY, DECEMBER 26, 1878.

THE CHRISTMAS CHIMES.

O all the bells, in your dusky tower,
Ring out to greet this gladsome hour;
Ring out, and tell the wondering earth
The story of its Saviour's birth!
And let your lofty chorus rise
In echoes to the star-light skies—
Glory to God in highest heaven,
Peace and good will to man be given.

O bells of yore, your merry chimes
Bring back to me far distant times!
And cheery forms I lost of yore,
Are summoned back to earth once more.
And once again the cherished throng
Join their bright voices with your song—
Glory to God in highest heaven,
Peace and good will to men be given.

Your grand and God-like legend tell
To every mart and leaflet dell;
Of truth and hope and beauty rare
Want and woe and mine despair.
Of every hatched roof and palace wall
The builder of your mighty hall—
Glory to God in highest heaven,
Peace and good will to men be given.

Where greed of gold and lust of power
Where pride of birth and thirst of honor
Where all the evils of this earth
Corrupting peasant, peer and king,
Where hate where love might be
And know your hallowed strain
Glory to God in highest heaven,
Peace and good will to man be given.

Where ancient creeds are rent by storm,
Where simple faith is lost in form,
Where jealousy and party strife
Cankers the noblest aims of life,
Where hate where love might be
And know your hallowed strain
Glory to God in highest heaven,
Peace and good will to man be given.

O bells, O your merry chimes
Bring back to me far distant times!
And cheery forms I lost of yore,
Are summoned back to earth once more.
And once again the cherished throng
Join their bright voices with your song—
Glory to God in highest heaven,
Peace and good will to men be given.

A Plea for the Pratt.

BY PROF. JOHN A. HAYES.

When a country pedagogue announced that his curriculum included "the three Rs—Readin, Ritin and Rithmetic," he gave as clear a view as though he had said so that each other of the fundamentals we shall contemplated by his subscribers, when year after year our many colleges turn out their educated young people, who, the most of them are well up in their Rs as well as in various other more ornamental branches, it is soon forced upon an observer's belief that there is a screw loose somewhere. Such things as spelling, pronunciation, grammar and their adjuncts are notoriously. The deficiency in these branches is the more forcible because it is emphasized every day by the conditions relations of life, in conversation or letter writing. These branches of education form the implements with which the whole world communicates with its neighbor, and any shortcoming is patent. And deficiency in many of the more higher departments of collegiate knowledge may be kept from the public, and while a man may be a poor reader, a poor thinker, and a stranger to the realms of science and of philosophy, he may still acquit himself creditably in daily life without either and than his dictionary, grammar and pen practice. But one is impressed strongly with the incongruity, when young men and ladies of average intelligence express opinions about Virgil or Demosthenes, Chaucer or Shakespeare, Beethoven or Schubert, in sentences that ungrammatical could parse, and write theses on the comparative merits of Kant or Hegel or Fichte in a language that the merit of being at least phonetic spelled with an heroic abnegation of all points.

Not long since we looked on at the organization of a Young Men's Christian Association in a large city. The lecture-room of one of the churches was filled with men, and young, representing the intelligence of the town. A constitution was being drafted by the secretary at the dictation of the assembly. When he was about to write the expression "singing, prayer and reading of the Scriptures," the appointed chairman one of the leading citizens of the place—to which of the word "prayer" should be followed by a comma, although not, it could not say why. The matter was discussed by many, some for, some against the coming. But no reason could be given by any one for the faith that was in him, until an unassuming school-teacher remarked that the comma after "singing," marked an ellipsis of the word "and," and therefore would be superfluous after "prayer."

In other directions, the practical is overlaid by the theoretical in our ordinary education. The book of synonyms is as much a stranger to our colloquies as the spelling or the grammar, and our young misses, fresh from their graduating essays, in which the whole duty of woman is laid down with charming substitution of dreams for experience, will supply the deficiency with a few lustrous, and make "mine" and "world" do duty for all adjectives. Verily we recall a clergyman of no mean standing who described a short biographical sketch as a monograph." A year or two since we were allowed to inspect the examination papers of a higher class in a high school, and were gratified with the scientific accuracy shown in the discussion of mathematical problems and Latin stems. These young people could scan Horace, or dissect a verb into a half dozen *discrete primitives*, or give the eleventh proposition of the fourth book from Legendre, *ipso facto*. Yet, when the papers on General History were reached, it was found that the fact in the whole course of ancient history that had made the deepest impression, and was given most in essay by nine-tenth of the class was, that in Sybaris there was an edict *against the crowing of cocks!* Any idea of proportion was entirely foreign to those minds. Geography is as much a *terra incognito* as history. We remember some years ago attending a sophomore recitation in general history, and noting that, in a class of nearly twenty young men, hardly one had even a vague idea where Damascus lay on the map of Europe. Such a state of affairs would not be found in this year of grace, 1878, but the illustration is only one of many.

Turning the leaves of the Princeton Review, we noted an article by a distinguished divine and profound thinker. Almost at the outset our eye was caught by the following sentence, beginning a new paragraph and new train of ideas: "In fact, according to the mediæval system, this problem, in the terms of its statement, can have no existence, since *they* regard justification as a real subjective change of moral character, and since *they* hold that full remission of the penalty of sin and complete acceptance into divine favor are the result of subsequent penitential expiations and meritorious acts of obedience." Query: Who are *they*? There is no possible antecedent.

There is no more abused member of the English language than the pronoun.

The Interior of March 7 furnishes us an illustration. Mr. Thackeray was requested to write in a young lady's album. He found in the book the following:

[illegible]

Thackeray wrote underneath:

[illegible]

So far so good, but Mr. Thackeray might have inquired who *they* were and what it was.

We cannot better illustrate the prevailing manner of throwing clauses together with more force than rhetoric, than by giving a short extract from the Boston Post:

WITNESS AS USUAL.—A child was run over by a wagon three years old, and cross-eyed, with pantalets on, and never spoke afterward.

"As the twig is bent the tree is inclined." If we do not give the young folks a solid grounding in the basis of all decent education at the time when the mind is being fitted out as well as formed, we must expect to see them step up when they become D. D.'s and leaders of society. If along with the admirable drill of the more recent system of education, we can get in more of the material which gives pay to the drill, and so give metal in the blade as well as temper in the edge, we shall make our education more symmetrical, and the ornamental and practical will be found to be identical.—Interior.

Asia Minor.

It is not at all necessary to go to the old and familiar fields of Roman and Grecian civilization for illustrations of the powerlessness of art, to conserve and to develop a national life. Rome and Athens went to sleep with all the marvels of their art around them, and the eye of Turkey, prepared for vision by the survey of other fields than those of art, greets those marvels with the dreamy indifference they have had through long centuries. We have only to turn to the living China and Japan to see how little art can do toward civilization, and how insignificant an element it is in civilizations. Japan, in many matters of art, can teach the world, and the same may be said of China. We will take the familiar matter of decorating porcelain. There is no decoration of porcelain in Europe that can compare for a moment with the best of that executed in China and Japan. English decoration is crude and coarse, and French is feeble and of even tonal, compared with that. Even porcelain has been shunned into poverty and commonplaceness by the cheap and altogether original conflagrations of color that illustrate the best Oriental art. The Japanese, especially, seem to have learned everything there is to be known about color, so far as it relates to the familiar varieties of decoration, and the English attempts to imitate their work are equally sad and laughable. We mean simply to assert that, in every department of art to which they have specially turned their attention, they have surpassed the civilized world.

And what does all this prove? What but that art may be born of a people very imperfectly civilized? What but that it is a very thin and unfruitful diet for any person or any people to live upon? China and Japan are trying to learn everything else of us. They know little or nothing of science; they had no machinery; their literature was childish; they were bound up in their own self-conceit and their own exclusive policy, and the word progress was an unknown word in both those vast realms, until daylight shone in upon them from Europe and America. Now they are sending their boys to us to learn what they find will be vastly for their advantage to know.

We trust that our people in the new interest that has been awakened in all matters relating to art, will be very moderate in their expectations of results. Art is an excellent servant, and a very poor master. When a man is supremely absorbed in it—when he has no thought for anything else—he is degraded by it. It is simply not the supreme thing, and cannot be treated as such without damage. It is most likely that, as China and Japan go more knowledge and a better hold of the practically productive arts, and of new social and political ideas, the arts that now distinguish them will decay. The new interest in art here is all right, and very much to be encouraged; only it does not come anywhere near being the principal thing, and cannot be treated as such, for any length of time, by any man or woman, without incurring mental and spiritual poverty.—Scribner.

The Sawyer-Man Electric Lamp.

The Scientific American of this week contains an illustrated description in detail of the "Sawyer-Man Electric Lamp," which appears to remove some, if not all, of the obstacles to the use of electricity in place of gas for general purposes of illumination. The lamp itself is about the size and shape of an Argand burner with its shade, but the shade of the Sawyer-Man light is a bell glass. The source of light is a small pencil of carbon, which is placed under this shade and near the top, the carbon point being made incandescent by the electrical current passing through it and conducted there by a rather intricate arrangement of wires, which, however, are fixed, and do not require to be again changed or adjusted in any way. A "switch" has been devised to control the amount of current passing through the carbon, and at the same time to maintain a uniform resistance in the sub-circuit. This, it is claimed, allows the division of the current one of the most essential features of the invention. The bell glass or shade in which the pencil of carbon is contained is filled with pure nitrogen and hermetically-sealed, so that the carbon pencil is not consumed nor chemically attacked, but remains a permanent fixture, to be lighted whenever the current of electricity is turned on. The intensity of the light is regulated by the switch, the carbon being made a dull red, a bright red, or a glowing white light, at will. The inventions of Messrs. Sawyer and Man also include a meter for recording the number of lights and time of their burning—not the amount of electricity furnished—and systems of main and branch circuits, with shunts devised to secure uniform resistance. One of the objections to the electric light on the score of cost has been the great loss which results from a division of the current, but Mr. Sawyer states that the illuminating power of a carbon increases with vastly greater rapidity than the temperature, so that when the light is well on a very slight increase in the current increases the light enormously. The question of the economy of the light furnished by this lamp can be demonstrated only by a protracted test on a large scale. Compared with the cost of gas in New York, it is estimated that the electric light would cost only one-fortieth as much, which leaves a large margin for errors of calculation.—Patent Ledger.

Beyond the Seas.

The recent fall of the Turkish ministry means troublous times to Turkey in the endeavor to recover from the disasters of the war. There is still a great deal of sparring between her and Greece as to the boundaries laid down at the Berlin Congress for the new frontier. Turkey dies hard, and persistently holds on to every foot of ground that she can possibly retain. It seems that the diplomatic sages of the Congress, in rectifying the Grecian frontier made a map whose lines have no natural boundaries, so that the new relations will be a cause of continual friction between the two nations. Turkey, therefore, wishes to negotiate with Greece, while the latter insists on the frontier of the Congress, before it. Better, for Grecian interests. The most interesting political event that has occurred in Turkey for some time is the resignation of Midhat Pacha, the famous liberal statesman, who was deposed from the Viziership just before the war, because of his effort to prevent it by the introduction of reforms in harmony with English advice. His recall now intimates a readiness on the part of Turkey to accept his plans, and he goes first to Syria, as Governor of that province, with a view to test them there first.

A Penny Daily Paper in Paris.

The project of such a paper, for some months talked of, has taken more definite shape in the issue of a prospectus signed by M. M. Edmond About and Rouvier, editors of La Critique Philosophique, Leon Plaits, editor of L'Ecole Libre, and M. Revoltland, who is to be editor of the new paper. One hundred and thirty thousand francs are now prepared as capital, but the issue will not begin till at least two hundred thousand are obtained. The paper will be still at one sou. It will be republican in politics, but not the organ of either of the parties which have been so sharply contending for twenty years or more within the Protestant Church. The paper will not be used especially to promote the direct work of evangelization; but, being originated and managed by persons of eminence, who have from patriotic considerations gladly come out from the Church of Rome, it will be used mainly to spread abroad among the people a knowledge of Protestant facts and ideas. We certainly wish the enterprise the highest success. If properly managed, it can only be productive of good. We may perhaps fear that some evil will result from it, both because its originators, being apparently quite unsettled in their doctrinal views, may contribute their influence only to an extreme liberalism, and because the movement will seem to identify Protestantism too closely with the political excitements of the day.—Zion's Herald.

ELECTRIC CANDLES.—M. Jablochkoff's invention is being tested on a large scale in the streets of Paris, and if it answers expectations it will, no doubt, be introduced for the public benefit. An attempt to introduce it in New York would probably be followed by injunctions and endless litigation, resulting in ruinous delays, which might very possibly cripple the resources of all concerned.

Faith is the root of all blessings; believe, and you shall be saved; believe, and you must needs be saved; believe, and you cannot choose but be comforted.—Jeremy Taylor.

RELIGIOUS INTELLIGENCE.

Dr. Caldwell, the present Bishop of Madras, in whose diocese so many thousand heathen have put off heathenism to accept Christianity, is famous as a Dravidian scholar. He labored as a missionary in South India forty years before he was made a Bishop. When he entered India, it was in company with four or five others. He was considered as a sickly man, who would not be able to endure the climate more than a year; while all the others were men of sound health. Yet he is still living and all the others are dead.

The Methodist Mission in Mexico reports 20 male and female missionaries; and in all 97 agents. There are 273 members and 391 probationers and the average attendance on public worship is 1,212. In the day-schools there are 321 scholars and in the Sabbath-schools 560 scholars. There are 5 churches and 16 preaching halls, and the mission press issues over 301,000 pages annually. The value of the property in possession of the mission is $78,590.

—Rev. Solomon Cosby sailed from New York in the United States mail steamer Wyoming, for Liverpool. He goes out as missionary of the Convention of the colored Baptists of Virginia, to Africa. He will remain for a while at Lagos, West Coast of Africa. Previous to his departure from Richmond, very interesting farewell services were held at the Richmond Institute, of which school Mr. Cosby was a recent graduate.

The China Mission of the Church of Scotland has been established at Hiuing, a town several hundred miles up the river from Hankow. At the head of the mission is the Rev. George Cockburn, who is assisted by two married colporteurs. Little will be done until the members of the mission learn the language.

The Bible Society of Geneva, Switzerland, has undertaken to send a copy of the New Testament to each school-teacher in France. It will require about 80,000 copies. The Society has already sent about 27,000 copies, and needs funds to complete the work. Each copy costs about sixty cents. The Society has received many letters of thanks, among them one from a Roman Catholic nun.

The United Presbyterian Church of Scotland reports 173,551 communicants, an increase of about 3,000 since 1875. The aggregate attendance on public worship is 187,013. There are in the Sunday-schools about 80,000 scholars. The total income of the Church for the year was $1,895,395. The average salary of the ministers is $1,340.

The united meetings of the Missionary and Publication Boards of the American Wesleyan Connection have been held at Syracuse where the body has a new Publishing House. It was reported that two missionaries were urgently demanded in North Carolina, and the claims of other needy fields were presented.

When the Society for Promoting Christianity among the Jews was formed in London, 1809, it was estimated that there were only thirty-five Christian Hebrews in England. Since then more than 20,000 have embraced the faith and been baptized.

One of Mr. Spurgeon's sermons has been translated into Servian, and copies have been sent to each of the 1,800 priests and teachers of the Greek Church in that country. There is not a single Protestant preacher in Servia.

The king of Siam has directed the opening of a school at Bangkok for the education of Siamese youths in their own and the English languages. The Rev. S. G. McFarland, for many years a Presbyterian missionary there, has been entrusted with the work.

The total receipts of the English religious societies is $8,336,260, an increase of upward of $250,000. Of the whole amount $1,592,805 was contributed to foreign missions.

The Rev. A. H. Mackonochie continues his ministration in St. Albans, London, notwithstanding Lord Penzance's judgment suspending him for three years from the ministry.

A delegation from the Society of Friends were before the House Appropriation Committee on January 21, advocating the appropriation of $50,000 for the civilization of the Indians.

Mongiardino, an agent of the British and Foreign Bible Society in Buenos Ayres, has been sentenced to death for the crime of being a Bible-seller.

There is in Germany a total of 1,681 Sunday-schools, with 8,149 teachers and 158,615 scholars.

Our Young People.

THE TROUBLESOME TRASH.

BY M. E. DE BURE.

Dear little, queer little humble bed trash
Sleeping and waking and smelling the hay
And coffee for breakfast, and wanting to know
If danger is under the pretty white snow
And how many grasshoppers all in a row
Can make enough syrup for dear little Ida
To eat up her own little wheat pancakes.
You dear little, queer little trundle-bed trash.

Strange, pellucidical trundle-bed trash
Hearing the thunders and lightnings flash
Of lightning, as they cut the black heaven
"I think let the angels have got fearful now,"
And likely enough there is some stout
A minister he'd turn out
Last summer when preaching all the while
That strange, pellucidical trundle-bed trash.

Wise little specs years, trundle-bed trash
Finding the peas. What a terrible crash
Hark! There are mice in the very top shelf
"The mice is in the pantry a fighting for me"
And safe in the parlor, a kingly old sire
From burning precipitately to empty the pail
Into the fire and destroy, at every dread noise
On the little specs years, trundle-bed trash.

Bad little, sad little trouble-bed trash
Killing a fly on the low window sash
And stopping a Sovereign Autocrat
Reposing the dead, with the tiniest shroud
And dainty coffin ever made
Of wedding and wearing's board begun
Such dark work with solomon's
Thou sad, pensive, bothersome trundle-bed trash.

White little Queen Ethel Morris
They clasped hands and reverent bend
Archbishop or angels, I think it was he
From celestial [illegible]
Just please to send Aunt Clara down
With Oranges, biggest that ever did grow
My dear [illegible]

Buff and Blue.

One bright summer morning as I came in sight of the school-house, I noticed a crowd about the door and heard loud laughing and cheers. From rude boys came cries of "Circus dancers!" "Just in pinafores!" etc.

Hurrying on, I was so running among them, I asked, "What is it, children?"

A chorus of voices answered me, but I understood nothing. In the center of the circle were two little girls.

These little strangers seem frightened to death," said I.

One quick-witted boy replied, "They are frightened to death. And then the children began to tell how they had asked many questions, but the little girls had not once moved their lips, and some of the boys had named them "Deaf and Dumb."

I wish you could have seen them just as they stood there, light in hand, their dark, chubby faces peeping out from large white sunbonnet starched very stiff. They were dressed, first alike, each in a bright print dress and long blue apron, both with long sleeves and high in the neck. Only was a little taller than the other, but aside from that, they were as much alike as "two peas in a pod."

"Good morning, little girls," said I.

They each fastened their dark brown eyes on me, but scarcely winked them, and spoke not a word.

"What is your name?" I said, looking at the older of the two.

They had evidently been prepared for this question, for they both said in the same breath "Marie Dorion," "Minnie Dorion."

"These are two little French children," I explained, leading them into the school-room, where I took off their bonnets and gave them seats, telling the children we must be kind to the little strangers.

I found it very hard to quiet some of them, however. They had made up their minds to "poke fun" at the queer-looking little folks. I heard one of the boys say, "Let's call them Blue and Yaller!"

I started quickly and said, "No, boys, I'll tell you what is prettier. You may call them 'Buff and Blue.'"

So the scholars, finding I did not wish to spoil all their fun, took kindly to the little French girls and ever after designated them "Buff and Blue."

When I called the primer class I had Marie and Minnie, and, showing them the letters, tried to make them say them after me, but they only looked at me in silent wonder. When I dismissed the class and turned to my desk, several of the children laughed aloud, and looking around, I laughed myself to see those two demure little ones standing just where I had placed them. Forgetting that they could not understand one word I spoke, I told them to go to their seats; but they did not move until I led them to their chairs.

It went in this way for about two weeks. I don't think they would ever have left the spot I placed them in unless I had led them to another. They worried me a funny confession for a teacher to make by sitting so still, and I often carried bright picture-books for them to look at.

Many of the scholars brought me beautiful flowers each morning, and I noticed that Buff and Blue watched them eagerly. The first time I gave some to them, with smiles of delight they [illegible] their faces for a time. The next morning I found them waiting with [illegible] with them [illegible] and again with [illegible] I found [illegible] they always [illegible] of return, it brightened [illegible] light I [illegible] need.

The [illegible] of Buff [illegible] of [illegible] "Buff [illegible] me, with some little [illegible] She looked very [illegible] and the [illegible] to turn. I [illegible] what [illegible] quickly pointed [illegible] and with a [illegible] shoulder and a funny [illegible] held out the other hand, [illegible] rose and she quickly gave me two kisses, showing [illegible] she had not the rose in [illegible] flowers and had [illegible] for each.

The next [illegible] the little ones were missing. No one knew about them. We [illegible] we [illegible] ing nothing [illegible] that [illegible] them.

Taking with [illegible] handfuls of blossoms, I [illegible] over the stream to the old mill, where I learned they lived. The door stood open, and sitting on the step was a pleasant looking woman who seemed at once to know me, for pointing to the flowers, she said in broken English, "You teacher." She beckoned me to follow her, and in the adjoining room found poor "Buff" on her bed, a thin and woman standing near whom I knew to be the father and mother. The woman I had first spoken to then [illegible] who I was, when the mother caught me in the hallway called, "Marie, Marie!"

Buff opened her eyes and smiled as she saw the flowers. She was very sick, but raised her head to give me a kiss.

Leaving her [illegible] I told the other [illegible] and said, "Marie is dead," and, sobbing, led me to the room made very dark, where to my surprise and grief I saw Blue lay dead. Quietly I placed her portion of the roses beside her and returned to "Buff," but she was past all speaking with pain.

The woman then told me it was scarlet fever, and Marie had died that morning, and early the next day I received word that Marie had died during the night.

I think we never ceased to miss little Buff and Blue. The children [illegible] quieter, gentler, all summer. Their seats remained vacant. The two little empty desks were a long time [illegible] with [illegible] and many enquiring I noticed a bunch of flowers had been laid on each of them.

No word was ever spoken of the little [illegible] the children never mentioned their [illegible] by name, but I believe that to-day no one of those [illegible] Buff and Blue [illegible].

A lad in [illegible] going rather [illegible] for his age, works in a [illegible] as errand boy for [illegible] who do business there. One day the gentlemen were [illegible] a little about being [illegible] to him.

"[illegible] will never do, much [illegible]."

The little [illegible] at them and said, "Well, sah, I shall [illegible] and I can't help [illegible] what you [illegible] mother [illegible] and they [illegible] I ought to, you [illegible]."

But the [illegible] as [illegible] to know, and all [illegible] to tell what could be [illegible] them were able to do.

"I can't keep from swearing," said the little fellow.

There were some blushes on four manly faces, at it there seemed to be very little anxiety for further information on that point.

The [illegible] shepherd, declared that dogs know what is said on subjects in which they are interested. He had a dog named Hector, who always seemed to understand remarks made about himself. One day Hugg said to his mother, "I'm going to-morrow, to Bowerhope for a fortnight, but I will not take Hector with me, for he is constantly quarrelling with the rest of the dogs." Hector, being in the room, was missing next morning, and when his master reached Bowerhope there was Hector sitting on a knoll, waiting his arrival. He had swum across a flooded river to gain the shepherd.

"Mother," said a little [illegible] when he came home, "I have seen such a small preacher. He stumped and made such a noise, and then he got mad, he shook his fists at the folks, and there wasn't anybody dared go up and fight him."

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The Day of Rest.

HANGED FROM THE SEVENTH TO FIRST DAY OF THE WEEK.

This is an old question, and has often been discussed, but ever and anon it seems to rouse the attention and disturb the repose of some mind. It may be that some observations on the subject may be useful. The first Sabbath was instituted to commemorate the completion of the work of creation. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God had created and made." In the 5th chapter and 15th verse of Deuteronomy the Lord said to the people: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." Here we are taught the day was to be kept in commemoration of the deliverance from Egyptian bondage. The third institution of the day of rest was in commemoration of the resurrection of Christ "on the first day of the week," and hence it is called by inspired authority the "Lord's Day."

In the Decalogue the commandment reads: "Six days shalt thou labor, and do all thy work; the seventh is the Sabbath, in it thou shalt not do any work"—that is, six days for labor and one day for rest. Now that this was the original seventh day no one knows, or can know. The Jews were centuries in Egypt; perhaps, at least, one century in bondage. The Egyptians had no seventh day rest. If the Jews ever knew of such a rest, and there is no evidence that they did, there is no probability that the Egyptians would have permitted their slaves to observe it.

The first distinct mention of the Sabbath after its first institution is in the sixteenth chapter and twenty-third verse of Exodus: "This is that which the Lord hath said: To-morrow is the rest of the holy Sabbath unto the Lord." On that day no manna fell, and no seething or baking were permitted. It is impossible to find out whether this Sabbath instituted to commemorate a new and different event from the first, for which the Sabbath was designed to commemorate, was in the chronological order of the first Sabbath or not. As it was not until the Israelites crossed the Red Sea, which was the eastern boundary of Egypt, that they came out from bondage and had rest, some suppose the Sabbath, instituted the second time, to commemorate this deliverance, was instituted at that time—the day when Moses and the children of Israel sang this song unto the Lord, "for he hath triumphed gloriously." This institution in commemoration of deliverance from Egypt was before the formal giving of the law on Mount Sinai, for there, in reference to a previous institution of this commemorative day, it is said: "Remember the Sabbath day to keep it holy."

If it cannot be proved, and certainly it cannot, that the second instituted day was the seventh day in uninterrupted chronological order that was first instituted, then the argument for the inviolability and unchangeableness of the "day," when there is a new institution of the day of rest, and to commemorate an altogether different and new event, has no force, and falls to the ground.

Our Lord rose on the "first day of the week." Eight days after, which was the "first day of the week," he appeared to them again. The day of Pentecost, on which the Holy Ghost was poured out, was on the first day of the week. When Paul was making his last visit to Jerusalem, as he passed from Macedonia, he called at Troas, and spent a week there. "On the first day of the week, when the disciples came together to break bread."—that is, as we understand, to celebrate the supper of the Lord—"Paul preached unto them." It was clearly their regularly appointed day of worship. St. John tells us some time after this, perhaps thirty years or more, when he was an exile on the Isle of Patmos, that he "was in the Spirit on the Lord's day." He tells the churches that they may know the exact time when he had these wonderful visions. The observance of the first day of the week as a day of rest and devotion, in commemoration of our Lord's resurrection, by this time had become so common and well known that it was called, in contradistinction from the Jewish Sabbath, "the Lord's day."

Our Lord promised the Holy Spirit to his disciples that after his visible departure the Spirit would "teach them all things," and guide them into all truth. Christ promised his disciples supernatural illumination, and the disciples constantly claimed, in their sermons, decisions and epistles, that they had the guidance of this inspired light. This being allowed, it must be admitted that whatever the apostles did in their official capacity was done as the "Ambassadors" of Christ, and was, therefore, of divine authority. That they recognized and observed the first day of the week, the day on which our Lord rose from the dead, as a day of religious devotion, there can be no doubt. On this day Paul commanded the churches in Corinth and Galatia to raise their collections for charitable uses, just as we do now.

There is no express *recorded* command to make this change of day from the last to the first day of the week, but there was, no doubt, a good reason for this omission. Archbishop Whateley remarks, in his work on the constitution of the early church, that so far as we can understand it "the Holy Spirit showed as much wisdom in what he left, *unsaid*, as in what he did say." Much was left to the wisdom which longer time and larger experience would surely teach. It must be remembered that in nearly all the early apostolic churches a number greater or less of the Jews formed the nucleus of the church. The Spirit of all grace was exceedingly tender of the educational and conscientious scruples of these people, as we see in the example of Paul circumcising Timothy to satisfy these scruples, although he believed and taught that "neither circumcision nor uncircumcision availeth anything, but a new creature." So there was no abrupt and violent change of the day of rest and worship from the last to the first day of the week. The Gentiles had no educational or conscientious scruples on the subject, and as their numbers gradually preponderated the weight of their influence carried the question. Besides, it does not appear after the apostolic eye that any considerable number of Jews ever became believers in Christ as the promised and true Messiah, and there was, therefore, no opposition to the change from the last to the first day of the week. All tradition and early church history teaches that the change was soon and generally made.

The sum of what we have said is that there have been three institutions of the day of rest and devotion, and to commemorate three different events—the creation, the deliverance from Egypt, and the resurrection of our Lord. That as there is and can be no proof that at the second institution of the day of rest and devotion it was the same day that was originally observed, the argument for the unchangeableness of the day fails, and that, as the apostles, acting under the inspiration of the Holy Ghost, did observe the "first of the week" as the day of rest and public religious service, we conclude that we have sufficient warrant for the usage of the church for these 1800 years past. Finally we may remark, in conclusion, that the universal observance of the "first day" of the week by the whole body of the church is a grand proof of the certainty of the resurrection of Christ—a stronger proof than the celebration of the Fourth of July is of the Declaration of Independence on the fourth of July, 1776. The first of the week, as commemorative of the resurrection of Christ, has been celebrated longer, more frequently, and more generally than the Fourth of July.

W.

Who Should Attend the Sunday-school.

The growth of the Sunday school idea, and its development as an efficient agency of salvation, is as gratifying as remarkable. Its history has been a continued victory. It has quickened the zeal and reinvigorated the energies, and revolution zed the methods of the church. The Sunday-school has inaugurated a new era in Bible study. Great talents and holy zeal have been consecrated to this noble work. By the stimulus of its fruitfulness the religious literature of the world has been increased and popularized beyond all parallel. Yet much is to be done before perfection is attained. The greatest difficulty is to secure the attendance and interest of older pupils and older Christians. At about fifteen our boys, especially, graduate in the Sunday-school, and but few parents and elderly church members are ever present. No doubt this sad fact is largely due to the nursery idea of the Sunday-school we have so long entertained. It is erroneous and misleading. It is not simply a celestial institution for young children. The true definition of its enlarged mission was given by some speaker at the Atlanta International Convention: "*The church studying the Scriptures.*" Every member of the church should be a member of the Sunday-school. Many mothers and housewives, "careful about many things," will find it impossible to attend regularly. Yet the number of these might be increased an hundred-fold with a little revival of conscience. The men have no excuse. Dr. Haygood, in his practical and most instructive book, "Our Children," suggests one. He says: "We can think of but one reason, and that would not be good could it exist. If we could find a man who has learned so much of God's word that there is no more in it to learn, we might excuse him so far as his need of instruction is concerned. But such a wonder, such a solitary phenomenon, would be under peculiar obligation to attend regularly and promptly to show what can be done by diligent and continued study! Now, why should a child go to Sunday-school? To learn God's word, that he may grow thereby in grace, and in the knowledge of our Lord Jesus Christ. For the very same reasons a grown man, however wise, however good, unless he can become so wise and so better, should attend the Sunday-school."

Ignorance of the Scriptures is lamentable and almost universal. Those well-informed in other things—men of business capacity and success in professional life—are sadly deficient in a mere rudimentary knowledge of the Word of God. Old Christians have ceased to "grow in grace," because they fail to diligently "search the Scriptures." On this subject, so vital to the progress of the church, there must be reform, revolution. The membership of the Sunday-school in every denomination should exceed the enrolled members of the church. If there be a deficit in the comparison there must be great lack of spiritual enterprise. It also occupies the first place among Christian nations in fostering and patronizing this cause. There every church member belongs to the Sunday-school. Its numerical strength exceeds the church in proportion as the ineligible children outnumber the enrolled communicants. Parents and children, patriarchs and little ones, are members of the same school and students of the same blessed Book. A comparison of statistics develops the humiliating fact that, with the exception of the Baptists, the Methodist Episcopal Church, South, is far behind all other evangelical denominations in Sunday-school work. Our total of teachers and scholars is scarcely more than half the number of ministers and lay members. Kindly the following figures:

Denomination.	Ministers and Members.	Teachers and scholars.
Presbyterian, North	862,156	753,000
Presbyterian, South	113,955	56,654
Protestant Episcopal	2,1.0	27,879
Baptist, North & South	1,916 61	849,920
Meth. Church of Canada	32 [illegible]	130,883
Meth. Prot. Church	11[illegible]9	105,150
Meth. Epis. Church	1,651,[illegible]	1,756,557
M. E. Church, South	721,917	290,[illegible]58

These have been carefully compiled from the statistics of 1877. They reveal at once our failure and our duty. The figures ought to be reversed. To secure this, and with it a higher type of intelligent piety, and grander achievements as a Christian denomination, our fathers and mothers should become, with their children, scholars in the Sunday-school.

C. B. G.

Believing and Doubting.

The father of the child who had a dumb spirit is described in Mark's Gospel as crying out with tears: "Lord, I believe; help thou mine unbelief." The whole of this vivid narration makes a picture over which this expression throws a crown of light. We see in it to better advantage the outward scene, and we see besides the invisible world out of whose troubled realm of love and desire the agonized soul of the father professes faith and confesses unbelief. Men are honest, it is said, at the last hour. We may add that men are always honest in their deep spiritual distress; and no other man is so perfectly honest as he who is conscious of a measure of faith, and at the same time deeply persuaded that faith is his only hope. This man's tears and cries spring out of the consciousness, now acute and stinging, that his faith meets an inward resistance, and fights in self-despair with unbelief.

The father in the gospel has told our story for us. The fact that his prayer of confession received no rebuke, but was met by the prompt action of delivering love, should make us less afraid to be frank in confession that we also doubt and are most acutely conscious of it when we are surest that we believe. It has been said that the devil is not concerned to secure our ruin until we are concerned about our salvation. The grim shape of doubt is not outlined in its full proportions until faith's fair form reflects a light for its shadow to fall across. Believing is often the means of revealing our doubting to ourselves. One may live peacefully long years, and awaken to the pain of doubt just precisely when faith is the only door of escape. In loss, bereavement, dying pains, a man may first really learn how big is his unbelief, and now helpless his faith must be in that grapple with doubt unless a divine deliverance from his unbelief shall make it possible for him to seize and hold celestial power by this re-enforcement of his believing.

In truth, there is just here one of the necessary battles between sense and soul, between the flesh and the spirit. That there is none, or should be none, in this exercise of faith, is as much as defying the irrepressible conflict between the flesh and the spirit. Nor can we overlook the fact that we are creatures of the visible world, for nine-tenths of our time immersed in its waves. This life of sense flows through us and swims around us; and forever it insists upon dominating our mental movements. We see one bush that burned with the divine glory, and millions of bushes on which no celestial fire kindles, and, straightened in the argument with sense, we may cry out: "Lord, help thou mine unbelief. How strange it has seemed, and yet how true it is that the best Christian should, in straight places in life, be to the father of the child that had a dumb spirit! Bishop Thompson, in his last illness, kept saying, over and over: "Pray for me that my faith fail not." The hour of supreme effort for everlasting trust found him wrestling with the angel of despair. The experience is so common that the exceptions, at critical moments, would probably be found to be the glorious sunshine of perfect faith.

And yet nothing is more certain than this phase of unbelief is revealed by a real, true and blessed faith in the soul. "Lord, I believe!" is the large and inspiring fact. We should scarcely have known the glory of faith had not shown it to us. And the faith, as well as its dear object, is perfectly safe to him who most utterly feels to be perfectly ignorant. "Lord, I believe," holds the fort when the believer prays: "Help thou mine unbelief." For faith has two solid rests. We are speaking of critical moments such as those in the gospel narrative before us. At such times our test for faith is a moral preference of good, a spiritual appetite for salvation, which (no matter how caused) is an invariable accompaniment of faith. When a man begins to believe he has chosen righteousness, truth and duty; he does not believe into righteousness. The nobler part of us which consents unto the law that it is good, is the womb of faith. But on the "law of the mind," waging war against "a law in the members," faith springs by a spiritual genesis which we may not understand, but cannot doubt. And this *choice* of the obedient and righteous life makes a solid rest for faith. This world answers within us, where God sets thrones of judgment, guides into clear light when the choice of its love and law takes definite form and gathers our strength about it.

The other solid rest of faith is perpetually strong in the crucified sessions. It is the self despair and the abandonment of all other trust except in God. The dying man has no where else to go—that we always confess. But the repenting sinner may be, may should be, equally conscious of the necessity of seeking heavenly rescue. All seasons of trial drive us to Ward God. The power to believe at such an hour is found all the more facile to him who has chosen obedience for the circumstance that the shocks have all gone and left him alone with the great physician. "Thou only hast the words of eternal life!" How intense a light those words flash across the troubled soul that cries: "Lord, I believe," and yet must also cry with tears: "Help thou mine unbelief!" Our fathers perhaps unwisely ridiculed a saying of the old Calvinists that one must be willing to be damned before he could be saved. What they meant was a great truth; salvation is very near to the man who is so deeply convicted of sin that he realizes not that he deserves to be damned and is in imminent danger of damnation.

The moral preparation makes the task of faith to seem hard to the self-condemned soul; but it is really an easy task now for this deep conviction has concentrated all the strength of the soul into the cry, "Lord, I believe."—*Methodist.*

What but youth can echo back the soul of youth?—*Hatwer.*

A HAPPY CHRISTMAS TO ALL.

The ADVOCATE greets its readers and friends everywhere with its heartiest wishes for their welfare and prosperity. May they abound in the blessings of a benign Providence, and may they rejoice in the mercies of the new and everlasting covenant. To the children especially we say: Happy Christmas! The Saviour came to bring happiness to them, and we trust that all of our young friends may have a pleasant time. We go to press the day after Christmas and in the midst of the holidays. Whilst gladness and joy pervade our homes may there be no intemperance or unseemly indulgence. Let our rejoicing be that of Christians who know the meaning of a Savior's birth, and who realize their obligations to Him who died for them.

Changes in the Appointments of the Alabama Conference.

MOBILE DIST.—*E. Wadsworth, P. E.*, in the place of R. B. Crawford.

EUFAULA DISTRICT.—*R. B. Crawford, P. E.*, in place of S. H. Cox.

GREENSBORO DIST.—*S. H. Cox, P. E.*, in the place of J. Bancroft.

EUFAULA STATION.—J. Bancroft in place of E. Wadsworth.

These changes are made after careful consideration, for reasons that will doubtless be appreciated by the brethren affected by them.

The change of J. Bancroft from the Greensboro district to the Eufaula station is made without his knowledge, but for his relief.

The appointments of R. B. Crawford and S. H. Cox are made entirely without their solicitation, but, with loyalty to the church, they submit to the change.

H. H. KAVANAUGH.

The Editor has been necessarily absent from the office for the most of the past two weeks. We are under obligations to Dr. J. B. Walker for articles, proof-reading, and other work.

The members of the Louisiana Conference on their arrival are requested to call at 112 Camp street, where they will be informed of the houses assigned them.

Glory, Peace, Good Will.

Who denies the glory, the peace, the good will, growing fruit of the Saviour's advent? Who is it that shuts his eyes on the spreading kingdom of Christ, and dares assert that the world is waxing worse and worse, that the gospel and the Spirit's influence are failing to accomplish their purpose, and that the earth is ripening for destruction? Who, we say?

Here and there comes that love-lit who came as an infant to Bethlehem, and that waif for another advent in the terror of rending heavens, which shall perforce tear away all the blinded unbelief of the nations. But the coming betrayal of Christendom points back to a holier and brighter advent than that of lightnings and trumpets and fiery skies. A sweeter, more persuasive voice comes from the shrouded glory, the repressed majesty, that the shepherds saw which the King of heaven put off the garments of ineffable delight, and was born the Holy Child of the spotless maid. If the nations will not hear the story of the advent, crowned with the glorious shame of the cross, neither will they hear though the heavens dissolve, and the thrones are set, and the graves open, and the dead rise, and the voice of doom thunders from the skies.

The Holy Child is born in Bethlehem. We hear the voice of peace. Angels are flowing it from the skies. Men are seeking good will to men. The church, growing as never before, and spreading its arms about all the earth, is lifting its founder song of glory to God in the highest. The wise men of the East have seen his star, and are on their way with gold and spices. Let us hasten, that we may participate therein with our worship, and our carol of the angels' song:

"All glory to God most high!
And to the earth be peace,
Good will henceforth from heaven to men,
Begin and never cease."—*Independent.*

If we remember rightly, at the consecration of Bishop Nicholson, of the Reformed Episcopal Church, Bishop Simpson, of the Methodist Church, was invited to take part. If at the next consecration of a Methodist Bishop a like fraternal invitation were given, and a Reformed Episcopal, and say also a Moravian Bishop, should unite in the imposition of hands, there would arise some interesting questions in ecclesiastical law. Would not that Methodist Bishop be in the "apostolic succession?" And would not every succeeding Bishop on whom he laid hands, and also every Methodist preacher who was ordained by him, or by those succeeding Bishops, be also in the succession? And if he lived to be the senior Bishop of the church would not the whole body of the Methodist clergy be as clearly in the magic succession as the Anglican clergy? And if a Methodist preacher went over to the Episcopalians, would they not be obliged to recognize his "orders" as valid?—*Independent.*

The Nazarite of old was commanded to separate himself from wine and strong drink; so now the follower of the meek and lowly Jesus finds not his joy or consolation in the things that occupy and animate the men of this world.—*Precious Truth.*

THINK OF THIS.—The one g... practical truth that ought to be d... en over and over again into his c... mind by every young man is, ... he should not care a button for ... likes and dislikes, but should ... what ought to be done, in spite ... any disagreeableness. The lesso... self-denial is far beyond any o... in importance. It must be repe... a thousand times over before l... really learnt by heart, but oh, h... worthy the pains! Happy is ... who has learnt not to seek for wh... pleasant, not to shrink from wha... painful, but to go on doing ev... thing that he knows to be good, ... kind, and right, in utter disregar... self. How a man might enno... and invigorate his life if he wo... work this principle into the w... grain of his mind, and strenuo... act upon it, invariably striving ... after what would be pleasant ... but what would be best. In fac... is the very essence of all that is g... and great in human life; and ... only so, but is the true road to h... piness. This doubtless is what ... Saviour means when He says ... he that hath left home and brot... for His sake shall receive an hu... reil-fold even in this life.—Cha... Buxton.

Luther says well—If you wo... believe, you must crucify that p... tion. Why? God would not ... us full of wherefores. And if ... would believe, you must go bind ... into God's command. As a ... subscribes to a blank, where ... Lord calls him out of his own co... try.—Bridge.

Books and P...

QUARTERLY CONFERENCE JOURNAL.—This is a Book issued by St. Louis Advocate Publishing Co., L. D. Dameron, agent. It is designed for the use of Quarterly Conferences, and will greatly facilitate and abbreviate the labors of the secretary. It has all the questions ... printed, and nothing to do but write the answers. It has ample ... space for written reports. It ... through sixteen quarters, or four years. Cost, $1. It is, in our opinion, a good and convenient thing.

—The next number of Frank Leslie's Sunday Magazine, edited by Rev. Dr. Deems, will contain a portrait of the late Bishop Early, with chapter of incidents in the life of the venerable Bishop graphically related by the Rev. Dr. John E. Edwards of Virginia.

—The Wide Awake for January is on our table. It is a brilliant number, variously and beautifully illustrated. It will gladden the eyes of many a household.

THE FARM JOURNAL.—A monthly magazine for the fireside, edited by W. H. Chambers, Union Springs, Ala. It contains a list of ... fifty articles on all sorts of agricultural questions. It contains ... forty pages. $1.00 per annum.

THE SOUTHERN CULTIVATOR, a monthly magazine of forty pages, $1 per year. It contains ... fifty short articles. Atlanta, Ga.

SUNDAY SCHOOL FLAG, for December. M. C. Harris, Editor, St. Louis.

THE SANITARIAN, New York. A valuable journal devoted to health, $3 per annum, in advance. Illustrated.

PEOPLE'S PERIL, by Rev. ... by Stephen H. Tyng, D. D. New York.

—Appleton for January is on our table, as usual, replete with interesting articles. Contents: ... a Painter; The Eighteenth Century; Chrysanthemum, Gathered from the Greek Anthology; An Art Ball; The Elephant; Catching; The Decline of Wines; Peacock; A ... May Not Marry His Grandmother; Editor's Table; Books of the Day.

—The North American Review for January, 1879, has been received. It contains nine articles. 1. The Fisheries Award. 2. Unpublished Episodes of the "Little Period." 3. Three Epochs in Our Polity. 4. The Preservation of Forests. 5. The "Solid South." 6. The Pronunciation of Latin Language. 7. Resistance to Shadow of Finance. 8. The Trial of the Florence. 9. Recent Fiction.

—LIPPINCOTT'S MAGAZINE for January, 1879, has a rich table of contents, consisting of fifteen articles, viz.: Yorkshire By-Ways; Around Island; The Poet's Protest; Woman's Husbands; Wild Boars and Boar Hunting; Flitters, Tatters and the Counselor; Young Girls Experiences During Two Sieges in Paris; The Cyndran Oracle; Through Winding Ways; A Western Town; The Story of a Proverb; A Fairy Tale for the People; Christus; Notes of a Trip to Newfoundland; Madame Putiphar; Monthly Gossip; Literature of the Day.

—Littell's Living Age, December 21, has the following table of contents: 1. Epping Forest. 2. With the Precincts. 3. Among the Birmese. 4. Richne and His Works. A New Method of Social Evolution. The Undefinable in Art; Poem. Aberglaute; Olden Times and Present; Stanzas.

(Continued from First Page.)

public of these *in memoriam* remarks. Like the lamented Ross, C. S. Hunt lived and died a faithful soldier of the cross, and his character was in many particulars similar to his.

The Bishop's remarks on the subject of these memoirs were timely and impressive. He said that in all of his Episcopal tour he had not had one like this—that it seemed that God was taking his choicest spirits. Such was the case in the Holston Conference, also in the Florida Conference. These deceased saints, though dead, yet live and speak to us. O! what arousing voices from the dead! The death of such men was a benediction to the living. Be faithful and you shall wear the crown. May God help us so to live that we may die as these our brethren have died!

On motion, the memoirs were adopted by a rising vote.

REPORTS OF BOOKS AND PERIODICALS (RESUMED).

Rev. H. D. Moore made a forcible speech in favor of establishing the new paper, which we regret we cannot insert *in extenso*.

In replying to opposing speeches, he stated among other things that he was reminded of the lines of the poet:

"All evil words of tongue or pen,
All slurs and falsehoods men may utter,
Are like the nightly beasts of prey
That scent their food in the midnight air."

The question is: Are we to have an organ? We have no means of reaching our people. The NEW ORLEANS, Nashville and Wesleyan Advocates are as foreign friends, and our own immediate interests are not represented. Dr. Parker is courteous; does not put communications in a bran basket; is a good editor; edits them well; has secured him many subscribers, but it does not answer our purpose as an organ because our people do not take it. Dr. Pepper's ADVOCATE is champion for promoting literary institutions. We have an institution at Greensboro, inferior to Auburn, although it may not confer as many degrees. People ask what kind of a school is Greensboro, Summerville and Tuscaloosa. He gets one dozen minutes to one thousand people. Dr. Parker's ADVOCATE has been good paper to promoting the interests of Centenary College, but does the Southern University but little good. Lord Bacon is exactly what we want. Our people don't know what is going on in their own midst; don't know when revivals are reported on but few of their own deaths; subscribe to the church this year, to my district, but our people get no benefit of it from the NEW ORLEANS ADVOCATE, because they do not take it.

The interests of the Alabama Conference are not conserved by the NEW ORLEANS ADVOCATE as they would be by a home organ. If we had an organ I would not be humiliated as I was at the General Conference at Atlanta this year by being asked "Who is that man who and who is he?" when the Editor's name was announced. Let our people who take the ADVOCATE know more of Hinson and Hastings' institutions than of affairs belonging to our own local interests. The Wesleyan Christian Advocate has served well the interests of the College at Oxford, under Dr. Haygood. Both institutions have been started by a party to the effect: Establish a paper and buy an edition. $1,500 to the Alabama Conference would guarantee good preachers. People in my district among the cotton fields would not take the NEW ORLEANS ADVOCATE. I have to go to our people who take the ADVOCATE to

Farm, Garden and Household.

Soup and How to Make It.

The value of soup as food cannot be overestimated. In times of scarcity and distress, when the question has arisen of how to feed the largest number of persons upon the least quantity of food, the soup kettle has always been found. There are two reasons for this first, by addition of water to the ingredients used we secure the aid of this important agent in distributing nutrition equally throughout the blood, to await final absorption and second, we gain that sense of repletion to the satisfaction of hunger—the fact being acknowledged that the sensation we call hunger is often allayed by the presence of even innutritious substances in the stomach.

Good soup is literally the juice of any ingredient from which it is made, the extract of the meat, grains or vegetables composing it. The most economical soups, eaten with bread, will satisfy the hunger of the laziest worker. The absolute nutritive value of soup depends, of course, upon its ingredients: and these can easily be chosen in reference to the maintenance of health. For instance, the potliquor in which meat has been boiled needs only the addition of a few dumplings or cereals, and seasoning to form a perfect nutriment. That produced from skin and bones can be made equally palatable and nutritious by boiling with it a few vegetables, and sweet herbs, and some rice, barley or oatmeal. Even the gelatinous residue produced by long-continued boiling, without the presence of any foreign matter, is a useful emollient application to the inflamed mucous surfaces in some diseases, while it affords at the same time the degree of distention necessary to prevent flatulency.

The time required to make the most palatable and nutritious soup is short. Lean meat should be chopped fine, placed in cold water, in the proportion of a pint to each pound, slowly heated, and thoroughly skimmed. Five minutes boiling will extract from the meat every particle of its nutriment and flavor. The liquor can then be strained off, seasoned, and eaten with bread, biscuit and vegetables. Peas or beans boiled and added to the soup make it the most perfect food for sustaining health and strength. It is the pure juice of the meat and contains all its savory and life-giving principles.

If the family is large, it is well to keep a clean saucepan or pot on the back of the stove to receive all the clean scraps of meat, bones, and remains of poultry and game, which are found in every kitchen; but vegetables should not be put into it, as they are apt to sour. The proper proportions of soup are one pound of meat and bone, to one and a half quarts of cold water; the meat and bones to be well chopped and broken up, and put over the fire in cold water, being brought slowly to boil, and carefully skimmed as often as scum rises; and being maintained at a steady boiling point from two to six hours, as time permits; one hour before the stock is done, add to it one carrot and one turnip pared, one onion stuck with three cloves, and a bouquet of sweet herbs.

When soup is to be boiled six hours allow two quarts of water to every pound of meat, and see that the pot boils slowly and regularly, and is well skimmed. To keep soup from one meal to another, or over night, pour it into an earthen pot or bowl, because it will turn sour if being allowed to remain in the metal pot.—Juliet Corson.

MR. HARRIS' METHOD.—At the Fruit-Growers' meeting, Mr. A. J. Harris gave his and his neighbors' method of budding, which was alluded to by our special correspondent a few weeks since. The method he called side-grafting or spring-budding, which is done as follows: Commence budding about 1st of June, and continue until about 1st of November. The reason why he postpones budding until after 1st of June is, that the new wood made that spring is the best budding wood, and is much more likely to live than the wood made in year before. Take nice, thrifty twigs that have grown since spring, and have hardened up and are not at all pithy. At the lower end of the twigs, with a sharp, thin-bladed knife, make a smooth slope, from one and a half to two inches long, made a cut or opening in the bark of the stump or tree that you wish to bud, and insert your bud, a little slanting, about half an inch deeper than the slope of the bud. In budding small trees select very small twigs, so they are hardened up. It does not require any tying, waxing, etc., in a tree over two years old. In very young trees that have very thin bark, you may have to tie something around the bud in order that the bark may be made to retain the bud. About three weeks after you bud your trees, if the buds are living, take off all the sour sprouts, if a stump, and, by that means, force your bud to growing, and keep off all sour sprouts afterwards. If you have budded a seedling or tree that has never been topped, after three weeks cut off the top and keep off sour sprouts as above. Buds put in after 1st of October should not be forced to grow until next spring. If your buds get wood-bound, you had better put in a new one.—Florida Agriculturist.

HINTS.—Work not Burried.—Do not work too much nor too fast. Work slowly and until all the salt is thoroughly and evenly absorbed. Otherwise the butter will not be of uniform color. Working it too fast will destroy the grain, and the butter becomes salvy and lard-like in its texture. Let it stand or put it away in the tray for twenty-four hours. Then work it enough to remove all the buttermilk or surplus brine, so that the butter may become dry or like a piece of cheese. Mold into rolls, and set these away for twenty-four hours or until they become hard and firm. The cloth should now be put on so as to cover one end, while the other is left open for the stamp. The cloth should be cut in pieces of exact size and dipped in brine, and the butter rolled when the cloth is dripping wet. Butter should never come in contact with the bare hand. When in the lump it can be easily handled with a ladle and a flat paddle.—Journal of Chemistry.

HOW TO KEEP SWEET POTATOES.—Dr. William H. Trigg, of this city, is one of the few practical men of this section of the country. He has discovered a method by which sweet potatoes can be kept the year round, and be just as good as when taken from the ground. The method is very simple, and as follows:

When the potatoes are taken from the ground transfer them to a box and place them between layers of wheat chaff, and keep them in a warm, dry room. We were shown the other day a sweet potato kept by the doctor in this way since last year, and, to all appearances, it was just as fresh as when originally taken from the ground. The discovery is certainly a valuable one to our farmers and gardeners. Try it.—Booneville Eagle.

APPLE-TREE BORERS.—Now is the time to be looking after the common apple-tree borer *Saperda bivittata*, while they are at work in the bark of our fruit trees, and before they enter the interior of the trees, where it is so much more difficult to reach them. Their presence under the bark may be known by the reddish chippings which they throw out near the ground. If taken early in the season, they may be easily found and destroyed by cutting through the bark with a pocket-knife. If they have entered the wood, insert a slender twig or wire in the hole and crush them.—New England Farmer.

TO PRESERVE GREEN VEGETABLES.—Green vegetables must be kept on damp stones, covered over with a damp cloth. Beet-root, parsnips, carrots, and potatoes, are best kept in dry sand during the Winter. Never wash them until they are wanted for use. Onions should be tied up in bunches and hung up. Bury parsley in a jar during the Winter; or dry it, by hanging it up in a warm room.

CURING SKINS.—A method of curing skins without removing the hair is given by a correspondent in the Practical Farmer's Journal: "Take soft water about ten gallons, one-half bushel wheat bran, seven pounds of salt, two and half pounds of sulphuric acid. Dissolve all together and put the skins in the solution and allow them to remain twelve hours; take them out and clean them well, and again immerse twelve more hours, or longer if necessary. The skins may then be taken out, well washed and dried. They can be cut as desired."

IT costs no more to produce a pound of wool than a pound of cotton, and the wool sells for three times the price of cotton. The 100,000 dogs in Georgia consume and destroy an amount of food either already fit for human use or suitable for feeding to productive animals, which estimated in bacon, would supply 50,000 laboring men.—Ga. Ag'l Report.

PIES AND OYSTERS.—Boil beans until ready for baking, season plentifully with butter, pepper, salt, and little bits of pork, if liked; put a layer of the beans into quite a deep baking dish, then a layer of raw oysters, and so on until the dish is nearly full; pour over a tea-cupful of the oyster liquor and bake one hour.

LEMON ICE.—To one pint of lemon juice add one quart of sugar, and one pint of water; when partly frozen, add the whites of four eggs beaten to a still froth.

MISCELLANEOUS.

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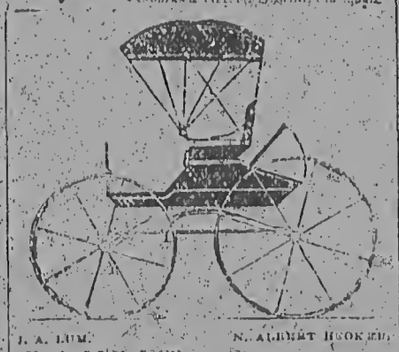

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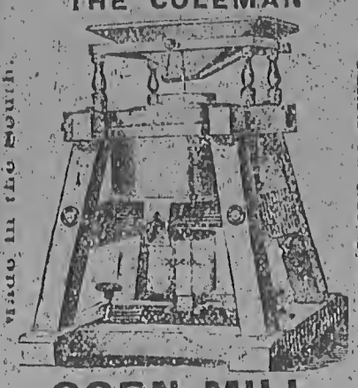

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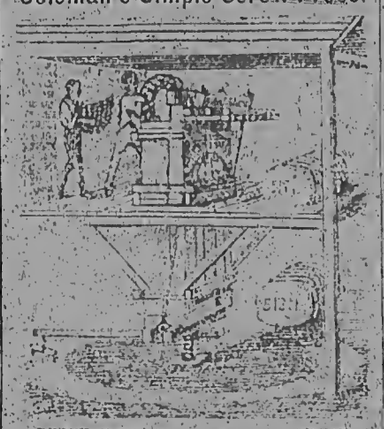

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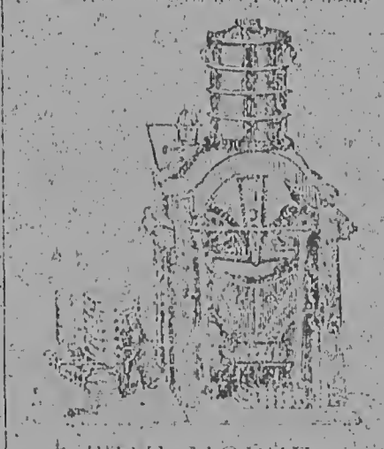

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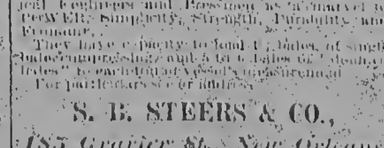

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SCIENTIFIC.

a recent lecture Mr. Francis
the ground that a wild
like plant on Kerguelen's
had pollen which could
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proof it so as to warrant the
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new illustration of the ne-
Darwin's caution, as so
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ions.

EIGHTNING CONDUC-
—In consequence of an extremely
and cheap means to protect
being struck by light-
recently been announced
agricultural paper. This
the use of bundles of straw
to sticks of broom-handles,
for the roofs of houses in
position. The first trials
simple apparatus were made
—Hamlet Pyrenees,—by
intelligent agriculturists, and
were so satisfactory that
several eighteen communes
Eastern district provided all
houses with these bundles of
where have been protected
from high cultivated fields to the
Nothing, however, can
handiness in exposed
will hesitate to trust such
until it is more thor-
and extensively tried,
the rights of lightning-conductors
decided.

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of the Paris Commission-
appointed by the Governor of
reports that a supposed valu-
ore turns out to be argen-
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them a FAIR TRIAL.
all bilious derangements, and as
ple preparative, they are unequaled.

BEWARE OF IMITATIONS.

genuine unless every sugar coated
has the red wax seal on the lid,
on it. Also on Dr. McLANE'S LIVER
McLANE'S Liver Pills do
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of the skin, the parts are
although to all appearance
would be beneficial to
scarcely sufficient ap-
to try it. In fact, he does
any remedy. Several of the
cases attended to, but
to be cured where new and then
by examination of the body,
disease, this shows the LIVER to
extensively deranged.

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happy results. No better cathartic
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on it. Also on Dr. McLANE'S LIVER
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HIWASSEE COLLEGE.

"The price and quality of board and tuition compares favorably with other colleges, while the peculiar constitution of the college and the influence of its surroundings render it, in my judgment the very best and safest place for boys and young men, at a certain stage of culture, which exists in the Methodist Church South."—*Rev. E. H. Grace, A. M., of Deborah.*

Address J. H. BRENNER, D. D.,
Hiwassee College, Tenn.

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RESIDENCE AND OFFICE,
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NEW ORLEANS.
Office Hours—Eight, A. M., and three to four P. M.

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Between Julia and St. Joseph,
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CARRIAGES, WAGONS, ETC.

Woodville Female Seminary.

A NON-SECTARIAN ACADEMY, UNDER
Mr. [illegible] Woodville, Miss.
[illegible]
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We invite the attention of parents and guardians to the superior
[illegible]
Mr. [illegible] Woodville, New Orleans; Lyon & Shinn, Natchez; Hon. Thos. Peyton, Jackson, Miss.; Hon. Thos. Pleasants, Baton Rouge, La.; Hon. [illegible] Woodville

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots and that in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₱ lb.	
Western	
New York	
Coffee, ₱ lb.	
Rio	
Laguayra	
Java	
Candles, ₱ lb.	
Star, best brands	14
Corn Meal, ₱ bbl.	
Best N. O.	
Cheese, ₱ lb.	
Factory	
N. Y. cream and English dairy	
Fish:	
Mackerel, extra No. 1 in kits	
Mackerel, extra No. 1 in bbls	
Mackerel, shad, quarter barrels	
Flour, ₱ bbl.	
Extra fine	
A A	
A A A	
Choice XXX	
Choice family	
Feed, ₱ 100 lbs.	
Good sound corn, usually the juice of the meat from which it is made, the extract of the meat, grains or vegetables composing it. The most concentrated soups, eaten with bread, will satisfy the hunger of the hardest worker. The absolute nutritious value of soup depends, of course, upon its ingredients; and these can easily be chosen in reference to the maintenance of health. For instance, the pot liquor in which meat has been boiled needs only the addition of a few dumplings or cereals and some to form a nou-	
Soap, in bxs. ₱ lb.	
XXX Palm	
Keiser's magnolia	
Kidder's olive	
Starch, ₱ lb.	
Salt, in sacks	
Fine	
Coarse	
Sugar,	
Good fair	
Prime	
Choice	
Yellow clarified	
White clarified	
Crushed	
Powdered	
Spices, ₱ lb.	
Allspice	
Pepper	
Cloves	
Cinnamon	
Tea, ₱ lb.	
Black, Oolong	
Green, Imperial	
Tobacco, manufactured, ₱ lb.	
Chewing, common	
Chewing, fair	
Chewing, prime	
Chewing, choice	
Smoking	

GRAIN AND FEED.

Corn, ₱ bushel:	
Yellow	
White	
Mixed	
Oats, ₱ bushel:	
St. Louis	
Texas	
Gamma	
Bran, choice, ₱ 100 lbs	
Hay, ₱ ton:	
Prime	
Ordinary	
Cow Peas:	
Whippoorwill	
Mixed	
Clay	

PROVISIONS.

Bacon, ₱ lb.	
Breakfast	
Shoulders	
Sides, clear rib	
Sides, clear	
Hams, sugar-cured	
Mess Pork, ₱ bbl	
Dry Salted Meats:	
Shoulders	
Lard, ₱ lb.	
Choice, in kegs and pails	
Choice, in barrels	

ESCULENTS.

Potatoes, ₱ bbl.	1 85
Onions, ₱ bbl	1 50
Apples, ₱ bbl	1 00
Cabbages, ₱ 100	

WOOL.

Burry	
Louisiana, clear	
Lake, clear	

BALING STUFFS.

Bagging:	
India	
Jute	
Ties, Arrow best, per bundle of 250 and upwards	
Twine, hemp	

POULTRY AND EGGS.

Poultry, ₱ dozen:	
Old chickens	
Young	
Ducks	
Geese	
Turkeys	
Eggs, ₱ dozen:	
Western	
Louisiana	

There cannot be a secret Christian. Grace is like ointment laid on the hand; it betrayeth itself. Even a truly feel the sweetness of the rites of Christ, you will be constrained to confess Christ before men. McCheyne.

FOUNDED JULY 4, 1808

OLDEST SHOT TOWER IN AMERICA

THOS. W. SPARKS,

Patent American Chilled Shot

Standard Drop and Buck Shot

AND BAR LEAD MANUFACTURER,

121 WALNUT STREET,

PHILADELPHIA.

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NEW ORLEANS

G. B. MILLER & CO., Agents,

GALVESTON.

Broadway Foundry Co.

JOHN J. HOLLIDAY,

SUPERINTENDENT,

313 Carr Street, ST. LOUIS, MO.

Manufacturers of Stationary and Portable

Steam Engines and Boilers

MULAY AND CIRCULAR SAW MILLS,

Saw and Grist Mill Machinery, Shafting, Mill and Blast Furnace Castings, Wrought Iron Work and House Work, PARKER'S & JOHNSON'S WATER WHEELS, Tobacco and Cane Press Screws, Compound Tobacco Presses, and Castings of Iron and Brass CASTINGS of every description also Quartz Mills and Stamping Machinery of most improved descriptions.

HAVE PURCHASED ALL THE WHEEL & PELLEY PATTERNS OF GEO. MUSSER & CO.

E. DAVIS, late Chief Engineer Mississippi Marine & River Service, Consulting Engineer and Naval Architect, Office, 1 Exchange Place, New Orleans.

"Escape for Thy Life."

Thirty years ago there stood in one of the squares of the town of Valenciennes a fine old Gothic tower. Its history I do not know; but at that time it was commonly called *le tour du beffroi*, because the alarm bell was hung within it; and as it was remarkably lofty, the watchman could see from its upper windows over a great extent of country, and ring the *tocsin* when fire or other cause of alarm occurred either in the town or in the neighborhood.

It was said that the tower itself gave certain signs of decay, and it was apprehended that one day it would fall, so I feared rather to inhabit, and, if I came down, it was feared that it would fall, not toward the open square, but on a row of houses which lay to the left.

For some days passers-by had seen small particles of stone or mortar detaching themselves from the tower. The town authorities were all in general apprehension. Working it had to be set to destroy the grain, and the outer becomes salvy and kali-like in its texture. Let it stand or put it away in the tray for twenty-four hours. Then work it enough to remove all the buttermilk or surplus brine, so that the butter may become dry or like a piece of cheese. Moldavia rolls, and set them away for twenty-four hours or until they become hard and firm. The cloth should now be put on so as to cover one end, while the other is left open for the stamp. The cloth should be cut in pieces of exact size and dipped in brine, and the butter rolled when the cloth is [illegible]. Butter should never [illegible] the [illegible] bringing [illegible] forcibly away, with whatever of hot goods he could grasp in his arms. Shouts of applause greeted him on his return from his perilous and courageous expedition.

Every moment the final catastrophe was expected, when suddenly, while all eyes were fixed on the tower, the old woman made a rush into her house. "I must have another chair," she exclaimed, and disappeared inside the house. At the same moment the tower, with an awful crash, fell, and crushed almost to powder the row of houses and all they contained.

The old woman was never seen again.

"Foolish creature!" I hear my reader say. "Is not the life more than meat, and the body more than raiment?"

True; she was both foolish and wicked to sacrifice her existence for baubles on which she set so much store. But, let me ask, is not that person yet more foolish who flings away his immortal soul for the passing treasures of this life? Is it not far more wicked to sacrifice one's everlasting interests for the pleasures or honors of this world? "For what," said He who gave His life for us, "shall it profit a man if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

The dog is capable of understanding human words. On some dogs, these words produce an apparently painful effect, causing them to mournfully and timidly to be from the spot with every sign of suffering and distress. Others have been taught to stand and listen to music with seeming delight, and even to go every Sunday to church with the obvious purpose of enjoying the solemn strains of the organ. Mrs. S. C. Hall, the authoress, had a Italian greyhound, which screamed in apparent agony when a discordant combination of notes was produced from the piano.

BENSON'S CAPCINE POROUS PLASTER.

A WONDERFUL REMEDY.

There is no comparison between it and the common strengthening plaster. It is in every way superior to all other external remedies or liniments and the scientific discovery of the age. It contains new medicinal elements, which, in combination with other processes, give it an extraordinary power in relieving and curing every pain or ache. Any person can now be their own physician. Will cure Rheumatism, Neuralgia, Sciatica, Lumbago, Sprains, Stiff Joints, Pains in the Side, Back or Chest, Kidney Complaints, Female Weakness, Hysteria, Nervousness, Sleeplessness, Colds and Coughs, Pleurisy, Whooping Cough, affections of the heart, and all ills for which a porous plaster is used. It is simply the best known remedy. Ask for Benson's Capcine Porous Plaster, take no other. Sold by druggists. Price, 25 cents. Sent on receipt of price, postage free. Capcine Co., 4 Platt street, New York.

Joseph Gillott's

Steel Pens.

303 404 170 351 332,

Joseph Gillott & Sons, New York.

The Novelty Pocket Scale.

A BEAUTIFUL, USEFUL and EASY-SELLING ARTICLE

Wanted by every FARMER, HUNTER, TRAPPER, FISHERMAN, SPORTSMAN and EVERY FAMILY.

The most perfect scale ever invented. Is graduated from 2 oz. to 15 lbs. It is about the size of a man's forefinger, weighs only 2 oz., and can be carried in the pocket without inconvenience. Puts being always ready to weigh, never getting out of order. Every person buying one will be pleased with it. Every ingenious contrivance adds to its wonderful ease, arranged that by its self-adjusting shell it may be so adjusted as to give the exact weight of anything weighed, without subtracting the weight of the receptacle in which the matter is weighed, an advantage possessed by no other scale. It is now ready, and sure to sell. Each one is neatly nickle plated, and will be sent post paid on receipt of $1 each.

LEFORGE HETTN,

53 Hinsdale, New York,

Sole proprietor and manufacturer.

AGENTS WANTED.

RESULTS OF THE PARIS EXHIBITION.—The total admissions to the Paris Exhibition were 16,032,725, against a total for the Centennial of 9,910,966. The Exhibition at Paris, however, was open more than a month longer than that one at Philadelphia, while the actual receipts at the latter place were about 50 per cent larger than at the former. This year at Paris, as compared with 1867, shows nearly double the number of admissions, and an increase of 75 per cent. in receipts. In spite of this increase the Exhibition held during the Empire involved an expenditure of comparatively less money. In 1867 45,000,000 francs were appropriated and a deficit is reported of 15,000,000 francs more.

BUSINESS NOTICES.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, clog, blister, or leave black spots in the pores. Mothers can use it to infants who become chafed with immediate relief. Removes all erup- tions. 50 cents and $1 per box. Sold by druggists. Depot, 607 North Sixth street, St. Louis.

Photographic Parlors,

Having removed to

No. 145 CANAL STREET,

and arranged every department of the business to the ground floor, and all in the most elegant manner, enabling me to give my personal attention in every branch of the business. Warranted first class work in every respect.

CHILDREN'S PICTURES A CERTAINTY,

As the light and chemicals are instantaneous.

Copying in all Sizes and Styles at lowest possible prices for good work.

S. ANDERSON.

WASHBURN'S PHOTOGRAPHIC GALLERY,

No. 1 CANAL ST., Corner Bienville.

Where deserving work is executed at reasonable prices. Special attention to copying and enlarging. Pictures taken in all weathers.

FOR particulars regarding Electric Belts address Pulvermacher Galvanic Company, Cincinnati, Ohio.

A Great Remedy for Liver Derangements.

Amongst the number of eminent citizens who have endorsed Mac Hir's Curdurango, will be found the names of Hon. John B. Hood, C. L. Robt. L. Adams, Esq., Jas. F. Casey, Col. Jack Wharton, Gen. Rashrod R. Johnston, L. N. Maynard, Esq., Jas. H. Flummer, Esq., Gen. Thos. A. Harris, Rev. A. J. Tarte and many others. The Curdurango, for complaint of the Liver, Blood, Kidneys and Stomach has no equal; it opens and regulates the bowels and prevents and cures billious attacks. It contains no alcohol, and is the only vegetable substitute for Calomel.

WALSHE'S NEW STOCK,

ALL BOUGHT AND RECEIVED SINCE THE ENDING OF THE YELLOW FEVER EPIDEMIC.

WINTER UNDERSHIRTS, 50 and 75 cents to $4.00 each.

WINTER DRAWERS, All makes at same prices.

ENGLISH COTTON HALF HOSE, $3, $3.50 and $4 per dozen.

ENGLISH MERINO HALF HOSE, At same prices.

WHITE DRESS SHIRTS, $1, $1.25 to $3 each.

STYLISH COLORED SHIRTS, At same prices.

The above range of prices is for

WELL MADE AND FRESH GOODS,

ALL NICE AND ATTRACTIVE.

Full lines of CARWRIGHT & WARNER'S goods to which we call special attention. Also a full stock of WRIGHTER & WRIGHTER'S in stock.

The latest styles and newest shapes in

FASHIONABLE NECKWEAR,

Just Opened.

Every line properly a part of a first class stock of

Gentlemen's Furnishing Goods,

Can always be found, and at

MODERATE PRICES.

Add to your comfort by calling on

B. T. WALSHE,

110 CANAL STREET.

P. S.—ON MONDAY NEXT, November 25, the BOYS' and CHILDRENS' CLOTHING DEPARTMENT will be reopened with a NEW and CHOICE STOCK OF CLOTHING.

$8 $10, $15 EACH.

OUR NEW GOLD METAL WATCHES ARE the only real imitation Gold Watches that are made with all the latest improvements, at the above prices. They are really a beautiful Watch. Send us $7 to us for a Watch, or Circular. Chains from $1 to $6. Jewelry of the same. COLLINS GOLD METAL WATCH FACTORY, 335 Broadway N.Y., P.O. Box 2536.

FITS OR EPILEPSY.

To the Editor of the Advocate:

Dear Sir:—Will you please inform your readers that I have a positive remedy for the cure of the above disease; and that by its use in my practice I have cured thousands of the worst kind and of long standing, and will give

ONE THOUSAND DOLLARS

for a case it will not cure, or greatly benefit. Indeed, so strong is my faith, I will send

ONE BOTTLE FREE,

together with a valuable treatise, to any sufferers addressing me, giving their name, express and P. O. address. Please show this letter to any one you may know who is suffering with this terrible disease, and oblige,

Respectfully yours,

DR. H. C. ROOT, 183 Pearl Street, N. Y.

MILK OF MAGNESIA

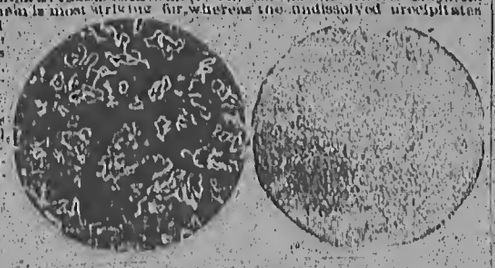
IS THE best preparation known for all disturbed conditions of the stomach. It immediately and certainly cures DYSPEPSIA, INDIGESTION, HEARTBURN, SOUR STOMACH and HEADACHES caused by acidity of the stomach. The pleasant taste and milk-like smoothness of this preparation renders it very valuable for infants, requiring no persuasion to induce them to take it. It positively prevents food souring on the stomach, and will act as a laxative when used as directed. It is also peculiarly adapted to females. The smoothness of this preparation and its perfect solubility are made fully apparent in the following illustrations. They represent a fractional part of a single drop magnified 250 diameters. The first the calcined Magnesia as taken with water. The second the *Milk of Magnesia* now offered. The difference between them is most striking for, whereas the undissolved precipitates and particles in the drop of calcined Magnesia are exhibited with terrible distinctness, the *Milk of Magnesia* has all the appearance of a cloudy vapor, entirely free from the objectionable precipitates; in fact, perfectly dissolved.

Be sure to get MILK OF MAGNESIA. Ask your druggist for it, and take none *other*. It is entirely different from all other preparations of Magnesia. Physicians and others not already acquainted with this preparation can obtain explanatory circular by addressing

C. H. PHILLIPS,

Manf'g Chemist,

P. O. Box 417, NEW YORK.



Patented May 28th 1878.

The Patent Self-Acting Cow Milker Man'f'g Co.

Every one who owns a cow should have one of our wonderful Milkers. A child can use them. Sent free to any part of the United States on receipt of $2. Send for our illustrated Pamphlet on the cow, containing the testimonials of practical farmers and dairymen throughout the United States, and sectional views of a cow's teats and bag dissected and scientifically explained, by Drs. White and Wilson of this city, sent free to any address.

GEO. E. BIRD, President.

Office, 878 Broadway, New York.

Horrors of War.

Five hundred and ninety-four thousand Russian soldiers passed through Roumania into Turkey. Of these 58,000 were sent back, by railway, wounded, and 62,150 sick; 31,600, who were disabled by sickness, were returned to their homes by sea, to Odessa; 29,000 are still in hospitals; 31,000 laid their bones in Roumania, and 90,000 perished in Bulgaria—showing that, of the whole number that went into the field, 121,000 were laid low in death, and 152,050 were taken to their homes wounded or sick, and more or less probably disabled and made miserable for life.

The above statistics do not give the number of Turkish soldiers who were killed, wounded or sickened in the campaign, or of the inhabitants of Roumania and Bulgaria, men, women and children who were destroyed.

Love is circumspect, humble and upright; not yielding to softness, or in levity, nor attending to vain things; it is sober, chaste, steady, quiet, and guarded in all senses.—Thomas A. Kempis.

MISCELLANEOUS

TUTT'S PILLS!

A NOTED DIVINE SAYS

THEY ARE WORTH THEIR

WEIGHT IN GOLD

READ WHAT HE SAYS:

DR. TUTT:—Dear Sir: For ten years I have been a martyr to Dyspepsia, Constipation and Piles. Last Spring your Pills were recommended to me; I used them but with little faith. I am now a well man, have good appetite, digestion perfect, regular stools, piles gone, and I have gained forty pounds solid flesh. They are worth their weight in gold.

REV. R. L. SIMPSON, Louisville, Ky.

A TORPID LIVER

is the fruitful source of many diseases, such as Dyspepsia, Sick Headache, Biliousness, Dysentery, Bilious Fever, Ague and Fever, Jaundice, Piles, Rheumatism, Kidney Complaints, Colic, etc.

Tutt's Pills exert a powerful influence on the Liver, and with certainty will relieve this important organ from disease, and restore it to normal functions.

The rapidity with which persons take on flesh, while under the influence of these Pills, is a fact indicative of their adaptability to nourish the body, hence their efficacy in curing nervous debility, dyspepsia, wasting of the muscles, sluggishness of the liver, chronic constipation, and imparting health and strength to the system.

CONSTIPATION.

Only with regularity of the bowels can good health be enjoyed. When the constipation is of recent date, a single dose of TUTT'S PILLS will suffice, but when it has become habitual, one Pill should be taken every night, and gradually increasing the frequency of the dose until a regular daily movement is obtained, which will follow.

Sold Everywhere, 25 Cents.

OFFICE, 35 MURRAY ST., NEW YORK.

THE MODEL PRESS

MODEL Thoroughly Reliable

The Leading Press of the World.

IMPORTANT NOTICE.

Are You Troubled With Rats and Mice?

EVERYBODY ANSWERS: YES.

Mitchell's Poisoned Wheat

A NEW DISCOVERY. Is the only reliable remedy. Simply wheat in the whole grain rendered powerfully poisonous to vermin, and is really Nature's remedy for the completest and thorough extermination of rats, mice and other vermin.

One trial will prove its efficacy. It will at once relieve you from those invisible and destructive pests. Price, only 25 cents. Sold by all druggists. Principal depot for the United States at

M. T. CREAMER & CO.,

Manufacturing Chemists,

294 Pearl street, New York.

Also at Messrs. FINLAY & THOMPSON'S, 35 Magazine street. 8p

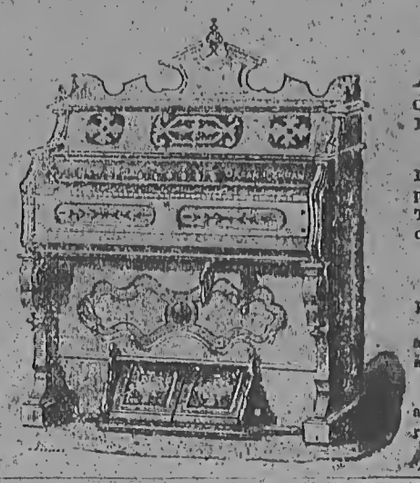
MISCELLANEOUS

PHILIP WERLEIN,

IMPORTER AND DEALER IN

Pianos and Organs, Music, Etc.,

No. 135 CANAL STREET, NEW ORLEANS.



A MOST RELIABLE MUSICAL HOUSE.

AFTER three months' trial will take back any purchase. Cash paid for any Piano or Organ purchased of me not perfectly satisfactory. Full guarantee and twenty-five years' experience.

HALE'S LATEST IMPROVED PIANOS.

Lowest price, $175 cash; $2 per month; $2.50 per month, until paid. ALL CASH $[illegible]. These Pianos are large size, Rosewood, seven octaves, one quarter Octave.

ESTEY'S ORGANS.

Seven Stops, $[illegible] cash; for $120 in [illegible] payments until paid, or $ 90 CASH.

I do not think you can get lower prices than any other first class house. I refer to my [illegible] age and will make any

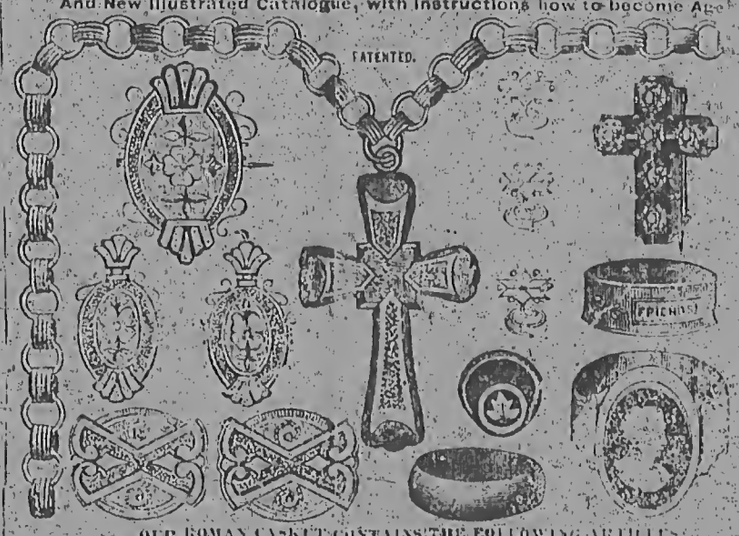
SUITABLE PRICE AND TERMS

as will suit your convenience, and can refer to those who have recommended my house to my friends.

P. WERLEIN.

The Steinau Jewelry Co.'s ONE DOLLAR ROLLED GOLD PEN AND PENCIL

And New Illustrated Catalogue, with Instructions how to become Agents.



OUR ROMAN CASKET CONTAINS THE FOLLOWING ARTICLES:

[illegible]

We warrant to be Gold Pens, and send the best of references. Any Pen or Pencil can be changed in one minute from Gold Pen to Gold Pencil, or Gold Pencil to Gold Pen. Any Pen can be changed from fine to coarse point, or coarse to fine point, by the wearer. Any Pen can be changed from Gold Pen to Gold Pencil, or Gold Pencil to Gold Pen. Any Pen can be changed from fine to coarse point, or coarse to fine point, by the wearer. Any Pen can be changed from Gold Pen to Gold Pencil, or Gold Pencil to Gold Pen.